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For the New Orleans Christian Advocate.

OTHER REMARKABLE CONVERSION.

BY A MEMBER OF THE ALABAMA CONFERENCE.

...other case which I propose to ...is that of ...Turner, of Newberb, Ala. When I first became ...acquainted with him, in 1852, he was fifty years of ...and was living an idle and useless life upon the in... ...of a few thousand dollars which he had acquired ...besides of overseeing. Having no family, he ...out, and was, entirely without employment, he ...his time about the stores and groceries of the vil... ...idle conversation, much of which was directed ...religion. So impure, sensible and wicked was his ...talk to Christians, that but few members of the ...were willing to talk with him on the subject.—He read his Bible daily, and seemed fond of any sort ...religious controversy. The writer often meeting with ...to the family, where he boarded, had several conver... ...with him; but was advised by his friends to avoid ...subject, as they regarded his case as entirely hopeless.

...the summer of that year a remarkable revival of ...prevailed in Newbern, beginning in the Pres... ...Church, and extending through the Baptist, ...to the Methodist Church. There was great inter... ...in the community about religion, but Sam Turner ...unaffected till near the close of the meeting. At ...hearing the bell rung one morning, as he supposed ...preaching, he went to the church and found it was n... ...meeting. Though he had often attended preach... ...he had never before been in a prayer-meeting; ...before he left the house he was so powerfully impressed ...resolved to seek religion. He accordingly made ...agreement with a friend to go to the altar that night, ...when the time came he was the first to lead the way. A ...sensation was produced by his coming forward, ...much interest gathered about him. Being a large ...they gave him a broad area-place to sit in and all ...to work to instruct him and pray for him. But ...was a man more easily influenced than he was then. ...though he had been before as a bear, yet now a little ...could lead him, so soft had his heart become under ...power of divine grace. For several days he sought ...Saviour with tears and penitence, both in public and at... ...Going to his room, he took the Bible and at... ...to read the parable of the prodigal son, and so ...fully did it affect him, that it was some three hours ...he could finish it. On conversing with him, it be... ...evident that his heart had been changed, but with ...natural unbelief he refused to think so, till some time ...the meeting closed, when, being at a prayer-meet... ...the Baptist Church, his soul was made happy, ...with shouts of praise he acknowledged the truth ...he had been converted. Never was a more marked ...change visible in the character and conduct of a man ...than in him. He now devoted himself to reading the ...and religious books, and you could not be in his ...company long before he would open the subject with ...which his soul was filled, and taking his Bible, would ...turn to the sacred pages with an air of delight and rever... ...that showed how deeply he was interested in their ...contents.

Like my other friend, he too became liberal ...charitable in an eminent degree, from having before ...been close and parsimonious. He also felt it his duty to ...become a regular employment: and gathering up his ...means at the end of the year, went to another place and ...settled in the business of merchandizing. But he still ...loved the precious grace that was bestowed upon ...him, and though not having seen him for some time, I ...had the pleasure of hearing his annual contribution of ...thirty dollars rendered in at the last meeting of the ...Missionary Society of the church to which he belongs.—...Many will read this, and go and do likewise?

For the New Orleans Christian Advocate.

THOMPSON FUND—A PROPOSITION.

...object the last Alabama ...of Tuscaloosa not Sister ...female colleges of our ...was not Tuscaloosa— ...to be used in pay... ...of the daughters of the deceased and of ...sisters of the Conference, with the right of ...to discriminate in favor of the more indigent ...as circumstances ...Missionary Institute gets $7,000 of the bequest. This, ...we will be a nucleus around which other donations ...from benevolent and wealthy friends will cluster, un... ...all of our institutions of learning will have the ...put in their hands of paying the board of every ...daughter of the preachers within our bounds.—...Has it now given gratuitously by them all.

...the laymen of our beloved Methodism ever be ...until they place the means of education in the ...of our ministers, to place their children in the ..., and give them such an education as shall ...fit them usefulness in every department of life. I ...sincerely hope not.

...and he toils, labour, and privations of an itinerant ...there is nothing more depressing to the faithful man ...than to feel his inability to educate his sons and ...daughters. They may have to labor hard, live in poor ...circumstances with scarcely means of subsistence, all ...which they can and do bear for the cause of Christ. ...How much they would feel relieved if they had the assu... ...that their children were not to be raised in ignorance? ...Of all the lights in which I have looked at this sub... ...that it is the duty of the Church to place this means ...in the hands of all.

...The Centenary Institute I have had a close intimate ...acquaintance for more than fifteen years. She has done much ...for the Church in providing instruction for all classes ...and the poor. While the wealthy have shared largely ...her blessings, the poor have not been forgotten. Many ...of our young ministers have here been trained for use... ...and are now doing much for God and His cause. ...Many children of our preachers have all had gratuitous ...tuition. Yet there are many of our ministers who ...have not the means of paying board. Brethren of the ...Conference, let us see that the means are provided for all, even ...the poorest ministers shall possess the privilege of placing ...their children on the same footing of their brethren in ...more favored circumstances.

R. A. BAKER,
Pres. Board of Trustees.

...Who will be first to increase this noble fund? ...shall be glad to hear from any one.

Mobile, Dec. 20, 1859. B.

For the New Orleans Christian Advocate.

SAVED FROM THE WATERS.

During the winter of ...22d inst. after the city of Montgomery was commenced, there lived, a distance up the river, three men, to-wit: H, D, and F, who had prepared a large raft of lumber for building purposes. When the river rose sufficiently high they ...on with it to the city of Montgomery. Just after passing ...Ferry the raft unfortunately broke; and parted in the middle, to the water not drowned immediately, being a good swimmer gained the shore, and so escaped death. As the raft gave way, F caught hold the bough of a tree under which he was passing, and hung above the water. This occurred late on the afternoon of Saturday, and about night the clouds broke and the winds set in from the north-west, extremely cold. The direction of the river at that point was such as to give him the full benefit of the chilling blast. Here he hung through the dreary hours of a December night. The next morning a man went into the river bottom to look after his cattle, and hearing the cry of distress, made his way to the shore, and beholding his fellow creature in such distress he listened to the ferry for the means of rescue, but the rapid rise of water during the night had taken off the ferry boat. It was however ascertained that there was a small canoe at the lower end of the small bend in the river: Col. B. immediately sent his wagon across the neck of the bend for the little vessel, which was speedily brought and launched. Now the inquiry arose, who will go to the relief of the man? One *could* not and another *would* not. Indeed the undertaking was dangerous, for the vessel was very small and the waters very high. After some delay there was a man volunteered his services in the perilous enterprize: he was a poor man, upon whose daily labor depended the support of a wife and children, but moved by compassion toward his fellow-man, he put his life in his hand and went to his relief. After a severe and dangerous struggle with the angry waters, he succeeded in bringing the sufferer safe to land. F, the rescued man, was one in comfortable circumstances as regarded worldly possessions, but to his deliverer he made no compensation, not even a penny up to this day. The above is a brief narration of facts.

I doubt not but every one who is made acquainted with this history will be disposed to charge F with the basest ingratitude, and yet he who enters up such a judgment is pronouncing sentence against himself. How much more deplorable the condition of man by nature, than of him who hang by the bough of the tree, when exposed to the penalty of a violated law; no eye to pity, no arm to save, at the moment of deep despair. God sent his Son to save the world, and yet how few exhibit the gratitude which becomes creatures rescued from such a death!

For the New Orleans Christian Advocate.

N. O., J. & G. W. R. R.—"AN OLD CITIZEN."

Mr. Editor—I read an article in your last issue, over the signature of "An Old Citizen," concerning the officers of the above named Railroad Company, which justice demands I should briefly notice. The writer complains of the treatment some of the preachers attending the late Conference at Jackson received, after they had been informed that they should return from the Conference by this road free of charge, and also have the fare they paid going to the Conference refunded to them. Now, while it is true, no doubt, that the order of the Board of Directors was not obeyed in some instances, I am sure it was because of a want of general understanding with conductors, agents, &c., and by no means designed as an indignity—for I have letters from Mr. Calhoun, president, and Mr. Hazel, general superintendent, received directly after the Conference adjourned, saying to me, that the Company was ready to refund to any member of the Conference whatever he had paid for fare on the road, to and from the Conference. Several of the brethren gave me their tickets, with authority to draw the money for them—and all can be re-imbursed who will notify Mr. Bentley D. Hazel, general superintendent, of their whereabouts, and the amount they paid. It is hoped, however, that the small item of postage, &c. will be attended to in the correspondence. As I live upon the line I am willing to serve the brethren in ...

We owe this generous company thanks for their liberality. I regret that the order was not timely and generally understood. I regret more some things said by "An Old Citizen," and have written this to disabuse, as far as possible, the public mind on the subject.

Respectfully, &c.,
H. J. HARRIS,
Sec. of Miss. Conference.

Brookhaven, Miss. Dec. 19, 1859.

THE KING AND THE CRITIC.

"God's Heroes and the World's Heroes," by the Rev. J. H. Gurney, contains the following picture of the sort of copartnership of Frederick and Voltaire:

In peaceable times Frederick's restless spirit found employment in literature, and thinking that his business was rather to enlighten mankind than to master what wiser men had written, he poured forth volume after volume, in French, of indifferent prose and worse poetry. He desired to have a critic at hand to correct what was faulty in his compositions and, as a royal author, coveted for his own the Prince of Critics. So overtures were made to Voltaire to come to Pottsdam, there to be entertained with courtesy and honors suited to his fame, and to Pottsdam in an evil hour he went.

Never did a palace hold two such men, with talents at once so great and so perverted. The king sat up stairs writing his history or dabbling in philosophy, or penning alternately lampoons and compliments, and Voltaire sat down stairs writing his "Age of Louis XIV." Their productions in manuscript were freely communicated to each other, and were profusely commended or freely criticised. For a time Voltaire was pleased and flattered; the king, he said, was as agreeable in society as he was terrible in war. Nothing could be more delightful than this mode of life, or more honorable to philosophy or literature. Voltaire delighted to quiz the poor authors who were admitted like himself to the familiar supper scenes of the palace, and Frederick resented every attack upon men whom he esteemed as prodigies of genius. As occasions of dispute multiplied, the wit could not restrain his pen nor spare his person, so stinging epigrams were written and soon reported to the king. Frederick retaliated in kind; if the weapons were less keen, sarcasm from such a quarter left a rankling wound behind them, and the great master of the mocking art, when too roughly touched, was as irritable and passionate as a spoiled child.

Other grievances followed, and scenes were enacted for the amusement of wits and courtiers which sound ludicrous beyond description, when we consider the pretensions of both parties, and the terms on which they came together. "You are a philosopher," Frederick had written in the letter of invitation, "and I am one also. What more natural than that we should enjoy each other's society? I respect you as my master in eloquence and knowledge; and I love you as a virtuous friend." The king gave his "virtuous friend" an allowance of tea, sugar, chocolate and other articles. The "virtuous friend" complained that they were bad, the purveyors being a ... Frederick replied that, in that case, the ... might do without them; his sublime studies ... interrupted by such trifles. Voltaire was in ... to reimburse himself sold his wax candles, ... when he left the royal apartments for his ... bring one along with him, which was never ... returned.

It seems ... no more than right that men should seize ... Time by the forelock; for the rude old fellow, sooner or later, pulls all their hair out.

For the New Orleans Christian Advocate.

HIS ...

New-Year's ... ter Pratt. On that ... into the world. A son... ...back upon—for Hester was an ... before she had been betrothed to Herbert ... had proved false to his plighted faith, and the ... was made widowed her in the new and wonderful ... another. That day closed the heart and hardened the nature of Hester Pratt. ... manners became frosty ... and forbidding, and the ... old maid, which she ... never became entirely ...

Within the space of ... years, Hester's ... locents; and she was ... it shone at thirty ... the hour which had ... god to the ... generations. She was used to refer ... state by admitting ... family, but ... she does ... to do, evidently ... to society.

Twenty years passed and in passing she ... left their impress on Hester Pratt. Her face became sharper, and her hair became more and more plentifully sprinkled with gray; yet her step was apparently as firm as ever, and her movements as decided. She had sufficient property and more than sufficient, for her small requirements, and every year saw something added to her account in the village bank. Her savings were not likely to be diminished by charitable offerings. She had closed up the avenues to pity; and hardly must be the beggar who should ask alms of her a second time.

It was New-Year's morning—a cold, frosty morning. On that morning Hester Pratt baked a loaf cake—a rich fruit cake—with which she intended to regale herself at ten. Not that she cared so much for the cake, but her mother had always been wont to do the same on that occasion, and Hester kept up the old practice.

Having baked the cake, she drew it from the oven, steaming hot as it was, and carried it out into the shed to cool.

With commendable care she shut up her solitary companion, an iron-gray cat, in the kitchen, fearing that the cake might otherwise present a temptation too strong for the cat's principles to withstand.

Meanwhile she busied herself in preparing for the oven the chicken which was to furnish forth her New-Year's dinner. This, too, was an old custom of her mother's. The chicken was nearly ready for roasting, when the sharp ears of Hester detected a slight noise in the woodshed, which immediately adjoined the kitchen.

She advanced hastily to the door, and threw it open.

Could she believe her eyes? Could human depravity reach such an astonishing height, or rather depth? There, almost paralyzed with astonishment, she beheld a boy in the act of carrying off her favorite New-Year's cake.

Her momentary surprise over, she proceeded to act with energy.

Striding up to the delinquent, who had stopped short in consternation, she seized him by the collar of his jacket, and choaked him vigorously, exclaiming, in angry tones,

"I've caught you, you little rascal—have I? Now tell me why you were going to steal my cake?"

The boy hesitated for a moment, and seemed undecided how to act.

"Tell me instantly, before I hand you over to the constable," repeated Hester, with another shake, while with her free hand she snatched from the boy the cake which he had appropriated.

"I was very hungry," said he, in a low voice.

"Hungry! I dare say," sneered Hester. "I guess if this had been a loaf of bread instead of cake you wouldn't have been troubled in that way."

"I would rather have bread," said the boy.

"You would!" exclaimed Hester, astonished.

"Besides, I wanted to carry it to little Bessie."

"Who is little Bessie?" inquired Hester, with something of curiosity in her manner.

"She is my sister and she is blind."

Hester looked attentively at the boy. In spite of her hardness, there was something in this allusion which touched her.

The boy was apparently about eleven years of age. He was a handsome boy, or would have been, if his pinched face had not spoken so eloquently of privation. His clothing was quite insufficient for that inclement day, and his hands were fairly red with the cold. Now Hester's prejudices were all against him. Her theory in regard to boys was that they were unmitigated nuisances—that they were a class of young vagabonds who took a malicious pleasure in lying, thieving, and kindred vices—and she had hitherto waged an uncompromising warfare against them.

Yet there was an indefinable something about this boy—something in his expression—which softened her against her will. Scarcely knowing how to proceed, she began to question him.

"Do you live in this village? I never saw you before."

"I never was here before this morning, ma'am."

"You don't find it convenient to stop long in the same place," said Hester, sarcastically, thinking of her cake.

Apparently the boy understood the allusion, for he said, earnestly:

"Indeed, ma'am, I wouldn't have taken the cake if we had'nt been so hungry. Bessie said I."

"Bessie! You've spoken of her before. How do I know but it's a story you are making up, just to get ... ?"

"I would show her to you, ma'am, if—"

"If what?" interrupted Hester, sharply.

"I was thinking you wanted to go where she is, and you might think if I offered to bring her that I was only trying to get away."

"He's sharper than I thought for," passed through Hester's mind. "And where is your sister?" she asked aloud.

"I left her in the barn over there," said the boy, he pointing across the fields.

"Is she older than you?" asked Hester.

"No, she is two years younger," was the reply.

"You might be in better business than *trapesing* over the country stealing cake," said Hester Pratt, in an uncompromising tone. "Why don't you stay at home with your parents?"

"They are both dead," said the boy, sadly.

"Dead!" exclaimed Hester, half-sympathetically. She remembered her own grief when her own father and mother had died, and left her alone in the world.

"Yes, ma'am. They died six months ago."

"Where?"

"In the city."

"And why didn't you go to some of your uncles and aunts?"

"We had none."

"What! had no relations of any kind?"

"None very near."

"And so you've been cruising round the country ever since, have you?"

"Yes, ma'am."

"Getting your living by stealing, I suppose?"

"No, ma'am," said the boy, blushing.

"How then?"

"Sometimes people would be kind enough to give a little something, and we didn't need much. But this morning I have been to two or three places, and they told me they didn't believe my story, and so as I came through your yard, I happened to see the cake in the shed, and I thought of how hungry Bessie was, and I don't dare to ask, for fear you might refuse, and so—"

"So you stole it?"

"Yes," said the boy, in confusion.

What was Hester to do?

She more than half believed the boy's story, and yet her distrust of human nature would intrude.

She must have ocular proof of his truth, and—then—well, then she would decide what to do.

"Sit down in that chair," said she, "and I will get my things, and go over to the barn with you, and see if your story is correct."

"Will you?" exclaimed the boy, joyfully.

"He doesn't seem to be afraid for the result," thought Hester.

In two minutes she was ready to go.

They took their way across the fields. There was no path, but the upper surface of the snow was frozen still, so that there was no danger of falling through. Hester kept firm hold of the boy's arm, with the lurking suspicion that he might yet elude her in some way.

So they reached the barn.

It was in the middle of a large field, and, contrary to the usual custom in the country, at quite a distance from any house.

The boy went to the door and called, "Bessie."

"Where are you, brother?" said a sweet, childish voice.

He went into the barn, and led out a beautiful little girl of nine, with a sweet expression, but eyes, alas! forever closed to the bright sunshine and the fair world.

"Have you brought any bread?" asked the little girl.

"I am so hungry."

"No, Bessie," said the boy; but he quickly added, "I have brought a lady who was kind enough to come with me to see you."

"Where is she?" asked Bessie, stretching out her hand.

Hester did not speak for a moment. She was choking down the bitter feelings which had been aroused by the mention of her own blighted love. Did the people in the house ... when they had nearly ... "What is your father's name?" asked Hester, hoarsely. ... "Herbert Gordon."

"And your mother's name?" asked Hester, hoarsely.

"Was Ellen Gordon before her marriage."

Hester rose, and paced the floor excitedly.

These, then, were the children of her faithless lover—of him who had embittered her life. And yet she could not dislike them. Strangely enough she felt a yearning for them, as if she would like to have them live with her always. There was a fierce struggle in her heart, but the fresh, generous impulses that had so long been stifled, burst forth, and when the children rose, and, thanking her for their lunch, offered to go, she said, slowly,

"Would you like to live with me always?"

A flash of joy overspread the faces of the two orphans, and they accepted her offer with grateful thanks.

And that was the happiest New-Year's Day that Hester Pratt had ever passed.—*Harper's Weekly.*

PERIODICAL LITERATURE IN ENGLAND.

We published in our last number part of the prospectus of the Cornhill *Magazine*, which is to be edited by Thackeray. It is to be sold at a shilling—say about one-third the price of the existing British magazines—and is to be inaugurated a new era in British periodical literature. *Blackwood's* and the other leading magazines sell at half a crown—say sixty cents, or three shillings.

We hope the new adventure will be successful. It is high time some new adventure were discovered by the publishers of periodicals in Great Britain. With one or two exceptions, the monthly and weekly periodicals which we receive by each mail from England are hardly worth postage. *Blackwood's Magazine* is quite out of date, and, with the exception of Bulwer Lytton's contributions, and a stray novel at long intervals, never contains anything worth reading. The same remark will apply to the *Dublin University, Frazer's, Colburn's*, the *Times*, the *National*, and other monthly magazines of the same order. All these journals are modelled upon a standard which was well enough twenty years ago, but which is quite out of date now. Their tales are slow; their travels are dull; their reviews are priggish; their political articles are somniferous. Altogether, in the absence of any law obliging people to read them, one can not conceive any reason why they should be read at all.

The old quarterlies still survive—but their spirit is very different from what it was, or rather, that spirit has departed from them to rest in other abodes. The best paper which the *London* has lately contained have been smart reviews of trade and manufactures by such old hacks as Sir Francis Head, Doctor Doran, and their cotemporaries. The *Edinburgh* lives on the memory of past greatness, and on an occasional political article written by one of the first personages of the kingdom—a lord or duke perhaps. The *North British* staggers along, buoyed up mainly by scientific papers by Brewster and his school, and furious attacks on heterodox Churchmen. Of all the quarterlies, the free-thinking or infidel *Westminster* has the most vital energy. Its literary reviews have for years been the best published in our language, and it occasionally contains an article full of the ripest learning and the brightest wit. But the *Westminster*, besides being pernicious, is, like the other quarterlies, addressed to a select circle. All of them eschew the profane vulgar, and covet patronage from University men alone.

Within the past decade, the weekly paper has become an institution in Great Britain. Passing over the regular illustrated newspapers, such as the *London Illustrated* and *Punch* and papers devoted to specialities, such as the *Athenæum* and *Literary Gazette*, the *Economist*, the religious weeklies, the sensation-novel papers, such as the *London Journal*, the *Family Herald*, and others of that ilk, there have grown up in Great Britain a number of weekly papers aiming to amuse and to instruct, and employing the best intellect in the country—some of which have attained great success. These now divide themselves into two classes—the papers devoted to news and essays, such as the *Examiner*, *Leader*, *Saturday Review*, and *Spectator*; and papers which do not disdain the aid of fiction—such as *Chamber's Journal*, *All the Year Round*, *Once a Week*, *the Leisure Hour*, *Every-body's Journal*, the *Welcome Guest*, *Town Talk*, etc.

The former class propose to give their readers the news of the day, with comments thereon—nothing more. Their success depends on the spice of their comments; hence necessarily, that success is ephemeral. No man can be perennially amusing and clever once a week. A few years since, the *Examiner*, of which Foublanque was the ... *Spectator*, was the weekly paper. When the *Examiner* contradicted the ... public held its judgement in suspense. But in course of time, as was inevitable, the novelty wore off; the *Examiner* of to-day is as good as ever, but nobody reads it. Then the *Leader* came into fashion, with Forster, Harriet Martineau, with a score of other Liberals at the helm, and the way it punished the Tories was exemplary. No Englishman was well-read till he had the *Leader* by heart. This tasted but a short while, and its sun set. Its successor has been the *Saturday Review*, a paper which appears to be written by some young collegians who are out without leave. It is smart and vigorous; ignorant, priggish and snobbish; sneers at every body and everything; and is read chiefly from curiosity and the sort of pleasure most men take in seeing their neighbors abused. An occasional clever article apart, its parallel in this country is to be found in those college papers which are sometimes got up by debating societies at Harvard, Yale, and Columbia, and which dispose of Christianity and the Slavery question in four round sentences. By-and-by the editors will be put to bed and the paper will cease to appear.

Among the weekly papers which rely on fiction as a staple ingredient, *Chamber's Journal* is the oldest. This is a steady little magazine, which contains stories—sometimes of the heavy order, fairish magazine articles on miscellaneous topics, and a good monthly review of science, invention, and art. It is not startlingly lively, but very sound, and is said to be profitable. It is sold at three cents a number. The late *Household Words*, which ceased to appear seven or eight months ago, was the most successful of the first class British weeklies. When Mr. Dickens quarreled with his publishers, *Household Words* was divided into two papers—*Once a Week* published by Bradbury and Evans, and *All the Year Round*, published by Dickens. Both of these contain serials, short stories, brief essays, etc., etc. *Once a Week* has the advantage of being illustrated by Leech, Tenniel, Millais, C. Keene, Halbat K. Browne and others. *All the Year Round* is not illustrated. *Once a Week* counts among its contributors Harriet Martineau, Captain Osborne, Charles Reade, and a number of other eminent writers; still it is undoubtedly weak in its reading matter. Its stories are seldom of the first order, and many of its essays are decidedly dull. Mr. Dickens has around him, in *All the Year Round*, his old staff—Wilkie Collins, Sala, Mrs. Gaskil, and the scientific writers whose papers have been so popular. For reading, *All the year Round* is superior to *Once a Week*; but Leech's and Millais's illustrations are very attractive. Our arrangements, we may remark en passant, is to select the cream of both papers; HARPER'S WEEKLY contains the best illustrations which appear in *Once a Week*, and the best stories which are published in *All the Year Round*.

Of the other weekly papers which we have mentioned, the less said the better. The *Welcome Guest* is a publication whose life is being squeezed out by some people by the name of Brough, who write the dullest stories and the absurdest essays that ever received the honor of type. Hospitality would cease to be a virtue if one were bound to welcome such guests. How any sensible publisher could throw his money away so foolishly we can not easily conceive. The *Leisure Hour* is milder, but nearly as dull. A man left alone on a desert island, on a very rainy day, might possibly find a leisure hour to look at it and throw it away in disgust; but in the light of civilization, it cannot be read beyond the immediate circle of its writers. *Everybody's Journal* is just as insipid. A relative of the great Foublanque writes for it—poor fellow.

We imagine that Thackeray's *Magazine*, *Once a Week*, and *All the Year Round*, will be, for a time at least, the crack periodicals of England. All their best matter and illustrations will appear in HARPER'S WEEKLY—in most cases in advance of its arrival by mail from Great Britain.

At the risk of reiterating what the reader may probably have seen before, we must let "honest John" defend himself in this matter:

"Some say the Pilgrim's Progress is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother.
Or that so fond I am of being sire
I'll father bastard's; or if need require
I'll tell a lie to print to get applause.
I scorn it, John such dirt-heap never was
Since God converted him. Let this suffice
To show why I my pilgrim patronize.
It came from mine own heart, so to my head,
And thence into my fingers trickled,
Then to my pen, from whence immediately
On paper I did dribble it daintily.
Manner and matter too was all my own,
Nor was it mine any mortal known
Till I had done it. Nor did any then
By books, by wits, by tongue, or hand, or pen,
Add five words to it, or write half a line
Thereof; the whole and every whit is mine."

As we do not purpose again to refer to this matter, we would here cite Mr. Offor's declaration, "that every allegorical work that could be found previous to the eighteenth century has been examined (by him) in all the European languages; and the result is a perfect demonstration of the complete originality of Bunyan. It came from his own heart. The plot, the characters, the faithful dealing are all his own. And what is more, there has not been found a single phrase or sentence borrowed from any other book, except the quotations from the Bible, and the use of common proverbs. To arrive at this conclusion has occupied much time and labor, at intervals, during the last forty years." Thus Bunyan is vindicated.—*Presbyterian.*

COTTON SUPPLY.

The attention of the manufacturing world has been frequently called to the necessity of securing a greater supply of cotton, if the enterprise should continue to increase in the same ratio as during the last ten years. Cotton is cultivated to a greater or less extent in various parts of the globe, yet it is confined within a zone whose boundary is 40 deg of latitude. But it does not follow that within that parallel it can be successfully grown in all countries, inasmuch as many concurring circumstances are requisite—for instance, a peculiar combination of heat and moisture and certain saline constituents of soil and atmosphere are essential, the excess or scarcity of either preventing its successful development. To this fact, more than any other, may be attributed the failure in all those attempts to seek supplies from other sources than the United States. In many sections where the plant is indigenous, it would require generations it would require generations before the habits of the population could be so changed as to warrant any hopes of a successful cultivation. Thus while the most favorable portions of India are subject to vicissitudes which are not experienced in the United States, the seasons of a large portion of that country being only of three months duration, in which the extremes of heat, of dryness and of moisture, are great, while the degree of cold is moderate, the sudden changes prevent the cultivation of a plant, which requires a long season.

The explorations of Dr. Livingston in Africa can result in little practical advantage to the cotton spinner, unless the social economy of the people in that country be very much improved by the arts of civilization. The East India Company, with all its patronage and power, was unable to effect any practical improvement in India, and we shall see similar results in Africa. It is also idle to suppose that the long staple cotton can be cultivated to any great extent in India, without an extensive system of irrigation; the product being short and inferior in other respects to that of the United States. The artificial means of producing moisture of the soil, at present inadequate to the necessities of cultivation, would involve an expenditure larger than any same body of capitalists would attempt. The efforts made to cultivate the plant in Brazil, West Indies, Algeria, as well as in other portions of the cotton zone, have proved futile or insignificant, as compared with the Southern parts of this country, both as regards the quality of the fibre, or quantity produced.

We must look to the South for the cotton supply of ... quantity ... beyond computation. This ... the strongest argument for continued peace with ... land under all circumstances, as well as one of the strongest bonds of Union between the States.—*Economist.*

THE RELIGIOUS PRESS.

The Press is destined to be the motive power which is to govern the world. The pulpit has its important mission—its indispensable work to perform; the bench has a work peculiarly its own; still, in these "latter days," the press is the sibyl, whose oracular leaves, all written over with living truth or lying words, are borne on every breeze to the four corners of the globe, and are to exert a positive influence upon the destiny of every human soul. There can be no more potent instrumentality for good or evil, adapted to reach all minds, and influence and actuate all the secret springs of action. Indeed, it is the mighty power of God in the nineteenth century, perfected and sent forth to prepare the way far the ushering in of the millennial glory of Christ's kingdom on earth, symbolized by the prophet as the time when "many shall run to and fro, and knowledge shall be increased." "Men literally read as they run." The newspaper meets them at the door when they go out in the morning, and when they come home in the evening; in the street; in the counting room; at home and abroad; around the fireside and in the swiftest vehicle; whether we are in a hurry or at leisure, it obtrudes itself everywhere—a sort of ubiquitary, whose influence no man can resist.

Our newspapers will, in spite of us, form the principles and faith of our children. Their political views, prejudices, and party relations will generally be like the secular paper furnished them to read. Their religious opinions, associations and principles will be strongly based, if not positively controlled, by the same means. Newspapers must, in these days, supply the principal food for thought and the stimulus to action, and no religious parent does his duty to his household who neglects to choose, discriminately, and to introduce into his family, a religious teacher of this sort, such as he can approve, as more indispensable to the well-being of its inmates, if possible, than their ordinary food.

CENSUS OF 1860.

As the productions of the year about to close form a large proportion of the elements of agricultural returns to be embodied in the coming census, it is suggested that more than ordinary care be taken by our people in preserving an accurate account of their various products of the field; for, although the census year embraces the period between the first day of June, 1860, including the latter, the amount of agricultural products is mainly determined this winter, and unless with care, is not likely to be prepared to make a proper return upon the sudden and unexpected call of the census-agent in the summer. In fact, it would be well if every farmer and planter would have and hold in view the importance of being fully prepared with a statement wherefrom the questions of the Marshals could be promptly and correctly answered. The reasons which should induce preparation now on the part of the agricultural community are, at a later period, equally applicable to all classes of persons. It is a gratifying fact, and one creditable to the intelligence of the American people, that in taking the seventh census only three persons demurred to responding to the questions of the Marshals, and they waived their objections when appealed to by the officer having the general charge of that work.

We understand that timely notice will be given regarding the nature of the information required for the eighth census, which we hope the public press will liberally aid in spreading throughout the land, and It is not for a moment to be doubted that our people, who are to reap the benefit of the knowledge gained, will manifest a universal and cheerful alacrity in contributing each their quota of the facts, which, in the aggregate, go to illustrate the condition and progress of the nation.—*National Intelligencer.*

GERMAN MONUMENT TO LUTHER.

The Grand Duke of Hesse Darmstadt has sanctioned the design, by Professor Carl Rietschel, of a monument to Luther and the Reformation, to be erected in the square at Worms. The Reformer is represented standing amid a group of symbolical and historical figures within a crenellated inclosure. The statue of Luther is nearly eleven feet high, and stands on a pedestal measuring seventeen feet. It represents the Reformer in that great moment when he boldly spoke out his renowned words, "*Hier steh iche ich kann nicht anders, Gott helfe mir, Amen!*" Lifting his eyes to heaven, on his left stretched-out arm the Bible, he pressed his clenched right hand firmly upon the holy book, the image of manly fortitude, and deep, honest, heartfelt conviction. Rietschel is said to have admirably succeeded in this figure. The figures of the forerunners of the Reformation represented in a sitting posture on the four corners of the pedestal—Huss the Bohemian, Savonarola the Italian, Petrus Waldus the Frenchman, and Wickliff the Englishman—express the individual and national peculiarities of the men whom they impersonate. The pedestal is divided into three parts. In the lower part we see various *reliefs*, the sticking of the theses, the Diet at Worms, the translating the Scriptures, etc. The upper part is dedicated to the inscriptions—all Luther's own pithy words—and the middle part will be filled by eight medallion portraits of those men, who, next to the forerunners of the Reformation before mentioned, have most furthered the work of the regeneration of the Church. Ulrich von Hatten, Zwingli, Calvin, Friedrick der Grossmuthige, Bugenhagen, Justas Jonas, and Cruciger, will find here their places. The whole, when executed, will be the greatest work of monumental art of which Germany may boast.

PROPORTIONS OF THE HUMAN FIGURE.

The proportions of the human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump, this rule holds good. Any deviation from it is a departure from the highest beauty of proportion. The Greeks make all their statues according to this rule. The face, from the highest point of the forehead where the hair begins to the end of the chin, is one-tenth of the whole statue. The hand, from the wrist to the end of the middle finger, is the same. The chest is a fourth, and from the nipples to the top of the head is the same. From the top of the chest to the highest point of the forehead is a seventh. If the length of the face, from the roots of the hair to the chin, be divided into three equal parts, the first division determines the point where the eyebrows meet, and second, the pince of the nostrils. The navel is the central point of the human body, and if a man should lie on his back with his arms extended, the periphery of the circle which might be described around him, with the naval for its centre, would touch the extremities of his hands and feet. The height from the feet to the top of the head, is the same as the distance from the extremities of the other when the arms are extended. These are the general measures of the species

THE TOMB OF DAVID HUME.

David Hume, who produced in his time so much skepticism as to the evidences of Christianity, does not seem to have convinced his own relatives. A correspondent of the Presbyterian says:—"By the way, speaking of Edinburg, while there I acted as guide to a brother minister from America, on a visit to the tomb of the infidel Hume. It is a circular stone building, over its iron grated door there is inscribed his name, with the dates of his birth and death. No doubt, like Voltaire, he fluttered himself that he had given the death-blow to Christianity. But, behold, there on the wall of his tomb, those who are flesh of his flesh and bone of his bone, bear testimony to the fallacy of his expectation. On its outside, and immediately above the name of Hume himself, there is a tablet containing an inscription, by a David Hume, to his wife, Jane Alder, dated 1817, closing with these words, "Behold I come quickly. Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Also, in the interior, there is another tablet, sacred to the memory of David Hume, one of the Barons of Exchequer, and his two sons, dated in 1848; the whole surmounted by those encouraging words, "I am the ... Life."

E.

RSON HAMILTON, D.D.

accompanied by Mrs. Hamilton, had
y nearly a week. Upon his arrival, he
icted with the complaint that has so long
m—asthma; but he is now improving consid-
He leaves to-morrow, on the steamer Mosce
, for Aspinwall, and from thence farther South
trust that the tour may entirely restore his health
and that he may gather much valuable information.
The readers of the *Advocate* may look for some interesting letters. Dr. Hamilton goes attended with the good wishes and prayers of the brethren for his health and success.

A HAPPY CHRISTMAS FOR ONE MAN.

A young man named Joseph Wells, a Canadian, probably enjoyed his Christmas with a keener zest and a more grateful and happy heart than any other person in town. Some five years ago his parents died in this city, leaving him poor and friendless. Soon after this misfortune he fell victim of typhoid fever, and after an illness which fairly carried him away, he recovered only to find himself helplessly destitute of hearing, totally deaf. Being incapable to sound, he got employment; and since then he continues not only of sympathy for his misfortune—but of kindness and care for his honesty and good behavior, he has led his silent life about the courts and the cathedral at Jackson Square, regularly attending the church, and doing whatever little offices he could for his living about the Recorder's office and lockup. The officers took care of him and supplied his wants, as a sort of pet, at once useful and agreeable.

Think what must have been this young man's sensations, when, on Friday evening, going unwittingly too near the cannon, which at Jackson Square was belching forth a national salute in honor of the battle of Lake Borgne, (of which that day was the anniversary) he was shocked and thrown prostrate by the concussion! He was taken to the police office and revived by applications of cold water. To his own astonishment his ears were clear, and to the astonishment of others he spoke. Still he had a strange buzzing and rattling in his head. Half frightened, he went and prayed, and then returned to his lonely bed. In the morning he woke to find his head calm, but his hearing entirely restored; clear and sweet the torrents of the city sounds poured into his head and heart; the ring of the bells, the cough of the steamers, the rush of the drays, the laugh of the children, the bark of the dogs, the blithe voices of friends and acquaintance—new, novel, and delighted beyond expression! He tried his own voice and found it good in sound and speech, as well as in former years. In the fullness of his heart, he repaired to the Cathedral, and there on his headed knees offered up to the Great Throne the breathings of his deep gratitude. Then he sallied out to see his friends; and the scenes of astonishment and pleasure which followed may be better imagined than described. With tears in his eyes he embraced every one who had treated him kindly, and told his thanks for the favors shown him during his years of deafness and dumbness. The heartiness and deep feeling of his joy brought tears to many another eye, and his sudden and surprising restoration was the talk of the day. Who can say that this Christmas did not bring happiness to Joseph Wells?—*Crescent.*

MARRIAGES.

"It is not good for man to be alone."

At the residence of Col. Jos. W. Baldwin, of Caddo parish, on Dec. 22d, by the Rev. Jas. L. Chapman, Mr. Geo. W. Crowden of Shreveport, to Miss Mary E. Baldwin of Caddo parish.

At the residence of the bride, Jose Bayou, Carrol parish, on the 22d of Dec., by David Hall, Esq., Mr. Lorenzo Hawkins to Miss R. M. Sellers.

By the Rev. J. English, Mr. John Tally to Miss Mary A. Mayfield, both of St. Tammany parish, La.

By Rev. John B. Bowen, on Dec. 15, Mr. A. Whitfield Buckles to Miss Mary M. Wilkenson, both of Jefferson county, Mississippi.

On the 16th Dec., by the same, Mr. L. T. Parker to Miss Julia A. Blotcher, all of Jefferson county, Miss.

By Rev. T. J. Koger, in Pickens county, Ala., at the residence of the bride's father, on 22d Dec., W. A. Cheatham to Miss Emma J. Lipsey.

SPECIAL NOTICES.

Merchant's Bank,
New Orleans, January 3, 1860.

At a meeting of the Board of Directors, a dividend of *Four per cent* out of the profits of the last six months, was declared payable to the Stockholders, or their legal representatives, on Monday, the 9th instant.

jan3 1t Wm. S. Mount, *Cashier.*

MISSISSIPPI CONFERENCE.

Clinton District—First Round of Quarterly Meetings.

January. Greensburg circuit, at Arcola, 21 and 22; Pouchitoula at Bradford's, 28 and 29.

February. Livingston circuit, at Kinchen's Chapel, 4 and 5; East Baton Rouge, at Salem, 11 and 12; Port Hudson, at Port Hudson, 18 and 19; Clinton station, at Clinton, 25, 26.

March. Feliciana circuit at Pine Grove, 3 and 4; Jackson station, at Jackson, 10 and 11.

A full attendance of the official members at the first quarterly meetings is earnestly desired.

B. PIPKIN, P. E.

Vicksburg District—First Round Quarterly Meetings.

December and January. Vicksburg, Dec 31 and Jan. 1; Warren circuit, 7 and 8; Jackson, 21 and 22; Raymond and Spring Ridge, 28 and 29.

February. Concord circuit, 11 and 12; Brandon circuit, 18 and 19; North Warren circuit, 25 and 26.

March. Clinton circuit, 3 and 4.

L. PEARCE, P.F.

Sharon District—First Round of Quarterly Meetings.

December and January. Canton, Dec. 31 and Jan. 1; Livingston, 7 and 8; Vernon, 14 and 15; Sharon, 21 and 22; Madisonville, 28 and 29.

February. Camden, 4 and 5; Carthage, 11 and 12; Philadelphia 18 and 19; Decatur, 25 and 26.

March. Hillsboro, 3 and 4.

JAMES WALTON, P. E.

Miss. Conf.—Brookhaven District Quarterly Meetings.

Amite, at Salem, 3 Jan 7 and 8; Covington, at Covington, 14 and 15; Franklinton, at Shillings', 21 and 22.

February—Holmesville, at Holmesville, 4 and 5; Brookhaven German mission, at Brookhaven, 11 and 12; Pearl River at Providence, 25 and 26.

March—Georgetown, at Providence, 3 and 4.

Full attendance of official members is desired. My post-office for the present is Clinton, La.

Thomas Rhea, P. E.

Miss. Conf.—Fayette District Quarterly Meetings.

December and January—Fayette circuit, at Bethel, Dec 31 and Jan 1; Port Gibson, Jan 7 and 8; Grand Gulf, 14 and 15; Rocky Springs, at State Chapel, 21 and 22; Cayuga, 28 and 29.

February—Bayou Pierre, at Pisgah, 4 and 5; Scotland, at Nobo, 11 and 12.

B. M. Drake, P. E.

Miss. Conf.—Starkville District Quarterly Meetings.

January—Middleton, 14 and 15; Bankston, 21 and 22; Attala, 28 and 29.

February—Greensboro, 4 and 5; Ostibbeha, 11 and 12; Starkville, 18 and 19; Double Springs, 25 and 26.

March—Webster, 3 and 4; Louisville, 10 and 11.

Geo. D. Wade, P.E.

Miss. Conf.—Greensville District Quarterly Meetings.

December—Bolivar, at Bolivar, 10 and 11; Lower Deer Creek at Union Chapel, 17 and 18; Greenville, 24 and 25.

January—Hampton's Plantations, 1; Upper Deer Creek, 8; Middle Deer Creek, at Col. Full's, 15; Greenville colored mission, 22; Tribula, at New Church, 28 and 29.

February—American Bend, 4 and 5; Smallower, at Indian Bayou, 11 and 12.

Wm. H. Hines, P. E.

Miss. Conf.—Yazoo District Quarterly Meetings.

January—Yazoo City, 14 and 15; Mount Olivet, new church, near Mr. Chetum's, 21 and 22; the Funeral of Rev. A. James at Cane Ridge, in North Warren circuit, 25.

February—Yazoo circuit, Benton, 4 and 5; Blackhawk circuit Jordan's Chapel, 11 and 12; Greenwood, 18 and 19; Carrollton circuit, at Edon, 25 and 26.

March—Lexington and Richland, at Lexington, 3 and 4; Howe circuit, Shady Green, 10 and 11; Ebenezer circuit at Shiloh, 17 and 18.

David M. Wiggins, P. E.

Miss. Conf.—Biloxi District Quarterly Meetings.

December and January—Gurland circuit and colored charge, at Hickory Grove, Dec 31 and Jan 1; Paulding circuit and colored mission, at Holder's, Jan 7 and 8; Westville circuit at Mount Zion, 14 and 15; Columbia circuit, at Union Academy, 21 and 22; Gainesville, at Gainesville, 28 and 29.

February—Biloxi and Handsboro, at Handsboro, 4 and 5; Fig Creek mission, at Oak Grove, 8; Augusta mission, at Enon 11 and 12; Raleigh circuit, at Flowers's, 25 and 26.

March—Ellisville mission, at Big Spring, 3 and 4.

The official members are earnestly requested to be in attendance, as important business will be brought before the quarterly Conference.

R. J. Jones, P. E.

ALABAMA CONFERENCE.

Macon District—First Round of Quarterly Meetings.

January. Gainesville and Sumterville, at Gainesville, 7 and Belmont, at Belmont, 14 and 15; Enterprize, at Enterprize 21 and 22.

February. Scooba, at M'Intosh's, 4 and 5; Meridian, at Marion Station, 11 and 12; De Kalb, at De Kalb, 18 and 19; Marion, at Marion, 25 and 26.

March. Livingston, at Livingston, 3 and 4; Summerville, Macedonia, 10 and 11; Macon, at Macon, 17 and 18.

T. C. Wier, P. E.

Camden District—First Round of Quarterly Meetings.

January. Suggsville, at Gosport, 14 and 15; St. Stephens, Opossum Corner, 21 and 22; Grove Hill, at Jackson, and 29.

February. Choctaw Corner, at Choctaw, 4 and 5; Lower Pine Tree, at Asbury's, 11 and 12; Camden, 25 and 26.

March. Oak [illegible] at [illegible] and J. Bro[illegible]
Carmel [illegible] and [illegible]
greville, at Mobileville, 31st and April 1.
April. Mount Pleasant, at [illegible]

CARR[illegible]

Greensboro' District—First Round of Quarterly Meetings.

January—Pleasant Hill circuit, at Pleasant Hill, [illegible] and Farmersville, at Farmersville, 24 and 25.

February—Layman's Store and Haynesville, at Haynesville, [illegible] Sept. 1st, at Bethel, 11 and 12; [illegible] pel, 18 and 19; Union, at Centreville, 25 and 26.

March—Troy and Orion, at Orion, [illegible] and [illegible]
Camp ground, 10 and 11; Edia, at Lebanon, [illegible]
Greenville, at Pleasant Hill, [illegible]

[illegible] JENKINS, P. E.

Montgomery District—First Round of Quarterly Meetings.

January—Tuskegee, 7 and 8; Auburn, 14 and 15; [illegible] at Lochapoka, 21 and 22; Russell, at Sandy Grove, [illegible] 29.

February—Oak Bowery, at Oak Bowery, [illegible] and [illegible]
Crawford, 11 and 12; Ridge Street, at [illegible]
18 and 19; Montgomery, at Mount Meigs, 25 and 26.

March—Montgomery, 3 and 4; Tallassee, at Oak Valley, [illegible]

I want to see for once all the members of the various Quarterly Conferences present at the first quarterly meeting.

C. B. Bl[illegible]

Columbus District—First Round Quarterly Meetings.

January—Pickensville and Carrollton, 2nd Sabbath; Columbus, 1st Sabbath; Pickens circuit, 4th Sabbath.

February—Columbus circuit, 1st Sabbath; Columbus, 2nd Sabbath; Athens, 3d Sabbath; Crawford ville, 4th Sabbath.

March—Cookville, 1st Sabbath; Brookeville, 2nd Sabbath. Commencing Saturday before in each case.

My post-office is Brookeville, Miss.

T. J. Koger, P. E.

Demopolis District—First Round Quarterly Meetings.

January—Demopolis, Jan. 7; Dayton, Jan. 15; Spring, Jan. 22; Orrville, Jan. 29.

February—Uniontown, Feb. 5th; Rembert Hill, Feb. 6; Butler, Feb. 12th; Shadon, Feb. 26th.

March—Gaston, March 4th.

Correspondents please address me at Dayton, Marengo county, Alabama.

Joshua Baker, P. E.

Summerfield District—First Round Quarterly Meetings.

December—Cahaba, Dec. 31 and Jan. 1.

January—Summerfield, Jan. 7 and 8; Selma, Jan. 14 and Autaugaville, Jan. 21 and 22; Perryville, Jan. 28 and

February—Prattville, Feb. 4 and 5; Westampka, Feb. 11 and 12; Autauga circuit at Rehoboth, Feb 18 and 19; Big circuit at Randolph, Feb. 25 and 26.

March—Columbiana and Montevallo at Montevallo, [illegible] 11; Mea[illegible] at night, March 3 and 4.

W. Starr, P.

Greensboro District—First Round Quarterly Meetings.

January—Eutaw and colored mission, Jan. 7 and 8; Newport at Havana, Jan. 14 and 15; Trinity mission, Colored mission, Jan. 21 and 22; Byrd's Creek at Liberty 28 and 29.

February—Forkland and Warsaw Chapel, Feb. 4 and [illegible] hern and Oak grove at Newbern, Feb. 11 and 12; Marion 18 and 19; Greensboro, Prairie Creek colored mission, man Creek colored mission, and Greensboro colored mission Feb. 25 and 26; District Stewards' Meeting at Greensboro, Feb. 25.

Address at Greensboro, J. Hutchinson, P.

Marianna District—First Round Quarterly Meetings.

January—Marianna, Jan. 21 and 22; Spanswood circuit, Colbourn mission at Sylvania, Jan. 28 and 29.

February—Woodville and Columbia, at Woodville, Feb. 4 and Rocky Creek mission at Zion chapel, Feb. 11 and 12; van Grove at Chiles, Feb. 18 and 19; Cambellton circuit, Cambellton, 25 and 26.

March—Newton mission at Hartman, March 3 and 4; Hardy circuit at Oak Lawn, March 10 and 11; Hewitt circuit March 17 and 18.

My address is Sylvania, Jasper Co., Miss. Wm. P. Miller, P.

Eufaula District—First Round Quarterly Meetings.

January—Glenville station at Glenville, Jan. 7 and 8; Spring station at Cowikee Spring, Jan. 14 and 15; and Lewisville at Lewisville, Jan. 21 and 22; Yellow mission—a two days meeting, Jan. 28 and 29.

February—Chunnennuggee Mission—a two days meeting, 25 and 26.

March—Village circuit at Midway, March 3 and 4; Bowden mission—a two days meeting, March 10 and 11; Enon at Providence, March 17 and 18; Payne mission—2 days meeting, March 24 and 25; Clayton circuit, March 31 and April 1.

April—Lawrenceville circuit, at Lawrenceville, April 7.

N. B. The preachers of the several missions will please form me, at Eufaula, at what place on their mission they meet them to have these two days meetings. The friends of the missions are greatly desired to attend. Rulers will do all they can to accomplish this most desirable end, that the mission field may be more attractive and the complish more good.

J. W. Lee.

Talladega District—First Round Quarterly Meetings.

January—Talladega station, Jan. 21 and 22; Talladega and Hillabee mission, Talladega and Alexander's mission, at Patton's Chapel, Jan. 28 and 29.

February—Pinckneyville at Pinckneyville, Feb. 4 and 5; Plains, at Shoal Creek, Feb. 11 and 12; Attaconga at Pleasant Ridge, Feb. 18 and 19; Roanoke, at Roanoke, 25 and 26.

March—La Fayette at Emory Chapel, March 3 and 4; at Sardis, March 10 and 11; Fayetteville and Hillabee mission, at Andrew Chapel, March 17 and 18; Sodom, at Rehoboth, March 24 and 25.

W. D. M[illegible]

LOUISIANA CONFERENCE.

Opelousas District—First Round Quarterly Meetings.

February. Thibodeaux at [illegible], Feb. 4 and [illegible] at Houma

[illegible]

March—New[illegible]
Iberia, Ma[illegible]
port, Mar[illegible]
March 24;

Monroe District—First Round Quarterly Meetings.

January—[illegible] and 8; Smithland, Jan. 14 and 15; Bastrop, at Bastrop, Jan. 21 and 22; Bartholomew and Jefferson, at Jefferson, Jan. 28 and 29.

February—Carroll[illegible] and 5; Delhi, at [illegible] and 12; Monroe, at Mt. Pleasant, Feb. 18 and 19; [illegible] and 26.

March—Ouachita, at Harrisonburg, March 2 and 3; Ouachita Rapids, at Jonesboro', March 9 and 10; Calcasieu at [illegible] March 17 and 18.

My Post Office is Alexandria, [illegible]

Lake Providence District—First Round Quarterly Meetings.

January—Waterproof, Jan. 21 and 22; Tullulah, Jan. 28 and [illegible]

February—Providence and Bunch's Bend at Providence, [illegible] and 5; Pecan Grove and Swan Lake at Pecan, Feb. 11 and 12; Richmond at Milliken's Bend, Feb. 18 and 19; Tensas and Elizabeth Chapel at Tensas, [illegible]

March—St. Joseph and Wesley Chapel at Wesley Chapel, [illegible] and 4; Whitehall at Whitehall, March 10 and 11; Greenville at Centerville, March 17 and 18; Pecan Point, March 24 and 25;

Imperial Steward's Meeting at Waterproof, Feb. 3.

Lewis Skipwith, Steward.

Shreveport District—First Round Quarterly Meetings.

February—Pleasant Hill circuit, at Pleasant Hill, Feb. 11 and 12; Mansfield station at Mansfield, Feb. 18 and 19; Natchitoches circuit, at Natchitoches, Feb. 25 and 26.

March—Grand Cane circuit at Boyd's Mills, March 3 and 4; Caddo circuit, at Greenwood, March 10 and 11; Shreveport station, at Shreveport, March 16 and 17; Mansfield, March 24 and 25;

[illegible] at Shelby Springs, April 7 and 8; [illegible] ment, at Ringgold, April 8 and 9.

G. Rey[illegible]

NEW ADVERTISEMENTS.

SOUTHERN UNIVERSITY,
GREENSBORO', [illegible]

[illegible] exercises of the 3d Session of the Southern University will commence on the second Wednesday of February, and will continue [illegible] weeks, which is Commencement day. [illegible] Department of the University opened, as during the preceding session, with prospects.

FACULTY.

Dr. WIGHTMAN, President, and Professor of Intellectual Science.

Rev. DR. WADSWORTH, Prof. of Ancient Languages.

J. CASEY, A.M., Prof. of Ancient Languages.

C. WILLIAMS, Prof. of Mathematics.

T. LIPSCOMB, A.M., Prof. of Chemistry.

EXPENSES.

[illegible] Fee, per term, $25; Preparatory Department, $[illegible] Tuition Fee, $25; Contingent Fee, $2; Board, per month, $[illegible] of two terms, $[illegible], including room and fe[illegible]

PRESIDENT'S MES[illegible]

[illegible] of the Senate and House of Rep[illegible]

Our deep and heart-felt gratitude is due to the Supreme Ruler of the universe and Giver of all good, for the numerous blessings throughout the year which have been unusually [illegible] and general. [illegible] the health of the country [illegible] have been unusually [illegible] and general. [illegible] the head. [illegible], notwithstanding much reason to believe from the past that we have enjoyed the favor of Providence over since our organization as a people, exposed to many threatening and alarming progress; but on each successive occasion a cloud has been dispersed, or has passed by, before it has burst upon [illegible] heads, and we [illegible] have been [illegible] peace[illegible]

[illegible] and [illegible]
[illegible] chief [illegible]
but sympathetic [illegible]
which may [illegible] terminate at [illegible]
every [illegible] in the [illegible]
apprehension, [illegible]
[illegible] peace[illegible]
sake of [illegible]

NEW VOLUME OF THE QUARTERLY.

Methodist Episcopal Church, South. Series—January, 1860. No. 1. Nashville, Methodist Publishing House.

Milton.—This elegant article is from the scholarly pen of "L." of Alabama, whose style is so terse to us, a striking harmony between Milton, the Statesman, and the reviewer. It is well.—The writer, with the highest admiration of Milton, regards Macaulay as his first adequate biographer, although [illegible] has waited for such an one [illegible] two hundred years. He allows to Macaulay, in a good degree, "the subtle combination of [illegible]," the descriptive power of Christopher North, the [illegible] of Macaulay, the vigor of Sterling, and the best features of Hallam's Life of Nelson. But one of the three volumes has yet appeared; and, as Milton was the greatest of English representative men"—a statesman, a poet, a hero—and representative and heroic age,—his biography will overflow into a history. This is well, if it is done well. The reviewer is a student of Milton—has [illegible] and though he has, in this article, we imagine he will yet say more to [illegible] character, history, and genius of the Milton should be studied by every [illegible] lover of culture, every disciple of [illegible] every friend of freedom. His history, his [illegible] should be [illegible] acquainted with him, and with [illegible] facilities for such acquaintance this article [illegible] while it will be hailed with equal [illegible] by those who have made Milton a study. It, [illegible] the price of the *Quarterly*.

Alexander's Theory of Conscience.—This [illegible] which is the conscience is an originally [illegible] not deny its uni[illegible] that especial[illegible] single, irresolvable faculty of the [illegible] is the product of the [illegible] action [illegible] The reasoning of the writer [illegible] the arguments skillfully set forth. He cer[illegible] tion. A review of several [illegible] at [illegible]

While we do not assume, at this [illegible] opinion on the [illegible] involved, and [illegible] Dr. Alexander [illegible] there is much in [illegible] argument to [illegible] hold and deny [illegible] chairs [illegible] [illegible] than this [illegible]

The Texas Christian [illegible] Rev. J. [illegible] is a review of Sir William Hamilton's [illegible] and Mansel's Limits of [illegible] Although the question is not thus [illegible] terms, yet it resolves itself [illegible] old dispute as to the distinction be[illegible] the Understanding and the Reason—the discursive [illegible] the logical faculty, judging according to [illegible] the first reason, the intuitional faculty, the [illegible] of God. Hamilton and Mansell either [illegible] greatly emphasize this latter faculty, [illegible] never reach higher in their philosophy than [illegible] more logical processes. Hence, in the speculation, [illegible] the human mind conceive the [illegible] the negative side. Mr. Carnes, em[illegible] philosophy of the reason, as distinguished [illegible] understanding, believes in intuitions of truths which [illegible] processes will never reach; and, hence, [illegible] the affirmative side. We [illegible] to his view of the [illegible] as merely logical philosophy we cannot abide.—[illegible] are happy to find this discussion broached in the [illegible] Mr. Carnes is somewhat unjust to h[illegible] [illegible] clearness of some of his passages. Upon [illegible] however, his style is good, his arguments sat[illegible] throughout, there is the genuine ring of [illegible] topic, as such, is severely just, and, what is [illegible] upon the basis of the intuitions of [illegible] illustrated by the imagination; without [illegible] is as the earth which formed Adam's body, [illegible] is at that body before the living soul was [illegible] it.

The Evangelist.—This is a powerful missionary [illegible] upon the text of Harris's "Great Commission." [illegible] that pungent and thrilling address [illegible] Secretary and Agent of the Alabama Conference [illegible] read this article with special pleasure. The doc[illegible] and they are most forcibly presented.—[illegible] duty of every christian to consecrate himself [illegible] the evangelization of the world, is satisfactorily [illegible] from the teaching and design of Christ, the [illegible] the history of the Church, the [illegible] and [illegible] to the fitality and [illegible] The argument in behalf of the [illegible] missionary labor for the salvation of the [illegible] If any are afflicted [illegible] nothing low—[illegible] compared to foreign [illegible] let [illegible] from the same [illegible]

A HAPPY NEW YEAR!

To every man, woman and child, who shall read this number of the *New Orleans Christian Advocate*, in whatever part of the world, and to all their kin, and all their friends, and all their servants, we wish a happy New Year! With all our personal friends—all whom we love, and who love us,—wherever scattered abroad—the friends of our youth and our riper years—it matters not how long since we have met,—we shake hands in our heart. "Thy friend and thy father's friend, forget not."

Blest be the tie that binds
Our hearts in christian love;
The fellowship, of kindred minds
Is like to that above."

We remember, to-day, with special affection, the old friends of our boyhood, in the primitive regions where the railroads have not even yet waked the echoes of "Sleepy Hollow." God bless them! We shall never forget their cabins of hewed pine-logs; the undressed floors; the clap-board roofs, innocent of a single nail, but held to their places by "weight-poles," and "knees," and "eave-bearers,"—the cracks lined with pine-boards which had never been profaned by a "drawing-knife." The "rack," made of the forks of a sapling, over the door, where the rifle and the shot-bag hang; the "pot-rack" in the wide fire-place of the kitchen, stoves never having been heard of; the cotton cards, the spinning wheel, and the pine wood loom—made of two halves of a pine log, each on the floor, the other against the wall, at angle of forty-five degrees—"factory thread" was beginning to be known, but was deemed too expensive. The well of cold water in the yard, enclosed by a pine-rail worm-fence, or the path down the hill to the spring; the cows, and horses, and pigs, surrounding the corn-crib and shuck-peh in the horse-lot; the ox-cart, the plow, the hoes, the axes, and the "gears," under the shed. The cheerful fire of blazing logs on the hearth of flat rocks, the house illuminated by the flame of pine-knots, and "the old-fashioned Bible that lay on the stand."

And there was the road "out out" across the "branch," and over the hill, and across the creek, to the "meeting house," where the popular "circuit-rider" preached once in four weeks. That great and good man, the presiding elder, came round once a quarter, and held the quarterly meeting, administered the sacrament of the Lord's Supper, baptized the children, and held love-feast. Six or eight miles off was the camp-ground, where every body "tented" once a year, and where the altar was full, many were converted, the shouting made the woods and hills ring, the preaching was "powerful," and the singing was glorious. What would such a country have done without Methodism, and its itinerant ministry? What would all such countries do? And how much of these United States is, or has been, of this character. May a happy New Year dawn na these dear old regions, and on all like them! Upon their living and their dead; their meetlag-houses, and their camp-grounds, and their graveyards, with graves surrounded with humble pine palings. In them rest the "pilgrim fathers" of Methodism; they were the grandest "parltaps" that ever shook the world with the enthusiasm of their zeal, the power of their faith, the might of their souls. Honored be their memory forever! Honored be the memory of every old straight-breasted, home-spun dressed circuit-rider, local preacher, exhorter, class-leader, and brother and sister! And there are others to be remembered with honor. When the writer mounted his horse, at his father's door, to go to his first circuit, he rode two miles out of his way to say "good-bye" to a fine old lady of the Primitive Baptist persuasion, commonly called "Hard-Shells," who, with her family, had always been his friends. Dismounting reverently in her presence, she placed her hands devoutly upon his uncovered head, and earnestly prayed God to attend him always with His blessing.

Driving through that country last summer, for the first time in many years, we called at a cabin for a drink of water, when who should come in response to our hail but one of the local preachers we had known in our boyhood. We immediately grasped him by the hand, and exclaimed, "How d'ye do, Brother C——?" He was without coat or vest, and his clothing drenched with perspiration from some hard labor he had been engaged in in the valley, Saturday afternoon. He was a man nearly seventy years of age, working hard all the

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eal preacher,
nd all like her! A
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A happy year to all our brethren in the ministry; may this year be one of great ministerial success and happiness, in all our bounds. A happy New Year to the members of the Alabama, Mississippi, and Louisiana Conferences. A happy New Year to all the faithful and laborious agents of this paper, who have been, and are now, getting many new subscribers for the *Advocate*. A happy New Year to all our Subscribers. May God bless them in their souls and bodies, in their "basket and store." May their souls be happy in God. May their wives and husbands be most loving and devoted. May their sons be manly and noble, and their daughters discreet and lovely; may their children all be converted, and all marry well. May their servants be dutiful and pious. May their crops be fine, and the prices good. May sickness and misfortune be kept far from them and theirs. A happy New Year to every man and woman of noble aims nad aspirations. A happy New Year to every honest man struggling with difficulties. A happy New Year to every sincere and worthy lover; may he find favor in the eyes of the woman of his choice. A happy New Year to all the charming women in the world. A happy New Year to all the old people, and to all the little children—to all the poor and all the sick, and all the unhappy. A happy New Year to the widow and the orphan, to the bereaved, of parents, husbands, wives, brothers, sisters, children, kindred, friends. A happy New Year to all who are seeking the salvation of their souls—may the Sun of Righteousness arise, with healing in his wings, upon their sad hearts. God grant us all a happy New Year in Heaven!

CENTENARY COLLEGE OF LOUISIANA—IT MUST BE ENDOWED THIS YEAR.

This institution affords a fine illustration of the necessity of following that wise saying: "Line upon line, precept upon precept, here a little and there a little." If there is an institution in the South which has a right to expect success in the movement to endow it, Centenary has that right. The Southern University, at Greensboro', Ala., is succeeding gloriously in its endowment. Why may not Centenary succeed as well? Greensboro' is supported by a wealthy Conference. Centenary is supported by two Conferences, both wealthy. Greensboro' is located in the heart of a wealthy community; Centenary is also. Greensboro' has excellent buildings; Centenary has the finest College buildings in the South. It has, also, an ample patronage—over two hundred students in attendance. Greensboro' has one energetic agent in the field; Centenary has two—Rev. Vernon H. Johnson in the Mississippi Conference, and Rev. H. Avery in the Louisiana Conference. The Southern University, Auburn College, Howard (Baptist) College, all in Alabama, have each a friend to give $25,000 to endow the Biblical chair. Centenary—well, here is the rub. Who will give $25,000 to endow the Biblical chair in Centenary? Several gentlemen and ladies in Alabama have given to their respective colleges $25,000, $15,000, $12,000, $10,000, $5,000, and less amounts. We need such friends for Centenary. Even Soule University in Texas, a new institution, in a new State, has two friends who have given $12,000 each to endow it. What is to prevent Mississippi and Louisiana from endowing Centenary at once—this year? Now is the time. Fine crops have been made. The price of cotton is good. There is greater demand than ever for the education of our sons at home. Three hundred medical students from the South left Philadelphia the other day for their own schools. We have two fine agents in the field. Let the work be accomplished. Our agents are both zealous in the cause. Let all the friends meet them in the proper spirit. Which one of the agents will first find the man to endow the Biblical chair with $25,000? Will the Mississippi Conference first furnish such a friend of the College, or will the Louisiana Conference?

Have You done so too?—The antagonism in this life between the *real* and the *ideal*—between *what is* and what *ought to be*—is as much manifest in the circulation of our papers and periodicals as in anything else. Here is an illustration. Suppose this preacher goes on this way all the year; and suppose all the four hundred preachers who receive this paper *gratis*, as agents, do likewise, what will be the result? We leave each one to figure it out. Rev. John H. Massey, of Labutcha Mission, Mississippi Conference, sending four new subscribers, and some money for old accounts, writes:—"I begun my work with the plan given me at Conference. I have been at seven houses of worship, and met but two congregations—almost frozen. I have done a little for the *New Orleans Christian Advocate*.

Death of Rev. Dr. Newton.—On returning home we were pained to find in our exchanges a notice of the death of Rev. A. Newton, D.D., which occurred at Jackson, Miss., the place of his residence, Nov. 27th. He was a minister of the New School Presbyterian Church, learned and distinguished as a preacher and writer. In defence of infant baptism, and of the Church Catholic, against the exclusive immersion dogma, he had but few equals. He was an able and ardent defender of Scriptural Christianity against the attacks of abolition ecclesiastical fanatics. He was a *man* in his time, and his memory is worthy of honor.

Pay to 1861.—We ask all our Agents, and all our subscribers, to carefully read our standing notice under the editorial head, and to conform to it in every case. Let every one, who has not done so, pay to Jan. 1, 1861, and let every new subscriber either begin with the year, or, if he begin later, let him send money enough to pay only to the end of the year, as directed in the notice. This is an important rule, and we must and will conform to it.

"Stranger make a Beginning."—Many Agents are doing noble work for us. Now subscribers are coming in at a most encouraging rate. Cash is coming for both old and new. Brethren, take hold of the matter in the beginning of the year. "Stranger, make a beginning," said the boy to Bishop Pierce, when he wished him to ask a blessing at table. Brethren, "make a beginning."

Four Hundred Agents.—We have about that number. Suppose they each send us ten new subscribers in the month of January. This, making allowance for all discontinuances, would give us over 11,000 subscribers. If they will do this, we will enlarge the paper to the extent of four additional columns.

THE PRESIDENT'S MESSAGE.

We are indebted to the courtesy of our neighbors of the *Delta*, for the use of their type—a kindness we shall not forget.

Rev. W. McBeth, who is junior preacher on Lafourche and Bayou Black circuit, with Rev. S. J. Davies, was omitted in the Louisiana Conference appointments last week.

Book Notices.—A long string of them—and other matter, crowded out by the President's Message, will appear next week.

Rev. R. Trippett had his name spelled "R. Tuppell" in the Louisiana Conference appointments last week. He is not a Dutchman yet, however.

Death of Thomas DeQuincey.—The Manchester Guardian of the 10th, announces the death of Thomas DeQuincey, of Edinburg, and says: Death has blotted out another great name from the catalogue of English authors. Thomas DeQuincey died on Thursday. This distinguished and voluminous writer was born in our city about the year 1786; but he left Manchester early in life. Since 1843 he has resided in, or in the neighborhood of, Edinburg, and in the modern Athens he breathed his last. For a considerable period before his death, he was engaged in editing a perfect collection of his productions, which, as has been well observed, had previously been buried in the periodical literature of his generation; and it will be some satisfaction to his admirers to know that the [illegible] work to which his fading energies were applied. Like Leigh Hunt, who has but just passed from among us, Mr. DeQuincy was one of the few relics left as of one of the most brilliant ages of English literature. He was one of the friends of Coleridge, Southey and Wordsworth; and, with perhaps the exception of Landor and Brougham, may be regarded as the last of that noble array of men of letters who shed such lustre over the early part of the nineteenth century.

Death of Rev. H. B. Hamilton.—The Presiding Elder of the Clarksville District, East Texas Conference, died of Typhoid fever, at Paris, on the 5th inst. The Paris Visitor says of him: "From our brief personal acquaintance with the deceased, we had a high opinion of his character, as a man, and as a sincere and devoted christian. While he was plain and straight forward in his manners, he was earnest and zealous in the service of his Master. He was one of those christians who *act* as well as talk religion, and hence he exerted a great influence upon those around him.

The Southern University.—The advertisement announcing the commencement of the second term of this institution, will be found on this page. Its prospects are flattering. It has already a fine company of students, who have been thoroughly examined, and who are well prepared for a thorough collegiate course. The standard of conduct, character, and scholarship demanded is high, as becomes the character of the institution, and of the very able faculty.

The Pacific Methodist College, under the control of the Pacific Conference of the Methodist Episcopal Church, South, has been located at Cacheville, Yolo County, California, and near $10,000 has been subscribed as a commencement. Great enthusiasm is manifested in the movement, and we trust to hear of the continued prosperity of the enterprise. We need such an institution there, and must have it. Rev. J. C. Stewart is the Agent.

The President's Message, which we give entire, will be read with interest in the present political crisis. We are indebted to the courtesy of our neighbors of the *Delta*, for the use of their type—a kindness we shall not forget.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

and watchful vigilance for its preservation. In this view, let me implore my countrymen, North and South, to cultivate the kindest feelings of mutual forbearance and good-will towards each other, and strive to allay the demon spirit of sectional hatred and strife now abroad in the land. This advice proceeds from the heart of an old public functionary whose service commenced in the last generation, among the wise and conservative statesmen of that day, now nearly all passed away, and whose first and dearest earthly wish is to leave his country tranquil, prosperous, united and powerful.

We ought to reflect that in this age, and especially in this country, there is an incessant flux and reflux of public opinion. Questions which in their day assumed a most threatening aspect, have now nearly gone from the memory of men. They are "volcanoes burnt-out, and on the lava and holes and squalid scorine of old craters grow the peaceful olive, the cheering vine, and the sustaining corn." Such, in my opinion, will prove to be the fate of the present sectional excitement, should those who wisely seek to apply the remedy of caution always be content their efforts within the rule of the Constitution. If this course be pursued, the existing agitation on the subject of domestic slavery, like everything human, will have its day, and give place to other and less threatening controversies. Public opinion in this country is all powerful; and when it reaches a dangerous excess upon any question, the good sense of the people will furnish the correct and bring it back within safe limits. Still, to secure this auspicious result, at the present crisis, we ought to remember that every rational creature must be presumed to intend the natural consequences of his own teachings. Those who commence agitation destructive of the Constitution and the Union, ought not be surprised should their heated partisans advance one step further, and attempt by violence to put their doctrines into practical effect.

In this view of the subject it ought never to be forgotten that, however great may have been the political advantages resulting from the Union to every portion of our common country, these would all prove to be as nothing should the time ever arrive when they can not be enjoyed without serious danger to the personal safety of the people of fifteen members of the Confederacy. If the peace of the domestic fireside throughout these States should ever be invaded—if the mothers and families within this extensive region should not be able to retire to rest at night without suffering dreadful apprehensions of what may be their own fate and that their children before the morning—it would be vain to recount to such a people the political benefits and results to them from the Union. Self-preservation is the first instinct of nature; and therefore any state of society in which the sword is all the time suspended over the heads of the people, must at last become intolerable. But I indulge in no such gloomy forebodings. On the contrary, I firmly believe that the sense of Harper's Ferry, by arousing the people to the extent and reflect upon the possible peril to their time-honored institutions, will be the means, under Providence, of allaying the existing excitement, and preventing future outbreaks of a similar character. They will resolve that the Constitution and the Union shall not be endangered by rash counsels—knowing that, should the silver cord be loosed, or the golden bowl be broken * * * at the fountain," human power could never reunite the scattered and hostile fragments."

I cordially congratulate you upon the final settlement by the Supreme Court of the United States of the question of slavery in the Territories, which had created an aspect so truly formidable at the commencement of my administration. The right has been established of every citizen to take his property of this description into the common Territories, and hold it there equally as all the States of the Confederacy, so long as it protected there under the Federal Constitution. Neither Congress, nor a Territorial Legislature, nor any human power has any authority to annul or impair this vested right. The supreme judicial tribunal of the country, which is a co-ordinate branch of the Government, has unanimously and affirmed those principles of Constitutional law, so manifestly just in themselves, and so well calculated to promote peace and harmony among the States. It is a striking proof of the sense of justice which is inherent in our people, that this property in slaves has never been disturbed, to my knowledge, in any of the Territories. Even throughout the late troubles in Kansas there has not been a single attempt, as I am credibly informed, to violate, in a single instance, with the rights of the owner. Had any such attempt been made, the judiciary would doubtless have afforded an adequate remedy. Should they fail to do this hereafter, it will be time enough to strengthen their hands by further legislation. Had it been decided that either Congress or the Territorial Legislature possess the power to annul or impair the right to property in slaves, the consequences would be intolerable. In the latter event, there would be a struggle for a majority of the members in the Legislature at each successive election, and the rights of property held under the Federal Constitution would depend for the time being on the result. Agitation would thus be rendered incessant; while each political revolution would be attended with the danger that the majority would be just

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...t a sort of faint... ...ntinctly after my par... ...to the door, and looked ...at the window where he ...he came back to me, and resumed ...made. The moment altered ...shiver of the reader spoke. His voice was very low, quite ...her cease for ...and he set his words short. But how dis...

"Do you fear me, sir?" he asked.

"No," said I.

"It's a ticklish thing, this shaving, isn't it?" said he. "But my hand is always ready. I can do what I please with a razor, just what I please. Be good enough to keep still, just now. I'm close on to a large vein, you see, right in your neck. Keep very still, and don't stir. I know what would happen, and so do you, if you stirred or spoke a word."

Good God! Those were hideous words; but the glare of the man's eye, as he came round in front of me, was appalling. I could not have uttered a syllable if I had died otherwise.

"Now," said he, "listen, but don't move," and he pressed the flat blade against my throat, as if by way of warning. "I don't like this. I can't stand it. I'm going? And so help me God, if you lift a finger to stop me, or make one noise, both of us will have to die. I would a little rather not hurt you; but—Remember!"

I sprang away, and caught up my cloak and hat, which lay near, still keeping the razor in his hand. The moment its frightful contact was removed my inertness vanished. I leaped up, seized the chair in which I had been sitting, and shouted lustily. He turned upon me like a tiger.

"Ah, you will have it, then!" he cried, and rushed toward me.

I thrust him aside with the heavy chair, and lifting it high in the air, brought it down crashing upon him. He sank for a second, but quickly rose again. He was heavier than I, and twice as strong, I suppose. Persons who have thus been in positions of great danger will not be astonished to hear that I forgot, after my first cry, to call out at all. I thought only of defending myself.

This state of things did not last a quarter of a minute. He would have beaten me down soon enough, had I not, in sheer desperation, made use of a trick which I had once before seen successfully employed. I moved my eyes suddenly from him, and started wildly into the space behind him, pointing, at the same time and in the same direction, with my arm. By a lucky chance I pointed to the window.

I think that movement saved my life.

He stopped, irresolute, glanced at the window, flung his hands above his head, grasped as if he were choaking, and, dashing the razor against the stone wall, fell trembling upon his knees. As I stepped swiftly across the floor he called out to me:

"Don't go, don't go!" he said. "Stand there, at the door, if you choose, but wait a minute. It's all over now; and perhaps, if you hear me, you won't wonder that I was driven mad."

I hardly knew how to act; but as I involuntarily checked my steps he continued:

"Look out at that window, Sir, and you'll see, just over the road, a woman with a child in her arms, standing in a door-way. That is my wife and baby—my poor wife and baby. She doesn't know I'm here—thank God for that. I came here under a wrong name, and she supposes I'm far away at sea. I guess it would break her heart to know the truth. Well, Sir, that's my home. I've seen it, and I've seen her, every day, now, these three months. It used to make me crazy, but I bear it better now. I got this chance—this great chance—was too much for me. And to think that I came near losing all hope of ever seeing her again!"

Could I doubt those struggling sobs and tears? There was truth in every tone. I looked through the window, and saw, as he had told me, a woman standing on a threshold opposite, with a little child. She tossed it up laughingly once or twice, and disappeared.

"You won't trust me, I know," said the prisoner; "but I want to beg you not to let the warden know of this. It's no use, I guess. Well, I swear that I'll be true to home after this. Nothing but three years solitary now, and who can live through that? No, no, you'll let this go by, won't you? You may believe me—you may be sure."

Feet shuffling along the passages announced the return of my companions. The prisoner endeavored to calm himself, and I put on an air of unconcern which I think was very successful under the circumstances.

"Have you yet?" said the warden, astonished. If he had a shave I had been through!

"I have, Sir," said Johnson, looking appealingly at me.

"Very well," said the warden, "it?" he asked me.

"I think not," said I. "Another time will do for me."

So I wiped my face, and we went on our way.

Of course I was bound to tell the warden what had happened; but even in that great excitement which naturally followed so narrow an escape I think I set forward all that I could in the poor fellow's favor. The warden received the story with perfect composure, and assured me that he would act in such a manner as he thought the occasion needed. He condemned his own heedlessness in opening a cell when an opportunity for guilt with much more earnestness than he spoke of the event itself. I could not refuse visiting the wife of Johnson. I discovered that his story was true, and learned his real name. She was happy in her ignorance of his real condition. I sought to ascertain whether she was able to sustain her self until he should rejoin her; and then she told me that M.——, the warden of the State Prison, had also come to her, shown interest in her behalf, for which she could not well account, and assured her of his aid and protection in any need that might come to her. She was most grateful, but wondered why he had done so.

A few months ago the following newspaper paragraph appeared. It was much copied, and, I suppose, will be readily remembered.

"It is the custom at the State Prison in C—— to permit prisoners whose terms are within a few weeks of expiration, to work outside the walls, under the supervision of an officer. This privilege is, in most cases, gladly accepted. A few weeks ago, however, it was declined by a man who, as his time of freedom drew near, seemed more restless under his confinement than any others. On inquiry it was found that this prisoner had a wife and child living directly within view of the walls, and that for nearly three years he had seen her daily, she being all the while ignorant of his [illegible] and supposing that her husband, who is a sailor, was at sea, on a long voyage. He was unwilling that, at the last moment, the fact should be revealed to her; and, at his own request, he continued within the walls until his liberation, which took place last week. Excepting on one occasion, his conduct while in prison had been without blemish."

LORD BROUGHAM IN HIS OLD AGE.

George Augustus Sala draws the following queer sketch of Lord Brougham, as he appears in the British House of Lords: Standing in the narrow Gothic railed-off space reserved for the public—the throne at the opposite extremity of the House—you may see on one of the benches to the right, almost every afternoon, Saturday and Sunday except, during the session, a very old man with a white head, and attired in a simple frock and trowsers of shepherd's plaid. It is a leonine head, and the white locks are bushy and profuse. So, too, the eyebrows, penthouses to eyes somewhat weak now, but that can flash fire yet upon occasion. The face is plowed with wrinkles, as well it may be, for the old man will never see fourscore years again, and of these threescores at the very least have been spent in study and the hardest labor, mental and physical. The nose is marvel—protuberant, rugose, aggressive, inquiring and defiant—unlovely, intellectual. There is a trumpet mouth, a belligerent mouth, projecting and self-asserting; his ears are large, and on his chin or cheeks no vestige of hair.

Not a beautiful man this, on any theory of beauty, Hogarthesque, Rumfordique, Winckelmannesque, or otherwise. Rather a angry, crushed, battered, weather-beaten; ugly, fateful, Scotch-collyish type. Not a soft, imploring, yielding countenance. The mouth is fashioned to the saying of harsh, hard, impertinent things; not cruel, but downright; but never to whisper compliments or simper out platitudes. [illegible] too, that can be sometimes terrible; but not a nose for a pouting Covent Garden beauty, or a Rosa, or a Rachel, or a Fanny Kemble, or even much for truffles either, I think, or the delicate aroma of sparkling Moselle. Would prefer onions or strongly-hopped malt and hops; something honest and unsophisticated. Watch this old man narrowly, young visitor to the Lords. Scan his furrowed visage. Mark his odd eaguer ways and gestures. Passing uncouth. Now he cronches, very doglike, on his crimson bench; claps one shepherd's plaid in both his hands. Bothers it. O. C., is talking nonsense, I think. Now the legs are crossed, the hand thrown behind his head; now he digs his elbows into the table writing table before him, and buries the hands into that pile of white hair of his. The celebrities of Floreem, Q. C., are in a white hair of his. The celebrities of Floreem, Q. C., are in a white hair of his. Then with a wrench, a wriggle, a shake, and human patience. start up—still very doglike, but of the Newfoundland rather, new, he asks a lawyer or a witness a question, question very couched in that which is neither broad Scotch nor Northumbrian burr, but a rebellious mixture of the two. Mark well, eye him closely; we have not much time to lose. Alas the giant is now old; though with frame yet unenfeebled, with intellect yet gloriously unclouded. But the stands are running, ever running. Watch him, mark him, eye him; score him on your mind tablets; then home; and in after years it may be your lot to tell your children, that once at least you have seen with your own eyes the famous Lord of Vaux—once listened to the voice that has shaken thrones and made tyrants tremble; that has been a herald of deliverance to millions pining in slavery and captivity; a voice that has given utterance, in man's most eloquent words, to heaven; a voice that has been trumpet-sounding these sixty years past in defence of Truth, and Right, and Justice—in advocacy of the claims of learning and industry, and of the liberties of the great English people, from whose rank he rose; a voice that should be entitled to a hearing in a Walhala of wise heroes, after Francis of Verulam and Isaac of Grantham; the voice of one who is worthy a lord, but who will be yet better remembered, and to all time—remembered enthusiastically and affectionately as the champion of all good and wise, and beautiful human things.

Obituaries:

"Let me die the death of the Righteous."

MRS. SARAH MILDEN MIXSON, wife of Dr. William Mixson, and daughter of Mrs. Emily W. Andrew, was born Oct. 10, 1828, and died at the residence of her husband, in Dallas county, Ala., Dec. 4, 1859. Our dear Sally was strictly trained by her Godly mother in the nurture and admonition of the Lord, and well did she repay the anxieties and cares of her mother. In life's early morning she united herself with the people of God, and continued to the close of life a consistent, humble, and cheerful follower of the Lord. She loved all the institutions of the church, and was delighted in her attendance upon them all. In the various relations of life, as a wife, as a daughter, as a sister, she was highly exemplary. She was a fine example of filial affection, even as she had been in her earliest days of constant and cheerful obedience. Her mother says she does not remember that Sally ever did anything in her life to grieve her. We had left her a few weeks before in fine health, and were listening home from the Memphis Conference on our way to Louisiana. When in Montgomery, we heard that she was very ill, and as soon as practicable, we reached her house, and the mother was permitted to minister to her dying child just forty-eight hours before she closed her eyes in death. Her disease was hemorrhage of the stomach. She suffered no particular pain but nausea and vomiting, and died of extreme prostration from loss of blood. Throughout her sickness she was calm and cheerful, and when asked as to her feelings in view of death, she said: *I have tried to be a Christian and am not afraid to die.*" Thus has passed away from earth one who loved God from her childhood, a devoted daughter and wife, an affectionate sister, a kind mistress, a friend and neighbor universally beloved in that humble, practical Christian. My wife has buried in ten months both her daughters. The stroke to her is heavy, but she bows submissively, and while she weeps she does not murmur. Pray for us that God may give us all grace suitable for our trial.

JAS. O. ANDREW.

Franklin, La., Dec. 16, 1859.

MRS. SUSANAH COLLINS, consort of William Collins, died 10th Nov., in the seventy-first year of her age, after a long and painful illness, which she bore with great Christian resignation. She was born in New Berne, North Carolina, and moved to this State sometime in the year 1817, and settled on Bayon Boeuff, near Berwick Bay, where she resided until death. Many of our pioneer preachers who have not preceded her to the land of the blest, will mourn the loss of Mother Collins, for her house was open to preachers of every denomination, where they met a hearty welcome when there was no reception for them at any other house in this section of the country. When the Apostles received their mission, "Go ye into all the world," Jerusalem was the starting point; and we may say Mother Collins' house was the starting point in this section of the country. She always expressed a preference for the Baptist faith, still she opened her house and welcomed and loved all Protestants; and, strange to say, she never made any profession of experimental religion, and had it not been manifested in her daily walk and sisterly love, and evidenced in her triumphant death, a large circle of friends and acquaintances, and her devoted children, would have been deprived of the consolation of knowing she has gone to her reward in heaven.

Jos. KNIGHT.

B. H. K. WAILES, eldest son of Col. H. Wailes, died Dec. 10, at the residence of his father, in Catahoula parish, La. Howard had just passed the threshold of manhood—just entered upon his twenty-second year. Two years ago he graduated with honor at Centenary College, and when taken with his last illness, was on his way to New Orleans to attend medical lectures. A few weeks ago, he stood among us, full of life and strength and manly beauty, of uncommonly vigorous and sprightly intellect, affectionate, and tender-hearted, bound to earth by the strongest ties of paternal love, surrounded by an unusually large circle of doting relatives and friends.

"While in the cheering light of hope,
A smiling future lay."

But from all these, the swift messenger, with relentless haste, has hurried him away.

Howard's friends have good reason to hope. Seven years ago, during a revival at Centenary, he professed religion; and though led away, to some extent, by the gaieties and frivolities that surround the slippery paths of youth, he seemed, during his illness, to be seeking restoration to the favor of God. His disease (typhoid fever) was protracted and painful, yet he never murmured or complained, seemed grateful for every attention, and was frequently heard uttering words of prayer.

MRS MARY JANE HARRISON, wife of J. F. Harrison, and daughter of Needham and Sarah Lee, died on the 20th day of September, in Louisville, Alabama, in the 19th year of her age. She was born in Barbour county, Alabama, 24th November, 1840; embraced religion at thirteen, and joined the Methodist Episcopal Church, South; married 10th November, 1858. Her piety was calm, cheerful, and active. She exhibited in her life all the attributes of a Christian. She was devoted to the service of her Master, and the good of those around her. Her house was the minister's home. She was a constant Bible-reader; she was a model wife, a model housekeeper. She sought in many ways to render home the most pleasant and happy spot on earth to her husband; during the short time they lived together there was not on earth a happier home. But the angel of the fireside is gone. We have no doubt that her happy Spirit is one of that bright throng around the throne of God.

L. P. GELSON.

CAROLINE MATILDA BOWDEN, wife of Lemuel Bowden, and daughter of Frederick and Susannah Daniels, died Oct. 42th 1859, in her twenty-sixth year, having been married about twelve months. Her short life was not in vain. She sought not the glittering toys of earth. About twelve years ago she joined the M. E. Church, South, and made a profession of the religion of Christ. Her Christian life was uniform, her piety deep and constant. Her example as a Christian was salutary. Her religion made her a loving and devoted wife, and an unsurpassed step-mother. Her longings on marrying Bro. Bowden was, "I intend to treat his children so that I will be rewarded for it in a coming day." Her last moments were quiet and peaceful. Her last words were, "I have a home up yonder."

W. N. PRAYY.

December 1, 1859.

LITTLE MOLLIE UPTON, daughter of Rev. Thomas and Mrs. Elizabeth Upton, died in Delhi, La., of inflammation of the brain. She was born Dec. the 10th, 1855, and died Nov. the 14th, 1859. How strange and baffling some of the providences of God—often the wintry winds blast the most lovely and beautiful flowers; but when these human blossoms are nipped, they are to bloom in a heavenly clime for ever.

T. H. McCLENDON.

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MR HUGH LUCAS HAVING BECOME A PART ner in our house, from this date, we beg leave to call your attention to our increased facilities to fill all orders, from our large and well-selected Stock of GROCERIES, PRODUCE, WINES, LIQUORS, etc., etc. We remain, your obedient servants.
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REFERENCES—Henderson & Caines and Chinn & Bolton, *New Orleans*; W. R. Pike and A. Matta, *Baton Rouge*.

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Floyd, Carroll Parish,
jal9 — Louisiana.

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References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

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Latin, Greek, and Vocal Music taught without extra charge.

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For particular information, catalogues, &c., apply to the President or either of the Professors.

Columbus, Miss. 1st, 1860.

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The Academy Year is divided into *Two Sessions of Five Months each*, commencing on the *First of October and March*, respectively. Scholars will be received at any time during the year; none for less time than one session.

For further particulars see circulars, or address Principal.

EAST ALABAMA MALE COLLEGE.

THE Second Term of this Institution will commence on the 18th of January, 1860.

The Preparatory School of the College, under supervision of Prof. W. F. SLATON, will resume its exercises the 2d day of January, 1860.

It is highly important for students to be present at the opening of the Term. For further information apply to Dr. W. J. RASSETT or the undersigned. JOHN T. DUNKLIN,
Auburn, Ala., Dec. 18, 1859. *Sec. of Faculty.*

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Children.

TRUTH OMNIPOTENT.—We give to our readers and the public generally the following copy of a letter received by us from J. W. Vesey, Esq., of the *Aberdeen Conservative*, enclosing at the same time a communication to that paper from Colonel Vasser, of North Mississippi, and who was formerly associate editor of the Conservative. The subject of the letter and communication we do not feel it necessary to comment on, as they tell the whole story, one that ought to go home to those in whose hands the rising generation of children are placed for nurture and for care. All we ask of our readers is a careful perusal of the documents.

CONSERVATIVE OFFICE,
Aberdeen, Miss., August 23d, 1858.

Messrs. Wright & Co.—As any testimonial in reference to your preparations may prove beneficial to you, I enclose the following, published at my request, in the "Conservative" of the 21st inst.

Col. Vasser was formerly associate editor of the "Conservative" and is well known in North Mississippi, as a gentleman of intelligence and strict integrity.

Respectfully, J. W. VESEY.

[*For the Conservative.*]

ABERDEEN, Aug. 19th, 1858.

Communicated.

DEAR VESEY: Upon the principles of justice and humanity, I am induced to ask your permission to insert this communication in your paper, believing, as I do, that it may be the means of preventing untimely sorrow in many a happy household.

On Friday last, having been for several days previous absent from my family, I found, on my return home, that my infant, aged about 15 months, was quite unwell, from some unknown cause—supposed to be teething. Upon an examination, however, I was of the opinion that her indisposition proceeded from worms; and having been told by a respectable physician that WINER'S CANADIAN VERMIFUGE was a sovereign remedy against this terrible enemy of children, I was induced to give it a trial, reluctantly, by the acquiescence of my family Physician.

On the following morning, (Saturday) I commenced administering it by directions, save in quantity, being afraid to give the amount of prescription. I was unable to detect any impression occasioned by it until late in the afternoon of that day; and should not then, but for the discharge of some thirteen worms, varying in length from two and a half to six inches. This I thought a remarkable number for a nursing infant. But, to my great amazement, about one o'clock the next morning I was aroused from my slumber to witness the incredible number of one hundred and thirty-six from one evacuation.

Before breakfast of the same morning, (Sunday) but one small dose was administered, which was followed by the discharge of fifty during the day. The next day, (Monday) none was administered; but still occasional discharges occurred during the day, varying in size and quantity as described.

On Tuesday morning following, one more small dose was administered, making in all five doses of a quarter of a teaspoonful instead of a dose, as prescribed by the label of directions. In all, the little creature has discharged to this date, the rise of three hundred worms, a majority of which will average five or six inches in length; and is running about as usual, with returning evidences of good health and spirits.

Having met with such astonishing effects in the case of my infant, I was induced to use the Vermifuge on the other children under my protection, varying in age from two to ten years old, and in every case save one, (that of the oldest) the like happy results have been produced.

These facts are elicited, 1st, because of my antipathy heretofore to nostrums of every kind; and, 2nd, because my experience has convinced me that, in the experiment I have made with WINER'S CANADIAN VERMIFUGE, it is due to suffering humanity, as well as the manufacturer of the medicine, to make public the results of my observation.

W. H. VASSER.

For sale in New Orleans, wholesale and retail, by
J. WRIGHT, & Co., 21 and 151 Chartres st., Sole Proprietors.

Himboldt Extract of Buchu,

Read! Read! Read! "Ye afflicted read" the following Certificate of a cure of over 20 years' standing.

H. T. HELMBOLD.—*Dear Sir*: I have been troubled with an affliction of the Bladder and Kidneys for over twenty years. I have tried Physicians in vain, and at last concluded to give your Compound Preparation a trial, as I had heard it highly spoken of. It afforded me immediate relief. I have used three bottles, and I have obtained more relief from its effects and feel much better than I have for twenty years previous. I have the greatest faith in its virtues and curative powers, and shall do all in my power to make it known to the afflicted. Hoping this may prove advantageous to you in assisting you to introduce the medicine, I am truly yours.

M. MCCORMICK.

For sale in New Orleans, wholesale and retail, by
J. WRIGHT, & Co., 21 and 151 Chartres st., General Agents.

The Goddess Hygia

When Hygeia leat medicinal aid to man,
And taught him all his evils how to scan,
Not to a favored few she showed the way
To staunch the wound and all its pain allay—
Not to the few who now claim physic theirs,
And think but what they give legitimate wares,
No! to all human kind command she gave,
"Employ your skill, and your sick broils save."
So wout he forth the Magic Salve to find—
The Magic Salve that now heals all mankind.
No Wound nor Bruise, nor Cut, can long remain,
Nor Scar its rude appearance long retain.
Use it—you'll find we are not truth's detractor,
For you'll be healed by

Wiley's Pain Extractor,

The only effective and complete remedy for Bruises Scalds, Eruptions, Piles, or Cutaneous disease whatever.

We Dont Want Any Other.

Such is the language of all who use "WINER'S CANADIAN VERMIFUGE," when they call for that and any other is offered them. They have tried it, and from experience know it to be superior to all others; therefore, when they are in want of a medicine of the kind, they purchase that which they know to be good and can be depended on. An Agent who called on us a few days ago, said "I find it difficult to sell any other Vermifuge when I have yours. I have had some in my store for a long time which I occasionally try to 'work off,' but no one will purchase it unless I warrant it as good as yours, this I cannot do." So it is, and so it will be, Winer's Vermifuge owes its unrivalled popularity to its own intrinsic merits, on this alone it has always depended, and were it not a fact that it is superior as a remedy for worms, it would ere this have shared the unenviable fate of many other articles designed for similar purposes. To all who are in want of a medicine of this kind we say try it and judge for yourselves, we are confident that it will give entire satisfaction.

Beware of Calomel.

The public generally may not be aware that nearly all Worm Lozenges contain Calomel, and that the lives of children are thereby endangered; parents should remember this, for although medicine may be easily administered when in the form of Lozenges or Candies of

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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NEW ORLEANS, WEDNESDAY, JANUARY 11, 1860.

$2 00 A YEAR, IN ADV... OFFICE—118 CAMP ST.

For the New Orleans Christian Advocate.

LETTER FROM CALIFORNIA.

Our cause on the Pacific—Conflict—Country and population—Recent Conference—Mistakes in the east to the So. Church on the Pacific—Needful there as any where—Northern route to Heaven—Oregon calls—Need of men—Some being raised up at home—Episcopal visits—Bishop Pierce—Help—Pacific Methodist—Largest circulation on the Pacific—Needs a Press.

Mr. Editor: Allow me, through your columns, to speak to your numerous readers of our beloved Zion on this coast. I would that I could speak to every brother, sister, and friend of our church east of the Rocky Mountains; and so speak that all would *feel* as we that are here feel. The history of our past is a history of toil, struggle, and conflict. "Fightings without and fears within," and in the minds of many, even among us, here as well as at home, there existed a problem for years, even until very lately, unsolved and exceedingly doubtful as to its final answer. That problem was, "Is it practicable and advisable to maintain the organization of a Southern Methodist Church in California?"

The question may still linger in some minds in the east, but it no longer lingers in any of our minds upon this coast. The doubtful period has passed, the problem is solved, and an answer in the affirmative been given. Almost every one knows to some extent, though he could not appreciate them unless he had been here, the peculiar circumstances that have surrounded us. Since the discovery of gold in this country, California has been the point to which men from almost every nation, kindred, and people have flocked, with one sole and all-absorbing object—*gold, gold.* The most never expected to reside here long; they came here to get rich, and go home to enjoy it. Hence, the population was unsettled, migratory, reckless, and a very small proportion of females, which is a misfortune and a calamity to any country, and especially in this case, where so many were not what they should be. If any thing more need be said upon this point, it may be summed up, as one has suggested, in a single sentence, viz: "We have had the devil and wicked men, the pope and abolitionism, to contend with." The last is by no means the least, and partakes of all the rest. Notwithstanding, we have been steadily advancing, and our present is greatly more flattering than any period of our past.

The ninth session of our Conference, as you have already learned, was held in this city a short time since—a body of men that no country need be ashamed of, intelligent, pious, cheerful and happy, self-denying, and ready to go any where the authorities command, without murmur or complaint. Many of them, when the year's labor is ended, have little money to get them to the conference, and less to get them away. But you will hear no word of complaint, or see any one with the blues.—The grace of God is certainly wonderfully manifested among the Methodist preachers. Including the supplies, we have between sixty and seventy men in the field; seventeen were added to our number this year. God is adding to our membership and to our ministry, and continually enlarging our borders—evidently owning and blessing our labors, and setting His seal to the word preached by us.

There is a mistaken idea in the minds of many that have not seen this country, respecting the wants and the desires of our people. I am convinced that a little experience and observation here, would remove that mistake from any Southern mind. But all cannot see—"Blessed are they that, having not seen, believe."

There is as much necessity for us as a church here, in regard to the salvation of thousands, as there is in the Southern States themselves. For there are thousands scattered all through the length and breadth of this country that must be saved alone through Methodist influence, and that must be exerted by the Southern Church. Brethren, will you believe it? I must let you have facts. I give one; many might be given. I attended a camp-meeting, where we had good attendance, a blessed meeting, and about thirty conversions and thirty accessions to the church. The meeting included the day of election, and I understood that, out of two hundred votes polled in that beat, there were *two* Black Republican votes. Our Northern brethren held a camp-meeting in the same region a short time previous to ours—was a perfect failure; *one* mourner, *no* conversions!—The people there, by a large majority, will not go to Heaven by the "Northern route. So they say, and so facts demonstrate. As it is in that vicinity, so it is in hundreds of others; and in all there are more or less to be saved through our instrumentality, or, us well as we can judge, not to be saved at all. And not only in California, but from Oregon the cry comes to us, wafted on every breeze, loud, earnest and importunate, for ministers, and for a Methodist Episcopal Church South in Oregon. Many are out of the church waiting, who once were in it; others have connected themselves with other churches for the present, only because they could do no better. They are not at home, and their stay becomes less and less comfortable, as most of the ministers in other churches have left the track, and pushed off in a tangent after abolitionism, which has brought them into a parched and sandy desert, where no living springs are found, and where the dews of heaven seldom fall. The people are heartily sick and tired of this beating the air, preaching politics for gospel, and unprofitably laboring to change the divine arrangement of things.

The cry is, give us the pure gospel without mixture of politics or false philosophy. The eye of the people is turned toward us; the responsibility is upon us; we can neither throw it off, nor lightly regard it. We must stand up to it; we are endeavoring to do it as best we can with our present forces. Shall we not have the sympathy and earnest prayers of all our brethren east of the mountains? Also, shall we not continue to receive increase of men and means to enable us to cultivate the field as we ought?

God is raising up men from our midst—young men—promising young men, converted at our camp-meetings and in our churches; spiritual, self-sacrificing men that are destined to do a good work, and make their mark upon the world; many of whom come from the mines, and were inured beforehand to toil and hardship, and will do as much work with as little means as any set of men in the vineyard. But we still need what has just been mentioned, and we shall get it; we are getting it. Our hearts are full of faith and hope for the future.

"Truth and right are might, and shall prevail." We intend to cleave to these, and like Paul, "know nothing" among the people "save Jesus Christ and him crucified." This seems to be the feeling that prevails in our conferences. May it ever prevail, and prevail universally. We have been greatly refreshed, built up, and encouraged, by the late visit and labors of our beloved Bishop.—These episcopal visits are of incalculable benefit to us on this coast, and the earnest prayer of the church is that they may be more frequent and of longer continuance. Like the elders of the church of Ephesus, we wept when our apostle left us. But we hope to see him again in the flesh. We shall pray for another visit. We expect to receive it; and in the meantime we are to have his earnestness, his energy, and eloquence, brought to bear upon his numerous friends, and the friends of our cause in this country, in the behalf of Zion on this coast, and especially in this city. We must be represented here, properly represented in this great metropolis. We have purchased a lot, large, well situated; shall pay for it to-morrow; expect to build this year. It will cost a handsome sum, and most of it is to be raised hereafter; it will cost much labor, but it will be done. This is our faith. But we shall look with earnest eye toward the east. We shall expect your prayers upon every breeze, and money in every mail.

But there is yet another subject that I wish to present to our brethren and friends in the east. My soul is full of it, and I do hope we shall hear from you, and that speedily. I expect we shall. "The earth is the Lord's, and the fullness thereof," and we are doing a good work here, and a great work, through the instrumentality of which I am now speaking. I refer to the *Pacific Methodist*—one of the best members (as we think here) of our numerous and respectable family of church papers. As to our editor, we have as clever a one as can be found among them all. There, that is saying a good deal, almost too much some may think. Can't take any thing back. Let all that doubt it, take the paper, and get acquainted with him, and you shall witness to what I have said. Its circulation is increasing; it is now near the end of the third volume, and its circulation is much greater than any religious paper on this coast. It is out of debt, save what it owes the editor, and he is responsible for that. But there is one thing we need very much and for lack of it we are put to much inconvenience and additional expense. This last, especially, is a very material item. We have no printing-press of our own; are not able to get one; and I was thinking that if some of our liberal brethren and friends in the east knew how we were situated, we should not be thus situated long; we should hear from them, and that tangibly and powerfully. I believe it. The *California C. Advocate* has lately been presented with a press and fixtures by one of our liberal bankers in this city; and not many years ago, as we all remember, the *New Orleans C. Advocate* received an engine from one of the liberal sons of the South. Is there no one that will come to our help? Why do I ask such a question! There are many. We are worthy, for, as I said just now, we are doing a good work and a great work in this country. Gen. McDougall, an Episcopalian and a farmer, Lieutenant Governor of California, said to-day that the *Pacific Methodist* had done more for the common cause of Christianity in this country than any one instrumentality besides.

We have our Methodist printers; we want our Methodist office, Methodist press, and all the hands that handle it here to be Methodists. We desire to send it out baptized with Methodism, in the spirit and in the letter of it. Brethren, you will help us in this matter. We believe it. We shall look for a power-press, or for an equivalent. Send to the editor, Rev. O. P. Fitzgerald, checks upon New York, New Orleans, or any where else to suit the convenience of donors. We shall wait with patience, and in hope, expecting soon to hear glad tidings, when you shall hear from us again in tones of thanksgiving to God and to the instrumentality used by Him. Brethren and friends, let us hear from you.

L. Catelv.

San Francisco, Cal., Oct. 31st, 1859.

P. S.—If it will suit those any better who wish to do something for us to send it to the editor of the *N. Orleans Advocate*, let them do so.

L. C.

For the New Orleans Christian Advocate.

THE SOUTHERN METHODIST PUBLISHING HOUSE.

Great demand for our books—Means of Supply not equal to it—Plans for increasing the means of supply—We have the largest patronage on the continent—Appeal to Southern men.

Mr. Editor: It was somewhat expected long ago, though by no means so clearly seen as it now is, that in the adjustment of our Conference Depositories and other means of producing a demand for our books, we were likely to carry the demand beyond our means of supply. This state of things is now upon us. The demand for Southern-made moral and religious reading, coming in upon the Publishing House from the Depositories and thousands of other places, is even now much greater than the ability of the House to supply it.

And when you take a careful inside view of our business, and look forward a year or two, even, you are driven to the conclusion, that, with things as they are now going, the demand is increasing and going to increase, on and on, very far beyond the manufacturing ability of the House.

The agent is increasing his facilities, too, as far and as fast as he can; but with his present immediate means and immediate prospects, it is quite impossible for him to come even very near the rapidly increasing progress of the demand.

And then again. The supply ought to keep in the advance of the demand, so as to stimulate and invite it. For there is no branch of commerce where the furnishing of supply *creates a further demand* so rapidly, and with such certainty, as in our business. This is a very important consideration.

It is encouraging, greatly so, to see this increasing demand for Southern-made books springing up in every part of the country; but then, on the other hand, it is worse than embarrassing to be unable to meet it.

A very important question to the South, to Southern literature and Southern morals, has been recently demonstrated in the eyes of the world. The question is settled, that books can be published and manufactured in the South as well, all things considered, as at the North. Our catalogue and our work will compare well with those of any house in the Union.

The Southern Methodist Publishing House at Nashville is in as sound, stable and prosperous a condition as any publishing house in the United States. It is doing well, very well, in a mere commercial point of view. The only difficulty is, it is too small. We have but about three hundred thousand dollars of capital, and that invested in machinery, printing materials, house, stock, etc. And then, look at our position and relation to the South.

We are the only publishing house, on anything like a large scale, in the Southern country. We stand in the midst of the country without a competitor, almost. Two and a half millions of Southern people are either in our Church or in sympathy with it.—And then there are far more than two and a half millions more of moral and religious people in the South, who greatly prefer our books to those of northern make and northern taint.

Here we have already to our hand, *if we can meet it*, an amount of patronage far greater than is enjoyed by any house on the continent.

And now, I affirm in all calmness and sobriety, looking at the present and prospective condition of things in the North and in the South, that *to take care of this demand for wholesome, untainted moral and religious literature among Southern families and Southern people, is the business and mission of Southern philanthropy.* The openings and onward movings of God's providence require it, demand it.

We have suffered long and are still suffering the effects of tainted morals and corrupted religion, pushed and peddled in amongst us from corrupt, mercenary, and for affording great relief by their softening influence. Although an entire stranger, I could not resist their entreaties to remain with them and mourn. Hour after hour passed, and we continued absorbed in the deepest grief, and it was not until the light of morning began to dawn that we ceased to lament the untimely fate of one who gave so fair a promise. But then I may say a new light broke into my soul. The sun rising with more than wonted glory, reminded me of the deep feelings of sadness with which I had noticed its departure on the previous evening. "And shall not man too rise," I involuntarily exclaimed: then turning to the marble, like features of young Edward, "yes, already has the immortal soul risen and is now before the throne of God." 'Tis true those eyes, now so still in death, shall never more open on this earth. Thou must go down to thy quiet resting place, the grave, Edward, but the word of God assures us "that this corruptible shall put on incorruption, and this mortal shall put on immortality." What a glorious change! Then falling on our knees, we all, with one voice, exclaimed: "Heaven and earth may pass away, but thy word, O God, shall not pass away."

J.——.

Brandon, Dec. 30th, 1859.

For the New Orleans Christian Advocate.

THOUGHTS ON THE LIFE OF MRS. FLETCHER.

There are few books more capable of accomplishing good than the life of Mrs. Fletcher. Like the word of God, it will bear being read and re-read. Every word seems to develop the beauties of that remarkable lady's mind and heart. She was highly gifted in many ways; and to what a noble purpose she devoted her life. Left father, mother, brothers and sisters, and all that was near and dear, for the sake of Jesus.

She was one of those rare persons who hope even against hope, and was always encouraging the sinner to hope as she did. Though she lived on earth, yet she seemed to dwell with the blood-washed throng in heaven. How few, reared in the lap of luxury, as she was, that are willing to be followers of the meek and lowly Redeemer. She was a true pattern of piety, was not satisfied with being plucked as a brand from the burning, but had an unsatiated thirst after righteousness and true holiness. She was determined to "be perfect even as her Father in heaven is perfect," and was led on by a never dying hope, fixing her eyes on the robe washed and made white in the blood of the lamb, until she gained her soul's desire.

Her biograpy is one of rare occurrence. If we trace her from youth to hoary age, we find she was in every instance of her life, even in her daily walk and conversation, a remarkable character. Her greatest study seemed to be to promote the good and happiness of others. She often denied herself comforts, that she might have the more to give to the poor. How ready she was to look over the faults of others, and throw over them the mantle of love. How constantly she struggled to walk in the foot-steps of her Redeemer, and to be entirely conformed to his image. So wholly devoted to her God was she, that she was free from those doubting fears which so often retard the Christian's progress. She was ever progressing forward, like the great apostle, full of faith and hope, never doubting her Divine Master's promise, given her in a special manner, when at the age of nineteen, "thou shalt walk with me in white."

That thought seemed to inspire her with new power, so that her constant cry was to be filled with all the fullness of God; she was willing to suffer anything for Jesus' sake. She was always encouraging doubting souls to believe in Christ as a present Savior. The goodness of God and the great things faith will do, were themes on which she delighted to dwell. What a blessing she proved to many a poor soul, and what a blessing many of us might be to others, if we would only pursue her course of life.

How many there are who have been as highly gifted as the sainted Mrs. Fletcher, yet lived and died unknown and uncared for, while she will ever be remembered by the christian world, because she was a faithful laborer in the cause of God. She did not, in her last hours, have to exclaim: "They made me keeper of vineyards, but my own I have not kept." To the very close of life how closely she attended to self examination, not forgetting herself while helping others. Many may say, "I do not like female preachers." But is there no other way in which we may do good? Can we not act as private preachers, as she did, by entreating our families, visitors, servants, and all those around us, to flee from the wrath to come?

What great good this one small volume might do if more widely circulated and constantly read; but perhaps many who now owe this interesting little book do as I once did, throw it and toss it from corner to corner, from garret to garret, not knowing or caring what it is until drawn by the Spirit of God, as I was, to feel and know that we are lost sinners. Then, to that same old garret do we repair to seek reconciliation with God, and while rising off our bended knees, we see a dirty, worn and much abused volume; we are drawn by a kind providence to pick it up, and on looking over it carelessly we find some passage that strikes us forcibly. What a treasure I found it to be; I am much indebted to this volume; its first perusal kindled in my soul a little bright spark of grace, which blazed at length into a brilliant light, and I felt the Redeemer's love shed abroad in my heart.

Although I admire much the biographies of Mrs. Rogers, Mrs Judson, and Lady Maxwell, yet I do not think they can be compared with my now favorite Mrs. Fletcher. What a pity that this book is not more extensively read by old and young.

Bettie.

SOME FACTS ABOUT THE SHAKERS.

The Shakers exist only in this country. It is doubtful whether a community with such peculiar views and practices, would be suffered to continue their institutions without uncomfortable molestation, in any other. The first settlement was begun eighty years ago, on the site of the present town of Watervliet, about seven miles east of Troy.

The country, in this region, was at that time a wilderness; the ground on which the first family erected their buildings was little better than a swamp. The settlers, though few in number, and possessing but scanty pecuniary means, were strikingly characterized, then as now, by their industry and frugality; and being actuated, more then than now, by an unshaken faith and ever-increasing reverence for their founder and apostle, "Ann Lee," their "Mother in Christ's Second Appearing"—their prosperity was greater than could have been expected in ordinary circumstances, though their privations and sufferings were of the utmost severity, verging oftentimes on starvation.

As fresh converts were added to their number, their temporal condition steadily improved year by year, so that, at the present time, they form a community whose large wealth and few wants render them, to a great degree, independent of the outside world.

They still entertain the hope that there is to be a general revival of religion in the world, specially favorable to their cause, by which multitudes of Gentiles will flock to them as doves to the windows. But although this has been their watchword for over thirty years, the Society has not received the slightest increase in numbers since then. Marriage is forbidden among them, the propagation of the species is regarded as a crime against their religion, and they look for the end of the world to be accomplished not until its conversion to their faith, and the consequent extinction of the race. They look for recruits to their Church to converts from the Gentiles. Their chief effort in this direction is the apprenticeship of children, whom they receive from unnoticing parents, and whom, after the indentures are signed, they set to work to convert. At first, these adopted children generally grew up in the faith imposed upon them, and the Society became a large and self-supporting community of true Shakers, whom Mother Ann would most willingly have called good disciples. But within late years, elements of dissatisfaction and restlessness have been more and more apparent among this staid and slow-going people; and the growth of new ideas among them, notwithstanding the unceasing efforts of their old men and women in resistance to innovation and in the suppression of free inquiry, has advanced to such a degree as to have given rise to serious question, even among its best friends, whether some of them will not live to see it not the abandonment of their principles, at least the dispersion of their sect. Of late, the newly adopted young people have been found difficult to convert. They have become only moderate Shakers, remaining or receiving many liberal notions from the world. Many of these later disciples are found leaving the fraternity before they become of age. Comparatively few remain till they are thirty years old. Nor is this desertion from the Society confined merely to the common or lay membership; it embraces even those who have gradually risen to the position of deacons and elders. Adult persons, joining on profession of their faith, are even less reliable than younger probationers; very few of them receive the confidence of the ministry and elders to a sufficient degree to be intrusted with responsible stations.

The Society at present is largely composed of old men and women and young children, with but few middle aged members. The old people rule the young, but only so long as these continue young. They give little heed to education, except to discountenance it, and teach that intelligence is unfavorable to piety, and enterprise destructive of established institutions. Those who leave them they treat with great severity, and allow them to carry away but a small portion of the property which they have assisted in accumulating for the common wealth. For instance a man on going away after 25 years' labor, may receive from fifty to a hundred dollars, and a woman, for the same period, thirty dollars—together with a reprimand for their conduct, and a warning that they will be lost. The former foster-children of this Society who have since gone out from it, and who bear no great good will to their Alma Mater, have to its great detriment laid open its secrets to the public, and excited against it the willing ridicule of the Gentile world.

The sect of Shakers, after eighty years of partial prosperity, are at last falling into decline; and will hardly be likely to last another four score years, after their present old men and women shall have mingled their dust with old Mother Ann's.

HALLAM, MACAULAY, AND CARLYLE.

A late writer in *Fraser's Magazine* says the three British historians, Hallam, Macaulay and Carlyle, seem to have been given to us for the purpose of showing how different ways history may be written. The critic thus discusses the question:—

Mr. Hallam, with a style chaste even to prudery, and a judgment impartial almost to a fault; thoughtful, indeed, but thoughtful only about *facts*; treating all actions and events as matters of course, neither strange nor startling, nor affecting, and important only as generating certain other facts which we call social and political results; so dry and cold that you shrink from contact with him, and yet so useful and so sound that you avoid it at your peril.

Lord Macaulay, the stately yet impetuous march of whose clear and brilliant narrative, coruscating with well-polished epigram and nicely poised antithesis, "all clinquant, all in gold," carries you on with it by an irresistible impulse, yet wearies you at last by the very monotony of its elaborate excellence and the studied modulation of its vigorous and ringing tread; Macaulay, with a keen eye for the picturesque, and a large share of that sort of poetic feeling which attained its perfection in Scott, recognizing (like Hallam) the importance of events in their social and political aspect, and also (unlike Hallam) strongly affected by incidents in themselves, provided they are *out of the common way*, but seeing little to wonder at, or to weep over in the ordinary course of that sorrowful mystery, the life of man, looking scarcely beyond the surface of things—hating all philosophies except those which minister to material welfare, despising ethics, sneering at metaphysics, barely tolerating creeds, and distributing praise or blame without hesitation and without stint, under a strong party bias and from a standard of morality of the simplest and most conventional kind.

And Mr. Carlyle—what shall we say of Carlyle?—writing an English exclusively his own, part German, part classical, part colloquial, part poetical—in itself a wonderful creation of genius, startling indeed to Edinburgh reviewers of the "usual article" order, and to old ladies who have "no patience with such nonsense," but digging up, as it were, and bringing to light from the depths of our glorious language a power and a beauty unknown before, valuing events not for the political or social, but for the human interest that is in them, and looking upon every action or event, however ordinary, with intense interest, curiosity and almost awe, as matter for wonder, laughter or tears: as "a strange fact, not an unexampled one, for the strangest of all animals is man;" with a humor exuberant enough to rob history of her dignity, and a pathos and earnestness deep enough to restore it to her ten-fold; with a jealous and passionate love and a quick and steady discernment of all that is human action is lovely and true and great, and a graphic power which causes scenes and persons to live and move before us as they never lived in history till now; with a turn of mind singularly unjudicial, yet a judgment of character eminently impartial because of the marvelous insight which he possesses into the secret chambers of the human heart. No question but of the three, Carlyle comes nearest to the ideal of perfect history; and that is because Carlyle is a poet. Poetry, indeed, is not history, nor is history poetry: and yet it is eternally true that, except by a poet, no perfect history can be written.

MIRABEAU B. LAMAR.

The Texas papers come to us clothed in mourning for the death of this distinguished gentleman.

This melancholy event occurred at his residence in Richmond, on the Brazos, the 19th ult. The Houston Telegraph says: "He had returned home but a few days ago from the position of Minister to the Central American governments, where he had done the country signal service, while representing it. Last Monday he was taken suddenly with the premonitions of apoplexy. He remarked to the physician who stood by, 'Doctor, I feel very queerly, I believe I am going to die.' The doctor told him pleasantly, he thought not, but the General, a moment after, whirled about on his feet and fell dead.'

Gen. Lamar was a Georgian, and held, before he left his native State, a high position among its men of mark. He is better known, however, as the second President of the young Republic of Texas, whose independence he assisted to secure in the troublous hour that preceded the coming upon the political horizon of the Lone Star in the constellation of nations. His soldierly bearing, dash, and Bayard-like gallantry at the final battle of San Jacinto, are to this day spoken of with admiration by the survivors of that memorable fight. It is said that by his advocacy of an immediate attack upon Santa Anna, and strenuous opposition, with others, to the tardy measures of Gen. Houston, the locality of San Jacinto became historic as the spot of a brilliant victory.

Not long since, Gen. Lamar was sent by the federal government Minister to Central America, where he negotiated a treaty, and won by his simple and conciliatory disposition, the respect of the prominent men of that section.

In the busy scenes of political life, Gen. Lamar did not let his pen rust nor his books moulder. A scholar, a student, a literateur, and one of the biggest-hearted, and, therefore, one of the most chivalrous men that the South has ever produced, humanity in his death has lost an advocate, society an ornament, and literature a friend and devotee.

Some of Gen. Lamar's earlier literary productions are remembered with pleasurable emotions by those now in mid-manhood as well as old age. About two years ago he published "Verses Memorials," a book that will help to send his name sounding down the corridors of the sublunary Future which rarely fails to take care of the good and the gifted men of the world.

No action, no service goes current in heaven but that which is sealed up with integrity of heart, God will not be put off with the shell when we give the devil the kernel.—*Brooks.*

AN OCTOGENARIAN ON SLAVERY.

The Rev. Dr. Lord, for thirty years and upwards President of Dartmouth College, N. H., has long been distinguished among his brethren for his vigorous defence of the South and the institution of slavery. In a recent letter to a Virginia friend, called forth by events now agitating the country, he writes:

"But whether we have democracy, anarchy, or despotism, we shall not be rid of slavery till the day of the Lord. Its existence depends not on forms of government, or philosophical speculations, or political manœuvres, or legislative enactments, or judicial decisions, except as these may temporarily change its name, aspects or conditions, or vary its locations. The world must live on to its appointed period. It can live as things are, only as it has lived, more or less, with all varieties of race, character and condition. These will find their appropriate spheres and places, not according to mere human judgments, but by God's providential ordering of Shem, Ham, and Japhet, agreeably to physical laws and the plan of moral government, in reference to the present probationary state. Wherever there is a place and work for slaves, there they will be found. All things are fitted to all other things, and general laws will have their course. Our only wisdom is to study them, and live under them and by them, in subserviency to their mixed, righteous and benevolent design. Without a miracle, I see not but that slaves will yet be called for by New England men—slaves having the attributes, if not the name of slaves, and possibly in worse condition than we now complain of in reference to the South. Why not, if our present government should last another eighty years? For Yankees will not perform the menial work of life. They are above it now. The imported free servants of Ireland and other countries will soon be infected with Yankee independence, and have the means of living above servile work, on their own freeholds! Then who will be our servants? Shall we have Coolies or Africans to hew our wood and draw our water? And what form of government shall be over them but that which is adapted to their comparative rudeness and imbecility and conservative of the general system? The children and grandchildren of our present Abolitionists may yet be first to institute a harder serfdom than has yet been known, unless, indeed, they should themselves be compelled to sell themselves for bread, and suffer the proper chastisement of their father's sins for their rebellion against the government of God.

A STIRRING DESCRIPTION OF THE AGUE.

The primary symptoms are a sense of "goneness" in the stomach, the diaphragm feeling as though it were an imperfectly inflated balloon floating amid space without ballast, altogether in violation of the physiological unities. At the same time your head feels as though it were a bass drum, with four boys thumping at each end. This for about two hours, when the chill comes on. The chill is an institution that would, we think, have more sorely tested the patience of Job than all the "boils" in the universe. It commences at the bottom of the spine and slowly ascends until it reaches the brain. Its progress being about an inch to every five minutes, the taller the man the livelier the time he has of it. When we say lively we mean that the teeth for the time being usurp the functions of the tongue, and chatter as incessantly as a bevy of advanced spinsters at a country tea party. The only sound that can equal it is Pete Morris' race-horse solo on the bones. The peculiar sensation of the chill can be faintly imitated by suspending a cake of ice down your back by a set of pulleys passing over the ears. Draw up the chord so that the ice ascends the spinal column at the rate of an inch per hour, and you have a tolerably good idea of "the chill." Of course it is understood that the experiment is performed when the mercury stands at zero, and you stand up to your knees in a snow bank. After lying in this condition, under the weight of six heavy quilts—which impart no warmth whatever—you have an interval of rest. Then comes the fever, and you pass through the opposite extreme of heat. You imbibe a gallon—more or less—of lemonade, and then, worn out with the shake, you fall asleep. If you are in a cheap boarding house, the landlady may perhaps send up the servant with a request that you will "please get up and do your shaking on a chair, as the bed isn't accustomed to rough usage." Such things have been done, and may be again. It looks *rather* unfeeling, but is nothing to what is endured upon waking from that sleep. Then comes the misery of the ague. The excruciating headache, which still remains, is bad enough, but not worse than the impotency of one's underpinning, the limbs feeling as though every kneepan had its bottom knocked out, and every fire-place one met in the street was a stuffed reception chair, with extended arms, imploring you to be seated. Henceforth we shall never wish our bitterest enemy a greater misery than the ague. Compared to it, all other maladies become mere whimseys.

SUNDAY, JANUARY FIRST, 1860.

On that day we commenced a new week, a new month, a new year, and a new decade of years. The concurrence of the days of the week, the month and the year, happens often—four times, at stated intervals, in every period of twenty-eight years which lies within a century. The succession within every twenty-eighth year is in the order of 6, 5, 3, and 11—so repeated to the next series. Thus, the years beginning with Sunday, following this order, have been 1843, 1854, 1860, (11, 6,) they will return in 1955, 1871, 1882, (5, 6, 11,) to the end of the century. As the year 1900 will not be a leap year, although divisible by 4, because not divisible by 400, the series will not lap over regularly into the next century. The dropping of one leap year in the even hundreds, makes the order of recurrence true only for years within a century. With the same limitation, the days of the week return as the same days of the month every twenty-eight years. In the year of 1860, the days of the month will correspond to the same day of the week, as it did in 1832, and as it will in 1888.

It follows that, in every one of these cycles of twenty-eight years, each day of every month in the year falls four times no each of the seven days of the week—that is, the first of January is four times on Sunday, four times on Monday, and so through all the days of the week, and so with the 2nd of January, and each successive day of the year. The exception is the Intercalary day of the 29th of February, which, however, follows the principle of the law and falls once for each day of the week, in the seven leap years of the cycle of 28 years. This order of the recurrence of these leap year days is unvarying, within the cycles. The next in order, if a Tuesday, is always Sunday; then Friday, Wednesday, Monday, Saturday and Thursday, that is on every second day, counting backwards.

It is on this principle that perpetual calendars are constructed. The tables are made up in cycles of twenty-eight years, with rules for adjusting the dislocation of the order by the dropping of the leap year on the even hundreds. From these tables one can, with a few figures, determine upon what day of the week any event occurred of which we know the day of the month, in any past year, and the day of the week that would correspond, under the new style, to any day of the year, in any age of the world, before or after the Christian Era.

This concurrence has not happened before since 1760, one hundred and thirty years ago. It will not happen again until 1950.

VALUE OF THE BIBLE.

What an invaluable blessing it is to have the Bible in our own language! It is not only the oldest, but the best book in the world. Our English forefathers rejoiced when they were first favored with the opportunity of reading it for themselves.

Infidels may reject, and the licentious may sneer; but no one who ever wished to take away this foundation stone could produce any other equal to it, on which the structure of a pious mind, a solid hope, a comfortable state, or wise conduct, could be raised.

We are told that, when Archbishop Cranmer's edition of the Bible was printed in 1538, and fixed to a desk in the English parish churches, the ardor with which men flocked to read it was incredible. Those who could, procured it, and many who could not read it, or to hear it read, in churches. In some little assemblies of mechanics meeting for that purpose after the labor of the day, some learned to read in their old age, for the pleasure of instructing others.

Slavery and Christianity.—An estimate of the number of slaves in the South who are members of churches, is 468,000, or about one seventh of the population." Says the Boston Post: "When it is considered that the ancestors of these slaves were only most degraded heathens, the figures appear very remarkable. The result of all the foreign missionary labor of the whole church membership in 1855 was only eighty thousand.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JANUARY 11, 1860.

ACCOUNTS—NEW SUBSCRIBERS.

All parties interested in the *Advocate*—Editor, Preachers, and Subscribers—are interested in avoiding confusion in accounts.

Those well acquainted with the credit system in the newspaper business know full well that, under that system, confusion in accounts never was, never will, never can be avoided.—Uncertain mails, unavoidable oversights in agents or clerks, forgetfulness in subscribers and others, and the wearying, vexatious details of this business over all others, render it impossible. We have *tried*, for *years*, and *know*.

To have the subscription begin and end with the year, and to pay, if not in advance, at least once a year, is the dearest approach to a remedy that we can devise,—and this is our p—

Immediately after the Conferences, all the accounts will be made out to January, 1861, without reference to time of commencement, or time last paid for, and they will be sent to each subscriber who has not paid to January, 1861.

If all our subscribers and agents will patiently co-operate with us, this difficulty about accounts will be forever settled during the coming year. After that, when January, 1861, comes, $3 more will be due, and so on.

Will our brethren and friends, when they receive these accounts, immediately remit the money to the office, or pay to the preacher, taking a receipt? If any think the account incorrect, let him inform us, *pleasantly*, without *quarreling*. We never quarrel, though we have more cause than others.

The volume of the *Advocate* will hereafter begin and end with the year; and it is very desirable that subscriptions should conform to the same rule.

Therefore, new subscribers, who do not begin with the year, will please send, not two dollars, but an amount sufficient to pay for the paper till the end of the year, at the rate of Four Cents a Week.

Then, every subscriber will know, without being informed, that at the beginning of the year is the time to remit the subscription money.

And let us have scores, hundreds, thousands of new subscribers with which to begin the New Volume, January 1st, 1860.—We intend, if Providence smile on us, to make a better paper next year than ever before. Arrangements are made, and being made, for greatly increasing its attractions.—Some new writers, of the first order, will begin with the year. The paper is flatteringly approved now—we intend to merit higher approbation.

THE ANGELS OF THE CHURCHES.

The leading thought of a man's life is the educator of his life. A great life is always the incarnation of a great thought, or thoughts. Without such a germ, or germs, there can be no such thing as a great life. Our lives are not apt to rise much higher than our ideal of life. They often fall much lower. Without the ideal, they would fall lower still. This is as true of the ministry of the gospel as of any other department of life. A grand and successful ministry follows the path of the "shining light" of a grand ideal of that ministry. Without such an ideal, it would be as the camp of Israel without the pillar of cloud and of fire. The grand ideal of the gospel ministry should be the life-long study of every minister. God's thought and God's purpose in the ministry should be his lesson and his law. The fact and the significance of the Cross of Christ, which he is to preach, should be his creed and his doctrine. The purpose and grace of the Holy Ghost who called him, should be his light and his inspiration. He shall not be ignorant of the divine status of his calling, if he study the Oracles of God. He should constantly labor, in thought, in prayer, and in practice, to lift up his character and his life to the level of the divine conception of his calling, as revealed in the Scriptures. He should not lose his manhood, and his characteristic individualities, in the reveries of a sentimental pietism; but he should strive to have his individual manhood sanctified, refined, and developed to the highest possible power, and invest the energies and sympathies of a consecrated life into the great work of God on earth.

He should study his calling not only in its ideal, but also in its relations. He is the representative of God on earth. He is the representative of the Cross of Christ. He is the defender of "the faith once delivered to the saints." He is the shepherd and champion of "the Holy Catholic Church," which Christ "purchased with his own blood." He is the teacher of "sound doctrine," of the "form of sound words" inculcated by the Church, and epitomized from the Bible. He is the representative of sincerity of motive, firmness of purpose, integrity of principle, purity of thought, temperance of desire, and blamelessness of life. His place is not merely in the pulpit, but in all the relations of life. He is not only to be a christian and a preacher, but a man—a model-man—in person, in taste, in culture, in manners, in temper—in all that constitutes the excellency and beauty of the truest and noblest manhood. Parents should point him out to their children as an example not only of piety, but also as the beau-ideal of a refined and true-hearted gentleman. The ideal preacher is a saint, a student, and a gentleman.

An uncultivated preacher should mightily "study to show himself approved unto God, a workman that needeth not to be ashamed," or else retire, and not libel his noble vocation, and impose upon the Church of God. A worldly-minded preacher should repent speedily, or be damned for the good of his own soul and for the souls of others "for whom Christ died." A boorish, ill-mannered preacher should be taught that the Bible says, "be courteous;" that it also says, "wash you, make you clean;" that the man out of whom the "legion" was cast, was, afterwards, "*clothed*, and in his right mind;" if, after this, he does not improve, he ought to be sent as a missionary to the Comanches. And a preacher who will take advantage of ministerial position to say to brother-ministers, or to others, either verbally or in writing, that which would procure him a broken head, as a private citizen, should go to the altar when mourners are called, and be sent to school to learn the ordinary proprieties and decencies of life.

Want of success in the ministry is, nine times out of ten, attributable to the minister himself—from neglect of studies, neglect of piety, neglect of prudence, neglect of manners, or lack of energy. He may be able, very justly, to lay a great deal of blame upon cold church-members and ungodly people. He may, in all truth, bring up in his defence "a cloud of witnesses," in the way of difficulties, trials, negligences, provocations, temptations. But, then, he ought to have taken the world as he found it. Neither God nor the Church engaged to give him a people to his liking. He is not sent to enjoy merely, but also to labor, and to suffer if need be, and to "endure hardness as a good soldier." When "the prince of this world cometh" to try him with difficulties, he should find nothing in him" to increase these difficulties, but everything to resist and conquer them. He should "become all things to all men" in sympathies and manners. The Church has suffered much from impracticable preachers, who, though zealous for the truth, have had a zeal "not according to knowledge," and whose truthwas not the "truth in love." "Wise as a serpent and harmless as a dove" is the "wisdom that *winneth* souls."

But preaching is the great business of a minister of the gospel. No minister should consent to be a weak, pointless, powerless preacher. The pulpit should be rendered attractive, charming, powerful. It should be spiritual and soul-saving. It should have the power of thought, the power of truth, and the power of the Holy Ghost. Sermons should be *studied*. The lawyer, pleading for the life of his client, brings all his resources to bear. It is a case of life and death. The patriot-orator, to save his country, or to illustrate the great names and characters of her history, puts forth the full treasures of a mind which it has been the labor of his life to educate. And shall the messenger of Heaven—pleading for the life of souls for whom Jesus died—illustrating the glory of Christian Redemption, Providence—shall he do less?

Rev. J. B. Simmons, a Baptist minister of Indiana, writing on this subject, says: "First. If you have a printed book of plans or skeletons, throw it into the fire. Secondly. If you have a blank-book in which you have collected the plans of sermons you have heard other ministers preach, throw that in the fire too. Thirdly. If you have been in the habit of picking your sermons up from scraps and newspapers and books, stop it. Fourthly. If you have been in the habit of reading printed sermons a good many times over and then attempting to preach them, stop that. Get your Bible—fix on a passage, sit down to it, and begin reading the passage over and over again. Study every verse thoroughly, and select the verse you wish to use for a text. Of this verse study not only every sentence, but every clause and every word most diligently. Look out the meaning of individual words especially. Note down on paper whatever thoughts occur to you during this effort. Avoid commentators, except for the meaning of obscure clauses or phrases. And even then, only use them *after*, not before—you have sucked out of the passage all you can by your own effort. If you take this course, your thoughts will be mainly both rich and original. They will please yourself, and of course excite you to additional thought. Having worked on in this way for six, twelve, or fifteen hours of hard and prayerful study, being careful to write down all the thoughts that occur to you as you go on, you will find that you have collected a mass of thought sufficient to make three, and perhaps five sermons. But do not make three or five. Make only one. Out of this accumulation of thought, select the choicest and best, arrange them under proper headings, in one sermon. If you write on only one side of single leaves, which is an excellent plan, you can throw much of your matter into sermon form without re-writing. Imbue your soul with your theme by going prayerfully over it several times; then rising from your knees in your closet, hasten to the pulpit and try to preach just as though you never expected to address your hearers again."

HOMES OF THE EVANGELISTS.

Mary Howitt, we believe it is, has written beautifully of the "homes of the poets." Frederika Bremer has written of "hearts and homes." John Howard Payne sang: "Be it ever so humble, there's no place like home." It is not wonderful that the word home should be associated with the names of melodious poets, nor that esthetic writers should canonize it as one of the saint-words of the language, nor yet that "homes" should be regarded as the legitimate temples for the religion and worship of the heart. Homes are the fountains of civilization. The Home is the epitome of the Church and of the Nation. The home is an institution of God. When God created man, he immediately gave him a wife, and immediately afterwards he gave them a home. When they sinned, a heavy part of their punishment was to be turned out of doors—without house or home—into a wilderness world. From the beginning of the world, the absence of home has been well nigh the absence of God and everything good. The nomadic life of the savage, and the hotel life of the fashionable French, though on opposite extremes of civilization, are equally loveless and Godless. The home is the nursery of all the virtues. It is the birth-place of character—the dawning east of human life. It is the garden of the Lord, symbolized by Eden, where the infant "olive-plants" are to be nurtured. Infancy and youth and home are trinne arrangements of the triune God, and are trinne elements of the health of the world, and the happiness of heaven. Home is the appropriate cradle of all infant things. Not only infant children, but the young wife and the young husband should dwell in their own home. Connubial happiness can blossom beautifully in no other garden.

But the homes of the Evangelists, where are they to be found, and who is to build and prepare them? "I go to prepare a place for you," said the Saviour to his sorrowing disciples; and he has willed that the Church "prepare places" for his itinerant evangelists. Shall the Poet have a home, and not the Evangelist? The Evangelist is God's poet. There never was a true evangelist who was not also a poet—not in verse and rhyme, perhaps, but in nature and character. This somewhat accounts for their love of wife and children and home. The love of the beautiful is born in their natures, cultivated by their lives, and intensified by their experiences. The itinerant ministry is a poetic ministry. The "romance of the itineracy" truthfully and powerfully written, would out-read, out-"run", and out-live Waverly, Vanity Fair, Copperfield, and Jane Eyre.

God, in choosing remarkable men for remarkable deeds and purposes, has always chosen men with a strong poetic vein. A character without a strong imaginative element is incapable of sublime conceptions, sublime faith, sublime deeds, or sublime utterances. What a life-poem was the building of the ark for one hundred and twenty years. No prosaic soul could have offered up Isaac, nor wrestled all night with an angel. What romance there is in the history of Joseph, rising from the position of a captive to the governorship of Egypt; and in the history of Moses, picked up as a waif upon the waters of the Nile, and nursed upon the bosom of Pharaoh's daughter, as her son and heir. The history of these things, and the history, in the eleventh chapter of Hebrews, of the sublime faith which underlay them, are more charmingly readable than Milton's Paradise Lost, or Shakspeare's Hamlet. So of the history of John the Baptist, and of the Apostle Paul. The Psalmist David and all the Prophets were poets. The poetic and heroic nature of Martin Luther was a strong element in the Reformation. The Wesleys and Whitfield, the apostles of the great "religious movement of the eighteenth century, called Methodism," were poets—the first two in nature and in fact, and the last in nature. Bishop Asbury, the great American apostle, was a hero and a poet, and almost dared to write verse. His life was an epic. All of them had the heroic element, which is never separated from the poetic. And the itinerant ministry is of the same character. It is the poetry of evangelism, just as true Methodism is the "beauty of holiness," or religion. The faith of the itinerancy is, to the faith of other forms of the ministry, just what the "faith of the elders which obtained a good report" was to the faith of their more ordinary contemporaries. As a rule, a prosaic, unheroic man does not enter the itinerancy. He chooses the ministry of another communion, or the local ministry of Methodism, or, if he enters the itinerancy, he locates whenever a sublime poetic faith is needed to sustain him.

Shall the Evangelists be without homes? Shall there be no materials, in coming years, out of which some Methodist Mary Howitt shall develop a beautiful work called the "Homes of the Evangelists?" Shall there be no homes for the poets of the Cross? Shall their very heroism, and the very sublimity of their lives, cause them to be deprived of the comforts and honors awarded to more prosaic and less sacrificing men? The love of Jesus, the honor of Methodism, and the appreciation of all that is noble and beautiful in life, forbid it. Is it a great thing that the most unselfish class of men in the world—who voluntarily and deliberately give up the privileges and blessings of homes of their own—who cheerfully submit to the humiliation of being "pilgrims and strangers on the earth," with their wives and little ones—who give up the privilege and prospect of worldly profit and preferment,—all for the sake of Christ and the Church,—is it a great thing that the Church and people whom they serve should provide them comfort able homes in all the regions where they come? The bare question is enough to shame a thousand embryo parsonages into birth!

We have been appealing somewhat to the love of the beautiful and heroic. Brethren, suffer the word of poetic exhortation a little farther. The vision of a preacher's wife should inspire a parsonage into existence. There is nothing in life more beautiful and heroic than the marriage of a charming woman to a devoted and manly Methodist evangelist. How can a circuit, or station, or district, suffer such a woman to be among them without a home? Has all chivalry and gallantry "clean gone forever" from such Methodists? Have they wives and children? Have those wives any influence over them? Do they and their wives, because they may happen not to like the present preacher and his wife, forget the minister in the man—forget the itinerancy in the itinerant—forget duty, truth, and the glory of God, in the circumstances of a day? And perhaps the Judgment will show that they disliked the best pastor and the best pastor's wife they ever had. Before their own consciences, before their own sense of self-respect, before the genius of the coming time, and before the bar of God, no excuse will stand for those who possibly can provide a home for the pastor and his wife, and fail to do so. "Let the time past suffice to have wrought the will of the Gentiles." "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Conferences are over. The new pastors have come, or the old ones returned. The year has just begun. The weather has been cold. Hardships have been endured. Boarding, like "total depravity," is "evil, only evil, and that continually." Have you a parsonage ready for your pastor? If not, get one—soon—immediately—and do not be ashamed any longer. God will bless you, and you will feel happy. The best preachers will be glad to come among you. Now, they come unwillingly.

HISTORY OF THE BIBLE CAUSE IN NEW ORLEANS.

We accidentally learn that a Bible meeting was held the other night at Odd Fellows' Hall, in this city, and were informed, also, that it was the anniversary of the South Western Bible Society. Some interesting reminiscences are reported as connected with the history of the Bible cause in New Orleans.

It might be supposed that New Orleans would be found behind most of the country in the inauguration of the means for the diffusion of religious truth. Last among the cities should we expect to find her organizing Bible societies, and providing for the distribution of the Scriptures among her population.

But, strange as it may seem, she was before most of the older towns of the Union in this very enterprise. In 1813, the 20th March, the Louisiana Bible Society was formed at New Orleans, three years prior to the organization of a national association.

Previous to this movement it was generally supposed that Bibles could not be given away in New Orleans. Indeed, a Mr. Reis, a Baptist missionary, who visited this city in 1812, strengthened this opinion by stating that, after two months of effort, he was unable to give away more than two or three French Bibles out of two dozen that had been entrusted to him for that purpose.

Previous to 1812, no Protestant clergy permanently resided in New Orleans, and whatever was attempted was the result of the zeal of individual laymen, who represented the different Protestant bodies.

The first step taken by those who founded the Louisiana Bible Society, was to ascertain whether the principal Catholic clergy were opposed to the circulation of the Scriptures. To their gratification, it is said, the friends of Bible distribution were assured that no opposition existed, and indeed surprise was expressed that any such supposition had been formed in regard to the Catholic clergy. The Bishop, however, could not recommend other than the regularly authorized version of the Roman Catholic Church, but having examined one of the French editions, gave it his approval, and sought several copies for distribution in the Convent of the Ursuline Nuns. Whether the priesthood of that church in New Orleans now favor Bible distribution or not, we are not informed.

Circumstances being so favorable, a subscription paper was circulated, and in a short time fifty names were procured, among which were the Governor and many members of the State Legislature. The result of the establishment of this society was a growing demand for the Bible.

When the Americans took possession of the country, it was not until after a long search that a Bible could be found, to be used in administering the oath of office, and that was a Latin vulgate, found in the possession of one of the priests. In 1813 the Bishop of Orleans declared that he did not believe ten Bibles could be found in this diocese.

Mississippi, yet a Territory, and Louisiana, thus founded an association for the diffusion of the Bible, out of which has grown the present Southwestern Bible Society—a society whose operations now extend over whole States, and which has done much to put the Bible into the hands of every family within their borders.

The American Bible Society was organized in 1816. The same year the Mississippi Bible Society passed resolutions in accordance with a proposed plan of union, and, with all its branches, became auxiliary to that society. The next auxiliary to the National Association was the Amite and Florida Bible Association, which took place in 1823.

For many years the Bible Societies of Louisiana and Mississippi pursued the great objects of their foundation, and yearly operations, though at the best feeble, indeed, were characterized with more or less success.

In 1849, the present form of the Bible Society was adopted, and the title of the Southwestern Bible Society taken. Auxiliary in one sense to the National Association, it is nominally independent in the extent character, and the points of its labors. The connection with the national organization gives it additional power, without interfering with its action.

The operations of the society are conducted under the supervision of district agents, of whom some few have the past year been in the field. At the time of the last annual report, the society numbered twenty-four parish and county auxiliary societies. During the past year, thirteen parish and county, and two town societies have been added to this number.

In 1858, New Orleans, though the operation of the association, was supplied with Bibles, so that it is now supposed no family is without a copy of the Scriptures. The same effort is made to supply the parishes and counties of Louisiana and Mississippi, and the progress in this work is most encouraging. Kemper county, Mississippi, was completely supplied with the Bible last year, by the liberality of one man—W. B. Holmes, of DeKalb county.

The Southwestern Bible Society is rapidly gathering strength, and the power for usefulness. In this association all Protestant denominations should meet as on common ground. Here rivalry, jealousy and suspicion should vanish, and all should co-operate for a common object.

The Bible House is on Camp-street. It was purchased by the contributions of members of all the Protestant churches, and should be equally under the control of all. We are sorry to say that the zeal of many in this great cause, has been dampened by the fact that associations foreign to the purposes of the society, some of them sectarian in tendency, have been allowed to establish their head-quarters there. This is in the way of the society, and will be more so in future, unless the offence be removed.

Conference Appointments, and similar matter, have left us no room for full telegraphic news lately. Happily there is but little by telegraph worth printing. We are nearly through the Conference appointments, and will soon give the news in full.

THOMAS DE QUINCY.

In the last issue of the *Advocate* we noticed the death of this gifted writer and remarkable man. It is stated that he died at Edinburgh on the 8th of December, but it is presumed he died at Lasswade, about twelve miles from Edinburgh, whither he removed in 1843, after leading a desultory kind of life between London and the "Lakes," and where he has resided ever since.

The DeQuincys were a very old Norman family, whose history is older than the invasion of William the Conquerer, and which enjoyed for several centuries baronial distinction under the successors of that sovereign. A branch of this family, taking the democratic side in the religious and political quarrels that followed the Protestant Reformation, dropped the aristocratic De, and some of its members settled in America, where their descendants are now known as plain Quincy. Joshia Quincy, of Revolutionary fame, was one of these, and John Quincy Adams, the sixth President of the United States, was, through his mother, descended from the same stock.

Thomas DeQuincy was born at Greenhay, a suburb of the city of Manchester, in 1786, and was seventy-three years old at the time of his death. He was the fifth child of a merchant, who spent most of his time at foreign ports, and who, at his death, in 1793, left to his family a fortune £1600 a year. His childhood was chiefly passed in rural seclusion, with three sisters for his playmates. The death of one of these, when he was between two and three years old, caused him not so much sorrow as a sad perplexity. It appalled him by its mystery, but he was soothed by a trust that she would return again, like the crocuses and roses. A few years later, the death of a second sister overwhelmed him with grief, and the sentiments of love and religion which it awakened, were nursed by him in silent reverie, and deepened the naturally solemn tone of his mind.

Alluding to that period, he says in his autobiographical memoirs: "If I should return thanks to Providence for all the separate blessings of my early situation, these four I should single out as worthy of special commemoration: that I lived in rustic solitude; that this solitude was in England; that my infant feelings were moulded by the gentlest of sisters, and not by horrid pugilistic brothers; finally, that I and they were dutiful and loving members of a pure, holy and magnificent church."

He was sent to various schools, and early distinguished himself by his proficiency in Greek; at the Grammar School, at Bath, where he studied from his twelfth to his fourteenth year, the master said of him that he could harangue an Athenian mob." Thence he went to a school at Winkfield, ran away, discontented, and after various adventures, in 1800 arrived in London, where he was poor and led a life of struggle.

For several months, houseless and penniless, he suffered the continual tortures of hunger. It was then that he fell in with Ann the Outcast, hunger-bitten like himself, but who became to him, as he relates in his "Confessions," sister, brother, mother, everything that implies love and tenderness without an imagination of impurity. That girl was his fate. She dwelt afterwards ever in his memory. She was the central figure of his dreams. She disappeared from his sight when better fortunes visited him, and there is nothing more pathetic in his writings than the account he gives of his deep unutterable yearning and anxious search for her. In his addition to the Confessions of an Opium-eater, he has painted her in the beautiful vision of the Daughter of Lebanon.

At length, in 1803, we find him at Oxford, where he studied till 1808. DeQuincy first resorted to the use of opium, in London, in 1804, with a view of lulling the pains of rheumatism. It mastered him. For ten years he says, he "lived on the earth the life of a demirgus, and kept the keys of Paradise." It was his custom to drink laudanum, either on a Tuesday or Saturday night, once in every three weeks. The pictures he saw in the dreams thus excited, are most powerfully described in his celebrated "Confessions." He soon became a confirmed daily opium-eater, and at first the black vapors seemed to roll away from his brain, his mind resumed its functions, and a latter spring came to close up the season of his youth. But within a year, he gave his "Iliad of woes," a period of his life which he has described as his "state of imbecility." During this, he essayed several works which he did not complete. He was inclined to solitude and reverie, and mentions that on summer nights, at his open window, overlooking the town and sea, at a little distance before him, he often sat from sunset to sunrise, motionless, and without wishing to move.

In 1821 he went to London for literary employment, and, as a collaborator in the "London Magazine," became at once associated with Charles Lamb, William Hazlitt, Allen Cunningham, Thomas Hood, Cary, who translated Dante, and other noted authors. In that periodical first appeared his famous "*Confessions* of an English Opium Eater," which was published the year after, in a volume, and is one of the most remarkable contributions ever made to English literature. It fixed his reputation, and still remains his most powerful and artistic production, throughout a long career of authorship. DeQuincy has been a voluminous contributor to Blackwood's and Tait's Magazines, and the North British Review, and he furnished several articles for the Encyclopedia Britannica. All he has written shows a wide range of learning and speculation, a delicate and subtle critical faculty, and a felicitous selection of language. His "Confessions," his "Suspiria de profundis," the "Templar's Dialogue," and his "Miscellanies," made up from his contributions to the periodicals, form his literary legacy to posterity. His works form twenty-one volumes of Ticknor & Field's Boston edition, from the publication of which, it is but justice to that eminent firm to say, the author derived a satisfactory remuneration.

In person he has been described as far from prepossessing, being diminutive in stature, and awkward in his movements, with a shriveled, yellow, and parchment-like skin. He was wont to perform daily set tasks of walking in his garden, and would often disappear for several days together from his home, untraced. Some years ago, he announced his intention to bequeath his body for dissection, after death, as a contribution to physiological science, believing, or affecting to believe, that the dreadful gnawing in his stomach which he experienced, was caused by the ravages of a living animal.

ACTUAL STATISTICS OF METHODISM.

We have had occasion, says Dr. Stevens, in the last *Advocate* and *Journal*, lately to prepare for the Methodist Quarterly Review an estimate of the actual statistical condition of Methodism throughout the world. By permission of the editor we are allowed to condense these statistics for our columns, in response to calls made for such facts. The following are the latest and most accurate estimates of its communicants:

Methodist Episcopal Church	950,555
Methodist Episcopal Church South	700,000
Canada Wesleyan Conference	43,672
Eastern British American Conference	16,935
Methodist Episcopal Church, Canada	13,352
American Wesleyan Methodists	21,000
Methodist Protestant Church	70,018
African Methodist Episcopal Church	20,000
African Methodist Episcopal Zion Church	6203
Albright Methodists	21,076
Total lay members in America	1,868,811
Add travelling preachers, (except Albrights)	11,458
Total American communicants	1,880,269

The Methodism of Europe—excepting the British and American colonies and the American and European missions, included above—exhibits similar though not equal vigor. The latest accessible returns show:

Wesleyan Methodists	435,308
Primitive Methodists	123,863
New Connection Methodists	27,000
United Free Church Methodists	43,000
Wesleyan Reformers, (who remain Independent)	12,000
Bible Christian Methodists	19,068
Church Methodists in Ireland, (called Primitive Methodists)	9158
Total British lay members	669,397
Add traveling preachers	3225
Total communicants	672,622
Grand total (see below)	2,563,091
Methodist hearers (see below)	10,250,000

Besides these divisions there are minor ones whose statistics can not be exactly ascertained; an authority gives them an aggregate of 10,000 members and 200 preachers. Summarily, then, Methodism throughout the world comprises 2,548,190 lay members, and 14,883 traveling preachers—an aggregate of 2,563,091 communicants. If we add three non-communicant members of its congregations for each communicant—a safe estimate for Methodist congregations generally—we have a population of more than ten and a quarter millions attending its ministrations. It extends densely over North America and England; it has "Conferences" in France, Germany, Africa, and Australia; its missions are in Sweden, Norway, Switzerland, Spain, Turkey, South America; they dot the coasts of Africa, India, China, and the isles of the Southern Ocean. Its great missionary organizations include more than 3000 laborers; its educational institutions comprise more than 130 colleges, theological schools, and boarding academies, and—in England—nearly 500 day schools; it has more than 2,000,000 Sunday scholars, and 300,000 teachers. Its 35,000 local preachers make, with its "itinerants," a ministerial force of nearly 50,000 men.

SABBATH OBSERVANCE IN NEW ORLEANS.

All truly Christian people are earnestly in favor of the observance of the Sabbath—as much so as they are in favor of the observance of any other requirement of the Christian religion. The eighth of January, the anniversary of the battle of New Orleans, came this year on the Sabbath. We confess our surprise and mortification that the city council, in their arrangements for the celebration of the anniversary, utterly disregarded the Sabbath, and acted as though there was no such thing in the land. In this, they not only violated the law of God, but offended the taste and conscience of the Christian community, and deprived christian people of all privilege of participation in the celebration.

Serious charges have, for years, been made by their opponents, against the party in power in the city government, which, if true, are sufficient to arouse the indignation of all honest men. Of the truth or falsehood of these charges we know nothing—we have said nothing; but this last act will not be calculated to make the moral and religious portion of the community stand up in their defence. Indeed, not christian people only are offended at their course, but all right-minded men, who believe in the Bible, and who love public morality and decency. This is a Christian country, not by legal enactment, but by the common faith and conscience of the people. And public officers, who, in their official acts, publicly violate the Sabbath, are unworthy of office in such a country.

We are sorry to see that a writer in one of the city papers endeavors to mislead its readers (they must be an erudite set) by confounding the desire for Sabbath *observance* in this city, with a desire to establish a Sabbath *law*. It is the same writer, we suppose, who, some time since, wrote with such strange and offensive zeal against giving all the formality and sacredness possible to the marriages of our servants. If this writer wishes to make a heathen of himself, we protest against his assuming to be a representative of a decent christian community, like the South, or New Orleans. A paper that professes to be the "organ of the people," and "the only literary paper" in New Orleans, should employ writers that represent the morality and taste of the people. There is sufficient desecration of the Sabbath in this city, without the advocacy of the press, and the sanction and example of city officials. So far as the press is concerned, we are happy to say that not one of the city papers of any moral or political standing has taken such a course. We are happy also to say that the Protestant population of New Orleans keep the Sabbath as well as the population of any other American city.

Since the above was in type, we are sorry to find one of the leading city dailies favoring this Sabbath desecration.

COMPLIMENTARY—RESOLUTIONS.

The South Carolina Conference, at its recent session, passed the following resolutions:

Dr. Wightman.—*Resolved*, That this Conference deeply feels the loss it has sustained by the transfer of the Rev. W. M. Wightman, D.D., LL.D., to another field of our common Zion; that we hold in high appreciation his long, laborious and successful services as a member of this body, and that we hereby tender him and his estimable family our kindest and most cordial regards, as well as our fervent prayers for the blessing of God upon them in all their new relations.

Bishop Early.—*Resolved*, That we cherish a high sense of gratitude for the presence, patient labor, and urbanity, with which Bishop Early has discharged the important duties of his high station during our Conference session, in the Chair and in all his intercourse among us, promotive of the best interests of the Church and the advancement of the Redeemer's Kingdom.

The Georgia Conference, at its recent session, after an appropriate preamble, passed two resolutions, the last of which is as follows:

Dr. Sasnett.—*Resolved*, That while this Conference sincerely regret the necessities which require the transfer of our beloved brother, that we can with affectionate confidence say to our sister Conference beyond the border, that we commend to her ranks, a man whose general intelligence, ministerial power, and Christian manliness, make him fully competent for the duties of the high position which they have been pleased to assign him.

The South Carolina Conference passed the following resolution.

Instruction of the Colored People.—*Resolved*, That we recommend to all our people and to our preachers, especially those who are stationed in towns and cities, that they appropriate Sunday afternoons, as far as practicable, to the religious instruction of the colored people.

GEORGIA CONFERENCE.

This body met at Rome, Ga., December, 14, 1859, Bishop Kavanaugh presiding. The *Southern Christian Advocate* says that the Missionary meeting was held on Saturday night. The weather was not good, and the house was only well filled. Rev. R. Abbey and Dr. McFerrin addressed the meeting. More than $1600 was collected on this occasion. It was reported that some $26,000 had been collected during the year. The preachers, as usual, gave liberally.

The Conference collection was unprecedentedly good. The Board of Finance was able to settle *in full* with nearly all the claimants. The superannuated preachers, the widows and orphans, all received their full allowance, we believe. Only some $450 was wanting to pay all claims, and this sum was deducted perhaps from the claims for deficiency of some of the preachers. This good result may be attributed to the new impulse that lay co-operation has given to the interest in this fund.

Southern Methodist Publishing House.—On our outside, there is a communication from Rev. R. Abbey, Financial Secretary of the Publishing House, to which we invite public attention. We commend it particularly to the attention of the secular press of this city, and of the country generally. Will the press of the South assist in the work of establishing and maintaining a Southern Publishing House? Religious literature is the great lever by which abolitionists seek to poison public sentiment.

NEW ORLEANS AGENCY OF THE PUBLISHING HOUSE.

Below we publish an extract from the proceedings of the recent session of the Louisiana Conference:

"Report of the Special Committe appointed to inquire into the difficulties in the way of certain subscribers paying their subscriptions to the New Orleans Methodist Depository.

"A special committee was appointed, at the Conference held at Franklin, December 14th-20th, 1859, on the New Orleans Methodist Depository, consisting of Zenas Preston, Esq., of Waterproof; Rev. Robert J Harp and Dr. Keener of Louisiana Conference, who presented the following report, which was adopted by the Conference, viz.

Whereas, Some of the subscribers of the New Orleans Methodist Depository of the M. E. Church South, have hesitated to pay their subscriptions owing to the uncertainty which existed at the last session of our Conference as to whether the Book Agent would carry on the said Depository or not:

Therefore, Be it Resolved, that inasmuch as the the general Book Agent of the M. E. Church, South, has given satisfactory assurance that he will furnish a suitable agent and a sufficient supply of books to meet the demands originally contemplated in the establishment of said Depository, we therefore advise and recommend our friends to pay their subscriptions to said Depository.

Resolved, That in the opinion of this Conference, the Board of Trustees of the New Orleans Methodist Book Depository have faithfully and judiciously administered the trust committed to them.

I certify that the above is a true extract from the Minutes of the Fourteenth Session of the Louisiana Annual Conference, held in Franklin, Dec. 14th-20th, 1859. Linus Parker,
Secretary of the Conference.

BISHOP KAVANAUGH.

The *Southern Christian Advocate*, of Dec. 29, says that Bishop Kavanaugh spent last Sabbath in Charleston. The Bishop was violently attacked with temporary sickness on Saturday night, and very much to the disappointment of many, was unable to preach on the Sabbath day. He was so much better that he was able to leave on the Carolina, for the Florida Conference on Monday night, with his wife and niece, Rev. R. Abbey, and the Editor of the Advocate.

From the Florida Conference Bishop Kavanaugh will go to Columbus, Ga., where he will spend a month, perhaps; afterwards he will probably spend some weeks in New Orleans.

ARCOLA.

This beautiful situation for a healthy and comfortable summer residence is situated seventy-two miles from the city, on the first hilly land after leaving New Orleans. It is in the pine woods, and the atmosphere and water are pure and healthful. A beautiful Church has been built, where service is held every Sabbath, especially after the weather becomes warm. There is a fine Sunday-school, and during the summer, an excellent day-school, by a most competent young lady. It is also in contemplation to establish a female academy of the first order at no distant day. It is pleasant, promising, and more convenient to the city than any other place suitable for country residence.

One Hundred new Subscribers.—Rev. John P. Duncan of the Georgia Conference, brother of our brother, Rev. Daniel Duncan of the Alabama Conference, who was last year on Americus circuit, writes of his year's work as follows in the *Southern Christian Advocate*:

Three new houses of worship have been erected and dedicated. Another will be ready by the 1st Sabbath in February. Upwards of two hundred have joined the Church. O, that they may be "faithful unto death," "and receive a crown of life." About one hundred new subscribers for the Southern Christian *Advocate*, and forty or more for Home Circle, some for Sunday School Visitor—all the result of small effort. How much may be done for these important interests, if we had a mind to it. Between one and two hundred dollars' worth of Books has been circulated. A Methodist Traveling Preacher's hands are full of work if he will do it. Men may preach—in the parlance of the word—fine sermons, and make long speeches, but does that promote the circulation of our periodicals and books? Does that displace our old dilapidated houses of worship and plant new ones instead? Our circuits, many of them, are running down for want of attention to these great interests.

How many preachers will send one hundred new subscribers to the New Orleans *Christian Advocate* this year? Yes, one hundred! Low figures and copper cents indicate a picayunish civilization.

The European Congress of 1860 is to take place at Paris on the 5th of January. The participating powers will be Austria, England, France, Russia, Prussia, Spain, Sweden, Portugal, Piedmont, Naples and Rome. The great powers will have each two representatives. The lesser powers will each have one. Count Walewski, the French Minister of Foreign Affairs, will be the principal representative of France, and will preside over the deliberations of the Congress, as in 1856. Prince Gortchakoff, a very able statesman, is to represent Russia, with Count Kisseleff, Russian Ambassador to Paris. Prussia sends her Foreign Minister, Baron de Schleinitz, with Count de Pourtales, Prussian Ambassador to the French Court; and Austria, Count de Rechberg and Prince Metternich. The presiding spirit over this body, he who has brought it forth and will use it, is the Emperor of France, and his object is the annihilation of the treaties of 1815. To this end the Italian war was the first step. The Congress is called to finish what the war begun.

Thomas Poole Esq., a Wesleyan Methodist of the Frome Circuit, England, lately deceased, made in his Will munificent bequests to the Wesleyan Missionary Society, to the Methodist Preachers' Fund for the support of worn-out ministers and ministers' widows, and to the British and Foreign Bible Society. To the Missionary Society, specially for India and China, Mr. Poole has given £10,000 or $50,000; to the widows of the ministers and worn-out ministers, £1,000; and to the Bible Society, £5,000.

The Methodist Penny Weekly Newspaper in England, is for the present abandoned. The best, most learned and most enterprising members of the Conference Book Committee strongly pleaded for it, but the venerable and almost despotic Book Steward, John Mason, stoutly stood by the existing state of things, predicting all sorts of evil to Methodism, should such a journal be set on foot.

The Christian Guardian, organ of the Wesleyan Methodists of Canada, republishes the ravings of that infidel and incendiary sheet, the *New York Tribune*, on the execution of John Brown, the horse-thief, robber, murderer, and traitor. The *Guardian* is engaged in warring upon Romanism; but Romanism is better than *its* Methodism, if this be a sample.

Replenishing a "Kit."—"An old son of Crispin," so he signs himself, sends $5 to replenish Rev. W. P. Barton's library, lost in the river. The unknown friend calls it his "kit," as *he* calls his shoe-makers tools. God bless him, and may his "kit" never need replenishing.

The Contest for Speaker still goes on in Congress. Hamilton, of Texas, is the present candidate of the Democrats and conservative men. Sherman, the Black Republican candidate, oddly lacks three votes to elect him. Union ot Democrats and conservative men would defeat Sherman.

The nett increase of the membership of the Methodist Episcopal Church, North, during the past year, as appears from the minutes of the several Conferences just published, is 17,790, making the total membership at present 832,657, with 141,688 on trial.

Dr. Wise, in the Sunday-school *Advocate* November 26th, says the Sunday-school Union of the Methodist Episcopal Church has between *thirteen and fourteen hundred* Sunday-school publications on its catalogue; a larger number than any other kindred institution.

Rev. P. Dieffenwerth is supernumerary on Texas and Elizabeth Chapel, instead of Richmond, as printed in the Louisiana Conference appointments.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JANUARY 11, 1860.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally: Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

HUNTSVILLE FEMALE COLLEGE.—Rev. A. R. Erwin, D.D. has been compelled, through ill health, to resign the Presidency of this institution, and Rev. John N. Hank, who has been elected to fill his place, is highly recommended. The college is firmly established, is ripe with experience, is well officered, well furnished, and delightfully situated in Huntsville, Ala., in a most healthful valley in the mountains. The advertisement of the new arrangement will be found in this paper, third page, fifth column.

WHITWORTH FEMALE COLLEGE.—This institution located at Brookhaven, on the Jackson Railroad, has an Advertisement on third page, fifth column. It is well named for Rev. M. J. Whitworth, through whose energy and liberality it has been built. Through his labors, also, a fine Methodist Church has been built at Brookhaven. Well done for him and for his school. Rev. J. P. Lee, the President, is an excellent teacher, as we know, having known him as a teacher many years since.

MUSIC TEACHER.—On third page, fifth column, will be found the card of Mr. B. Hans, music teacher. He is a worthy man, and a good teacher.

HIWASSIE COLLEGE has an advertisement on third page, fifth column.

REPORTS OF CONFERENCE SESSIONS, 1859.

GEORGIA CONFERENCE APPOINTMENTS.

AUGUSTA DISTRICT—Joshua Lewis, P. E.; Augusta, St. Johns, Alex Grahmin; Augusta, St. James, Wm F Cook; Augusta, Asbury mission, Wm S Baker; Augusta, Trinity mission, David W Calhoun; Savannah, Trinity, Eustace W Speer; Savannah, Wesley Chapel, Jno T Norris; Savannah, Andrew Chapel, to be supplied; Isle of Hope, Geo W Yarbrough; Springfield, Benj F Breedlove, L L Strange; Sylvania, T S L. Harwell; Bethel and colored mission, R F Jones, one to be supplied; Waynesboro, Chas A Fullwood, R F Williamson; Burke and colored mission, James Jones; Louisville circuit and colored mission, Wm F Conley, one to be supplied; Columbia, Habersham J Adams; Richmond, and colored mission, John H Grogan, C M Smith; Warrenton, William A Florence; Glascock, to be supplied.

ATHENS DISTRICT—I O A Clark, P. E.; Athens, Jas W Hinton; Colored mission, Henry Cranford; Watkinsville, John C Simmons, W C Bowland; Factory mission, M H Hebbard; Madison, Wesley P Arnold; Morgan circuit and mission, W H Moss, one to be supplied; Greensboro, Albert Gray, A W Rowland, sup.; Lexington, Robt A Conner, Jas T Lowe; Washington, Thos F Pierce; Wilkes and colored mission, Jas M Dickey, E V G Murrough; Broad River mission, Gibson C Andrews; Lincoln and colored mission, Goodman Hughes; Elberton, Tyre B Harber, M C D Perry; Madison Female College, James L Pierce, President, W B Foote, Professor.

DAHLONEGA DISTRICT—Lewis J Davies, P. E.; Dahlonega, Wm T Norman, Samuel S Clarke; Cummings, Wm T McMichael; Clarkesville, Alexander M Thigpen; Hamilton and Morganton mission, Jos Chambers, James A Baugh; Hiwassie, to be supplied; Ellijay, I Y M Morris; Canton, Robert A Seale, Sanford Leuke; Gainesville, Daniel H McWilliams; Carnesville, Milford G Hamby; H Sanders; Clayton mission, John P Bally.

ROME DISTRICT—John W Glenn, P. E.; Rome, Weyman H Potter; Cave Springs, Jas L Lupo; Cahaniee mission, Moses A Lee; Etowah, Robert H Jones; Cedar Town, Peter M Byhurn; Cassville, John W Talley; Calhoun, Whitfield Anthony; Spring place, Wm Hemphill; Dalton station, Wesley W Hodges; Springfield, Isaac N Craven; La Fayette, John H Mashburn; Ringgold, Jacob C Neese; Summerville, Daniel J Myrick; Cassville Female College, Rufi Kelsey, Prest.

ATLANTA DISTRICT—J W Yarbrough, P. E; Atlanta, Wesley Chapel and colored charge, James B Payne; Atlanta city mission, John A Reynolds; Atlanta, Trinity, William M Crumley; Fulton, James T Ainsworth; Decatur, Thomas T Arnold; Covington, L H R Wiggins; Oxford, Robert W Lovett, one to be supplied, A Means, supernumerary; Lawrenceville, Jas D Anthony, R. H. Rogers; Monroe, Miles M Arnold; Marietta, M A Clonts; Roswell, John M Bright; Powder Springs, John Murphy; Paulding, Miss., A J Dearors; Agent of Emory College, Wm J Parks; Agent Am. Bible Society, T J Pearce.

LA GRANGE DIST.—William H Evans, P E; Lagrange, Edmund P Birch; Troup and colored mission, J J Singleton, John J Morgan; West Point, Robert W Dixon; Greenville, David Blalock, L P Neese; Coweta, John M Marshall; Newnan, John Caldwell; Franklin, W H C Cone; Houston mission to be supplied; Carrollton and Smyrna, John W Reynolds; Carroll, Thomas J Embry; Palmetto, W M D Bond; Haralson mission, John W Brady; La Grange Female College, L L Ledbetter, Agent; Young J Allen, missionary to China.

GRIFFIN DIST.—Walter B Branham, P E; Griffin, Armistead Wright; Griffin colored charge, John P Sims; Zebulon, Columbus W Howard; Fayetteville, John W McClelland; Jonesboro, James W Traywick; Thomaston, Thomas B Stewart; Upson, Cicero A Mitchell, J D Freeman; Culloden, Jesse H Littlejohn; Ollo S Means; Culloden and Knoxville mission, Morgan Bellah; Jackson, Alfred Dorman; Barnesville, James Harris; McDonough, E H Waters; Chaplain U S Navy, Charles W Thomas.

MACON DIST.—James E Evans, P E; Macon, Vineville and colored charge, H H Parks, G H Pattillo; Macon city mission, James M Armstrong; Milledgeville and Bethel, W J Scott; Sparta, J B Jackson; Hancock and colored mission, Edward J Bentz, R J Harwell; Eatonton, Caleb W Key; Putnam and colored mission, F F Reynolds, Marshal G Jenkins; Monticello and colored mission, Marshal F Maltby, J L Neese; Clinton and colored mission, T T Christian, Ed A H McGehee; Perry and colored mission, W G Allen, D E Starr; Fort Valley and colored mission, G C Clarke, one to be supplied; Everett mission, to be supplied; Forsyth station, H G N McDonell; Forsyth circuit, H G Smith; Monroe mission, to be supplied; Westleyan Female College, J. M. Bonnell, Pres., F X Forster, Prof; Book and Tract agent, J W Barke; Trav. Agent Geo, Conf. Dep. J H Blakely Smith; Editor Southern Christian Advocate, E H Myers.

COLUMBUS DIST.—C R Jewett, P E; Columbus, St Luke, Alfred T Mann; Columbus colored charge, to be supplied; Columbus, St Paul, Joseph S Key; Factory mission, W J Wardlaw; Girard and Pierce Chapel, L Pierce, Atticus H Haygood; Talbotton, Alexander M Wynn; Hamilton, J H McGehee; Whitesville, J W Knight, Jackson Rush, sup; Schley, H D Driscoll; Buena Vista, Davidson Williamson, Young F Tigner, sup; Butler, J H Robinson, L H McNamar; Flint River mission, Wyatt Brooks; Cusseta and colored mission, W W Tidwell, one to be supplied; Centreville, L Rush; Harris and Talbott colored mission, H P Pitchford, J F Berry; Muscogee, H D Cox, M H White, sup.

AMERICA'S DIST.—J T Turner, P E; Americus, R B Lester, T H Jordan, sup; Sumter circuit, J P Duncan; Terrell, W H Parks; Fort Gaines, to be supplied; Putawula, O J Dean; Cuthbert and Emmans, H W Bigham; Lumpkin and Green Hill, J H Harris, George Bright, sup; Stewart, J M Austin, Theo A Phar; Chattahoochee mission, David Crenshaw; Starkeville station, J B Wardlaw; Vienna circuit, T W Hayes; Isabella mission, J Danwody, T B Lanier; Ogiethorpe and Traveller's Rest, W A Parks; Georgetown and mission, W A Simmons; Agent for Emory College, S Anthony.

SANDERSVILLE DIST.—L B Payne, P E; Sandersville station, W J Coller; Washington circuit, J P Howell; Irwington, W S Turner; Jeffersonville, Newdygate B Ousley; Hawkinsville, J E Scintell; Dublin, C A Moore; Jacksonville, J W Turner; Reidsville and Mount Vernon mission, L Q Allen, one to be supplied; Hiuesville circuit, W M Watts; Darien, J H Reese; Methodist mission, Walter Knox; Bryan and Bullock and Statesboro mission, J Strickland, R Fraser Jones; Swainsboro mission, R N Cotter.

Philemon C Harris, transferred to Onachita conference and stationed at Pine Bluff; W A Sasnett transferred to Alabama conference, appointed Pres East Alabama College; Daniel D Henry, transferred to Florida conference.

Next Conference to be held at Augusta.

EAST TEXAS CONFERENCE APPOINTMENTS.

SAN AUGUSTINE DIST.—S A Williams, P E; San Augustine circuit, J Adams, W C Collins; Milam circuit, R B Womack; Shelbyville mission, Isaac W Overall; Carthage and colored mission, W W Caulder; Carthage circuit, W K Wilson; Melrose circuit, C L Hamil; Jasper circuit, H M Stovall; Newton circuit, Francis Wilson.

MARSHALL DIST.—H Lane, P E; Marshall station, W H Hughes; Harrison and colored mission, J W Hamill; Dangerfield circuit, H D Palmer; Bellevile circuit, J B Babb; Gilmer circuit, B M Scrivener; Limbin circuit, W B Hill; Elysian Fields, J C Wootham; Jefferson station, J T P Irvine; Macedonia mission, T W Rogers.

CLARKSVILLE DIST.—H B Hamilton, P E; Clarksville and McKenzie institute, W B Williams; Boston and colored mission, J S Mathis; Savannah mission, H W Cumming; Starkville mission, D J Cocke; Paris station, H W Moore; Paris circuit, Z B Landreth; Honey Grove circuit, A C McDougal; Boulsin circuit, to be supplied; Paris Female Institute, J Graham; McKenzie Institute, J W P McKenzie, principal.

DALLAS DIST.—J R Bellamy, P E; Dallas circuit, W T Milligen; McKinney circuit, to be supplied; Sherman station, J M Buckley; Sherman mission, E J Couch; Galesville mission, A Cumming; Montague mission, to be supplied; Decatur mission, W E Bates; Benton mission, W Shaw; Rockwall circuit, A R Bickson; Kaufman circuit, M H Neely.

GREENVILLE DIST.—L R Dennis, P E; Greenville circuit, J M Boyd; Black Jack mission, John Patillo; Ladonia circuit, L C Crume; Tremont circuit, J H Lowe; Mount Pleasant circuit, J L Terry; Quitman circuit, to be supplied; Canton circuit, H H Worden; Garden Valley circuit, W P Popham.

PALESTINE DIST.—J H Tollis, P E; Palestine station, William Witcher; Kickapoo circuit, S T Bridges; Tyler station, J W Fields; Tyler circuit, W K Mashon; Jacksonville circuit, J W Chalk; Kuxaville circuit, W F Pattillo; Athens circuit, W H McPhail; Henderson station, F M Stovall; Henderson circuit, Kesl Brown; Fowler Institute, M W Banks, principal; Starville P H school, R W S Alexander, principal.

RUSK DIST.—H S Finley, P E; Rusk station, W H Gilliam; Cherokee circuit, J A Scruggs; Crockett circuit, S Lynch and S A Kegmyer; Sompter circuit, A B Maulon; Palestine circuit, A W Goodgion; Randolph circuit, J J. Augell; Marion mission, J B Cox; Shook's Bluff mission, S U Box; Mount Enterprise circuit, W F Petty; Douglas mission, E P Rogers.

WOODVILLE DIST.—A Young, P E; Woodville mission, M Matthews; Livingston circuit, W C Simpson; Liberty station, W J Joice; East Bay mission, F C Dowdy; Sabine Pass mission, A Hinkle; Beaumont mission, J M Hall; Village creek mission, S K Stovall; Orange circuit, V C Canon; J E Carnes, editor "Texas Christian Advocate," and member of the Liberty quarterly-Conference; J Shaik, agent Book Depository and Advocate.

Next conference to be held at city of Jefferson.

HOME CORRESPONDENCE.

Colyell.

Our circuit preacher (Uncle John Higginbothan) enters upon his new work in fine spirit. Agreeably to appointment, Brother Joseph Nicholdson held a sacramental meeting with us on his return from Conference. Uncle Johny was present, cordially received by the church and all present. Here let me say that one of our old sisters (Salvator) was with us, and very much in the spirit. I could write a volume relative to the labors of this faithful sister since she has been among us. It was a peculiar time, owned and blessed by the Lord. Our oldest citizen with two of his sons, the only ones of his white family that were out of the church, came trembling to the altar and there gave themselves to the Lord and their names to the church, while there was a general weeping and rejoicing through the whole congregation. The good wife and mother (a member of the Baptist church) was with her husband and children at the altar, mingling her tears with theirs and rejoicing that her companion and all her children had at last come into the church. In all, four whites and five blacks joined the church. What a change in this country! Three years ago no preaching-place, but an open log-house, and in time of service the chase was going on; hooping, yelping, and shouting, with no little annoyance to the preacher. But now it is a rare thing to hear of hunting on Sunday, although we have bear and deer to eat now and then. We have a large framed church, fine congregations, and much interest fell upon religion. Many of our neighbors and children in the church. A flourishing Sabbath-school and a large singing-school. Colyell is not the fast place after all. A good deal of enterprise. Having good roads, comfortable dwellings, etc. Fine range, fine beeves, fat hogs, good land, fine crops; cotton, a bale to the acre, and other things in proportion. There are lands first quality to be had at two to five dollars per acre. I have been living here for three years and find it a healthy country.

Facilities for living greater than in most places. We have as fine rolling ridge magnolia lands as can be found any where, and we have also first rate water coming out of the white sand by digging from fifteen to twenty feet mostly through a stiff red clay. Our nearest shipping point is Sevicks on the Amite, thirteen miles. We are twenty-one miles from Baton Rouge, and twenty-five from the great Jackson and New Orleans Rail Road.

W. S. T.

Walker Livingston, Parish, La., Dec., 23d, 1859.

Church Dedication.

MR. EDITOR—Methodism is on the rise in Troy. On the 6th Sabbath in last month, the new Methodist Church in this place was dedicated to the worship of Almighty God. The service was conducted by Rev. A. H. Mitchell, D.D., of Montgomery. His text was taken from the 87th Psalm, verses xvii. and xviii. "If I forget thee, O, Jerusalem," &c. The discourse was plain, practical and forcible, and occasionally eloquent. It was listened to with much attention, by a large appreciative congregation. The church presents an imposing appearance, when compared with many other buildings in the town. It is neatly finished inside; it is commodious; the seats are well arranged for comfort, and will accommodate a large congregation. It is well lighted with self-generating gas lamps, which afford a much clearer and more brilliant light than the common oil. It will cost twenty-two hundred dollars, which speaks well for Troy, and many people in the country. But the best is yet to be told, the Lord was with us of a truth. The meeting commenced on Friday night before, and closed on the night of the second Sunday in this month, making seventeen days. Dr. Mitchell remained with us four days, and preached with much power and usefulness. Dr. Jennings, our worthy P. E., was present, and remained with us six days, and did efficient service, preaching much to the satisfaction of the community. Now, for the fruits; the number of conversions I have not been able to ascertain correctly, as there were several converted away from the church, in the interval of regular service. There were 32 received on probation, and I think I am safe in saying that a majority of them were converted. Among them were a number of the best citizens in the place.

A. S. DICKINSON.

OUR MEDICAL SCHOOLS.

The departure of some two or three hundred students from the medical schools of the North, more especially from Philadelphia, is made the subject of much remark in that city.

The following comments of the Pennsylvania Enquirer, on their course, are far from just to the medical schools of this city. The Enquirer asks:

"Where, but in Philadelphia, can they find such hospitals and such clinical, and therefore such practical studies? In anatomy, the very fountain of a knowledge of the human frame, and the ills to which flesh is heir, Philadelphia is deservedly regarded as pre-eminent."

Philadelphia has no pre-eminence in this regard over New Orleans. In no other city but ours, do the hospitals present the whole range of diseases to which "flesh is heir." Here only does no prejudice exist against dissection, and subjects are furnished beyond the desires of the schools or the students.

The advantages of the New Orleans Schools of Medicine, for clinical and anatomical practice, begin to be appreciated, as is evident from the rapid increase in the number of students and the wide extent of country from which they come. The North begins to furnish her quota of pupils; and we cannot think the time far distant when the schools of New Orleans shall be universally recognized as without a rival.

Accurate and practical knowledge in regard to a certain class of diseases can only be obtained in New Orleans. Indeed so varied are the cases constantly presented in our hospital, that practical knowledge of treatment cannot fail to be acquired by all who have entered with zeal upon the study of the principles of medicine.

We trust the movement of the medical students will be the cause of awakening Southern parents to a full appreciation of their duty to educate their children at home. The South has, for some years, been most energetically engaged in the work of establishing good common schools and founding institutions of learning of a higher order. But the efforts made by patriotic men have resulted only in partial success, from the persistent habit of sending sons and daughters from the slave to the free States.

The opinions and character of the coming generation depend much upon the impressions received in the schools provided for the education of those who are destined to give tone and body to public opinion and legislation. If not educated at home, we subject our sons to the danger of a false philosophy, and an unsound system of moral ethics. We teach Southern youth for another thirty years to look upon the North as the intellectual dictator of the republic.—*Picayune.*

DEEDS OF JOHN BROWN IN KANSAS.

The following communication bears the signature of a Christian gentleman, whose name is reliable authority for the facts stated.

LITTLE OSAGE, Mo., Dec. 3, 1859.

The terrible crimes and character of John Brown and his associates, are well known here along the border of this State, and all southern Kansas. Brown, and his company, of about forty men, appeared in the vicinity of Osoowattamie, in the summer of 1854, not as settlers, but as a company of armed men, equipped with Sharp's rifles, and Colt's navy revolvers, Bowie-knives, etc. They sometimes were all embodied together; at other times, scattered about in squads; and, during the fall and winter, they stole horses and saddles, etc., sufficient to mount the company; and also the means of subsistence, mostly from pro-slavery men, settlers in the territory. In the spring of 1856, Brown opened his bloody campaign on Pottowattomie creek, by murdering, in the most barbarous and inhuman manner, five good and worthy citizens, in one night, on the 25th of May: Wilkerson, three Doyles (father and two sons,) and William Sherman, and on the next day, displayed his sword, covered with hair and blood, and said that "sword had done some of the work for the pro-slavers, and it would do a great deal more for them."

This act of Brown was condemned by Martin White, a free statesman, which brought down the vengeance of Brown upon him, and he was forced to take his family out of the territory. But Martin White, leaving his family, returned into the Territory, and took up arms against Brown, and at the battle of Osowottomie, he killed Brown's son. The letter-writers to the abolition papers, in 1856, had this Martin White murdered several times by the border-ruffians; but Martin White still lives, in Bates county, Mo., a good citizen, and preacher of the Gospel.—*Christian Observer.*

The Vicksburg, Shreveport, and Texas railroad is running to De Soto city, and will be completed to Delhi by April.

Over fifty persons froze to death in Texas during the recent cold weather.

The amount of finished railroad now in Texas is 280 miles with a prospect of about 50 miles being opened in the next six months.

Mr. Charles Scott, of Virginia, has contracted to finish the N. E. and S. W. Alabama railroad to Tuscaloosa in 1860, and to Chattanooga in 1861. This road connects, *via* Enterprise and Brandon, Miss., with the N. O., J., and G. N. railroad, and brings New Orleans twenty-four hours nearer Washington and the North.

Senator Seward has arrived in New York from Europe.

A large fire occurred in New York, in which Cyrus W. Field's paper warehouse was burned.

Cortinas the Mexican bandit, has been defeated, and driven off from the vicinity of Brownville, Texas.

MARRIAGES.

"It is not good for man to be alone."

On the evening of the 20th, at the residence of the bride's father, by Rev. J. J. Clark, Mr. EDWIN P. WALTON to Miss Martha E. Hornsby, all of Cold Spring, Miss.

In Talladega county, Ala., Dec. 22, 1859, by Rev. W. H. Matthews, Mr. J. ASBURY BALLINGER, of Franklin county, Ga., to Miss ELIZABETH E. T., daughter of Jesse Harrell, Esq., of the former place.

On the 28th December, at the residence of Mrs. John Butler, by Rev. Thomas J. Upton, Mr. EPHRAIM O. BROWN, to Miss CYNTHIA A. HEAD, all of Franklin parish, La.

COMMERCIAL.

MONDAY EVENING, January 9, 1859.

We condense the following statement from the New Orleans *Price Current* of the 7th instant:—

"Only a moderate business has been done in our general market during the past week, as usual during the holiday season, but prices have been very well maintained for some of our staples and for most descriptions of Western Produce, with an advance in some articles owing to a suspension of navigation in the Western rivers. For Cotton there has been a fair enquiry, and notwithstanding unfavorable advices from Europe, the medium and better qualities have been firm. The rates for Sugar have tended in favor of buyers, but in molasses we notice some improvement.

COTTON.—With respect to prices, we have to remark that yesterday the Bohemian's advices reported a further decline of ¼d., but the intelligence produced very little effect on our market, the sales amounting to 8,000 bales, and prices for good Cottons were firm at the range of our quotations, which are slightly advanced for the grades above good ordinary—the rates for the lower qualities remaining irregular and easy for buyers, with but little demand.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 929,390 bales, against 760,128 bales to same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 275,238 bales.

New Orleans Classification:

Inferior	5 @ 7	Good Middling	11⅛@11¼
Ordinary	8 @ 8	Middling Fair	12⅛@12⅜
Good Ordinary	9¼@ 9¾	Fair	—@—
Low Middling	10⅛@10⅜	Good Fair	—@—
Middling	10⅝@10⅞	Good and Fine	—@—

SUGAR.—The sales of the week amount to 5500 hhds. We quote for Inferior and Refining 5 to 6¼; Common to Good Common 6¼ to 7; Fair to Fully Fair 7¼ to 7¾; Prime to Choice 8 to 8¾; Centrifugal and Clarified 8¾ to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 19,000 barrels. The prices obtained during the week were: Inferior to Fair, 33 to 39 cents per gallon; and Prime to Choice, 40 to 42½ cents; half barrels, 42½ to 46 cents per gallon.

FLOUR.—About 11,000 bbls have been sold during the past week, at from $5 75 to $5 87½ for superfine, $6 to 6 50 for ordinary to good extra, and $6 75 to $7 00 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 11,000 sacks have been sold at from $1 73 to 0 80 for ordinary, and $0 90 for good white. Oats have been in moderate request at 54c to 55c per bushel for good to prime St. Louis. Bran sells at $1 20 to $1 25 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 00 to $17 50 per bbl. for Mess.

BEEF.—We quote Prime Mess at $15 00 per bbl. for extra brands.

BACON.—Shoulders 8¼ to 8½; Ribbed Sides 10¼ to 10½; Clear Sides 12½ to 12¾; Sugar-cured Hams 12 to 15 cents per pound.

LARD.—We quote 10½ to 11c for prime to choice prime; in tcs., and 12¾ to 13c. for kegs.

BUTTER—Western generally selling at 10 to 11 cents per pound, according to quality; and Cheese 11 to 12c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 12 to 14¼ cents per yard; India Bagging, 11¼ to 12c; Bale Rope, hand spun, 6½ to 7¼, and machine made, 7¼ to 7¾ cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 11 to 11½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 12, and prime at 12½c. per pound.

LIVE-STOCK.—Beef Cattle—Western, 8 to 9c. per lb. net; Texas—ordinary to fair $14 to 20, and choice $25 to 38 per head.

Hogs, selling at 7 to 8c. per pound net.

Sheep—Selling at $2 50 to $5 00 per head.

Veal Cattle—Selling at $9 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $80 per head.

NEW ORLEANS WHOLESALE PRICES-CURRENT.

BAGGING—Kentucky, ₩ yard	12	@	14
East India	12	@	—
BALE ROPE—Kentucky, ₩ lb	6¾	@	6¾
CHAIN, ₩ ton	120	@	125
COFFEE—Rio, ₩ lb	11¾	@	12¼
Havana, good prime green			
Inferior to middling			
Java	18	@	20
Laguayra	12¾	@	13¾
St. Domingo	12¾	@	13
CANDLES—Sperm, New Bedford, ₩ lb	40	@	42
Nantucket			
Adamantine	20	@	22
Star	17½	@	21
CORDAGE—Manilla, ₩ lb	9¾	@	10
Tarred American	12	@	13
FLOUR—Ohio, etc. superfine, ₩ bbl		@	5 75
Illinois and Missouri	5 75	@	6 00
St. Louis City		@	6 75
FISH—Cod, ₩ box	85	@	95
Mackrel, No 1, ₩ bbl	16 50	@	17 00
2	15 00	@	16 00
3	8 50	@	10 50
GRAIN—Wheat, ₩ bushel	—	@	1 15
Oats	55	@	60
Corn, shelled	85	@	90
in the ear, ₩ bbl			
Beans	4 50	@	5 00
GUNNY BAGS, ₩ bag	13	@	12
HAY, ₩ ton	25 00	@	31 00
HIDES—W. Indian and Mexican dried, ₩ lb	—	@	17
Dry-salted Mexican			
Wet-salted, heavy	06¾	@	07¾
Dry, country	12	@	14
Kip and calf	07¼	@	07¾
IRON—Pig, ₩ ton	28 00	@	30 00
English	65 00	@	77 50
Country bar, ₩ lb	04¾	@	05
Hoop	04	@	07¼
Sheet	04	@	05¾
Boiler	05½	@	06
Nail rods	06¾	@	08
Castings, American	03¼	@	03¾
LUMBER—Boards, white pine, common, ₩ M feet	50	@	60 00
merchantable		@	
Clear		@	00 00
Yellow pine	14 00	@	17 00
Cypress	25 00	@	30 00
Oak timber, ₩ cubic foot	35	@	50
Flooring and ceiling, clear	30 00	@	35 00
merchantable	27 50	@	30 00
Weather-boarding, dressed	22 00	@	25 00
rough	18 00	@	20 00
Joists	17 00	@	—
Shingles, ₩ M	3 75	@	4 50
PROVISIONS—Beef, Mess, Northern, ₩ bbl			
Western		@	15 00
half bbls	8 00	@	8 75
Prime Mess, ₩ tierce		@	17 50
Prime, ₩ bbl	8 00	@	—
B Beef		@	5 50
Pork, Clear, ₩ bbl		@	—
Mess	17 00	@	17 50
M. O		@	—
Prime		@	—
Rogromd, ₩ lb		@	—
Bacon Hams, ₩ lb	10	@	14
canvassed	12	@	15
Sides	10¾	@	12½
Shoulders	08½	@	08¾
Lard, Prime	10¾	@	—
Fair		@	—
Inferior to Common		@	—
Butter, Northern	23	@	26
Western	10	@	14
Cheese, American	10	@	11
Polishes, ₩ bbl	1 50	@	2 00
SALT—Liverpool, fine, carg, ₩ sack		@	—
from store	1 10	@	—
coarse, cargo		@	—
from store	1 05	@	1 10
SUGAR—Louisiana, on plantation, ₩ lb		@	—
in the city	04	@	08¼
Havana, yellow	06¾	@	08¾
white	09	@	10¾
brown		@	—
Cucuruche		@	—
Muscovado		@	—
Loaf, Northern	11¼	@	11¾
Crushed, do	10¾	@	11
TOBACCO—Choice and Segar Leaf, ₩ lb		@	—
Fine	07¼	@	08¾
Fair		@	06¾
Common	05¼	@	05¾
Inferior	03¾	@	—
TALLOW, ₩ lb		@	10¾
TWINE—Bailing, ₩ lb	12	@	14
Solito	28	@	30

TABLE OF STOCKS AND BONDS.

Bank of Louisiana, $100 paid	$180	00@	180 00
Louisiana State Bank, $100 paid		@	187 00
Mechanics and Trader's Bank, $100 paid	—	@	104 25
Canal and Banking Company, $11⅜ paid	135	00@	135 00
Union Bank, $100 paid		@	103 25
Citizen's Bank, $100 paid		@	218 00
Bank of New Orleans, $100 paid	104	00@	104 50
Southern Bank $100 paid		@	110 00
Merchants' bank, $100 paid		@	102 00
Crescent City Bank, $100 paid		@	104 00
Bank of America, $100 paid		@	137 00
Union Insurance Company, $32 5c paid		@	65 00
La. State Insurance Company, $20 paid	25	00@	— —
Hope Insurance Company, $50 paid		@	65 00
Star Insurance Company, $100 paid	105	00@	110 00
Louisiana State Sixes	96	50@	— —
City Six per cent. Bonds, consolidated	91	00@	92 00
City 6 per cent. to Jackson Railroad	87	00@	— —
Opelousas Railroad	87	00@	— —
Pontchartrain Railroad		@	— —
Jackson Railroad Mortgage Bonds, 8 per ct	80	00@	— —
Opelousas Railroad Mortgage Bonds, 8 per ct	80	00@	80 00
Pontchartrain Railroad, $100 paid	71	00@	80 00
Carrollton Railroad Shares, $75 paid		@	50 00
Opelousas Railroad Shares, $25 paid		@	7 00
Jackson Railroad Shares, $25 paid		@	12 25
Canal Company, $100 paid		@	103 00
Commercial Water Works, $100 paid	92	00@	— —
St. Charles Hotel, $25 paid	15	00@	— —
Levee Steam Cotton Press, $100 paid		@	116 00
Southern Steamship Company, $100 paid	85	00@	88 00
Southern Oil Company par value $100	90	00@	— —

NEW ORLEANS MONEY MARKET.

American Gold	par	@	¼ ct. pm.
California Gold	$17	00@	17 50 ₩ oz.
American Silver, old issue	1¼	@	½ ct pm.
new issue,	¼	@	¼ ct. dis.
Mexican Dollars	85½	@	86¼ pm.
Five Franc pieces		@	95@96
Twenty Franc do	$1	80@	3 85
Sovereigns	4	80@	4 85
Ten Ticher pieces	7	70@	7 80
Spanish Doubloons	15	00@	15 25
Dimes do	15	5 @	15 60
U. S. Treasury Notes, 3 to 5 Incl	¼	@	¼ ct. pm.
Northern Banks	¼	@	¼ ct. dis.
Southern—Mobile	¼	@	1 2 do.
Alabama State	1	@	2 do.
Montgomery, Ala	1	@	2 do.
South Carolina	3	@	1 1-2 do.
North Carolina	1	@	2 do.
Georgia	3	@	1 1 2 do.
Virginia	1	@	2 do.
Western—Missouri	1	@	2 do.
Tennessee	1	@	2 do.
Kentucky	3	@	1 1-2 do.
Indiana	1	@	1 1-2 do.
Ohio	1	@	1 2 do.
Illinois	3	@	5 do.
Free Banks of Western States	2	@	5 do.
Land Warrants	75c	@	90c ₩ acre.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

NOTICE.

Persons living in the following counties, viz. Montgomery, Autauga, Coosa, Lowndes, Macon, Chambers and Tallapoosa, who have subscribed to the Book and Tract Society of the Alabama Conference, and have paid up a full share or more, and thus become entitled to the Benesbogical Bible, will get their Bible by presenting their certificates at the Bible House in Montgomery. All other subscribers will get theirs at the Depository in Mobile.

J. HAMILTON.

Dec. 26.

WANTED.

A gentleman (unmarried) of Southern birth and education, and a teacher of several years experience, desires a situation in that capacity in this, or an adjoining State. He brings letters of commendation from late employers and others. An early application is desired. Address

S. G.

(Care No O. Christian Advocate,

New Orleans,

Louisiana.

dec28,3t.

TO THE READERS OF THE ADVOCATE.

DR. MOATMOAR, of Louisville, Ky., has made arrangements to spend the winter in New Orleans, and has taken rooms at No. 9 Camp street, opposite the City Hotel.

DR. M. gives his sole attention to the treatment of Rheumatism in all its various forms; also Sciatica, Neuralgia, Paralysis, Disease of the Kidney and Spine, Dyspepsia (Indigestion), General Debility, and Nervous affections.

Probably no other physician of the present day has had such unbounded success in the treatment of the above complaints. He has, by personal treatment and the use of his remedies, furnished by him through the agency of all physicians and druggists, cured over twenty thousand cases of Rheumatism alone; many of these had visited the various springs, both in this country and Europe, and had been treated and given up as hopeless, incurable *cripples*; yet, after all others failed, he has restored the use of their limbs and perfect health.

DR. M. prepares his own remedies, suited to each case, on examination of patients; when inconvenient to visit him, they can write to him, giving history and description of their affliction. He will return answer with his terms of treatment, &c.

Apply to or address

DR. D. MORTIMORE,

dec21 4t *New Orleans, La.*

MISSISSIPPI CONFERENCE.

Clinton District—First Round of Quarterly Meetings.

January..Greensburg circuit, at Areola, 21 and 22; Poneheltoula at Bradford's, 28 and 29.

February..Livingston circuit, at Kinchen's Chapel, 4 and 5; East Baton Rouge, at Salem, 11 and 12; Port Hudson, at Port Hudson, 18 and 19; Clinton station, at Clinton, 25, 26.

March..Feliziana circuit, at Pine Grove, 3 and 4; Jackson station, at Jackson, 10 and 11.

A full attendance of the official members at the first quarterly meetings is earnestly desired.

B. PIPKIN, P. E.

Yicksburg District—First Round Quarterly Meetings.

December and January..Vicksburg, Dec 31 and Jan. 1; Warren circuit, 7 and 8; Jackson,

Poetry.

A SWEET REVIVAL HYMN.

Air: "*The Old Arm Chair.*"

I once was a stranger to grace and to God;
I knew not my danger, I felt not my load:
When friends spoke in rapture of Christ on the tree,
This Jesus, this Jesus, was nothing to me!

I oft read with pleasure, to soothe or engage,
Isaiah's wild measure, or John's simple page;
But still when they pictured the blood-sprinkled tree,
This Jesus, this Jesus, was nothing to me!

Life tears from the daughters of Zion, that roll,
I wept when the water went over his soul—
Yet I knew not my sins had him nailed to the tree,
Still Jesus, still Jesus, was nothing to me!

But free grace awoke me by light from on high!
Then many fears shook me! *I trembled to die!*
No refuge, no hope in myself could I see—
I saw that this Jesus my *Savior* must be.

My terrors all vanished before the sweet name;
My guilty fears banished, with boldness I came
To drink at His fountain, life-giving and free;
And Jesus, this Jesus was *all things* to me!

Dear Jesus! thou shalt be my treasure and boast:
While leaning upon thee I ne'er can be lost.
In thee will I conquer by blood and by field—
My Cable, my Anchor, my Rock and my Shield!

And in the dark valley and shadow of death,
This watch-word shall rally my faltering breath;
And when from life's fever my God shall set free,
This Jesus, sweet Jesus, my death-song shall be!

Children's Column.

CHILDREN'S EDITORIAL.

The Year 1860.

Before this number of our paper reaches our dear little readers, they will nearly have forgotten Christmas and New Year's Day. Still, the Editor would like to talk to the children a little about the year 1860. He hopes they all had a "merry Christmas," and a "happy New Year." He supposes that they have now about burned all their fire-crackers, broken all their toys, eaten up all their sweet things, and got tired of frolicking generally. By the way, children, do you like fire-crackers and toys? The Editor does not like them at all. He would rather hear one fine little boy laugh, or one rosy little girl sing, than to hear all the popping of all the abominable fire-crackers in the world. They are horrible things. The Editor would much rather hear the creaking of pop-corn. And then toys! What foolishness to buy them! You soon break them, or lose them, or get tired of them. Hobby-horses for boys to ride, for instance. If the Editor were a boy, he would much rather ride a broom-stick or a barrel-hoop. Hobby-horses are always in the way. They take up so much room as a top-board, and you are sure to break your shins against them in the dark. And what poor things are dolls for little girls' babies! They are miserable, hard, dry things, and do not look, or feel, or laugh like babies. Nursing a little negro baby is better than nursing a doll, any time. And there are so many beautiful little white babies to play with. We never could bear a doll.

But we have commenced a new year. The Editor has been too busy of late to pay as much attention to the children's column as he wished. He hopes to do better in the future. Let us all do better in the year 1860 than we did in the year 1859.—This will please God, and please our friends, and make us all feel happier.

In the children's column this week, our little readers will find some interesting reading. Be sure to read it all, and tell your parents and friends what you think of it.

For the New Orleans Christian Advocate.

LETTER FROM MRS. THOMAS.

Irving Place, New York City, Dec. 12, 1859.

To JOSEPH SCIDDER PARKER.

My Dear Sumner: It is now the season of the year in which I was with that little company of the mission church in your city, where your father's indefatigable labors had been so successfully established. My mind now turns to the consecrated place with unusual interest. I have heard of its prosperity, which rejoices my heart, and I fondly hope that many have been added to that little band which then gathered around the altar of prayer. The angel of mercy has brooded over your city the summer past, instead of the angel of death in the epidemics which have hitherto prevailed. That lovely sanctuary where we met our interesting Sabbath-school, has a claim on my heart's best affections, and lives there with peculiar freshness, like a garden of bedding flowers sparkling with the dews of heaven in their unfolding beauties. Have any of the young plants drooped and died in my absence? Let me know. What has become of our little orator, Charlie? I hope no rude blast has caused the young bud to wither; and that he is now improving under the fostering care of that school, to become a child of God. And I hope that you, who were made a subject of regenerating grace in the time of the revival during the session of our conference, are still steadfast in the faith, and progressing in a divine life. Youth is the best season to form a religious character, and the only one which has the particular promise of the Savior, who says, "They who seek me early shall find me." No one can give their hearts to God too soon, for the world, with its delusive charms and fascinating spell, becomes more powerful and attractive as you advance in years, until its snares entwine around the soul and absorb its vital energies. No mistake is greater than to suppose that children and youth cannot be religious; or that religion is calculated to make them gloomy—far otherwise. If they love their parents, they can love God, and this capacity is enlarged by its love, which expands the heart to embrace all mankind in their benevolent affections; and the mind beholds new beauties in all that He has made, and brightens every enjoyment. It does not condemn innocent mirth, nor the pleasures of childhood, but opens new resources of pleasure, more pure and elevated than those limited to earthly things, and bounded by the horizon of this changing world. It imparts new energies of moral and intellectual power, and a consciousness of self-government to meet all the contingencies of life with firmness; to gain a victory over the passions. It leads the soul into a higher life in the development of its moral faculties, and prepares them for the contest to pursue a course of integrity of principle which secures happiness under all circumstances. O! what a halo of light is thrown around the pathway of youth—what dignity and grace blends in the character of the truly good! The love of God

"Is the life of living things."

It transmutes the most adverse circumstances, like the philosopher's stone, into gold; even death itself is robbed of its terrors.

"And seems a form divinely bright,
With burnished wing all tinged with light,
To bear us to a clime more fair,
Where sorrows never cloud the air,
Opens the portals of the sky,
Where youth and beauty never die."

The treasures of wisdom and knowledge are at your command, and if you are faithful to God, the religion of Jesus will give fresh impetus to your intellect, and enable you to monopolize time to the best advantage, and make all your acquirements subservient to the highest of purposes. There is no happiness but in the constant use of our faculties, and in the continual use of them they become brighter like pure gold—the more it is rubbed, the more brilliant it shines.

Let the Bible be you guide. It is the Koh-i-noor diamond—the mountain of light which illumines the soul with the splendor of another and better world. It shows us plainly the existence of that God in whom we live, and move, and have our being, and the revelation of that Savior who died to redeem us, and give us, through his sufferings, death and resurrection, richly all things to enjoy both in this life and that which is to come.

My love to all the teachers and pupils with whom I am acquainted. Do those trees live I planted with my own hands? I hope some of them will cast their shadows over the church in which ye were so often blest.

My respects to Bro. Landrum, your father, and friends.

Yours, with kind remembrance,

S. B. THOMAS.

For the New Orleans Christian Advocate.

LETTER FROM A LOG CABIN.

Bayou Bartholomew, Ashly County, Ark.,
December 15th, 1859.

To the little readers of the *New Orleans Christian Advocate*:

I wish a merry Christmas and a happy New Year, and that old Santa Claus will show no partiality in the distribution of the beautiful presents he carries in his sooty wagon.

"Christmas is coming, Christmas will soon be here," is the glad shout of many a happy child, for visions of pleasant times, wonderful toys, and bright fires, the magic word Christmas brings. But stop, my gay little friends, have you thought why Christmas is such a cheerful, happy day? One says, "I have not thought much about it, but suppose it is because we always get so many presents and have so many nice things to eat."—"O, that's not it," quickly replies a curly-haired, blue-eyed little girl, "I love Christmas because we all go in the country to aunty's, and have such nice times playing all over the house, or romping through the woods, gathering the green moss and the berry bushes with their crimson berries." And then, aunty, of evenings, when we are all seated round the log-fire, tells us so many beautiful Christmas stories."

"I love Christmas," quietly remarks a modest, pleasant-looking child of eleven years, "because my dear mamma, when she was alive, used to take me on her lap every Christmas morning, after I had admired and talked over all my presents, and tell me that that day was celebrated as the Savior's birth-day; that we should be very joyful because the Good Lord had given him only son to die that we, through faith in Him, might enter heaven. And then she would read to me the 2nd chapter of Matthew, 'Now when Jesus was born in Bethlehem of Judea,' &c.; and dear mamma described the scene where "the wise men presented gifts—gold, frankincense and myrrh," so beautifully that I imagined I could see the sweet babe, with a glory about his head, lying on his mother Mary's lap, and smiling on the generous wise men. Then she told me how Joseph had a dream which warned him to take the holy child and its mother, and go to Egypt; and a great was Joseph's fear, that he arose immediately and fled the same night. She spoke of Mary's care of the young babe, and how anxiously she guarded it from the cold even which fell in Judea; and when recalled by the angel, their joyful return to their old home. Also, how the blessed Savior "grew in favor with God and man;" notwithstanding all things were made by Him, yet he was subject to his parents, obedient, industrious and affectionate. She used to talk to me often about the kindness of Jesus, our Redeemer, and his love for little children. He took them up in his arms and blessed them, and would tell them to come to him, promising that their "angels should always behold the face of his Father." How much we children ought to love Jesus! I cannot now tell you all that dear ma would say to me those delightful Christmas mornings, long time ago, when I was a little girl."

"Why, you are nothing but a little girl now," laughs blue eyes, "but no matter, I think your me must have been a real good lady, and I love her, and you, too, for telling me Christmas is the Savior's birth-day, and this is the reason we should be glad and cheerful."

My young friends, will not each of you become the good Santa Claus to some orphan or poor little child, whose life is not as joyous as your own? I hope each of you will do some good deed during the holydays, which will, ever afterwards, give you pleasure to think of. Do not wait until you are grown to begin to do good. Begin now to lay up the true riches, to store away treasure in heaven. Now, let's see what you can do. You can make home happier by obedience, industry, and kindness.—Would you not rather be the sunbeam of your home, than the frowning cloud whose presence causes discontent and unhappiness? Try and think how often you were a sunbeam and how often a cloud the past year, and resolve to be the sunbeam only hereafter. "Even a child is known by its ways."

Pray to God to give you a "new heart," and "to create a right spirit within you," that you may be inclined to seek Him early. "Remember thy Creator in the days of thy youth."

Your friend,

M. A. C.

For the New Orleans Christian Advocate.

DEATH OF YOUNG LOUIS JENNINGS.

DEAR BROTHER GILLESPIE: We parted company, as you will remember, at Chehaw, you wending your way to Tuskegee, I homeward bound, which having reached by God's good providence, and having obtained some refreshment, so seeded after the labors of our annual session, and the unusual fatigue of traveling, I sat me down and prepared the programme of my district, which is already on its way to your office for publication.

To-day I received sad tidings. Death has robbed me of another son. Louie, who bore a letter of introduction to you some months since, from me, and to whom you showed kindness, has passed beyond the reach and need of human sympathy. On the 9th of this month (Nov.) in Hempstead, Texas, he received the summons, and closed his earthly career. A few more days, and he would have been twenty-two years old, having been born on the 23d November, 1837, in Northumberland County, Virginia.

These tidings have greatly afflicted me. I need the prayers of my brethren. To ask them is, I know, to secure them.

I have, thank God, much to comfort me. My son was with kind friends. Here is what Mr. Marschalk, the editor and proprietor of the *Hempstead Courier*, says: "I am pleased to tell you that your son was very much liked in this community. In my own family, he was cherished as one of our own, and received every attention that he required, not only in sickness but in health. My oldest son, my beloved first-born sacrificed him. self to Louie, devoting himself to his care, and never leaving his bedside till Louis was dying."

Brother Gillespie, I wish it known to all my friends, that I hold myself indebted to Mr. Marschalk and his family, to an extent only to be met by a daily offering to God of my poor prayers for him and his, and the daily shedding of grateful tears, associating, as I ever shall do, the memory of my dear boy with the kind friends he found in Texas.

I have still increased comfort in the dying message of my boy —" Tell my father, God bless him, I hope to meet him and the other loved ones in the realms of bliss, where sorrow is unknown."

My son sleeps side by side with Andrew Marschalk, who so nobly watched by his side, and three other members of Mr. Marschalk's family, all five having fallen by yellow fever.

J. M. JENNINGS.

Lowndesboro', December 13th, 1859.

☞ *Texas Christian Advocate* please copy.

For the New Orleans Christian Advocate.

FREDDIE.

Little Freddie was the son of one of our writers for the children's column. She has written the "Letters from an Arkansas Log-cabin," which our little readers will remember. She sends the following:—

"Like a shadow throws
Softly and sweetly from a passing cloud,
Death fell upon him."

Freddie G. Crawley, son of J. F. and M. A. Crawley, died on the 21st November, 1859.

"Because thy smile was fair,
Thy lips and eyes so bright,
Because thy *cradle-care*
Was such a fond delight,
Shall love, with weak embraces,
Thy heavenward flight detain?
No, angel! seek thy place
Amid yon cherub train."

Put aside his cradle, fold away his little clothes, my baby-boy has no more need of them; he rests in the Savior's bosom, and is clothed forever in the beautiful robe of immortality.

For nine months and three days he blomed near my heart, a comfort and a blessing, for which I thank my Heavenly Father. If ever I received a consolation from Him, it was the loan of this dear child. From his earliest infancy I had dedicated my beautiful boy to the Lord, hoping He would accept of him for a minister of the gospel; but the Omniscient One would deliver him from the "evil to come," and my child is not.

Freddie's "dream of life is o'er," and a sweet fragrance, that shall not die, circles his memory. My memory of him is a lovely picture, which increases in beauty at each view. 'Tis a happiness to think of his pleasant ways, and it is a happiness to know of his beatitude in heaven. "All is well" with my baby-boy, then why should I grieve?

"Be resigned!
Bear up, bear up, the end shall tell
This dear Lord ordereth all things well!"

M. A. C.

DID THE CZAR NICHOLAS COMMIT SUICIDE?

"How did the Emperor Nicholas die? Of what did he die?" These are questions which one asks when reflecting upon the premature and wholly unexpected end of that remarkable man. There are two very different replies to these questions. The following is what is asserted *publicly*:

"After the annihilation of Poland and the crushing of Hungary, the Emperor Nicholas was convinced that nothing in Europe could resist him. He was impatiently awaiting news from the Crimea, firmly convinced that he should hear of the destruction of the English and French armies. A courier is announced. The Emperor, with a confident smile on his lips, bids him enter. The courier, exhausted by a journey of three thousand wrists, offers the despatch to his Majesty. "Well," says the Emperor, "we have beaten them, I suppose." "Will your Majesty please to read?" said the courier. "Was the day doubtful?" "Read sire." "Answer me, sir; I will read afterwards." "Sire, we have been beaten." "Where?" "At the Alma." The Emperor became livid, and started up. "You lie," said he. The courier bowed. "Read, sire." Nicholas opened the despatch and read it. It was the battle. Menschicoff revealed all! The French and English had been victorious. The Emperor fell back in his easy chair, as though both his legs had been broken.

"A mouth afterwards arrives the news of the battle of Inkermann. The man whom nothing had been able to resist now experiences not only a double resistance, but a double defeat. He could not bear this double reverse. From that moment his health became deranged, and he sank under the weight of this annihilation of his greatness. He died on the 18th February, 1855.

"Such is the generally received account. The following is what is asserted privately. The effect of these two pieces of intelligence had not been less terrible than as above described, but the athletic constitution of the Emperor would have borne up against it. Nevertheless, he took an exalted and terribly heroic (so says Dumas) part. He resolved to die! Should he retrace his footsteps and abandon his policy, he would have to give the lie to a reign of thirty years. Should he persist in carrying on the war, he would ruin Russia.

"But what he could not ask for without loss of honor, viz: peace, his successor might. He therefore, by pressing solicitation, obtained from his physician, who had previously resisted for two months, a dose of poison strong enough to kill him, but weak enough to allow him to live a few hours after having taken it. (Dumas should have said "after he was weak enough to have taken it.) The physician, like a wise man, left St. Petersburg on the 17th of February, having obtained from the Emperor a declaration in writing which made him safe at all points. On the morning of the 18th the Emperor swallowed the poison, after which he sent for the Grand Duke Alexander, (now Emperor) and told him all. The latter would have cried out for help, but the Emperor prevented him by an order positive so that, as a son and subject, he could not disobey his father and his sovereign.

"Then the Emperor explained to him in detail the motives which had induced him to take this rash step. The young prince, broken hearted, the tears streaming from his eyes, his utterance choked by sobs, listened to the dreadful narrative on his knees, and clasped his hands, exclaiming, "My father! my father!" The Emperor would not allow him to quit his side until he had obtained from him a solemn promise to let death take its course without attempting to stop it. But the instant the young prince was out of the room his filial love triumphed over his fidelity to his word, and he summoned the whole of the royal family, and also three physicians. The latter arrived too late. The Emperor, after a not very violent agony, expired at twenty minutes past twelve, noon, on the 18th of February, 1855. *At the same instant Russia changed not only her master but her policy.*"

PROGRESS OF SUNDAY SCHOOLS.

It is now seventy-five years since that noble-hearted philanthropist, Robert Raikes, organized the first Sunday-school ever known to the world; and, as another has said, few institutions promising such unmingled good to our race have developed more satisfactorily, and spread more widely in the intervening time, than have Sunday-schools."

From a limited and paid agency, as it was at first, aiming at little more than to teach the poor and the ignorant the first rudiments of a common education, it has risen to be a gratuitous, self-working, and powerful auxiliary of the Church of God, for the diffusion of truth, knowledge and holiness.

It made the passage of the Atlantic the second year after its birth, and was welcomed by the apostolic Asbury to its first application in the New World, in the sparse settlements of Virginia and South Carolina. "Although thus early introduced, its progress in America for twenty years was very slow, and embarrassed by peculiar difficulties.

Our whole population was then small; the country was new and just recovering from a protracted revolutionary struggle; books and teachers were rare, and even churches and ministers were slow to comprehend the real design and character of the Sunday-school. It was not till between the years 1820 and 1830 that Sunday-schools became general in the United States.

A little more than thirty years, therefore, may be considered as about the whole period in which Sunday Schools have had an opportunity to demonstrate their adaptedness to our soil, and their power to bless our nation.—*The Times.*

WHAT A DEAR LITTLE HEROINE.—We find the following in the Memphis *Bulletin*, of the 17th. How sad and touching, yet how beautiful in the heroic exculpation of the little angel: On Friday afternoon a fatal accident happened to a little girl, daughter of Mrs. Cole, residing seven miles south of this city, on the Hernelake road. The little girl, whose age was seven years, was playing in the house with her twin brother, when he, in the wantonness of sport, seized a gun and fired at her, seventeen buckshot taking effect in her throat. She immediately ran toward the door, where meeting her mother she exclaimed, "Brother didn't go to do it!" and died almost instantly.

Obituaries:

"Let me die the death of the Righteous."

MRS. MIXSON.

At a meeting of the O. K. A. Society held on Tuesday, Dec. 6, 1859, to pay a tribute to the memory of a deceased honorary member, Mrs. Mixson, H. C. Stone, J. M. Brown, and J. L. Garrett were appointed a committee to draft resolutions, as follows:

Whereas it has pleased an all wise Providence to take from us Mrs. Mixson, a most amiable lady, and a bright ornament as well to our society as to the community in which she lived;

Resolved 1st. That though we humbly submit to the decree of a merciful Father, we deeply feel our affliction in the loss of so worthy an honorary member; yet "we sorrow not as those without hope," because she left the indubitable evidence that she has passed into a more glorious state of existence.

Resolved 2d. That we do deeply sympathize with her bereaved husband and relatives in their distressing affliction, and as a token of our sorrow and sympathy, we wear our usual badge of mourning for fifteen days.

JNO. M. BROWN,
J. L. BARNETT,
H. C. STONE,
} Committee.

MRS. NANCY HOUSTON, wife of E. Houston, formerly Nancy Overstreet, died in Kemper county, Miss., Dec. 16, 1859, fifty-five years, two months and nine days old. Professed religion and joined the M. E. Church when 18 or 19 years old. Married July 20, 1825. Moved from Greene county to Sumter county, Alabama, where she lived eleven years, and no doubt the old members at Livingston will recollect their effort in building up the church. She, with her husband, moved to Kemper county near seventeen years ago, and the preachers that have traveled Dekalb circuit remember the kind reception they always met with at Brother and Sister Houston's. And at New Hope, (her church) or Camp-meeting, or protracted meeting, she seemed to be in her element. How precious was the privileges of visiting and praying with such a one, while lingering for near four months on the bed of death. And remember her holy life and Godly walk, and her earnest entreaties and advice to her children to live religious and meet her in heaven. Well may we say with the Psalmist: "Precious in the sight of the Lord is the death of his saints."

In the graveyard at New Hope we placed her remains, read the precious promises in the burial services, said our prayers, and bid our dead a long farewell till we meet in glory.

B. HOLMES.

JOHN WESLEY McCALL, son of Daniel and Mary McCall, died Dec. 15, 1859, in Louisville, Barbour county, Ala., aged twenty-seven years, seven months and five days. He was born May 10, 1832, within a few hundred yards of the place where he died, of consumption.

During the incipiency of his illness, he took a considerable tour through the South-western States. His death was peaceful and hopeful. He bore his sufferings with becoming patience and Christian fortitude. As he belonged to a military company styled "Louisville Blues," he was therefore buried with military honors.

A. D.

Dale county, Ala., Dec. 24, 1859.

Judge BENJAMIN G. GREER, was born in Green county, Georgia, Oct: 23, 1804, and died at his residence in Columbia county, Ark., Dec. 8, 1859.

At an early age he found the "pearl of great price," and attached himself to the M. E. Church, of which he lived a faithful member until death. He was one of the best of men, a high-toned gentleman, a kind neighbor, a public-spirited citizen, a tender and affectionate husband and father, a forbearing master, and a devoted Christian. For the last twenty years he was a child of affliction, a victim of cancer. Yet he bore his affliction with great patience and resignation. God sustained him till the last, when he expired without a groan or a struggle.

J. TURRENTINE.

Camden, Ark., Dec. 24, 1859.

Resolutions adopted by the Fourth Quarterly Conference, North Warren Circuit, Mississippi Conference:

Whereas, in the Providence of God, Bro. RICHD. FEATHERSTONE, many years an exhorter in the church and member of our body, having been during the past year called from among us,

Resolved 1st. That in the death of Bro. Featherstone the church has lost a pious member, and when in health a useful exhorter, and our Conference an efficient and wise counsellor.

Resolved 2d. That we, as the representatives of the church within the limits of this circuit, do deeply sympathize with his afflicted widow and family.

WALTER BILLINGSLEA, Sec. LEVI PEARCE, Chairman.

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Stock,—If asked is expected, the citizens in favor of *Southern practical*, subscribe as liberally to this noble institution as they ever have to distant ones, the *Agricultural and Mechanical* Departments will be at once put in operations, and the whole placed on a firm basis, in stand for ages as a permanent institution of the South, and under the direction of the Stockholders themselves and the Trustees appointed by the Legislature. The Charter is perpetual. RUFUS DOLBEAR,
President.
oc19

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Children.

TRUTH OMNIPOTENT.—We give to our readers and the public generally the following copy of a letter received by us from J. W. Vesey, Esq., of the *Aberdeen Conservative*, enclosing at the same time a communication to that paper from Colonel Vasser, of North Mississippi, and who was formerly associate editor of the Conservative. The subject of the letter and communication we do not feel it necessary to comment on—they tell the whole story, one that ought to go home to those in whose hands the rising generation of children are placed for nurture and for care. All we ask of our readers is a careful perusal of the documents.

CONSERVATIVE OFFICE,
Aberdeen, Miss., August 23d, 1858.

Messrs. Wright & Co.—As any testimonial in reference to your preparations may prove beneficial to you, I enclose the following, published at my request, in the "Conservative" of the 21st inst.

Col. Vasser was formerly associate editor of the Conservative, and is well known in North Mississippi, as a gentleman of intelligence and strict integrity. Respectfully, J. W. VESEY.

[*For the Conservative.*]

Communicated.

ABERDEEN, Aug. 19th, 1858.

DEAR VESEY: Upon the principles of justice and humanity, I am induced to ask your permission to insert the communication in your paper, believing, as I do, that it may be the means of preventing unlimited sorrow to many a happy household.

On Friday last, having been for several days previous absent from my family, I found, on my return home, that my infant, a

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH----C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 3. WHOLE NUMBER 490.

NEW ORLEANS, WEDNESDAY, JANUARY 18, 1860.

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For the New Orleans Christian Advocate

UNSECTIONAL CULTURE.

The Sunday Delta—Unsectional Literature—Northern Religious Literature the great Bane—Communication of Rev. R. Abbey—Southern Methodist Publishing House.

Very much has been written of late years about a "Southern literature," as though literature could be meted and bounded by lines of latitude and longitude. Southern literature means, when properly understood, an unsectional literature—a literature that is not anti-South; just as Southern rights are not rights of a sectional character, but simply the rights guaranteed by the common constitution of the country. The whole country has heretofore been under the influence of a sectional literature, and, to a large extent, of a sectional education. The object of all broad-minded and patriotic men should be to unsectionalize American literature and education, by repudiating what is sectional in Northern books and schools—and they are nearly all sectional—and by building up Southern Publishing houses and Southern schools, which are not sectional. Southernism, so-called, is simply true Americanism, as understood and maintained by our revolutionary sires. We heartily endorse the following from that elegant and able paper, the *Sunday Delta*. Under the head of "Southern, not Sectional Education," that paper says:

Mr. Jefferson, in the latter part of his life, became fully aware of the sectional tendency of the education at the collegiate institutions of the North. In a letter to Mr. Breckenridge he said:

"If, as has been estimated, we send three hundred thousand dollars a year to Northern seminaries for the instructions of our sons, then we must have there five hundred of our sons imbibing opinions and principles in discord with those of their own country. The canker is eating the vitals of our existence, and if not arrested at once, will be beyond remedy. We are now certainly furbishing recruits to their schools."

Then, as now, many of the students who matriculate and graduate in Northern universities, might be regarded as cadets enlisted for a war against the South. But that expedient for organizing an anti-slavery army was not enough. Southern schools as well as Northern were supplied with books which converted them into engines of attack upon Southern institutions. In the pictorial child-books, the sentimental class readers, and the "higher law" text-books of Hiccok and Wayland on moral science, the great sin of slavery, and the bounden duty of every American to wipe its stains from the country, were persistently and plausibly inculcated, without any antidote or corrective but what might exist in the natural good sense and sound logic of the pupils themselves. Our schools are not yet thoroughly purged of this "pernicious stuff." It was only a year or two since that Wayland was found to be a text-book in some of our first colleges in the South; and an able writer in another part of this paper, shows the insidious matter which is contained in the leading school histories now used in the South.

The writer to whom we refer quotes passages from the histories of Wilson, Willard, and Goodrich, denunciatory of the African slave trade and slavery, and consequently reflecting upon the moral status of the South. He also alluded to their objectionableness on the score of systematic partiality for Northern statesmen, States and cities. No intelligent Southern patriot will deny the validity of these objections; but if he has kept up with the political reading of the day, the official documents of the Federal government, etc., he must also see that a vast amount of printed matter freely circulates in the South, which conveys quite as much poisonous sentiment and incendiary suggestion as the histories in question convey. Mr. Everett makes a Union speech in Boston, in which he condemns the ultraism of the John Brown Republicans on various grounds, prominent among which is the opinion that it has embarrassed the laudable endeavors of conservative philanthropists to affect the gradual abolition of slavery in the South. This speech is republished by Southern journals, and with comments which for the most part are couched in terms of unqualified approbation. Mr. Fillmore writes a letter to the Union meeting in New York, and in it makes the notable declaration that "we are all anti-slavery in sentiment at the North." This letter, like Mr. Everett's speech, is triumphantly reproduced in the South as evidence of the trustworthy and steadfast character of Northern conservatism—a conservatism which, as interpreted by Mr. Fillmore, stigmatizes the whole people of the South as enjoying the fruits of crime in perpetuating a sinful institution, and which thus plainly points to a sectional morality that must prove the unfailing source of sectional politics. Nor is that all. A formidable portion of the President's message is an argument to prove the frightful immoralities of the slave trade, which applies with scarcely less force to the purchase of negroes brought from Virginia than to the purchase of Negroes imported from Africa. As far as national politics go, we would be scarcely justified in condemning these things. They result from a system of hostile opinion and legislation against the South, to which individuals are compelled in a measure to yield obedience. To break down the system is the true work before the South, and she can never live in peace and safety until that is done.

In the meantime, as respects school books, colleges, etc., for the South, we do not demand that they shall be Southern in any sectional sense. They have already, as we have seen, been sectional in an anti-Southern sense. What we want is simply that they shall not be sectional in any sense. The highest order of education, of literature, of art, of philosophy, is cosmopolitan, and pertains to universal truth and to all time.

But we are constrained to believe that our brethren of the secular press have not emphasized, as much as is demanded, the danger to the South of the *religious literature* with which the North attempts to supply us. Our Sunday Schools all over the land are sought for by the agents of northern concerns as profitable markets for the flood of Sunday School literature which they are pouring from their presses. And so with their religious literature generally. The ministers of the Gospel of the different Churches are offered heavy profits to engage in the sale of their religious books. The depositories, and other agencies for the distribution of religious literature, belonging to Southern Churches, are tempted in the same way. And, in too many instances, we are sorry to say, the temptation is successful. We trust our brethren of the secular press are aware that the sectional *religious literature* of the North is more dangerous to a sound and healthful public sentiment than anything else. Abolitionism was not dangerous until it became a religious fanaticism.

In this connection we wish to call attention to the efforts now being made to furnish the South with an unsectional religious literature. Although it may seem somewhat selfish to thus bring forward our own Publishing House, yet we are as much opposed to sectarianism as we are to sectionalism. We pledge ourselves to give the whole power of our press to the cause of Southern independence in religious literature, as represented by any of the Churches. Let all the Churches of the South have their own publishing houses. We promise them a hearty support. We call attention to the following communication from Rev. R. Abbey, Financial Secretary of the Southern Methodist Publishing House at Nashville. Under the head of "Unstained Literature for the South," he says:

Nations are controlled not by legislation, not by courts and judicial decisions, but by influences more common, popular and diffusive. It was wisely said by one, "Let me make the *songs* of a nation, and you may makn the laws." And with still greater force it may be said, *Let me manage the literature of a people, and you may manage the government.*

The North has heretofore managed our literature, and, to a considerable extent, is doing so to this day, and the consequence is, that our very schools and colleges, our Sunday schools, our fire-sides, centre-tables and libraries, all over our country, are, to an alarming extent, stained, vitiated, corrupted, with doctrines as pestiferous in general society as they are false, unscriptural and heretical in the church.

We must publish our own moral and religious books in the South. It has become a necessity. Nor is it less a political than a moral and religious necessity. The South learns slowly. It would seem that the frequent repetition of some lessons from that quarter, and the recent introduction of some new ones, ought to cause us to look around and study, at least, the doctrine of self-protection.

The experiment of *manufacturing and publishing books in the South, on a large scale, has been fairly and successfully tried.* The Southern Methodist Publishing House at Nashville, Tenn., recently organized, is in healthful operation, and issues near two hundred thousand dollars' worth of good wholesome, moral and religious literature in the year. Many of these works are from Southern authors, and range through the entire field almost of moral, scientific and religious instruction; while at the same time they include a general range of standard reading. These books are published and sold at prices, take the catalogue through which will compare favorably with those of any publishing house in the United States. The enterprise has been thoroughly and fairly tested in every way, and is unmistakably successful.

The difficulty and the only difficulty in the way of this enterprise is this: we have introduced and are consummating a system of Book and Tract Depositories in our several annual Conferences, building up each of these with a local capital procured in those places, of about $50,000. The organization of these Depositories and other agencies on foot are waking up and producing a demand for books very far beyond our means of supply. Our present capital is about $300,000, but this is mostly in real estate, machinery, printing materials, etc.; so that we find our means very inadequate to the demand for sound Southern literature pouring in daily upon us, and rapidly increasing.

We appeal, in the name of truth, justice and correct principles, to the whole South for help.

We want and greatly need an enlarged capital, at least equal to any house in the North, to enable us to supply this great country, as far as may be, with a wholesome reading. And we call upon the friends of southern rights and southern morals to help us in this great emergency.

The Southern Methodist Publishing House, as is well known, is the property of the Methodist Episcopal Church South. No individual person has, nor ever can have, any private interest in it. It is not intended to *make money.* That is to say, all its profits are faithfully merged in its business so as to cheapen the price of its books, the only design of the institution being to supply the South with wholesome literature.

Our House is the first and only attempt ever made on anything like a national scale, to free the South from its long endured literary dependence upon the North. It promises a high career of usefulness, and deserves well at the hands—and the *purses*—of southern philanthropists, and of all good men. Thousands of noble hearted southerners have already aided us, and we now appeal to the whole country, largely and liberally, for hundreds and thousands. And of men of smaller means we ask for smaller sums. We are a large and noble charity, and we confidently appear in behalf of our country, its true morals and its uncorrupted religion.

The labors of our church in a few of its annual conferences, in the past year, have resulted prospectively in increasing our capital very handsomely; only a small portion of this, however, has, as yet, been realized. It will be coming in in annual payments.

Appeal is now most respectfully made, directly, to the men of money and liberality, in these times of general prosperity, and we ask you to correspond with our General Book Agent, the Rev. J. B. McFerrin, D.D., at Nashville, Tenn., or with any of our regular travelling ministry. We hope the response from every one reading this circular, or meeting it in the public prints, will be wise, liberal and patriotic. We confidently intimate that we will look for a *remittance* in cash or note or draft on time, as may meet your convenience.

We promise in each case to make the donor a suitable acknowledgment, and furnish him a proper memento of his philanthropy.

R. Abbey, Fin. Sec'y,
South Meth. Publishing House.

Nashville, Tenn., Dec. 15, 1859.

☞ All newspapers friendly to southern enterprise and southern morals, will oblige us by giving this an insertion, and by calling attention to it.

For the New Orleans Christian Advocate.

LETTERS FROM TEXAS.—No. VII.

Night was closing around us. We were within hearing of the gurgling waters of Peach Creek, but Peach Creek itself was beyond my geographical knowledge; I could not have told where it rose, where it ran, nor where it emptied; and had I been presiding in the school room at the time, and had one of the little scholars been so impertinent as to propose these questions to me, my only resource would have been to wrap myself in a mantle of dignity, and bid her "go to her seat and examine her map." Even now, I am in some doubt as to its whereabouts. I have a kind of indefinite idea that it bursts forth into the light among some small elevations, in Hastrop or Fayette county, that are marked upon the map as mountains, and that after wandering awhile, like a wayward child, through the prairie, sinks with sleepy murmurings into the bosom of the Colorado. All that I knew certainly, however, was that we were going Westward, on a journey that might have done honor to the ages of knight-errantry, that here was a creek before us, the waters running one way or the other, that this creek had to be crossed, and that the poetic hour of twilight was growing to be rather an inconvenience. Groping along we came to a high, rough bridge, quite substantial enough to bear us across; in fact, though in fancy I made several deadly plunges into this same Peach Creek of whose rise and course I knew nothing—it was, indeed, like being buried in the waters of oblivion. Safe across, we pursued our way, amidst increasing darkness until we came to a two story house on the road-side, and this we recognized to be the place which had been recommended to us as lodging for the night. Alighting at the gate, we walked toward the house, accompanied by the owner of the mansion. I had a strange half uncomfortable feeling; in the darkness, all looked wild to me, but the odor of blossoms from the Mexican vine that hung like a verdant veil before the gallery, re-assured me—surely, no ungentle spirits can be enveloped in this fragrance!

I took my seat on the gallery and talked to the gentleman of the house, without seeing his face until supper was announced. As we were talking, I was wondering all the time how he would look when the lights came. When they did come, I saw a face strongly marked and full of energy, indicating a character fitted to grapple with the difficulties of a new country, a character that dwells in the regions of the real rather than the ideal. He gave me quite an imposing idea of the Mexican commerce with San Antonio; told me that a merchant of San Antonio would sometimes sell fifty thousand dollars' worth of goods in a day to one Mexican company, and spoke of mules coming through the streets laden with gold, until I began to dream the dreams of the old Spaniards over again—El Dorado was shining before my eyes, and all the sheep of Western Texas were glittering with golden fleece!

But the old gentleman declared that if Mexico belonged to the United States, of all places Monterey was the most desirable—a large city, spread over a fertile plain, with a delicious climate, and fruits as delicious.—The description rather took my own fancy, I confess, and the delicately flavored oranges brought from there, which I have since tasted, have in no wise diminished the agreeable impression. It is wonderful to think how these delightful places in Mexico quicken our sensibilities for this distracted and suffering people; and how, through all our reasonings, our minds are constantly brought to the same conclusion, namely, that nothing can be done for them until the American eagle takes them under the shelter of his wing, *eagle-fashion.* Not that you and I, Mr. Editor, ever think such things, but other people.

The next morning the wooden bench which we had occupied at the table the evening before, was replaced by chairs with skin bottoms; and this I took as a special compliment to ourselves, they judging of our respectability or "gigmanity," as Carlyle has it, from the clock ponies and tasteful buggy of Dr Wilkes'—as is the world disposed upon! We had a fried steak of wild turkey for breakfast, and no prince need wish any thing better than a turkey steak.

Another day's travel over the beautiful prairies, in the midst of which Gonzales suddenly arose before us.—Its cupolas and several large buildings burst upon you with a rather startling effect. You have been riding over sparsely populated plains, until you begin to feel symptoms of growing heroic and philosophical; in the fullness of your heart you exclaim, "Welcome, ye plains—ye wide-spread solitudes!" when lo! the town springs up as by enchantment, and you cry: "How beautiful!" After all, the works of man are not despicable, and the old gregarious feeling will come over us.

As we drove into Gonzales, we saw two large stone buildings, and heard the tinkling of a bell, when we immediately perceived, through the open windows of the buildings, rows of girls and boys moving forward to their classes; and one student I saw sitting alone at his desk—sitting, sad studying—was it alone the lore of his book he learned, or was that young heart dreaming of bliss that will never come, of honors whose green branches wave beckoning, like the phantom-trees of the desert? "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth!"

You remember it was at Gonzales that the famous quarrel took place, about the commencement of the Texan Revolution, about the cannon which the Mexican commandant at San Antonio said he had lent to the people, and which they insisted was given; and when he sent for it, you remember they proved how well they could use it, by turning it upon his troops. The commandant was satisfied with the answer, and with true Spanish courtesy, withdrew his claim.

Jane T. H. Cross.

For the New Orleans Christian Advocate.

METHODISM IN LOUISIANA.

The Louisiana Conference has recently closed its thirteenth annual session in Franklin. It was favored with the vigorous and paternal presidency of Bishop Andrew. A judicious and brotherly spirit constantly prevailed, notwithstanding an infirmity of oratorical show from Young America. The progress of the past year, and the accession of a considerable number of ministers, chiefly by transfer, diffused a pleasing feeling of encouragement and hope. Geniality is a striking element in the character of every true-souled Methodist minister, and among these beloved brethren it was our privilege generally to discover its high development. We pity the man whose family, circumstances, or talents, are permitted to encase him in frost-work. He is morally degraded from the lofty position of the true minister, as the man of every social rank, and by erecting a false standard of elevation inflicts incalculable injury upon himself. The ministry of Christ is an embroidered network of wisdom and love to unite all men.

The mission of the Methodist ministry is to spread the knowledge of Christ through the entire population of Louisiana. Protestants, Roman Catholics, and all those living without religious forms, whether bond or free, are entitled to the services of their divine commission, and affectingly wait on the margin of both worlds for the earnest discharge of these saving duties. That the extension of the experimental and practical religion of Jesus is the most sublime philanthropy may not be questioned, and to this "labor of love" the Methodist ministers profess to address themselves in three comprehensive forms:

Public Teaching.—This includes the diligent dispensation of the word at each place and time that a company of people are assembled to hear. No considerations but those of the gravest character will induce a faithful man to decline this duty. From his lips will never be heard the hireling's sentence, "I have not sufficient time for preparation." He who knows his sufficiency to be of God, will not need profitable discourse for those who long to hear, and as he has given his reputation to the care of Christ, will not be deterred by the fear of losing intellectual status from crying in every open door, "Behold the Lamb!" Sermons of rich theological and practical vein, in simple arrangement, and conveyed in sound speech that cannot be condemned, should be diligently sought at the shrines of knowledge and prayer. If we depend chiefly on the former, the cold movement of the intellect that results, will not be an evangelical sermon, but a counterfeit; and this "prepared incense" will be worse than valueless in our sanctuaries, until it kindles with the spiritual flames of effectual prayer and zealous love. Addresses of a merely intellectual character, though ingeniously elaborated, will glance like headless arrows from the walls of that proud church that yet ignores in Louisiana faith only in Christ's redeeming blood; they will make no impression on the masses, and will turn aside the holy aspirations of the servants of God into the multiplications of merely human agencies.

"We will give ourselves continually to prayer and the ministry of the word." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Meditate on these things; give thyself wholly to them." "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine,"—is a collation of passages that shine with steady light on the heart of every itinerant called and led by the Holy Ghost. Plantations, merchandize, wealth, and ease, are impertinences to his separated soul, determined to know nothing save Christ and him crucified.

Public teaching includes a constant attendance on prayer and class-meetings, for the purposes of intercession, exhortation, and affording aid to penitents and all who are thirsting for full salvation. A very sacred responsibility of a Methodist minister to his people is a regular appearance in their experience meetings, that by mutual faith they may be comforted together. Ministers stationed in large cities should invariably follow the example of Richard Watson, who, when performing the onerous duties of Secretary of the Wesleyan missions in the city of London, engaged in the cares of authorship and visiting the pulpits and platforms of various denominations, conscientiously attended the exercises of a class in the vicinity of his residence. Let all our ministers know that the perilous example of neglecting these meetings will end in their dissolution. It has been finely observed, "the peculiarities of Methodism are its strength." Are they fallen into disuse? "The glory is departed!" We trust the Louisiana brethren will follow the action of the Tennessee Conference, and present the question to every minister, at the annual examination of his character, "Have you attended the weekly classes, and provided for their stated meeting by the appointment of suitable leaders?"

Pastoral Visitation.—In the infant condition of our work in this old State, where religious views inimical to the simplicity of Christ have taken deep root, a large amount of guilt is incurred by the neglect of this arm of our holy warfare. By it many opportunities of removing the prejudices of those who ignorantly oppose the truth will be secured, the doctrines we teach will appear in a less repulsive light amidst the amenities of the family circle; their attraction will be felt, and encouraging instances of attendance on the public ministry, and of the faith that cometh by hearing, will follow. A minister not endued with power from on high to perform systematic pastoral visitation, and indifferent to it, creates a fearful chasm in this part of our service. In certain duties he desires to be in front, but quickly retires behind our aggressive ranks, and hangs as a weight upon the skirts of a visiting church. (Matt. xxv, 35 and 36.) As he shows incompetency for the regular pastorate, the controlling power should provide for him a more secular position in connection with some institution.—Methodism, struggling to form a holy and peculiar people in a population like ours, cannot afford to retain such a man in the pastoral office.

J. H. Bova.

[To be concluded in another paper.]

For the New Orleans Christian Advocate.

HORRIBLE CRIMES.

The *Boletin del Ejercito*, which is published in Sayuta, Mexico, contains the following: "As ocular witnesses, we know the following frightful history, which ought to be registered in our most celebrated annals of crime. In an emergency the Senor General Pueblita, in the town of Ago, within the last month, imposed a forced loan which touched the curate to a certain amount. He seemed to consent to the payment; but as the money was not forthcoming at the place designated, General Pueblita commanded that it should be required of the debtor. As no response came to the repeated calls that were made at the door of his rural house, they were ordered to force the lock, and enter the dwelling. This was done, but no one was found within. The commissioned party were just about to leave when they heard a frightful voice, which came from underground, saying, 'I am hungry.' The official charged with the business reported this incident to General Pueblita, who named some reputable persons to investigate the cause of this strange voice. After a careful search of the house there was found a couch or low bench (*un torimo*) which covered a ladder that led to a subterranean apartment. In it the densest obscurity reigned, and there was only a small opening in the upper part. There were books, some pieces of furniture of ordinary use; and *a woman who had been imprisoned for eighteen years!* An account of this discovery was given to General Pueblita, and he went in person to the scene of these events. He commanded that the woman should be brought forth. The light of the sun, the presence of many witnesses, etc., filled her with a dismay from which it was difficult to disembarrass her. A thousand questions were asked her, few of which she answered. She said that she had been eighteen years entombed in that cellar, without having come forth for a single instant; that she was a married woman, and had sons of her husband, but was ignorant of the fate of all her family; that in her long captivity she had sons of the curate, but neither did she know of them, and that throughout the place an unbroken silence had reigned. While this was taking place, a sergeant of the Pueblita brigade, calling up his recollections, became agitated, having recognized, in this disfigured woman, his mother, who embraced her son with profound emotion. The son flew in search of his father, who was re-united anew to his wife. It is now fifteen years since he suffered three years in the Presidio for the murder of this woman!

"We denounce to the public these horrible clerical crimes, in order that it may form the opinion which it should of their authors; and to the authorities, in order that they may institute a suitable investigation, and that those who have committed such horrible crimes may be punished as they deserve. We promise to our readers to give them such intelligence upon this subject as we may hereafter learn.—*Translated from the Spanish of "El Jaque," a paper published in Matamoras, Mexico, by Mrs. Jane T. H. Cross.*

Gen. Pueblita.—The *El Liberal* of S. Luis announces that this strenuous defender of the popular cause has been assassinated *by a friar.* We dare say that the assassin is the same friar who was the principal actor in the disgraceful and tragical scene which, under the title of "Horrible Crimes, we have copied in another part of our paper.—*Ibid.*

For the New Orleans Christian Advocate.

LETTER FROM MR. SMITHSON

TO THE MINISTERS OF THE METHODIST E. CHURCH, SOUTH.

Dear Brethren: The lot which I have long since desired to buy, upon which to build our Metropolitan Church, is to be sold at public auction on the 15th February next, and I have every reason to believe it may be purchased on very reasonable terms, as the sale will be positively enforced.

Now, brethren, I want to buy this lot—it is prominently and beautifully situated; but the question arises, how shall I do it?

Well, I will tell you. Let each preacher belonging to our church, in all the conferences, send me, at least $5, by the 10th of February, and I will send them (a number of preachers have already a number of copies on hand), free of postage, *three* copies of my book, "The Methodist Pulpit South," which they may easily sell for $6, and thereby realize a profit of $1.

Brethren, if each one of you, or if the most of you, will promptly comply with this very small request, you will never regret it, but on the contrary, at some day, rejoice at it.

I am perfectly sure that if you could come here, and see for yourselves the great necessity for the erection of such a church as I have been trying so long and so hard to build here, to the honor of Southern Methodism, you would, without hesitation, and with great cheerfulness, give me $5 in behalf of the enterprize, before leaving the city. Nay, you would do more: you would go home and speak of the enterprize as one of *great* and *vital* importance to the whole Methodist E. Church, South; you would urge your friends and neighbors to contribute freely and liberally in behalf of the noble and glorious work. I know that there is chivalry, patriotism and liberality, among our people—the great Southern Methodist family—and I am confident that they will generously assist me in this matter.

To my lay brethren I would say that if any of you are disposed to take a part in this work, and will send me per mail $5, I will send you, postage free, three copies of my book.

I propose to publish in all of our church papers the names of all who participate in this work, who comply with my earnest request.

Brethren, shall I be successful, or shall I not? Shall the great Southern Methodist family be properly represented at the Metropolis of the Union, or shall our church be allowed to remain in comparative obscurity here at the Capital of the country? I am sure your answer will be promptly given in the affirmative.

Respond promptly to this call, and I promise not to make a similar demand upon you again.

William T. Smithson.

Washington, D.C.

SHAKSPEARE'S CHARACTERS.

We have long desired to see presented in brief and convenient form something like a photographic gallery of Shakspeare's leading characters. We are not unmindful of the difficulties of the task. Nor do we admire in general the work of the intensely characterizing critics and poets who undertake to enrobe down the men of history, or of epic and dramatic poetry, into a few elected phrases. Instead of being reduced to crystals of diamond hardness and brilliancy by this species of alchemy, the subjects usually evaporate, and there's nothing left but coke and ashes in the alchemical furnace. This is eminently true of Shakspeare's characters, which are hard to comprehend, and which defy formulas, for the same reason that human nature is a mystery before which positive science stands blind and voiceless. An exhaustive essay on any one of them is impossible, inasmuch as it would swell into an essay on humanity, which involves all philosophies, and admits of no measure this side of the infinite.

But all this does not forbid us to speculate about Shakspeare's men and women, just as we may speculate about nature's men and women. There they stand. Having eyes we can look of them, if not through them. Having sympathies and intuitions, we may look into them, too, and see them truly, in part at least, and "as through a glass darkly."

Many of them may justly be regarded as generalizations of race, of class, of profession, of age, of sex, etc.; but we have no idea that he studied philosophically to make them so. If in Hamlet, Macbeth, Shylock, and others, ethnological principles are more or less marked, it is because such ingredients exist in the heaving tide of human life every where, and Shakspeare used the stuff as he found it. And so of his other creations. His old men exhibit the philosophy of old age; his women the philosophy of womanhood; never as philosophy, but always as human nature, nothing more.

In Lear, for instance, we have the romance, the poetry, the tragedy of old age and fatherhood; in Desdemona we have the romance, the poetry, the tragedy of womanhood and wifehood. The mistake of youth is to look upon old age as passionless. Its dullness of the senses; its weariness of exterior and conventional life; its growing oblivion to the excitements, pursuits, and interests of the present, resulting from an experience by which such things have been tried and found wanting—these very naturally cause the young and superficial to conclude that it is lacking in sensibility and depth of feeling. No conclusion could be more untrue or more unjust. Shakspeare knew better when he drew the grand and terrific picture of Lear, where, as some one has remarked, "old age itself is made a character," and where the passion of the wronged old man vents itself in Titanic though frenzied bursts of wisdom and eloquence "before which the very foundations of society seem to quiver." The old love more intensely perhaps than the young; at least their desire to be loved is more intense; and how many, alas! when youth's fitful fever is past, wander spectrally, with a yearning, tarnished look, and die, perishing for want of the "one thing needful" to them on earth!

True craving of Lear for love was his central passion. Had it been blessed, his old age would have been truly green, and glorious, and beneficent. But baffled, betrayed, wronged, and contemned, it broke forth into volcanic torrents, and smoke, and thunder which told of the grandeur of his desolation. The two ungrateful daughters of Lear, were not more wicked in their treatment than shallow in their judgment of the magnanimous old King. They mistook the devices to which he resorted to show his affection and more keenly enjoy theirs for the mere whimseys of dotage. There is always more or less of solitude in supreme power; Lear would come down from his throne to feel more nearly the dearness and endearments of his children. It was the very luxury of love to which he would resign himself; and, alas! for all dreams of perfect bliss on earth, the things he took to his embrace were scorn and ingratitude. He cunningly constructed a road which he fancied would lead to a paradise, and by it he descended into a hell. It is not only in Lear that we see passionate old age misunderstanding youth, and selfish youth undiscerning and unjust to old age.

In this age of woman's rights propagandism, whose female apostles do not proclaim their doctrines with the bass voice of a melodramatic desperado, and with lips garnished with a moustache that would do credit to a hussar, only because physiology is stronger than theory—in such an age who shall be found worthy to speak of the fearful innocence, the awful mystery, the fathomless love of Desdemona? Uncomprehending, men and women look upon her. Only a faith divested of all dross of the understanding is fit to penetrate into the sanctuary of her womanhood and wifehood. The sublime strength of her womanly weakness, the majesty of her wifely obedience, are almost appalling. She is not a heroine, as we are used to find heroines in the fashionable novels of the day. Nor was He who died on Calvary a hero according to the fashion of that age, though kingdoms have risen and fallen at the whisper of his name, and men and angels still stand wondering and amazed in the contemplation of his history, thrilled, they know not how, with its irresistible truth and power.

To love and to be loved—and, oh! with what depth of devotion and resignation! That was the secret of Desdemona's existence, as far as words may express what is inexpressible in words. Unkindness might

——— —defeat her life
But never taint her love;

and when she is no longer loved, it is that which kills her, not the suffocating pillow in the hands of the Moor.

As H. N. Hudson said in one of his eloquent lectures on Shakspeare, several years ago, there is an indefinable religion about Desdemona, which places her character above criticism. "The truth is," we quote from the same writer:

"The truth is, what I inwardly know and feel respecting Desdemona can not, must not, shall not be uttered here, lest I should harden your hearts, and harden my own heart, by turning the "awful modesties of sorrow" into merchandise. It seems a thing which has been imparted to me in confidence; a secret between us which shall not be wrung from me; which I scarce dare utter even to myself; which it were a betrayal of the most sacred trust to divulge; which you have a right to learn from none but herself and which none but herself has a right to impart. I can only say, let him who would know what I have known, and feel what I have felt, respecting her, go to her himself, but go as a pupil, not as a critic; and if he does not entirely approve her course, let him be assured that he is not competent to judge her, and that he has much to learn from her, or from some one else like her, before he will be worthy to speak of her. But if, throughout her whole written history, from the first infatuation of the gentle, submissive daughter, to the last groan of the ever-loving, ever-confiding, ever-obedient broken-hearted wife, he has the gift to see that there is naught but beauty and dignity and holiness, then let him weep, weep, weep for her, or rather, weep for himself, that he is not more like her; so shall he depart from her presence "a sadder and a wiser man.—*Sunday Delta.*

WHO IS THE DUCHESS OF SUTHERLAND.

The London correspondence of the Providence (Rhode Island) Post says: But there is one case to which I wish to ask your attention, because it is so little known, and that is the case of the Duchess of Sutherland, the great English friend and patron of Mrs. Stowe, the authoress of *Uncle Tom's Cabin.* The Duchess of Sutherland is, no doubt, a very fine lady, but one would suppose she must have a very short memory, or otherwise she would be the last person to say anything about the mysteries of American slavery, when she herself is living in splendor upon an income derived from one of the greatest pieces of oppression recorded in history, and that, too, of very recent date.

The Sutherland tribe or clan occupied a part of the Scotch Highlands, and covered the larger part of Sutherland county. The chief had the general control of the clan and its property, not as absolute owner, but as a sort of trustee for the tribe. Gradually they introduced the English practice of giving leases, and thus acquired the absolute property. After taking a lease, no tenant could dispute his landlord's title. And about the years 1811–1820, the Countess of Sutherland, heiress in her own right to these ancient chiefs, expelled from their homes and the homes of their fathers, 15,000 of her people. Some were driven to the sea-shores, large numbers emigrated to this country, and it was charged that in some cases the houses were even set fire to, in order to expel the poor families.

At any rate the villages were burnt, and the land was then divided into large farms, and has made a splendid estate and brought an immense income to the Countess of Sutherland. She married, in 1785, the Marquis of Stafford, who received this property with her, and in 1833 was created Duke of Sutherland. She died in 1839, and her son, the present Duke, inherited the property, and it is his wife who is the great philanthopist, and who is such an enemy to American slavery.

The expulsion of 15,000 people from the homes of their fathers excited so much feeling, even in aristocratic Europe, that the Countess's agent, Mr. Loch, published a work in justification of it. You will find a full account of it, if you wish to see it, in Sismondi's Political Economy. He condemns it in the strongest terms, and so must every one who understands the facts. And yet this lady forgets all these facts in the history of her own property, and is very forward in condemning what she thinks oppression in this country, and in patronizing and entertaining at her magnificent palace those who write against slavery here.

UNCLE SAM'S FARM.

The extent of this republic is nearly ten times as large as that of Great Britain and France united, three times as large as the whole of Britain, France, Austria, Prussia, Spain, Portugal, Belgium, Holland, and Denmark combined; one and a-half times as large as the Russian empire in Europe; only one-sixth less than the area covered by the fifty-nine or sixty empires, states, or republics of Europe.

Ten of our principal rivers have an aggregate length of 20,000 miles, or a length nearly sufficient to go two-thirds round the globe. Of these may be mentioned the Mississippi, 4,100 miles long; the Missouri, 3,600 miles long, or one hundred miles longer than the distance between New York and Liverpool. The Ohio is 600 miles longer than the Rhine. The five great lakes on our northern border cover an area of 90,000 square miles, their total length being 1,534 miles. Lake Superior alone, at its greatest length, is 355 miles, its greatest breadth 160, having an area of 32,000 square miles.

The magnitude of this country is further seen in its capacity for population. Its present population is at the ratio of eight individuals to the square mile. The population of England is about three hundred and forty to the square mile. Give to the United States the same ratio of population as that of England, and we should have a nation of 1,108,884,840—or, in other words, our population would be greater by nearly 109,000,000 than the highest estimates give for the entire population of this globe. Surely we have land enough to satisfy the demands of any reasonable ambition, and none need trouble themselves with the fear that we shall soon be overflooded by a tide of living humanity. Some one has computed, taking past progress as data for the future, that in fifty years from this time the population of this country will be more than 180,000,000. Let it come; we have room enough for it all, and we can easily produce an amount of food, clothing, etc., with which to meet all its reasonable wants.

Minnesota, Oregon, and Kansas are already virtually numbered among the states. Washington, Utah, Nebraska, New Mexico, are striding with more or less rapidity toward the condition of states. Dacotah and Arizona are embryo territories.

Now it will naturally be expected that such a farm as this, if properly cultivated, will produce something. But, it is a well-known fact that comparatively little attention is paid to its culture. By far the largest portion of it is yet a wild waste, has not yet been fenced in or even laid out.

But despite these drawbacks our venerable Uncle's heritage yields him a comfortable revenue, as may be seen from the report of the United States Patent Office. Crops of the country for 1856: Indian corn, $360,000,000; wheat, $247,500,000; hay and fodder, $160,000,000; oats, $68,000,000; garden products, $50,000,000; potatoes, $41,250,000; sugar, $35,000,000; orchard products, $25,500,000; total, $1,266,250,000.

This value of products is gathered from 113,032,614 acres of improved lands. As a matter of course a very large proportion of these several grains are exported to feed the inhabitants of other lands, not so fruitful in their yields for the sustenance of their inhabitants.—*Donkersley.*

WHINING.

There is a class of persons in this world, by no means small, whose prominent peculiarity is whining. They whine because they are poor, or if rich, because they have not health to enjoy their riches; they whine because it is too shiny; they whine because it is too rainy; they whine because they have "no luck," and others' prosperity exceeds theirs; they whine because some friend has died, and they are still living; they whine because they have aches and pains, and have aches and pains because they whine, and they whine no one can tell why. Now, I would like to say a word to these whining persons.

First: Stop whining! It is of no use—this everlasting complaining, fretting, scolding, fault-finding, and whining. Why, you are the most deluded set of creatures that ever lived. Do you not know that it is a well settled principle of physiology and common sense, that these habits are more exhaustive of nervous vitality than almost any other violation of physiological law? And do you not know, too, that life is pretty much as you take it and make it? You can make it bright, sunshiny, or you can make it dark, shadowy. This life is meant only to be disciplinary—to fit us for a higher and purer state of being. Then stop whining, and fretting, and "go up your way rejoicing."

Second: Sing the song of life merrily. Hark! do you hear yonder bird singing joyously its merry carols, as it hops from bough to bough in its native forest home? Imitate it! Take up your song of life, using it joyously and bravely. Sing on, though you feel it not.

You are miserable, nervous, dyspeptic, in wrong relations to yourself and all God's universe, and that's all that ails you. Then stop short, take up the song of life, and leave off for ever that whine of death!

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Live simply, cheerfully and trustingly; and by-and-by your troubles "will take to themselves wings and fly away." You will gradually grow more and more into harmony with the natural order of things, and the bright light of heaven will shine placidly down into your souls, and baptize them into a new life.

THE FIRST PRINTED BOOK.

It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied, was the production of the Holy Bible. This was accomplished at Mentz, between the years 1450 and 1455. Guttenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair, which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the luster of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence; four of which are printed on vellum. Two of these are in England; one being in the Grenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England; three being a copy in the libraries of Oxford, Edinburgh, and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as eighteen hundred dollars.

Thus, as if to mark the noblest purpose to which the art would ever be applied, the *first* book printed with movable metal types was the Bible.—*New York Sun.*

ENGLISH CHURCH-GOING POPULATION.

According to calculations based upon accurate data, and carefully made, there are 7,846,948 actual church-going men of the Church of England; or 42 per cent of the gross population; and 4,466,266 nominal churchmen, but practically of no church, or 25 per cent of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent, or 12,013,214 of the community at large. On the other hand, the chapel going Roman Catholics in England amount to 610,786, or 3 1-2 per cent of the entire population; the chapel going Baptists (six different kinds) to 457,181, or 2 1-2 per cent; the chapel going Independents are 1,297,810, or 7 1-4 per cent; the chapel going Wesleyan Methodists (seven different kinds) are 2,[illegible] 321 or

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JANUARY 18, 1860.

ACCOUNTS—NEW SUBSCRIBERS.

All parties interested in the *Advocate*—Editor, Preachers, and Subscribers—are interested in avoiding confusion in accounts.

Those well acquainted with the credit system in the newspaper business know full well that, under that system, confusion in accounts never rises, never will, never can be avoided.—Uncertain mails, unavoidable oversights in agents or clerks, forgetfulness in subscribers and others, and the wearying, vexatious details of this business over all others, render it impossible. We have *tried*, for *years*, and *know*.

To have the subscription begin and end with the year, and to pay, if not in advance, at least once a year, is the nearest approach to a remedy that we can devise,—and this is our plan.

Immediately after the Conference, all the accounts will be made out to January, 1861, without reference to time of commencement, or time last paid to; and they will be sent to each subscriber who has not paid to January, 1861.

If all our subscribers and agents will patiently co-operate with us, this difficulty about accounts will be forever settled during the coming year. After that, when January, 1861, comes, '62 there will be no, and so on.

Will our brethren and friends, when they receive these accounts, immediately remit the money to the office, or pay to the preacher, taking a receipt? If any think the account incorrect, let him inform us, *pleasantly*, without *quarreling*. We never quarrel, though we have more cause than others.

The volume of the *Advocate* will hereafter begin and end with the year; and it is very desirable that subscriptions should conform to the same rule.

Therefore, new subscribers, who do not begin with the year, will please send, not two dollars, but an amount sufficient to pay for the paper till the end of the year, at the rate of Four Cents a Week.

Then, every subscriber will know, without being informed, that at the beginning of the year is the time to remit the subscription money.

And let us have scores, hundreds, thousands of new subscribers with which to begin the New Volume, January 1st, 1860.—We intend, if Providence smile on us, to make a better paper next year than ever before. Arrangements are made, and being made, for greatly increasing its attractions,—Some new writers, of the first order, will begin with the year. The paper is flatteringly approved now—we intend to merit higher approbation.

THE SOUTHERN UNIVERSITY.

MONTGOMERY MAIL—UNIVERSITY OF THE SOUTH.

This institution, already in operation, located at Greensboro', Alabama, in the very heart of the South, and in the midst of a population representing the wealth and culture of the planting population, is harmonious in name, location, circumstances and purpose, with those wants of the South which recent events are developing with an unexpected rapidity. Although located in Alabama, it is intended for the benefit of the whole South. Although inaugurated by the Alabama Conference, it is felt and acknowledged to be an interest of the whole of Southern Methodism. Although under the control of the Methodist Church, it is catholic in its purposes and spirit—free for the admission of all classes—conducted in a manner to do justice to all—and intended to be identified with the efforts of the South to free herself from all educational servitude to the section of the country at enmity with our institutions.

Although we are in hearty sympathy with every effort of the kind, under whatever denominational auspices, yet it is patent, to all reflecting and far-seeing men that the Southern Methodist Church is the only religious organization possessing the facilities and power to establish, on a large scale, a great university for the whole South. She is the only connectional Church that belongs principally to Southern soil. We state these things, not disparagingly on the one hand, nor boastingly on the other, but as simple facts. The Baptist Church is not connectional—each church is independent—and she has no power of the kind. The Episcopal and Presbyterian Churches, though connectional, are not mainly Southern—they are spread over the whole country, and can give to no institution of the kind an exclusively Southern management. Their Southern sections cannot, and would not if they could, and should not if they could, divest themselves wholly of the influence of their Northern sections. And the Southern Methodist Church has a larger membership, more wealth at command, and a larger sympathy with the masses of the great body of the people at the South, than both the Churches named combined.

And such an institution must be located in the midst of the planting region. Mark what we say. The circumstantial and social influences of the planting region, must form a part of the culture of the sons of the slaveholders of the South. In this element of our culture is to be found the prime cause of the superior tone and refinement of Southern character. The finest gentlemen in the United States are to be found in the planting region of the South. The source of this tone and refinement is not to be found so much in the schools in which they have been educated, but in the peculiar influences of slave-holding society. They are the same influences, in kind, which have made the nobles and gentlemen of England the finest class of men in the world. We have the advantage of *them*, even. Their subject race is a white race—their own fellow-Englishmen—which is unnatural. Our subject race is the black race, whose providential position is as palpable as is their color. There is no friction. Both races harmoniously inhere in a patriarchal society, which lacks only age to develop a genuine aristocracy, such as nature provides for, and providence indicates and approves, superior to the nobility and gentry of England; and also a laboring class, ministering to the culture of the superior class, the best cared for, and the happiest, known to the history of man. These influences must surround and be a part of the culture of a Southern University, and these are possessed in perfection by the institution at Greensboro'. No mountain-grown civilization can become the civilization of the South. So we think, and so have we acted in the location of the Southern University. Our Episcopal brethren have chosen the mountains of Tennessee for their centre, and we have chosen the wealthy centre of the richest planting State of the South. Nothing like a complete University can be established far away from our large commercial cities. Medical Colleges cannot exist upon mountain tops. And as to a central press in connection with a University so located, the idea is chimerical. A powerful periodical literature whose seat was not in a great center of commerce and population, the world has never yet seen.

The literary department of the Southern University, now in operation, is manned by scholars of the first grade in the country. It is intended to develop it, in due time, into a complete University, with all the colleges—medical, legal, theological. It is the result of the first movement based upon the idea of a great central institution for the South, and has progressed with unprecedented rapidity and success.

We have been led to make these remarks, especially the allusions to the University of the South, set on foot by our Episcopal brethren—a movement which we most heartily endorse, and will heartily support—by the unfair course of certain of our brethren of the secular press, among whom we are sorry to class our friend of the *Montgomery Mail*. "The Southern University" is ignored, and the "University of the South" is assumed to be the central and superior institution, to which all others must be tributary, when there is no ground for such an assumption. We indulge no selfishness, we only claim fair dealing. We trust our Episcopal brethren may accomplish all they have projected; but we desire that our own similar enterprise, having equal claims, and far superior facilities, resources and prospects, shall have a rightful recognition.

Our branch of the Church took its present form in defence of the rights of the South, before the South, as a general thing, had become aware that they were in danger. And our whole ecclesiastical labor, life and success [illegible] for the salvation of the South. And there is [illegible] discourages thinking men more in regard to our [illegible] political leadership, so far as the secular [illegible] is concerned, than the seeming obliviousness of the principal sources of those grand educational influences which have done most to build up the bulwarks of Southern manhood and moral character, as manifest in such ill-judged and partial articles as those of the *Montgomery Mail* of January 10th, on the University of the South.

The idea of planting upon Sewanee an institution that shall give the word of command to all the State and Church Universities and colleges in the South; with a medical college that shall give tone to those of New Orleans, now aspiring to rival those of Paris, to say nothing of the others; with a publishing house and press that shall be a fountain for the Southern Methodist Publishing House, its Depositories, its quarterly, and monthly, and weeklies, with a capital of near a million of dollars, and which is actually being increased at the rate of a quarter million annually—with its periodical circulation of about seventy thousand, and its annual book publication to the amount of a quarter million—with nearly a million membership, and unequalled wealth—the idea of doing all this, to say nothing of the other denominations, is rather high-sounding. We desire to support the "University of the South," and hope its friends will place it in right relations that we may be able to do so. This squinting toward a Southern Confederacy, and a Southern State-Church, and a Southern State-Church University, we do not admire. Southern independence, and a Southern Confederacy, if God will but no Southern ecclesiastical monopoly.

THE ADVOCATE AND ITS WRITERS.

We have observed that the most interesting and popular papers in the country are not of very large size. We have concluded, therefore, to expend our means and energies, for the *present* year at least, upon the improvement of the *quality* and *appearance* of the *Advocate* rather than upon the enlargement of its *size*. When our friends give us 10,000 subscribers, however, we will enlarge to the satisfaction of all. We would not have it forgotten, however, that a medium-sized paper often contains more reading matter than a large one. One secret of this is, *condensation*—the expurgation of all redundant verbiage. Thus many an article, which in a large paper occupies a column, is condensed into a half column in our paper. This art, we apply in all departments of the paper. It not only enables us to publish as much or more really valuable matter as larger papers, but adds greatly to the style and readableness of the paper. It makes the editorship, however, much more laborious. Again, we seek to publish only such articles as are well written, valuable, interesting, readable. All those who propose contributing to our columns—and we invite contributions, of all sorts, from all quarters—will please remember this. As a rule, we beg to be excused from long articles altogether. Sometimes, a valuable subject, in the hands of a fine writer, may be indulged to the length of a column; but, generally, half column is long enough—the fourth of a column better, much better.

We especially invite contributions from that large and unoccupied class of excellent, but unappreciated writers, who can write a real gem of an article in a fourth of a column. The editorials and essaical contributions of the *New York Ledger*, which has the largest weekly circulation in the world, are all of this class. If long-winded contributors or correspondents would remember that they destroy their own acceptableness, and also that of the paper, they would do well. If they do not, however, we must, and will. Many friends make the mistake of thinking that if they "take the responsibility" of their own articles, by subscribing their own names, it matters not to the editor what they say, how they write, or how long their articles. They forget that the editor is responsible for the whole paper—for its taste, character, readableness. We had rather not publish names at all, as a general thing. We invite the help of all those good writers who understand and appreciate an editor's duties, responsibilities and rights, and who are willing to co-operate with him, under his taste and direction, in making a valuable and interesting paper. But all those subjective philosophers who "love to hear themselves talk" better than to entertain and benefit our readers, and who wish to assume the editorship of all that part of the paper which their articles occupy, we recommend to seek a more appreciative channel of communication with the public ear. Neither we nor our readers have sense, taste, and grace enough to appreciate them. They are either ahead of the age, or behind it, we care not to decide which. We deal fairly with all writers. When a contribution, in our judgement, is suitable for publication, we publish it; when it is not, we decline it. "Enough said, between gentlemen." Revival notices, obituaries, conference reports, reports of conference committees, and everything of a similar character, we *always* publish, though we may find it necessary to revise and abridge them. To our contributors and correspondents we send greeting, as followeth: Write carefully; study condensation; write much; be satisfied if a third be published; if rejected, trust in the providence of God that all is for the best, thank the instrument of providence—the editor—and try again.

THE NASHVILLE ADVOCATE.

The "Great Official" has donned new robes in honor of the new year, and, with the increasing gravity of increasing years, it becomes more sober in its dress. Most of the *Advocate* family, while they were poor, wore plain "long primer," and put on the more elegant "bourgeoise" upon becoming more prosperous. The *Nashville Advocate* has returned to the simplicity of the primitive days, and appears in a dress of long primer. It has a grateful look—like "the old folks at home." How pleasant to the eyes that look through glasses! Being the central paper of the M. E. Church, South, it should circulate all over the connection. Every body who has passed forty, especially, should take it, the type is so large, and clear, and open. It is as lucid in appearance as is the style of the editor. Our "official" paper, and the style and manner of our Bishops, as is meet, conform to the unpretentious simplicity traditionally associated with representative and responsible position.—The influence of the *Nashville Advocate* is edifying, healthful. The judgment that controls its helm is good. The editor is the right man in the right place. His thought and taste are worthy of the Church it represents; of the South, of which it is the leading ecclesiastical newspaper; of the culture of his day and generation. It is worthy of general circulation. That it has not 20,000 or 30,000 subscribers, is not to the credit of the Church. The people should take the papers their Conferences patronize, and take the *Nashville Advocate* also. The picayunishness of some Southern people about newspaper subscriptions is unworthy of their country and character. [What is the price of two Methodist newspapers to most of the Methodists of this country? Absolutely nothing. We talk about Southern independence, and Southern literature. What can we hope for in these things when our best Southern literary enterprises are so poorly patronized? When our preachers and people do justice to our periodicals, by giving them an adequate circulation, we shall believe their talk about Southern literature.

The editor pleasantly "takes advantage" of a remark in our editorial correspondence, that, "in the old well-remembered pulpits of Eufaula and Tuskegee we felt much as we imagine the Jewish priests felt ministering in the temple for the first time after returning from the Babylonish captivity." Upon this he remarks:—

"Take care, Brother Gillespie: that is downright hard on Texas and Louisiana!"

Oh no! Not at all. Dr. McTyeire is too good a critic not to know that a "figure must not be made to go on all fours." How did he feel when—but we will not retort.

A DYSPEPTIC PULPIT.

For many years we have noticed that some morbid preachers and religious writers perversely take occasion, when the happy new year comes in, to try to frighten as many people to death as possible. The text they generally use is, "This year thou shalt die." Doleful sermons are preached upon it, and lugubrious articles written, all calculated, if not intended, to frighten the hearer or reader into the conviction that he shall certainly die before another new year dawns. There is no warrant for such a use of the text, and the sentiment has no foundation in the Christian religion. The uncertainty of life is solemnly true, and it should be taught to and remembered by all. But there is no need to impress morbid minds with a conviction, which they very frequently have not sufficient will and nerve to resist, and which has no connection with the providence of God or the teaching of the Scriptures. Dyspeptic and nervous persons, who are with difficulty kept by their physicians and friends, from dying of such morbid forebodings any how, are in poor condition to listen to such melancholy wailings from a ministry which should be to them the ministry of consolation and hope. Many a man and woman are now in their graves, who ought to be alive simply because, under the pressure of ill health, or misfortunes and griefs, or all together, they yielded to melancholy, dreamed or felt an impression that they should die soon, submitted to it as the voice of fate, and actually gave way and died.

The numerous suicides that shock and shame our christian land, many of them, have their origin in this same morbid melancholy, nursed and indulged until reason, or will, or both, are overthrown. Thousands of men and women are alive to-day only because they, like David, had the courage to say, not irreverently, but in resistance to temptation, "I shall not die, but live, and declare the works of the Lord." It is the duty of all men and women to try to live as long, and do as well, by God's help, as they can; and it is the duty of the ministry of the gospel to help them to do so. "Comfort ye my people, saith the Lord." "The Son of Man came to save men's lives, and not destroy them." "We are saved by hope," not by fear and dispair. All the solemn facts and verities of religion should be preached, but they should always be connected with the "precious promises" and cheering hopes of the gospel. We often hear strange and startling stories about "presentiments" of approaching death, which have been almost literally realized, and people retain them as though they were almost divine revelations; when the truth is, they are the results of temptation, acting upon a diseased body and a morbid mind. There is much folly, much sin, and much injury in these things. Let not the pulpit minister to this unhappy tendency. Let it be a fountain of health, sending out healing streams, and causing the flowers of joy, and hope, and gladness to spring up, and fill the moral atmosphere with their fragrance. A dyspeptical pulpit is almost as bad as a sceptical one. Deliver us from both.

YEARLY BIBLE READING.

The most unfavorable sign of the piety of these times is the neglect of the *study* of the Bible. But few, comparatively, *read* the Bible regularly; and fewer still "*search* the scriptures," to learn their testimony of Jesus, and the way, taught "in them," of "eternal life." This evil is not as apparent as others, and, therefore, not so much felt and sought to be remedied. People come to Church on Sabbath, listen attentively to pulpit ministrations, and many become members of the Church. The neglect of the Bible in private is not, therefore, visible on the surface. But it exists, nevertheless, and is the cause of many of the evils attributed to other things. These evils are sought to be eradicated in detail, while the root of the matter is the neglect of the Bible. Could an earnest study of the Bible be made to become common among professed Christians, and among the people of this professedly christian land, a great change for the better world soon be visible. Superficialness of christian experience, unseemly levity, selfishness, worldliness, pride, vanity, pleasure-seeking, and the train of greater evils to which they lead, or to which they are akin—intemperance, licentiousness, scepticism, infidelity—would be perceptibly diminished. Piety, morality, religious intelligence, and christian taste, would correspondingly increase.

It is a favorite practice, of puritan origin, we believe, to have tables of chapters to read every day, and special tables for Sabbath, in order to read the Bible through once a year. This, in the absence of that *religious principal*, and *thirst for the truth*, which should possess us all, and lead us to the study of the Bible, may do very well. It is a sort "judaism" which may be necessary for those in whom "the fullness of times" has not arrived when they are prepared for the "dispensation of the Spirit." "His delight is in the law of the Lord, and in his law doth he meditate day and night," is the description of the "blessed man" who studies the scriptures from a sense of duty and from a love of the truth. But, fearing the "more excellent way" may be too high for many, we anhjoin the best table for the daily and Sabbathly reading of the scriptures we have seen.

Read three chapters daily, and five on the Sabbath; that is, two chapters in the Old Testament, and one daily—three on the Sabbath—in Psalms, Prov., Eccl., Solomon's Song and the New Testament.

The Old Testament, without these four books, contains two chapters a day for the year; and the New Testament with the four books, has one chapter a day and three for Sabbath days, minus eight chapters.

Read Psalm 119 as eleven chapters of two divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding eight chapters to complete the year.

Five chapters a week will go through the New Testament in a year.

LECTURES AND ESSAYS.

The lecture and the essay are excellent auxiliaries of the pulpit and the newspaper. There is much to be said that is too secular for the pulpit, and much to be written, that is too elaborate for the newspaper. The platform is the place for the one, and the monthly or quarterly is the place for the other. All good thought should find expression. Not only "sow beside all waters," but sow all kinds of seed, provided it be good. Expression increases thought, as sowing increases seed. The preacher may lecture, and the lecturer may partly replenish his mental seed-bag with "the good seed of the kingdom." And both may labor in the Master's vineyard, and hope for fruit that he will accept and eternally garner. Notwithstanding its abuses—its service in some instances, and in some parts of the country, to mammon and selfishness—lectures should be encouraged, and become common. Eloquence should be cultivated, and the art of hearing should be cultivated. Every man having a good word to say, and having the gift to say it well should not fail to say it. The Sunday for sermon, and spiritual refreshing, and the week-night for lecture and mental recreation. The preacher, the lawyer, the physician, the teacher, the cultivated planter, merchant, and mechanic, could add to their own culture, and that of the country, by lecturing. Not only in cities, but at colleges, academies, country churches and school-houses, without trouble and without expense, interesting lectures might be delivered. And if there be expense, so much the better. The market for brains, and taste, and mental skill, is too limited. Let it be enlarged. Let not all the money of this rich country be spent for flour, and bacon, and luxuries, and follies. Pay for instruction, and taste, and refinement, and mental recreation and comfort, and pay well. Let us have lectures. "Buy the truth."

CONDEMN NOT THE INNOCENT.

Abolition emissaries have done great mischief in the South, and the people ought to be on the alert for them, and expel them wherever found. But there is need for great caution, sound judgment, and just discrimination, lest great injustice be done innocent persons, and odium be made to attach to a good cause. It is in sort of Lynch law, and is the only kind of Lynch law that we have ever known to be justified by the absolute necessities of the case, except some exceptional cases on the frontier, where it has been impossible to obtain legal redress for injuries, or to legally protect life and property. But, as is always the case, there are rash, and sometimes unworthy, men, who are permitted to take the lead, and who perpetrate excesses which are as shameful as the crimes sought to be punished, though not as dangerous; and thereby bring shame upon the more sober part of the community. In all cases of the kind, the soberest and discreetest men ought to have the control.

We have been led to make these remarks by observation of similar excesses in former days; by knowledge of the present justly indignant state of the public mind; and by some cases of rashness and excess which have recently come to our knowledge. A respectable gentleman was arrested at Eufaula, Ala., during the session of the Alabama Conference, and suffered considerable indignity and mortification, until recognized by those who knew him to be a gentleman above suspicion. And we have just received a communication from Percy's Creek, Mississippi, informing us of a similar affair at Scooba, in the same state. We do not publish the communication, because we are not acquainted with the writer, and because we ought to have such an affair verified by more than one witness, whom we know, before admitting it into our columns; though we do not pretend to doubt the statements of our correspondent. We repeat, let not innocent persons be endangered in consequence of the crimes of the guilty. We want now "a united South," and such injuries will not promote such unity.

SAN ANTONIO FEMALE COLLEGE.

We notice that in the report on education of the Rio Grande Conference, the heartiest sanction is given to this new institution, and the fullest confidence expressed in its success. Dr. Boring, and Dr. and Mrs. Cross, are devoting themselves with a zeal worthy of all praise to this, and the general interests of the cause of religion in far western Texas.

The San Antonio Female College commenced its career only two months ago, in the basement of the Methodist Church; and though all the city schools were then already opened for the season, it now numbers over forty pupils, and the list is constantly increasing, so that we shall not be astonished to hear that the next session opens with a hundred. Four teachers are engaged in the institution, one of whom is a thoroughly educated German musician, and incipient measures have been taken to secure a competent Professor of the German language. There ought to be a Professor of Spanish. We suppose, however, that Mrs. Cross teaches Spanish. She translates it, as a communication on our first page will show. It is intended to make the school just what its name imports, a female college, and second in educational facilities to none in the older States. The arrangement of classes is strictly collegiate; and it is the purpose of those who are engaged in the enterprise, both in the course of study and in the mode of instruction to aim at a lofty standard, and copy the worthiest models. It is proposed also, within the next five years, at the utmost, to erect, in San Antonio, a male institution, of similar character, and under the same board of trustees, to be called the Alamo College. Both these institutions are to be the property of the Rio Grande Mission Conference, and subject to its supervision and control. The best citizens of San Antonio are deeply interested in this noble work; and our people there promise to raise $60,000 to furnish the requisite buildings and fixtures; not doubting that the church will contribute an equal sum.

CONGREGATIONAL SINGING.

Good singing is a blessing, whether in family or in Church, and every friend of christianity and the country should earnestly and harmoniously labor to promote it. The best means for its promotion is, for every one, who has any voice and musical capacity—and there are few who have not—to learn to sing. Study all the good tunes suited to congregational singing, in all the music books; but especially study the tunes in the tune-book of your own Church. Where there are choirs and organs, let them be so managed as to *increase*, as well as *improve*, congregational singing. Where they do this, they are a blessing; where they do not, they are a curse. But then an equal curse is the miserable mangling of all music which is very common where there is neither choir nor organ. Congregational singing is the thing to be sought. Choirs and organs are incidental. Let those have them who wish, and let those do without them who wish. But, with, or without them, we must have congregational singing in all the churches. If it is asked, what is good congregational singing, we reply, hear a German congregation sing once. They all sing—they all sing correctly—they all sing with power—they all sing so as to let you hear the words distinctly. The music is simply the voice of the poetry, and both the voice of the gospel uttered in the hymn. With them no choir sings a tune the congregation does not understand. Among Americans, the voices are not as strong as those of the German children; the music only strikes the ear—the words are lost, and, consequently, the gospel too; and the choir often sings a tune the congregation does not know—which is a shame. Our Sunday schools and colleges and academies should remedy our defects in the musical part of worship.

SOUTHERN CHRISTIAN ADVOCATE.

Our eastern co-laborer commenced its twenty-third volume with the first number for 1860. It very appropriately appears in a new dress of copper-faced type, which is quite handsome and pleasant. It has, or had at the close of the year, 11,500 subscribers—a very fine circulation, indeed. Whether or not our brother editor loses heavily by the cash system, strictly enforced, on the first of each January, and labors most of the year to recover his losses, we know not. If this difficulty can be avoided, the plan is an excellent one. The *Southern Christian Advocate* has always been a solidly, soundly, and ably edited paper, and never more so than under the control of Dr. Myers. The Georgia Conference resolved that it ought to have a circulation of ten thousand in the bounds of that Conference alone; and so it ought. The Georgians can do that work this year, and we trust they will. Our preachers and people, with all their zeal and liberality in other things, have never been fully awakened to a conception of their power to do good by the circulation of our newspapers. Alabama can do for the *New Orleans Christian Advocate* what Georgia proposes for her paper. Alabama has demonstrated what she can do when she tries. Let this be the year for the paper. We rejoice in the increasing circulation, popularity, and usefulness of all our papers. Rivalry between them should never be tolerated. Conference bounds should not limit circulation. They should stand upon their merits, and circulate according to the laws of taste and sympathy, as with secular papers. Success to them all.

"Sour Godliness," so called, is piety that has been allowed to "stand" too long, and has "turned"—to the unconscious service of the devil.

THE POST OFFICE DEPARTMENT.

There is no country in the world where the postal system is so important to the whole people as the United States. And yet it is doubted if a worse managed postal system than that of the United States exists any where. Complaints of delay and failure are almost general, especially in the South. A few days since, the Louisiana delegation in Congress waited on Postmaster General Holt, in a body, for the purpose of eliciting from him such information as he might communicate in relation to the mail service between Washington and New Orleans, and to urge the claims of Louisiana to improved facilities and the enforcement of greater regularity on the part of mail contractors in delivering the mails.

The result of the interview is not definitely known, but it is understood that Postmaster Holt gave them little encouragement to expect any improvement in the facilities afforded by the Department; on the contrary, that the Department contemplates a reduction of the present service, on the ground that arrangements for the postal service of Louisiana entailed an expense to the Department of half a million dollars per annum in excess of the revenue accruing therefrom.

While our postal system is becoming a byword for anything that denotes imbecility, extravagance, failure and irresponsibility, the British system has proved a paying concern and a valuable public convenience. The last annual return of the public revenue and expenditure in Great Britain exhibits the postoffice in very favorable financial position, the ordinary receipts having been £3,175,560 while the expenditure was £1,894,917; making the balance of receipts over expenditures, including outstanding balances and claims, £1,280,643. The expense of the foreign packet service is, however, included in the navy estimates.

The frequency of complaints of the loss of valuable letters sent through the Postoffice is seriously annoying to the losers, and to the Postoffice authorities likewise. Undoubtedly a majority of these complaints are founded upon *bona fide* losses, but in many others the want of proper care, and the neglect of parties designing to enclose money or drafts, lead to great trouble. If everybody who sends a money letter would be very careful, and, if need be, exceedingly punctilious to see that the intended value really forms part of the contents of a letter, and then, moreover, be particular about the right number of stamps, much of this evil would be overcome. In several instances the mistakes of correspondents have given rise to charges of thefts and misconduct, which had no other effect than to implicate a large number of honest officials erroneously. A well known merchant informed the postmaster that he had some time previous sent a letter to a certain point, containing bank notes for a large amount, but his advices from that point informed him that neither the letter nor the money had ever been received. He was questioned as to time and circumstances, and stated positively that the money was in the letter, concealed from view, and that the letter was properly covered by government stamps. Inquiry was instituted, and at first no trace of the missing letter could be found. A day or two after, one of the box clerks found it among the letters detained for non-payment of postage, as required by law. It had been advertised in two daily papers, and laid in the office among the detained letters for nearly a fortnight. The merchant was sent for, and the letter returned. As a matter of curiosity the Postmaster suggested that the letter should be opened to see that it was all straight. Lo, when this was done, there was no money in it, and on going back to his place of business, the negligent correspondent discovered that the bank notes in question had been picked up by his clerk and replaced in the safe.

A late Washington letter says that the report of the Postmaster General shows very plainly that the postal service cannot be carried on with the present rickety system which admits of no real and practical head and no steady consistent policy. Congress has burthened it with the franking privilege, and with unproductive post routes and needless offices. Congress, under the influence of the lobby, make light of running a hill through calling for an expenditure of three or four millions by the Post Office for an overland mail to California, which comparatively few persons use—one which produces only a few thousand dollars a year. Then, again, the Post Office Department is used as a political and party engine and without regard, in some instances, to its legitimate objects. Mr. Holt comes into the department at a time when its embarrassments are increased by the failure of Congress to provide for the deficiency in its revenues, and when it is really a question whether and how long it can hobble along. He has shown himself a practical reformer, and if any one can save the department and the postal service it is he. But it is much to be doubted whether Congress, and especially the House, will comply with his recommendations. They will not abandon the franking privilege during a Presidential struggle.

In the twenty-third volume of the Parliamentary History of England is the following very curious anecdote concerning this privilege. It occurred in the debate on the Post Office bill in the year 1660:

Col. Titus reported the bill for the settlement of the post office with the amendments. Sir Walter Earl delivered a proviso for the letters of all members of Parliament to go free, *during their sitting*. Sir Heneage Finch said it was a poor mendicant proviso, and below the honor of the house. Mr. Pyne spoke also against the proviso. Mr. Brinkley, Mr. Boscawen, Sir George Downing, and Sergeant Charlton for it; the latter: "The Council's letters went free." The question being called for, the Speaker, Sir Harbottle Grimstone, was unwilling to put it, saying he was ashamed of it: nevertheless, the proviso was carried and made part of the bill, which was ordered to be engrossed. The Lords subsequently disagreed to this proviso, and it was ultimately thrown out. At a subsequent period, however, both houses did not feel it below their honor to secure to themselves this exemption from postage.

SUGGESTIONS.

When any of our preachers visit or stop for the night with a family, they ought to ask, "Do you take the *Advocate?*" and if they do not, they should persuade them to do so, if possible. Nearly every body will take it, if properly advised to do so.

When any of our preachers unite a couple in the bonds of holy matrimony, they should send the marriage notice to the *Advocate*, and, if neither the gentleman nor lady is a subscriber, they should induce the gentleman to subscribe, and send the name and money with the marriage notice.

All our preachers should make it a matter of conscience to make a public address, in each of their congregations, in behalf of the *Advocate*. Whenever their judgment indicates that it would be beneficial, they should make more than one address in a congregation.

At all protracted meetings, camp meetings, and revival meetings, they should make special efforts for the *Advocate*. The members newly added to the church should be especially supplied with it. What an inconsistency for a preacher to send an account of a revival, with perhaps fifty added to the church, and not one new subscriber for the *Advocate!*

We make a good paper for Methodists, Presbyterians, Baptists, Episcopalians, and citizens of all classes.

An Afflicted Editor.—Our fellow-laborer, Rev. Samuel Watson, editor of the *Memphis Christian Advocate* has, we are sorry to learn, lost another of his little ones—the fifth child he has lost, or returned to the divine Giver. We are happy to see that he is consoled by the christian faith and hope.

NUMBER INSTEAD OF PAGE.

We cannot help feeling surprised that most of our ministers and preachers, in conducting public worship, continue to announce the number of the page on which the hymn is to be found, instead of announcing the number of the hymn itself. The latter plan is much the most reasonable, convenient, and satisfactory. Upon the former plan, the numbers never become associated, in the memories of the people, with the hymns, because there are generally more hymns than one on the same page. Upon the latter plan, if generally adopted, the announcement of the number would soon become almost equivalent, with all regular worshippers, to the reading of the first line of the hymn. When the number of the page is announced, and the people turn to it, they know not what hymn is to be used until the minister begins to read it. It is an old practice, and many continue it merely from habit, or because it is time-honored, or because some may have an unreasonable prejudice against a change. But it should be changed, nevertheless. There is nothing Methodistic in it, if that be pleaded in its favor; on the contrary, it is quite un-methodistic. Let us have done with it. The hymn is what we wish to find—not the page. Let us have the figures read that point to the hymn.

DEATH OF MACAULAY.

The last steamer brings the intelligence that Thomas Babington Macaulay, the most popular English writer of the nineteenth century—poet, essayist, historian, statesman,—is dead. He was born in 1800, and was therefore about sixty years old. He graduated at Cambridge at twenty-two; was admitted to the bar at twenty-six; was elected to Parliament at thirty-two; went to India as a member of the Supreme Council at Calcutta at thirty-four. He has been Chancellor of the University of Edinburgh, and was recently elevated to the peerage, as Baron Macaulay, and took his seat in the House of Lords. He was among the few instances in which literary genius has been honored with the highest political honors. Bulwer and D'Israeli are the only other instances we recollect. His poetry comprises the "War of the League," "Lays of Ancient Rome." His prose consists of his "History of England," and his "Miscellaneous Essays," which appeared in the Edinburgh Review. The elegance and beauty of his style have never been surpassed. His entire reliableness as a historian has to be decided by coming time. In all his writings there is a painful impression that he was "without God in the world."

EDITORIAL ENCOURAGEMENTS.

Encouragements come to us by every mail, and from all quarters. New subscribers, and the cash for old and new, reach us daily, and increase in number and quantity. And most encouraging words come in almost every letter. Some express approbation of the paper; some say they will exert themselves for us during the present year; and some say, and prove it, that they are *now* doing profitable work for us. Not only are preachers at work, but laymen, ladies and gentlemen, brethren and friends, are acting as agents for themselves, and for others, paying up to 1861 for themselves, and sending new subscribers. Well, this is all very pleasant. Brethren and friends, thanks, a thousand thanks. We have never been in better humor. We feel as if we could do any amount of labor without complaining. We are working for you; please work for us—for the *Advocate*—all of you. Let each preacher send us ten new subscribers, and the laymen as many as they can.

Free Papers.—We frequently receive requests to send the *Advocate* free to certain brethren and sisters who are too poor to pay for it. We neither doubt the worthiness nor the poverty of the persons represented. If we fail to grant the request, we are often censured as unsympathetic and hard-hearted. But if we open the door, where will the matter end? It would cost the friend who sends such a request but two dollars to send the paper himself; or, if not able to afford it, it would cost but little time to apply to some friend who is able and willing. Every church ought to take care of its own poor. We cannot do it, and a little reflection would prevent such requests. We cannot comply, and we protest against being placed in the ungracious attitude of refusing. Do your own duty to your own poor, and cease shifting the responsibility to the shoulders of others. We trust this may be sufficient, once for all.

Russian Infant Baptism.—It is a curious thing, that among the Russians, the father and mother of an infant not only can not stand as sponsors to it, but they are not even allowed to be present at its baptism. The godfather and godmother by answering for the child at baptism, become related to it, and to each other, and a lady and gentleman who have stood as sponsors to the same child are not allowed to marry each other. In christening the priest takes the child, which is quite naked, and holding it by the head so that his thumb and finger stop the orifices of the ears, he dips it thrice into water; he cuts off a small portion of the hair, which he twists up with a little wax from the tapers, and throws it into the font; then annointing the baby's breast, hands and feet with the holy oil, and making the sign of the cross with the same, on the forehead, he concludes by a prayer and benediction.

Arkansas Colleges.—The Ouachita Conference has resolved to establish a male college, to be called "Ouachita Conference College." An excellent plan for raising the money is reported. They have also established a female college, and Rev. James E. Cobb, former editor of the *Memphis Christian Advocate*, is President. Arkansas is moving in the way of education.

Reliableness of the Press.—What is to be thought of the purity and reliableness of the press, when, for sufficient pay, mesmeristic and spiritualistic charlatans are puffed without stint or decency. These fellows *make* much money out of the superstitious and curious, and they can *pay* well, and—the rest follows.

The Minutes of the Alabama Conference will be ready by the time this paper reaches our readers. The members of the Conference who desire them will address Rev. E. V. Levert, or Rev. Wm. Shapard, Marion, Ala., and the packages will be forwarded.

Pacific Methodist College dues.—Gov. Weller gives $100; Frank Hereford, Esq., $100; Mr. P. H. Russell, $100; a gentleman who conceals his name, $150; Hon. Mr. Vance, $200; Hon. H. Gwin, $100.

Next Week we shall give a *resume* of the proceedings of the Louisiana Conference from the Minutes, and we shall do the same for the other Conferences as soon as we receive their Minutes.

The Receipts will be published next week, and regularly hereafter. All monies received at the office during the week preceding each issue will be acknowledged.

The Minutes of the Louisiana Conference will be mailed to the preachers, and our Louisiana subscribers in a few days.

The Minutes of the Mississippi Conference we have not heard from. We presume they will be ready soon.

The Boston Recorder is the oldest religious newspaper in the world, and its present editor has conducted it for twenty years. It is an excellent paper.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JANUARY 16, 1860.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paprr*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

HARPER AND BROTHERS.—On this page, sixth column will be found an advertisement of an attractive list of new books, from the great publishing house of Harper and Brothers, New York, most, if not all of which, are on sale in this city, at the book store of T. L. White, 105 Canal-street. Many of them have been laid on our table by Mr. White, and some of them are noticed, under the proper head, in this week's *Advocate*, viz.: Howitt's History of America; Women Artists, etc. Harper is not tainted with abolitionism, either in his *Monthly*, *Weekly*, or books; and deserves well of all portions of the United States.

ARREST THE VILLAIN.—Under the head of "Special Notices," on our third page, fifth column, will be found a notice by Rev. Oscar M. Addison, Presiding Elder of Springfield District, Texas Conference, of a villain who passed himself for a Methodist preacher, and, having stolen Mr. Addison's trunk, has assumed his name. He has been in Louisiana, as we know, and has conducted himself so suspiciously, still bearing Mr. Addison's name, as to cause inquiries to be made of us, very recently, as to Mr. Addison's character. Here is the explanation: Mr. Addison, is a worthy gentleman, and a clergyman of fine position. If any man be found calling himself "Rev. Oscar M. Addison," outside of Texas, let him be arrested at once. He is an impostor.

SPIRIT OF THE AMERICAN PRESS.—On this page, sixth column, will be found the advertisement of a new weekly paper with the above name, published in New York, and conducted by B. Everett Smith. It is intended to be a General Newspaper Review, containing leading characteristic articles from the principal papers, secular and religious, in the United States. While, through the present newspaper press we are enabled to study the life and progress of the time, to a small extent, limited as our newspaper reading necessarily is; in this paper we shall be enabled to study American Journalism, and, at the same time, to take a much wider and more satisfactory view of the world and its movements than before.

FRUIT TREES.—On this page, fifth column, will be found an advertisement which will please all who wish to purchase good fruit trees. We know Mr. Ellis, and recommend him to the patronage of the public.

SOUTHERN FIRE-PROOF ROOFING.—In the fifth column of this page will be found an Advertisement, to which we call attention. The office where the fire-proof roofing can be obtained is 57, St. Charles-street, N.O.

LITERARY NOTICES.

METHODIST QUARTERLY REVIEW. January, 1860.—This is the Quarterly of the Church, North. Its articles are: The Moral Argument for Immortality, by E. Thomson, D. D.; Jabez Bunting, by R. A. West; Results of West India Emancipation, by Rev. Henry Ilsley; Our Lord's Sermon on the Mount, by W. Nast, D.D.; Buddhism, by Heman M. Johnson, D.D.; Mysticism—Exposition of Isaiah lii, 3—liii, by Prof. J. W. Lindsay; Rome vs. Liberty, by Charles Nordhoff, Esq.; Methodism: Suggestions appropriate to its Present Condition, by A. Stevens, LL.D.; Religious Intelligence; Synopsis of Quarterlies; Quarterly Book Table. Two of the ablest articles are those by Mr Nordhoff and Dr Stevens. The *Quarterly* is of a high order, but its philosophy is of the fanatical abolition school throughout. D. D. Wheedon, D.D., Editor. New York: *Carlton and Porter*, 200 *Mulberry street.*

THE HOME CIRCLE. L. D. Huston, Editor. Nashville, Tenn.: Southern Methodist Publishing House. January, 1860. Vol. vi, No. 1; $2 00 a year. *J. B. M'Ferrin, D.D., Agent.*

The *Home Circle*, with its enlargement and improvement every way, will surely meet the expectations and command the support of our people, and of the country generally. It is beautiful outside, and "all glorious within." Its typography is like the sunlight to the eyes. Its contents are equal to those of any similar magazine in this country. The *Home Circle* is doing a good work in cultivating a taste for polite literature among the ladies and young people of the South. The home-feeling it breathes is excellent. The sketch of Col. B. A. Baker, of Alabama, is admirable and well deserved.

A POPULAR HISTORY OF THE UNITED STATES OF AMERICA: from the Discovery of the American Continent to the Present Time. By Mary Howitt. Illustrated with numerous engravings. New York: Harper and Brothers, Publishers, Franklin-square. 1860. For sale by *Thos. L. White & Co., New Orleans.*

Here are two beautiful volumes, by one of the most genial and popular of English lady writers. The approbation of the press is general. The study of the history of the United States should be a part of the education of every American child, and a part of the yearly reading of every American lady and gentleman. Here is a history that will read like a story.

THE ECLECTIC MAGAZINE OF Foreign Literature.—W. H. Bidwell, Editor and Proprietor. 1860. New York: Published at No. 5 Beekman street. Price, $5 a year.

In this magazine, the reader, for a small price, obtains the cream of all the foreign quarterlies and monthlies. The value of it can be seen at a glance.

WOMEN ARTISTS in all Ages and Countries. By Mrs. Ellett, author of "The Women of the Revolution," etc.—New York: Harper and Brothers, Publishers, Franklin-square. 1859. *T. L. White & Co., New Orleans.*

This is a book—one to be studied as well as read—one that will be read with interest. Those who wish to make themselves acquainted with the conquests of women in the realm of art should procure it by all means. It is a sort of reading that is not common—but ought to be—among our people.

A LIFE FOR A LIFE. By the author of "John Halifax, Gentleman," "Olive," "The Ogilvies," "A Hero," "Agatha's Husband;" "The Head of the Family," etc. New York: Harper and Brothers, Publishers, Franklin-square. 1859.—*T. L. White & Co., New Orleans.*

The author of "John Halifax, Gentleman," has a high reputation, and this is his latest work.

THE HISTORY OF THE RELIGIOUS MOVEMENT OF THE EIGHTEENTH CENTURY, CALLED METHODISM, considered in its different denominational Forms, and its Relations to British and American Protestantism. By Abel Stevens, L.L.D. volume II. From the Death of Whitefield to the Death of Wesley. Eleventh Thousand. New York: Carlton & Porter: 200 Mulberry-street. For sale at the *Methodist Publishing House*, 112 *Camp-street, New Orleans.*

When Dr. Stevens' first volume appeared, we remarked, in these columns, that his history would be, to Methodism, what Macaulay's history was to England, with the exception of the matter of style. Our criticism is being verified. Both its accuracy and catholicity are "worthy of all acception," and it is received among all denominations, and in the literary world generally, as supplying a great want in ecclesiastical history. The present volume is biographical, as well as historical, including the Life and Times of Wesley—the best life of Wesley yet published—similar in character and importance to Masson's Life of Milton.

MEMOIRS OF REV. GEORGE WHITEFIELD, by John Gillies, D.D. Revised and corrected, with large Additions and Improvements. With an Introduction by C. E. Stowe, D.D., Professor of Sacred Literature in the Theological Seminary Andover. Philadelphia: Leary, Getz & Co.

This work is called a "Companion to Stevens' History of Methodism." Stevens gives us a good life of Whitefield, in his work, but this is Whitefield viewed from a Calvinistic standpoint; and Whitefield was a Calvinist. It is a good work.

THE LADIES' READER: Designed for the use of Ladies' Schools, and Family Reading Circles: Comprising choice selections from standard authors, in Prose and poetry; with the essential rules of elocution, simplified and arranged for strictly practiced use. By John W. S. Hows, Professor of Elocution, Author of "The Practical Elocutionist," "The Shakespearean Reader," etc., etc. Philadelphia: Published by E. H. Butler & Co. *Thos. L. White, New Orleans.*

The title of this work, which we give in full, is sufficient notice of it. A second copy has been laid on our table by Mr. T. H. Tallman, of the above firm, who is now in the city. There is nothing more defective, and yet more necessary, in common education, than that proposed to be supplied by this work.

Book Notices continued next week. We shall notice promptly hereafter. Necessary editorial absence, at the Conferences, has caused us to fall behind in this matter.

PERSONAL.

Victor Hugo has been hugely victorious over common sense in raving about what he calls the martyrdom of Old Brown.—Mrs. Ann S. Stephen's has replied to him.

Mr. Spurgeon has announced that he will preach no more in Surrey Gardens, if, as is proposed, it is opened for popular amusements on Sunday evenings.

Rev. Daniel Worth has been arrested in North Carolina for helping Helper's book. Who is Worth?

Mr. J. G. Wells, of England, who has published a respectable volume of poems, was, ten years ago, a day-laborer, and unable to write half a dozen lines correctly.

Rev. Henry Grattan Guinness, the young Independent revivalist preacher from England, now in Philadelphia, is not a great, but a spiritual and successful preacher. He lines the hymns, two lines at a time, Methodist-like.

Rev. Dr. Cumming, of London, is represented as exceedingly beautiful, exceedingly small, poetic, eloquent, retiring, and earnest.

Dow Jr., (Elbridge Gerry Page) once rich, esteemed for wit and culture, died recently in California in utter misery, of intemperance.

King Theodorus, of Abyssinia, distributes the Bible, and has raised the missionaries to the rank of nobles.

Chief Justice Taney is still absent from the Supreme Court on account of sickness, but he gradually improves.

The Missouri State Senate has appropriated $2500 to erect a monument to Col. Thomas H. Benton.

The once celebrated Vrels, the "Black Doctor," is in jail in Paris for debt and mal-practice.

Among the passengers of the steamship *City of Washington*, which left New York on Saturday for Europe, was Heenan, alias the "Benecia Boy," who goes out to fight Sayers, the English champion—the pugilistic encounter to decide the championship of the two countries.

A monument to J. Fennimore Cooper, is to be erected at Cooperstown at a cost of $3000.

Lola Montez is reported to have written a drama of great pathos and beauty, which has been accepted at one of the London theatres.

Lady Franklin is contemplating a visit to Paris, where she will be received by the different societies of the Academy with the honors usual upon the reception of royalty.

Bishop Newman, of the Catholic Church, St. Louis, fell dead in the street on the 5th, of disease of the heart.

Mr. Sherman, the Republican candidate for Speaker of the House, is of Connecticut origin. His grandfather, Taylor Sherman, built the house now occupied by Nathan Beers. His father, Chas. Sherman, was born in that house, and lived there until his removal to Ohio, in company with a large party of Norwalk people, who migrated to the Connecticut Reserve in Ohio.

The grandson of Tecumseh is living in Natchez, Miss. He is a well educated and accomplished gentleman, having traveled over a great part of Europe. He is a physician.

The half yearly tax of Nicholas Longworth, of Cincinnati, for 1859, amounted to $16,691 85. This amount in itself is certainly a small fortune.

By the election of Mr. Breckinridge from Kentucky, John J. Crittenden, the oldest member of the United States Senate, retires from a public service that has been most honorable to himself and most useful to the country. Mr. Crittenden is now in the 74th year of his age. He entered the Senate in 1817—forty-two years ago—although he then served but two years. Besides his different terms in the Senate, Mr. Crittenden served the public as Governor of Kentucky, and Attorney-General under President Harrison, and also under Mr. Fillmore.

The Alexandria (Va.) Gazette says: upon good authority, that John A. Washington has in his possession a letter from responsible parties who made a bona fide offer of $250,000 for the Mount Vernon property sold by him to the ladies of the Mount Vernon Association for $200,000. Mr. Washington sacrificed the difference in favor of the Association.

Mr. Everett has contributed nearly $70,000 toward the purchase of Mount Vernon. Over $50,000 was from his Washington lecture, and $10,000 from his contract with the Ledger.

The Correspondencia, of Madrid, says: "The Duchess of Malakoff, our fair country-woman, expects to give an heir to Marshal Pelissier next February."

LITERARY.

THE circulation of New York papers is as follows: The Sun, 49,000; Herald, 60,000; Tribune, 20,000; Times, 50,000; Express, 10,000 morning, 15,000 evening; Journal of Commerce, 5,000; Evening Post, 4,000; Commercial Advertiser, 1,500; Evening Day-book, 480; five Sunday papers, Atlas, Courier, Mercury, Dispatch, Times, 5,000 each; Saturday Leader (Douglas' organ), 25,000.

It is announced that another new weekly paper, devoted principally to literary matters, will soon be issued in Cincinnati. It is to be called the Cincinnati Herald.

The London papers speak highly of a new book on Florida, entitled "Notes on the Floridian Peninsula; Its Literary History, Indian Tribes and Antiquities, by Daniel G. Brinton."—Published by Low & Co.

Alfred Tennyson has been paid £10 a line for a poem, which is announced for the January number of Macmillan's Magazine. It is entitled, "Sea Dreams; an Idyll."

A project is on foot to start another paper at Paris in the English language, one of the purposes of which would be to do some sort of justice to American institutions and American affairs, which *Galignani* does not. On the contrary, that sheet seems to be animated by a peculiar hostility to everything Republican and especially American Republicanism. The English people generally have out-lived the recollections of 1776 and 1812, but with this establishment they are as fresh as if Cornwallis had surrendered yesterday.

Mr. J. L. Wyman, long editor of the Commercial Advertiser, at Apalichicola, Florida, is at present in this city, on his way to Havana, where he and his associates contemplate establishing immediately a weekly paper, to be called "The Cuban Messenger." The Messenger is to be printed in English, and will contain translations of the leading articles, and most important items, from the Spanish papers on the Island, together with foreign news, market and shipping reports, etc. Permission has already been obtained from the authorities for the establishment of this paper, and it will, doubtless, be much in request by New Orleans readers particularly.

Mr. Thackeray is to receive from the proprietors of the Cornhill Magazine £6,000 for two tales, which are to appear in the pages during the next two years, and £2,000 a year as editor.

The *Cornhill Magazine* is to have three serial stories, running at once—one by Mr. A. Trollope, one by Mr. Thackeray himself, and one by a lady, name unknown. It is to consist of eight sheets, 120 pages, with two illustrations, and is to cost one shilling.

RELIGIOUS INTELLIGENCE.

The *Deutsche Allgemeine Zeitung* says that there is a powerful religious movement in Bohemia—whole villages are going over to Protestantism.

The French Emperor, visiting the Pyrenees in August, replied to the Protestant deputation, headed by Pastor M. Emilie Froisard, that he would protect equally all the religions of the empire.

LOCAL.

A RICH MAN.—Mr. James Burnside, twenty-five years ago, was a clerk in Virginia, at $50 per month. He bought Mr. Armand's plantation and negroes the other day for $500,000. His investments in sugar culture are about $2,000,000. He has about 1,000 slaves. Three years ago he purchased the Hermas estate, with 500 slaves, for over $1,000,000. The profits have been immense. He aspires to be the largest sugar-producer in the world. He is now the largest in Louisiana. He recently purchased the most costly residence in this city (Mr. James Robb's). He has made his fortune in this city, in the dry-goods house of Hierne and Burnside, in legitimate trade, without speculation.

Some workmen discovered a woman in full dress about to throw herself from a window, corner Magazine and Girod sts., on Wednesday last, and only prevented her by throwing stones at her. It is not known whether she was attempting suicide or escape, or whether she was insane.

A young named Droze, son of the State Librarian at Baton Rouge, was murdered, in the very arms of his resisting and entreating wife, on Sunday, the 8th inst., by a young man named Porry, at the instigation of his mother, for some fancied insult. Mrs. P. has been arrested.

A young clerk, twenty-three years old, from Canada, named Malcolm Henry Reburn, was last week detected in a systematic scheme of larceny from his employers, R. H. Mullen & Co. The goods, $2,000 worth, were recovered, and Reburn escaped.—Clerks should pray, "Lead us not into temptation."

Grant's Calcium Light, recently exhibited in this city, is said to exceed anything else of the kind, and will brilliantly and powerfully light up the city, at reasonable expense. Why do they not light up New York with it? Prof. G. is from New York.

A young man named A. W. Ardege was, last Wednesday, swindled out of $200 by a fellow named Wesley Ferguson, at the "ball game." This is quite common in New Orleans now. Chaps who are so green as to be swindled in this way, should not leave their mothers' aprons until they have more sense.

A Dr. Kauffman committed suicide in Algiers the other day.

A number of families, among whom were seventy grown persons and many children, all wealthy free colored persons, came to this city last week, by the river, from Washington, parish of St. Landry. They are bound for St. Domingo, where they intend purchasing plantations and becoming citizens of the Island.

More than $7,000 have been collected and paid out for the relief of the poor families recently burnt out by the criminal fires that have wasted parts of the city.

The city is almost over-run with itinerant hucksters and show men, with all sorts of tricks to turn a penny—novelties, monstrosities, humbugs, conveniences.

A young lady of the Lutheran persuasion, having given her heart and promised her hand to a Hebrew gentleman, has embraced his religion (Judaism) as well as himself.

A gentleman living on suburb farm, hearing a noise the other night, about one o'clock, got up, and found his French farmer driving the yoked oxen, and his Dutch gardener fixing his tools; the first in a fit of somnambulism, and the last, deceived by the first, and thinking it was about day-break.

Scarlatina is quite prevalent in New Orleans, as well as other parts of the country, owing, we suppose, to the severe winter.

The exhibit of the San Mutual Insurance Company, of this city, is another gratifying proof of the great prosperity of the corporate institutions of New Orleans, particularly of the insurance business. Despite the terrible fire casualties that have afflicted our city, this company declares a dividend of *forty per cent.*, besides the six per cent. interest on the outstanding certificates of profits to the holders.

A most shocking rencontre occurred in the rotunda of the St. Charles hotel, between Mr. Charles N. Harris and Col. W. H. Peck, both of Louisiana, in which the former was killed, having been shot and stabbed in a dreadful manner. Mr. Harris had fired at Col. Peck the day before, in the same place. The country is being disgraced with this human butchery. Had the authorities done their duty, this dreadful affair had not happened. This took place last week.

GENERAL INTELLIGENCE.

Colored Military Companies are decided unlawful in Massachusetts. Negroes cannot be enrolled at all.

Through Travel by the Jackson Railroad is suspended for the present by lack of stage communication over the unfinished twenty miles of the Mississippi Central road.

The Railroad Bridge across the bay at Galveston, Texas, will be completed in a few weeks, when cars will run daily, via Houston, to the interior.

San Antonio, Texas, is improving and growing rapidly. Much cotton is being carried to Mexico.

It is stated in the annul, report of the Secretary of the Interior, that the present liabilities of the United States to Indian tribes, including principal funded at five per cent for permanent annuities, amounts to $11,473,423 88. He estimates the number of Indians within the borders of the United States 450,000.

MORMONISM.—The Inferior Department has received evidence to convict one Lee, a Mormon Saint, of Utah, with having first violated the person of a young girl belonging to the party massacred at the Mountain Meadows, and then cut her throat. The Mormon authorities proposed surrenderhigly all the murderers, but only on condition they should be tried exclusively before Mormon juries. This proposition was decimed, as such a trial would only tend to screen the criminals from justice. Hence the Department urges the propriety of establishing martial law over Utah as the only means of punishing crime.

THE Congressional Harper's Ferry Committee have subpœnaed Judge Amy, of Kansas; Mr. Conway, the congressman elect from Kansas; Augustus Wattles, editor of the Kansas Herald of Freedom; Captain Montgomery, of the Kansas free state border-ruffian leaders; G. P. Dowry, at one time Adjutant General of the free state forces of Kansas; Dr. Howe, of Boston; Mr. Sanborn, of New Hampshire, and Gerrit Smith.

THE DISTINGUISHED DEAD OF 1859.—The list of distinguished dead of the United States in 1859 includes the names of William H. Prescott, the historian; Prof. William C. Bond of Cambridge; Postmaster General Aaron V. Brown; Rufus Choate; John Y. Mason, Minister to France; and Washington Irving. And abroad, greatest of all, and distinguishing the year in which it occurred, Humboldt; Hencey Hallam, the historian; DeTocqueville, the author of Democracy in America; Lardner; Metternich; Leigh Hunt; Brunel and Stephenson, the great English engineers; and Thomas de Quincey, "the opium eater." And list for 1860, Lord Macaulay, the great historian.

THE SOUTH IN CONGRESS.—The South is well represented in the Senate. Southern men are at the head of all the important committees in that body, and they shape and control to a great extent the legislation of the country. Mr. Mason remains as Chairman of the Committee on Foreign Affairs; Mr. Clay do. on Commerce; Mr. Yulee do. on Postoffice; Mr. Green do. on Territories; Mr. Mallory, do. on Naval Affairs; Mr. Hayard do. on the Judiciary; and Mr. Brown do. on the District Columbia. All these men are from the South.

CHARITABLE.—The fund raised by the people of Great Britain for the establishment of schospital for the education of nurses, in honor of Florence Nightingale, now amounts to $48,000, which is placed at interest. The ill health of Miss Night ingale has prevented the committee from carrying the plan into execution, but there seems to be no reason why the building should not be erected now, so that with returning health the excellent lady may assume the charge of it. Another hospital, or asylum, will probably be built by M'me Jenny Lind Goldschmidt, for the benefit of decayed or worn out singers.

INTERNAL IMPROVEMENT.

NEW ORLEANS AND GEORGIA.—Groceries and provisions are now being shipped in considerable quantities from New Orleans to the interior towns of Georgia—Macon, Eatonton, and others, via a regular line of sea steamers to Apalachicola, Fla., and river steamers thence to Columbus, Ga. Most of this trade has heretofore gone *via* Mobile and Montgomery, Ala.

MEMPHIS AND THE NORTH.—On the 6th, the steamship S. R. Spalding arrived at Norfolk. One of the new line connecting Boston with Memphis, Tenn., via the Norfolk and Petersburg railroad and the other lines to Memphis. Three other steamers of the same line are shortly expected out.

NEW ORLEANS AND TEXAS.—By Opelousas railroad to Berwick Bay, thence by steamship, Galveston is but twenty-four hours' run from New Orleans. The Texas and New Orleans Air line railroad, from Houston, will soon be to Liberty, 47 miles. It will be met at the Sabine river, the line between Texas and Louisiana, by the Opelousas road, when there will be railroad connection between New Orleans and Houston, Galveston, San Antonio, and all Texas interior.

THE MISSISSIPPI CENTRAL RAILROAD is now completed to within three miles of Wenona on the north, and four on the south, leaving only seven miles of work to be done.

The trade of Baltimore for the year just closed is estimated at one hundred and fifty millions of dollars in value. The greatest article is dry goods, estimated at thirty millions; the the next, ready-made clothing, seven millions; sugar seven millions; boots and shoes three million six hundred thousand; books, three millions; grain, seven millions; flour, five millions; leather, three millions.

COTTON MANUFACTURED AT THE SOUTH.—Out of four millions of bales of cotton raised last year, only about one hundred thousand bales are estimated to have been manufactured into cloth in all of the slaveholding states—such an insignificant proportion as to be hardly worth mentioning. Of the quantity of cotton manufactured in the slaveholding States the following statement will show how it is divided:

	1855.	1856.	1857.	1858.	1859.
N. Carolina, bales,	18,500	22,000	25,000	26,000	29,000
S. Carolina,	13,500	15,000	17,000	18,000	20,000
Georgia,	20,500	25,000	29,000	24,000	26,000
Alabama,	5,500	6,500	5,000	8,000	10,000
Tennessee,	4,000	7,000	9,000	10,000	13,000

A thousand hands are at work on the Mobile and Ohio railroad between Okalona and the Tennessee line.

The new French tariff law, in course of preparation by the Council of State, and to be presented by the Legislative Assembly, which meets on the 15th of January, proposes a reduction of duties on all articles of the first necessity. Among these cotton is particularly mentioned.

The import of dry goods into New York last year, amount in value to $113,182,647; in 1858, $61,599,527; in 1857, to $90,519,-000.

The Hartford *Times* says: A man called at our office on Monday who is about to start for Alabama, to commence a hatter's shop and factory there. The trade from this quarter having been much injured, he removes from Connecticut and takes away the business and the hands employed here. In this way Connecticut is made to suffer.

TRADE OF BOSTON WITH NEW ORLEANS.—The immense trade of this metropolis with the great emporium of the South for the year ending Aug. 31, 1859, may be seen from the following statistics. We subjoin also the receipts at New York. It will be seen that Boston greatly leads in most articles. To show the extent of Boston's trade with New Orleans we would state that the cotton and flour alone would annually load more than one hundred and ten large ships:

Receipts at Boston and New York.

	Boston.	New York.
Cotton bales,	355,361	25,815
Sugar, hhds,	5,925	51,231
Molasses, bbls,	9,189	52,393
Flour, bbls,	247,516	71,286
Pork, bbls,	33,435	10,231
Bacon, casks,	2,122	1,820
Lard, kegs,	74,281	117,499
Beef, bbls,	6,357	5,713
Lead, pigs,	22,731	35,392
Whiskey, bbls,	1,785	1,115
Corn, sacks,	7,415	12,819

The trade of the other Atlantic cities, Philadelphia and Baltimore, with New Orleans, is very insignificant, being principally in sugar and molasses. The sale of New Orleans sugar in Boston market has greatly increased within a few years, as in 1858 we received only 1931 hhds., in 1859, 5927 hhds. The coming year's receipts may even reach 10,000 hhds. It is becoming a favorite sugar with our grocers.—*Boston Traveler.*

OPPOSITION TO REMOVAL OF RED RIVER RAFT.—The inhabitants of the town of Jefferson oppose the opening of the raft because it will destroy their navigation. The little city of Jefferson is situated on Cypress Bayou, which empties its waters into Ferry Lake, and is entirely disconnected with the Red River, except through the agency of this raft, which causes the submersion of a vast alluvial territory. The Caddo (Shreveport) Gazette presents the character of the opposition in the following paragraph: The Caddo lakes are immense sheets of water, formed by the obstruction of the raft in the natural channel of Red River. When the obstruction is removed the water will return to it again. These lakes will be redeemed, thus throwing into the market one of the finest bodies of alluvial land in the world; which will add millions to the wealth of Louisiana. Texas and Arkansas are also deeply interested in the reclamation of swamp lands now rendered worthless by the raft, yet all these invaluable benefits must be sacrificed to establish slack water navigation to Jefferson.

ARKANSAS COAL.—The discovery of a valuable coal region in the Southern portion of Arkansas, some two or three years since, created the belief that New Orleans might ere long obtain her supply from that quarter. A company was organized, but an unfortunate difficulty suspended its operations. The difficulties have been settled, and measures are now in progress of execution to transport a large quantity of the coal to this market. The Arkansas coal is very valuable as a fuel. It burns with great freedom, leaves no cinders, and makes little or no smoke. It is superior to most of the coals brought to our market, and inferior to none.

In this city it has been fairly tried in engines, in the grate and the cooking stove, with complete success. The coal lands lie upon and in the neighborhood of the Ouachita. Ten thousand barrels have been mined and now await transportation to this city. In flatboats or barges it is believed the coal may be brought to the market during eight months of the year. The short distance it is to be transported—the ease with which it can be mined, promises, in case the company succeed in their project, a considerable reduction in the price of this important article of home consumption. As an oil bearing product the Arkansas coal is superior to the Breckenridge. It is probable that for the purpose of gas making it will prove a cheaper article than that now used by our Gas Company. The coal fields of Arkansas are almost inexhaustible. The coal measures traverse several counties.

TELEGRAPHIC.

From Washington.

The 32d ballot for Speaker; whole number of votes cast 219; necessary to a choice 110; Sherman 105; Hamilton 88; Gilmer 13; Reynolds 3; Hickman 2; Scattering 4. Seward recommends the Republicans to concentrate on Gilmer or Corwin. Mr. Gartrell made a speech advocating the peaceable secession of the Southern States. Organization of the House seems as distant as ever.

WASHINGTON, Jan. 12.—A serious personal altercation took place in the House of Representatives yesterday, between Horace F Clark and John T. Haskin, Representatives of the eighth and ninth Districts of New York respectively, in consequence of which there is great excitement here in political circles today.

It is also believed now that the House will never come to a direct vote on the resolution of Mr. Clarke, of Missouri, which declares that no member who has endorsed the Black Republican circular is fit to occupy the Speaker's chair. This is the expressed opinion of Mr. Sherman, who at the same time gives out that should the resolution be withdrawn, he has an explanation to make to the House.

This, however, is generally believed to be a bid of Mr. Sherman and his friends for more votes, and is received for nothing. The common remark of the most disinterested observers, is that a dangerous explosion in the House is now inevitable.

Confirmations in the Senate.

WASHINGTON, Jan. 12.—The greater part of yesterday was spent by the Senate, in executive session, and the following appointments by the President were confirmed: Mr. Patterson of Mississippi, U. S. Consul at Genoa. Mr. Smith, of Mississippi, Consul General at Constantinople. Mr. Barnels, of Texas, Consul at San Juan del Sur. Mr. Leavenworth, of New York, Consul to the Bay Islands. A. H. Brentwood, Commissioner of Indian Affairs. Mr. Hendrick, of Mississippi, Indian Agent for the Territory of New Mexico, and Collector at the port of San Diego, on the Pacific.

Alabama State Convention.

MONTGOMERY, Jan. 12.—The Democratic State Convention continued its session to day, but in making very slow progress. The proceeding were less stormy than on yesterday, although considerable excitement prevailed. The committee on credentials offered a report favorable to the Yancy delegation from Montgomery county. The report was sustained in the convention by a large majority, the vote being 211 yeas against 110 nays. Mr. Scott, of Monroe county, introduced a resolution asserting the right of the Territories to introduce slavery and to demand Legislative and Congressional protection. The resolution requires that the delegates to the Charleston Convention be instructed to insist upon this principle being inserted in the platform of the National Democratic party, and if that convention should fail to recognize this right, the Alabama delegates are instructed to withdraw and call a State Convention, composed of the present delegates. The reports and resolutions were referred to the committe on platform.

Nebraska Territorial Legislature.

ST. LOUIS, Jan. 12.—Advices from Nebraska were received here to-day to the 3d inst., from Omaha. The Territorial Legislature commenced its session on the 1st.

A bill has been introduced and passed, providing for abolishing slavery in the Territory. It is believed the Governor will veto the bill.

A bill has also passed the Legislature calling a convention for the purpose of forming a State constitution.

Indiana State Convention.

INDIANAPOLIS, Jan. 12.—The Democratic State Convention assembled in this city to-day, for the purpose of appointing delegates to the Charleston Convention. A large number of delegates were in attendance. In the series of resolutions adopted, was one instructing the delegates to the National Convention to vote for Stephen A. Douglas for President. This resolution was passed by a vote of 265 to 129.

Free Negroes in Missouri.

ST. LOUIS, Jan. 12.—Advices from the State capital to-day announce that the bill, for some time pending before the Legislature, in reference to free negroes, has passed both Houses and become a law. It provides that, after a specified time, all negroes found within the limits of the State shall emigrate or return to slavery.

Peace between Buenos Ayres and the Confederation.

NEW YORK, Jan. 12.—By an arrival at this port to-day, we have advices from Montevideo to the 15th of November. They confirm the advices before received of a conclusion of a treaty of peace between Buenos Ayres and the Argentine Confederation. The treaty, moreover, had been ratified, and amicable relations permanently restored.

New York Counterfeits in Circulation.

NEW YORK, Jan. 12.—Some 50,000 of counterfeit bills on the bank of Kent were put in circulation in this city yesterday. The police are on the track of the offenders.

Judge Boone of New Mexico.

PHILADELPHIA, Jan. 12.—The Hon. W. F. Boone, Judge of the U. S. District Court for the Territorial District of New Mexico, died in this city to-day.

Two or three hundred persons, mostly girls, were killed on the 10th, at Lawrence, Mass., by the falling of the Pemberton cotton factory.

A man was hung by the people of Natchez, Miss., on the 10th, for attempting rape on a young girl.

On the thirty-third and thirty-fourth ballots, Sherman lacked first, three, then five votes of election. An attempt was made to withdraw him, but fifty members of the party positively refused.

Gen. Johnson and the Army of Utah, go to Arlaona, and Col. Summer's command to New Mexico.

MARRIAGES.

"*It is not good for man to be alone.*"

On the 10th inst., by Rev. Lleus Parker, at the residence of Mrs. L. N. Lane, New Orleans, Mr. WINFIELD SCOTT, of Burtonton, Copiah county, Miss., to Miss EMMA V., daughter of J. A. Lane, of New Orleans.

By the Rev. H. D. Ilerry, on the 11th inst, Rev. JAMES ENGLISH, of the Mississippi Conference, to Miss FRANCES J. OTT, of Washington parish, La.

COMMERCIAL.

MONDAY EVENING, January 16, 1859.

We condense the following statement from the New Orleans *Price Current* of the 14th instant:—

A fair amount of business has been done in Cotton during the week just closed, but operations have been of quite a moderate character in most other articles, including nearly all descriptions of Western Produce, which continue dull and depressed. In Sugar we noticed some improvement in the early part of the week, since which there has been no important change in that article. The movement in Tobacco is still very limited.

COTTON.—With respect to prices, we have to remark that running lots of Middling, and clean descriptions generally command very full rates, and are to be obtained with difficulty even at outside or still higher figures.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 929,936 bales, against 760,428 bales to same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 273,238 bales.

New Orleans Classification:

Inferior	6 @ 7	Good Middling	11⅜@11½
Ordinary	8 @ 8	Middling Fair	12⅛@12⅜
Good Ordinary	9⅛@ 9⅜	Fair	—@—
Low Middling	10⅛@10⅜	Good Fair	—@—
Middling	10⅜@10⅞	Good and Fine	—@—

SUGAR.—The sales of the week amount to 5500 hhds. We quote for Inferior and Refining 5 to 6¼; Common to Good Common 6¼ to 7; Fair to Fully Fair 7¼ to 7¾; Prime to Choice 8 to 8½; Centrifugal and Clarified 6¼ to 6¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ⅛ per pound.

MOLASSES.—Total receipts of the week 19,000 barrels. The prices obtained during the week were: Inferior to Fair, 33 to 35 cents per gallon; and Prime to Choice, 40 to 42½ cents; half barrels, 42½ to 46 cents per gallon.

FLOUR.—About 11,000 bbls have been sold during the past week, at from $5 75 to $5 87½ for superfine, $6 to 6 50 for ordinary to good extra, and $6 75 to $7 00 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 11,000 sacks have been sold at from $0 73 to 0 80 for ordinary, and $0 90 for good white. Oats have been in moderate request at 54c to 55c per bushel for good to prime St. Louis. Bran sells at $1 20 to $1 25 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 00 to $17 50 per bbl. for Mess.

BEEF.—We quote Prime Mess at $15 00 per bbl. for extra brands.

BACON.—Shoulders 8½ to 8¾; Ribbed Sides 10½ to 10¾; Clear Sides 12½ to 12¾; Sugar-cured Hams 12 to 15 cents per pound.

LARD.—We quote 10½ to 11c for prime to choice prima, in tes., and 12½ to 13c. for kegs.

BUTTER.—Western generally selling at 10 to 14 cents per pound, according to quality; and Cheese 11 to 12c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 12 to 14½ cents per yard; India Bagging, 11½ to 12c; Bale Rope, hand spun, 7½ to 7¾, and machine made, 7½ to 7¾ cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 11 to 11½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 12, and prime at 12½c. per pound.

LIVE-STOCK.—Beef Cattle—Western, 8 to 9c. per lb. net; Texas—ordinary to fair $14 to 20, and choice $25 to 38 per head.

Hogs, selling at 7 to 8c. per pound net.

Sheep—Selling at $2 50 to $5 00 per head.

Veal Cattle—Selling at $9 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $80 per head.

NEW ORLEANS WHOLESALE PRICES-CURRENT.

BAGGING—Kentucky, ₩ yard		12 @	14
	East India	12 @	.....
BALE ROPE—Kentucky, ₩ lb		06¼@	08
GRAIN, ₩ 100 ₩		1 20 @	1 25
COFFEE—Rio, ₩ lb		11¼@	12½
	Havana, good prime green		
	Inferior to middling		
	Java	18 @	20
	Laguayra	12½@	18¼
	St. Domingo	12¼@	13
CANDLES—Sperm, New Bedford, ₩ lb		40 @	42
	Nantucket		
	Adamantine	20 @	22
	Star	17½@	21
CORDAGE—Manilla, ₩ lb		9¾@	10
	Tarred American	12 @	13
FLOUR—Ohio, etc. superfine, ₩ bbl		@	5 75
	Illinois and Missouri	5 75 @

Poetry.

For the New Orleans Christian Advocate.

OUR EVENING WALK.

BY SALLIE M. WHITE.

We saw the slanting sunlight set
Behind the tomb-stones white and bare,
Where waved the long, grey wintry moss,
In deep spoke in the mournful air.

And for vastly we left those haunts,
With silence brooding in their shades;
And on the prairie's yellow grass
Our light feet kissed the bending blades.

Row softly to the balmy air
Flowed out your carelessl, silken curls;
Your rosy cheeks glowed like the west,
My young and happy, joyous girls.

O, beauteous as in olden days
The moon arose up her pathway bine;
And on the purpling sky of eve
The red star in the west was through.

All suddenly the diamond stars
Hung from the heavens o'er moses there;
They brightened in the clear, deep lake;
The stars were shining everywhere.

We saw the long grass on the shore
Mirrored in fringes golden-brown:
And saw another brilliant moon
Floating in depths unmeasured down.

We could have lingered till the stars
Crowned midnight in her royalty;
But duty called my heart away
To the young babe on grandpa's knee.

But this is sad. May your young hearts
Be joyous long, dear girls, ere care—
The highway robber on your path—
Stenle all your dreams and hopes so fair.

Children's Column.

LITTLE CLARA WRIGHT.

Little Clara was the only daughter of Rev. J. L. and Mrs. Mary A. Wright. Mr. Wright was pastor of the Bastrop circuit, Louisiana Conference. Not long since, he left home to attend Conference at Franklin. He told his sweet little Clara and her dear mother, good bye, and kissed them, and commended them to the protection of their Heavenly Father, until he should return home. As soon as Conference was over, he hurried to his little family. How happy he hoped to be when he should be united by his own fireside, his wife seated by him, and little Clara on his knee! But, when only a few steps from his door, some friend meets him and tells him little Clara is dead! Poor little thing, she wished so much to live till her father should reach home. Again and again she said, "O mamma, I do wish papa would come home; don't you, mamma?" But little Clara has gone to her home in heaven, and papa and mamma can meet her there. Jesus has taken her, and will take good care of her. The Editor hopes all his little readers will be so happy as to live with Jesus after they die.

THE ROSE OF SHARON.

Two little girls, of the ages of eight and six, ran merrily about a lovely garden, picking flowers, here a rose, there a lily, and again a violet, till their aprons were full of beauty and fragrance, and they sat down on a mossy bank with their precious load.

"What a splendid heap!" laughed little Ellie, as they compared the flowers between them.

But Marion did not stop to admire. Her head was too full of business ideas, and Ellie soon followed her example, and the two were making wreaths of flowers as diligently as if their lives depended on their exertions.

The birds sang, the bees hummed, the butterflies flitted gaily from flower to flower; but merrier than all were the little girls in the bright sunlight of that warm June day. Suddenly little Ellie plunged her little fat fingers into the heap, and drew out a lovely crimson rose, sparkling with dew drops. "O you beauty!" cried she, and was proceeding to weave it into her wreath. It was indeed the gem of the whole.

Marion looked up. "That's mine, Ellie!" she said quickly, with a flushed cheek, "I picked it;" and she held out her hand, but Ellie drew back. "The heap was for both, Marion; I shall keep the rose."

"Ellie, give it me, I say!" Marion seized her arm violently, half throwing her down; but Ellie wrenched herself from her grasp, and ran, treading upon her own fallen wreath in her haste, while Marion followed with hers dangling from her hand, with the flowers dropping one by one on the new mown grass, shouting aloud in her anger.

What a sad change! Did you ever, dear children, hear the report of a gun on a beautiful spring day, and see a sweet shining bird fall? I do not think it could have been more sad than the sight of these little girls as the sweet bird of peace fell wounded from their hearts. Ellie escaped round the corner of the house, and Marion walked quickly within with her complaint. Ellie was called, and the mother listened to their story by turns.

"Give me the rose, Ellie," she said. Ellie put it in her hand, "I am the Rose of Sharon and the Lily of the Valley," said the mother, in a tremulous voice. "Who is speaking, my children?"

"Jesus Christ," said Ellie, instantly sobered.

"Mother is very sorry to see her little girls quarreling about a poor perishing rose, and forgetting Him so soon. Do you remember last night, when we talked of this rose of immortal bloom, how you each hoped it might be planted in your hearts and shed its fragrance there? And do you remember how you knelt and prayed to God for his Spirit to make it grow? And look at this rose," she continued, holding it up before them; "see how its beautiful leaves have fallen through your anger. You have wounded this poor rose, but O, dear children, how have you wounded the Savior?"

Ellie burst into tears. "O mamma, I have been very naughty," she sobbed; "you may have the rose, Marion. Kiss me, and let us play."

That night the children knelt to pray. Ellie again asked earnestly for forgiveness and a new heart. Marion said her prayers and went to bed; but the mother did not neglect to pray that night for her sinful, erring child. That night Marion dreamed she and Ellie were in a beautiful garden filled with many lovely flowers than she had ever seen. Glorious angels were winging their way among groups of little children dressed in white, and singing sweetest hymns. Ellie joined; but Marion's heart was heavy, and she could not sing.

Slowly the voices swelled into exulting harmony, and died away, while an angel chanted the words, "Behold, he cometh!" and a form of surpassing majesty, appeared, attended by blessed spirits. The children flew to meet him, and caught the light of his smile on their joyous faces. Marion advanced too, but the smile vanished as he pointed to a lovely rose which she was treading under foot. Then a cloud came over all, and a voice came forth as Marion sank weeping on her knees: "I love them that love me, and those that seek me early shall find me. To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."

Still Marion awoke, and throwing her arms around Ellie, prayed earnestly for forgiveness. And the Rose of Sharon was remembered by each young heart.

A LIST OF WONDERS.

Among the thousands of marvelous inventions which American genius has produced within the last few years, are the following, compiled from the Patent Office record:

The report fully explains the principles of the celebrated Hobb's Lock. His "unpickability" depends upon a secondary or false set of tumblers, which touches the real ones. Moreover, the lock is powder proof, and may be loaded through the key-hole and fired off till the burglar is tired of his fruitless work, or fears that the explosions will bring to view his experiments in utterances than he desires.

A harpoon is described which makes the whale kill himself. The more he pulls the line the deeper goes the harpoon.

An locomobile machine has been patented which is worked by a steam engine. In an experimental trial, it froze several bottles of champ, and produced blocks of ice the size of a cubic foot, when the thermometer was up to eighty degrees. It is calculated that for every ton of coal put into the furnace, it will make a ton of ice.

From Dr. Dale's examiner's report, we gather some idea of the value of patents. A man who has made a slight improvement in straw cutters, took a model of his machine through the Western States, and after a tour of eight months, returned with forty thousand dollars. Taxes are ordinary cases—while such inventions as the telegraph, the planting machine, and India rubber patents, are worth millions.

Examiner Lane's report describes new electrical inventions. Among these, is an electrical signaling apparatus, by which the whole is literally "shocked to death." Another is an electro-magnetic alarm, which rings bells and displays signals in case of fires and burglaries. Another is an electric clock which wakes you up, tells you what time it is, and lights a lamp for you at any hour you please.

There is a "sound gatherer," a sort of huge ear-trumpet, to be placed in front of a locomotive, bringing to the engineer's ear all the noise ahead, perfectly distinct, notwithstanding the noise of the train.

There is an invention that picks apples from a confused heap, turns them around with their heads up, and sticks them in papers in regular order.

Another goes through the whole process of cigar-making, taking in leaves and turning out finished cigars.

One machine cuts cheese, another one scours the knives and forks, another rocks the cradle, and seven or eight take in washing and ironing.

There is a parlor chair patented that cannot be tipped back on two legs, and a railway chair that can be tipped back in any position, without any legs at all.

Another patent is for a machine that counts passengers in an omnibus and takes their fare. When a fat gentleman gets in it counts two and charges double.

There are a variety of guns patented that load themselves; a fishing line that adjusts its own belt, and a rat-trap that throws away the rat, and then baits itself and stands in the corner for another.

There is a machine, also, by which a man prints, instead of writes his thoughts. It is played like a piano forte. And speaking of pianos, it is estimated that nine thousand are made every year in the United States, giving constant employment to one thousand nine hundred persons, and costing over two millions of dollars.

LITTLE READERS: The Editor hopes you liked the Children's columns last week, and that you like it this week also. He promises to do a good part by you this year.

Family Circle.

LADIES' SIGNATURES.

It is common, and appropriate, for gentlemen, in signing their names to a letter, or other writing, to use only the initials of their christian names. Ladies, however, should sign the christian name in full, or one of them, if the name be double. The propriety of this will be seen at once, if we remember that, when the initials only are used, it cannot be determined whether the signature is that of a lady or a gentleman, unless it be known in some other way. Mrs. Susan B. Johnson writes to the New Orleans *Christian Advocate*, enclosing her subscription for the year, 1860—$2 00—and subscribes herself, "S. B. Johnson." A receipt is sent to her as "S. B. Johnson, Esq." And, then, as that is feminine is taken from a lady's name, if only the initials appear. Always write the first name, if you have a double, and the full name, if you have only single christian name. Initials are masculine appendages, like mustaches. And ladies, after they are married, should adopt their former surnames as their middle names, instead of dropping them altogether. Miss Edith Mayfield, marries Mr. James Shannon. She should then be Mrs. Edith Mayfield Shannon, and so sign her name. It is pleasant and appropriate, every way.

THE CLERGYMAN'S LIEUTENANT.

The following amusing story, will, we trust, do good. Some of the readers of the *Advocate* may be acquainted with Miss Jellaby, for aught we know. If we should "hurt her feelings," or the feelings of any of her relations, by publishing this joke upon her, we should be very sorry, but it is too good to be lost. However, we must say that we do not admire the practice of marrying cousins.

Miss Jellaby rose at six one beautiful August morning, and throwing open her chamber window, sniffed once or twice at the fragrance coming up from the roses in the garden below. Then she busted a moment for her spectacles upon the bureau, and putting them on, looked eagerly at Randall Cottage over the way. A very modest, pretty little house it was, with roses and syringas growing under each window, and woodbine and jessamin climbing over the door; but Miss Jellaby was not admiring its beauty just then. She looked up at a front window on the second floor, and gave a vicious snort.

"*As I expected!* She isn't up yet, and here it is six o'clock! And where is he, I wonder?"

Before she had time to answer the question, as it was asked—mentally—the front door of the cottage opened, and Miss Jellaby, shrinking behind her curtain, saw a handsome, sun-burned man come out, and go down the garden walk, with a cigar in his mouth. It was easy to see by the slight roll in his walk, that he was a sailor, though for the matter of that, his bearing, handsome face, and frank, hearty manner, would have told the tale, if he had never stirred a step. With his hands in his pockets, he sauntered among the roses, bending down now and then, as if to say good morning to the fairest, and always removing the cigar from his lips when he did so.

"He couldn't do more if he was speaking to a woman," said the spinster, applying her eye to a hole left purposely in the white curtain. "The man is mad about flowers, I do believe, and she is a touch beyond him, if such a thing can be. Ah, there she comes—and dressed in blue gingham, too. I wonder what her morning gowns cost her through the year? And her slippers—oh, mercy, there they go right through the wet—well, there——"

Words failed the worthy spinster. Meanwhile the owner of the slippers (and very pretty little affairs they were—bronze, laced daintily and rosetted with a spangle that shone like a dew-drop) tripped down the walk, so lightly that the gentleman did not hear her step, and coming upon him as he bent over a bed of violets, gave him a push that sent him on his face among them. To see her laugh—to see him slunder up and chase her through the alleys—to see him kiss her, when he pursued her at last in his strong arms—and to see her pretend to box his ears for it—was a sight for a loving heart to watch—but Miss Jellaby, over opposite, nearly fainted away with horror. She rang her bell violently, and a square-faced, sour-looking woman, who had lived with her for years, made her appearance.

"Susan!"

"Well," said the amiable domestic, briefly.

Before Miss Jellaby could speak, the unconscious pair on the opposite garden transgressed against propriety again.

"Walking up and down in broad daylight, with his arm around her waist—just look at her, Susan! Do you mean to stand there and tell me that that man is only her brother?"

"Dear me, ma'am—how can I tell? I only know that they look alikn, and that they have the same name."

"How do you know?"

"Because I saw their linen one day at the laundresses, and here was marked Helen Graham, and his Philip Graham. And their servant told the woman that she had always lived with Miss Helen and Master Philip, when they were at their own home in England. What more do you want?"

"Susan, you will break my heart yet—I am sure of it! Is it possible you knew all this? When did you find it out?"

"Tuesday."

"And this is Friday. For three whole days you have kept me in this disgraceful ignorance! Susan, we shall have to part!"

"Good Lord, Miss Jellaby, how was I to know that I ought to come and tell you!" said Susan, tartly. "I'm sure it's no great news, after all is said and done."

"Humph! That we shall see, later on. It's my opinion that some one ought to speak to Mr. Fullerton."

"The minister? What for?"

"Are you such a fool, Susan, as not to see what it all means. Miss Helen and Master Philip, indeed! I wondnr at your swallowing such a story. They are no more brother and sister than you and I are!"

"Well, what are they, then?"

"That remains to be told—the wretches! But Mr. Fullerton will soon set them to rights. I shall go and see him after breakfast. I don't know what the poor man would do without me."

"Have some peace, I anppose," muttered Susan, under her breath, as she followed Miss Jellaby down to the parlor. Susan loved her mistress, and was a faithful servant to her, but she detested scandal of all kinds, and never could be brought to take that interest in other people's business, which was considered right and proper by the worthy spinster.

Breakfast being over, Miss Jellaby sallied forth to the parsonage.

The good pastor looked up with a meek sigh, as that lady entered his study.

The clergyman was a quiet, peace-loving man, somewhat timid withal, and the spinster always overpowered him with her arguments, when she attempted to do so. She stayed nearly half an hour with him; at the expiration of that time people who were on the lookout saw her conveying the unhappy parson in the direction, and, at last, through the very gate of Randall Cottage.

A tidy-looking old servant admitted them, ushered them into a pleasant nursery-room, and said she would go and tell her mistress of their arrival. Mr. Fullerton sat on the edge of his chair, very uneasy in his mind, and wishing with all his heart that he was at home again. Miss Jellaby strode up and down the room like a dragoon, eying everything about her, and making observations in an under tone, which, however, he could not help hearing.

"Such extravagance! Look at that carpet, now—all roses and lilies, and straggling green vines. Why can't they be contented with drugget, as I am."

She took another turn.

"*And a guitar!* Spaniards, I don't doubt; or Italians; and the rest follows, as a matter of course. Mr. Fullerton, I believe these people are heathens!"

"Hardly, I think, or they never would come to church last Sunday."

"Oh, you don't know that; perhaps they had some private end to gain by it," said Miss Jellaby.

The spinster's unreasonable suspicions tickled Mr. Fullerton beyond measure. She saw him laughing, and grew indignant.

"Let those laugh that win, I say, Mr. Fullerton. I don't doubt you will feel more like crying before this business is settled."

"Nut I," said the minister, with a rueful look.

"A crucifix, as I am a sinner!" she murmured a moment afterwards. "There, Mr. Fullerton, what did I tell you! hanging on the wall here in broad daylight. Shall I pull it down?"

"Are you beside yourself, Miss Jellaby!" said Mr. Fullerton, springing up and arresting her hand just in time.

The sound of voices and laughter in the garden prevented her giving him what she called, "a piece of her mind." There was a race up the broad path, that sobered into a walk when the young couple neared the windows, followed by the old servant, who had been into the grounds to call them.

They entered the room together, flushed with their frolic, but looking happy and pleased to meet the clergyman.

"Sin wears a different face from that," he said, to himself, as he shook hands with them. They turned to the spinster, who had bolstered herself up against the chimney piece, and stood eying them with sour disdain.

"Your neighbor, Miss Jellaby," said Mr. Fullerton, adding, in a low whisper to her, as they sought about the room for easy chairs: "It's all a mistake, my good creature—there's nothing wrong here. I'll have nothing to do with the matter. Say nothing, and let this pass as a morning call."

"'Say nothing' indeed! Mr. Fullerton, I am astonished at you!" was her reply, too audibly made, however, for Mr. Graham heard it, though he was too courteous to look surprised.

"Pray take this easy chair, Miss Jellaby. Can I offer you some wine, Mr. Fullerton?" said Helen, who wondered inwardly at the strange behavior of her guests.

"No, my child," said the clergyman, kindly, "I will touch nothing during this visit. Some other time I hope to come again. I can only express my sorrow at having been pursuaded against my better judgment to enter these doors on such an absurd errand—and leave you."

"My dear sir, forgive me if I say I do not quite understand!" exclaimed the captain, while Helen made up her mind that both her visitors were mad.

"I will tell you at another time," said Mr. Fullerton, nervously. "I will only say, in explanation of this intrusion, that it was caused by a most ridiculous mistake. Miss Jellaby, will you allow me to accompany you home?"

Miss Jellaby folded her arms, looked at them all viciously, and thundered out—

"No!"

"Is she mad?" whispered Helen to the clergyman. "What does it all mean?"

Miss Jellaby heard her.

"It means this, madam, this and nothing more, that if Mr. Fullerton is to be ensnared by a pretty face, and frightened out of doing his duty, I am not!"

"Was there ever such an unfortunate piece of business. Miss Jellaby, I cannot allow you to commit such an act of folly, or to insult these young creatures. I command you, as your master, not to speak."

"I take no orders from a man who shrinks from his duty," said the spinster, loftily,

"My dear sir, (turning to the captain,) it seems I cannot spare you this infliction, so I may as well tell you what this good lady means. She lives opposite you, as you already know ——"

"And she has seen you, time and again, when you thought yourselves quite alone—remember that!" chimed in the sharp voice of the spinster.

"Do be quiet, my dear Miss Jellaby. As she says she has often seen you——"

"Kissing!" exploded from the thin lips.

"Miss Jellaby, either you or I must be silent. From these things she has drawn her own conclusions, and I am ashamed to say that for a brief space she persuaded me into believing them. I need not add that from the instant you entered this room, my suspicions vanished, and I would readily stake my life, this moment, upon your perfect integrity."

"But, my dear sir," said Captain Graham, smiling, "of what does this lady suspect us?"

"Tell them, Miss Jellaby, I will not!"

"Pretty behavior, I am sure, to leave the worst part to me, Mr. Fullerton. However, no one shall say I shrunk back from my duty!"

"We are waiting to know what heinous crime we have committed," said Captain Graham, drawing the bewildered Helen close to his side. Miss Jellaby gasped at the caress; then it seemed to give her fresh energy.

"Before my very eyes, sir!"

"What do you mean?"

"I suppose you will kiss her next."

"Well—now you mention it—I think I will." And he did! Miss Jellaby nearly fainted away with horror.

"Mr. Fullerton—how can you stand there so quietly, and watch this shameless conduct? As for you, sir," she added, turning to the good-humored captain, "you need not think every one will tolerate your audacious——"

"Take breath, my dear Miss Jellaby."

"It is infamous," shouted the enraged spinster. "Brother and sister, indeed! You are no more her brother than you are mine, Captain Graham!"

"I know it. I never said I was."

Mr. Fullerton looked rather puzzled, Miss Jellaby was triumphant.

"Well—you are brazen about it, I must say! This town will soon be too hot to hold you, you may depend upon it."

"I never knew it was a crime not to be a woman's brother, before," said the captain, quietly. "However, there is a relation between us, if it please you any better."

"What is it?"

"I am her cousin—the ward of her father, and I have always lived with her family in England."

"Oh!"

There was a world of meaning in that simple ejaculation.

"Also, I have the honor to be ——"

"*Her Husband!*"

Mr. Fullerton uttered a most unclerical "hurrah!" and shook hands with the young couple over and over again.

"Her—her husband!" faltered the old maid. "*I—I never thought of that!*"

"Allow me to hope, madam, that you will have your wits about you before you try to create another scandal," said the captain, suavely. "I have the honor to wish you a very good morning."

He held the door open as he spoke—she could but take the hint, and rushed out of the house, and into her own, in a state of mind verging upon distraction. Staying to be laughed at and sympathized with, was what she could not endure—the cottage was shut up the next morning and she and Susan were far away. Miss Jellaby had found her match, and the village has known peace since her departure—for the first time!

Obituaries:

"Let me die the death of the Righteous."

REV. WATERS W. GREER, was born in Green county, Ga., August 11, 1796, and died in Claiborne parish, La., Sep. 9, 1859, aged sixty-three years and twenty-nine days.

At an early age he was made a subject of saving grace, and united himself to the M. E. Church, and lived a faithful member, till called to his reward. For many years he served the church as class leader, in which he was greatly blessed. In 1856 he was licensed to preach, and served the church acceptably, until he became the victim of that terrible disease, cancer, which ended his career.

Bro. Greer was a Christian of fervent piety, being happy almost all the time. In his long and painful affliction he was never heard to murmur. His confidence in Divine grace was unshaken. He died in great peace, leaving a large family and numerous friends to mourn.

Atlanta, Ark., Dec. 28th 1859. J. TURRENTINE.

MISS MARY A. BENNETT, daughter of Mrs. S. E. Bennett, was born in Green county, Ala., Dec. 9, 1834, professed religion and joined the M. E. Church in 1854, and died at the residence of her mother, in Sumter county, Alabama, December 23, 1859.

The closing scenes of the life of this pious young lady were such as we rarely witness. Hers was a most triumphant death. Addressing her mother, she spoke thus: "It seems hard for you, dear mother, that myself and sister should be taken almost simultaneously from you, but it is well for us; my sister embraced religion one day, and I the next—she was called from earth in one week, and I in the next. The Lord gave, and the Lord hath taken away—blessed be the name of the Lord." Finally calling all her friends and relations around, she bade each farewell and exhorted them to meet her in heaven, and with an countenance glowing with the radiant light of *heaven itself*, she repeated "farewell to all, and to all the things of this life; I am going to a land where sickness, sorrow, pain and death are felt no more," and requesting the lines of a beautiful hymn to by sung, and prayer, she gently fell asleep in Jesus.

The testimony of all is, that her conversation gave to each more enlarged ideas of Christian experience, and a more distinct conception of the power and preciousness of religious truth.

Therefore, though she crossed the threshold of eternity, yet her name will continue to be embalmed in the memory of many sorrowing friends.

J. S. B.

Sumterville, Ala., Jan. 8, 1860.

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EDUCATIONAL.

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THE patrons and friends of the Huntsville Female College are hereby informed that the state of my health having compelled me to retire from the discharge of the active duties of the Presidency, the Trustees have elected Rev. J. N. Hank, A. M., President pro tem. Assisted by the faithful and efficient corps of teachers so long connected with the institution, he will conduct the entire routine of College duties upon the plan which past experience has shown to be so successful in properly training the minds, morals, and manners of the pupils.

To those who are acquainted with our town and college, it is unnecessary to say anything more. To others I would present the following statement of facts:

1. Huntsville, on the Memphis and Charleston Railroad, in a charming valley, girt about by mountains, is far famed for its beauty and for its healthfulness. Pure water is abundantly supplied from a mammoth spring near the centre of the town.

2. The College edifice, erected at a cost of between thirty-five and forty thousand dollars, is 164 feet in length, 52 feet in breadth, and three stories high.

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3. The officers and teachers, fourteen in number, are of the highest talents and attainments. All of those employed in the Literary department, and nearly all of those in the Ornamental and Domestic departments, are *Southerners* by birth and education.

4. The institution is supplied with a large collection of maps, globes, a geological cabinet, and very full and costly apparatus for the illustration of Natural Science.

☞ Rev. Wellborn Mourey, appointed by the Tennessee Conference of the M. E. Church to the charge of Huntsville station, will assist in the duties of the chaplaincy; and while no sectarian views will be inculcated, he will give especial attention to the moral culture of the pupils. He and his lady will reside in the College.

☞ The Boarding department will be under the supervision of Mrs Walpole, who is admirably adapted to the duties of her position.

☞ The next Session will commence on Monday, the 30th of January, 1860. For further particulars address Rev. J. N. Hank, Huntsville, Ala. 51 A. R. KIRWIN.

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JUNIOR CLASS.—Algebra, Geometry, Philosophy, Chemistry, Astronomy,	25 00
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☞ TERMS OF PAYMENT—Each Session in advance.

The Boarding Department will receive the especial attention of Rev M. J. Whitworth, Proprietor.

For circulars apply to Rev. J. P. Lee, or Rev. M. J. Whitworth.

January 2nd, 1860. 4t

SOUTHERN UNIVERSITY, GREENSBORO', ALA.

THE exercises of the Second Term of the Scholastic year will commence on the second Wednesday of February, and close on the first Wednesday of July, which is Commencement day. The Collegiate department of the University opened in October last, with very flattering prospects.

FACULTY:

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Rev. DR. WADSWORTH, Prof. of English Literature.
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J. C. WILLS, A.M., Prof. of Mathematics.
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EXPENSES:

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EAST ALABAMA MALE COLLEGE.

THE Second Term of this Institution will commence on the 18th of January, 1860.

The Preparatory School of the College, under supervision of Prof. W. F. SLATON, will resume its exercises the 2d day of January, 1860.

It is highly important for students to be present at the opening of the Term. For further information apply to Dr. W. J. FLEMMIT, or the undersigned. JOHN T. DUNKLIN,
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The Academy Year is divided into *Two Sessions of Five Months each*, commencing on the *First of October and March*, respectively. Scholars will be received at any time during the year; none for less time than one session.

For further particulars see circulars, or address Principal.

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 4. WHOLE NUMBER 407.

NEW ORLEANS, WEDNESDAY, JANUARY 25, 1860.

$3.00 A YEAR, IN ADVANCE. OFFICE—123 CAMP ST.

For the New Orleans Christian Advocate.

CORRESPONDENCE FROM CHINA.

Shanghai, China, Oct. 17, 1859.

DEAR BROTHER GILLESPIE—I hope to write you a few lines every month, if the Lord permits. I may not always write in an encouraging way, as some of my kind christian brethren would desire, and as I myself would desire. There are many more difficulties attending the christianizing the poor pagan Chinese than some imagine. I have often wept and prayed over the hardheartedness of this people. I have preached day after day, and have related the story of the Cross, and that too with tears in my eyes, and yet not one have I ever seen so deeply convicted as to come then and there and ask me to pray for him. I have seen our native Christians weep and feel their need of more of the love of God. Often have I wept over my congregation, and have returned home with my heart greatly burdened and grieved, that so little regard was paid to the salvation of their immortal souls. I have been ready to cry out "My God, my God, why hast thou forsaken us?" They abuse us, and we are derided by them, even when persuading them to turn and live forever. Their minds are filled with prejudices against the christian religion; it has been much more so during the past three months. Every Missionary notices the great change which has taken place, and I fear it will not be better for six or eight months to come, until the difficulty which now exists between England and China shall be settled. It may be worse. We know not what the difficulty may yet lead to; but our trust is in God. Pray for us, dear brother, and our eleven native church members, for they share our abuse. They are persuaded to forsake the religion they have professed, and they are threatened in many ways. Sometimes it is as they go along the street, and when in church, and in their own homes. Placards have been put up on several occasions, threatening destruction to all who believe in the doctrine of Jesus, and especially the native christians. Some are ready to suffer anything, but in others, whose faith is not so strong, there is fear lest they should be persecuted by their own countrymen.

These poor heathen are so attached to the customs of past generations, and to the traditions and fabulous notions of their fathers, that the missionary has that as another great barrier to his laboring among them; and even as to those who have professed the name of Christ, we have daily to teach them, line upon line, and precept upon precept, in order to keep their minds and hearts fixed upon the great truths of the plan of salvation. Man is not able to do this work, but the power is in the hands of God, and we may be the humble instruments in His hands to bring about the conversion of this people unto himself. O, that our christian brethren would unite with us in continual prayer for those who have already come out from among the heathen, that their hearts may be "kept in the love of God." One of our greatest difficulties in preaching to the Chinese is to convince them of the immortality of the soul,—also to convince them that they are sinners and need a Saviour to redeem them from the power of sin. They believe a man has three souls and six spirits, and that these are all separated at death, and are under the immediate direction of Ne-La-Wong, who presides over Hades. They believe what he does with them will be all right, and they become so indifferent as to their future state, that you can scarcely get them to give it an earnest thought. They attach no importance to a renewed state here, and think but little, if at all, about preparation for a future world. But I have found in my experience in China, that preaching from the pulpit is not always the best way to interest them, or engage their earnest attention about their souls. I find that a particular and close dealing with them in private is far more successful. They then are made to feel what is said with a great deal more intelligence, and are led to weigh the matter more seriously, as directed to *them*, and having particular reference to their own souls. I praise God that on yesterday, Sabbath, there were some four or five men and women, all strangers to me, who seemed touched by the Spirit of God. Perhaps the Lord is about to pour out his blessing upon the work when we were least expecting it. O, that he would so incline their hearts to him that they may be constrained by the love of Christ to flee from sin and perfect themselves in righteousness. May God aid us to continue in the faith, and that our hands may be continually upheld in prayer and earnest supplication for the conversion of this heathen people.

I am very thankful to my kind christian brethren and friends for the earnestness which they have manifested to aid me in my work, and to send aid to our China mission. Within the last six months I have received several small amounts at different times. Last year I received two small remittances, of which I gave account to my Conference. Within the last three months I have received three small remittances, which are still in my hand, of which I will give account to my Conference at its next annual meeting. The last remittance was mostly the contributions of the brethren of Yazoo City. And I am happy to say that a goodly portion of it was from the colored congregation. How this rejoices my heart; poor as they are in this world's goods, they are, many of them, rich in the love of God, and are willing to give of their mite to send the gospel to the benighted heathen. May God abundantly bless them and reward them for their good desires to convert the heathen.

I earnestly desire your prayers that this people may be made to understand their duty toward God as the people of our own beloved land. All of these little mites from the poor are not forgotten by me. They cause tears of gratitude to flow for the love which others manifest for the salvation of this poor heathen people. And I am sometimes made to tremble, lest I use these funds injudiciously. Pray for me, dear brethren, that a poor worm of the dust, a fellow-laborer with you in the glorious work of saving souls, may at all times have the direction of God's Holy Spirit. I would be much pleased if those who give of their bounty or of their penury, would state for what purpose it was sent. O, that God would aid all his people to feel more for the heathen who are without the light of the gospel.

I hope our Board will take into consideration the port of Tangchau, on the promontory of San-Tong province, north of this. It will be a healthy place, among the mountains, and immediately on the sea coast. We ought to have a station there. It is not far from the city of Peking.

By the time this reaches you, Mrs. Lambath, with our two little children and the Chinese boys, will have arrived in New York, if the Lord in mercy favors them while upon the great deep. I will say to brother Miller, as I would say to all who have any desire to see the two boys sent back to preach the gospel to their own dying fellow-countrymen, that intellectual education is not enough to induce them to forsake the loaves and the fishes, but unless they return with the love of God burning in their hearts, and are immediately taken into the interior, away from the poisoning influences of this foreign community, their education only paves the way for their destruction. When they return, let them come with hearts full of love for dying souls. Brother Miller must be the judge about their costume, whether it be Chinese or foreign. May the Lord bless his own glorious work, and "shake all nations," is my earnest prayer.

Your brother in Christ,
J. W. LAMBATH.

Friday, 21st October.

There is no news of any importance politically that I could communicate to you. Our minister, Mr. Ward, has just returned from Japan, and is now in Shanghai. The Chinese have refused to open the ports according to the American treaty, and it remains yet for us to see what course Mr. Ward will take. Our treaty, as it stands now, is considered by almost every body as a mere treaty in words, and consequently valueless. O that God would save this people from any more bloodshed and war. They are beset on every side; and it seems that the old form of Government must be overthrown. The present dynasty has lasted over two hundred years, which is about the usual time for a change.

The three hundred and seventy-five dollars sent to me as a special donation from friends in Mississippi, through the board, I have received, and handed it immediately over to our China mission in this place, for the purpose of renting a house in the city of Shanghai. I pray God's blessing upon the work, and I sincerely desire the prayers of my brethren that I may yet be made the humble instrument in the hand of God in doing some good for this heathen land.

J. W. L.

For the New-Orleans Christian Advocate

SOUTH WESTERN BIBLE SOCIETY.

After reading your recent article on the "Bible Cause in New Orleans," the writer has thought that a few additional remarks would not be altogether inappropriate.

The Anniversary Meeting of the S. W. Bible Society was held on the 25th of December, agreeably to notices in the papers and in the Churches. This meeting, in common with the previous anniversary meetings of the Society, showed the pleasing sight of Churches meeting in fraternal union on the great Protestant platform, the Bible and the Bible Cause. The Rev. Dr. Howard, of the Baptist Church, was to have delivered the sermon or address, but the day preceding the meeting he was unexpectedly called to attend the death-bed of his Mother. Though his absence was regretted, the duties of the evening were ably carried through by Dr. Palmer, of the Presbyterian Church, and Dr. Walker, of the Methodist Church.

The occasion, apart from the able addresses of the speakers, was one of much interest. The statement of the Directors shows the increasing activity and usefulness of the Society. The Report presented was incomplete inasmuch as statistics are still wanting from our Auxiliaries. So soon as issued a copy will as usual be laid on your table.

The outline of Bible progress given in your article comes from some old documents partly in the possession of the Society, and partly in the hands of one of our oldest citizens; they date back to 1813. They are full of interest as throwing light on the progress of religious truth in the early history of our two States—Louisiana and Mississippi. Extracts from these will, if time and space permit it, be published in the forthcoming report. A brief paragraph from the report of the Louisiana Bible Society for 1815, will be interesting, as it shows the state of the great South-western field at that time, as regards the diffusion of God's holy Book: "Some of the Tennessee militia, on their way to New Orleans," says the report "when passing through Nashville, had inquired there in vain for a Bible, not one was to be found for sale. In the month of December last a similar inquiry was fruitlessly made in this city by a gentleman from the Amite, *nor is there at this moment a Bible to be purchased in a book store in the city of New Orleans.* Last year, 1859, the issues from the Bible House on Camp street, in sales and donations, fell only a little short of $9,000 in value. And there is on hand an average stock of $6000 to supply all the demands of our South-western field.

Union of action is an element of strength; yet individual christians, in general, but little know how much their personal efforts will accomplish. Our report gives an instance of this, which is quoted in your article, but reproduced here, both to correct a typographical error and to do justice to the man. B. Holmes, of De Kalb, a worthy minister and brother, with whom the writer tented at Camp meeting, nearly two years ago, in his Bible tour, took hold of the Bible Cause for his county, Kemper, Miss., hired a distributor, and by his energy and christian liberality had every family called upon and their Bible wants supplied. Over $360 worth of Books were sent him to accomplish this.

The closing paragraph of your article calls for a few words. The Bible work was continued from 1815, but with interruptions and suspensions. The great drawback was in the want of a suitable Depository, and also in the difficulty of providing means for keeping the same. This was so forcibly felt, that in 1850, the Society reorganized itself as the S. W. Bible Society, and set out with the plan of "purchasing or erecting a permanent Depository building." It was further intended to make this building subservient to Bible progress, by having it on such a scale and with such accommodations as would yield a revenue. Hence, one of the early reports of the Society speaks "of the importance of securing an annual income from rentals of the building to defray the current expenses of the Depository." Thus it was, that the present roomy lot, on which the Bible House stands, was purchased by special donations from some of our citizens, whose names appear in the report of 1852. And in the erection of the building itself, the plan adopted was chosen with that especial intention.

One of the constitutional rules of the Society, adopted at a general meeting, and which becomes a law to the Board of Directors, condenses in a few lines the intentions of the founders. It is this:

"The affairs of the Bible House shall be kept distinct from the missionary affairs of the Society."

"The business capabilities of the Bible House shall be turned to the best advantage, so that it may be self-sustaining."

Hence, the Directors have always endeavored to turn the available space to the best advantage, so as to diminish expenses by securing a rental. The present Board of Directors, all business men, and equally apportioned among the denominations, viz.: three Baptists, three Episcopalians, three Methodists, and three Presbyterians, in the exercise of zeal, tempered with sound practical sense, have resolved to lease the available portions of the House, but only to such persons and for such purposes as would comport with the general character of the House. No support is thereby extended to any lessees, it is purely a commercial transaction, in which the parties leasing pay for the accommodation obtained. At the present time, owing in part to the removal of the Young Men's Christian Association from the Bible House, two large and noble rooms are vacant, and are now for lease.

The Directors are desirous of realizing this self-sustaining plan, that all donations to the Bible Cause may be exclusively applied to the Missionary operations of the Society in the supply of its field. This is not so easy of execution as may at first glance appear. Publishers sell their books at an advance on the cost of manufacture so as to realize a profit; the American Bible Society sells its Bibles at or about the cost of manufacture. Booksellers purchasing from publishers, sell at an advance, so that after covering all expenses, they may have a surplus as profit. The South-western Bible Society selling at New York prices, not only does not make any profit, but bears all the expenses consequent on selling, and these are not a few.—Fire Insurance for House; fixtures and stock, or near $20,000. Salaries. State and City taxes; State and City licences; tax on capital; repairs, stationary, &c., &c. Now it is clear that if the rents of the Bible House can be made to pay these expenses, the books can be sold at a lower rate, almost at the cost of manufacture, as it is now. So, that (a fact not generally known) an eight dollar Bible, commercially valued, is sold for five dollars and a half, and others in the same proportion. Books, the finer class of which, it may be added, for type, paper and binding are unsurpassed. To the usual issues of the American Bible Society our Society has added a supply of Bibles in a costlier and richer style of finish, so as to meet the taste of our Southern field.

The above statements merit attention. no religious Society, it is believed, except the Bible Society, sell their books at, or near cost. All add to the price so as to realize a profit. The South-western Bible Society must either add to the price of its books so as to cover expenses, or it must apply a part of its collections to that purpose, or it may turn its house room to use in defraying expenses. Honest differences of opinion may and will exist on these points, but the careful course of the Directors, gentlemen who serve the Society gratuitously may satisfy the friends of the Bible Cause that the interests of the Bible Society are judiciously attended to.

P. M. OZANNE.

For the New Orleans Christian Advocate.

SOUTHERN CHURCH AT WASHINGTON.

MR. EDITOR:—The desire to erect a Southern Representative Church edifice in this city is generally known; but the importance of the undertaking seems not fully to be appreciated. Though only a sojourner, I profess to be acquainted with the facts in the case, and beg leave to offer a few suggestions in regard thereto.

The writer thinks he will place this subject in its true light, by arguing the necessity of this enterprise from the present condition of our country. Torn and dismembered, we are now two distinct peoples under one government. We are divided both politically and religiously. Proscription is uttered from the pulpit, and slave-holders are proclaimed as in league with the devil. Excommunicated, they stand a denounced, unrighteous sect, not fit to hold communion with their maker. You who are more remote from the scene of conflict feel not these things. The battlefield is here. The lion is bearded in his den. Every year brings deeper and more bitter wrongs. We stand a small band, the representatives of Southern rights and Southern institutions, and we hope also, of pure and undefiled religion. Why are we called Southern Methodists? Why this contradistinctive term? The "irrepressible conflict" is begun in the Church. We are not the agressors but the denounced. We abhor mingling slavery or any other political issue with the worship of our Eternal King. The issue has been forced upon us; we are compelled to accept the position we hold. We cannot force ourselves into synagogues from which we have been expelled, and worship and commune with those who denounce us as unholy and unrighteous, for it is expressly declared that no slave-holder can be a man of God. Not only Southern Methodists but Southerners generally behold our situation.

Can we not have a place in which to worship? Shall the thousands who come from your midst have no peculiar temple of worship? Is it possible that the Capital of the United States on Southern soil cannot have one Southern Representative Church? Many read and cast these petitions by, and say, why do they not build it themselves? For eight years have they toiled in pursuit of this object. They have built and paid for one little edifice which stands in a secluded spot. The members are increasing in numbers, and the interest in this cause is on the advance. They desire now to erect a more suitable and commodious building, in a more central part of the city, and one in which they would wish every Southern man to have stock. Do not mistake this for a selfish move. It is not. The congregations are almost half strangers. They desire a large, convenient, and if possible, a splendid edifice for you and for me and for the scattered thousands who are sojourners here, to go and worship the God who has commanded them to be kind to their servants. Let every man immediately respond. Send just anything you please to Mr. W. T. Smithson, who employs half his capital in this enterprise. You will not miss it, and we offer good security.—"He that giveth to the poor lendeth to the Lord."

Mr. Smithson has published at his own expense a Book of Sermons of rarest worth. I believe he proposes to send three books for $5, all the profits to be given to the Church. If you do not want the books send him one dollar by the next mail. It will be "bread cast upon the waters." The money is wanted immediately to buy the lot with. It makes no difference whether you are a Methodist or not, and when you come to Washington you shall have a seat in our Church, in your Church, free of charge.

W. H. B.

For the New Orleans Christian Advocate.

ROBBERS OF GOD!

Who? Why, those Church-members who have not paid their preacher, who served them the past year. The proof. Every church had proper representatives who doubtless attended the first Quarterly meeting. The assessment was, after due discussion, made for the circuit, and each church assessed what was thought they could and would pay. Well, they returned and reported to each church; all knew or might have known how much their church was expected to pay towards the support of the preacher for the year.

They received the preacher; he rendered them the service expected at his hands; they were pleased with him, desired his return—but failed to pay him the amount assessed. Are they able? Yes, fully so—are heaping up to themselves riches daily. But are they morally bound to day? They certainly are. The service has been rendered; they have been the beneficiaries; they *promised* to pay; and if they do not pay, they have robbed God, through his servants. "In as much as ye have done it unto one of the least of these my servants, ye have done it unto me."

The Lord has solemnly charged the Jews with robbing him in tithes and offerings; and will not God, the judge write these down robbers, now, who thus defraud his servants of their living? Many a preacher's heart has been made to ache, and because of the covetous idolators who live and thrive in Christ's Church, and rob Christ's faithful self-sacrificing servants, to buy more property, and lay up more treasure on earth. And yet such men expect to get to heaven! They are blinded by the God of this world. They are travellers in the broad way that leads to eternal death. Such men are to be pitied. In many respects they are clever, kind, and affable. But they have thought of money, dreamed of money, schemed for money, worked for money, until the love of money has absorbed or blunted their sense of christian duty. They have forgotten what use God intended them to make of it. They make haste to be rich, and lay up treasure on earth, violate the commandment of God, rob Him, and yet hope to get to heaven! May God help them to see their duty and do it, is the prayer of

AN ITINERANT.

WHITEFIELD A PENNSYLVANIA "BARON!"

SCHOOL FOR NEGROES.

The history of Whitfield's "Orphan-House" Academy in Georgia, and, like Cokesbury College, its destruction by fire, is well-known. That Whitefield also had a landed estate, and *slaves* there, is matter of equal notoriety. All of which he left by will, comprising, "that building commonly called the Orphan-House, at Bethesda, in the province of Georgia, together with all the other buildings lately erected thereon; and likewise all other buildings, lands, negroes, books, furniture, and every other thing whatsoever which I now stand possessed of in the province of Georgia aforesaid, to that elect lady, that mother in Israel, that mirror of true and undefiled religion, the Right Honorable Selina Countess Dowager of Huntingdon."

It is not, however, so well known, that he was also a large land owner in Pennsylvania—in fact a "baron;" but such is the truth. That he held one tract at Nazareth, of 5000 acres is certain; and that he possessed property at Ephrata is, we think, equally true. These interesting facts we gather from the following extracts from the "History of Nazareth Hall, from 1755 to 1855," by Rev. Levin T. Reichel, of Salem, North Carolina. "Nazareth Hall" is the name of a Moravian Academy for boys:

"A century ago the spot now crowned by the stately pile, Nazareth Hall, was still covered by a portion of those primeval forests from which the State of Pennsylvania derived its name. A tract of land, about five thousand acres in extent, Upper Nazareth township, had been purchased in the year 1740 by George Whitefield, the well known Methodist Preacher, but was by him transferred to the Moravian brethren in the year 1743. This domain was known as the 'Barony of Nazareth,' and was nominally the property of the Countess of Zinzendorf. It had the right of Court Baron, the only manor held by the proprietors with that privilege, and was, and indeed is yet, held on the condition of rendering service to them and their heirs, by paying, if demanded, a red rose in June of each year forever.

"Various settlements were gradually formed at Ephrata, Old Nazareth, Gradenthal, Christian Spring, and Friedenthal, which in 1754 included two hundred and seventy-nine souls; but a central point, a manor-house for the large estate, containing a convenient hall for the purposes of religious worship for all the Moravians scattered here and there in the neighborhood, was wanting. This was an indispensable requisite, according to the feudal notions of the time. It was, moreover, confidently hoped and expected that Count Zinzendorf, who had spent about a year in Pennsylvania, would speedily repeat his visit, and extend it to a longer space of time. This was the more desirable as the Brethren's congregations in America were rapidly increasing in numbers and importance, and needed the superintendence of a master-spirit like his. To accommodate him and his retinue of co-laborers, at times not a few in number, the erection of a large edifice on Nazareth estate was resolved upon. Ardent as were the hopes and expectations of the Brethren in Pennsylvania, they were doomed to disappointment, for Count Zinzendorf ended his eventful career of usefulness with his life, in 1760, before he could again accomplish his purpose of revisiting this country.

"Although the original design for which Nazareth Hall was built, was frustrated by the death of the Count, the edifice was subsequently used for purposes in accordance with the general principles of Zinzendorf's plans and ideas. The needful plans and preparations having been completed, the third day of May, A. D. 1756, witnessed the laying of the corner stone of the building. This was an event of great interest, and many brethren and sisters from Bethlehem and other neighboring settlements, took part in the solemnities. The beautiful lawn in front of the stone house at Ephrata, *which had been begun by Whitfield* and finished by the Brethren, was selected for the religious services of the occasion. * * * *

"The services having been concluded, the congregation formed in solemn procession, and headed by a corps of musicians and the clerical brethren, moved to the site of the proposed building, where the ceremonies of laying the corner stone were conducted by Bro. Lembke, the pastor of Nazareth, aided by Bishop Spangenberg and Bro. Schaly, the architect. The congregation then returned to Ephrata, and a love-feast in imitation of the Agape of the primitive Christian Church was held on the lawn, in the afternoon; first for the children, and afterward for the adult portion of the assembly. Bro. P. Boehler made use of this occasion to narrate his personal recollections of the first commencement of Nazareth in 1740, pointing out the tree under which he had held the first divine service, May 30, 1740, and giving a full and very interesting account of the difficulties and trials attending the first settlement."

Whitefield's Pennsylvania enterprise appears to have been abortive, and the only other reference to it that I have been able to discover—his biographers seem to be silent upon the subject—is in the Memoirs of James Hutton, of London, a celebrated Moravian, and, in early life, a friend of John and Charles Wesley. He was also acquainted and corresponded with Dr. Franklin. Hutton died in 1795, aged eighty, but his memoirs, by Daniel Denham, were not published until 1856. They contain some new and singular facts concerning Mr. Wesley. But to the extract in reference to Whitefield.

It appears that about the year 1753, the Moravian brethren, with Count Zinzendorf at their head, had fallen into great financial embarrassments, that great efforts had been made to discharge their pressing liabilities, and that some of their creditors were pacified. All the creditors, however, were not satisfied; for some of them, especially among the Methodists, were very bitter. One was Miss Stonehouse, a member of the London congregation; the sister of George Stonehouse. She had bought of Mr. Whitefield his claim of £2000 *on the land surrounding Nazareth, in America*, which was yet unpaid for by the diaconate, although Spangenberg had repeatedly solicited them to discharge it.

"Whitefield's 'Expostulatory Letter' to Zinzendorf was just then (4th of May, 1753), published, containing the most violent attacks upon the character of the Count and his brethren. It caused much uneasiness to their political and mercantile friends, on account of its probable effect upon the public mind. Legal proceedings for the recovery of the aforesaid debt soon followed; on which occasion Mr. Heaton himself (a lawyer who had been the Count's attorney), alarmed the brethren by avowing his intention of making the Count a bankrupt, and leaving him in the hands of the creditors. Miss Stonehouse continuing to press her claim, Messrs. Hankey and Reid advanced the money at the request of the Count."

Concerning the troubles through which the Count and brethren passed this year, Mr. Benham remarks, "It was regarded as a portion of the 'sifting time,' such, however, as rather strengthened than destroyed faith, and drew closer, at least externally, the bond of union."

It is matter of interesting conjecture what Mr. Whitefield's object was in purchasing the land, and building the large stone house at Ephrata, for the account states, "that edifice contained, in addition to the meeting-hall of the congregation, an establishment for the care of the infant children of the Moravian settlements, and hence was familiarly termed the 'Nursery.'" Was this to be another Orphan house?

Such was the tenor of the inquiry that occupied our mind, while intently searching for an answer, when we rather unexpectedly fell upon the following satisfactory solution. Dr. Gillies, in his Memoirs of Whitefield, quotes from the journal of Mr. William Seward, travelling companion in America of Mr. Whitefield. Mr. Seward, under date of April 9th, 1740, states that Mr. Whitefield desired him to return to England on several important affairs, especially relating to the Orphan House. "I am moreover," says he, "to collect subscriptions for a *Negra school in Pennsylvania*, where Mr. Whitefield proposes to take up land, in order to settle a town for the reception of those English friends whose hearts God shall incline to come and settle there."

And on the 22d of the same month, writing from Philadelphia, Mr. Seward remarks:

"Agreed with Mr. Allen for five thousand acres of land on the forks of Delaware, at £2,200 sterling, the conveyance to be made to Mr. Whitefield, and after that assigned to me, as security for my advancing the money. Mr. Whitefield proposes to give orders for building the *Negro school on the purchased land*, before he leaves the province."

Such is the result of our researches on this interesting and important subject. We have seen that Whitefield did not dispose of his Pennsylvania "Manor" until 1743, *three years* after the purchase; and that orders were to be given to build the same year it was purchased, namely, in 1740. This was before the separation of Wesley and Whitefield on doctrinal grounds, occasioned by Whitefield embracing Calvinistic theology, and when Mr. Whitefield was on friendly terms with the Moravians. The next year, 1741, the separation between Wesley and Whitefield took place. Whitefield subsequently became estranged from the Moravians. Had these things any influence in causing him to change or renounce his plans for the prosecution of his Pennsylvania enterprise? Who were those "English friends" to whom Mr. Seward alludes, that Mr. Whitfield expected "to come and settle on his lands?" What is the history of the affair for the three years from 1740 to 1743? And what finally defeated the project? Who will answer these questions?

Dr. Belcher, in his interesting "Biography" of Whitfield, makes no allusion to these circumstances. In 1858 when I first became aware of the facts related by Mr. Reichel, in his "History of Nazareth Hall," (having received by the hands of my respected friend, Dr. Sargent, a presentation copy of that work from the Rev. Edward H. Reichel, Principal of Nazareth Hall, and brother of the author), but before I had refreshed my memory by a reference to the extracts from the journal of Mr. Seward, I deemed them, together with the reference to Mr. Denham's work, of sufficient importance to communicate to Dr. Belcher. The Doctor's reply is as follows: "I thank you for your references to the 'History of Nazareth Hall,' and to 'Benham's Memoirs of Hutton,' the latter I purchased yesterday, and the former the bookseller promises me in a few days. The general facts I knew, but had to annul them in the volume, like many others, for lack of room. The volumes I have obtained for use in other things, and again I thank you for your mention of them." The sudden and lamented death of Dr. Belcher is of too recent occurrence to be forgotten. Whether or not he revised his work for the press before his decease I am not informed. That all mention of such important facts should be purposely *omitted* in a life of Whitfield written "with special reference to his labors in America," is very singular and much to be regretted.

It is to be hoped the chapters on Whitfield, in the next edition of Stevens' Inimitable history of Methodism, will be more full and complete, as there is no doubt they will be. The indefatigable author has expressed his regret at the paucity of data relating to Whitfield's movements in this country, and will doubtless avail himself of the above mentioned and other sources to enhance still further his deeply interesting narrative.

D. URBANUS.

—Baltimore Christian Advocate.

ASHLEY HEWETT AND JOHN LANE.

At the Conference of 1815, in Charleston, S. C., Mississippi and Louisiana constituted the missionary field of the Methodist Episcopal Church. Its distance from the settled portions of the United States, its mixed population, unhealthy swamps and low lands, the hostile character of the Cherokee and Creek Indians, all rendered the region among the most undesirable of the connection. Still Bishop M'Kendree solicited volunteers for this distant and neglected field. John Lane and Ashley Hewett answered the call, and were appointed. Lane was sent to what was then called the Natchez circuit, and Howett to the Tombigbee.

Early in January, 1816, the two missionaries met at Milledgville, and purchasing a pack mule, with other articles necessary for their journey, set out on their perilous trip through the terrible wilderness. Reaching Fort Hawkins on its border, they learned, from the large military force there, that all travelling, except in large companies, was stopped. But their work was serious and important, and they pushed on. When they arrived at Fort Mitchel, on the Chattahoochee River, they found two hundred more soldiers, who were so alarmed from fear of the savages, as to send to Fort Hawkins for reinforcements. But trusting in God, they pursued their onward way. They saw many savages, and heard of several murders. Hewett's heart began to fail, but Lane insisted upon persevering, or to perish in the attempt. At night, and in the rains, they pitched their little tent, and invoked the divine care. About two o'clock, before day, they were awakened by the shouting of the affrighted horses, and the Indians approached. Lane says: "being an American, and not trusting altogether in faith, but believing in works, I raised one of my pistols and fired in the direction I heard them. The Indians ran off, and in the morning we examined, but found no traces of blood, and trusted the poor Indians had escaped unhurt. After passing many places where the houses had been burnt up, and the families in them, we arrived safely at the white settlement on the Tombigbee."

This was Hewett's field of labor, and here the missionaries separated, Lane having still to travel two or three hundred miles, through almost a wilderness. He suffered a great deal from the cold and having to swim most of the creeks. Eleven years after this another preacher relates that he passed over the same route, and saw but one house in forty-five miles.

Ashley Hewett lived and labored for many years a faithful and acceptable member of the Mississippi Conference. He was a man of great afflictions, which he bore with exemplary fortitude and resignation. The death scene of the good man was most touching. While expiring with great christian composure in one room, a lovely daughter lay dying in another near by. She was a member of the church, but never professed a change of heart, and his only earthly anxiety was for her conversion. "Is she yet converted?" was his oft-repeated inquiry. She was an earnest seeker of salvation. At length the watching friends supposed she drew her last breath, and the pulse of life seemed to stand still. "Did she give any evidence of conversion before she expired?" was the important question of the departing parent. "No;" but the melancholy answer did not shake his all-conquering faith. "Then she is not dead," was his unwavering reply. A noise was soon heard from the chamber of the beloved child. The dead was alive in its truest sense, and she proclaimed to all her full assurance of precious faith in Christ, and soon expired with God's praises swelling upon her lips. Then was the dying father's room also filled with floods of light, joy, and comfort, and both triumphantly passed over Jordan and entered the promised land.

John Lane was an eminent man, and few have been more mourned, in the social and religious circles of Vicksburg, than this faithful minister of God when he was called away. He was most ardently loved in the Mississippi Conference. A cheerful hospitality, fidelity to Christ and his Church, were his distinguishing traits. His footprints will long remain on the earth. From the little beginning of these two Methodist missionaries have followed the Alabama, the Louisiana, the two Texas, and a part of the Memphis Conferences. Praise to their zeal! During the autumn of 1855 the yellow fever visited Vicksburg, he residing in its environs. With a well-known humanity, he faithfully visited the sick and dying, ministering to their wants, but at last fell a victim himself. Calmly and patiently did he await the coming of his Lord. His last farewell with the beloved companion of his bosom was most tender and affecting. She was carried on the arms of friends from her own sick room to his dying bedside; but their sorrow was not without hope of a blessed and never-dying reunion.

PROGRESS OF METHODISM.

The Christian Advocate and Journal says: During the last two years of national adversity and tumult, our increase of communicants has been more than 150,000. It has been during these trying, but successful years, that our minutes have presented the statistics of our Church property, with some accuracy, for the first time. They show the value of our churches and parsonages (in the Methodist Episcopal Church alone) at $21,249,808, an increase in two years of $3,341,624, or nearly seventeen per cent. Few facts could prove more demonstratively the vigour of our cause; for it must be borne in mind that this large expenditure for these two items of Church interests has been made in spite of a financial pressure which has temporarily crippled our entire field. In the usual prosperity of the country, the amount would have been vastly larger, at least fifty per cent. more. We have lately shown that the Methodist Episcopal churches, not parsonages, (North and South,) number at least 14,000, an average of more than 150 for each year, since the erection of the first in 1768; three a week. During the last two trying years, their increase in our northern denomination alone has been 970, an average of 9 1-3 per week; more than 1 1-2 for each working day of the two years. Our new parsonages have meantime numbered one for every two working days.

Though there are more moral or spiritual interests of religious bodies than these material facts, yet it may be justly said that few, if any, are more decisive as indications of real progress. As *indications*, we say; for they show the genuineness, the practical reality of spiritual progress, and their absence would be an effectual disproof of real moral advancement. As the material interests of a country, and its stock markets, more than anything else, indicate most certainly the rate or previous condition of its relations, so the liberality and practical activity of a religious community are among the best indications of its moral life.

We gave lately a statistical view of Methodism throughout the world, showing its almost universal vigor. Our tables omitted an important item—the Welsh Calvinistic Methodists—the most numerous body of Dissenters in Wales, and the only Calvinistic communion which, descending from the old Whitefield and Lady Huntington coadjutors of Wesley, still retains distinctively the title of "Methodists." Adding their numbers as reported by the British government in 1837, the aggregate of Methodists throughout the world is now more than 2,626,223. Adding but three non-communicant members of congregations for each communicant, we have more than ten millions and a half of people attending Methodist ministrations. More than 15,000 travelling preachers conduct these ministrations, assisted by at least 40,000 local-preachers, making a ministerial army of 55,000. Add to these facts our unequaled publishing houses, with their many periodicals; our great missionary organizations, comprising 3,000 laborers; our Sunday-school teachers, an army of 800,000; our educational institutions, with their more than 630 colleges, boarding academies, theological seminaries, and day schools—and what gigantic agencies for the promotion of the kingdom of Christ does Methodism wield throughout the world at this early period of its history!

TRIUMPH OF THE ENGLISH LANGUAGE.

Three centuries ago, the English tongue was regarded, generally, by learned men in Europe, as a dialect, which could not hopefully aspire to great prominence in the empire of letters. Even in England, it was ordinarily treated with contempt. A few persons wrote it in a style which, in some respects, has never been surpassed. We find, however, that the Norman-French, which had been introduced by William the Conqueror, and which was wedded to the bold and dashing line of monarchs that succeeded him, was most esteemed in aristocratic circles. The Norman tongue took complete possession of the law proceedings. The most learned books were usually written in Latin; and even the Greek was understood by the great body of men that made any pretensions to a knowledge of literature. We find the splendid Tudor Queens, Mary and Elizabeth, using the classic tongues on the most familiar occasions. The latter replied orally to the addresses of the universities of Britain in the Greek language.

The savage Norman Kings labored in vain, however, to extirpate the Saxon tongue, hallowed by the glorious memories of Alfred the Great, and not less sacred on account of the disastrous battle of Hastings. It was ordained that the Norman language should be used in all law proceedings and records; but the combined influences of fashion, aristocracy, royalty, and positive enactment were unavailing, and after an experiment of three hundred years, the severe law was repealed. The Normans converted the richest lands of Britain into hunting grounds; they drove the Saxons from their Courts; they, in fact, reduced them to the condition of miserable serfs; but the bloody Richards and Henrys shed the public blood without accomplishing their designs; the masses treasured and used the dialect which formed for after ages the basis of

"That tongue
In which our Shakespeare wrote, in which our Milton sung."

Like diamonds hidden for centuries by a mountain weight, the rich gems of the Saxon lost nothing by their incarceration. When the mighty Norman incubus was removed, they shone forth bright, and pure, and beautiful, as in the days when Alfred fought the Danes.

The finest specimen of the modern Saxon is the translation of the Bible by order of King James, of England. Even the majesty of the Greek tongue almost bows before the sublime capacities of the English, as tested in some of the grandest rhetorical flights of the great Apostle to the Gentiles.

Though the German, unquestionably, is the richest of all the modern tongues, the empire of the world may be considered as divided between the rival claimants, French and English. Edward Everett, in one of his Mount Vernon papers, relates the following interesting anecdote:

"There was a curious association of Gibbon's literary career with the diffusion of the English language in the country. He had in early life lived a good deal on the continent, and under the impression that French was to be the universal tongue, wrote his first essay in that language. He sent a copy of it to David Hume, who wrote him, 1767, in acknowledgement of it, as follows: 'Why do you compose in French, and carry faggots into the wood, as Horace says with regard to those Romans who wrote in Greek? I grant that you have a like motive to those Romans, and adopt a language much more generally diffused than your native tongue. But have you not remarked the late of those two ancient languages in following ages? The Latin, though then less celebrated, and confined to more narrow limits, has in some measure outlived the Greek, and is now more generally understood by men of letters. Let the French therefore triumph in the present diffusion of the tongue. Our solid and increasing establishment in America, where we need less dread the inundation of barbarism, promises a superior stability and direction of the English language!"

PECULIARITIES OF THE EARLY PREACHERS.

When a Bishop or preacher traveled, he claimed no authority to exercise the duties of his functions unless he was invited by the churches where he attended public worship. The primitive churches had no idea of a bishop of Rome presuming to dictate to a congregation in Africa. Nothing, however, was more common than such friendly visits and sermons as were then in practice. The churches thought them edifying. In case the bishop was sick or absent, one of the deacons, or sometimes a shorthand writer, used to read a homily that had been preached, and perhaps published by some good minister, and sometimes a homily that had been preached by the bishop of the Church.

We have great obligations to primitive notaries, for they very early addressed themselves to take down the sermons of public preachers. Sometimes the hearers employed them, sometimes themselves. For this purpose they carried writing tablets, waxed, and styles, that is, pointed irons, or gravers, into the assembly, and stood round the preacher to record what he said.

The deacons placed themselves round the pulpit, and before sermon one of them cried, with a loud voice, *Silence, Hearken*, or something similar. This was repeated often when necessary; I suppose at proper pauses, where the preacher stopped. Their manners were different from ours; but really our manners want some of their custom. It might do some drowsy folks good to be alarmed every five or ten minutes with, *Mind what you are about. Let us listen. Attend to the word of God.*

The fathers differed much in pulpit action; the greater part used very moderate and sober gestures. Paul, of Samosata, used to stamp with his foot, and strike his thigh with his hand, and throw himself into violent agitations; but he was blamed for it by his cotemporaries. They thought his action theatrical and improper in a church; and yet in every church the people were allowed, and even exhorted, to applaud the preacher by shouting and clapping their hands at the close of a period, as at the theatre or in the forum. The first preachers delivered their sermons all extempore, and they studied while they preached the countenances of their auditors to see whether their doctrine was understood.

Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin, for the preachers meant to be understood. They did not preach by the clock, so to speak, but short or long, as they saw occasion. Augustine used to leave off when the people's hearts seemed properly affected with the subject. He judged of this sometimes by their shouts, sometimes by their tears. Their sermons were usually about an hour long; but many of them may be deliberately pronounced in half an hour, and several in less time.

"SAY JESUS."

As the late Professor Hope, of Princeton, was lying on his dying bed, and just before he breathed his last, after saying, "My work is done. The ping of the tabernacle are taken out," etc., he began to repeat the lines,

"A guilty, weak, and helpless worm,
On thy kind arm I fall,"

when his power of

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Price—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JANUARY 25, 1860.

ACCOUNTS—NEW SUBSCRIBERS.

All parties interested in the *Advocate*—Editor, Preachers, and Subscribers—are interested in avoiding confusion in accounts.

Those well acquainted with the credit system in the newspaper business know full well that, under that system, confusion in accounts never can, never will, never can be avoided. Uncertain mails, unavoidable oversights in agents or clerks, forgetfulness in subscribers and others, and the wearying, vexatious details of this business over all others, render it impossible. We have *tried*, for years, and *know*.

To have the subscription begin and end with the year, and to pay, if not in advance, at least once a year, is the nearest approach to a remedy that we can devise,—and that is our plan.

Immediately after the Conferences, all the accounts will be made out to January, 1861, without reference to time of commencement, or time last paid to; and they will be sent to each subscriber who has not paid to January, 1861.

If all our subscribers and agents will patiently co-operate with us, this difficulty about accounts will be forever settled during the coming year. After that, when January, 1861, comes, $2 more will be due, and so on.

Well our brethren and friends, when they receive these accounts, immediately remit the money to the office, or pay to the preacher, taking a receipt? If any think the account incorrect, let him inform us, pleasantly, without quarreling. We never quarrel, though we have more cause than others.

The volume of the *Advocate* will hereafter begin and end with the year; and it is very desirable that subscriptions should conform to the same rule.

Tennessee, new subscribers, who do not begin with the year, will please send, not two dollars, but an amount sufficient to pay for the paper till the end of the year, at the rate of Four Cents a Week.

Then, every subscriber will know, without being informed, that at the beginning of the year is the time to remit the subscription money.

And let us have scores, hundreds, thousands of new subscribers with which to begin the New Volume, January 1st, 1860.—We intend, if Providence smile on us, to make a better paper next year than ever before. Arrangements are made, and being made, for greatly increasing its attractions—for some new writers, of the first order, will begin with the year. The paper is flatteringly approved now—we intend to merit higher approbation.

NEW DEVELOPMENT OF CHRISTIAN JOURNALISM.

To those who have reflected much upon the present and rapidly increasing power of the newspaper press in all civilized and liberally governed lands, and especially of that form of it most read by those who read especially for the news—the daily newspaper—it has been for some time thought that religious journalism would be compelled, in order to maintain its appropriate influence, to add the daily to its present weekly issues. The demand for a daily christian journal has long been felt; the practicability of its successful maintenance has been doubted. Of course, such a thing would be impossible except in great commercial centres.

We use the term "christian," instead of "religious," as best describing our ideal of the proposed newspaper; because, a newspaper in christian hands, conducted upon christian principles, and for christian ends, is what is needed; and not a daily religious newspaper in the sense generally understood—that is a daily paper filled only, or nearly, with religious reading and religious news. Such a paper would never succeed, and is not demanded. A christian newspaper should be very much like a christian life—full of, all that is proper to such a life—piety, business, news, recreation, study—and the various phases of character and experience common to christian life in all its relations and stages.

For success and power, it should be conducted upon the same business principles, and according to the same editorial sagacity, as the successful and powerful secular journals; only it should not, as they too often do, violate principle for the sake of success. It should cover the whole newspaper ground, and put itself into the market as any other newspaper; but it should have a christian stand-point, a christian spirit, and a due proportion of religious reading.

For some years, such a thing has been contemplated in England. The expected appearance of a new religious daily journal, started by a proprietary company on the "limited liability" plan, named the *Dial*, and intended to dispute the supremacy of the press with the *London Times*, is engaging attention in England. The choice of the staff of its establishment has been a matter of much deliberation. Both printer and editor have recently been determined on, the former, Mr. John Tallis of London, a man of great energy, the successful founder of the London Printing and Publishing Company, known by their agency in New York. The name of the editor is withheld for the present, but he is said to be a Scotchman, and a person of weight and influence with the religious public. Peter Bayne, the well known author, is mentioned as the man. Half a million dollars is said to be secured as the capital of the enterprise.

A similar paper is to be started in New York. Col. Cummings, of the Philadelphia Bulletin, and Mr. Spaulding, of the New York Courier and Enquirer, will be its chief editors, with a strong corps of assistants. Col. Cummings is well known as one of the best editors of Philadelphia, and no New York editorials have exceeded those of Mr. Spalding in ability, dignity, and moral tone. What their political antecedents are, we do not certainly know, but Black Republican we presume. We shall be glad to be informed. As the Protestant Episcopal Church is not represented in this movement, we see it intimated that the *Churchman* will be converted into a "daily," as an offset.

Col. Seaver, of the *Churchman*, is the editor, and, it is said, is a genial and able writer, and an accomplished gentleman. He will staunchly maintain his High Church principles, but will do so with genuine courtesy. The other paper will be started about the middle of next month, it is said. The christian community of New York are in eager expectation of it.

The London paper and the first-named New York paper, if we understand the plan, are intended to be in the interest of no one branch of the Christian Church. They propose to supply the christian community with a common organ which shall avoid the objectionable characteristics of the ordinary press, and give a due representation of religious affairs. Time alone will show whether these enterprises will succeed. That such enterprises will succeed ultimately, we have not a doubt. There is now a demand for "*the news*" in christian newspapers which, with the present size of their weekly sheets, it is hard to supply. The daily will not only give, to the class who desire it, the news every day, but will enable the weekly, without expense of composition, to take on to itself size enough for any amount of news.

THE WELSH PEDIGREE OF DR. COKE.

The London Watchman contains a statement from Gwilym Lleyn, showing that Dr. Coke was a Welshman on his father's side, at least down to the fourth generation. His grandfather was Henry Cooke, of Wrenchwith, Radnorshire, who was the father of Edward Cooke, Rector of Llanfyrnach, near Brecon. The above Edward Cooke was the father of Bartholomew Coke, M.D. He was the first of the family to spell the name *Coke* instead of Cooke, says the historian of Breconshire; and although spelled "Coke" he was called "Cooke" by his acquaintances; and so is the doctor still called by the Welsh people. Bartholomew Coke married Ann, daughter of Thomas Phillips, Esq., of Trosdre, (and not Frost, as it is in the biographies of the doctor.) They were the parents of our Dr. T. Coke. The Phillips family are now represented by the Phillips of Pont-y-Wall, near Talgarth, Breconshire. There is in possession of Mr. Lleyn a Welsh pamphlet on the American War, by W. Mason, with a Welsh recommendatory Preface by "Thos. Coke, South Petherton, Gwlad yr Haf, Chwefror 26, 1776." (Thomas Coke, South Petherton, Somersetshire, February 26, 1776,) where he was a curate before uniting himself with Mr. Wesley.

THE CENTENARY OF AMERICAN METHODISM:

SHOULD IT BE CELEBRATED IN 1860 OR IN 1866?

We have read the principal evidence and arguments on both sides with much interest, sincerely desiring to reach a satisfactory conclusion; and the result is, a conviction that the centennial anniversary of American Methodism should be celebrated in 1866, instead of 1860. It is true that Philip Embury and Robert Strawbridge did arrive in New York in 1760; that they were both local preachers of the Wesleyan Methodists in Ireland; that Embury preached a sermon from the deck of the ship in which they were to sail, in the presence of the emigrating families and their friends who remained; that Embury was the ministerial founder of the First Methodist Society in America, in John street, New York, in 1766: but there is no evidence whatever that he ever preached a single sermon after his arrival in America until that time. It is only conjectured that he *must* have done so. Conjecture must not be assumed as fact in history. And this conjecture is rendered worthless by the established fact that he had become cold in personal piety, to say nothing of preaching, during the interval between 1760 and 1766. The only thing that militates against this view is, that Strawbridge is said to have preached and even baptized children, during the time. But that which ought to settle the question, as we think, is the well-known *fact*, that Methodism was not *established*, in any thing like organic, living, self-perpetuating form, until 1766. That was the real beginning of American Methodism. Grant, even, that Embury and Strawbridge had preached regularly from their arrival in 1760; suppose they and their families had gone back to the old country at the beginning of the revolutionary troubles; American Methodist would still have been without a beginning.

The planting of the John-street Society was the first root-taking of Methodism in American soil; that was in 1766; therefore 1866 is the end of the first century of American Methodism. Let the next ensuing General Conferences of the Methodist Episcopal Church in the United States, North and South, so decide, and make provision for a suitable, simultaneous, and harmonious celebration of the glorious centennial anniversary. Let the various other Methodist bodies of the United States take similar action.

"ANGELS UNAWARES."

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." This is said in reference to strangers generally. Christ came to save "sinners," and you are admonished to entertain "strangers." If a man is a "sinner," he has a right to Christ's mercy, without any other claim; and if a man is a "stranger," he has a right to your hospitality, without any other claim. But here comes an *expected* stranger. You never saw him before, but you have heard of him, and were looking for him, that is, if you looked for anything outside of your own affairs. Who is he? He is the new Methodist preacher—recently appointed by the Bishop to serve your circuit or station for the present year. He is not very old. He entered the ministry early. He has been in the work five or ten years. There is an inside history his face does not reveal. To *you*, he is "nothing but a traveling Methodist preacher." But look back yonder a few years. He was the darling of his mother, and the hope of his father. Wealth and distinction were hoped for, by them and him. But God called him to go "far hence," to "the people and the gentiles." Hopes, home-loves, and schoolboy heart-pledges, were given up, but like the mother yields her dying infant to God. All is yielded, to become "nothing but a traveling Methodist preacher." His heart-struggles and life-discipline, in the loneliness of his vocation, who may know? Leaving friends, and piety, at home, and conscious of ability to make both in a secular calling, he has often been without either, among his "Methodist brethren." Last Conference he attended with hope that greater usefulness and happiness awaited him. He knew not where he should go. The Bishop, praying God's direction, sent him to you. He is among you, a "stranger" among strangers. His loved ones are fewer than formerly. Many who bade him farewell when he left home, are gone to the future land. What a fruitful soil for the seeds of kindness in his heart! But what is that to you! You have soil that promises a more tangible yield. You have better investments in view! You are busy. You dont think there is much chance for him to do any thing. As to his being "supported," that is out of the question. Pity he was sent. Expected a better arrangement. Wish him well, however. Too busy to talk about it now. Good bye. Should be glad to see him, some time, or *other*. The "stranger" is "entertained"—by his own bitter thoughts and feelings.—The other side of the picture: "Is this our new preacher? Come in thou blessed of the Lord!" Hell! Yes! And heaven too!

NORTHERN RELIGIOUS LITERATURE.

In confirmation of the truth of the assertion made in an article on our first page last week, that Northern religious literature is more dangerous to the South than anything else, we notice that Senator Iverson, of Georgia, in a speech delivered in the U. S. Senate on the 9th instant, took the ground that the cause of the abolitionization of the North was to be found in the literature which is there put in the hands of children and youth. As a specimen, he read an Abolition tract which had been sent to him from Burlington, Iowa.

In addition to this, it is a fact that the *Sunday-School Advocate* of the Northern Methodist Church, and its entire Sunday-School literature, are conducted by Rev. Daniel Wise, D.D., one of the most bitter abolitionists in the Union. The same is true of their *Quarterly*. Their leading weekly journal, the *Christian Advocate and Journal*, with a circulation of near 40,000 is conducted by Rev. Abel Stevens, LL.D., the leader of the so-called conservative party of that Church against the ultra abolitionists; and yet he, in his columns, declares himself a "Republican"—a member of that party which is now trying to elect a man to the speakership of the National House of Representative, who has endorsed a book which advocates the course pursued by old John Brown and his crew of traitors and murderers. And yet, almost the entire press of the Northern Methodist Church, besides Mr. Stevens' paper, including those at Cincinnati, Chicago, Pittsburg, Boston, Auburn, are at this moment making war upon Dr. Stevens as too feeble in his abolitionism. Can the South any longer refuse to give a vigorous support to the Southern Publishing House?

THE SMITHSONIAN INSTITUTE.

It appears from an Annual Report of the Regents of this Institute, that the total amount of the bequests, as received into the treasury, was $515,160; interest on the same to July 1st, 1846, devoted to the erection of the building, $242,129. In addition to these, $135,600 of unexpended income has been invested in state bonds, so that the present income of the institution is $38,326-14. The principal expenditures are—for salaries, about $9,000; for publications of all kinds, $9,000; for meteorological observations, $2,500; for lectures, $1,000; for the library, $3,500; for museum, $2,000. There are some incidental matters involving expenditures, and about $5,000 is set apart from the income to make a certain financial change for the sake of economy. The collections of various kinds which had accumulated at Washington, have now been concentrated at the institution, Congress agreeing to make an appropriation of $4,000 annually to keep them up.

THE POPE AND THE CONGRESS.

By the Arabia, which left Liverpool on the evening of Dec. 24, we learn that a pamphlet entitled The Pope and the Congress, signed by M. de Laguerraniere, had been published, and attracted great attention, both in France and England, as it was believed to express the sentiments of the Emperor Napoleon. The pamphlet is written in a spirit of conciliation and compromise, and although it does not propose to take away the temporal powers of the Pope, it advocates a curtailment of them, and urges that the Romagna should not be restored to Papal dominion.

The Paris Constitutionel, in an article signed by its principal editor, approves in general the contents of the pamphlet, declaring, however, its intention to combat some of the propositions made by the author.

The London Times concludes a leader on the subject by saying: "On the whole, we have read this pamphlet with considerable satisfaction. It was very probable that the Emperor of the French has, for some time, hesitated between a liberal and reactionary policy; but we read in these sentences the promise of a cordial understanding between the two countries in the coming deliberations."

The London Morning Post questions if the Pope will accept the new position assigned to him by the French Emperor; and asks, should he refuse, how far will his refusal be supported by other Catholic States?

The London Daily News says the opinion expressed in the pamphlet on the question of restoring the Romagna to the Pope will be approved by the British Government and people. France will not use force to compel a people to submit to a government which they will reject, and she will not permit Austria to interfere.

It is generally believed in Europe that the Emperor speaks through M. de Laguerroniere. The latter has long been in the service of the Emperor, and has before been the literary expounder of his views. The official papers of the government commend the pamphlet, while denying that Napoleon is the author. The dismissal, or withdrawal, of Count Walewski from the French Cabinet, as will be seen in the telegraphic dispatches on our third page, gives further confirmation of the popular view; as the Count had recently said that the temporal power of the Pope would not be curtailed while he retained his position. The positions of the pamphlet are these:

The Pope, as the head of the Catholic Church, must be an independent sovereign—otherwise he would be either French, Spanish, Austrian, or Italian, which would destroy his character as a universal, a Catholic Pontiff. But there are difficulties in the way. How can the Pope be at the same time Pontiff and King? History proves that this can not be the case in an extensive State, which is affected by the progress of politics and of liberal opinions, without such foreign intervention as invalidates the whole theory of national independence. To be a possibility, as an independent sovereign power, the temporal authority of the Pope must be restricted to narrow limits—those of the city of Rome, which history and the necessities of the world have destined for the metropolis of Catholicity. The Government of the Pope must be peculiar. It must be unconstrained, but patriarchal; irresponsible, but not arbitrary. But an unlimited and irresponsible government is impossible in a large State, composed of many cities and provinces, which feel the yearnings of nationality, and respond to the advance of liberal opinions and liberal institutions throughout the world. The alternatives are revolution or foreign intervention. The one destroys the Pontifical State, while the other annihilates Pontifical independence. If the institutions of the Pope are not governed by the principles which ought to restrain governments, and guarantee the rights of society, his acts should be only the more irreproachable. His temporal government should be a reflection of his universal character. In this it would stand alone, a spectacle to be admired, not a model to be imitated.

In order to maintain the splendor appertaining to the majesty of the Head of the Church, the Catholic powers will contribute liberally; and in this tribute will be found new proof of the universality and unity of his moral power. It is, therefore, necessary to maintain the temporal power of the Pope; to divest it as much as possible of the responsibilities incumbent on a government, by restricting his territory, and diminishing the number of his subjects; to give to those who remain deprived of a political existence, the compensation of a parental and economical administration.

As to the Romagna, its exclusion from the Popedom would strengthen rather than weaken the temporal power of the Pope. It would rid him of enemies whose perpetual resistance to his authority compels the assistance of foreign arms, and leave him enthroned at the Vatican, the undisputed chief of the Catholic world.

But if the Romagna is to be restored to the Pope, how is it to be restored? By moral influences? The French Emperor has tried them and failed. By force? Who is to use it—France or Austria? France repudiates the task. As a Catholic nation she would never consent to strike so serious a blow at the moral power of Catholicism. As a liberal nation she would not force a people to accept a government which their will rejects. She has never helped in the work of imposing distasteful governments on unwilling people. She has often aided to enfranchise—never to oppress. To her help the United States, Belgium and the Danubian Principalities owe their independence—their political existence. The Emperor will not be recreant to these generous traditions. In Italy, especially, France is bound to be faithful to her liberal principles and policy. She has not yet recognized the *de facto* governments of Central Italy; but she can not forget that they flashed into life when the Austrian banners retired across the Po. She has tried moral influences to restore the exiled Princes, but she remembers that they fled the day the French eagles advanced across the Ticino. And if France can not interfere, still less can she permit Austrian intervention.

The grand object of the campaign was to free Italy from foreign rule. The grand result of the campaign was to close Austrian influence beyond the Mincio, and exclude it from the rest of Italy.

A great war, four victories, the loss of fifty thousand lives, the expenditure of sixty million dollars, would be all in vain if Austria were permitted to re-establish her domination in Italy the moment the contest is ended.

In fact, the only intervention that can be regular efficacious and legitimate, is the intervention of the whole of Europe united in a Congress to decide all the questions that effect the modifications of territory, or the revision of treaties.

THE MURDER MANIA.

We hear much in these times about the law of compensation. We have actually been tempted to believe that the increase of certain classes of crime is the compensation the devil receives for his loss in the destruction of despotism, and the establishment of civil and religious liberty. Murder, for instance, is characteristic of this, the freest and most civilized country upon the face of the earth. And recently this characteristic has assumed the proportions and aspects of an epidemic or mania. Our local department last week was almost filled with murders, and they only the most prominent. As many more have been killed in this city, of the more degraded and unnoted. And the same thing is manifest all over the country. This state of things is really deplorable, alarming. The country is absolutely being disgraced. There seems to be no restraint, of principle or expediency, of regard for human life, or fear of punishment. When the germ of enmity is planted in the heart, murder is the fruit, now-a-days. "He that hateth his brother is a murderer," said the Apostle, and we have only to let human hatred have self-importance, and licentious opportunities of money, personal independence, and a free country, to see the truth of the Apostle's words demonstrated. Crime, in general, is evidently on the increase, as it is always when the country is prosperous. Laws do not check it, and, in any but the lower classes, never will in this country. This we have long believed. Social health, in this country, can only be attained by moral and spiritual means. Let those who are responsible in any way for the moral and spiritual training and welfare of the young, remember this.

AN IMPORTANT WORK.

Dayton, New York, will publish, about the first of February, the American Ecclesiastical Year Book, containing the Religious Statistics of the world during the past year, with many other statistic specialities; a brief religious history of the world during the past year; a list of works bearing on religious statistics or current ecclesiastical history. By Alexander J. Schem, Professor of Hebrew and Modern Languages in Dickinson College. One volume, 12mo., paper cover, price, fifty cents; cloth, seventy-five cents. There is at the present no periodical publication which presents from year to year the religious statistics of the world in a proper form for reference. In the religious newspapers they are too scattered and too incomplete. In the religious and general cyclopædias they soon become antiquated. Political statistics, the importance of which is becoming recognized more and more every year, have already a number of organs. This Year-Book will be the first organ for the religious statistics of the world. The statistical department of the work will present from year to year the denominational statistics of every country as a standing item, and, in addition, a collection of important statistics—specialities from the present and the past. We have had literary relations with Prof. Schem for several years, and we are free to say that we know of no man who has better qualifications for this important task. No available European and American almanac, affording data for it, has escaped him. We have examined his manuscript, and we predict that it will be a most thorough and reliable work.

LETTER FROM BISHOP ANDREW.

Dear Brother—I reached home safely, and found the loved ones there all in usual health, thanks be to God. We have had the most frozen, stormy time, for the last few weeks, that I remember to have encountered for many long years. Snow, sleet, frost and rain, have marked, in succession, the history of the whole time since my return home. The wheat is said to be entirely killed in this region, and every thing in our gardens, so that the prospect for "*garden-sarse*" is not promising. However, we have plenty to eat and wear, and as a general thing, health to enjoy all these mercies.

Our schools are getting on very finely; a large number of pupils in both schools; and the testimony of the teachers is that they are remarkably orderly and studious. The pastor remarked to me the other day that on the Sabbath afternoon about one hundred girls met in the class in the College, and some sixty or seventy young men met in class every week. Many of these young people are quite exemplary, and even in cases where they are not specially remarkable for piety, their conduct is orderly; and the very fact that they are thus publicly recognized every Sabbath as connected with the Church, must exert a good influence upon them. I like the suggestion of Bro. Baker in his communication in your last number, as to the propriety and importance of swelling the $7,000 accruing to the Centenary Institute, to some handsome sum for endowment; the proceeds to be appropriated to the payment of the board of travelling preacher's daughters. This is an important item in a preacher's school bill. The gift of tuition is good, but then this is a gratuity afforded by a large number of other schools besides those under our patronage. And, besides, to those who are most needy, it amounts to but little; while the indigent father is not able to pay the board of his daughter, the result is that they are deprived of proper educational advantages, or else they are sent to such schools as will afford education cheapest, whether under our care or not. And not only is the child alienated from us, but the father himself becomes (if not inimical) at least indifferent to the prosperity of our own institutions. He says, perhaps, "I see no use in laboring to build up these institutions; the poor, who most need such institutions, cannot avail themselves of their advantages." We should do well to bind this class of men more firmly to our operations. Once more: the girls of this class are the ones who promise most good to the church and country. Most of them will, probably, from necessity, go forth to act as teachers in the various parts of the country, and be thus active in diffusing a widely extended and wholesome influence. I trust the plan will succeed. I know the heart of a father, and remember full well what were my feelings years ago, when I looked on my daughters and thought that it was probable, after I had given my whole life to the church, I should leave them portionless and without the necessary education to enable them to earn for themselves a genteel support, at the same time that they were doing good to the world. And I remember, too, how grateful it was to my feelings to be invited to send them to the Female College in Macon, free of charge for tuition, and then, by the especial kindness of my honored friends, Geo. F. Pierce and Wm. H. Ellison, successive Presidents of that institution, they were boarded free of charge. And Edward H. Myers, afterwards, remembered the necessities of a Methodist preacher, and did me great kindness. And I hereby take the opportunity of thus publicly acknowledging my deep sense of obligation to that noble institution, which was the pioneer in our grand denominational movement in behalf of female education. She has blessed thousands; may her shadow never grow less.

And now, as this letter is a sort of *omnium gotherum*, a word about Appleton and his book. I don't care to have my name in his book, and his apology for not having Bascom and myself in before, is a miserably lame affair. Yet as the book is to be in coming years a book of reference, and as my name is somehow or other associated with many of the important ecclesiastical movements of the present age, possibly it is due to posterity that it appear in the pages of the Cyclopedia. So, if you think proper you can comply with the request of the publishers, and scribble something about me; well now, so much for that.

I see in your notice of the *Quarterly* a sentence endorsing some views about German Theology, and its importance to ministerial improvement. For large freedom of investigation, and a liberal toleration of opinions on matters non-essential, I go most heartily. But at this point the church must watch narrowly. A rigid orthodoxy is not the sin of the present age. The strong tendency is in the other direction. We are now in some danger of latitudinarianism. So many notions have sprung up of late, and most of them from the prolific soil of German Theology, that I think we shall do well to sift closely every thing coming from that quarter. I have long noticed that most of our preachers who become enamored of German notions very soon become in some sort transcendental, and exceedingly lofty and mystical in their speech. They soon discover that the Church has never received the true light till these learned and plodding Germans struck it out by their flint and steel. They pretty soon introduce into their speech and writing a whole army of new-fangled words and notions. The plain, sound, orthodox vernacular in which the Church as been accustomed to pray and preach for ages is not strong enough to bear the weight of their mighty German thoughts. They soon become greatly jaimical to the prevailing orthodoxy of creeds and speech, and denounce them as deadly foes to untrammeled thought and freedom of speech. Now I have noticed this class of men for a long time, and have seen an end of all their perfection; and I have so often seen this sort of speech issue in fatal heterodoxy that whenever I hear a preacher finding fault with the prevailing orthodoxy of creed and speech, I look out soon to hear that he has fallen into some fatal heterodoxy of doctrine. By the way let me say still further that I think the times require a more rigid adherence to orthodoxy of doctrine, rather than the reverse, and especially in receiving men into the ministry. I should not be surprised if there are men in our ministry who preach moderate Calvinism, semi-Pelagianism, a little of Universalism, or a little sprinkling of Unitarianism, or some other thing equally wild. Our preachers, many of them, do not undergo a sufficiently rigid probation, nor examination, before they are authorized to expound God's word. Finally, let me say on this point, that we have enough in English and American theological literature to employ all our time, and our most vigorous intellect, without acknowledging our entire dependence upon importations from fog-land for the necessary materials to form great thoughts, great books, or great men. Yet, many of the German writers may be read to advantage; if a man be already well established in the good old scriptural Wesleyan theology. And now I dare say you are ready to say it is time for the old man to quit; I think so too, and act accordingly.

James O. Andrew.

Summerfield, Ala., Jan. 12, 1860.

North Alabama Correspondence, (on next page) is welcome. The distinguished writer has the hospitalities of our columns.

LETTER FROM WASHINGTON CITY.

On Christmas morning I accompanied some friends to St. Patrick's Church. We had a particular invitation to take our seats in the Oratorio, to hear the celebrated piece of music by Fumigel, one of the finest efforts of musical genius in the world. The overpowering strains of the choir in Church Madeleine in Paris, or that of the Vatican at Rome, did not produce such a soul-stirring effect as this beautiful tribute to the birth of our Saviour. The organ was sublimely grand, and touched with a masterly hand. The choir was composed of twenty singers, males and females. The trio was magnificent. The voice of the soprano was one of great compass—her trill was as soft and clear as an Eolian harp, which rose higher and higher, until it bore the soul away to

Infinite lengths beyond the bounds,
Where stars revolve their little rounds.

It seemed as though a response was heard among the heavenly harpers, while the echo went up through the blue arch with rejoicings: "For unto us a child is born—unto us a Son is given, and his name shall be called wonderful! counsellor! the mighty God! the everlasting Father! the Prince of Peace!

The hidden harmonies of the soul were touched, and every latent power kindled up into a flame, from the deep thrilling emotion of religious triumph.

From harmony, from heavenly harmony
This universal frame began,
From harmony to harmony
Through all the compass of the notes it ran,
The Diapason closing full in man.

It was the music of the soul, and the melody of the spheres. The loved and the lost of our circle seemed to gather around my mental vision—and one who upon earth was gifted with the genius of music, touched her golden lyre to the sweetest sound.

While she seemed to say,
'Sister spirit come away.'

"O! grave where is thy victory! thy victory? O! death! where is thy sting?" My heart melted under a divine influence, and tears of gratitude filled my eyes at the recollection of Jesus, who said, "I am the resurrection and the life; he that believeth in me shall never die!"

Glory to God in the highest for such a Saviour, for such a salvation through his name. The star of Bethlehem is here—his glorious beams shine as brightly as they did over the manger where he was born and the Magi were seen worshipping him.

Jesus was the theme in all the churches of the city, and they dwelt with delightful pathos upon his name.

The sweetest name on mortal tongue,
The sweetest carol ever sung,
'Jesus, Jesus, flows along!'

"And there was light." This, Longinus has said, was the most perfect instance of the sublime in language. But does not the name of Jesus, with the Holy Trinity, give an idea of the sublime still more perfect? It was great to create, says a poet, but still greater to redeem.

THE CAPITOL.

The new Legislative Hall with its surrounding galleries filled with spectators is very beautiful. The seats, lined with crimson velvet, which have substituted the old-fashioned chairs, with desks, have improved the appearance of the Hall greatly. They radiate from the Speaker's seat, encircling the room, gradually rising one above another, producing a fine effect. The bronzed ceiling when lighted from above, its gilded carvings and fret-work are thrown out in bold relief, displaying their artistic beauties in perfection. The Senate chamber, in the opposite wing, is highly finished; and its approach by those beautiful marble stairs and exquisitely polished railings of Tennessee marble, resembling porphyry, is unrivalled. The columns and capitals which adorn its arches, are not surpassed in any country. The beautiful bronzed stair-case, exclusively for the use of the Senators, which leads to interior rooms, is wrought with the skill of the artist, worthy of all praise. The whole building is warmed by steam, which renders the air as mild and pleasant as that of Spring. In the basement of each wing are cooking apparatus carried on by steam, and dumb waiters to convey the food to those rooms, fitted up in a style adapted to the tastes of the people, either plain or elegant, as they please. The members of both Houses can lunch in the Capitol, as well as strangers.

THE STATUARY.

The figures we saw in Crawford's studio at Rome, are now here, although not in the position they are designed to occupy when the Capitol is finished. The Genius of America stands in the park, with a carpet of snow as white as her brow. Her countenance is one of beauty, with an expression of energy and life. Her graceful form is enveloped in a mantle glowing with stars—in her right hand a wreath, under the left an eagle. Behind her is the rising sun with his glorious beams bursting upon this New World, where she presides in native grandeur. The colossal statue of Freedom, now standing in the old representative hall, is magnificent. Her form, with flowing drapery, is majesty and grace. Her brow is expansive, and her features are beaming with beauty and intelligence. She wears a helmet formed of the American eagle, whose head answers for a crest, and its talons for ear-drops. The right wing is a little spread which displays the beauty of its feathers as an ornament. In her right hand she holds a sheathed sword, in her left a shield and two wreaths. On her breast a broach surrounded by a wreath with the letter U in its centre. This figure is one of the noblest creations of genius, like a poem—to be read at a glance by a true American, forever.

There are no statues in the world like them—neither ancient nor modern. The colossal statue of Freedom is to be cast in bronze, and placed at the top of the dome when finished, which will command a prospect more magnificent than St. Paul's in London, or St. Peter's at Rome. The marble statue of America is to be placed in a recess of the eastern gable of the left wing of the Senate.

THE PRESIDENT'S LEVEE, *Jan. 3d*, 1860.

The New Year was commenced with a visit to the White House, and shaking hands with the venerable President, whose amiable countenance and whitened locks command the respect of all.

Thousands appeared clustering around the doors waiting their opening. The carriages of foreign Ambassadors were standing in the court having entered before the crowd. The moment the doors were opened a rush like a flowing stream bore the mass along, all classes huddled together. The music of a band struck up, which carried our thoughts back to the Pilgrims of

"Plymouth Rock that had been to
their feet as a door-step
"Into a world unknown,—the corner stone
a nation."

And to that dear-bought independence, sealed by the blood of our ancestors, and tears began to gather as we moved on to the reception room, where we were formally introduced to the President and Miss Lane, his niece who presides at the presidential mansion with the true dignity and grace of an American lady of intelligence and refinement. The houses of all the Officers of State were open for reception on this day. We visited several of the dignitaries, but the weather was too excessively cold for enjoyment.

The President's Levee on Tuesday evening the 10th was much more brilliant and imposing. The rooms so well lighted with gas, that all appeared to better advantage. Some magnificent exotic plants, in full bloom, were placed as ornaments in different apartments. The splendid chandeliers suspended from the ceiling in the east room, shed their glow of light over the crimson drapery and gilded cornices which ornamented the hall filled with promenaders of beauty and fashion. The President surrounded by foreign Ambassadors, and dignitaries of State, and his amiable niece, did the honors of the mansion with the same cheerful and commanding dignity, peculiar to their characters.

The halls were said not to be so crowded as many on the like occasion, yet were agreeably full. The music fine, and every thing appeared peaceful and quiet.

SMITHSONIAN INSTITUTE.

This interesting institution is certainly a rich legacy to our country, where every one is privileged to avail themselves of its varied resources of intelligence, with a free use of its library and philosophical apparatus.

We have been highly entertained, a few evenings past, with lectures by Mr. Carpenter, an Englishman, upon the conchology of our Western coast. Prof Henry introduced him to the audience, and he made his appearance with a California oyster shell in his hand, with all the simplicity and enthusiasm of a child who had found some rare toy. He was a true naturalist, perfectly absorbed, and master of his subject. He dwelt upon the habits and customs of the oyster in his native home of California, and Panama Bay, like one who had a perfect knowledge of his character in all its domestic and social relations. He had diagrams, and beautiful illustrations of all the different species of the shelly tribe which lived upon, and within the domain of, this princely oyster, and dependant upon him for their existence, that when he moved the grand cortege moved with him. He showed us seven distinct species of most curious formation, and said there were one hundred more under the protection of this patriarch. Some built their habitations upon the terraced roof, others upon its sides, and one kind by drilling holes through the pearly shell to share its food. He exhibited a beautiful shell perfectly riddled with holes. He unfolded the wonderful economy of divine providence in the instincts of this shelly tribe, some of them, in advance of years, unable any longer to provide for themselves, pushed their bodies through the drilled holes of the tinted shell, there to remain in the safely grounded palace, upon mosaic floors of princely splendor.

The next lecture was the Cuttlefish or Nautilus.

This beautiful animal, with a higher instinct, was illustrated and described with great particularity. He had been mentioned by Homer, and described by Aristotle, and the received opinion that this wonderful fish was a true navigator, with its arms for paddles, and its mantle for sails, although very poetical, is found to be false. That the Nautilus never moved any way but by walking on its head. A lady living on the shores of the Mediterranean, procured some of the fish, kept them in their watery element, studied their habits, and ascertained facts, hitherto unknown, of its character, gratifying to the naturalist. The sails, which were supposed to be raised for the wind, were found to be a filmy substance, stretched out to hold the egg of the fish, and it sailed upon the water bottom upwards.

Our friend, Prof. Loomis, just returned from a trip to Boston, says the cold there was intense, but notwithstanding, nearly twenty thousand people, men, women, and children, were seen on one pond of ice, in Roxbury, skating. Ladies, from sixty to sixteen, were dressed in elegant costumes of cloth and furs suited to the occasion. They were enjoying the sport, like the Russians, with flowing spirits, in the healthful exercise. The Americans are beginning to adopt a little of European customs of out-door exercise, and let their children breathe the fresh air, so essential to a good constitution and physical development. For, what is life with a sickly frame? And how many kind-hearted mothers rear their children like house-plants, in the confined atmosphere of heated rooms, and thus rob them of the rose-tinted cheek and finely rounded form of health and happiness. The Queen of England is a noble example for mothers in this respect.

Attended this morning the Union Prayer-meeting, in the Baptist Church, which is to continue every day throughout the week in the different churches. The services were deeply interesting and appropriate. The response given to the Missionaries of the East for the salvation of the Heathen world, was felt and poured forth in fervent prayers. The Rev. Mr. Butler, of the Lutheran Church, of this city, gave us an address in the eloquence of an Evangelist, and a prayer in the spirit of the Gospel, which seemed to penetrate the veil of outward things, and lay hold upon the throne of God. The Rev. Dr. Sunderland, of the Presbyterian church, directed our attention to individual responsibility, and consecration of all our powers and affections to the cause of Christ. The obligations of the christian world to God, for the plan of salvation through a Redeemer, demanded a full return of gratitude for the benefits conferred upon us. For we were not our own, but bought with the price of blood. It was pleasant and profitable to see all denominational prejudices melt away like a snow wreath before the blaze of gospel day, and unite in one object, the salvation of the world through Jesus.

"The spirit-world around this world of sense
Floats like an atmosphere, and every where
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

Most grateful to the soul amidst the stormy elements of life's changing scene.

S. B. Thomas.

BISHOP HAMLINE.

Dr. Elliott, in a communication to the Pittsburg Advocate, says of ex-Bishop Hamline: "His health is not radically better or worse; yet he is tolerably comfortable, and moves around mostly every day. He is very cheerful, and always happy in his mind. He has built a class-room on the side of his house, which is well attended. Indeed, over three times the number of members attend there on Sabbath afternoons, which are seasons of great interest and profit. The visitors are members of other classes, and members of other Churches. Mrs. Hamline holds a ladies' prayer-meeting every Thursday afternoon in the class-room, with like attendance and equal interest. Many have been awakened, converted, and sanctified at these meetings. Mrs. Hamline's instructions are very appropriate and useful, and many souls are blessed through her instrumentality.

CONFERENCE MINUTES.

Just before going to press, we received from Rev. T. W. Dorman, D.D., Secretary of the Alabama Conference, a handsome copy of the Minutes of that Conference, through the mail.

The Minutes of the Louisiana Conference were also laid on our table just before going to press.

The Minutes of the Mississippi Conference would have been distributed before this but for the severe illness of the Secretary and his family. They will be out soon. Nobody is to blame.

We regret receiving those of Alabama and Louisiana too late for notice of contents this week. Next week we hope to give a full account of those of the three Conferences.

The Black Flag Hoisted.—We are sorry to see that the *Christian Advocate and Journal*, in accordance with its previously avowed sympathy with the "Black Republican" party, has, with the first number for 1860, the Presidential "impending crisis" year, doffed its old time-honored Methodist title-head, and run up one of ominous-looking deepest black.

Rev. Wm. Arnold, a great preacher and good man, 52 years a member of the Georgia Conference, is dead.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JANUARY 28, 1860.

NORTH ALABAMA CORRESPONDENCE.

Death of Dr. A. R. Erwin—His Character—Strange Weather—Wesleyan University—Southern Quarterly Review—Dr. Summers—Dr. Keener—Louisiana Conference—Centenary College.

MR. EDITOR.—We have recently been startled by the melancholy intelligence of the Death of Dr. A. R. Erwin. Dr. Erwin was one of the most eloquent preachers in the Southern Church. With a fine imagination, a rich command of language, a profound knowledge of theology, and a deep experience in the religion of the Bible. He was no ordinary man, and his death will be sincerely regretted by all who knew him. At the time of his death he was President of the Huntsville Female College, which he was conducting with great success. He died as a Christian minister, "full of faith and full of the Holy Ghost."

We have had an unusually hard winter, and what is strange, the cold weather has come from the West. It has been exceedingly cold in Memphis which is one hundred and fifty miles West; while it was pleasant here. In a few days however, ice and snow were upon us. It has taken generally about four days for the "cold" to travel from the Mississippi River to North Alabama. So far as we know this phenomenon has never occurred before, and it is well worth the consideration of Meteorologists.

The Wesleyan University is enjoying an unusual degree of prosperity. Alabama has three Methodist colleges for young men. The joint endowment of these institutions amount to nearly five hundred thousand dollars. We commenced here, five years ago, without endowment, without buildings, and with a violent opposition from the Trustees of old La Grange. We have gone on and prospered. When I arrived at La Grange six years ago, we had not more than seventy students in the College and Grammar school. Now we have nearly that number in the Grammar school, and nearly the double of that number in College. Our endowments amount to fifty thousand; and our efficient agent we hope will increase it to one hundred thousand.

Our Professor of Modern Languages is a regular graduate of a German University, and is thoroughly prepared to give instruction in French, Spanish, Italian and German. His superior is not to be found North or South. Our other Professors are well known as highly qualified for their departments.

I have just received the last Quarterly, and I think it one of the best that has been issued. The first article is worth the price of the book; "Evangelism" is a noble contribution on an important subject. Your confrere takes the right view of the Philosophy of the Conditioned. I do not admire the article on the Conscience. So far as I know the conscience is almost universally regarded as a complex, and not as a simple and irresolvable faculty. Dr. Alexander says: "It is complex, including two things, a judgment and an emotion." So I think the writer in the Quarterly has made a man of straw, and I have no objections if he demolishes him.

Dr. Summers has given to the Quarterly a popular character, a variety, and withal has obtained for it writers of such talent and learning, that he deserves well of the whole Church. His learning, his industry, his sound judgment, his critical taste, and his deep piety, most admirably fit him for his high position. I consider him an honor to Southern literature, for he is as truly Southern as any native of the South.

I was glad to see that the Louisiana Conference is appreciating that noble man of God, Dr. Keener. Far-sighted, sagacious, humble, and devoted to the work, he is worthy of the confidence of the efficient and self-denying meny men that constitute the Louisiana Conference. I rejoice in the prosperity of Centenary College. It was the scene of much labor, and the source of the deepest solicitude, during the best years of my life. Its position is such as to enable it to exert the greatest moral power af any of our colleges. It ought to *tell*, and I trust *it will tell* with wonderful effect upon the interests of Protestant Christianity, not only in your own great State, but throughout the South-West.

R. H. RIVERS.

Florence Wesleyan University,
Florence, Ala., January 16, 1860.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of *medium* size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

EDITORIAL NOTICES.—The following is an extract from an address before the Ohio Editorial Convention, by R. Brinkerhoff, Esq.:

"There is still another matter which should not be neglected by advertisers, editors and publishers. Editors are men with like passions as you, and are subject to the same influences.—They have also a power and position which may be wielded for or against you, as circumstances may direct. My observation teaches me that editors, as a class, are generous to a fault, and they never fail to reciprocate a proper liberality. In fact, ninety also times out of a hundred he repays a favor with compound interest.

"Every one knows that an editorial notice of a dozen lines is worth a column of ordinary advertising, and yet there is only here and there a merchant who has liberality enough to procure it. Then again there are some merchants who expect an editorial notice every few weeks as a gratuity, and grumble if they do not get it.

"An editor has just as much right to expect a donation of the most valuable article in his store, as the merchant has to expect an editorial notice, as it is the most valuable of all his advertising."

HON. JUDGE MASON, of Iowa, who made himself so popular with the inventors of the country, while he held the office of Commissioners of Patents, has, we learn, associated himself with Munn & Co., at the *Scientific American* office, New York.

HARPER FOR FEBRUARY.—In the fifth column of this page will be found the contents, in full, of Harper for February. We have received the number, through *T. L. White*, who has it for sale. Thackeray and Trollope, each, commences a new series in this number. Harper is worthy of general circulation.

FELICIANA FEMALE INSTITUTE.—This excellent institution, located at Jackson, La., the seat of Centenary College, under the direction of the able and accomplished Principal, has an advertisement in the sixth column of this page, to which we call attention.

SINGER'S SEWING MACHINES.—On this page, 4th column, Mr. Walter Bennett, the Agent, 33 Camp-street, has an advertisement of these popular sewing machines. It is working a perfect revolution in domestic economy.

STATE FEMALE COLLEGE, near Memphis, Tenn., formerly conducted by the lamented President Starkes, and a fine and successful institution, has an advertisement on this page, sixth column.

SPALDING'S PREPARED GLUE, says the *Ladies' Visitor*, New York, seems to be universally welcomed by housekeepers wherever it goes; it is precisely the ready reliable adhesive substance needed for repairing furniture and household ware.

BALEXI.—Rev. M. H. Thomason writes: We have had a bright and powerful conversion here—a very interesting young lady.

REV. H. J. HARRIS' address is Summit, Miss.

OUR OWN NOTICES.

BRETHREN AND FRIENDS IN NEW ORLEANS, the *New Orleans Christian Advocate* is published in your own city. You call that city the "Commercial Metropolis of the South." Ought not your paper, circulating as widely as your trade, to have a large circulation at home? Our brethren and friends abroad, who know and esteem those of you engaged in business, say, "I suppose you have a fine circulation and hearty support in New Orleans!" You see what is expected of you. Is it not a just expectation? The *Advocate* ought to have ten times its present circulation in New Orleans. Will not every present subscriber recommend others to take it? They will do so, if you ask them.

A CITY EXAMPLE. A brother who is a clerk in one of the largest dry goods establishments in the city, and superintendent of a Sunday-school, and who has no leisure at all, is constantly bringing us the names and money of new subscribers to the *Advocate*. "Go thou and do likewise."

OUR CITIES AND TOWN AND VILLAGES. Have you ever thought of the number of cities, towns and villages within the bounds of the circulation of the *Advocate*? They are counted by hundreds. How easy it would be for the pastor, the local preachers, and the members and friends, to greatly enlarge, if not double our list in each place! Try it, and let us know the result. Try it now, in the beginning of 1860.

IF YOU WANT PARSONAGES, circulate the *Advocate*. It is on that side.

DO YOU WISH A LARGE MISSIONARY COLLECTION? Get all the people to take the *Advocate*, and by the time you are ready for the collection, the people will be prepared.

HOW TO PROMOTE A REVIVAL? Nothing is better calculated to do it, than general circulation of the *Advocate* among the people. Besides its general religious reading, its revival intelligence is inspiring.

A LITERARY TASTE.—All your children should acquire it. It is a charm and a joy. The *Advocate* is a literary as well as religious paper. It is worth more than thousands of books now called popular literature.

CONFERENCE AGENTS. How much these could do for the *Advocate*! Yet how little they do! And yet how much they require the *Advocate* to do for them! Let us make a "reciprocity treaty."

LITERARY NOTICES.

PREACHERS AND PREACHING. By Rev. Nicholas Murray, D.D., author of "Kirwan's Letters to Bishop Hughes," "Men and Things in Europe," "Parish and other Pencillings," "The Happy Home," etc. New York: Harper and Brothers, Publishers, Franklin-square, 1859. *T. L. White & Co., New Orleans.*

"Kirwan's" reputation as an evangelical, earnest, spiritual, learned, and elegant writer, is established. The subject he has chosen in this work exceeds in practical importance all others. Probably no man in this country is better prepared to treat it than Dr. Murray. It is a book for the times.

THE SOUTHERN PATH-FINDER is an advertising paper, published weekly at No. 9 Bank Place, New Orleans, by W. F. McLean & Co., to be circulated gratuitously, in steamboats, railroads, and other vehicles of travel to this city. The first number is a very creditable sheet.

PERSONAL.

GOV. MOORE, OF LOUISIANA.—Hon. Thomas Overton Moore, the recently elected Governor of this State, was inaugurated last Monday. Like his predecessor, Hon. R. C. Wickliffe, he is popular, and has the confidence of the people. He is a grandson of one of Gen. Jackson's favorite officers, a successful planter, and experienced as a legislator.

CHRISTIAN ROSELIUS.—A strong movement is being made by the Bar, and many friends, to elevate this eminent lawyer and worthy gentleman to the vacancy on the Supreme Court Bench, made by the resignation of Judge Cole. Mr. Roselius received the honorary degree of L.L.D., from Centenary College of Louisiana several years ago, which was most worthily bestowed.

MAJOR VAN DORN, who won a brilliant military reputation by his bravery during the Mexican war, at Fort Brown, Monterey, Cerro Gordo, and the City of Mexico, and recently on the Texas frontier, is now on a visit to his native place and relatives, at Port Gibson, Miss.

GEN. ROBERT BUTLER.—On the fourth page of this paper, this veteran of 1814-15, and of the 8th of January battle of New Orleans, is stated to be one of the few survivors. Neale has since come that he is dead. He stood by Jackson when met by the Mayor and chief citizens of New Orleans. He negotiated the armistice, on the American side, after the battle.—Gen. Wm. O. Butler, of Carrollton, Kentucky, and Gen. B. W. Butler, of Iberville Parish, La., are now the only survivors of the family of fighting Butlers. Gen. Robert Butler died at Lake Jackson, Fla.

COL. W. S. CAMPBELL.—This eminent citizen of New Orleans was found dead in his bed a few mornings since. He was a native of North Carolina, of the Scotch Argyle race; removed to this State about twenty years ago, where, as a man, a legislator, and railroad officer, his career has been highly honorable.

GENERAL INTELLIGENCE.

N. O., JACKSON, AND G. N. RAILROAD.—We regret to see that the states of Mississippi and Louisiana are not entirely harmonious in regard to this greatest of their public works, and in which they are equally interested. Most of the road is in Mississippi; Louisiana has paid over $3,000,000 of its cost; Mississippi about $700,000. The cause of trouble is, proposed "unfriendly legislation" in the Mississippi Legislature now in session. The City Council of New Orleans, and the Louisiana Legislature now in session, are earnest in remonstrance. Let Mississippi and Louisiana be twin sisters in this, as in everything else.

THE LAWRENCE CALAMITY.—In our last issue we had a telegraphic dispatch of the Pemberton Mill calamity, at Lawrence, Mass. It is more disastrous, we believe, than any land casualty ever recorded in the history of this country. The building fell when about 600 operatives were at work within it. In addition to this calamity, the wreck soon took fire, and many were burned to death who were not killed by the fall of the building.—Over 100 are killed and missing, and over 200 are wounded.—The papers are full of the heart-sickening particulars.

CORTINAS.—This notorious Mexican bandit, who, with a band of desperadoes, has pillaged the country in the vicinity of Brownsville, and murdered American citizens, and who was at last routed by the Americans, is preparing for another raid. It is believed that he is countenanced on the Mexican side of the Rio Grande.

A FIRE AT HOUSTON, TEXAS, has destroyed $140,000 of cotton, sugar, and other property.

POLITICAL.

SOUTHERN UNITY.—Louisiana tenders Virginia $25,000 as her part of the latter's expense in defending Southern soil. Such is an resolution before the Legislature.

SOUTHERN COMMISSIONERS.—The Legislatures of several of the Southern States are sending commissioners to Virginia to confer with authorities of Virginia as to the course to be adopted in the present crisis.

PROTECTION IN THE TERRITORIES.—The Southern Legislatures and State Conventions are passing strong resolutions in favor of Congressional protection to slavery in the Territories, and insist on its recognition in the Charleston Convention.

A BLACK REPUBLICAN PRESIDENT.—The Southern Legislatures and State Conventions are taking the ground emphatically that the Southern States will not submit to the election of a Black Republican President.

DOMESTIC.

No Prospect of an Organization.

WASHINGTON, Jan. 19.—The House to-day continued the irregular discussion of the slavery question, as from the beginning, but without any new developments, though there was considerable excitement toward the close.

No further ballots for Speaker were had.

As to the prospects for the future all agree that they are very gloomy. It is considered quite certain, at all events, that there is no chance for the plurality rule.

In the House of Representatives yesterday Mr. Schuyler Colfax, of Indiana, showed that the Democrats had signed a paper by which they pledged themselves to resist by every parliamentary stratagem the vote on the plurality rule.

Congressional Proceedings.

WASHINGTON, Jan. 20.—The Senate was not in session to-day.

In the House the same routine of desultory discussion and speech-making, for the purpose of consuming time, was continued to-day.

The proceedings were of an unimportant character.

The Republicans are severe in their censure of those Democratic members who have pledged themselves to use every parliamentary means in their power to prevent the adoption of the plurality rule in the election of Speaker, and to pursue this course until the expiration of the present Congress if necessary.

Up to a late hour no attempt had been made to obtain another ballot for speaker.

The Harper's Ferry Investigation.

NEW YORK, Jan. 21.—The Washington telegraphic correspondent of the New York Herald announces the arrival at Reid's, the provisional Secretary of State under Old Brown. He arrived yesterday from Texas in charge of an officer, and will be called before the Harper's Ferry Investigating Committee of the Senate to-day, to give his testimony.

Reid states, in conversation, that Old Brown wrote to Senator Wilson, of Mass., respecting the running away of slaves, and that Wilson's letter denounced the scheme as an act of madness.

Reid also asserts that the course pursued by Brown was entirely independent of all political organization, or politicians as such; but his testimony implicates several prominent New England and New York men, who were the supporters of Brown in all his schemes.

Washington City News.

WASHINGTON, Jan. 21.—The balance now in the Treasury is less than $8,000,000, and this amount is intended to be reserved to meet the deficiency in the Post-office Department, and will be so applied as soon as the House of Representatives shall authorize its appropriation for that purpose.

Commodore Morgan, the contractor for carrying the mails between New Orleans and Vera Cruz, has declined to carry the mails any longer on the terms heretofore paid, viz: the amount of postage received.

The Post-office Department have therefore decided that the service shall hereafter be performed by sailing vessels.

The differences which have recently existed between Postmaster General Holt and other members of the Cabinet, arose from different interpretations of the law relating to the curtailment in the mail service. These conflicting views have, however, been reconciled.

Hon. Clark H. Cochrane.

UTICA, Jan. 21.—Dr. Gray, Superintendent of the State Lunatic Asylum, contradicts the reports recently circulated, that the illness of Senator Cochrane of New York, heretofore reported insane, had developed into insanity.

Dr. Gray says that Mr. Cochrane is not insane, but that his mind has been exhausted by professional labor in Congress.

Northern Manufacturers' Convention.

MERIDEN, Conn. Jan. 19.—The Convention held here yesterday, representing the Manufacturing interests of the State, resulted in the division of the Convention, owing to the fact that many of the members belonged to the Republican party, others to the Democratic. Each party formed a separate Convention. The two Conventions, however, passed conservative resolutions.

Hudson River Railroad Accident.

NEW YORK, Jan. 18.—A shocking accident accompanied with loss of life, took place on the Hudson River Railroad yesterday afternoon, occasioned by the express train running into the accommodation train, killing and wounding a large number of the passengers. Mr. Fields of Brooklyn, was killed instantly; Bishop McCloskey, (Catholic), at Albany, is very seriously injured; Mrs. Thompson, wife of the publisher of Thompson's Bank Note Reporter, had both her legs broken.

The Difficulties in the Cabinet.

WASHINGTON, Jan. 22.—The Washington correspondent of the New York Times, says that Postmaster General Holt threatens to resign his seat in the Cabinet, unless the President removes Jesse Cook from the office of Postmaster at Chicago. The Secretary of War insists upon ordering Montgomery H. Meigs to Florida. This step is strongly opposed by the President, Jeff Davis and Senator Toombs. These two affairs are said to be the causes which have occasioned the dissentions in the Cabinet.

Legislative Courtesies.

CINCINNATI, Jan. 21.—The Legislature of Ohio having invited the Legislatures of Tennessee and Kentucky to visit them at Columbus, a committee has been appointed to receive them in this city, and to escort them to the capital of the State.

Arms Ordered to the South.

WASHINGTON, Jan 23.—The President has ordered the Superintendent of the Armory at Springfield, Mass., to send 15,000 muskets South. A portion of them are to be sent to Charleston, South Carolina, another portion to Augusta, Georgia, and a portion to Baton Rouge, Louisiana. The President has also ordered 9,000 rifles from the Watertown and Watervlie Arsenals, to be sent South, for use in case of necessity.

Congressional Proceedings.

WASHINGTON, Jan. 23.—In the House, to-day, Mr. Barksdale advocated the Union of the anti-Lecompton members with the South American and Democrats against the Republicans, for the purpose of effecting an organization, laying aside all party interests in the more important and pressing interest of the country at large. The usual desultory discussion, however, took the place of more relevant matters, and no ballot for Speaker was taken.

Mexican Affidavit Washington.

WASHINGTON, Jan. 23.—The administration refuses the recognition of Miramon's protest against the Juarez Government, because Miramon did not recognize Mr. McLean's protest against the Tarubay massacre. The reports from Vera Cruz to the effect that French and Spanish vessels of war were expected there to enforce the claims of their governments upon the federal government of Mexico, are looked upon in diplomatic circles as a part of the policy of the French minister at the capital, to encourage the reactionists to hold out against the liberal government of Juarez.

The Harper's Ferry Investigation.

WASHINGTON, Jan. 23.—The examination of Reaff was continued to-day before the Senate Harper's Ferry Investigating committee. During his examination, Reaff testified that Senator Wilson, of Massachusetts, wrote a letter to Dr. Howe, of Boston, telling him that, if old Brown attempted to interfere, in any way, with slavery in the States, he (Dr. Howe) must withdraw all means furnished for services in Kansas. From the examination to-day, it is evident that Reaff is determined not to implicate any of the Republicans, but members of some other organization may be slightly complicated in the affair.

The San Juan Difficulty.

ST. LOUIS, Jan. 23.—The overland mail, of the 20th ult., brings advices from Vancouvers Island, to the effect that the British Government has ordered all its vessels of war away from San Juan Island, until the difficulty had been settled between the two governments.

Free Negroes Leaving.

The free negroes are leaving Arkansas in pursuance of the late act of the Legislature requiring their withdrawal from the State. The Cincinnati *Commercial* learns that the upward bound boats are full of them.

FOREIGN.

The European Congress.

It was expected at London when the Anglo-Saxon left, that the European Congress would meet on the 12th of February, but no reliable information has transpired respecting the precise day of the meeting.

The Spaniards again Victorious.

A dispatch from Madrid to the 1st inst., says that on Friday evening the 30th ult., the Moorish Troops attacked the encampment of the Spanish army, but were repulsed with heavy loss, while the loss of the Spanish was inconsiderable. The Spanish army pursued their advantage and defeated the Moors along their whole line of operation, the Spanish army advancing as far as Gaspillegas.

The Moorish army were 10,000 strong, and lost, during the engagement, at least 1500 men, while the loss of the Spanish army was some 400 or 500.

Still another dispatch states that the Spanish squadrons had burned and blown up the Moorish forts at the mouth of the river Tetuan.

Some of the Moorish tribes of the Morocco kingdom were unwilling to continue the war, and had withdrawn to the mountains.

More Fighting in India.

LONDON, Jan. 4.—Later advices have been received in this city to-day, by the overland mail, from India. Another engagement had taken place between the British troops and the Sepoy rebels in the province of Oude, in which 2200 of the latter, with their commanding officer, were taken prisoners.

Damage to American Shipping.

PORTLAND, Jan. 19.—The Anglo-Saxon reports that the English coast has again been visited by a succession of very severe gales, which caused immense damage to American shipping bound in to Liverpool and other ports.

Change of French Minister.

PORTLAND, Jan. 19.—A dispatch received from Paris announce the retirement of Count Walewski as minister of foreign affairs, and the appointment of Monsieur Thouvenal in his stead.

General News.

The meeting of the Paris Congress and the changes in the French Cabinet were the chief topics of public interest when the Circassian sailed, and occupied much of the attention of the press.

It was still a matter of uncertainty whether the congress would assemble at present or not.

It was not publicly known whether Count Walewski, the French Minister of Foreign Affairs, retired from the Cabinet voluntarily or was dismissed by the Emperor.

His retirement or dismissal, however, was attracting much attention in political circles in Europe, and was variously interpreted.

The English Journals generally construe it as indicating the Emperor Napoleon's intentions to espouse the cause of Italian independence.

It was reported at Paris, that Lord Cowley, the British Ambassador at Paris, was about to visit England for the purpose of attempting the settlement of the Italian question without the intervention of a Congress.

Marshal McMahon had succeeded Marshal Valliant as Commander-in-Chief of the French army of occupation in Italy.

The Sardinian Government has protested against the enlistment of German troops by the Pope, and the king threatens to send troops into the Legations unless it is discontinued.

The army of Prussia, which had been reduced to a peace footing, is to be augmented by the addition of 35,000 troops.

Advices from Constantinople confirm the report that Bucki Pacha had succeeded Kadrill Pacha as Grand Vizier to the Sublime Porte.

Pacific Speech of Louis Napoleon.

A report was in circulation that the projected European Congress would not be assembled, owing to the difficulty of reconciling the various and conflicting interests of those powers who were to take part in its proceedings upon a basis acceptable to all concerned. The report, however, is not fully credited, as it lacks confirmation.

On the occasion of the reception of the Diplomatic Corps on New Year's day, the Emperor Napoleon made a speech of a marked pacific tone, which has had the effect to reassure Europe to a certain extent, of the moderate and peaceful intention of the French Emperor.

An Absconding Debtor Sentenced.

Mr. Davie, who absconded from England some time since, leaving behind him liabilities to the amount of £130,000, has been arrested, and, after a long trial, has been sentenced to ten years penal servitude.

Protection of the Pope.

An address to Lord Palmerston, praying the British Government to use its influence in maintaining the integrity and independence of the Pope's temporal dominion, is being extensively circulated and signed by the Irish Catholics in England and Ireland.

The British Press on Napoleon.

The London Times, in an elaborate article upon the new phase of the Italian question, regards the dismissal of Count Walewski from the foreign office of France as a plain declaration that the Emperor Napoleon is committed to the cause of Italian liberty and independence against all despotic powers as well as against the hostility of the church to any reform in the governments of that country. The Times tells the Emperor Napoleon that he may count on English sympathy in his liberal views toward Italy, but not upon an offensive alliance against other powers. Other English journals regard the successor of Count Walewski as entertaining views and principles antagonistic to England and English interests.

Lord Cowley's Mission to England.

The Paris correspondent of the London Advertiser says it is rumored that Lord Cowley's mission to London is for the purpose of presenting the proposal of the Emperor Napoleon to the effect that France and England shall immediately declare that they will not interfere, and will not allow other powers to interfere in the affairs of Italy.

MARRIAGES.

"It is not good for man to be alone."

On the 6th of December last, at the house of W. W. Hughes, by the Rev. Dr. John C. Hicks, Mr. JAMES G. KEY, to Miss S. G. BENTLEY, all of Carroll county, Mississippi.

On the first of October, by the Rev. G. W. Carter, the Rev. BENJAMIN HOWE of Bainbridge Ga., to Miss MINERVA CRAWFORD, of Enon, Ala.

On the evening of the 12th inst., by the Rev. J. J. Clark, at the residence of Mr. Buck, Mr. L. A. STEVENSON, to Miss MARTHA J. SMITH, all of Cold Springs Miss.

On January 16th, by Rev. John H. Bowen, Mr. A. WOODS, to Miss J. SIMMONS, all of Jefferson county.

RECEIPTS, BY THE POST-OFFICE,

To January 17th, 1860.

A—C G Andrews, $2; D Allen, $2; B H Alexander, $2; A H C Anderson, $2.

B—J Boring, $2; J S Brunon, $5; L M Boyd, $2; J H Brewer, $2; J F Bellamy, $1 30; L B Bell, $7; W F M Belty, $2.

C—W H Carter, $5; H E Cockerham, $2; E Clarke, $1; J Carraway, $1; G Cobbs, $2; W M Curtis, $1.

D—J F Dickerson, $2; W H Dennis, $1; L Duss, $2; A H Davis, $1 50.

E—J Ebbert, $5; G F Ellis, $12 10.

F—J L Forsyth, $18; G C Fure, $2.

G—W Gibson, $2; T H S De Graffenried, $2; W Godfrey, $5; J V Glass, $1; A P Gillespie, $2.

H—H J Hunter, $2; W R J Hinshands, $5; W C Hearn, $5; W H Hines, $2; J A Hall, $2; J W Holston, $20; H B Hall, $2.

J—W P Jones, $2; T M Jones, $1.

K—T B Kingsbury, $1 80.

L—E T Lampkin, $5.

M—H Montgomery, $5; W Murrah, $20; C W Mills, $2; P H M'Crary, $2; W G M'Caughey, $5; D P Myers, $2 80; J. L. M'Lemlon, $3; A L. M'Use, $2 25; J H Mann, $2; J Matthews, $2; J. M'Cormick, $2; J W. S Moriette, $5; T L Mann, $2.

N—T Nordan, $5; A Nabors, $5; E H Norton, 2; W K Norton, $4.

O—N H Moseley, $2.

P—A T Plowman, $2; M H Pearson, $13; H M Pipes, $5 54; J J Pierce, $2.

R—W G Robertson, $7; J F Rives, $5; J Rice, $2.

S—E Z Stamps, $2; J W Solomon, $2; W M Shockley, $2; J F Sessions, 3; C Shumfield, $2 50; L H Sonnett, $2; A W Smith, $5.

T—G F Thompson, $2; S Tisdale, $10; A H Thomas, $2; J Thornton, $2 E G Taylor, $2; G R Talley, $5; W W Thomas, $10; H M Taylor, $5.

W—H H Williams, $2; L M Wilson, $5; F H Whithy, $2 P G Wood, $2 35; J P K Walker, $2; R S Woodward, $2; T B White, $2; W Witcher, $2; A West, $5; F H Witter, $5; R Williams, $2 35; H D Wade, $5; J S Winn, $2.

Y—E B Yancy, $5.

COMMERCIAL.

MONDAY EVENING, January 23, 1859.

We condense the following statement from the New Orleans *Price Current* of the 21th instant:—

There has been an active movement in Cotton throughout the past week in our market, with an upward tendency in prices, and the business in Tobacco has shown more animation, while sugar and molasses have been depressed and closed at declining rates. In Western Produce the transactions have been of only a moderate character.

COTTON.—With respect to prices, we have to remark that they have been generally very full, and we have further advanced our quotations about ⅛c. for the Middling and better qualities —the figures for the Lower grades being unchanged, though these descriptions have been in more request and steadier and firmer in the rates. Even running lots of Middling and clean Cottons generally, are still very scarce, and are mostly held even above the outside figures of our quotations.

New Orleans Classification:

Inferior	5 @ 7	Good Middling	11¾@11
Ordinary	8 @ 9	Middling Fair	12¼@12½
Good Ordinary	9 @ 9¾	Fair	—@—
Low Middling	10¼@10½	Good Fair	—@—
Middling	10 @10¼	Good and Fine	—@—

SUGAR.—The sales of the week amount to 5500 hhds. We quote for Inferior and Refining 4 to 5½; Common to Good Common 5¾ to 6¾; Fair to Fully Fair 6¾ to 7¾; Prime to Choice 8 to 8½; Centrifugal and Clarified 6¾ to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ⅜c per pound.

MOLASSES.—Total receipts of the week 15,000 barrels. The prices obtained during the week were: Interior to Fair, 33 to 38 cents per gallon; and Prime to Choice, 40 to 41½ cents; half barrels, 40½ to 44 cents per gallon.

FLOUR.—About 6,000 bbls have been sold during the past week, at from $5 85 to $6 00 for superfine, $6 25 to 6 50 for ordinary to good extra, and $6 75 to $7 00 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 10,000 sacks have been sold at from $0 56 to 0 60 for ordinary, and $0 75 for good white. Oats have been in moderate request at 45c to 50c per bushel for good to prime St. Louis. Bran sells at $1 70 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 50 to $18 00 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8½ to 9; Ribbed Sides 10 to 10; Clear Sides 11 to 11½; Sugar-cured Hams 15 to 16 cents per pound.

LARD.—We quote 10½ to 11c for prime to choice prime, in bs., and 12½ to 13c. for kegs.

BUTTER.—Western generally selling at 13 to 16 cents per pound, according to quality; and Cheese 11 to 12c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13½ to 15 cents per yard; India Bagging, 11½ to 12c; Bale Rope, hand spun, 7½ to 7¾, and machine made, 8 to 8½ cents per pound.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 12 to 12½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 12, and prime at 12½c. per pound.

LIVE-STOCK.—Beef Cattle—Western, 8 to 9c. per lb. net; Texas—ordinary to fair $10 to 16, and choice $20 to 25 per head.

Hogs, selling at 8 to 9½c. per pound net.

Sheep—Selling at $2 50 to $6 00 per head.

Veal Cattle—Selling at $8 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $35 per head.

NEW ORLEANS WHOLESALE PRICES-CURRENT.

BAGGING—Kentucky, ₩ yard	12 @.. 14
East India	12 @.. —
BALE ROPE—Kentucky, ₩ lb	06½@.. 08
BRAN, ₩ 100 ₩	1 20 @ 1 25
COFFEE—Rio, ₩ lb	11¾@.. 12¾
Havana, good prime green	—
Inferior to middling	—
Java	18 @.. 20
Laguayra	12½@.. 13¾
St. Domingo	12½@.. 13
CANDLES—Sperm, New Bedford, ₩ lb	40 @.. 42
Nantucket	—
Adamantine	20 @.. 22
Star	17½@.. 21
CORDAGE—Manilla, ₩ lb	9¾@.. 10
Tarred American	12 @.. 13
FLOUR—Ohio, etc. superfine, ₩ bbl	@ 5 75
Illinois and Missouri	@ 6 00
St. Louis City	@ 6 75
FISH—Cod, ₩ box	85 @.. 95
Mackrel, No 1, ₩ bbl	15 50 @17 00
2	14 00 @16 00
3	8 50 @10 50
GRAIN—Wheat, ₩ bushel	— @ 1 15
Corn, shelled	85 @ 90
in the ear, ₩ bbl	—
Beans	4 50 @ 5 00
SALT—Liverpool, fine, carge, ₩ sack	— @.. —
from store	1 10 @.. —
coarse, cargo	— @.. —
from store	1 05 @ 1 10
SUGAR—Louisiana, on plantation, ₩ lb	— @.. —
in the city	04 @.. 08½
Havana, yellow	07¾@.. 08½
white	09 @.. 10½

NEW ADVERTISEMENTS.

SINGER'S SEWING MACHINES

WITH LATE AND GREAT IMPROVEMENTS.

ABUNDANT evidence has already been published of the general success of Singer's Sewing Machines in Louisiana, Mississippi and Texas, and their sale has increased astonishingly in the last few months. Their freedom from liability to get out of repair, and their perfect adaptation to all kinds of sewing, has made them not only the manufacturing Machine of this country, but

THE MOST RELIABLE

FAMILY MACHINE IN THE WORLD,

As, with the recent improvements, they sew with equal facility with from No 200 to 8 cord thread, of either cotton, flax or silk, on cloth or leather.

SINGER'S SEWING MACHINES

Are warranted three years, even in the hands of Negroes; and are also warranted to perform equal to any other Machine in the world on any kind of sewing, fine or coarse, or the MONEY REFUNDED.

Since testing of the clothing and shoes sold in New Orleans is made on Singer's Machines, and they are used in preference to all others, after a fair trial, in the largest and most fashionable dressmaking establishments in New Orleans.

They are used at all the large hat-s in New Orleans, and at the principal bearding houses; also, by a large portion of the tailors and shoemakers, and in hundreds of private families, and have given universal satisfaction.

WALTER BENNETT,
AGENT,
33..... ....CAMP STREET, NEW ORLEANS.....33

SPALDING'S PREPARED GLUE.

SPALDING'S PREPARED GLUE.

SAVE THE PIECES!

ECONOMY! DISPATCH!

☞ "A STITCH IN TIME SAVES NINE."☜

As accidents will happen, even in well-regulated families, it is very desirable to have somewhere and convenient way for repairing Furniture, Toys, Crockery, &c.,

SPALDING'S PREPARED GLUE

meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point. There is no longer a necessity for limping chairs, splintered veneers, headless dolls, and broken wonders. It is just the article for house, shop, and other ornamental work, so popular with ladies of refinement and taste.

This admirable preparation is used cold, being chemically held in solution, and possessing all the valuable qualities of the best cabinet-makers' Glue. It may be used in the place of ordinary mucilage, being vastly more efficient.

"USEFUL IN EVERY HOUSE."

N B.—A Brush accompanies each Bottle. *Price* 25 cents.

Wholesale Depot, 48 Cedar-street, New York.

Address HENRY C. SPALDING & Co.
Box No. 3,600, New York.

Put up for Dealers in Cases containing four, eight, and twelve dozen —a beautiful Lithographic Show-Card accompanying each package.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually to every household.☜

Sold by all prominent Stationers, Druggists, Hardware and Fancy Dealers, Grocers, and Fancy Stores

Country merchants should make a note of SPALDING'S PREPARED GLUE, when making up their list. It will stand any climate.

Thackeray.—Trollope.

HARPER'S

NEW MONTHLY MAGAZINE.

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COINS AND COINAGE.

With Fifty-Seven Illustrations of Classic, Oriental, and English Coins.

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CARTHAGO ON CRUTCHES (Concluded). By "HENRY GREVILLE."

WASHINGTON. By JOHN SAVAGE.

RELICS OF GENERAL CHASSE.—A TALE OF ANTWERP. By ANTHONY TROLLOPE.

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Children's Column.

A BATTALION OF BOY-SOLDIERS.

The little boys who read the *Advocate* have all heard of *Gen. Garibaldi*, the noble Italian soldier, who is trying to do for Italy what Gen. Washington did for this country—that is, trying to make it a free country. He is fighting to deliver Italy from the Emperor of Austria and the Pope of Rome, just as Gen. Washington fought to deliver the United States from the King of England.

Well, boys, Garibaldi has a battalion of 400 boys! When engaged in the South American wars, and in the defense of Rome in 1849, this gallant leader had noticed that boys between the age of thirteen and fifteen years, had proved useful in the daring military operations he was called to accomplish. At the beginning of the late campaign, having found that the Lombard cities through which he marched his triumphant legions, had given their contingent of young soldiers, he at once made up his mind to have a battalion of boys organized. An intelligent young officer, whom he had known during the Roman campaign, in 1849, being then at Rome, [illegible] with the formation of the legion, which, at the beginning, did not number more than 150. Austrian persecution, and patriotism, soon increased the number of the *adolescenti*, as he calls them in Italian, so that the battalion has now completed its numerical strength. These little soldiers are dressed in a dark green tunic, with red cuffs, with a white edge, and dark green trowsers. To see them maneuvering on the parade ground, you would be astonished and amused to see how perfect and orderly their movements are. They go through all sorts of military evolutions with such steadiness and precision as could scarcely be surpassed by grown up soldiers after many months of training and drilling. Their commanding officer, Count John Arrivabene, is a young nobleman of three-and-twenty. He belongs to an illustrious Mantuan family, which, since 1821, has contributed a great many soldiers to the cause of national independence. Although this battalion of boys will do good service should it be called on to fight against the enemies of Italian independence, its chief importance is of a moral kind, and is such as will be easily understood by all sensible men in Europe. This gathering of the representatives of the rising generation around the flag of their country, should be taken as a warning to Europe that there can not be any compromise, any temporary solution of a question which has taken such hold not only of all classes, but all ages—that is the question of Italian independence.

Now, the Editor wishes to know if the boys who read the *Advocate* would fight for their country if it should be invaded by an enemy? He believes they would. A man should be willing both to fight, and to die, for his country, if need be. It is a pity there ever should be wars. We all should pray that "wars may cease unto the ends of the earth." But wicked men and wicked rulers, sometimes make it necessary to fight in defense of our country and our rights. A man who is a coward, and unwilling to fight if it be necessary, is unworthy to be a citizen of a free country and to enjoy its rights. The Editor hopes all his little boys will cultivate bravery—not rashness, nor pompousness, nor braggadocio—but real, simple, quiet bravery; the willingness, the ability to dare anything, even death itself, if God and duty require it.

A LETTER TO THE EDITOR.

MR. EDITOR: I used to think your paper was great when you wrote so much to us children; but of late it seems you have forgotten us. I hope you will give us some more pretty reading in the children's column. I recollect what a happy new year you wished us, also I recollect your inquiring about what old Santa Claus gave us. Well, I can tell you, we had a fine time this last Christmas; the old fellow gave me and my little brothers and sisters so much nice candy and raisins, and he gave papa ten nice apples and a letter requesting him to give his children some, and he told him in his letter to tell the children if we did not say our prayers more, and be better children, he never would come to see us again. Now, Mr. Editor, what do you think of that? I wish I knew who Santa Claus was, and where he lived. I think that puzzles me worse than guessing what C. C. stands for in your name. And if you will tell me I will write you word what I think your name is. I must close my letter by asking you to excuse bad writing and spelling. I know you will when I tell you I am eleven years old and never went to school in my life. My dear mamma has taught me all I know. Your little friend with respect, W. T. BUFORD.

NOTE BY THE EDITOR.—Our little friend does not let us know whether he is a boy, or she is a girl. We presume he is a boy. We think he will not complain of our paper since the beginning of 1860. We shall probably find time to tell him something about Santa Claus one of these days. Shall we tell, old folks?

REMARKABLE PRESENCE OF MIND.—A few days ago, a lad about seven years old, while crossing one of the ponds in the north part of New Bedford, Mass., broke through the ice. He would certainly have been drowned, if it had not been for the presence of mind of a companion, a boy about five years old, who threw himself flat upon the ice, which was not strong enough to bear him standing, and in this manner succeeded in getting near enough to the boy in the water to grasp his hand and sustain him till some men came to their aid and extricated them from their danger.

The Family Circle.

CULTIVATION OF THE BEAUTIFUL IN LADIES.

TASTE IN DRESS.

We have no doubt that the lady readers of the *Advocate* are as refined and tasteful a circle as any country can claim. But, for the benefit of the exceptional cases, if there be any, and for the encouragement in "well-doing" of those who cultivate the beautiful in connection with person, dress, and deportment, we wish to say a few things.

A judicious writer has very truly said that there are certain moralists in the world who labor under the impression that it is no matter what people wear, or how they put on their apparel, fresh people cover themselves up—they do not dress. No one doubts that the mind is more important that the body—the jewel than the setting; and yet the virtue of the one, and the brilliancy of the other, are enhanced by the mode in which they are presented to the senses. Let a woman have every virtue under the sun, if she is slatternly, or even inappropriate in her dress, her merits will be more than half obscured. If, being young, she is untidy, or, being old, fantastic or slovenly, her mental qualifications stand a chance of being passed over with indifference.

True piety and true taste are never in antagonism. And both piety and taste indicate the most *truly beautiful* manner of dress for a lady as in accordance with truth and the will of God. We are not speaking of cost, or quality, or of any thing of the kind. A pure taste has room for exercise among the poor as well as among the rich. A cottage in the pine woods can be made beautiful by a love of the beautiful as well as the stately mansion.

If, "as some do vainly imagine," it is a sin to seek after the beautiful in dress, why is it that God has made any thing beautiful? Why are not the spring leaves black instead of green? Why is the earth adorned with flowers at the appropriate season? Why has he blessed the world with beautiful women? Why has he surrounded us with beauty, and filled our hearts with a love of the beautiful that is only "a little lower than the" love of God, and, indeed, strongly akin to it?

"Now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity;" for it is the fruition of both the others. And now abideth the True, the Good, the Beautiful; but the greatest of these is the Beautiful; for it is the flower of the other two.

A lady who violates in her dress, from puritanism, or negligence, the instinct of the beautiful within her, sins as truly against her nature, and the will of God, as she who adjures love.

But, as the faculty of conscience has to be enlightened, developed, educated, by the word of God and prayer, so, likewise, has the native love of the beautiful. Merely following our own inclination, or that idol deity called "fashion," will never endow us with a pure, enlightened christian taste. We must grow in this "grace" and "knowledge." It should be a part of our study and culture, especially with ladies. It is right and joy-giving in itself, and it adds much to our usefulness, and our ability to make others happy. Husband, children, and friends are deeply interested in the cultivation of a love of the beautiful in women.

THE MANNERS OF HUSBANDS.

Little things make up life, and we wish to impress the husbands who read the *Advocate* with the truth that most of the blessedness of that heaven on earth—a happy home—is derived from the manners of the husband and wife toward each other. As much responsibility rests upon the wife as upon the husband, but we are not talking to wives now; we will do that some other time.

Some husbands never leave home in the morning, without kissing their wives, and bidding them "good-bye, dear," in a tone of unwearied love; and whether it be policy or fact, it has all the effect of fact, and those homes are generally pleasant ones, provided always that the wives are appreciative and welcome the discipline in a kindly spirit. We knew an old gentleman who lived with his wife over fifty years, and never left home without the kiss and the "good-bye, dear."

Some husbands shake hands with their wives and hurry off as fast as though the effort were something that they are anxious to forget, holding their heads down, and darting round the first corner.

Some husbands say only, "Well, wife, I am going," and starting at the word, "go," which comes to them from some back retreat.

Some husbands before leaving home, ask very tenderly, "what would you like for dinner, my dear?" knowing all the while that she will select something for his palate, and off he goes.

Some husbands will leave home without saying anything at all, but thinking of a good deal, as is evinced by their turning round, at the last point of observation, and waving an adieu at the pleasant face or faces at the window.

Some husbands never say a word, rising from the breakfast table with the lofty indifference of a lord, and going out with heartless disregard of those left behind. It is a fortunate thing for their wives that they can find sympathy elsewhere.

Some husbands never leave home without some unkind word or look, apparently thinking that such a course will keep things straight in his absence.

Then on returning—

Some husbands come home jolly and happy, unsoured by the world; some sulky and surly with its disappointment.

Some husbands bring home a newspaper or a book, and bury themselves for the evening in its contents.

Some husbands are called away every evening by business or social engagements; some doze in speechless stupidity on the sofa till bed time.

Some husbands are curious to learn of their wives what has transpired through the day; others are attracted by nothing short of a child's tumbling down stairs or the house taking fire.

What sort of manners have you, my friend?

THE VETERANS OF NEW ORLEANS.

The small band of survivors of the great events of 1814-'15 had their usual celebration on the eighth, and "fought their battles o'er again" with their characteristic gusto. It was painfully manifest that time had made terrible ravages in the ranks of these gallant veterans. Of the number present at the St. Louis or in the military parade, there was not a single commissioned officer. The death of General Plauche left but one surviving commissioned officer of the battalion, composed chiefly of natives of the city, which he so gallantly commanded in that campaign. The battalion numbered three hundred and eighty. The surviving officer is Colonel Maunsel White, now residing on his plantation in Plaquemines, who was born in Ireland, but has lived in Louisiana for the last half century. It is a notable fact that a native of a northern clime and a distant country should have outlived so many natives of the State. We knew of but one other commissioned officer who participated in this campaign, now living in this city. This is Colonel Peter K. Wagner. We have a double pleasure in referring to his survival—a patriotic one and a professional one. The longevity of Col. Wagner, is an example that journalism, in which he has been engaged in this city for fifty years, is not unfavorable to long life and physical vigor. Col. Wagner was a lieutenant of artillery in the defense of this city, and the greatest misfortune of his life was that his company was stationed at the fort at the mouth of the Bayou St. John during the battles below this city. His commander, we believe the late Nicholas Sinnott, came near abandoning his post upon hearing the report of the artillery at Jackson's line, in his eagerness to whip the Red Coats against whom he had a general grudge, growing out of certain transactions at Vinegar Hill, where, it was rumored, that stalwart Son of the Green Isle performed prodigies of unavailing valor and physical strength. It is said that the gallant old Irishman shed bitter tears at his hard destiny in being "stuck down in a bloody old mud-hole, while the murthering Red Coats were receiving their dose from the immortal Old Hickory."

A comparison of longevity between the American and British actors in the invasion of this State, is greatly in favor of the latter. There are quite a number of officers in the British army now in hale old age, in the discharge of important public duties, who held prominent posts in Packenham's army, while, of all the generals, of whom there were eight or ten in Jackson's army, not one survives. One of the four generals who landed in Louisiana with the British army, and one of the two who survived the battle of the eighth, are now living. One is discharging his duties as a member of the House of Peers, and the other died only a few years ago in the Island of Jamaica. The first named is Lord Keene, and the second Gen. Lambert, who died in 1848. The former was wounded on the eighth, but recovered, and after an eventful service in India, and in the West Indies, was elevated to the peerage, and now lives on his estate in Ireland. But besides these, there are now in active service, in England, some half a dozen officers of the grade of Generals and Lieutenant Generals, who figured at the battle of New Orleans. The first of these is Sir John Burgoyne, Lieutenant General, and Chief of the Engineering Department of Great Britain. This officer was Chief of Engineers in the attack upon this city, and directed the construction of the batteries which were so promptly silenced by Jackson's artillery on the 1st of January, 1815.

It was on this occasion, and by a twelve pound shot from this battery, that our venerable citizen Judah Touro, received a dreadful wound, of which he probably would have died, but for the devotion and care of his old friend H. D. Shepherd. That splendid row of buildings in Canal street, between Royal and Bourbon, inherited by Mr. Shepherd, under the will of Mr. Touro is a monument of the grateful appreciation, on the part of the good old Israelite, of this act of devoted friendship. Gen. John Burgoyne had charge of the engineering corps in the Crimean war, and was one of the most active general officers in that trying campaign. Then there is Sir Delancy Evans, now a Lieutenant General, who led one of the best divisions in the Crimean campaign, and is now an active and influential member of the House of Commons, who, in the invasion of this State, was at the head of the Quartermaster's Department, and was wounded twice during the campaign. Then there are Sir F. Stoven, who was badly wounded on the 3d of December, Sir E. T. Blakeney, who commanded the 7th (Packenham's own) on the 8th of January, Sir James McIlmgal, Aid of Packenham, in whose arms he fell wounded on the eighth, and, who, by a strange coincidence, has previously received the body of Ross when he received his mortal wound in the advance against the city of Baltimore. These are all now distinguished rebels in the British army.

In further illustration of the great longevity of British soldiers, we clip, from an English journal, the following statement of the surviving veterans who participated in the battle of Waterloo, which was fought a few months after the British army returned from Louisiana:

"It appears by a statement in an English paper, that there are now 192 surviving Waterloo veterans above the rank of captain: 1 Field Marshal, 12 Generals, 33 Lieutenant-Generals, 38 Major-Generals, 46 Colonels, 40 Lieutenant-Colonels, and 22 Majors. Time seems to have dealt gently with these gallant old soldiers."

The lives of these veterans have been those of constant service, much hardship and exposure, whilst the officers of Jackson's army have passed their years chiefly in the ease, comfort and quiet of civil pursuits. And yet, where are they? Not one of his Generals survives or has lived for the last eight or ten years. Coffee died in 1836, and Jackson wrote his epitaph. Adair preceded Coffee. Carroll has been dead ten or twelve years. Generals Thomas and Morgan died about the same time.

So, too, that brilliant staff, which afforded Jackson such valuable aid and counsel, composed of men in the flower of manhood, have been all "gathered unto their fathers." The profound and accomplished Livingston, the energetic Dunican, the brilliant and gallant Devezac, the shrewd, wise and dashing Grymes, have all, after acting distinguished parts in civil life, surrendered to that invincible conqueror, Death, and are now remembered as bright names

"That were not born to die."

A few, very few indeed, of the leading actors on the American side of that drama, now remain. But four of these now occur to us. They are Gen. Wm. O. Butler, now residing near Carrollton, Kentucky, who, on the eighth of January, commanded, as senior captain, one of the regular regiments in Jackson's lines; Gen. Robt Butler, now residing at Tallahassee, Florida, who was Jackson's Assistant Adjutant-General; Major Chotard, now living on his plantation, near Natchez, also of Jackson's staff, and Gen. A. P. Hoyne, late U. S. Senator from South Carolina, who was Deputy Quartermaster General in Jackson's army. These were all then young men. In fact, nearly all the officers in that campaign, on both sides, were what would be called now young men—quite young, to be entrusted with such high commands. Jackson, himself, was little over forty, and Coffee and Carroll were under that age; while among the British officers there was hardly a chief who had attained that age. Packenham, Keane and Lambert were young men, and the several regiments were led by young officers, whom the great mortality of the Peninsular campaign had rapidly advanced.

Disastrous and ill-managed as was this invasion of the British, it is a remarkable proof of the tenacity of John Bull in adhering to his agents and officers, that no officer ever suffered in reputation by the result thereof, except the Colonel of the 44th, who was cashiered for disobedience of orders in not bringing up the fascines and ladders. This officer, Col. Mullen, was made the scape goat of the whole army. No inquiry was made even into Gen. Keane's conduct in reference to two great blunders—which were ter more important in their consequences than the disobedience of Col. Mullen. They were, his halt below the city on the night of the 23d—his delay to advance on the next day, when his whole force had been landed, and before Jackson had thrown up his entrenchments—and his stupid advance on the 8th of January with his division, after the repulse of the attacking column, when the plan of the battle required him only to make a demonstration and threaten Jackson's right. These were fatal errors, and yet so far from prejudicing the reputation of Keane, no officer in the service was more rapidly promoted or received higher tokens of the confidence of the British Government.

Packenham and Gibbs, who fell in a rash and foolhardy assault, persisted in after the entire disarrangement of the whole plan of attack, were honored with monuments in St. Paul's, London, erected by the Government on the unanimous resolutions of Parliament, presented by Lord Castlereagh. Gen. Lambert was placed in command of one of the finest divisions at the battle of Waterloo—a division which lost more men than any other in Wellington's army; and Sir John Burgoyne, who first used hogsheads of sugar to strengthen a fortification, and suffered thereby a most disgraceful disaster, has been ever esteemed the ablest engineer in the British service. These facts show that either the British Government is very indulgent to the errors of its servants or desired to obliterate all recollection and record of that terrible disaster.—*Delta.*

THE LATE GENERAL JOHN B. PLAUCHE.

On the forty-fourth anniversary of one of the leading events of the memorable campaign in the defense of this city in 1814-'15—to wit, the battle of the batteries—when the superiority of American artillerists was so brilliantly demonstrated, one of the most distinguished actors in that great drama departed this life. We refer to him whose decease is mentioned in our obituary notice in another column—General John B. Plauche. It has never been our duty to announce the death of a purer man, a more sincere patriot, a more faithful citizen of New Orleans.

Born in this city when it was a Spanish colony, General Plauche had attained manhood before he was invested with the privilege which no one valued more highly, of a citizen of the United States. He illustrated this devotion by his prompt tender of his services as a soldier to Gen. Jackson, immediately on his arrival in this city, on the second day of December, 1814.—Two years before there had been organized in the city the first uniformed volunteer company raised in New Orleans since the cession of Louisiana. The corps was composed, almost exclusively of young Creoles, and was called Carabiniers d'Orleans, and its first Captain was Jean B. Plauche, then a prosperous young merchant, engaged in the commission business.

When it began to be rumored that the British contemplated an attack upon New Orleans, the Carabiniers were made the nucleus of a battalion, in the organization of which Captain Plauche was very active. Accordingly, four other companies were organized, under the respective names of Italians, or Fort Douglass, under Captain St. Gema; Francs, Capt. Bailly; Chasseurs, Captain Dubert; and Louisiana Blues, Capt. Maunsel White. We believe the latter is now the only surviving commissioned officer of this battalion. These several companies composed, when fully mustered, three hundred and eighty five men; and, when Jackson reached the city, constituted the only uniformed and organized force of citizen soldiers in New Orleans. On the 14th of December, Captain Plauche was elected Major of the battalion, and Lieut. Roche succeeded him in the captaincy of the Carabiniers.

Under the energetic command of Plauche, the battalion soon became a very efficient force. The men were handsomely uniformed in the style of the Young Guard of Napoleon, with blue, gold and red, and had all the bearing and effectiveness of regular soldiers. The officers and men were cavaliers of approved personal courage, high chivalry, and skill in the use of weapons. They were, too, of the best families of the city, and of the highest social rank. Such a force, composed chiefly of the sons of French settlers in the colony, could not, of course, be without that valuable appendage of all military organizations by this race—a fine band. Throughout all the trials and experiences of that eventful campaign, the battalion, which was always in the van in battle, never dispensed with its martial music; and the officers and men always bore the aspect of regular soldiers, with the neat uniforms and the self-possessed air and prompt movement of men "who have dashed their maiden swords."

At the first meeting of Jackson and Plauche, a cordial intimacy and friendship sprung up between these, which continued during their lives, and which is displayed on the part of the old Hero of the Hermitage in an affectionate allusion, in his last will, to his companion in arms.

When Jackson received news of the arrival of the British, under General Keane, at the Villere plantation, and conceived the brilliant plan which proved the great controlling event of the campaign, of an immediate attack upon the British camp, the battalion d'Orleans, under Plauche, was stationed at the Bayou Bridge. The order to march to the Fort St. Charles, on the site of which the United States Mint now stands, was received by Major Plauche in the afternoon. The battalion was immediately formed, and the Major leading it, at the command "quick step" the men broke into a trot, and finally into a run, and without a halt or pause, proceeded to the place of rendezvous, which they were among the first of Jackson's miscellaneous and scattered force to reach. Here they were supplied with new flints from one of the vessels of Jean Lafitte, then anchored in the river, were formed into column, and advanced at a rapid pace down the river toward the British camp.

In the memorable night battle of the 23d of December, the battalion was under the immediate supervision of Jackson, and performed its share in that gallant and sanguinary conflict. So in all the subsequent events of the campaign, the Battalion of Orleans was ever found by Jackson one of his most reliable and efficient corps, and its commander one of his most trusted counselors.

An incident with which the name of General Plauche is connected, has been made the text of one of the most invincible errors that has ever crept into history. It is a striking illustration of the difficulty of arresting a false statement which happens to suit the fancy of mankind. Nothing was ever more transparently absurd than the idea which is embodied in nearly all the histories, poems, and pictures relating to the battle of New Orleans, than the assertion that the mound behind which Jackson's army was entrenched was composed of cotton bales. The only basis of this story was the attempt of some young soldiers, in the rivalry which sprung up after they had occupied the line of Rodriguez canal, to increase the height and breadth of the parapet in front of them by throwing in a few cotton bales. Others, too, were used to form the embrasures for the guns. These bales had been thrown out of a hulk, which had come down to Jackson's camp with flour, pork and other supplies, and were lying on the levee. They were a portion of a lot which had been consigned to Major Plauche, and had been sold by him to Vincent Nolte. The speculative efforts of the latter financier no doubt contributed to give form and currency to this story. He set up a preposterous claim for this cotton after the war, and, to maintain it, set on foot the story of the great service it had rendered. We are pleased to see that in a recently published and highly spirited poetical description of the battle of the 8th of January, by Thomas Dunn English, this vulgar fiction is effectually disposed of:

No cotton bales before us,
Some tool that falsehood told;
Believe us was an earthwork,
Built from the swampy mould.

Major Plauche, by the orders of General Jackson, as soon as it was discovered that a few bales of cotton had been used in making the parapet, and that they greatly endangered the strength of the works, and exposed the ammunition to explosion by the flying particles of burning hot, had the bales taken out and thrown into the river.

During the battle of the 8th of January, the soldiers of the battalion of Major Plauche stood to their guns, and were eager to participate in the glorious repulse of the British, but owing to their position, near the centre of the American lines, they were not within striking distance of the two attacking columns of the British, which came up on the extreme right and left. This was a great privation to the gallant young soldiers, who were compelled thus to look on as spectators of the great achievements of their brethren in arms, who happened to occupy more fortunate positions. During the whole action, it was with great difficulty Major Plauche could prevent his men from stealing off to the right and left to have a crack at the redcoats. At the close of the campaign, in the general orders of General Jackson, the battalion, with its gallant Major Plauche, was highly commended. Indeed, throughout the whole defense of the city, Jackson had no more reliable force under his command than the Battalion d'Orleans, and no officer in whose prudence, devotion, and bravery he had greater confidence than Major Plauche.

After the war, Major Plauche resumed his duties as a merchant, and for many years conducted a large business, with great success, and with a reputation for sterling integrity and promptitude which was never surpassed. When he heard, on a certain occasion, that his old commander was in pecuniary distress, he tendered him a large sum of money, which Jackson gratefully accepted as a loan, and to which he was so warmly referred in his last will. Though much engaged in business and in the care of a large family, General Plauche always took a warm interest in public affairs. In the Democratic party he was looked upon as a patriarch, who was called upon to preside at popular meetings, and whose presence gave dignity to every occasion and movement. His public services were limited to a brief season as Lieutenant Governor, to which position he was elected when General Joseph Walker was chosen Governor.

After this service, the advanced age and feebleness of Gen. Plauche compelled him to retire, in a great measure, from public and active life. He was fortunate in having sons capable of relieving him of the cares and labors of business, and for some time before his death he rarely left his home. His demise will create a great void in this community. The "ancient population," the descendants of the honored founders of this city, will especially lament the departure of one who was an honor to his race, a chevalier without fear and without reproach, a merchant without stain, a patriot without ambition, and a citizen without selfishness or guile.—*Delta.*

Obituaries:

"I Let me die the death of the Righteous."

COL. SAMUEL W. EVANS, died at his residence in Oxford, Miss., Dec. 30, 1859, after an illness of ten days. He was a native of South Carolina; and removed to this state when a youth. He was of a noble line of ancestry, yet he was the artificer of his own fortune: leaving a circle of wealthy and influential relations, he came among strangers and made for himself a reputation of which his children and relatives may well be proud, and a name cherished in the heart of the poor; for he was the poor man's friend. He felt that God had entrusted much in his hands, and tried to be a wise steward. He was frank and candid. Humility was a prominent characteristic, and the acknowledgment of favors received by others seemed really to embarass him. To the erring he was gentle and forbearing. He was a tender and devoted husband, indulgent father, and a kind and sympathetic master; as attested by his well-ordered plantations, with his neatly white-washed cottages, the deep toned bell, sending its musical chime for miles around, calling the servants to meals, or to repose, and on Sabbath in their neatly-made attire, worshiping in their chapel, and especially on Christmas, the little chimney faces were smiling around on immense Christmas tree, hung with toys and other gifts for their gratification, and the mistress who arranged it, explained why we keep that festival.

One of his kind nurses writes, "His sickness developed a degree of child-like simplicity, gentleness, and kindness that was truly touching and impressive." That he was sustained by grace no one will doubt; in conversation with his friend, the Rev. Dr. C., he gave assurances of his acceptance with God. In all his pain no murmur escaped his lips. In our brother's death his family sustain an irreparable loss. Could agonizing prayer have availed our brother would not have died. Christ will show his power in his death, although not as he did in that of Lozarus. God's ways are to us mysterious.

He was buried on New Year's day, the funeral discourse was preached by Rev. Dr. Carter, from "Whatsoever thy hand findeth to do, do it with thy might," etc. He was interred with Masonic ceremonies, he had just finished a Masonic Lodge in the region of his plantations: he had also erected a church there, that the truths of the gospel might be more widely disseminated. Having been an orphan, he was particularly tender to that class, and never how his house been without one or more of those lonely ones, who have found there both parents and brothers. We hope that his stricken wife, (our sister,) may be able to bow submissively in this appaling bereavement, and by faith yet see that even this black cloud of sorrow has a silver lining. May God bless his dear children, and may they emulate the example of their honored father, that they may meet him in Heaven. May his beloved and only sister feel that although she has no brother, that Christ has promised to be a brother to those that worship him.

Our subject had been a member of the M. E. Church for many years, and gave a great deal for his ministers support.

J. F. J.

MISS CYNTHIA M., daughter of J. J. HEARD, Esq., of this place, while on a visit to and spending a few months with relatives and friends in Louisville, Ga., was selected by disease and death as their shining mark, 29th of Dec. last. It is hard to realize that she is dead! that one so interesting, so hopeful, and happy; a form so faultless, a face so radiant with artless innocence and virtue—a countenance beaming with intelligence, and every quality of heart, that renders the sex lovely, should so soon, and suddenly be veiled in the habiliments of the grave. Her indisposition was of several days continuance, but her meek uncomplaining nature concealed all cause of apprehension and alarm, until the fearful crisis had passed, and to make successful resistance was impossible. When she knew her time had come, she resigned her pure spirit to God, in all the confidence of a firm faith in the world's Redeemer, and with a fervent prayer, trembling upon her dying lips, sweetly fell asleep in Jesus.

She was born in Dallas County, Ala., January 27th, 1841. Most of her happy years were spent in her father's family in this place—her wise and well-directed home training, and culture, were blessed in an eminent degree, in the early development of her rare qualities of mind and heart.—At the age of thirteen, at God's altar in this place after a long and earnest struggle, she exchanged the grief and gloom, of penitence for the raptures of pardon, and the peace of God. She continued a firm consistent member of our Church till death. She graduated with distinction, and honor to herself, in this place, in the Summer of 1858, and was deservedly classed among the brightest and most gifted, of the hundreds, who have been sent forth to bless the race from the Heaven-favored Halls of old Centenary. The session following her graduation, she was induced to teach in the College; she was successful, and popular, and to the gratification of the trustees and her friends, proved fully equal to the task of taking charge of the most advanced classes, in the most difficult studies of their course.

But why indulge these painfully pleasing recollections? She is taken from us, and while humanity sheds the sympathizing tear, we bow in humble submission. Amid the fires of the last day, and the summons of the trump of judgment, we will meet her again, with our Lord in the air.

W. MURRAH.

SUMMERFIELD, ALA., Jan. 10, 1860.

*** *Southern Advocate* please copy.

MRS. SARAH W. PIWELL was born July 2d, 1828, in Leon County, Florida. Her father, Judge Field, removed to Columbus, Miss., and she was reared chiefly in that place. She was an only daughter, and being born to affluence, was tenderly cared for, in every way which could at all enhance her personal and intellectual charms. Neither was her religious training neglected. When she became pious and attached herself to the church, I have not been informed; but certain it is that during her stay under the parental roof, she was pointed both by precept and example to the Lamb of God. On the 6th of January, 1848, she was married to Rev. Augustus H. Powell, also a resident of Columbus, Miss. Soon after this Bro. Powell became a member of the Alabama Conference. In 1853 he was appointed to St. Francis Street charge, Mobile, where, in September of that year, he fell a victim to the epidemic which prevailed so extensively in that city. After the death of her husband, Sister Powell returned to Columbus, where she remained until her death. Her health after her bereavement began to decline, often, especially during the last four or five years of her life, she was confined to her bed, for months. She was the victim of a complication of diseases, but it is thought that consumption was chiefly instrumental in her death. She expressed a willingness to depart, to those who were with her during the last days of her illness. She was often heard to express some dread at the thought of death, but when she began to realize that her end was near, God gave her the victory, and resignedly, peacefully, she passed away, having her hope anchored within the vail. She expressed a desire to be buried by the side of her husband, and in accordance with her wish, her remains were brought to this place, and interred in the enclosure where he sleeps. Thus has closed a brief but trumphant career. 'Twas not a smooth glassy sea over which our departed friend sailed, but thank heaven, her bark has now landed upon the eternal shore, where there is rest for the weary.

MOBILE, January 15th, 1860. E. BALDWIN.

MRS. C. SHAFFER, after a protracted illness, died, in Point Coupee Parish, La., Dec. 12th, 1859, in the 61st year of her age. She was a native of Charleston, S. C. For many years lived in Columbia, and for the last sixteen years in Louisiana.

In early life she became religious and joined the Presbyterian Church in Columbia, where, for many years, she enjoyed the privilege of having for her religious instructors such men as Drs. Leland, Thornwell, and Palmer. While in Louisiana circumstances prevented her from enjoying the privileges of the church as she formerly did, which she lived to regret. In her last illness she was resigned, and confidently trusted in Jesus' merits for life and full salvation; which to friends and bereaved ones is so desirable and full of comfort. May this notice serve to influence those relations, who may see it, so widely separated on earth, to centre their hopes and interests upon the same Saviour who is able to save to the uttermost all who come into Him.

J. PIPES.

HENRY JORDAN, in the seventy-seventh year of his life, by the falling of a tree, was suddenly thrown from his horse, which terminated his life in a few hours. A native of Virginia, he successively resided in Georgia, Alabama, and Louisiana. In the latter at his residence near Pleasant Hill, in Desoto Parish, 21th Dec., 1859, he died. Some thirty years ago, by repentance and faith in Christ, he was converted to God, which he never afterward doubted. His religious experience was always clear and satisfactory. Soon after his conversion he joined the M. E. Church, of which he remained a faithful and devoted member.

His religious life was one of rigid discipline. The observance of family prayer, was one of the characteristics of his religious life, which his servants were not only permitted but required to attend.

J. PIPES.

MRS. MARY A. FORD, died at the residence of Mr. Monroe McCutchen, in Desoto Parish, La., aged 47 years. She was the wife of Mr. John Ford, of Caddo Parish, La. She had been a member of the Methodist Church more than twenty years, and a consistent christian. She was a good wife, and an affectionate mother, and the community almost feel that they have sustained an irreparable loss, and the Church a mother in Israel. She left a husband and five children to mourn her loss, but they sorrow not as those who have no hope, for she sleeps in Jesus.

Mrs. Ford was taken sick on the night her daughter Mrs. McCutchen died, who preceded her only one week. She had given to this daughter the proper instruction. She too died in the faith of Jesus, and left a bright testimony that she had done all things well. P.

WILLIAM J. ARMSTRONG, son of REV. GEORGE C. and AMANDA S. ARMSTRONG, died at his father's residence in Jefferson Co., Miss., Dec. 31, 1859, aged fifteen years, 11 months and 19 days.

His illness was of short duration. He became speechless about twenty four hours before his death, which gave the first alarm. William was a good boy in the true sense of the term. He was a member of the Methodist Church, and was converted about two years before his death. He loved to attend church, and delighted in class meetings. He never once disobeyed his mother. No wonder she is sorely afflicted at the loss of her only son. Lost on earth, but gained in Heaven. How happy and consoling the thought, as we commune our new year on earth—William commences his in Heaven.

Jan. 1860. W. F. J.

MARY LOUISA ELIZABETH GILLESPIE, infant daughter of MARGARET W. and DAVID M. GILLESPIE, was gently removed to the fold of the "Good Shepherd," on the 8th of Sept., 1859, aged 7 months and 15 days.

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J. E. ELAM, ATTORNEY AT LAW, BATON Rouge. REFERENCES—Hendrickson & Barnes and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*.

B. D. & A. W. ROBERTS, ATTORNEYS-AT-LAW, Floyd, Carroll Parish, Louisiana. jy19

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PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans. *References*—Baylis & Harrison, Byrne, Vance & Co., Bromwell & Payne, Pritchard & Flower, Edw Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20 1y

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 5. WHOLE NUMBER 468.

NEW ORLEANS, WEDNESDAY, FEBRUARY 1, 1860.

$2 50 A YEAR, IN ADVANCE OFFICE—115 CAMP ST.

For the New Orleans Christian Advocate

NEW YORK LITERARY CORRESPONDENCE.

LITERARY GOSSIP, DOMESTIC AND FOREIGN.

New York, Jan. 19th, 1860.

The year 1859 saw the deaths of four of the great lights of literature—Prescott, Humboldt, Irving, and Macaulay. News of the decease of the great historian has just come to hand. He died, as most great men do, in the harness; but it is sad to read the announcement "by authority," in one of the London papers, that the two volumes of History which were supposed to be nearly ready for the press, are not in such condition as to make their publication possible. It is a loss to the reading world which no one now known will be able to repair. Macaulay was born in the year 1800, and was consequently but just 59 when he died. He was a bachelor, and lived in chambers in one of the great hives in which the legal fraternity do congregate in London. He must have been an immense worker, for all his work bears the mark of exceeding care and most laborious research. I have just been reading again his famous chapter "on the state of England in 1685," and it seems to me that this chapter alone contains the life-work of an average man. Seldom have the two characteristics of laboriousness and brilliancy been so well united as in him. The author of two of the most searching critiques in the language—those on *Barere* and *Robert Montgomery*—he wrote likewise some of the best poetry of its kind—the ballad—in the language. His speeches are marvels of keen cutting to the purpose, of splendid diction, and of fine illustrations; and his history has for the first time made history popular and interesting. By the way, I have been told by one who knew him that he was exceedingly proud of the favor with which he was received in this country, and thought the immense sales of the History volumes in America, and the numerous cheap editions printed here, the finest feather in his cap.

Mr. Dickens, who has developed, within a year or two, a singular faculty for getting his name in the papers in ways which reflect little credit on his temper or prudence, has just now come out with a declaration that the disgusting character of *Harold Skimpole*, in *Bleak House*, was *not* meant as a lampoon on his old friend Leigh Hunt. He speaks of the report as originating on this side of the Atlantic, which is not at all likely, for few, very few, here had any personal knowledge of Leigh Hunt; while the resemblance between the real man and the novelist's character is of that kind which could only be perceived by one intimate with Mr. Hunt, and—so Mr. Dickens acknowledges—could not fail to strike every one who knew him. Why Mr. D. "gave the report the go-by" while the friend he loved, and was said to have caricatured, was alive, and why he now comes out with an abortive attempt at justification, when the man whose pardon he should ask is just dead, are questions which remain to be answered. That the caricature was not only premeditated but successful, is evidenced by Mr. D.'s admission that he submitted the first numbers of *Bleak House* to two eminent literary friends of Leigh Hunt, and altered all the passages in which Harold Skimpole was, so to speak, trotted out. But the remaining numbers, Mr. Dickens? They were not submitted. Leigh Hunt was not, if all reports are true, a man so much better than Harold Skimpole that he need to have felt his "buoyancy" hurt by the picture. But then a man must not put his *friends* in his books, and then call them friends.

Mrs. Caroline H. Dale has just published a very sensible little book on that vexed question, *Woman's Rights*. It is really an Essay to show that woman can—because she does—labor successfully in many branches which are yet almost closed to her. There is a valuable collection of facts on which others may build theories, though theories are sure to fall a good deal short of practice; and I doubt if this question is not one which will be found gradually to rectify itself as true Christianity progresses in our midst, and this in ways which the present agitators do not seem to look for. Meantime women do almost everything, and when they do it well, are honored for it. It is only when they turn out poorer work than men that they have to stand aside—for the labor market knows no sex. Here is a case in point: a London paper states that a pension of £50 a year has been granted to Mrs. Janet Taylor, an authoress whose works are well known to, and are appreciated by, the mercantile marine. Mrs. Taylor is the authoress of an "Epitome of Navigation and Nautical Astronomy;" "Improved Lunar Tables;" "Planisphere of the Stars;" "Hand-book to the Local Marine Board Examinations;" "Guide to the use of Maury's Charts," &c. In fact, she is the Mrs. Somerville of the marine world. She also keeps a Nautical and Mathematical Academy at the East end of London, the upper school of which is devoted to the preparation of masters and mates in the navy and merchant service. This establishment is under the patronage of the Admiralty, Trinity House, East India Company, and the principal Ocean Steam Navigation Companies. We are not aware that there is any obvious reason why a lady should not be acquainted with any branch of mathematical science; but it may possibly afford surprise to some of our readers to hear of one who indoctrinates practical seamen not only with the principles of ordinary navigation and the most approved methods of determining the latitudes, but can also initiate them into the mysteries of spherical trigonometry, and its application to great circle sailing.

True women workers are not so rare. A Southern lady of our acquaintance stands at the head of the Entomologists of the United States; women write the best Magazine stories here; and a woman has written this last year, *Adam Bede*, a novel which for manliness of thought and style, (I mean manliness in the sense of true dignity and just perception), no one, not even Thackeray, excels, or even equals—a work which has passed through seven editions in England, and is in its fourth here. By the way, *Adam Bede* deserves the favor of the Methodists, for one of its finest characters is a woman preacher of the times just after Wesley, and its hero is also a "Methody." Miss Mary Evans, the author of this book, has had the courage to break through what had got to be a chronic difficulty with the eminent novelists of England. Neither Thackeray nor Dickens has ever been able to see the difference between religion and *cant*. Of Mr. Dickens, who is a man of essentially narrow mind and small prejudices, no better could be expected; but it is a pity that Thackeray, a writer who is also really a *man*, and who was able in his earlier days to draw the picture of one of Christs' true ministers going about among the London poor, and doing good wisely and well—it is a pity, I say, that he should mar one of the best books of the century, the "*Newcomes*," by such a wretched caricature as the Rev. Mr. Honeyman, and by such outrageous nonsense as the description of "pious" Mrs. Newcome and her guzzling friends on Clapham Common. It is a healthy sign when one who writes so well as the author of "Adam Bede" paints a true and consistent Christian character—one who has every weakness of weak woman or weaker man, but whose life is animated by high and holy and just views of duty and Divine love. So I say Adam Bede deserves well of Methodists.

The Harpers, who published that, have just sent out another excellent book: "*Self-Help*," by Smiles, who wrote the life of Stephenson. I do not say too much when I recommend every father of a family to get this book, and let his boys and girls read it—and then read it himself. It has gone through my family with general acclaim—the wife's opinion being that it is "more interesting than a novel, and gives one new courage to face life." I think the great lessons of life, perseverance, patience, hopefulness, humility, energy, have never been better taught than here. Mr. Smiles has collected a vast amount of information about the early lives of men who have attained eminence; he knows how to *preach* without *preaching*; and so mixes up his lessons and his illustrations that you are carried along in spite of yourself, and reap the reward of renewed courage and patience for the every-day battle of life. I wish every boy in the land might read "*Self-Help*."

The Harpers have also just ready for issuing, Walter Thornbury's "Life in Spain," a very brilliant book of travels concerning which a London literary paper has the following note, giving a curious glimpse at the "amenities" of Literature in London at the present day.

"Elsewhere in our columns the reader will learn that Mr. Walter Thornbury, for many years the art-critic of the *Athenæum*, has voluntarily resigned his post. *Why* he has done so, it may perhaps be not very difficult to imagine. Among other reasons, for instance, may be suggested the extremely cold and cutting reception which his capital and popular book on Spain received at the editorial hands. That volume, which contained those much-admired sketches of Spanish life and manners which first appeared in *Household Words*, is waived off with the following curt "damnatur:"—"Mr. Thornbury's book has also had the advantage of a previous public for its hot and hurried pictures of things in Spain." Now it should be known that Mr. Thornbury, in his journey to Spain, was accompanied by Mr. Hepworth Dixon, the editor of the *Athenæum*; the mode of travel being distinguished by the fact that the former journeyed second class, whilst the dignity of the latter could put up with nothing short of the first. During that journey both Mr. Thornbury and Mr. Dixon took notes. To what purpose the former made use of his material all the world knows; but it is not generally known that the latter wrote a series of "Letters to my Wife," with a design of publishing them on his return; and that, however they may have been appreciated by the person to whom they were originally addressed, the appearance of Mr. Thornbury's admirable papers in *Household Words* effectually prevented them from seeing the light through the assistance of a publisher. Putting "this and that" together, is it not possible that the aforesaid "Letters" may have something to do with the condemnation of Mr. Thornbury's charming pictures as "hot and hurried?"

A recently published and very stupid life of the Poet Campbell, by his associate, and fag, Cyrus Redding, shows that when the poet toasted Bonsparte "because he shot a bookseller," he committed a piece of mean ingratitude. In two cases, after making his bargain with publishers, those gentlemen voluntarily paid him double the money they had offered to pay. The report that Tennyson has received the astounding sum of $50 *per line* for a poem to appear in an English Magazine, shows that the system of the "illustrious Banner" is not without imitators in England. I see it stated that the largest sum ever paid to an American author was to John Howard Paine, the author of "Home, Sweet Home," for his poem entitled "Adams and Liberty." He received eleven dollars per line, or about a dollar and a half per word.

Messrs. Derby & Jackson, of this city, have in the press three books of special interest to you at the South: "Women of the South, Distinguished in Literature, edited by a Southern Lady;" "Wild Sports in the Southern States, by Charles E. Whitehead, truculator of Gerard the Lion Killer, illustrated;" and "Pioneers, Preachers, and People of the Mississippi, by Rev. W. H. Milburn, author of Ten years of Preacher Life, etc."

Mr. Milburn is busy lecturing these winter evenings, and draws large audiences wherever he goes. I saw him a few days ago, when he was in good spirits, and suffering a little from an accident which befell him in Boston some weeks since. Wandering about the streets in that delightfully unconcerned manner which he assumes when he knows the way and forgets his infirmity, he was suddenly run into by a sleigh. The pole struck him in the breast, a blow which forced him to stop speaking in public for some days—but fortunately did no permanent injury; and he is up and about again. In his new book, the "Pioneers, Preachers, and People of the Mississippi," he is on his own ground, and we may expect some fine sketches of the old back-woodsmen, who had—what some of their successors have not—*character* enough to sketch.

While on the subject of Southern books, I should not forget mention of "The Diary of a Samaritan," by a member of the Howard Association of New Orleans. It is a sad story, told in a feeling and unpretentious way by one who might say, "all of this I saw and part of this I was." I think it will find a welcome at your hands. It contains, besides affecting incidents of the great annual epidemic, some valuable hints for treatment of the sick, and the organization of hospitals, etc. It is published by the Harpers.

More next time.

For the New Orleans Christian Advocate

LETTERS FROM KENTUCKY.—No. II.

To say that Methodism is on the ascending scale in the bounds of the Kentucky Conference, is far from being the language of vain boasting. The evidences in proof of this are too numerous and of such character as not to be doubted for a moment.

The Conference is composed mainly of young, efficient, working men, whose pulpit abilities will compare favorably with an equal number in any Conference North or South. These young men, however, are not left entirely to themselves. God, in his gracious providence, has continued among them several brethren of age and sound discretion, whose wise counsels and godly admonitions are of great value.

The support of the ministry among us is far better than in former years, and is constantly improving. During the Conference year of 1857--8, the receipts of the preachers show the nett amount of *thirty four thousand three hundred and twenty-two dollars and thirty eight cents*, paid toward their support, which was an increase over the previous year of something upwards of *five thousand dollars*, and the receipts for the year which closed in September last, show an improvement on that amount of nearly *five thousand dollars*. The collection for the worn-out preachers, widows, and orphans, for the last year, more than doubled that of the year previous. And we doubt whether any Conference in the whole connection, according to numbers, is as well supplied with parsonages. Many of these are good substantial houses, partly or wholly furnished with heavy furniture, affording comfortable homes for the preachers and their families.

An extra effort just now, which we trust and believe will not be spasmodic in its character, is being put forth by our preachers and people to promote the interests of the Sabbath-school cause. Pursuant to a resolution of our last Conference, a general Sabbath-school Convention, composed of preachers and laymen, met in the city of Lexington, on the fourth Wednesday in November, and continued in close and constant deliberation for two days, devising ways and means best calculated to promote this blessed work. Among other things the convention recommended that all the schools under our care be supplied with books and periodicals of our own publication, or at least, such as had been approved by our book editor. It was also recommended that conventions be held in each Presiding Elder's district, at such times and places as might be agreed on during the year.

Feeling sensible that next to the actual preaching of the gospel from the pulpit, the Sabbath-school is best calculated to give success to the cause of Christ, we are determined in future to heed more faithfully the precept of the Son of God where he says, "feed my lambs." The importance of making early religious impressions upon the minds and hearts of children cannot be overestimated. One of the most formidable enemies the imperial mistress of the world ever had to encounter, was in the person of a man who at eight years of age, with his hands on the horns of the altar of the Carthagenians, swore eternal enmity to the Romans. And some of the mightiest instruments now being wielded by Divine Providence against the empire of Satan, received their earliest bias, and most lasting impressions, in favor of God and religion, in the Sabbath-school.

We are doing something, too, in the way of a Book and Tract Depository. During the session of the Conference at Millersburg, last September a year ago, a Book and Tract Society was organized. Owing to the paucity of preachers, and the pressing demands of another enterprise, the Conference has not, as yet, seen fit to recommend the appointment of a special agent to superintend the interests of this concern. The business is carried on through our very affable and gentlemanly brother, J. J. Hunt of Lexington. Through this medium many of our standard publications have found their way into neighborhoods and families where they have heretofore been unknown. Theophilus Walton has had quite a run in this region.

And by the way it is about the best antidote to the insufferable, offensive, not to say contemptible, selfish egotism of "old Land Markism" we have met with for a great while. If the author only had a little more experience, by actual contact with the practical workings of that moogrel affair called *Campbellism*, he would be eminently qualified to administer a wholesome rebuke for its especial benefit.

The great and absorbing enterprise pressing us, at the present time, however, is the "Methodist College at Millersburg." For a number of years the Conference has been agitating the project of building up a first class college in its bounds. The brethren and friends at Millersburg being anxious to have it located in their midst, pledged Bourbon county for twenty thousand dollars, an amount sufficient it was thought to put up the building; and the place being in other respects an eligible location, the Conference, at its session in that place fall before last, accepted their offer, and appointed Rev. D. Welburn agent, than whom a more indefatigable beggar for benevolent objects could scarcely be found. During the year he swelled the endowment fund to nearly *forty thousand dollars*. At the Conference in Georgetown, Brother Welburn not wishing to serve longer as agent, the Rev. William C. Dandy was appointed. Since then, Brother D. has been moving things round at no ordinary rate. If any man was ever designed and fitted by providence to act as agent for a Methodist college, he is surely the man. It has been our privilege to be an eye-witness of the tact or dexterity with which he urges the claims of his agency. The man who can hear him talk an hour or two on this, his *favorite* theme, and not be induced to give something must be closely wedded to the "almighty dollar."

Two hundred thousand dollars is the amount we propose as the endowment fund. It is proposed to raise this amount by the sale of scholarships. The payment of five hundred dollars, in four annual instalments, without interest, secures a perpetual scholarship, which may be farmed out or sold, and is transmissible like any other real estate. This gives the owner the privilege of keeping one boy at the college free of tuition fees *forever*. It gives him also the benefit of the preparatory department.

The payment of one hundred dollars in the same way, secures the privilege of keeping one boy in the college proper fifty years. This cannot be farmed out or sold, and is not transmissible except in the family. There is also a fifty dollar scholarship, which gives one boy five years in the college proper.

Colleges erected and carried on according to this plan have been found to work admirably in the North. It is intended also to have a chair of Biblical Literature and Church History.

All things considered we deem the prospects of this interprise very encouraging indeed. The college edifice is now about complete, and stands on a gentle elevation near the centre of a beautiful campus of five acres, lying on the northern limits of the town of Millersburg, fronting the Lexington and Maysville turopike. The building is an imposing structure of Norman architecture, presenting a front as of two buildings united in a tower, which forms the main entrance. The length is *ninety four feet by forty-four in width*, three stories, giving eighteen rooms for the different purposes of recitation, laboratory, library, society rooms and chapel.

The building committee have been quite fortunate in securing prompt, reliable workmen for the different portions of the work, so that the building is so nearly completed that it is occupied by a high school of *seventy eight* boys, under the Superintendency of A. G. Murphrey, A. M. And although we cannot keep pace with Alabama in point of dollars and cents, still we intend, in time, to make the "Methodist College at Millersburg" second to no institution of learning on the continent. "Old Bourbon" is famed far and wide for pure *whisky* and fine *mules*; but, by the grace and help of God, we intend to make her *literary fame* much more extensive. Yes, by the assistance of a kind providence, we intend to make one college a *well-spring* from whence shall go forth streams of sanctified learning, not only to bless and elevate the youth of our own country, but that shall, in coming time, pour their limpid waters along the sterile places of heathen lands. NORTHERN KENTUCKY.

January 10, 1860.

For the New Orleans Christian Advocate.

PARSONAGES.

In the *Advocate* of 11th inst., we had our attention directed to the subject of "homes for the evangelists," and when we remembered the Savior's expression, "I go to prepare a *place* for you," the idea was more forcibly expressed, and the *clincher* to the thought was made or reimpressed by the article above referred to.

The subject of Parsonages has never been properly presented to the people by *all* of our parsons. How strange it appears that Christians, that Methodist Christians, those who believe they form a part of the grand army of Christians, and to that particular regiment of said army yclept "Christianity in Earnest," or "Christianity on Horseback," should remain content with parsons without parsonages, is to us one of the wonderful things of this wonder-working age.

The query then comes to us in importunate tones, will you not give us parsonages—will you not give us parsonages?

And from whom, my brethren,—for, as a Methodist, I am now, through the columns of our favorite paper, addressing Methodists,—from whom does this query come?

In this our land of sunshine, flowers, poetry, music, and loveliness, big hearts and big purses, are men and women willing to aid in the noble cause of erecting parsonages for Methodist preachers all over the South; and yet their own ministers seem never to have properly introduced and with proper energy carried on the proposed plan.

The faint and feeble cry first came from the widows and orphans of our deceased ministers; for as they are the most needy class, from them the cry first come. Some may say, "nay, the voice was first heard in the wilderness, uttered by a toil-worn, dust-sprinkled itinerant." Whether the latter or former statement be the correct one, should not be the question at issue; but, "will you not give us parsonages?" In response, let us try to give a "heeding" ear. If the cry be a proper one, it should certainly be heeded.

"Homes for the poets," homes for the philosophers historians, statesmen, physicians, etc., are all right and proper. If the ministers who serve at the altar of God, deserve not homes for themselves and families, they should dwell in Heaven during the week, and by a cohort of angels be escorted to their respective pulpits and altar-places on the Sabbath.

My brethren, the present state of things in respect to parsonages should not exist. Let us as men be up and doing; if not, the Lord will use other instruments to do the work we should do. Let each quarterly conference take the matter in hand. Let each minister do his duty, his whole duty in this matter. Let him keep it before the people, and I know that Southerners will do their duty when properly awakened and persuaded.—May parsonages, school-houses, chapels, and churches—a nation's glory—dot our land all over.

ROENO.

For the New Orleans Christian Advocate.

HURRIED CONFERENCE SESSIONS.

One would think in attending the sessions of some of our Conferences, that the preachers had come there just to see how swiftly they could rush through the business before them. As to doing it carefully and well, that is quite another matter, and apparently one of little moment. The Secretary reads the documents placed in his hands as if he were reading for a wager, and it is of no sort of consequence whether the members understand what is read or not—many do not; that seems to be no part of the design—the object is to get through as rapidly as possible.

Sometimes when a report is presented containing suggestions or resolutions of grave import, and that should be deliberately weighed and discussed, it is adopted entire after a single reading—swallowed whole, simply to save time—many members voting for it without knowing what it contains, having been engaged in conversation with their neighbors, or else busy in getting up steam to rush the next train through, so soon as the track is clear of this one.

So it occasionally happens that after thus voting "it blind," some one by chance finds out that he has committed himself and the Conference to some measure that he really disapproves; then he makes the humiliating confession that he did not know what he was about; he moves a reconsideration, and often consumes more time in procuring a reversal of the decision than, perhaps, would have been occupied in a patient discussion of the point in the first place.

Now we humbly submit, that if the business of the Church, which calls our Annual Conference together, is worth doing at all, it is worth doing well; but if the main object in going be to see in how short a time it is possible to drive through and get away, better not go at all. If the chief design be to save time, why not stay at home, and save it all?

It is truly mortifying to one who has the best interests of Zion deeply and earnestly at heart, to observe how some of the grandest enterprises of the Church are crowded into a corner—narrowed down to the smallest possible compass—hastily crammed into a few moments of time, and then cut off unfinished, just because the preachers wish to get home. This indecent hurry at Conferences is actually crippling, every year, some of the most important undertakings of our branch of the Church of Christ.

PHILOSION.

ODE ON BIRTHDAY OF CHARLES WESLEY.

I.

O England, through thy lovely vales
And emerald hills how many now
In memory of the poet-priest
With rapt devotion bow!
Along the city's sounding street,
In cottage nooks, in lordly halls,
On village spire, and temple dome
A still, sweet influence falls—
For myriads whisper of the birth
That gave another bard to Earth.

II.

Nor only there: for from my own Land
Full many a blessing o'er the wave
Floats like an angel's wing to gild
His cradle and his grave.
Our Fanes have also felt his soul;
Our forest-temples grand and dim
Filled with ecstatic worshipers,
Have trembled to his hymn:
Still seem they bowed with praise and prayer—
The soul of Wesley lingers there!

III.

Well have the nations blessed the bards,
And gladdened by their misinterings,
Their foreheads bound with holier wreaths
Than ever shone on kings:
Lo! Scio's old blind Glory crowned;
And Dante diademed with fire
Imperial by the large-eyed Times,
And Byron's battle-lyre:
No royal flag a'er them unfurled,
Yet they are Emperors of the world!

IV.

If thus the Shapes that draw from Earth
The soul of song, are rulers made,
How should the Heaven-invoking Ones
By continents be arrayed?
Not from Olympian groves their wreath!
Go search Siloa's sacred bowers;
Or Zion's grander mountain walk
And gather statelier flowers—
These crown the souls that sing of Him
Who wandered there with cherubim.

V.

And such the crown that thou didst wear,
Sweet singer by old Albion's wave!
And Death himself could not destroy,
But placed it on thy grave.
How glorious its unfaded leaves
Shall on thy pure white forehead bloom,
When, with a hymn upon thy lips,
Thou'lt glitter from the tomb,
And, myriads joining in the lay,
Soar to the choir of Heaven away!

Harper's Magazine.

PRE-OBITUARY PIGEON-HOLES.—As soon as a man begins to be peculiar or distinguished enough to be a probable subject of obituary (wherever he may happen to die), the London Times gives him a special pigeon-hole, wherein is kept a record of all his deeds, sayings, incidents of his life, &c. Here is gathered the chronicle of his existence, produced with such wonderful promptness and particularity, on the very next morning after the death of any celebrated man. To some minds, suggests Willis, in the last Home Journal, this might perhaps be an annoyance; but, so eager are most men to have it probable that they will be heard of after death, that, we doubt not, the occupancy of a pigeon-hole might easily be made a matter of rent. The knowledge of the fact, adds N. P. W.—like the keeping in mind of the "recording angel"—may make famous men more careful of the pigeon-hole-iness of their lives?

A WOMAN 125 YEARS OLD.

On the 13th of last month there died, within a short distance of this city a negro woman, probably the oldest person in the state, and perhaps in the country. Her real name was Clara Wilson, but she has always been known here as Granny Wilson, or Granny Buck. Her exact age is not known, but it could not have been less than 125 years, and we incline to the opinion, such as was between 125 and 126. In person she was tall and muscular, quite as stoutly built as most men, of unusually strong and vigorous mind, with a great stock of practical common sense, and an undercurrent of quaint, poetical feeling. She retained nearly full possession of all her faculties up to within four or five years.

She had long need a staff in walking, yet to the last, when standing, was very little bent, and of somewhat commanding appearance. She was born and raised in South Carolina, and her earliest recollections were of Charleston, in that State, which she remembers as a smart village, instead of the great city it now is. She grew up on the plantation, not in the house—field work being her task as long as she was a slave.

An old historian says that in 1731, a few years anterior to her birth, Charleston was a place of 700 houses. It was chartered as a city in 1783. Granny Wilson related that a short time after she became the mother of her fourth child, the town was attacked by a party of French and Indians, and that quite a number of the inhabitants were killed or wounded, and a number of houses burned.

She was, during her life, the mother of twelve or thirteen children—by two husbands. All were born during her plantation life in Carolina; and nothing is known of any of them except the youngest—Buck, who now lives near here, and is called Uncle Buck. The story of his life is indissolubly connected with that of his mother's. He is generally acknowledged to be about 80 years of age, but was designated as "The Boy" by her till the day of her death. When he was a mere lad, perhaps six or eight years of age, the then owner of his mother and himself, with his family, consisting of his wife and several married children, with their wives and husbands, and quite a number of slaves or servants, migrated from Carolina, bound for the country now comprised in Western Tennessee. It appears that the party took the Tennessee river some distance above what is known as the "Cumberland Shoals." While descending, their boats grounded in passing over the shoals, and they were attacked by a party of the Indians at that time infesting the neighborhood. All the whites of the company were killed, and those of the blacks who did not share the same fate, were borne off by the Indians. Among those in the latter class were Granny Wilson and her Boy Buck. Their captivity was of such length, that the boy grew to the full stature of manhood. They were traded from tribe to tribe, and appear to have reached a point many hundred miles west of the Mississippi.

There was a French fort on the western side of the river, and on the eastern side, a few miles below an American station, which had been recently established. Buck had need of but little urging to attempt an escape from the Indians. With his mother, at night, he started. They struck the river a short distance below the French garrison; when the old woman bid herself near the bank, and Buck made a circuit round so as to reach the river above the fort. This he did unobserved. He took to the water, floated down close along by the shore, and succeeded in cutting loose, from almost under the eye of the sentinels patroling up and down, a canoe. He drew this 90 or 100 yards before he was discovered. Being fired at, he sprang into it and pulled for dear life, steering for the eastern bank at a point about a mile above the station of the American garrison. He was vigorously pursued, but succeeded in reaching the shore some distance ahead of his pursuers. Leaping out, he sank the canoe and hid himself. They searched some time for him, but not finding him, rowed back. When they were all off, he raised the canoe, and proceeded down to the American fort. To this he gained admission, and from it went for his mother, and was successful in bringing her over. They were now again with the whites. Shortly afterwards a treaty was formed with the Indians, in accordance with the provisions of which the old woman and her boy were sold. For a period of twenty-five or thirty years succeeding, her life appears to have been that of the generality of slave women in old age—her master's home being in or near Memphis.

Buck, "the boy," seems to have been employed considerably as a river hand. He was in service on a boat which was lying at New Orleans about the time of the famous battle at that city in the last war with Great Britain, and was sent by his master to serve on that eventful occasion, and yet bears marks of the wounds received in the conflict. Later, he was in demand at Memphis and other places as an interpreter—having acquired knowledge of many dialects during his life with the Indians. He also often had occasion to act as guide to parties exploring or hunting in the country west of the Mississippi. He gained his freedom about the year 1830 or 1831. Having built a cabin on the Arkansas side of the river, nearly opposite Memphis, the owner of his mother gave her to him, and he took her home. She was then something over ninety years of age, and he had also become what might be called an old man. Uncle Buck was, at this time, as he had been for some years, quite an important personage in and around Memphis. His personal presence was such as to command respect, and even awe from all the younger blacks, and his services as guide and interpreter, combined with his known spirit, gave him a standing with he whites not usually accorded to persons of his race.

Granny Wilson was almost universally known, and was an especial favorite among the river men. During the years of her residence with her "boy" on the Arkansas side of the river, it was her custom to be often taken across the river, that she might sit on the wharf and receive the notice and small charities of the steamboat captains and others. Uncle Buck's cabin was not far from a lake much resorted to for fishing purposes; and many were the people who called to pay their respects to the old woman, then reputed to be about a hundred years old. In 1839 this home was left, and Uncle Buck came to this city. In the latter part of 1840 or early in 1841 old Granny followed.

Since coming here, the old negress has lived with Uncle Buck and his family, and has received no small degree of consideration at the hands of a number of our citizens. She was baptized, and united with the African Church of this city, some fifteen or sixteen years ago. She has never known much sickness, and died at length of old age—going out to the unknown land as quietly and gently as the day fades into night.

—*Alton (Ind.) Courier.*

AN OVERRULING PROVIDENCE.

(Translated from the French.)

Father Beauregard* had just preached in one of the churches of the capital his beautiful sermon upon Providence, which, like all his sermons, had drawn together a considerable crowd of auditors. Upon returning home, he had just disrobed himself, in order to rest after his extreme fatigue, when a stranger was announced, desirous to see him. Taking time only to change his dress, he at once presented himself to the unknown visitor, whose manners and appearance denoted him to be an artisan.

"What do you wish, sir?" said the venerable preacher.

"To speak with you a moment," replied the stranger in a manner so agitated as at once to arrest the attention of Father Beauregard.

"Most willingly," said the preacher; "I am ready to listen. Sit down."

"I have just heard your sermon," said the artizan.

"Well, I am glad of it, for I have said some things which should not be lost upon either of us."

"Oh! sir, you have certainly spoken beautifully. Nobody could have done better. You have extolled the benefits of an overruling Providence. But, sir, I do not believe in Providence. There is no Providence for me. Wait a minute, and judge for yourself. I am a carpenter by trade. I have a wife and three children. We are honest working people who never wronged any one. Inquire about me in my neighborhood, and everybody will tell you that N. is an honest man, getting his living by the sweat of his brow; that he pays his debts; that he does not drink; that he does not play; and that he takes good care of his family."

"I can easily believe all this, my friend," interrupted Father Beauregard, much touched by the heartfelt words of his visitor, "but to what does all this lead, and what connection is there between these details and your unbelief in Providence?"

"You shall hear; you see before you a man resolved to throw himself into the river."

"Good heavens!" cried Father Beauregard, justly alarmed at this acknowledgment. "God preserve you from such a fatal step! You not only kill the body but you peril the salvation of your soul. What has given rise to such a dreadful thought?"

"Sir, I have just met with a heavy loss by the failure of a debtor. I have liabilities which become due on the 30th of this month, and I cannot meet them. It will be the first time my signature has been dishonored, and I cannot bear the idea of this disgrace. It is after having in vain solicited assistance from my friends, who would be glad to help me if they could, that I determined to drown myself."

"But, my friend, what will become of your wife, who loves you, or your children who need you, if you drown yourself?"

The poor man's tears answered to these interrogatories, but he replied, after a moment's pause, "When I am dead the world will take pity on them; I cannot live to see them dishonored, to see them bearing the burden of a shame."

"How was it, then, with such a frightful plan as this in contemplation, you came to hear me preach?"

"In consolation, you came to hear me preach?" ding so, only by chance, sir; I had no intention of noticed the crowd entering; I asked who was going to and heard you call me a celebrated priest. I remained very fine, but I thought; all you said was very good, vidence for me," still in the dark, I could see no Pro

"What, to hear confide in me, and yet sermon, to come and see me, to Providence?" all this you do not recognise a

For a moment the man "It is strange, sir, very ill silent and me to pay my debts." still I see no way for

During the interview the he deeply moved; he had heard the good priest was whose manners and language sufficiently happy man's story, cerity. With further investigation, I attested its sincerity, resolved at once tu act in his behalf.

"Listen, my friend," said he to him. to be an honest man, unfortunate through agency of others, and I wish to help you out of your troubles. How much money will cover your debts? not rich, still I can contribute something towards you up the sum."

"Oh, sir! you are too good! Less than three thousand francs will suffice me."

Father Beauregard rose, opened his secretary, and taking therefrom a hundred louis, returned to the poor artisan, and said;

"My friend, here are a hundred louis. I should not have been able to have done this myself, but a few days since the Princess Clotilde, after having heard me preach on charity, sent me a large sum of money, begging me to use it for the benefit of the unfortunate, and to distribute it to any whom I should judge worthy of assistance. It has already done much good, softened the ills of many; but my friend, your visit here, at this critical juncture of affairs, is, in my view, a stream of light upon the ways of God to man. Take this money, pay your debts, and believe in an overruling Providence."

Full of surprise and overwhelming gratitude, the poor carpenter fell on his knees at the feet of the good father, he could not speak a word, but raising his streaming eyes to heaven, in a language more powerful than words, expressed the joy of his deliverance.

* Beauregard was a French Jesuit preacher, who died in Germany in 1804.

FALLS OF GAINSOPPA.

The following description of the Gainsoppa Falls in India is from the correspondence of the London Times: An amphitheatre of woods, and a river, about 500 yards wide, rushing and boiling to a certain point, where it is lost in a perpetual mist and in an unceasing deafening roar, must first be imagined. Leaving the bungalow on the Madras side of the river, and descending to a position below the river level, you work your way up carefully and tediously over slippery rocks, until you reach a point, where a rock about twice the size of a man's body, juts out over a precipice. Resting flat upon this rock, and looking over it, you see directly below you two out of the four of the principal Falls; these two are called the "Great Fall" and the "Rocket." The one contains a large body of water, the main body of the river, perhaps 50 yards across, which falls massively and apparently sluggishly into the chasm below, and the other contains a smaller body of water, which shoots out to successive sprays over successive points of rocks, till it falls into the same chasm. This chasm is at least 900 feet in depth, six times the depth of the Niagara Falls, which are about 150 feet, and perhaps a quarter to half a mile in width. These are the first two falls to be visited. Then move a little below your first position, and you will observe first a torgid boiling body of water of greater volume than the Rocket Fall, rushing and steaming down into the same chasm, this is the third Fall, the "Roarer;" and then carrying your eye a little further down you will observe another fall, the loveliest, softest, and most grateful of all, being a broad expanse of shallow water falling like transparent silver lace over a smooth surface of polished rock into this chasm; this is "La Dame Blanche," and the White Lady of Avenel could not have been more graceful and ethereal. But do not confine yourself to any one place in order to viewing these falls, scramble everywhere you can, and get as many views as you can of them, and you will be unable to decide upon which is the most beautiful. And do you want to have a faint idea of the depth of the chasm into which these glorious waters fall? Take out your watch and drop as large a piece of rock as you can hold from your viewing place; it will be several seconds before you even lose sight of the piece of rock, and then even it will not have reached the water at the foot of the chasm, it will only have been lost to human sight; or watch the blue pigeons, wheeling and circling to and out of the Great Fall within the chasm, and looking like sparrows in size in the depths beneath you. But you have yet only seen one, and that not perhaps the loveliest, and at least not the most comprehensive view of the falls. You must proceed two miles up the river above the falls and cross over at a ferry, where the waters are still and smooth as glass, and sluggish as a Hollander, and proceed to the Mysore side of the falls, walking first to a point where you will see them all at a glance, and then descending as near as you can to the foot of these, to be drenched by the spray, deafened by the noise, and awestruck by the grandeur of the scene, and by the visible presence of the Creator of it, in the perpetual rainbow of many and brilliant hues which spans the foot of the chasm.

THE YOUNG SIR HENRY HAVELOCK.

A writer from England, who recently met this worthy son of a worthy sire, at a party given by the Lord Mayor of London, thus describes his personal appearance:—"Young Havelock is not more than twenty-two years old. He is slender, rather tall, quiet exceedingly in his aspect, with nothing whatever of bravado or personal vanity in his daring. There was not a glance that betrayed the lurking ambition that would say: 'I am the man who rode in upon a whole battery of guns, in India, through a storm of shot, and for that received the Victoria Cross.' His face is almost feminine, his features small, his neck slender, his hair and slight mustache black and glossy, and, besides, those small ears, combativeness is not seen. Yet there is one full of courage—quiet and impassible as appeared his father—who yet, when occasion demanded, would spring into the saddle at the summons of peril, and ride, without one moment's hesitation, with fearless, calm, unshrinking courage, into the very thickest of the conflict. It is the true type of old English courage, and to its force is added the fear of God. Pleasant was it to see him, with genuine modesty, joining in the praises of God, and kneeling down devoutly, and covering his face with his hands, as prayer was offered."

AN OLD PREDICTION OF DISUNION.

Senator Johnson, of Tennessee, in a late speech in the United States Senate, quotes from Thomas Jefferson's Journal the following entry under the head of December 13, 1803: "The Rev. Mr. Coffin, of New England, who is now here soliciting donations for a college in Greene county, Tennessee, tells me that when the first determined to engage in this enterprise, he wrote a paper recommendatory of the enterprise, which he meant to get signed by clergymen, and a similar one for persons in a civil character, at the head of which he wished Mr. Adams to put his name, he being the President of the United States, and the applicant going only for his name, and not for a donation. Mr. Adams, after reading the paper and considering, said he saw no possibility of continuing the union of the States; that their dissolution must necessarily take place, that he therefore saw no propriety in recommending to New England men to promote a literary institution in the South; that it was in fact giving strength to those who were to be their enemies; and, therefore, he would have nothing to do with it." The person referred to is the late Rev. Charles Coffin, D.D., President of Greenville College, Tennessee, a native of Massachusetts.

Never forget the kindnesses which others do for you, nor remind others of the kindness which you do for them.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, FEBRUARY 1, 1860.

ACCOUNTS—NEW SUBSCRIBERS.

All parties interested in the *Advocate*—Editor, Preachers, and Subscribers—are interested in avoiding confusion in accounts.

Those well acquainted with the credit system in the newspaper business know full well that, under that system, confusion in accounts never can, never will, never can be avoided. Uncertain mails, unavoidable oversights in agents or clerks, forgetfulness in subscribers and others, and the wearying, vexatious details of this business over all others, render it impossible. We have *tried*, for *years*, and *know*.

We have the subscription begin and end with the year, and to pay, if not in advance, at least once a year, in the nearest approach to a remedy that we can devise,—and this is [illegible]

[illegible] after the Conference, all the accounts of [illegible] made out to January, 1861, without reference to the last [illegible] account, or time last paid to; and the 1861.

to each subscriber who has not paid to January [illegible] operate with

In all our subscribers and agents will put further settled dur- [illegible] this difficulty these accounts will be to January, 1861, [illegible] ing the coming year. After that,

cents, $2 more will be due, and no [illegible] receive these ac- [illegible] WILL our brethren and friends, when to the office, or pay [illegible] counts, immediately remit the [illegible] any think the account [illegible] to the preacher, taking a receipt, without *quarreling*. Incorrect, let him inform us, we more cause than others. *We never quarrel*, though hereafter begin and end [illegible] volume of the *Advocate* desirable that subscriptions with the year; and the rule.

[illegible] to the table do not begin with the year, [illegible] never take two dollars, but an amount sufficient [illegible] will please send, 'till the end of the year, at the rate of [illegible] to pay for the paper.

Postal Clerks, for will know, without being informed, that [illegible] time, every copy of the year is the time to remit the sub- [illegible] scription price, to the table do not begin with the year.

[illegible] scores, hundreds, thousands of new subscribers And let each to begin the New Volume, January 1st, 1860.—[illegible], if Providence smile on us, to make a better [illegible] by next year than ever before. Arrangements are made, [illegible] being made, for greatly increasing its attractions.—[illegible] new writers, of the first order, will begin with the [illegible] year. The paper is deservingly approved now—we intend [illegible] to merit higher approbation.

PRACTICAL AMERICAN CHIVALRY.

Dueling—Terry and Broderick—Branch and Grow—The Christian Advocate and Journal.

The time has come in this country when the struggle for supremacy between a partial and a catholic civilization, involves all classes of questions; not merely those of political character and import, but also those growing out of religion, morals, society, and individual character and honor. The dividing line between that which is secular and political on the one hand, and that which is ethical and religious on the other, so far as this contest is concerned, is obliterated for ever. The public opinion of the time includes all these elements, and the public press, secular and religious, covers the whole ground of controversy. Whether this is as it should be, and whether the people, press and literature representing the sectional civilization sought to be made that of the United States, and of Anglo-Saxon Christendom in the nineteenth century, will ultimately prove a blessing or a curse, in thus unintentionally promoting this universality of thought and discussion, and especially in thus fixing a religious character to every issue of the time, it is not pertinent now to attempt to determine. We learn from the word of God that "the wrath of man is made to praise him," and it is a hopeful view of the case that sectional fanaticism, by appealing to ancient religious prejudices, and foregone religious conclusions, in the discussion of political, social, and commercial questions, and thus indirectly promoting the habit of referring to the word of God as the standard authority in their settlement, will ultimately, though unintentionally, promote a reverence for truth and the will of God.

The practice of resorting to the *duello* for the determination of personal disputes, and for the redress or avengement of personal wrongs for which society and government have provided no adequate redress, has been customary from the days of medieval chivalry until now, and, at this day, is in the Christian community at least, one of the oddest and most perplexing facts with which it has to deal. That it is utterly without the pale of sanction or toleration by the doctrine and spirit of that religion whose law between man and his fellow is the "love that worketh no ill to his neighbor," is not for a moment to be questioned. The sacredness and value of human life is inculcated and heightened by every thought and sentiment of the Christian religion, and he who wilfully takes it, unless unhappily rendered necessary by self-defence, is guilty, before God, of a high and solemn sin. Even in that case, it is a misfortune never sufficiently to be lamented.

Nevertheless, the practice is a fact—a fact as common as it is sorrowful, and apparently as invincible as are the evil tempers and malicious passions which constitute the bad soil out of which the baleful plant grows. Like war it is a fact and evil; both are to be deplored; but he who admits the occasional justice of the one, will find it convenient to be judicious in his condemnation of the other. Indeed, it is too old and too deeply rooted, to be treated in the flippant and impotently denunciatory manner so common in the pulpit and religious press; and as an instance of the latter, we regret to be compelled to cite the able and usually discriminating cotemporary named at the head of this article. To denounce every man who thinks himself bound to fight a duel, as a murderer, in the usual sense of murder, to be punished as such, and to ridicule as beneath contempt, as the *Christian Advocate and Journal* does, the erroneous education and public opinion which have caused him to acknowledge allegiance to this false sentiment of an ancient and bloody chivalry, is an inexcusable rashness and weakness—manifesting but superficial thought on the grave subject, and utter want of appreciation of the delicate position of our public men, and of the trials of both conscience and feeling to which they are subject. We are opposed to dueling, as we are opposed to war, which is simply dueling between nations or governments, instead of individuals. War is admitted by Christian men to be sometimes necessary; and yet we believe that the improved and intimate intercourse between nations now progressing under the benign influences of commerce, and Christian civilization generally, will, with the instrumentality of enlightened diplomacy and friendly mediation, do away with that necessity; just as we believe that those wrongs of feeling and wounds of honor, which no law that ever existed can adequately redress, will ultimately be partly obviated by the amenities of courteous Christian culture, and when not prevented, will be adjusted by kindly mediation of honorable friends. That there are wrongs for the redress of which an appeal to legal tribunals, as recommended by the *Christian Advocate and Journal*, would be utterly hopeless, even ridiculous, and sometimes disgraceful, cannot be denied by any one who has the least experience or sensibility. The resort to the *duello* is a miserably ungodly, inhuman, and unsatisfactory alternative, and even most men who are tempted to accept it, feel it to be so, and only yield to the temptation under the tyranny of a false public opinion, and the despair of obtaining redress otherwise. Their condemnation, therefore, while it should be definite and unqualified, should be appreciative and sympathetic, not flippantly and foolishly denunciatory; except in the case of professional duellists, who occupy a much lower social level than the professional prize-fighter. The attempt to identify all public men whose Christian principles are so weak as to allow them to be tempted into dueling, with professional duellists, which is the course of the Northern religious press, and of the *Christian Advocate and Journal* in particular, is a shameful piece of unmanliness. Their real sins are great enough, without the addition of fictitious ones.

The *Christian Advocate and Journal* speaks of the dueling code, as recognized by a portion of our public men, especially in Congress, as a sort of "gag law" to prevent freedom of speech and debate. We doubt if the journal is able to present a single instance in recent years illustrating such a view of the case. For political opponents to take advantage of the privileges of public debate to use language intentionally conveying personal insult and abuse, as in the case of both Broderick and Grow, and then refuse, as in the case of the latter, the redress which such language indicates a willingness to give, on the ground of Christian principle, is a pharisaical hypocrisy which will find due punishment of contempt in the instincts of all honorable and fair-minded men, whether acknowledging or repudiating the dueling "code." We learn that Christian men, or those publicly professing Christian principles, are either abridged in freedom of debate by fear of the *duello*, or condemned repudiating its obligations, provided their language and manners are regulated by that religion which they profess to regard. One thing is certain, and worthy of remark, that those of our Northern Congressmen who repudiate the *duello* professedly from Christian principle, but who have so conducted themselves as to provoke a challenge, are the most malicious in their manners and insulting in their words, as is manifest in the cases of Sumner and Grow; while those who acknowledge the *duello* are the most courteous in deportment, and punctilious of personal propriety. While professedly Christian men are more regardless of that religion which teaches us to "be courteous," and "not behave ourselves unseemly," than men who acknowledge the obligation of the "code," their lectures on the sin of dueling will deservedly go unregarded.

The inconsistency of the Northern religious press, and especially of the *Christian Advocate and Journal*, on this subject, is suspiciously indicative of an interest beyond its mere ethical and religious aspects. Broderick insults Terry, is challenged, accepts, and is killed. Then the cry is raised that the successful duellist is a murderer, and the whole blame of the duel laid upon him; whereas the fallen man, who is claimed as a martyr to freedom of speech, was most guilty of the two, having purposely given the insult, with the expectation of fighting. Burlingame is challenged by Brooks, and grants a *quasi*—an unreasonable acceptance, and the Northern religious press rejoice that one Southern duellist has met his match! Grow insults Branch, is challenged, backs out, appeals to religion, which he has violated by his wanton insult, and he is eulogized by the *Christian Advocate and Journal* as acting in a most "manly and Christian-like" manner; whereas he is evidently a bullying and abusive coward. Let dueling be condemned; let our public men, *who behave themselves*, and are challenged, be supported in declining the *duello*; let professional duellists be scouted everywhere; but let those who put themselves in the dueling pale, by lungunge and manners intended to provoke a challenge, be forced to take the consequences, either on the field, or in the ignominy of hypocrisy and cowardice.

Nothing on earth will prevent the evil in this country but such a prevalence, not of puritanic phariseism, but of Christian refinement and charity, as shall change the rude and malicious manners of the time—in public and private, in speech and in the press. May God hasten it.

"FREEDOM TO WORSHIP GOD."

The science of Government is yet in its infancy. "Freedom to worship God," poetically ascribed to the witch-hanging and Quaker-persecuting Puritans who landed on Plymouth rock, as the boon sought in leaving the home of their nativity, is on the tongue of every fourth-of-July orator from the Aroostook to the Rio Grande. It is universally regarded as one of the great elements of that liberty for which our revolutionary fathers "fought, bled and died." And, indeed, it is certainly one of the greatest of all political blessings. But, as to a fixed and reliable definition of religious freedom, whether it is absolute or limited, and if limited, what the limits are, there is certainly much difference of opinion, if not doubt and darkness. In some of the States, a man who is not a Christian in his faith, though believing in God—a deist for instance—is not allowed the ordinary privileges of citizenship in courts of justice. The same is true, in some States, of citizens who profess the Christian faith, but do not hold to all the doctrines commonly received by Christians—universalists for instance. In some States, some years ago, Catholics were disfranchised in the same way. And in several of the States, at this day, ministers of the gospel are by law rendered ineligible to office. In one State, heathen temples and idulatrous worship are tolerated and protected by law; and in others, the Christian Sabbath is forced upon Jews who do not believe it is, and upon others who choose to disregard it; and the Bible, the Lord's prayer, and Protestant Old Hundred, are forced upon Roman Catholics in the public Schools. Recently, a gentleman in Ohio, when dying, left a legacy to the Catholic Church, to say mass and offer prayers for the benefit of souls in purgatory. The heirs contested the will on the ground that this bequest was illegal. The Court decided in favor of the heirs, stating that this designation was too indefinite, and that the Roman Catholic Church herself could not prove for a certainty that there were souls in purgatory who can be benefited by masses and prayers; thus legally deciding a tenet of religious faith. And before many years the question will have to be settled whether Utah, with its festering polygamy, can be admitted into this Union of "freedom to worship God."

We do not assume, at present, to enlighten the United States, and the rest of mankind, as to the true solution of the questions involved in the above cases, (though the solution of some of them is obvious enough). We merely state them, for popular reflection. We subjoin the following remarks from the *Delta*, as showing still farther the "beautiful confusion" of the public mind on this subject. That paper says:

> The truth is, the contest between Church and State is constantly liable to occur. Silent and invisible it may be, but its results are none the less obvious. The logic of a Scottish Calvinist may lead, in its last reduction, to Church supremacy, or at least to rebellion against political supremacy, as well as the dogmas of the ultramontane Roman Catholic of France or Italy. If the ideal of politics and the ideal of religion were realized, there could be no conflict between religious and secular laws or obligations. Nor in that case would any reason exist for the separate existence of the two systems. For when the two systems come in deadly conflict, both cannot be right, and one should give way. On the other hand, if they agree at all points, they are really a unit in purpose and effect, and there is no necessity to keep them separate in form and name. Such seems to be the line of argument of the ultramontanists of all religious sects and creeds, who dream of the coming day when there shall be one God, one faith, one Church, one government, one people. But, alas! the millennium is not yet come; and if it should come, what what need would there be for either political or ecclesiastical laws and penalties? Society would resume both politics and religion to itself; conscience and love would be the only earthly supremacy; and none should stand between man and his Redeemer and Creator.

The Congresses of Europe.—During the past two centuries there have been no less than 17 Congresses to settle the affairs of Europe. The earliest one of importance was that at Minister and Osnabruck in 1644. The subsequent ones were those of the Pyrenees, in 1659, of Nimegnen, in 1695, of Ryswick, in 1697, of Utrecht, in 1712, of Aix la Chapelle, in 1748, of Teschem, in 1779, of Rastadt, in 1797, of Erfurt, in 1809, of Chatillon, in 1844 (which resulted in Napoleon's banishment to Elba), the great one of Vienna, in 1815 (which reconstructed Europe on the ruins of his empire), of Aix la Chapelle, in 1818, Carlsbad, in 1819, of Troppau, in 1820, Laybach, in 1821, and Verona, in 1822 (all to adjust new questions arising under the decrees of that of Vienna), and finally, that of Paris, in 1856, to settle the hostilities in Russia, Turkey, and the Danubian Principalities.

RANDOM SKETCHES BY ONE ON A FURLOUGH.

Sea Sickness—Havana—The Harbor—Old time Appearance—Barred Windows—Troops—Narrow Streets and Side-walks—Street Scenes—The Volante—A Havana Sabbath Irregular Fellowster—The Market—The Climate.

Mr. Editor: Were you ever thoroughly sea-sick? And did you ever, at such a time, lie in your berth to listen to a gong calling to meals, the very thought of which sent strange sensations over you; or to a stream of gibberish in outlandish dialects, from parties who cared not a fig what price cotton bore, or who was to be the next President? Well, then, you need no attempts at delineation, especially as I could not do justice to the subject. Many of your readers, no doubt, have visited Havana, but most of them have not; and I do not recollect to have seen anything in your columns descriptive of that city or the island. The harbor, I must think, is one of the finest in the world, though I have not seen them all. It is entered through a narrow channel of not more than three hundred yards, which gradually widens until at the lower end, three miles from the entrance, it must be two miles wide. It is completely land-locked, being surrounded by elevated land on every side; so that the largest navy in the world might ride there in safety, amid the severest storm. The entrance is thoroughly guarded: on the east, frowns the famous Moro Castle, said to be second in strength only to Gibraltar; on the west also are strong fortifications. On the western side of the harbor lies the city. It is very unlike any other on this continent, though those who have noticed the French and Spanish portions of New Orleans can form an idea of it. Every thing about it looks old-timed and old-fashioned. The buildings, streets, conveyances, &c., are all in the style of the Old World a century and a half ago. I did not see a building, public or private, that had caught an American idea. The material universally used in building is a light-colored, porous sand-stone; it is quite soft, and easily cut to the required shape. Roofs are all covered with the same material—the semi-tubular tile. I did not notice a slate in the city. The use of other materials, and the adoption of later styles of building, might be regarded as a dangerous approximation of heresy, for aught I knew. Doors and windows are generally furnished with strong iron bars and grates, that in case of popular outbreak, the inmates might be able to stand something of a siege. This argues no great confidence in the public tranquility. No country where Romanism is *the* religion, is governed by moral forces merely; the bayonet and "the Holy Catholic Church" go together! I asked a genteel young Spaniard how many troops there were in and about the city. "About 8,000," was his reply. How many in the Island? "About 25,000, twice as many as the whole United States have," said he good-naturedly. I wanted to say, we have use for troops to fight our enemies only, and but few of them at that; while you require them to govern yourselves; but as he seemed free from ill-feeling, I thought I would not touch what might be a tender spot.

The streets of the city are shamefully narrow. I did not notice one, even in the business portions, that was twenty feet wide; most of them not more than fifteen or seventeen. The side-walks are a little over two feet in width, so that it requires nice calculation and balancing for two men to pass each other without one taking the pavement; and as for ladies, the thing is quite out of the question. Nothing is more common than to see the street blocked up for half a square, and then what a scene of gesticulation and shouting! And, by the way, the lower classes of Spanish go through more gesticulations and grimaces, in talking, than any people I ever saw. Is this because the language lacks flexibility and copiousness, or is it the result of habit?

In passing the streets the stranger's attention is arrested by the volante, about the only vehicle used for public accommodation. It is a one-horse conveyance, consisting of a single pair of wheels and axle, with a pair of shafts attached, all made about three times the size and strength of our buggy; upon the shafts, about three feet in front of the axle, is placed a buggy-like top; to the extreme end of the shafts the horse is attached, thus removing him as far as possible from the wheels and the load to be borne, beside throwing the burden of it upon his back. In addition to this, the negro who guides is mounted upon the animal's back. Now imagine hundreds of those moving to and fro, turning the corners of those narrow streets, and you have an idea of locomotion in Havana. Family volantes are distinguished from public ones by being more stylish, and by the driver wearing livery. This consists generally of a laced jacket and a pair of curiously laced boot-legs, coming up in front some six inches above the knee, and terminating below in rather a tasteful shoe. Those in better circumstances mount the driver on a second horse, while he leads the one in the volante; and the still more wealthy or pretentious are adopting American carriages. But a truce to this.

I spent a Sabbath in the city. I knew it to be so, by my reckoning, not by anything in the movements of the people; for shops of every description were open, all kinds of traffic going on, and all trades prosecuted. I saw no church open, though I passed several, yet I suppose they were, at some hours of the day. I learned that the theatre was open, and I heard an Englishman say, that he had "spent all the forenoon in fighting cocks." Catholicism is triumphant here, and thanks God that its "right there is none to dispute;" the morals and piety of the populace are the result of its culture. What a pity that such a gem as this "Queen of the Antilles," should be in such hands, contribute so little to the advancement of the age and world—so little to the real benefit of mankind. Mr. Editor, I am in favor of the acquisition of Cuba; by purchase and peaceably if we can, if not——well, I am in favor of having it. The Amerites were allowed to possess the land of Canaan only until "their iniquities" were "come to the full," then the validity of the national title ceased and the real owner changed occupants. Has this feature of the Divine administration disappeared? This will be regarded as "filibustering," I suppose; well be it so.

Market hours in Havana present a scene not to be emagined or easily described; it must be *seen and heard!* The number and character of the articles on sale—the nature and extent of a majority of the purchases, would astonish American eaters; "one eateth herbs," said Solomon; many do this in Havana. I did not see a decent piece of meat of any description in the shambles; and yet, in proper hands, what would not this Island furnish! Vegetables seemed to be plenty, and some kinds that are not enjoyed at this season, in "the States," such as green Corn, Cucumbers, etc. The weather was delightful while I remained in the city, though I was informed that some times it is quite cool. To those seeking a more genial climate than that afforded by the Southern States, a visit to the South side of the Island is important. I confess I left this sunny spot with a feeling of regret; having a desire to visit the interior. But I must away. J. H.

The American Chapel at Paris.—The New York *Times* says:—We understand that the Rev. Dr. McClintock, of this city, has been invited to take charge of the American Chapel in Paris, and that he has indicated his acceptance of the invitation. As our readers are aware, Rev. Mr. Seeley, recently the officiating clergymen there, returned to this country several weeks since. The chapel is under the supervision of the Christian Union, and it is intended for the service and accommodation of American residents. Dr. McClintock can scarcely fail to be a popular and efficient man for that important and responsible position. He occupies a high rank as a scholar and preacher in the Methodist Church.

M. de FAVEL'S MISSION TO ITALY.

In harmony with the account in last week's *Advocate* of the favorable disposition of Louis Napoleon toward Italian independence, as indicated by the celebrated pamphlet of M. de Laguerroniere, a correspondent of the Independent says that the mission given to M. de Favel and the manner in which he fulfills it, seem further to indicate such a disposition. Semi-official newspapers of Paris says that M. de Favel's mission is a hoax, that no such man is to be found on the list of diplomatic functionaries, and so forth; but information from the surest sources, give assurance that M. de Favel has been intrusted by the Emperor personally with the task of visiting the statesmen and leaders of Piedmont and the free provinces, to warn them that they have little to hope from the Congress, and must therefore prepare to take care of themselves. Let them therefore take a bold and decided stand, and compel Europe to respect the accomplished facts, or to engage in a conflict which would soon divide her in two parts and bring about the universal war which the meeting of a Congress is expected to avert. Such is the word carried through Italy by M. de Favel. Those to whom he speaks know well that he is a personal though independent friend of Napoleon. He is a Swiss, a wealthy man, he was a member of the Swiss Government when Switzerland, mainly through his influence, came near waging war with France to protect Louis Napoleon, then a fugitive from prison, against the demands of Louis Phillippe. He enjoys the full confidence of the Emperor, and is at the same time an enthusiastic friend of Italy and of Italian independence, and he never would have accepted a mission whose effects might be to discourage the hopes of the Italian patriots. His presence in Italy as the confidential agent of the Emperor, is the most encouraging sign of the political situation of that country.

PACIFIC METHODISM.

The *Pacific Methodist* has closed its third volume, and the editor exclaims, *Laus Deo!* He says that recent events indicate the speedy demonstration of the truth of his "prophecy" that no ecclesiastical organization that persists in the agitation of political questions, can maintain more than a very feeble existence on the Pacific coast. It is gratifying to perceive, he adds, that some who have been notorious as political preachers, from a conviction of their former error, or at the dictate of that "rascally virtue, prudence," are now more disposed to confine themselves to their proper sphere as ministers of the Gospel. Aforetime their sectional denunciations and political harangues were bold and outspoken; now they are presented rather by insinuation than by direct statement and fierce invective.

He further says: "The scriptural and conservative position of the Methodist Episcopal Church, South, with regard to the distracting extraneous issue which has divided Methodists in this country, is commending itself more and more to the approval of enlightened and religious men throughout the land. In the communion of our Church there reigns universal concord. We have no strife, there is no prospect of division or secession. The Methodistic sentiment of the Pacific coast is overwhelmingly in our favor—and so it is wherever the issue is fairly made and fairly met."

Rev. O Fisher and company, after a long and perilous voyage over mountains and through snows and rains, had arrived in Oregon.

Mrs. Samantha Cochran has subscribed $500 for the Pacific Methodist College.

SKETCH OF DR. T. H. STOCKTON.

In his personal appearance Dr. Stockton is a vitalized ghost. For the last thirty years he has been the subject of a slow pulmonary affection, at first supposed to be of a tubercular form, but which has gradually assumed a more asthmatic nature. He is slender, tall, and perfectly erect, and as he passes along the street with his long, white hair, slightly inclined to curl at the end, his pale face, with nothing in it to indicate life, except his large, intellectual eye, and his head always thrown in the direction of thoughtful observation, be looks in all respects the gravest specimen of a hard-working, living man imaginable. In the pulpit his person is rendered still more singular and impressive by his style of preaching, which is almost as unearthly as his vocalization is sepulchral.

Almost the first emotion awakened in the mind of a stranger by Dr. Stockton, is sympathy for his extreme physical infirmity. So feeble is he, indeed, at times, that in commencing his church services he is obliged to be seated. He will commence his discourse in a low tone of voice, with much effort, and painful interruptions of coughing, and so continue for several minutes, until suddenly his soul seems to burst out in a blaze of ardor, obtaining a complete mastery over his corporeal scaffolding, and he becomes strong, animated and electrical. His voice no longer remains weak and husky, but is under the orator's control. No auditorium is then too large for his voluminous voice to fill; nor is the scope of its modulations less remarkable. His eagle eye dwells upon some word which he wishes to fix the supreme attention of his hearers.

EDUCATION IN ICELAND.

Iceland, which has a population of about seventy thousand, is under the government of Denmark. The language spoken in Iceland is the old Scandinavian, closely akin to the Saxon, with no admixture of Greek or Latin roots. It has, singularly enough, a literature three hundred years old. There are four presses on the island, and four newspapers. About sixty volumes are published in a year, but most of them are published in Copenhagen. There are colleges and academies of medicine there, and common schools. But most of the education is domestic in its character. The fathers teach the children so effectually that a young Iceland boy or girl of eight years old cannot be found who cannot read and write. A servant girl was known to the writer of the article to read to the society who could dictate one of Scott's novels from memory. Wandering minstrels, like those of the old time in Scotland and Germany were still to be found traversing the country, and dropping in on families happy to receive them, who gladly give them a night's supper and lodging in exchange for their lay. The Icelandic church is Lutheran. There are one hundred and ninety-nine churches on the island, with two hundred and eighty clergymen. For a little time, the Mormons disturbed the regular church-going members, but their influence soon waned. The clergy waxed more strong in vigilance, and brought the feeble-minded back to the faith of their fathers."

A NOBLE RESPONSE.

Just as we go to press, too late for remarks, our old friend and brother, Judge Groce, sends us the following. Who will follow? Let us give the *Pacific Methodist* a press, straight out! Judge Groce did not intend his name to appear, but the cause demands it.

Talladega, Alabama, Jan. 23, 1860.

Brother Gillespie—In the *New Orleans Advocate* of the 11th inst., there is an earnest call from L. Catchy, San Francisco, California, for help for the *Pacific Methodist*. I am convinced that the members of the Methodist Church in Alabama have paid out a large amount in the last five years, to assist in building up our Colleges and Schools. But I don't think we feel it much to our injury. I believe you can find *ten*, among whom you have labored in earlier days, to give $250 to help our California Brother to buy that Press. Inclosed is my Check for $25 to start on.

J. E. Groce.

Another Ecclesiastical Black Flag.—The New York *Independent*, the paper of Beecher and Cheever, has declared its intention to support the Republican candidate for the Presidency, provided he is sound in his opposition to slavery! The *Christian Advocate and Journal* has company.

LITERARY NOTICES.

The American Almanac and Repository of Useful Knowledge, for the year 1860. Boston: Crosby, Nichols and Co. For sale in New Orleans by *Thomas L. White*, 105 Canal-street.

This, besides what is usually understood by an Almanac, has all the governments, laws, the statistics, prominent persons, and events, of the United States, of the individual States, of the other American States, of Europe, and of the world, in convenient form for reference. It is an epitomized world of knowledge. It has an American and a foreign obituary. This, we have no doubt, is the best Almanac in the United States.

An Appeal to the People in behalf of their Rights as authorized Interpreters of the Bible. By Catherine E. Beecher, Author of "Common Sense applied to Religion," "Domestic Economy," "Letters to the People on Health and Happiness." New York: Harper and Brothers, Publishers, Franklin Square, 1860. For sale in New Orleans by *Thomas L. White*, 105 Canal-street.

This must be a bold book. We have not read it through as yet, but we must do so, and give an opinion. It is dedicated to the Editors of the secular Press, as called of God to defend liberty of conscience, freedom of speech, and the right of private interpretation of the Bible, unrestrained by ecclesiastical power. It is evidently a sensation book. The Beechers are in that line. Calvinism, or the Augustinian system, finds no mercy. At the same time, however, we think, from what we have read, that most of the fundamental elements of evangelical orthodoxy are repudiated. All ecclesiastical authority is resisted. The religious press is represented as hopelessly in bonds, and the secular press is called upon to come to the rescue.

Self-Help: with Illustrations of character and conduct. By Samuel Smiles, author of the Life of George Stephenson, New York; Harper and Brothers, Publishers, Franklin-square, 1860. For sale in New Orleans by *Thomas L. White*, 105 Canal-street.

The title of this book indicates its character. It is intended to direct and encourage self-reliance, self-discipline, self-control, self-culture, and all that is involved in a self-made man. It will cause the dormant seeds of energy and character to germinate in many a young person's mind, by warming both soil and seed. There is a valuable fund of information in the illustrations, drawn from actual characters, aside from the main lesson of the book.

Christian Believing and Living. Sermons by F. D Huntington, D.D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Crosby, Nichols, and Company, 117 Washington street, 1860. For sale in New Orleans by *T. L. White*, 105 Canal street.

This is a book of beautiful sermons, in beautiful style. The author has a high reputation both as a preacher and writer. It is remarkable as being an evangelical and orthodox work from a Unitarian preacher. While some of the orthodox preachers are tempted to lean toward Unitarianism, some Unitarians are preaching orthodoxy. This is a book which will be read not only by Christians, but by all cultivated people, with pleasure and profit.

The Third Volume of Harper's Weekly. A Journal of Civilization. The year 1859. For sale in New Orleans by *T. L. White*, 105 Canal street.

Harper's Weekly is a delightful and valuable paper, and this is a most elegantly bound volume. Every body ought to have these bound volumes. The history of the time is in them. Our children never get done turning its leaves, reading over and over its sketches, and feasting their eyes with its pictures.

The Western Home Press.—This the title of a new literary weekly, published in Cincinnati, the first and second numbers of which we have received. It is of large size, and the typography and press work are very handsome, indeed. In the way of stories, miscellany and news, it is well filled. There is a paucity in the other departments essential to a thorough literary paper.

The Foreign Slave Trade.—Can it be Revived without violating the most sacred principles of Honor, Humanity and Religion? By Rev. J. Leighton Wilson, D.D. From the *Presbyterian Review*, July, 1859.

This has been sent us by Rev. R. A. DeLancey' from the Bible House, 163 Camp-street, New Orleans. The writer is earnest in his argument, and fervent in his deprecation, on the negative side of the above question.

HISTORY OF MISSISSIPPI PROTESTANTISM.

Rev. John G. Jones, of the Mississippi Conference, whose sketches of the Introduction of Protestantism into Mississippi, published last year, were received with such favor, has determined, we are glad to inform our readers, to continue them. We now have on hand several of the new numbers. But, as there is a general desire to have the numbers complete from the beginning, by many who either did not preserve them, or who did not take the paper, we shall publish the whole of them, commencing a week or two hence. We give this notice, that all who wish to read this interesting history may subscribe in time.

The novel of waverly, or Sixty Years Ago, when it first burst upon the literary world, did not show greater social and political contrasts in the two periods of the designated era than the United States census of 1860 will present in comparison with the first enumeration of 1790. Our population has increased from three to thirty millions; cities, Territories and States have arisen; steam has been brought practically into use, railroads have girt the land, and magnetic telegraph encircles it in a net work of subtle intelligence. The United States is now the fourth of the civilized nations of the earth in point of population, and has outgrown its mother, Great Britain. Russia, France and Austria, which have respectively seventy, thirty-six and thirty-five millions of people, are our only numerical superiors, while all of them are tributaries to our mechanical skill and owe a large portion of their present greatness to the American adaptation of steam and electro-magnetism to the purposes of civilization. The persons are yet living who have in their generations seen our population increase tenfold.

New York Literary Correspondence.—We have been fortunate enough to secure, what we have long desired, a first-rate New York literary correspondent. Our readers will find the first instalment of the good things promised on our first page. The letters will speak for themselves. We imagine but few men in the United States are better qualified to write literary letters than our correspondent. His letters will appear every other week.

Huntsville Female College.—It will be seen, says the *Huntsville Advocate*, that the Rev. J. G. Wilson assumes the chief control of this flourishing Institution, aided by the present Faculty. Mr. W. is a minister of the Methodist Church, of estimable character, scholastic attainments, and much experience as a Teacher of youth. Under his auspices the College, we trust, will increase in popularity, patronage and usefulness.

Bishop Soule.—This Venerable servant of the Church is in comfortable health. During the early part of the winter he suffered much from chills and frequent attacks of asthma. Recently he has greatly improved.

LETTER FROM WASHINGTON CITY.

The Sarcophagus of Alexander Severus, designed for General Jackson,

Is still kept in the basement story of the Patent Office. It is a real antique, standing there as a monument of past ages, enclosed in a glass case where all were permitted to see this relic of Roman glory, so honorably rejected by Gen. Jackson, as his own repository. His historical association threw around it a lively interest to attract the attention of all lovers of antiquity independent of its object. The bas reliefs upon the marble Sarcophagus, have been injured by time, but still are visible—bearing a strong resemblance to those we have seen standing in the Vatican at Rome. I send you the copies of the two letters. They may be new to some of your readers. That noble one of Gen. Jackson's rejecting the high honor thus conferred in the presentation, is worthy of all praise, and characteristic of his patriotic and independent American spirit. A name not to be blended with an Emperor of proud Emperial Rome.

This Sarcophagus was the Repository of the Remains of the Roman Emperor, Alexander Severus, procured at Beyroot, in Syria, by Commodore Jesse D. Elliott, who brought it to the United States in the year 1839, on board the Frigate Constitution, and presented it to the National Institute, as a resting-place for the remains of General Jackson. This Commodore at the same time presented the accompanying Marble Slab, a portion of the temple erected by Miltiades on the plains of Marathon, after his famous victory over the Persians, in the year 490 B. C., where it was procured by the Commodore in person.

Commodore Elliot's Letter of Presentation.

Navy Yard, Philadelphia, April 8, 1845.

Gentlemen: The interest which the National Institute has been pleased to take in the eventual bestowment of the remains of the Honorable Andrew Jackson, in the Sarcophagus which I brought from abroad and deposited in your Institute, makes it my business now to communicate to you a copy of his letter of the 27th ultimo, lately received on that subject, with sentiments so congenial to his strict republicanism, and in accordance, indeed, with the republican feelings common to ourselves, he takes the ground of repugnance to connecting his name and fame in any way with imperial associations. We cannot but honor the sentiments which have ruled his judgment in the case, for they are such as must add to the lustre of his character. We subscribe to them ourselves; and while we yield to their force, we may still be permitted to continue our regard to the enduring marble, as to an ancient and classic relic, a curiosity in itself, and, particularly in this country as the first of its kind seen in our western hemisphere. From it we would deduce the moral, that while we would disclaim the pride, pomp, and circumstances of imperial pageantry, as uniting our institutions and professions, we would sedulously cherish the simple republican principles of rejoicing our fame and honors in the hearts and affections of our countrymen. I have now, in conclusion, to say that as the Sarcophagus was originally presented with the suggestion of using it as above mentioned, I now commit it wholly to the Institute as their own and sole property, exempt from any condition. I am, very respectfully, yours, &c.,

Jesse Duncan Elliot.

To the President and Directors of the National Institute at Washington.

General Jackson's Reply to the offer made him of the Sarcophagus for his burial place.

Hermitage, March 27th, 1845.

Dear Sir: Your letter of the 18th instant, together with the copy of the proceedings of the National Institute, furnished me by their corresponding secretary, on the presentation by you of the Sarcophagus for their acceptance, on condition it shall be preserved, and in honor of my memory, have been received and are now before me. Although laboring under great debility and affliction from a severe attack from which I may not recover, I raise my pen and endeavor to reply. The steadiness of my nerves may perhaps lead you to conclude my prostration of strength is not so great as here expressed. Strange as it may appear, my nerves are as steady as they were forty years gone by, whilst from debility and affliction I am gasping for breath. I have read the whole proceedings of the presentation by you of the Sarcophagus, and the resolutions passed by the Board of Directors, so honorable to my name, with sensations and feelings more easily to be conjectured than by me expressed. The whole proceedings call for my most grateful thanks, which are hereby tendered to you, and through you to the President of the National Institute. But with the warmest sensations that can inspire a grateful heart, I must decline accepting the honor intended to be bestowed. I cannot consent that my mortal body shall be laid in a repository prepared for an Emperor or a King, my republican feelings and principles forbid it—the simplicity of our system of government forbids it. Every monument erected to perpetuate the memory of our heroes and statesmen ought to bear evidence of the economy and simplicity of our republican institutions and the plainness of our republican citizens, who are the sovereigns of our glorious Union, and whose virtue is to perpetuate it. True virtue cannot exist where pomp and parade are the governing passions. It can only dwell with the people, the great laboring and producing classes, that form the bone and sinew of our confederacy. For these reasons I cannot accept the honor you and the President and Directors of the National Institute intended to bestow. I cannot permit my remains to be the first in these United States to be deposited in a Sarcophagus made for an Emperor or King. I again repeat, please accept for yourself, and convey to the President and Directors of the National Institute, my profound respects for the honor you and they intended to bestow.

I have prepared an humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid, for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer, who died for us, that we might live, and by whose atonement I hope for a blessed immortality. I am, with great respect, your friend and fellow citizen, Andrew Jackson.

To Hon. J. D. Elliot, United States Navy.

Lorenzo Dow's Grave.

It may be interesting to some of your readers to know of the repository of that remarkable, eccentric man Lorenzo Dow.

In the Western Cemetery of the City, embowered among the shades of dark evergreen, a large, flat grey stone slab is seen bearing this inscription,

LORENZO DOW,
who was born in Coventry,
Connecticut,
Oct. 16th, 1777, died Feb. 2d,
1835. A. E. '56.
"A christian is the highest style of man.
He is
"A slave to no sect, takes
no priv-le-ro-d;
But looks through nature,
up to nature's God."

We visited his tomb in a morning when a snowy sleet had spread its white mantle over the earth, and covered his monument with its emblem of purity. A friend kindly removed its icy mantle that we might read the above inscription. The scenery around us was magnificent! The tall cedars bowed their graceful heads as if in the deepest sorrow, with their crystal tears frozen in pearly drops hanging pendent from their leafy boughs. The pines seemed stricken, and stood motionless upon earth, with every leaflet eased in crystal, bent beneath its weight. Paralyzed by its transparent covering, it stood as a monument of beauty, like coral in the ocean's bed.

It was a glorious sight? Not a leafless twig, but what was adorned with a star-gemmed crown. Every shrub was encircled with a diadem of beauty, to reflect the rays of light sparkling from its crown. Beneath our feet was a tracery work of ice, more delicate than the finest mosaic, or the chiselling of the most accomplished artist in the purest of marble.

"From every leafless limb,
The feathery snow made up of crystal stars,
Beat down like rich white plumes with its own weight
Or beauty, or else in jewel drops and
Brilliant pearls hung from the laden trees there
Sparkling, with every ray of light, like
Costly diadems on the robe of Kings."

We thought of the jeweled crown of Lorenzo Dow, now

THE NEW ORLEANS CHRISTIAN ADVOCATE.

FEBRUARY 1, 1860.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

G. SPENCER MAYO Esq, of Harrisonburg, La., a graduate of Centenary College of Louisiana, has his law card in the fifth column of this page, to which we wish to call the attention of our readers.

SPALDING'S PREPARED GLUE.—On this page, in the sixth column will be found the advertisement. It is said to be invaluable for mending, at home, and without the expense of a workman, all sorts of broken things.

TOOTH-ACHE AND SORE EYES.—It is said that the Clova Anodyne Tooth-Ache Drops will cure the former, and that the Roman Eye Balsam will cure the latter. You might try them. See the advertisement, third page, sixth column.

BUNYAN TABLEAUX.—This interesting exhibition, to be witnessed every night at the Odd Fellows' Hall, will prove highly pleasant and profitable to our friends from the country, while visiting the city.

BIBLE PANORAMA.—Instead of going to the theatres, or to the opera, go to Masonic Hall, and see the Bible Panorama, on exhibition every night.

SEWING MACHINES.—E. L. Nimmo has an advertisement in sixth column of this page. Read it. Give him a call.

SCHOOLS wishing a lady teacher will find an advertisement in sixth column of this page.

DOLBEAR'S COMMERCIAL COLLEGE has an advertisement in sixth column of this page, to which we call attention.

HELMBOLD'S BUCHU is advertised in sixth column of this page. Read it.

TREASURER'S REPORT.

E. J. Hamill, Treasurer, in account with the Alabama Conference Missionary Society, 1859.

DR.

FROM STATIONS.		
Mobile—City of Mobile, including the several charges,		
Paid Germee mission on the work,	$ 117 50	
" " " by sundry persons	385 95	
Paid Dr. E. W. Schoe	207 15	
For Indian missions,	10 00	
For general missions,	2626 86	$3347 46
Miss Mary M'Cosceil subscribed at the Mobile anniversary $10, which is credited to the New Lexington ct.		
Columbus—By E. Baldwin.		
Sabbath-school mission society, for support of Columbus colored mission	743 15	
From colored congregation for the same	125 00	
For foreign missions,	1258 00	2126 15
Of which $ 768 15 was retained for the above mission.		
Montgomery—By A. H. Mitchel.		
Paid Dr. E. W. Schoe,	255 10	
Paid into treasury	749 30	1005 00
$10 of the above from Mrs. P. Gilmer for China mission.		
Summerfield—By Wm. Murrah.		
From congregation,	676 76	
Of which J. T. Montgomery and wife gave $100, to be applied to China mission, in charge of Bro. Allae, Georgia conference.		
From Sabbath-school for col. missions,	205 00	
Of which $55 was paid to local missions.		
Sabbath-school infant class No. 1	14 00	
" " " " 2	20 00	
To make P. A. Pitts, Esq., a life memb.		
From colored congregation,	11 60	927 25
Of the above, from white congregation, $3 for China miss. by Bro. Milsoe, $20 by Mrs. M. S. Murrah to make her first-born son a life member of parent society; and $20 by Rev. D C B Conerly and wife to make their son, J C Conerly, a L. M.		
Auburn—By W. E. M. Llefield.		
From Sabbath-school to aid Mrs. Lamhuth in China mission,	42 70	
From congregation,	565 20	607 90
Making Mary A., Cornelia Z., and Wesley N. Williams, and Mrs. A. Hardie, Miss Mary Halliday, Mrs. S. G. Llufield, Mrs. Catherine Chalfield, J. B. and Mrs. J. B. Ogeltree, Mrs. Lucy Hill, Mrs. A. M. Kimbrough, Mrs. Miltee Yancey, Mrs W. P. Davis, and James Carlton, life members.		
Tuskegee—By John Matthews		507 55
Macon—By J. A. Heard, for Cent. Am. miss		525 25
Greenville—By Wm. A. M'Carty.		
Paid Greenville mission,	475 40	
Paid into the treasury,	25 00	500 40
Tuscaloosa—By J. B. Cottrell.		
Paid Prairie Creek colored mission	230 00	
Paid select mission,	20 00	
Paid into the treasury,	240 00	490 00
Marion—By T. W. Dormae.		
From Sabbath-school missionary society,	172 50	
From congregation	202 50	375 00
Eufaula—By Wm. M. Motley		350 95
$9 35 of this from the blacks.		
Pensacola mission station, paid on the work to Wm. K. Norton		205 35
Greensboro', by Wm. Shapard		291 00
Livingston, by T. C. Wier		226 00
$15 of this from the blacks.		
Union Springs, by Wm. H. Ellison.		
Paid to Chunnenuggee mission	155 00	
Paid into the treasury	54 00	209 00
Union Town, by Josiah Baecroft		200 00
Eutaw and Clinton, by W. C. Harris,		170 00
Newbern and Oak Grove, by H. A. M. Henderson		170 00
Pickensville and Carrolton, by T. S. Abernathy, jun.,		151 05
Selma, by G. W. Brown,		143 65
Making Mrs. Mary Jane Lee, Mrs. L. J. Hooker, and Miss M. G. Goodwin, life members.		
Parkland and Watson's Chapel, by Daniel Duncan		140 00
Wetumpka, by R. M. Saunders		131 50
$18 of it from the blacks.		
Trielly and Roligee colored mission, by E. Phillips.		
Paid on the work,	70 00	
Paid into the treasury	57 75	127 75
Marianna, by Robert S. Woodward		120 00
Autaugaville, by T. F. Green		112 50
Clayton and Louisville, by L. P. Golson		110 00
Enterprize, by A. M'Bryde,		102 00
Prattville, by J. D. Fisher,		100 00
Dayton, by G. F. Ellis,		82 45
Demopolis, by J. W. Harmon		80 00
Cahawba, by J. L. Cotton,		78 75
Gainesville and Warsaw, by H. S. Williams,		62 00
Talladege, by T. P. Crymes		55 00
Columbiana, by F. T. J. Brandon,		50 75
Navy Yard, by Wm. P. Miller		50 00
Lowndesboro and Hayneville, by T. M. Lynch		50 00
Camden, by T. W. Lane		50 00
Jacksonville, by Neal Gillis		48 50
$5 50 of it for home mission.		
Woodville and Columbia, by J. M. Campbell		32 00
Montevallo, by F. T. J. Brandon		20 00
Hamburg, by E. V. LeVert,		19 00
Troy and Orion, by A. S. Dickenson		15 00
Milton, by D. R. Thompson		11 00
Total from Stations		14325 16

FROM CIRCUITS.		
Spring Hill, by L. M. Wilson,		
Paid Ash Creek mission,	10 00	
Raised on and paid in Arcola mission.	600 00	
Paid into the treasury	791 00	1401 00
Taskegee, by F. G. Ferguson.		
Raised on and paid to Chilobee mission,	300 00	
Paid into the treasury	705 00	1005 00
Enon, by William H. Neal.		
Paid Chunnenuggee colored mission,	135 00	
Paid into treasury (Mrs. Carolina J. Cochrane a life member)	828 50	963 50
The above three circuits are worthy of the highest praise.		
Orrville, by Wm. P. Harrison.		
Raised on and paid to South Cane Brake mission, served by J.C. Huckabee, but credited to this circuit.		601 35
Cooksville and colored mission, by C Strider		
Paid on the work	559 75	
Paid into the treasury	17 75	577 50
Chunnenuggee, by T. L. Dendler.		
Paid Chunnenuggee colored mission	119 00	
Paid into treasury	449 80	568 80
Belmont, by S. H. Cox.		
Besides $20 paid in at the Mobile anniversary—Miss Hettie Pharies and Fanny Hettie and Maria Louisa Markham, life members		537 65
Dekalb, by Wm. A. Montgomery		655 00
Making Rev. L. Massingale, Wm. Calloway, B. Holmes, Mrs. M. Spence, Mrs. Elizabeth Ramsay, Mrs. H. K. Honston, Mrs. K. Finley, Mrs. B. Butchee, Mrs. K. Guthrie, Mrs. Frances Cole, Richard Cole, and James R. G. Mellard, life members		
Macon, by Wm. C. Hearn, for Cl. Am. miss.		532 50
Revs. A. R. Howell and wife, Wm. C. Hearn and wife, Major J. Koger, Walter M. Koger, Rev. J. A. Peebles, Ruth Elder, and M A Dixon, life members.		
Prarie Hill, by Jas. A. Peebles		624 60
Butler, by T. J. Rutledge		385 00
Columbus, by J. N. Glover.		
Paid Yorkville mission	22 00	
For China missloe	120 00	
For Home mission	50 00	
By Rev. W. B. Owees, $20: for Ind. miss	5 00	
Paid into treasury	188 75	405 75
Rembert's Hills, by J. W. Shores		380 00
$40 of which for China mission.		
Pickens, by A. J. Coleman		325 15
New Prospect, by R. K. Hargrove,		304 15
Mrs. Harriet Brown, Jas. A. Brown, S. Cowin, Kate Hargrove and Emily, a serv't of B Travis, life members		
Oak Bowery, by T. H. Whitby		303 00
Villula, by S. F. Pilley.		
Paid on Villula colored mission	71 45	
Paid to Glenville mission	30 00	
Paid to Crowell colored mission	80 00	
For Foreign mission	38 25	
For Domestic mission	56 70	
From the blacks	5 55	281 95
Caledonia, by James M. Gann.		
Paid to Yorkville colored missloe	40 00	
Paid into the treasury	240 00	280 00
James M. Gann, David Rush, and W. Vaughan, life members.		
Gaston, by G. Hawkins		272 00
Clarke, by J. T. Heard, makes the following life members: Misses Mary A. Heard, Carrie G. Heard, Nanelo C. Heard, Martha L. Heard, Lizzie Heard		212 00
Monroeville, by J. H. Ewing.		
Paid to Claiborne colored missloe	185 00	
Paid into treasury	20 00	205 00
Mount Zion, by W. H Riley, an excellent col'n		185 00
Socapatoy, by L. R. Bell		180 00
St. Stephens, by J. F. R. Brandon		169 00
$10 of it for Japan and Central Amer. mission. Mrs. Catherine Rush, Mrs. Glovina Rush, Oscar Summers Rush, Garrett C. Rush, Miss Stella A. Rush, life members.—Balance for China mission.		
Moscow, by U. L. Thompson		162 00
A commendable improvement. Mrs. Margaret Price a life member.		
Lafayette, by John P. Dickinson		160 15
Russell, by R. R. Dickinson		156 00
Scooba, by J. B. Stone		150 10
Greene, by S. M. Adams		147 30
Meshulaville, by J. M. Hood		144 15
Sumterville, by H. D. Clayle		123 00
Montgomery, by L. F. Dowdell		125 00
Jones' Valley, by Francis Walker		121 00
$4 of which to China mission.		
Black's Bend, by Anson West		120 80
David Nettles a life member.		
Athens, by Wm. Vaughan		115 75
New Lexington, by J. H. Freeman.		
Paid Presiding Elder,	10 00	
Subscribed at Mobile Anniversary	10 00	
Paid into treasury	90 00	110 00
Unloe, by J. F. Dickleson.		108 00
$15 of it for Home missions.		
Scottsville, by G. J. Mason		106 80
Blountsville, by N. M. Self		104 00
Bladen, by W. W. Thomas		102 50
Suggsville, by D. M. Hudson		100 20
Autaega, by G. R. Talley		100 00
Lower Peach Tree, by R. Y. Rew		100 00
Argus, by J. W. Solomon		95 75
Jasper, by J. C. Brogan		95 00
Talladega, by J. N. Dupree		95 00
J. E. Groce, jr., and Miss Mattie Camp, life members.		
Dadeville, by J. C. Strickille.		
Paid Dadeville mission		93 75
Murphee's Valley, by J. J. Pickett		93 —
Laederdale, by J. E. Newman		90 —
Ashville, by R. Nicholson		82 —
Mrs. S. C. Nicholson and Miss Ann F. Gaddy, life members.		
Fayetteville and Marble Valley mission, by M. C. Turrentine		80 —
Mrs. Mary M. Wilson and Miss Julie Bell Hizer, life members.		
Abbeville, by H. J. Sampler		77 —
White Plains, by J. M. Towles		75 —
C. D. Lassiter, Rev. J. M. Towles and Mrs. E. G. Towles, life members.		
Cedar Creek, by T. Moody		74 75
Holly Wood and Fish River, by J. P. Jones,		73 —
Centreville, by N. B Cooper		72 —
Brush Creek, by D H Smith per Dr Dorman		05 —
Choctaw Corner, by Wm. H. Carter		65 —
Crawford, by J. A. Clement		03 —
Perryville, by W. H. M'Daniel		58 45
Harpersville, by J. H. Powers		56 —
Tallassee, by J. W. Glenn,		53 25
Gadsden, by C. L. Dobbs		53 —
Rev. J. P. Balls a life member.		
Greenwood, by D. T. Mellard,		52 00
Jacksonville, by H. M. Seales		51 00
Pascagoula, by Wm. A. Sampey,		50 —
Campbellton, by Wm. H. Adams		50 —
Grove Hill, by M. M. Graham		50 —
Centre, by James A. Neely		45 —
Mt. Pleasant, by J. W. Holston		45 —
Clayton, by I. I. Tatum		40 —
Pleasant Hill, by J. A. Spence		32 —
Sylvan Grove, by W. R. Dennis		31 70
Geneva, by R. D. Carver		27 70
Lebanon, by E. Nicholson		25 —
Greenville, by J. W. Higldower		23 —
Hillabee, by Wm. R. Towles		21 —
Sepulga, by H. J. Hunter		20 —
Roanoke, by J. W. Talley		19 20
Lauderdale Springs, by George Rancroft		12 15
Ocean Springs, by J. T. Heard,		11 —
Tallapoosa, by W. D. Matthews		10 —
Haw Ridge, by J. J. Lathram		10 —
Elba, by W. C. Robinson		8 20
Cedar Bluff, by Urlah Williams,		5 15
Total from Circuits		15,647 30

FROM MISSIONS.	*Pd. on work.*	*Pd. Tr'y*
Big Swamp colored mission, by A. Skinner,	$731 55	$10 00
South Cane Brake mission, by J. C. Huckabee, reported 691 35 which is credited to Orrville circuit.		
Unlontown colored mission, by J. W. McCann,	600 00	
Arcola colored mission, reported by Spring Hill circuit,		
Vilula colored mission, reported by J. W. Jordan,	606 00	
Montgomery " " " by C. N. McLeod,	500 00	
Dayton " " " T S Abernathy, sr.	480 00	
German Creek " " " J J Hutchinson,	450 00	
Prairie Bluff " " " James Beverly,	420 00	
Catoma " " " J W Brown,	330 00	
Cahaba " " " C Garrett,	310 00	
Little Zion colonia by A McBryde and J H Baldwin,	308 00	
Pleasant Hill " " " J L Sampey,	267 50	
Plum Creek " " " E Calloway,	250 00	14 00
Ash Creek " " " P R McCrary,	246 50	
Prairie Creek " " " H Urquhart,	240 00	
Prairie Hill " " " J W F Toland,	235 00	
Escambia mission, by Wm P Miller,	225 00	
Eutaw colored mission, by J M Patton,	200 00	
Greensboro " " by J J Hutchinson,	200 00	
Uchee " " by M E Butt,	185 75	
Newton mission by W P H Conerly	170 55	
Peroto colored mission by G W Barker,	151 65	
Harbour " " by J L Oliver,	136 90	
$6 of it from blacks.		
Coosa mission, by E Hearn,	135 00	
Shelby coal mine mission, by J T Talley,	121 80	
Pikeville mission, by S Richmond,	102 60	
Glennville colored mission, by F H Wardlaw,	100 00	
Arbacoochie mission, by C S D Lasseter,	95 00	
Cross Plains mission, by T Spann	93 60	
Plymouth colored mission, by E Williams,	90 00	
Yellow River mission, by W P Miller,	88 00	
Winston mission, by Peter J Walker,	81 00	
Warrior " by W I Powers,	80 00	
Walton " by Wm P Miller,	60 70	3 35
Otho " by L Patterson,	50 00	
Manvilla " by Saml Briggs,	21 85	20 70
St. Andrew's Bay, by C F Brittain,		35 00
Barryton colored mission, by Josiah Barker,	28 25	
Yorkville " " by W R Owing, from blacks,	15 85	
Dadeville " " by B F Blow,	15 35	
Cahaba River mission, by John Foust,	10 00	
	$8330 45	$80 05
		$8330 45
Total from Missions,		$8419 50

FROM OTHER SOURCES.	
Balance in Treasury from last year	$374 00
Note extended by managers of missionary society	64 00
From W B Gilmer for Central American missloe,	20 00
Returned by T Y Ramsey,	5 00
" by O R Blue,	100 00
" by E Hearn	100 00
" by J J Hutchinson,	50 00
" by Josiah Barker,	100 00
" by J T Heard	100 00
From Cotton Valley, Tuskegee circuit, for last year	11 50
Donation of C N McLeod for Central American mission, to make J R McLeod L. M.,	20 00
From Wm M Shockley, wife and son to make Mrs. L J Shockley L. M.,	25 00
Wm K Norton's annual donation,	20 00
Donation of Wm R Neal	10 00
" of Lewis F Dowdell	25 00
" of J H Miller to make Edwin Fryer Miller L. M.	20 00
" of T O Slimmer's L. M. Juvenile M. S.,	10 00
" of Dr Ellison to make Regina C Ellison L. M.,	10 00
" of Dr J M Jennings, L. M. Juvenile M. S.,	10 00
" of W H Dennis,	5 00
Cash	4 00
Missionary box of Master Thos De Loach	2 15
Avails of a breast-pin from Livingston,	2 65
Anniversary collection of Conference missionary society,	158 32
Total from other sources	$1247 62
" from Stations, Circuit and Missions,	$38391 96
Making a grand total of	$39639 58

CR.

By amount remitted to J C Keener, Assistant Treasurer, per Mr Oliver and J Hamilton	$18342 50
Premium on the same,	64 63
Remitted to H Litton, Treasurer, by R Abbey,	83 00
" " " by Express, June 25th,	110 00
Paid Bishop Paine's drafts in favor of Presiding Elders,	2100 00
Paid Bishop Kavanaugh's drafts in favor of Presiding Elders,	3918 75
Paid in notes to the Presiding Elders, to be credited on Bishop Kavanaugh's second drafts,	60 50
Paid Dr E W Schon in Mobile and Montgomery,	462 15
Paid Dr T W Dorman for printing minutes	150 00
By note in Treasury on R H Powell,	25 00
" " " extended by order of managers	64 00
Amount paid by New Lexington Ct. to Presiding Elder	10 00
Freight on missionary certificates,	2 00
Amount paid missionaries on the work	13848 10
Bill on broken bank,	2 00
Balance in the Treasury,	96 95
	$39639 58

DOMESTIC.

Proceedings of Congress.

WASHINGTON, Jan. 24.—The House to-day continued the rambling discussion of Mr. Clark's resolution and the position of parties and individuals on the slavery question, but without making any developments of interest.

No ballot for Speaker was attempted.

In the Senate nothing of importance transpired.

United States Patent Office.

WASHINGTON, Jan. 24.—Mr. Bishop, the newly appointed Commissioner of Patents, has resigned, and Mr. Leghan, of Connecticut, has been named as his successor.

The committee on patents, in the Senate, has in course of preparation, a bill which will make radical and most important changes in the laws governing the issue, duration and validity of patents.

Southern Pacific Railroad.

WASHINGTON, Jan. 24.—Powerful influences are being brought to bear upon Congress, and it is believed with some prospect of success, to make provisions for the construction of a railroad from El Paso to some point on the Pacific. This, with the connections on this side now in progress, would make the communication perfect with all parts of the Union, and the enterprise is looked upon by members of all parties with considerable favor.

New Bank in Mobile.

MONTGOMERY, Jan. 24.—A bill passed the House of Representatives last Saturday, by a large majority, providing for the charter of a bank in Mobile. A proviso is attached to the bill requiring the stockholders to take as amount of stock in the Great Central Railroad, running from Montgomery to Decatur, in Alabama. The bill will probably pass the Senate.

Later from Mexico.

NEW YORK, Jan. 24.—The steamer *Baltic* brings advices from the west coast of Mexico, via Aspinwall, to the effect that *Miramon* had obtained an important and complete victory over the Liberal troops at Colima, having captured the place and sent from thence an expedition against *Mazatlan*, which he confidently expected to recapture.

Later from Nicaragua.

The steamer Baltic also brought later advices from Nicaragua. The report is fully confirmed that the Belly Canal Project had been repudiated by the government of Nicaragua, owing to the failure of *Mr.* Belly to pay what is already due the Government.

Legislative Banquet.

LOUISVILLE, Jan. 24.—The members of the Tennessee and Kentucky Legislatures arrived in this city to-day. An invitation had been tendered to them by the *Mayor* and Common Council of Louisville to accept the hospitality of the city. The invitation was accepted, and they are this evening partaking of a splendid banquet at *Masonic* Hall. They proceed to Cincinnati to-morrow, where the hospitalities of the city await them previous to their departure for Columbus to visit the Ohio Legislature.

Admission of Kansas.

Messrs. Pomeroy and Aray are at present in this city, and are busily engaged in co-operating with Mr. Parrot for the purpose of effecting as soon as possible, a speedy admission of Kansas, as a State in the Union, under the Wyandotte Constitution.

Peruvian Affairs.

The vessels *Lizzie Thompson* and *Georgiana*, seized by the order of the Government at Peru, are still held by the Government, and that it refuses to give them up. The principal reason the Government had for refusing to make the restoration is because they were illegally engaged in the guano trade. The Peruvians suppose that Mr. Clay, the American minister at Peru, is personally interested in the claim. Mr. Zegarra, the Peruvian Minister, is lying dangerously ill in this city.

Later from California.

The *Baltic* brings $1,750,000 in treasure and a large number of passengers. The Legislature of California met on the 3d, and Philip Moore was elected Speaker of the House of Representatives. On the 5th inst. the Legislature was to meet in joint session for the purpose of electing a United States Senator to fill the term of Senator Broderick. The chances were in favor of Senator Weller being elected.

Pike's Peak Express Company.

LEAVENWORTH CITY, Jan. 23.—The Leavenworth and Pike's Peak Express Company have decided to run a pony express between Leavenworth City and Sacramento, the time to be made in ten days. The Utah mail service has been altered. The mails are to be carried regularly once a week.

Important from Washington—Conference of Black Republicans—Sherman Proposes to Withdraw.

WASHINGTON, Jan. 28.—The correspondent of the New York *Tribune* telegraphs to that paper that Sherman has called a conference of the Black Republican members of the House, to meet at noon to-day, for the purpose of selecting a new candidate for Speaker. Sherman proposes to withdraw if another candidate can be selected with a better prospect of being elected. The *Tribune's* correspondent thinks that Pennington will be nominated in the place of Sherman; and that Smith will be dropped by the Democrats, and that the American members will be allowed to select a candidate from the Democratic party upon whom all will unite. The correspondent of the New York *Times* says that the chances are now decidedly in favor of Corwin's being nominated, and it so, that he will be elected on Monday next.

The Black Republican Conference.

WASHINGTON, Jan. 30.—The Black Republican Conference on Saturday, is represented to have been a very stormy meeting. The disagreement was upon the choice of a candidate in place of *Mr.* Sherman; and the final agreement upon Mr. Pennington was a very informal one. It was thought the Republicans would generally unite upon him. There was a great deal of canvassing, yesterday, among the Republicans, as also among conservative members of Congress, but nothing definite has been arrived at by either party as to their future course.

No Speaker yet.

WASHINGTON, Jan. 30.—In the Senate to-day, nothing important transpired. The House met to-day under considerable excitement, owing to the fact becoming generally known that the Black Republicans had determined to concentrate their votes on Mr. Pennington, of New Jersey. The Democrats and South Americans, after an active canvass, determined to sustain Mr. Smith, of North Carolina, as their candidate for Speaker. Under the belief that a Speaker would be elected to-day, the galleries of the House were densely crowded with spectators at an early hour, and many ladies and their attendants took places upon the floor of the House, depriving members of their seats. A motion having been made to exclude the ladies and other unprivileged persons entirely from the floor of the House, a discussion arose, which occupied the greater portion of the day. The floor was finally cleared of spectators and the House proceeded to the Fortieth ballot, which resulted in the largest vote of the session, although the Republican candidate, Mr. Pennington, came no nearer being elected than Sherman during his contest for the Speakership, their vote still falling three short of an election. The fortieth ballot resulted as follows: The whole number of votes cast was 234. Necessary to a choice, 118. Pennington, of New Jersey, received 115; Smith, of North Carolina, 113; scattering, 6. The announcement of the ballot created great excitement in the galleries as well as on the floor. Smith gained one upon his previous vote, and the vote for Pennington was larger than that of any previous ballot. After order had been restored two more ballots were taken without effecting an election, the vote being nearly the same as that of the fortieth ballot. There being no prospect of an election, the House adjourned.

Annexation to Kansas.

WASHINGTON, Jan. 30.—The New York Tribune's Washington correspondent states on what it considers good authority, that a plan has been agreed upon among the Democratic members of the Senate to extend the western limits of Kansas to the summit of the Rocky Mountains, and to extend the northern line to the Platte River, the object of which is to make the State Democratic. This measure is to be introduced by an amendment to the House bill for the admission of Kansas as a State. If the House refuses to concur in the amendment, the Senate will vote to exclude Kansas from the Union until the next session of Congress.

Courier Express.

NEW YORK, Jan. 29.—A courier express is about to be established between the two termini of the San Francisco telegraph line by Messrs. Russell & Majors. They will contract to make the run between the two points in ten days.

Assisting Slaves to Escape.

CHARLESTON, Jan. 30.—Francis Michael, a porter of the steamship *Marion*, has been convicted of giving aid to a slave in attempting to escape by that steamer to New York, and sentenced to be hung.

The Speakership.

WASHINGTON, Jan. 30.—It is now generally conceded that Mr. William Pennington, Republican, of New Jersey, will be elected to the Speakership to-morrow, by the votes in his favor, of George Briggs, of New York, Republican, and Jetur R. Riggs, anti-Lecompton Democrat.

The Paraguay Treaty.

NEW YORK, Jan. 30.—Don Jose Gergen arrived in this city to-day. He comes for the purpose of exchanging ratifications of the treaty recently concluded between the United States and Paraguay, known as the Bowlin treaty. He also wishes to arbitrate upon the question of indemnity to the United States and Paraguay Navigation Company.

FOREIGN.

Apprehended War in Italy.

The retirement of Count Walewskie from the French Cabinet, the probable failure of the Europe Congress and the unsettled and threatening state of affairs in Italy were the topics that chiefly occupied public attention in England as well as on the Continent. The appointment of Marshal MacMahon to the command of the French army of occupation in Italy (50,000 men) was regarded in diplomatic circles as a sign of warlike complications, and considerable apprehensions was felt lest the determined policy of the Pope, supported by Austria, in insisting upon the restoration of the Romagna, should lead to a renewal of hostilities in Italy.

The Spanish Morocco War.

Advices received at Madrid from Morocco state that a portion of the Spanish army had advanced some distance towards Tetuan without meeting any resistance from the Moors. Gen. Zabala had entirely recovered from his recent severe illness, and had resumed his command in the Spanish army.

On the 5th instant, 3000 cavalry and an equal number of infantry of the Moorish army, attacked the Spanish at Valley Negro, but after a short and spirited battle the Spaniards defeated them with but small loss. The Moorish troops retreated in disorder. Latest accounts the whole Spanish army was encamped at some distance north of Negro Valley, having crossed the mountain passes without meeting any opposition. The Spanish army in Africa is to be considerably augmented.

Alarm of the Pope.

The retirement of Count Walewski from the French Cabinet in the present state of political affairs in the Continent, and the generally received opinion that the pamphlet entitled "The Pope and the Congress" foreshadows the policy which is to be pursued by the French Emperor, has caused his holiness the Pope much alarm, and he had assembled the Sacred College to consult upon the policy to be pursued at the present crisis. The Pope, in his address to the Sacred College, declared that he "would suffer exile and martyrdom rather than fail in the sacred mission entrusted to him by God."

Austrian Troops in Italy.

The French government has declared its intention to support Sardinia in protesting against the enlistment of Austrian troops into the Papal army or of any other foreign troops. The French government also protests against the introduction of Austrian troops into Ancona.

Probable Resumption of Hostilities.

The Genoa correspondent of the London *Times* represents that the possibility of the renewal of hostilities in Italy is a topic of daily discussion. It is generally believed at Genoa and Turin that the Papal troops will soon enter the Legations, and that they will be largely reinforced by Austrian troops.

In the event of such a movement on the part of the Pope and Austria, the Sardinian Government has determined to send an equal force to the assistance of the Romae Insurgents, and of the Provisional Government of Central Italy. The King of Naples was actively engaged in largely increasing the Neapolitan army, with a view, as was believed, of aiding the Pope in the forcible restoration of the Romagna.

Position of Austria.

Advices from Vienna announce that the Austrian government had sent instructions to its Minister, Prince Metternich, at Paris, to communicate to the French Cabinet the determination of Austria not to be represented at the European Congress, or to enter into any negotiations whatever except on the basis of the Villafranca agreement or that of the treaty of Zurich.

Trouble in Venetia.

Advices from Venice state that the theatres in that city had all been closed, in consequence of some political demonstrations which had been made by the audiences, showing their discontent with the unnatural government under which they were obliged to live.

The question of the policy and propriety of the sale of the Venetian kingdom by Austria, is being openly discussed by the people of Austria.

The French Press.

The *Gazette de France* has received a first warning from the government for publishing an article upon the Italian question, which was offensive to the Emperor.

The Paris Congress a Failure.

A telegram from Paris to the London *Times* states that from present indications the assembling of a European Congress was more doubtful than ever, and was growing more so daily. It was considered probable that the Italian question would be settled without the intervention of a Congress.

Annexation to Sardinia and France.

Advices from Turin give a translation from *L'Opinione Nationale* of that city, which expresses the opinion that if the Italian people decide in favor of the annexation of the northern and central portion of the peninsula to Piedmont, England would gladly acquiesce, and France would reagerly accept the combination, provided that Savoy and Nice be restored to France. *L'Opinione Nationale* thinks that the cabinet of Turin would not present any obstacles in the way of such an arrangement, and that neither Austria, Russia, or Prussia have the power, or right, to interfere in the matter. It also states, upon what appears to be good authority, that such a combination is being seriously entertained by the Cabinets of London and Paris.

The President's Message.

The London Daily *News* in an article reviewing President Buchanan's message to Congress, says that the English government and people have no reason to complain of the manner in which the President deals with the general relations at present subsisting between England and the United States.

The Dukes Abandoned.

Advices from Berlin give the translation of an article from the Prussian Ministerial organ, the New Prussian *Gazette*, in which it agrees up all hopes of the restoration of the Grand Dukes to their possessions in Italy, considering it impossible in the present state of public opinion in Italy and the position assumed by the Governments of France and England.

The Gazette considers that the annexation of the Duchies to Sardinia, under such circumstances, is the best thing that can be done.

Lord Cowley's Mission.

Lord Cowley, the British Embassador at the Court of Napoleon, had returned from his mission, to London, and represents that the retirement of Count Walewski from the French Cabinet has materially facilitated the relations between the English and French Cabinets.

Count Lulimanda has been appointed Charge d'Affairs *ad interim*, at Constantinople.

Important Telegraph Election.

SACKVILLE, Jan. 28.—The stockholders of the Nova Scotia Telegraph Company held a convention yesterday for the purpose of electing a Board of Directors and other officers for the ensuing year. The stockholders fully indicated the course pursued by the American Telegraph Company and the New York Associated Press, in insisting upon the rule universally adopted by telegraphic companies of "First come, first served."

The new Board of Directors and officers will sustain the above rule in the transmission of all despatches over their line so soon as the Company is free from the obligations entered into on behalf of the Company by the old board.

Exciting Italian News.

Advices state that the Pope had addressed another appeal for protection to the Catholic powers except Sardinia. Grave cburges were rife against Austria, to the effect that she was engaged in a disguised intervention in Italian affairs and direct contravention of the Villafranca and Zurich treaties. *Le Nords*, the Russian organ, stigmatizes the conduct of Austria as dishonorable, and as seriously endangering the continuance of peace. Active preparations are being made in France for the completion of the Suez canal, notwithstanding the protest of Turkish Government. A new pamphlet against the temporal power of the Pope has made it appearance in the Legations and in Tuscany. In some of the Papal provinces, serious revolutionary manifestations had been made; but no general outbreak had followed.

MARRIAGES.

"It is not good for man to be alone."

At Bolivar, Hollivar county, Miss., at the residence of the bride's father, by Rev. Wm. H. Hines, *Mr.* ROWT. *M.* CURTIS to *Miss* VAN HANNALAH, Jan. 18, 1860.

On January 19, in East Baton Rouge parish, by Rev. J Nicholson, *Mr.* J. S. HENDRY to *Miss* Minerva *M.* Harris, all of East Baton Rouge parish.

On the 22d inst., in Yazoo City, by Rev. H. W. Lambuth, *Mr.* THOMAS *M.* LIGHTCAP, to *Miss* MINERVA E. NEALY, both of Yazoo county.

On the 1st inst. at the residence of R. H. Powell, by the Rev. Francis M. Featherstone, Rev. JACHA P. Bainon, of the Mississippi Conference, to Miss ANNA Ivan, all of Yazoo county, Miss.

At the residence of Gen. J. E. Hunt, the bride's father, in Toledo, Ohio, on Thursday the 12th day of January, by the Rev. Henry B. Walbridge, G. SPENCER MAYO, Esq., of Catahoula parish, to Miss VIRGINIA HUNT.

RECEIPTS, BY THE POST-OFFICE,

From January 17th to 30th, 1860.

A—W F Alexander, $5; *M* S Andrews, $4; A Adams, $2; J S Arbuthnot, $5; T S Abernathy, jr., $2; T S Abernathy, sr., $2; A C Allen, $4.

B—L W Buford, $2; A Bothuno, $2; S S Beldieg, $2; T W Brown, $5; J R Bowen, $2; T N Bryan, $5; L H Bell, $2.

C—J Chalmer, $2; W T Capers, $2 30; W *M* Curtis, $10; P Connell, $2.

D—C L Dobbs, $8.

E—L Ercanbrack, $5.

F—E A Flowers, $5; W F Fuqua, $2; Geo Frant & Co., $5; *M* Ford, $2.

G—S *M* Ullmer, $2 23.

H—J F Harrington, $5; T A Hopkins, $20; H H Howard, $2 (

FEBRUARY 1, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Poetry.

[illegible]

Tis the dusk of the night, and the city
Lies silent and dark as the tomb;
While the murmuring waters of Babel
Rise up through the mist and the gloom.

All is still, but a sound to be heard,
Not a light overhead or below;
Save the measure who pace to and fro.

[illegible]

We cannot see the school masters,
And they grasp their rods in the entrance
In the midst of the darkness about.

[illegible]

"To which we are soon to lead forth,
As he eyes the sharp point of his lance.

[illegible] on while ye may,
[illegible] you will not
[illegible]
The beauties that yield you their charms.

"For o'er them," as he walks, a wild sound
Like the [illegible] on the air of the night,
[illegible]
Will [illegible] the [illegible] of doom.
The [illegible] gazed with affright
And for [illegible] [illegible]
[illegible] to the Lord, and his vengeance
[illegible] the sinners of Babel;
[illegible] to dash to the horrid,
[illegible] the Huguenot [illegible].

Children's Column.

For the New Orleans Christian Advocate.

SUNSHINE AND SHADOW.

[illegible] myself? Ah, little one, [illegible] and story would close your bright eyes, and [illegible] [illegible] that would never do—[illegible] ago, one of those children [illegible] Mary, and Martha, does it [illegible] and two little sisters.—[illegible] them had [illegible] as [illegible] my eyes, my pet, and hair as [illegible] hair, just like your own. I [illegible] [illegible] a story, her eyes up- [illegible] that [illegible] Above her that story of [illegible] [illegible] [illegible]

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 6. WHOLE NUMBER 480.

NEW ORLEANS, WEDNESDAY, FEBRUARY 8, 1860.

$2 00 A YEAR, IN ADVANCE OFFICE—113 CAMP ST.

For the New Orleans Christian Advocate.

WHO IS TO BLAME?

An article has gone the rounds of the Southern Advocates, originating in the *New Orleans Advocate*, inquiring whether a travelling preacher had ever located, unless providentially forced to do so, who did not meet with misfortune?. I shall not pretend to say there are such cases. I believe it is true that those ministers who devote the prime of their life to the ministry, and then locate, are generally unsuccessful in their temporal matters. They certainly suffer—do they sin? Such is the intimation of the article I allude to. Let us investigate this matter.

A young man, called of God to preach, possessing proper qualifications, and the necessary outfit, at twenty-one years of age devotes himself to the ministry. He marries at the end of his sixth year in the ministry, and by the close of his fifteenth year he has four or five children. When first married he saw that, by the system of the church, each appointment must be supplied with a parsonage. He thanked God for this. But when he began to talk to his people about procuring him a parsonage, he was told that it was a useless expense; that Bro. A, who preceded him, would not live in a parsonage, and often ridiculed such an idea; that Bro. H, who was settled on a farm in an adjoining county, and who would not move his family, would likely succeed him; that Bros. C and D were likewise settled in striking distance, and that they would probably not need a parsonage again for half a dozen years, if they had one. So he must absolutely do without one. He finds it is vain to talk about parsonages for his family, while a large portion of the preachers oppose (by not occupying) them from interest, and others from folly. When it is announced upon the last circuit he goes to, that the preacher has a wife and five children, the stewards throw up their hands aghast, and the church groans, as though Zion did indeed travail, at such enormous expenses. He is modestly told by many a good brother and sister that when a preacher's family becomes as large as his, he should locate; and as a perfect forecloser to every argement in favor of parsonages, that if they had one, then they would always have a preacher with a *big* family.—But he was sent from a circuit three hundred miles distant, which he had been on but one year, and to which he would gladly have been received again, in order that a good brother who had accommodated himself with a snug farm fifty miles from it, and who was worn out on every circuit nearer, might have work convenient. At the last Conference he attends, a conversation of the appointing council to this effect reaches his ears—how I will not explain. His last presiding elder remarks, "I have no work for this brother; he has a large family; Bros. B and C, and D and E, are settled in my district, and after furnishing them, I have no appointment that can possibly support his family." Another replies: "Well really, really, I do not see how he is to be taken care of; he is getting to be very much in our way."

Has our preacher a soul with one particle of honor in it? Has he any respect for himself or his family? Would he have others respect them? And shall he be blamed for now asking at the hands of his Conference a location? or, shall the Church be blamed for placing him in a situation where he must either do so or lose his self-respect? I, for one, say that the Church is to blame. Not that the Church has failed to devise a plan which, if carried out, would lead to a different result; but that *that* plan is not carried out. And most guilty of all are those local itinerants whose position hinders the Church from supplying parsonages; who, while they are stabbing the real itinerancy to the very death, are fattening upon its reins, and shouting, "our glorious itinerancy!" who, in fact, enjoy all the advantages in a temporal point of view that can result from location, and yet enjoy the position and the salary that belong to the itinerant.

The Church is to blame; but our former itinerant, who is compelled to locate in search of a home for his family, is the *sufferer*. He is, in fact, the real martyr of the itinerant system. Fifteen years of the morning of his life have been devoted to the Church—years in which his wants were few, and his labors far surpassed his income. The knowledge, experience, and character he has acquired, would enable him to be more useful still, could he continue his course, but avail him naught in any other business. Had these fifteen years been devoted to his own temporal matters, he would now be in the successful prosecution of some honorable calling. But he is compelled to leave the only work at which he is capable of earning a living. He sacrifices that *caste* which, in our Church, appertains to the itinerant; releases his claim upon the Conference funds in case of need, takes a position of comparative obscurity, without means and with a large family on his hands, starts life anew. Of course he does not expect much success; his highest hope is to live. Not one in a hundred men, under such circumstances, will support his family. Toil, and trial, and poverty, are inevitably before him. And in the midst of his sufferings, instead of the arms and influence of his Church being thrown around him to sustain him, in memory of his services, the voice of its censure comes down upon him like a desolating blast. The wealthy local itinerant, the accommodating presiding elder, and the economical steward, who have driven him to his misfortunes, fold up their arms, roll up their eyes in holy horror, and cry, "Ah, he located!" And the thousand, with as much thought, as much emotion, and as much correctness as a mountain-side, echo back, "he located!" I am no apologist for unnecessary location; but I think this man "more sinned against than sinning." I am compelled to look upon it as very inconsistent in the Church not to furnish married preachers with homes for their families, and yet denounce them for locating.

ANNOTATOR.

Hooston, Miss., Jun. 25th, 1860.

For the New Orleans Christian Advocate.

TUSKEGEE FEMALE COLLEGE.

Being in reduced circumstances, and having daughters to educate, I had often wished that I had the means of sending them to this institution. In November last my attention was called to an article in your paper, headed, "Special Arrangement." Addressing the Rev. Mr. Price, we were enabled to place one daughter in this seat of learning, to be made an educated and intelligent woman.

The College is a fine building. For comfort and convenience, in the plan, it could not be excelled. It is five stories, and has a handsome tower. There are three different flights of stairs, so that in case of fire, all the inmates could get out without difficulty. The Chapel is a large, beautiful room, with large windows from the lofty ceiling to the floor, and must be pleasant in summer. In winter it is warm, being well carpeted, and having large stoves; also nice desks and comfortable seats. The boarders in the college have study hours at night, the Rev. Mr. Rush sitting with them during the two hours they study. The room is well lighted by lights placed in handsome chandeliers. The recitation rooms are carpeted, and all have fire-places and nice seats.

The Art Department is very interesting; and, to one fond of painting, it must be a great pleasure to visit it and look upon the many beautiful paintings there presented to view. Many of them are sketches from the imagination of their executors, and all painted by the pupils. The music rooms (which I did not visit) are ten in number, three of them being used for giving lessons in, and the remainder for practising in. The bedrooms are all large, and of two sizes. The larger ones are occupied by four young ladies, while only two girls are in the smaller. They are all well furnished, every one having a fire-place in it. I took tea and breakfast with the pupils, and the fare was as nice as one could wish. Mr. Rush and lady going in first, the young ladies came in quietly and genteelly, without noise or confusion, and seated themselves at once. Mr. Rush having asked a blessing, the girls talked and seemed as happy as a family of sisters. When all had finished Mr. Rush read the Bible, then all knelt while he offered up an appropriate prayer. Afterwards each young lady placed her chair at the table again when all filed out as quietly as possible. The dining-room is in the basement, and has a number of large windows and two fire-places, thus making them comfortable as well as pleasant during meal time. Rev. Mr. Rush and lady have charge of the boarding department, and it could not be in better hands. Brother Rush is a *well educated*, Christian gentleman—two of the noblest traits of man. Mrs. Rush is worthy of being the daughter of our good Bishop Andrew. I have not words at command by which to express my admiration of that great and good man, the Rev. A. A. Lipscomb. The refined and intelligent women he has educated should commend this institution most highly to all true-hearted Southerners. Mr. Price being absent, I can only say, from all I heard of him, he is *well* capable of filling the honorable position he has as President. Mr. Price is one of Alabama's *seven noble sons*. Southern mothers and Methodist mothers why send your daughters off to be educated when you have such a school at *home*? Sustain your own Tuskegee Female College, that it may send forth from its walls many more refined and intelligent Christians. Would that I might do this subject justice, that you might appreciate the Tuskegee Female College.

A. C. T.

Jackson, Ala., Jan. 1860.

For the New Orleans Christian Advocate.

ADVERTISING FOR OTHER PAPERS.

MR. EDITOR: In your issue of 18th instant, noticing the merits of that sterling paper, the *Nashville Advocate*, you say truly that our people and preachers do not accord to par papers the support to which their merits entitle them.

But are the papers themselves faultless? Some think that by publishing the prospectuses of Northern periodicals, our papers are building *them* up at their own expense. On the 11th instant, in your columns, appeared a prospectus of *Harper's Weekly*, in which it is claimed to be the "best and cheapest family newspaper in the world."

Now, since the prospectus appeared in your paper, I have read articles in three secular papers, charging that *Harper's Weekly* is both unsound, politically, and too objectionable otherwise, to be introduced into a family.—The writer is not a reader of the paper, and cannot say whether these charges are true or not; but they show that to support it is of questionable propriety.

The publication of the prospectus in your paper will benefit *Harper's Weekly* as much as your very complimentary articles will benefit the Nashville and the Southern Advocates.

This is written in an fault-finding spirit. I have read the *Advocate* since its commencement. In the general conduct of the paper there is much to please, and nothing to displease. That to which I direct attention, but of which I do not complain, is common to almost all our Southern papers—secular and religious.

ADVOCATE OF THE "ADVOCATES."

REPLY.—Publishing advertisements of other papers in our columns is purely a business transaction, the same as advertisements of any other kind. We are paid for it, and paid *well*, and thus build *ourselves* up. We could have equally as long an advertisement of our paper published in *Harper's Weekly*, by paying for it. But we should not publish an advertisement for a paper, however well paid, if we believed it "unsound politically," in the sense of being an abolition paper. But we claim to be as sound, and to be as good a judge of unsoundness, as the writers referred to. *Harper's Weekly* is not thus "unsound," and is as "unobjectionable otherwise" as any secular paper in the land.

THE MINISTER AND CHURCH MEMBER.

No matter how comparatively obscure may be your sphere of action in Christendom, if you place yourself, and remain without self-will in the Divine hand, there may be some wondrously momentous result through your instrumentality. You may forget the instrument in the thought of the Almighty hand which stirred Banyan's brain in a prison unto the evolution of saving thoughts, through continents and generations. The quiet, obscure, and comparatively uneducated man as he wrote in prison could not have dreamed of the greatness of his mission. Many a wonderful and time-lasting result in the scientific and political, as well as the religious world, has accrued from the patient tension of some calm brain, which was unaspiring if not unconscious in regard to after millions of praise-shouting beneficiaries; and, dear reader, if in the sight of God you are truly humble, whether your humanly-graded station be lowly or lofty, by a quiescent waiting upon the Divine will, and a diligent acting it out, you may do some great thing for God and souls. Your littleness disproves not the greatness of Divine power, nor your adaptation to the Divine choice for an instrument. He hath chosen weak things. It may seem to you that past intellectual and moral heroism in Zion leaves no room for great things. Before the discovery of the Western continent it did not seem that there was room for it. So in regard to all great discoveries and inventions, as of printing, gravitation, steam, and telegraph power. So in regard to a Butler's Analogy, a Baxter's Saint's Rest, as well as a Banyan's Pilgrim's Progress. So in regard to the moral movement of a Luther, a Calvin, a Knox, or a Wesley. In the nature of the case no invention, discovery, or new conception can previously and *a priori* seem to have room adjusted to it in the world. It is unknown till it arrives; and mankind has not come to a standstill. The current century has not proved the field to be exhausted. Most of the world, in population, is just opening to the Gospel; and some new, peculiar blaze, for a masterly marshaling of hearts, heads, tongues, hands, feet, and dollars, to meet the world's great exigency, may break forth, notwithstanding the present worthy and faithfully pressed routine. The discoverer, the prince—entire servant under Christ, greater than the "Prince of Waterloo," and one instrumentally to make greater changes for earth than did he and Blucher for Europe—this prince in Zion, little, and to remain little in his own eyes, may now, an old church counselor, be in a revery over the last missionary report; or he may be some stripling on his knees in a log-cabin chamber; or a moneyless college graduate reaching for his scanty cloak, and for a pen to write "yes" to a missionary secretary; or the hard thinker, who has been weeks gathering in his brain the moral elements of the world for one great timely induction; or he may be a money-making, shrewd, and comprehensive business man, who is so patiently studying to discipline himself to liberality as to be qualifying himself for leader in a peemplary revolution for missions. These broken lines may reach the eye of the future instrument, and, among greater means, help to strengthen him in patient investigation of what the world just now needs. No preacher or Church member can tell but God may make him the medium of at least the germ of the grand conception, provided he act once, in everything and forever, submits to the Divine hand. He need not disqualify himself for something large by negligence of obscure duties; but let his prayerful glance be steadily world-wide, and if in some agony of prayer he finds his heart swell and his brain heave with a great thought, let him publish it to the world.—*Christian Advocate and Journal.*

STATE CARRIAGE FOR THE VICEROY OF EGYPT.

A Springfield (Mass.) manufacturing company have just completed, at a cost of rising $11,000, a royal carriage for the Egyptian Viceroy's traveling excursions. The Republican gives the following description of it:

"The whole length of this state carriage is sixty-seven feet, or about one-third longer than the longest railway car in use in this country. The body is sixty feet long, and rests on two double trucks, each one of which is two distinct trucks connected together, thus presenting sixteen wheels, upon which the whole weight is equally divided. These trucks were made from original patterns designed expressly for this car, and are carved with ornamental oriental designs; the panels are mostly of iron, strongly trussed; and besides the advantage necessarily secured against jars and jolts by the use of double trucks, the springs are so arranged that every motion occasioned by irregularities in the track must pass through three separate set of Springs before reaching the car, and thus, if not entirely wasted, fall upon the occupant as softly as feathers falling to the earth.

"The carriage is divided into three compartments, each twenty feet long and ten-wide. At the ends are two saloons of like character, and between these an open pavilion. This pavilion is the leading feature of the car. It is surmounted by a raised roof, like the central part of a house, supported by silver-plated columns with highly ornamental brackets. A heavy wire fence, or railing, about three feet high, runs along the outer-side, and steps that may be let down to leave the car, and when not wanted for use, thrown into an ornamental appendage to the side of the car. The two saloons are provided with large doors leading out upon the platform, which are of the usual style, though of extra size and surrounded by wire railing, with a silver-plated hand rail, and also into the central pavillion. The windows are very large, of single panes of plate glass, 24 by 30 inches, and elegantly ornamented, and slide up and down by weights. Each window is provided with blinds and silk curtains. At the end of each saloon are two large mirrors of the size of the windows. The floor of each of these saloons is to be covered with a rich Turkish velvet carpet, made expressly for the carriage; a large centre table will stand in the middle; and four large stuffed arm-chairs—one of extra size, nearly three feet square, for the Viceroy will complete the furniture. Silver water pitchers and goblets are provided for the tables. The pavilion will have like furniture, upholstered, however, in severer style, with water-proof materials, as they will be exposed to the weather.

"But, the most conspicuous feature of the carriage is its decorations, outside and inside. This is all from original designs, in a rich Arabesque style. All varieties of woods and paints, gold leaf, papier-mache, and carvings have been brought in to perform the cunning work of the artist, and produce effects altogether marvelous. Every color, and every shade of color, are mixed and mingled until the eye is dazzled and oppressed, almost, with the vision presented. Carving in wood and inlaid papier-mache or pasteboard, from one-fourth to three-eighth of an inch thick, with artistic mouldings, make up the exterior of the sides, which are painted in high colors from beautiful designs in the uniform Arabesque style. This style prevails everywhere upon the carriage, being a part of the original order, and in various conspicuous places, appear in high relief the national Turkish emblem of the moon and stars. The lower side of the saloon, under the windows, are made up of carved and inlaid work, with rosewood, bird's eye ample, black walnut and tiger-wood, so designed as to form a very rich ornament, perhaps the most so of any decorations. The upper sides and the inside roofs are finished with intricate mouldings and papier-mache ornaments, richly painted and gilded. The thresholds of the door are in polished brass, carved in the universal Arabesque style, and alternate stripes of dark and light-colored woods, which, as it is exposed to the weather when in use, is much more fitting than carpeting, while almost equally elegant. Over each saloon is an extra roof, raised above the main roof sufficiently to permit a circulation of air, and thus qualify the oppressive heat of the climate. There is hardly any known variety of foreign or domestic woods, save hemlock, that does not enter more or less in the construction of this car. Save the cushions and chairs, there is no upholstery in any of its departments.

NORTH AMERICAN QUARTERLY ON METHODISM.

So rapid has been the growth of Methodism in America, that, like the volcanic mountains of Mexico, which recent eruptions have thrown up from the plain, it still amazes us by the figure it makes in our geography. An aged clergyman of another denomination, Rev. Mr. Waldo, late Chaplain to Congress, remarked at the dedication of a Methodist Episcopal Church in Poughkeepsie, a few weeks ago, that he remembered the time when there was no Methodist Church in the land. Now we see a sect numbering eight millions of adherents, divided into six distinct denominations, comprising nearly two millions of adult communicants, with ten thousand regular itinerant ministers, besides fifteen thousand lay preachers, who support themselves by secular business and preach as they any find or make occasion.

Born in a college, Methodism has from the beginning favored the cause of popular education. Discouraged at the outset of its career in America by the burning of two colleges successively in Maryland, it made no further attempt of importance in this direction until 1824; since which time it has founded two hundred academies and seminaries of high grade, including a dozen or more female collegiate institutes, two theological schools, and more than thirty colleges, in which more than two thousand young men are pursuing substantially the same course of study and discipline for degrees as is required in Harvard and Yale. In all these institutions special attention is given to the religious culture of the pupils; and indeed more than half of the professors and teachers are ordained ministers of the Gospel.

What a solution have we here of the efficacy of the voluntary principle in supporting religion! When the Constitution of the United States was formed, and no provision was made for the inculcation of religion in a country becoming rapidly, yet sparsely, overspread by a population, native and immigrant, in circumstances unfriendly to the maintenance of divine worship, many wise men in this nation and in Europe predicted the downfall of the republic. It is an axiom in politics that no free government can long be maintained without a basis of intelligence and morality in the masses of the people; and yet this experiment of democracy on the largest scale was to be made without any recognition of religion in the Constitution, except in guaranty of its "free exercise!" These fears are still entertained by European writers. "In one important respect," says Mr. Allison in his history of modern Europe, "America differs entirely from any state in Christendom, or indeed any state that ever before existed in the world. It acknowledges no state religion, and no public funds whatever are provided for the clergy or religious instructors of any denomination." "If nothing else," he concludes, "existed to subject America to the common lot of humanity, the seeds of its mortal distemper are to be found in the want of any provision for the gratuitous religious instruction of the poor; the very circumstance which, with the admirers of their institutions, is the most ceaseless subject of eology."

The publication of Dr. Baird's religion in America, in several European languages, is likely soon to dispel these evil omens, and to let future historians know that such has been the efficacy of the voluntary principle, in every denomination, that State after State has followed the example of the general government, and abolished the last vestige of a religious establishment. The Methodist Episcopal Church, a discarded offshoot of the English Church, which started into being but a little before the independence of the United States, has kept pace with the growth of the republic, sending forth its itinerants with every wave of emigration that rolls toward the Rocky Mountains, and spreading its network of districts, circuits and stations over the whole land. It has made itself systematically a national establishment on the popular principle; and at this moment has greater resources for the religious instruction of the poor—slaves, Indians, and indigent white natives—than could be found in the entire English Church, were it transported with its revenues to this country. As much might be said of more than one other of the leading sects, whose surplus energy has swept beyond the boundaries of this country to the isles of the Pacific and the continents of the East.

A NEW POEM FORTHCOMING.—The *Court Circular* announces another Byron in the poetical world. It says: "It is reported that a noble lord, the eldest son of a popular peer, has written an exquisite original poem, of such surpassing beauty as to perfectly enchant all who have read it. It is at present in manuscript; but, we understand, it will soon be submitted to the ordeal of the public, through the medium of Mr. Murray, the well-known publisher. 'Oresgs' is the name of the noble lord's poem."

LONGFELLOW ON WASHINGTON IRVING.

At the meeting of the Massachusetts Historical Society, held on the 15th ult., to commemorate the death of Washington Irving, Professor Henry W. Longfellow offered a series of resolutions, prefacing them with the following eloquent remarks:—

Every reader has his first book. I mean to say one book among all others, which in early youth first fascinates his imagination, and at once excites and satisfies the desires of his mind. To me this first book was the Sketch Book" of Washington Irving. I was a school-boy when it was published, and read each succeeding number with ever-increasing wonder and delight; spell-bound by its pleasant humor, its melancholy tenderness, its atmosphere of reverie; nay, even by its gray-brown covers, the shaded letters of the titles, and the fair, clear type, which seemed an outward symbol of the style.

How many delightful books the same author has given us, written before and since; volumes of History and of Fiction, most of which illustrate his native land, and some of which illuminate it, and make the Hudson, I will not say as classic, but as romantic as the Rhine! Yet, still the charm of the "Sketch-Book" remains unbroken; the old fascination still lingers about it; and whenever I open its pages, I open also that mysterious door which leads back into the haunted chambers of my youth!

"Many years afterward, I had the pleasure of meeting Mr. Irving in Spain, and found the author, whom I had loved, repeated in the man. The same playful humor; the same touches of sentiment; the same poetic atmosphere; and what I admired still more, the entire absence of all literary jealousy, of all that mean avarice of fame, which counts what is given to another as so much taken from one's self,—

"And rustling bears in every breeze,
The laurels of Miltiades."

At this time Mr. Irving was at Madrid, engaged upon his "Life of Columbus," and if the work itself did not bear ample testimony to his zealous and conscientious labor, I could do so from personal observation. He seemed to be always at work. "Sit down," he would say, "I will talk with you in a moment; but I must first finish this sentence."

One summer morning, passing his house at the early hour of six, I saw his study window already wide open. On my mentioning it to him afterwards, he said: "Yes, I am always at my work at the hour of six." Since then I have often remembered that sunny morning and that open window; so suggestive of his sunny temperament and his open heart, and equally so of his patient and persistent toil; and have recalled those striking words of Dante:

"Seggendo in piuma,
In fama non si vien, ne sotto coltre,
Senza la qual, chi sua vita consuma,
Cotal vestigio in terra, di se lascia
Qual fummo in aere ed in acqua la schiuma."

"Seated upon down,
Or in his bed, man cometh not to fame,
Without en which, whoso his life consumes,
Such vestige of himself on earth shall leave
As smoke in air and in the water foam."

HOW TO PREACH EXTEMPORANEOUSLY.

Mr. Gresly, an English divine, gives the following advice to a young clergyman in regard to preaching extemporaneously. It may assist some of our preachers in acquiring ease in this important art. The importance of it, in this country, is becoming more and more apparent, as the necessity of reaching the masses and moving their hearts is more deeply felt:

First make a sermon. Do not steal it, or borrow it, or buy it, but make it; then write it out legibly, leaving every other page a blank; then write on the blank pages a short abstract or abreviation, setting it down opposite the original. Having prepared your sermon in this manner, you must, when you enter the pulpit, double down the sermon itself, and preach from the abstract, filling up the blanks from your recollection; which, as the sermon was composed by yourself, you will probably not find much difficulty in doing. Should your memory fail, you must have recourse in the next place to your invention; should both prove treacherous, you must, as a last resource, turn to your manuscript which was doubled down; and as it is written opposite the abstract, you will be able to find it immediately. But the knowledge that you have the sermon to refer to in case of accidents, will, it is hoped, give you confidence enough to proceed without it. When you have done this several times, and find that there is no difficulty about it, you may then venture to try your wings without so much support, and preach from the abstract only, without the sermon to refer to; and, having become by this time tolerably fluent and confident, you will be able to supply from your own resources whatever has escaped your memory. Gradually your abstract may become shorter and shorter, until at last a few notes of some of the principal arguments will be sufficient to recall to your mind the subject of your discourse; and then you will have become what will be generally considered an accomplished extemporary preacher. A very fluent speaker assured me that he had learned to preach extempore by the foregoing plan. Recollect, I do not say you will be able to preach at all better in this way, than if you wrote your sermons down, and preached them in the ordinary manner. However, there is no harm in having the power; you may use it or not, as you like.

Indifferent, however, as you may be to extemporary preaching in your ordinary pulpit ministration, I do strongly advise you to get the faculty of lecturing or expounding Scripture extemporaneously, for you will find it very useful on many occasions, in the schoolroom and the cottage, if not in the pulpit. And, after all, I do not know whether you may not in this way learn to preach extempore more easily and satisfactorily than by any of the other methods which I have suggested.

NO PERSONAL APPLICATION INTENDED.

The papers relate—how truly we are not able to say—that a member of Dr. Cheever's Church, a lady in good standing in the membership, was a slaveholder, but unwilling, as may be supposed, to sever her religious associations, she continued to attend upon the ministrations of her pastor, notwithstanding his violent denunciations of the class to which she belonged. At length, however, the unsparing censures cast upon slaveholders were more than she could well bear, and she "took steps to leave, and did, notwithstanding the assurances of Dr. Cheever that he did not include her personally in his assaults on the sin of slaveholding." In other words, it was only wrong for others to hold slaves, while it was quite right for a member of his own church and congregation.

This statement reminds us of another, which was made to us a few years ago, to the effect that a lady who had married a Southern gentleman, a large slaveholder, was left a widow, and the owner of a considerable number of slaves. She was wealthy, and, better still, intelligent and accomplished. On one of her frequent visits to the North, she made the acquaintance of a noted clergyman, somewhat violent in his anti-slavery views, and known far and wide as an Abolition preacher. Being single—widower or bachelor, we do not know which—he was naturally and deeply impressed with the accomplishments of the Southern widow, and made her an offer of his hand in marriage. Without at first giving a flat refusal, she parried his advances, and, among other things, suggested that her slave property might be an objection to one so strongly opposed, as he was known to be, to the institution. Our reverend suitor, however, was not thus to be baulked, and very nearly in the spirit of Dr. Cheever in the case of his slaveholding church member, assured her most blandly, that, while he was opposed to slavery, he had not the slightest objection to overlooking it in such a case, and that he would not make a personal application of his principles; but would be most happy to place his heart and hand at her disposal.

The reader may think the lady cruel to decline so tempting a proposition, but when we last heard of her she was still unmarried, the owner of a goodly number of slaves, and as fair and charming as when she courteously declined the hand of the Rev. Dr.——, of New York. Like Dr. Cheever with his slaveholding church member, the clerical suitor was above making a personal application of his opinions when there was a lady in the case.—*New York Journal of Commerce.*

HOW TO GET RID OF CONTRIBUTION.—Tight Fist who sat next us in church not long since, showed us his plan to get rid of a contribution. When the box came round he commenced fumbling with desperate energy in his cassimeres—the deacon waited and Tight Fist fumbled and dug into the depths of his trowsers as if after his very boots. At length the box got tired of delay and passed to the next. Tight Fist leisurely folded his fingers, twirled his thumbs, and leaned over and asked us if we got the idea. Got it perfectly.

"UMBLE."

We believe that every pronouncing dictionary of the English language gives *umble* as the proper and only pronunciation of humble. And our belief is, form any generations all moderately educated people who speak the English language have so pronounced the word. But within a few recent years the custom of sounding the *h* has prevailed, and we now often hear it among people who are well educated. In the pulpit the error is not unusual, and even in the Episcopal service, where the proper pronunciation is provided for by the article *an*, "an humble, lowly, penitent and obedient heart"—the *h* is made disagreeably prominent. The fact being thus familiar, one naturally looks for the reason; and although it seems strange that so large an effect should flow from so trifling a cause, we believe the entire blame rests on Dickens, the novelist.

Dickens, it would seem, at some period in his educational training, ascertained that the "'am and hegga" and various kindred expressions of the English illiterati were cockneyisms; and reasoning with himself, he came to the bold conclusion that *humble*, like *ham, hear, hatchet*, etc., belonged to the list of words that required the *h* to be sounded. When, therefore, in undertook Uriah Heep he naturally made him develop his cockneyism by the incessant mispronunciation of his favorite virtue. So far so good; far, so far, Dickens merely exposed his own ignorance. But whatever may have been the effect of his blunder among his own countrymen, a large number of his American readers apparently took it for granted that so great a man as Dickens could not be wrong in so simple a matter, and that, therefore, Uriah, and not Dickens was the ignoramus in the premises. With this impression on their minds, they quietly made all possible haste out of Uriah's company, and perhaps took occasion to lug in the word "humble" oftener than was necessary, to show, affirmatively, that they were "posted" in the usages of good society. We advise them to reconsider their action, and, so far forth, to reinstate Uriah in their "distinguished consideration."—*New York Evening Post.*

KEY TO THE GATE OF PARADISE.

In "Woodward's Shunnimites," the following incident is related, which is like a key-hole glimpse into eternal glory:

A friend once told me that, amongst other symptoms of high nervous excitement, he had been painfully harrassed by want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bedchamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple, such as the wide expanse of ocean, or the cloudless vault of heaven, that the little hurried and disturbing images that flitted before his mind might be charmed away or hushed to rest, by the calming influence of one absorbing thought. Though not at all a religious man at the time, this advice suggested to his mind if an object at once vast and simple, was to be selected, none could serve the purpose so well as that of God. He resolved, then, to think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew, by imperceptible degrees, into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. At the same time person spoke to me, God, as revealed in the gospel of his Son, was "all his salvation, and his desire."

WASHINGTON'S RELIGION.

In the month of November, 1829, I was in Fredericksburg, Va., in the family of the Rev. Mr. Wilson, pastor of the Presbyterian Church in that place. He occupied the house which the mother of Washington lived and died in. Mr. Wilson informed me that a nephew of Washington, Capt. Lewis, who had been his clerk, and had charge of his books and papers, and was daily in his library until his decease, related to him the following occurrence: It was the custom of Washington to retire to his library every evening precisely at 9 o'clock, and although he had visitors, he invariably left at that hour and did not return. He remained alone in his library until 10 o'clock, and passed into his bed-chamber by an inner door. Capt. Lewis had long wondered how he spent that hour, knowing that he wrote nothing, and that the books and papers were as himself left them the preceding day. During a violent storm of wind and rain, and when there were no visitors, he crept in his stocking feet to the door, and through the key-hole he beheld him on *his knees* with a large book open before him, which he had no doubt was a Bible, a large one being constantly in the room.

NATH. HEWIT.

Bridgeport, Jan. 10th, 1859.

The writer of the above is the venerable Dr. Hewit, of Bridgeport, Conn. Whatever opinions men may have of the propriety of peering into the privacy of retirement, the evidence is very direct and conclusive that Washington was a man of prayer.—*N. Y. Observer.*

AUDUBON'S BIRDS OF NORTH AMERICA.

This work—the greatest in its design and execution ever attempted—of that unrivaled ornithologist, Audubon, is now in course of publication by his son, Mr. J. W. Audubon, from the original copper plates. These plates were gotten up in Paris, under the immediate supervision of Audubon himself, the most accomplished artists of that city being engaged in their preparation. The original cost of these plates, we understand, was nearly one hundred thousand dollars. The edition now being issued will contain all the plates and text of the original work, embracing one *thousand* figures of birds, all of the size of nature, represented in action amid the scenes or on the plants most common to their habits. The work will come out in numbers, each number to contain ten plates. There will be 435 plates, bound in three volumes, and seven volumes of the description of the birds. The first volume of the plates, and the seven descriptive volumes will be delivered in the early part of next year—the second and third volumes to follow annually. We have examined the plates of the first number, and never have we seen anything of the kind that could compare with them. Mr. J. J. Audubon, the publisher, is now in the city, and we would advise our readers to embrace this opportunity of subscribing to this most splendid work.—*Bulletin.*

ART AND ARTISTS IN NEW YORK.

There were probably never before so large a number of artists in New York as at the present time, and there is great difficulty in finding an unoccupied room suitable for a studio. That nest of artists in Tenth-street, called the Studio, which was regarded as a very wild speculation when it was built, has not a vacant apartment in it; and the liberal proprietor of it, who built it for the accommodation of artists, without any anticipations of profit, is now receiving ten per cent. on the capital invested.

The artists of the Studio building are to give extensive receptions, in which no works will be exhibited but those produced by the cloistered occupants of the building itself. The exhibition-room is rather small for the company generally invited, but as on these occasions the artists illuminate their rooms and receive their friends in their own special apartments, there is room enough for the crowd, and peculiar interest is imparted to the occasion by the opportunity to see the works that the artists have on their easels.

THE RICH CASE.—The now celebrated $100,000 breach of promise case, entitled "Carstang vs. Shaw," is on trial again at St. Louis. It will be remembered that on the former trial the jury returned a verdict for the full amount claimed—$100,000—and it is this, together with the high standing and wealth of the defendant, that renders the case so interesting. The verdict is the largest ever given in the world in a similar suit. On the present trial, an enormous amount of new testimony, principally depositions taken abroad, will be introduced. It comprises the evidence of over fifty witnesses residing in Brooklyn, N. Y., Charleston, S. C., Cincinnati, Baltimore, and elsewhere, and in bulk would fill an ordinary champagne basket. The counsel on both sides have been industrious since the last trial, and some very interesting developments may be expected—though, undoubtedly, the court will exclude portions of the testimony. Both parties—Miss Effie Carstang, complainant, and Henry Shaw, defendant (and appellant)—visited Charlestou lately for the purpose of aiding and instructing in the examination by commission. Both took lodgings at the Mills House.—*Charleston Courier.*

BISHOP ASBURY'S BENEVOLENT POVERTY.—Our early Methodist preachers were poor in this world's goods. At the Western Conference of 1800, some of its members were in want, not being able to purchase decent clothes. Bishop Asbury says: "So I parted with my watch, my coat and my shirt." What moral sublimity is there in this passage of a Christian Bishop's life?—We doubt not that if he had the $50,000 annually given to the Lord Bishop of London, the whole would have freely gone for the work of God in that distant and wild wilderness. In 1800 one of Asbury's friends solicited a loan of $20 of $50. The Bishop says: "He might as well have asked me for Fern." "I showed him all the money I had in the world, about $12, and gave *him* $5." One of the Georgia preachers had been ill and the Bishop finding him just able to travel, gave to the convalescent his own sulkey and rode his horse. Asbury says: "After a heavy siege through the woods, from one plantation to another, on Bro. Blanton's stiff-jointed horse, that I would only ride to save souls, *or the health of a brother!*"

PETER PENCE.—The increase in the number of barefooted monks and friars who may be seen in the religious quarter of Paris—that all around St. Sulpice and the Rue de Vaugirard—has caused the greatest curiosity. They may be seen at all hours of the day walking along in the quiet and almost deserted streets of that quarter, bareheaded and barefooted—their blue heels and chilblainy toes creating the greatest commiseration among the ladies and children as they tread bravely the frozen snow covered pavement. They have assembled here in great numbers to further the gigantic work which has been commenced at Ghent—the "Work of St. Peter's Penny." By St. Peter's Penny the most stupendous works have been undertaken and completed, and the "work" of to-day is that of liberating the Pope from all anxiety concerning the increase of expenditure necessary to meet his present emergency. The monks and friars of the two great begging orders, the Franciscans and Capuchins, have been convoked and ordered to distribute themselves all over Europe in search of alms to assist in this mighty work.—*London Star.*

INTERESTING DISCOVERY.—A curious literary discovery was lately made in an old house, formerly a portion of a religious edifice, in Oxfordshire, England. While pulling it down, the workmen came upon a secret closet, or oratory, hidden in the thickness of the wall, and covered by the panelling of the adjacent room. It proved to be a place of deposit of a small library of the earliest Protestant theology of the time of the Reformation, concealed, no doubt, when the possession of such works was almost sufficient to doom the owner to fire and faggot. Some of John Knox's writings are specially mentioned, and a "Complete Copy of the First English or Coverdale's Translation of the Bible." If the latter work answers the description, the discovery will be very valuable, as no perfect copy of this Bible has yet been found to exist, and one, the title and first leaf wanting, but supplied in *fac simile*, sold for £365, or $1,800, in 1854.

AN OLD CLOCK.—The artist, Church, during his late expedition to the North for the purpose of sketching icebergs, discovered in the possession of a Dutch family in Nova Scotia, an old German clock, which was made by Huyghens, about the year 1640. It has, since his return, been repaired and put in running order, by a watch-maker in Hartford, and, though it has not run for half a century, it is now keeping good time, and may last another two centuries. It has been handed down in the same family, from father to son, for generations. It is considerable of a curiosity, for the fact that it is one of the first clocks made with a pendulum. The action of the pendulum on the wheel is not direct, by means of a pallet, as in our modern clocks, but operates by a vertical vibrating bar with "snags" on it, catching into the teeth at each oscillation. The clock strikes the hour and half hour, and is wound up by means of an endless chain. The frame is of black ancient oak, and is open, exposing the works, which are of brass, nicely finished.—*N. Y. Paper.*

EDUCATION IN RUSSIA.—The reigning Czar is doing wonders in the way of improving the masses of Russia. Not only near the large cities has he established public schools, but even among the far-off mountain regions. Thus a letter from St. Petersburg states that the Emperor of Russia has ordered the establishment of six schools in six different places in the Caucasus, and has decided that the Russian language, writing and arithmetic, geography, history and drawing shall be taught in them. He has also ordered that in each school there shall be four hundred and twenty pupils—two hundred and forty-five of them to be maintained at the expense of the State, and one hundred and fifty of those two hundred and forty-five to be natives, the remainder children of Russian functionaries. His name will be transmitted to future ages as Alexander, the Reformer.

THE CITY OF JEDDO.—An American officer on the steamship *Powhattan*, writing to the Boston *Courier*, from Jeddo, Japan, under date of the 8th of October, 1859, gives an interesting account of that remarkable city, which, according to his statement, exceeds in size and population any city now in existence, or that has existed. It stretches some twenty miles along the beach of the bay or gulf of Jeddo, and extends inward some twelve and a half miles. The population is estimated by Mr. Harris, our Minister there, at three millions. The correspondent thinks that it is under-estimated, and that in fact it is nearly twice as populous.—*Washington Journal.*

THE LITURGY OF THE ENGLISH CHURCH.—The foreign papers state that Lord Ebury is likely to be

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, FEBRUARY 8, 1860.

ONLY $1 75 TO 1861.

The large increase of new subscribers has exhausted our back numbers from the beginning of the year. Let all new subscribers, until further notice, send $1 75, as that will pay from the next number until the end of the year. We shall increase the edition to the number of 500. Let these all be called for. Many interesting writers commence with that number—Rev. John G. Jones' History of Protestantism in Mississippi—the letters of our New York literary correspondent—letters from Kentucky—letters from Texas—several distinguished contributors whose names we are not allowed to give—Bishop Pierce's letters, soon—editorials on leading topics of the day. Also Dr. Hamilton's Southern American letters.

PULPIT EARNESTNESS.

After hearing all sorts of opinions from all classes of men—lay, clerical, and secular, European and American, a candid, conscientious mind cannot escape the conclusion, that Mr. Spurgeon is truly a wonderful preacher. Time enough has transpired since the commencement of his ministry to test his powers thoroughly, and to apply to his preaching all legitimate canons of pulpit criticism; he has not been found wanting, though weighed in all balances; his power is as great to-day as at the beginning—even growing, as does the size and strength of a young oak. No place has been found sufficiently capacious to contain his astounding audiences, and, in consequence, a magnificent tabernacle is to be built, the corner-stone of which was recently laid. Audiences are the indubitable evidences of eloquence, especially when uniformly maintained from year to year. Whatever may be a preacher's faults, however objectionable he may be in some respects, permanently large audiences are positive proofs of genius and power, let critics and cavillers say what they will.

The secret of his eloquence has puzzled many; but it need not. He is in earnest. There all his power lies. Were it not for his sublime and thrilling earnestness, he would sink into a common preacher. And his earnestness grows out of his piety, coupled with the courage of the "perfect love that casteth out fear."

Earnestness is inspiration and power. Methodism, as Chalmers justly and aptly styled it, is "Christianity in earnest." Hence its inspiration and power. Earnestness is the secret of Spurgeon's inspiration and power. Not remarkable for learning, logic, imagination, pathos, or elocution, yet ten thousand people go to hear him preach on Sunday. He is in earnest. His earnestness supplies the place of genius, to which it is near akin. Earnest in purpose, his character and energies are undivided, concentrated, intensified, progressively powerful and productive. Earnest in thought, his convictions are as deep as the susceptibilities of his nature will permit; his thoughts are defined and vivid—naked seeds, without husk, ready, when sown in his own mind, or that of his hearers, to unite immediately with the elements which produce germination. Earnest in feeling, there is not an idle, apathetic affection or impulse in his whole nature; all are aroused, quickened, inspired. Consequently, his manner, his tones of voice, his deportment, are all earnest. Very naturally, those who attend his ministry become in earnest, just as one will become pensive when walking out in the solemn night and looking up at its silent glory,—or when entering into the dim aisles of a broad, unbroken, umbrageous forest. Earnestness is Christ-like, and "great multitudes followed" Christ.

WOMANHOOD AND WORK.

Among the changes that have taken place in society within the present century, not one is so significant as the wonderful activity of women in various departments of intellectual and industrial life. Viewed in any light it is a sign of deep meaning, a proof that a slumbering force has been aroused, a prophecy of new modifications in the social system of the world. For the first time in the history of humanity, women are now a co-ordinate element with men in the formative work of civilization. They are contributing to the thought and enterprise of the age, shaping much of its sentiment, participating in the direction of its principles, and otherwise impressing their peculiar attributes on the genius and movements of the times. So silently, so gradually, has this great revolution been wrought, that we have scarcely been sensible of its progress, and yet, looking at the present aggregate of results, we are astonished at what has been effected. The hand of God is in this remarkable phenomenon. It is not the dead product of a dead chance. It is not the necessity of a physical development, not the work of a social machinery, that grinds out the forms of life as a mill grinds corn, but the fruit of a Divine spirit operating on the interests of the human race, and guiding its affairs towards a high and hallowed destiny.

A leading authority says: "the women of New England, and particularly those of Massachusetts, earn millions of dollars annually, in various branches of industry which have been introduced in modern times." But this fact is not peculiar to New England, for throughout the whole country, female activity is one of the marked features of the age. Especially in intellectual pursuits, in art and literature, women are taking a prominent rank. The Arts of Design are particularly engaging their attention, and in this beautiful and useful department of industry, they are rendering most valuable services to the taste and comfort of society. We are not, however, so much concerned with the specific forms of their talent and energy as with the fact itself, that their active ability is now tributary to the progress of civilization. In all proper fields of labor they are now co-workers with men; the barbarism that once made them drudges, has long since passed away, but unfortunately it was succeeded by a sentimentalism that fostered a spirit of indolence, and set them up for a sort of admiration, which injured both sexes. This romantic feeling, too, has gone, and, in our day, women are appreciated as capable of culture, of sympathy with the lofty objects of existence, as fellow-agents with men in fulfilling God's purposes in the moral and social advancement of the race. In brief, women are at work.

Yes, they are at work; thanks to Providence for this bright era in the history of humanity. There are two aspects to this fact, both of which are impressive.

Women need work; they need it just as much as men. They need it because they have souls, redeemed souls, that require work to fit them for their destiny. Without work they are dead souls. Without work they cannot form character, develop their talents, execute life's great ministry. By all means let it be the right kind of work, neither cruel and crushing, nor soft and sentimental, but good, substantial, soul-feeding work. The law of work is not founded in our circumstances, but in our spirits, and, therefore, women are under its authority. Its claims cannot be escaped.—Whether rich or poor, the same moral reason for work applies to all alike, and hence, women can never be women in any exalted sense, if they violate this primary necessity of their nature. On the other hand, society needs the work of women, not only in offices of benevolence and charity, but in other relations, such as involve the services of cultivated and energetic intellect, they are greatly wanted. The fields of education, art, literature, are open to them, and a specific activity that belongs to them, as women, is here providentially demanded. Man's work in these departments is not woman's work. The distinctive qualities of their sex find room here just as much as around the fireside, and in the nursery; and, therefore, we urge that our systems of intellectual and moral activity will be as defective, unless women are incorporated into them, as home and society are defective, whenever they are ignored. Men can no more do women's work than women can do men's work. The oak and the vine—shall the sturdy branches of the one quarrel with the rich purple clusters of the other? The sun and the moon—shall they fight in their orbits? The two—man and woman—must walk side by side, not only in matrimony, but in every good and worthy enterprise that has its spirit and its sanctions in the permanent welfare of the human family, and in the glory of God.

PREACHING IN OUR COLLEGES.

The religious idea of Education necessarily involves the faithful, earnest and *appropriate* preaching of God's word to the students of a college. We have emphasized the term—appropriate. And we lay a special stress upon it, because the Gospel ought to be preached to college students as their solemn and supreme interest as college students. The doctrines and duties of the Gospel, bearing on their character and condition, adapted to their period of life and its particular circumstances, ought to be forcibly urged on their consciences and hearts. A general style of preaching, such as suits a promiscuous Sabbath congregation, is not the style for this work. It should be addressed to students as such, showing them the claims of God on their young intellects, impressing them with the constant necessity of Christ's grace to enable them to value rightly, and to use effectively the means of culture within their grasp, pointing out their peculiar sins and personal dangers, and holding up the divine standard of life as the standard to which they should conform their daily conduct both for present and future success. There is a manifest difference between preaching the Gospel as it is adapted to every body, and preaching it as adapted to a specific class as connected with a specific position. College sermons should be college sermons; that is, they should have a distinct character in respect to the end in view. The hearts of the students should be reached by acting on those sensibilities that are exercised in their mode of life, and they should be shown how the Gospel is a Gospel to them just where they are, in what they are, and in what they have to do.

Much of our Lord's preaching had this strongly-marked personality. When he talked to Zaccheus, it was about Zaccheus, and when he spoke to Martha, it was to Martha's own soul. So, too, Paul and Peter often preached. General occasions were used for general instruction. But the private address, the personal appeal, the close fellowship of heart with heart, were never forgotten. Each method has its place. Each is divine and therefore essential. But one, if we may use a homely figure, is the shot-gun, that scatters its charge among the flock of birds; the other is the more deadly rifle, which, in the hands of a good marksman, never misses its aim.

No college, of course, can be called a Religious Institution, if it neglect Sabbath preaching to its pupils. This is too plain to need an argument. But something more than formal service under college sanction and as a part of college routine is needed. A preacher ought to teach religion in its divine spirit and practice, just as he would teach his class any branch of general study, viz.: as a living, personal, practical interest—as the highest and holiest of all interests. His anxious care should be to show his students and to make them feel, that the end of discipline, government, and all college life, is the glory of God in their salvation, nor should he fail to impress them that the process of education is one of those providential arrangements, which the Holy Ghost is peculiarly ready to bless and sanctify. Without doubt such preaching requires great skill and wisdom. A man must have a profound insight into human nature, must have deep sympathies, must know the grace of God in all the offices of culture and experience, before he can perform this duty successfully. But a college President ought to labor and pray for power here above everything else. His pulpit ought to be his noblest and grandest sphere. That pulpit ought to be the highest pulpit in the land, and Sabbath after Sabbath, it should send down its streams of intellectual and spiritual life to flow forth, through all the week, into every hall and recitation. Brethren must pardon us if we intensify this trust as the most sacred in their hands. Intensify it? Nay, we cannot intensify it. Our colleges are God's Temples. We do not exaggerate when we say, that our college Presidents have something like a spiritual Apostleship towards the dawning age of religious culture. Every one of them has a pastoral charge of most deep and touching significance, and hence, we believe, that just in proportion as their Sabbath work is well and truly done, just in that proportion, may we expect our colleges to prove a blessing to the Church and to the world.

OUR METHODIST WOMANHOOD.

In another column we have called attention to the fact that a great change is now progressing in the structure and activity of society. We propose in this article, to show that the M. E. Church has a vital interest in this new form of Modern Civilization.

Our Church has been foremost in this country in urging and sustaining the work of Female Education. Foremost, we mean, as a Church, and in comparison with other Protestant churches. Apart from the fact that we were the first to establish a Female College, (the Wesleyan Female College of Georgia,) we have organized more of these institutions and contributed more influence to form a public opinion on the subject than any other denomination. But there is a practical point here of eminent significance, which is—*the duty of the Church to its educated women.* This is quite a new topic among us, and yet it is one of deep concern.

We have a vast deal of cultivated womanly talent among us. That fact is beyond question. Our colleges have sent them forth into society, and, now, scattered throughout the land, they gladden many homes, and by means of their intelligence and piety, bless many churches. So far, so good, but a little farther would be much better. The thing for consideration is, the means to be adopted to turn this new element—educated womanly intellect—to the best advantage for the welfare of the Church and the progress of society. Without doubt much of this cultivated talent is now lost, not indeed to itself or to private life, but to those more public relations in which it may more properly and profitably act. There are fields, great and growing fields, within the Church, where it ought to be exercised—work to be done that women can do—good to be effected that such women can effect—honors to be won that they may win and wear with a brighter lustre to their gentle and retired nature. But women are rarely demonstrative They wait to be sought, to be called into active service and hence they seldom accomplish much until the path is opened by other hands for them to walk in.

Our women are much needed as teachers and writers. First as teachers; and here we urge, that if a right public opinion existed in the Church, many of our young and educated women would devote themselves to teaching. Suppose that such women feel an impulse to engage in this work as a sphere of usefulness; it too generally dies in their own hearts for the want of an atmosphere in which it can be fed and nourished. Neither preachers nor laymen, as a common rule, are fully alive to the importance of this work, or indeed are at all ready to second the feeling. Imagine the opposite state of things; imagine the Church awake to the beauty, the sacredness, the high utility of this great vocation. What then? Every woman moved to this duty would be supported and strengthened by the prevailing opinion around her. Other consciences would make her more conscientious. Other hearts would vitalize her heart. If, moreover, she were torpid or indifferent to this department of usefulness, the very presence of such thoughts and conviction about her would arouse her mind.

All this is surely plain enough. Womanly activity is largely lost to the Church, simply for the reason that there is no Church appreciation of its value and excellence. There is in deep-toned, no urgent call sounded through its heart. If they are not standing idle in the market-places, they are idle at home—idle at least as respects God's vineyard—and the women of the Church may well say: "No man hath hired us." Sure are we, from conversations with gifted and earnest women, that they would work for the Church, if the way were opened. Now, this way can be opened. Our churches can agitate this subject. Our ministers can discuss it. We can originate a powerful public opinion in its favor, and the instant this is done, a new and mighty impulse will be breathed into the Christian activity of Methodist womanhood. And why wait another hour? We need private schools, preparatory to our colleges, all over the land. Our wealthy families are calling, on every hand, for private teachers. The province of the Church is to supply this need. It is safer in her hands than anywhere else; and not only is it safer as to the interests involved, but it would have a most beneficial effect on her own spirit and intelligence, if she were thoroughly aroused to this duty.

Our present position on the subject of education is not half up to the mark. If we undertake to educate our women, let us also follow them out into life, watch over their talents, and see that they have a field for their energy. If we kindle their light, let us try to keep it from being put under a bushel or in a chimney-corner. Whatever Christian intelligence, whatever Christian education, we as a Church possess, that is a portion of our divinely-granted power, a vital element in our responsibility, a solemn trust for a rigid and stern reckoning. What a dead spot in our hearts is this insensibility to the talent in our Church!

A GOOD READER IN EVERY FAMILY.

There should be *one*, at least. It would be well if all who can read, loved to read, and if all who loved to read could read aloud—read aloud well—read for the edification and entertainment of others, as well as themselves. Reading alone, though so common, is a miserable literary bachelordom—something like eating alone—sleeping alone—living alone—talking to oneself. Family reading should be as "institution," like family prayer—like the family table—like the family fireside. A good reader in a family is like a good preacher in a Church—the sunshine of the circle. Economize and systematize your time—have a daily hour or two for family re-union—get the wife and husband, and children and servants, all together, and then let same one exercise the office of family-prophet, by reading Bible chapters, the songs of Zion, the classic poets and prose-writers of the language—the *Advocate*; read the Advocate to the family every week.

We very well recollect the first newspaper we ever saw—it was called the *Southern Recorder*, published at Milledgeville, Ga., first by Seaton and Orme, then by Grantland and Orme, then by Grieve and Orme. This is our best recollection. We shall never forget the stories, sketches, and other things, read by our father, at the close of the day's labor, to the delighted children. Stories of the adventures of John Paul Jones, and others similar. Many a laugh and many a cry, over these readings, inspired and beautified the rude monotony of frontier life, and developed a taste for books and literary pursuits.

Dr. Holland, the genial and tasteful editor of the *Springfield Republican*, whose letters of "Timothy Titcomb" have delighted and benefited thousands, says that there is no treat so great as to hear good reading of any kind. Not one gentleman in a hundred can read so as to please the ear, and send the words with gentle force to the heart and the understanding. An indistinct utterance, whines, drones, nasal twangs, guttural notes, hesitations, and other vices of elocution are almost universal. Why it is so, no one can say, unless it be that either the pulpit, or the nursery, or the school-room, gives the style in these days. Dr. H. is hard on the pulpit, but it is a fact that many ministers are miserable pulpit-readers. Many a lady can sing Italian songs with considerable execution, but cannot read English passably. Yet reading is far the most valuable accomplishment of the two. In most drawing-rooms, if an article is to be read it is discovered that nobody can read; one has weak lungs, another gets hoarse, another has an abominable sing-song, evidently a tradition of the way in which Watts' hymns were sung, when he was too young to understand them; another rumbles like a broad-wheel wagon; another has a way of reading which seems to proclaim that what is read is of no consequence, and had better not be attended to.

SOUTHERN INTELLECTUAL SIN.

Southron as we are, by blood, birth, culture, and tastes, we are not blind to the inaptitudes and faults of the favored sons and daughters of our sunny summer-land. The greatest blessings are those most grossly abused. Eden was the scene of the greatest transgression. Educated Southern planters, with their wives and sons and daughters, with leisure, taste, and facilities unequalled on earth for the cultivation of literature and for literary pursuits, are the most negligent and indolent class, in this regard, of all others. Of all those who contribute anything in the way of tasteful and interesting sketches, or thoughtful and beautiful essays to the columns of the *Advocate*, we do not believe we can mention a single son or daughter of wealth and its consequent social and educational advantages.

Doubtless the enemies of the South will do—what we will not do toward the North—snatch up this statement as a precious morsel of intelligence, gratifying to their malignity. Be it so; we cannot help it. "Tell the truth and shame the devil." The South has faults as *well* as the North; let them be told, that she may repent and do her duty, instead of waxing fat and kicking against all responsibility. We have not developed the literary resources of the South, as the North has hers, and it is our own fault. We have no right to be jealous of the superiority of the North in this respect. Let her, in a legitimate and just way, do all she can for herself in the development of American literature. The South can do as well, aye better, for she has superior advantages.

Let her, then, arouse herself to adequate earnestness and labor. Cotton, money, school-culture, and political resolutions and speeches, will never compensate for the absence of a home-born literature and literary culture. The reading of a people, and, in this day, their newspaper and periodical reading, have more to do with the shape and color of their character and destiny than anything else. While the popular reading of the South—its popular books and literary papers—are the products of brains of another zone, she can never "call her soul her own;" its texture will be foreign—determined by its foreign food.

If the well-stored brains and ready pens that abound in the South were to enrich the columns of our papers and magazines, by the development of our abundant native *materiel* for thought, sentiment, and incident, we should equal those of any part of the world. We should have essays, and poems, and stories, and sketches, equal to those in the *Ledger*, *Harper's Weekly*, or *Household Words*. The South is wealthy in the materials of a popular newspaper literature.

RAILROAD FROM NEW ORLEANS TO NEW YORK.

On the last day of January, 1860, New Orleans and New York were united by railroad, by the laying of the last rail on the Mississippi Central road. On the first day of February, for the first time, the train passed over the entire route from New Orleans to Grand Junction, 25 miles north of Holly Springs, there connecting with the Memphis and Charleston road, the road to Richmond and Washington, thence to New York, and also by the Mobile and Ohio road to Cairo, and then by the Illinois Central to Chicago and Dubuque, and also to St. Louis. Thus from the shores of the Gulf of Mexico, extending by continuous rail to the West, East, and North, to the lakes and the shores of Canada, may be traced this iron net-work of man's genius, enterprise and industry. The effect will be, not only to draw an immense direct trade to New Orleans, which before the completion of this great work was being carried elsewhere, but, in a social and political point of view, the Northerner will become better informed, it is hoped, in regard to our institutions, and the South and the North, if anything can do it, will be more firmly knit together.

The time now for the first train to leave New Orleans for New York is 8 o'clock, A. M., and the time of arrival in New York is 8 o'clock, A. M., on the fourth day. The time now for the first train to leave New York for New Orleans is 12 o'clock, M., and the time of arrival in New Orleans is 12 o'clock, M., on the fourth day. The time schedule will be inaugurated. Already the effects of the opening of this road are making themselves felt along the borders of Louisiana and Mississippi. The cotton planter and producer are brought in direct contact with the merchant, instead of doing business through third parties; the lands are increasing in value, and improvements, in the small towns and at stations along the road, are manifesting themselves on every side. The celebration of the completion of this road was attended by a large delegation of citizens from Louisiana and Mississippi, numbering about two thousand; and the ceremony was performed by President Goodman and the directors of the road, of closing the gap, at Wyanoka, sixty-six miles from Canton, by laying the last rail. The excursion trains from both ends of the route were decorated with flags and crowded to overflowing. The greatest rejoicing and enthusiasm prevailed. Owing to the inclemency of the weather, the people were finally compelled to seek shelter, but they were compensated in the shape of a bounteous and splendid repast which was prepared for the occasion.

NEGRO PREACHERS.

Negro preachers were formerly very common in the South, and many of them were very useful. We have listened with delight and profit to many a sermon from preachers as able as ever came from Africa. Indeed, there are many of them yet, preaching more or less every sabbath. Properly chosen, examined and trained, they were capable of doing much good—a vast amount of evangelical labor which can never be done as well by white men. One of the most faithful and judicious friends and fellow-laborers we ever had was a colored preacher, in Alabama. When we took charge of the *Texas Advocate* we found him a subscriber, and shortly afterwards published his obituary. He died triumphant in the faith of the Gospel. Had there been no anti-slavery party, no free states, so-called, no fanaticism, no abolition excitement, this state of things, with thousands of other advantages to the blacks, would have increased and improved. But now it is on the decline. But few colored men are now allowed to preach. It cannot be otherwise, under the circumstances.

But what can be said by abolitionists in excuse for the following? A negro preacher has been fined $50 in Detroit, Michigan, and in default of bail, is to be imprisoned 90 days, the penalty awarded by law for negro preaching in that State. The *Free Press* says the authorities are determined to prosecute every violation of this law.

The Supreme Court of Ohio has just decided a case brought up from Hocking county, in which the question of the right of children of negroes to be admitted into the common schools of the State was decided. The decision of the court was, that the children of negroes have not such rights. In Illinois, the law itself decides the question, to the effect that the children of negroes shall not be admitted in the schools with white children.

THE SUNDAY DELTA.

We have no acquaintance with either the publishers or editors of this paper. We know not the persons interested in its financial success, nor the minds which utter themselves through its editorial columns. But we regard it a duty, as we feel it a pleasure, to bear our testimony to its literary merit and unexceptionable character. We are in the habit of inspecting the best and most popular literary journals of the United States, upon their weekly visits to our table; but there is not one which we read with more real satisfaction than the *Sunday Delta*. While it is utterly free from the claptrap, tinsel, and sentimentalism too common in professedly literary papers, it has the genuine relish of refined taste and real genius. Its editorials are among the best we have ever read. They embrace all classes of topics—literary, philosophical, political, moral, social—treating all with a keen insight, a wise discrimination, and an enlarged candor. The selections and correspondence are admirable. The paper is truly an honor to the South, and eminently worthy of her favor. Whatever may be our opinions of the propriety of the day of its publication, we are happy to know that the work is not done on the Sabbath. We make no invidious distinctions between the dailies of New Orleans; we speak of the Sunday Delta as a literary paper.

THE NEW ENGLISH PAPER.

We referred last week to a grand newspaper project about consummated in London, by which a thorough daily, devoted alike to religious and secular subjects, is to be brought, if possible, into competition with the London *Times*. An English correspondent of the *Pittsburg Advocate* gives some more accurate facts about it than we were able to state. He says: "At length the newspaper Dial enterprise is bearing something like fruit; it is to be issued with the new year—not, however, daily, but weekly. As the result of two years' hard work on the part of its originators, 7,500 shareholders have been enrolled, which, at £10 per share, gives a working capital of £75,000, or $375,000. Peter Bayne, Esq., M.A., has been unanimously elected editor-in-chief, and some of the first writers of the day have been secured as contributors. Mr. Bayne is well known by his 'Christian Life' and 'Literary Essays.' Since the lamented death of Hugh Miller he has edited the *Witness*, bi-weekly, the talented organ of the Free Church of Scotland, which has attained a larger circulation in Mr. Bayne's hands than in those of Hugh Miller himself." It was to begin with the new year.

PUBLISHING HOUSE FOR THE BLIND.

We had the pleasure, a few days since, of a call from our friend, Mr. Richardson, of this State, who is agent for the above-named institution. It is to be located at Louisville, Ky., and supported by the different South-western States. Mr. Richardson, though but recently appointed agent for this State, has already succeeded in raising over $10,000. He desires to raise $25,000, and he will do it, we doubt not. The enterprise is certainly worthy of the support of every christian and humane man. It needs no argument. It is its own recommendation. We have only to know that the movement is on the right basis, and of that we have the best assurances. We commend Mr. Richardson and his cause to a philanthropic public.

STATISTICS OF METHODISM ACCORDING TO COUNTRIES.

We have been endeavoring, says the *Christian Advocate and Journal*, to obtain the latest and most accurate statistics of Methodism throughout the world, and have given estimates, with a call for corrections. Since our last table was published, the latest Minutes and almanacs of several Methodist bodies in Europe have been received by our correspondent, Prof. Schem, of Carlisle, by which he will be able, with the aid of our late table, to give in his forthcoming "Year Book" (lately announced by us) the most comprehensive and accurate statistics of Methodism ever yet published. Taking all the new information thus obtained; we are now able to present, under a better classification, what we think may be accepted as a complete statistical view of Methodism. Still, we shall keep the subject open for further suggestions, if any good ones can be made.

I.—AMERICA.	
1. United States:	
Meth. Epis. Church, (North,) exclusive of Foreign, German and Liberia Conf.	954,918
Methodist Episcopal Church, South	700,000
American Wesleyan Methodist	21,000
Methodist Protestant Church	70,000
African Methodist Episcopal Church	20,000
African Meth. Epis. Zion Church	6,203
Evangelical Association	40,000
United Brethren in Christ	82,013
Minor Divisions	10,000
2. British Possessions:	
Canada Wesleyan Conference	51,689
New Connection Methodists, Canada	4,527
Eastern British American Conference	16,935
Methodist Episcopal Church, Canada	13,352
Missions of the Wes. Meth. in Antigua	11,574
St. Vincent's and Demerara	14,064
Jamaica	18,056
Bahama	3,566
3. Hayti:	
Missions of the Wesleyan Methodists	210
4. South America:	
Missions of the Meth. Epis. Church (North)	48
II.—EUROPE.	
1. Great Britain:	
Wesleyan Methodists	404,744
Primitive Meth. (includ. the For. Miss.)	123,863
New Connection Methodists	21,869
United Free Church Methodists	46,234
Wesleyan Reformers	12,000
Bible Christians (including For. Miss.)	21,666
Church Methodists in Ireland	9,158
Calvinistic Methodists	58,577
2. France:	
French Conference of Wesleyan Methodists	1,551
3. Spain:	
Missions of the Wesleyan Methodists	63
4. Germany:	
German Conf. of Meth. Epis. Church	1,079
Mission of the Wesleyan Methodists	200
5. Sweden, Norway, and Denmark:	
Missions of the Meth. Epis. Church (North)	216
5. Bulgaria:	
Missions of the Meth. Epis. Church	—
III.—ASIA.	
7. China:	
Missions of the Meth. Epis. Church (North)	15
" " " South	—
Wesleyan Methodists	16
8. India:	
Missions of the Meth. Epis. Church (North)	29
" " Wesleyan Methodists	530
9. Ceylon:	
Missions of the Wesleyan Methodists	539
IV.—AFRICA.	
1. Liberia Conf. of M. E. Church (North)	1,558
2. Missions of the Wesleyan Methodists	16,168
V.—AUSTRALASIA.	
1. Australasian Conf. of Wes. Meth.	33,128
2. Sandwich Islands: Mission of the Methodist Episcopal Church (North)	30

Summary of Methodist Statistics.

	MEMBERS.	PR'S.
I. EUROPE.		
Wesleyan Methodists, British Conference (Great Britain, Ireland, and Foreign Missions)	404,744	1,801
French Conference	1,521	31
Australasian Conference	33,128	174
Primitive Methodists	123,863	610
New Connection Methodists (England and Ireland)	21,869	122
United Free Church Methodists (Great Britain and Ireland)	*46,234	
Wesleyan Reformers (who remain independent)	12,000	*400
Bible Christian Methodists	21,666	169
Church Methodists in Ireland	9,158	78
Welsh Calvinistic Methodists	58,577	207
Total members	732,760	3,593
Traveling preachers	3,592	
Total communicants	736,352	
II.—AMERICA.		
Meth. Epis. Church (North) including For. Ger. and Lib. Conf.	956,555	6,502
" " " Missions in India, China, South America, Sweden, Norway, Denmark, Bulgaria, and Sandwich Islands	342	19
" " " South	700,000	2,577
Canada Wesleyan Conference	51,689	356
New Connection Methodists, Canada	4,527	64
Eastern Brit. Amer. Conf.	16,935	111
Meth. Epis. Church, Canada	13,352	157
American Wesleyan Methodists	21,000	340
Meth. Prot. Church	70,018	916
African Meth. Epis. Church	20,000	300
African Meth. Epis. Zion Church	6,203	155
Evangelical Association (Alb'ht Methodists)	10,000	434
United Brethren in Christ (German Methodists)	82,013	1,278
Total members	1,982,634	13,209
Add travelling preachers	13,209	
Total communic'ts in America	1,995,843	
" " Europe	736,352	
Total	2,732,196	
Minor bodies whose statistics cannot be exactly ascertained, 10,000 members and 200 preachers	10,200	
Grand Total	2,742,896	

* The number of members is taken from the (London) Wesleyan Methodist Almanac for 1860, which does not state the number of preachers. The Southern Methodist Almanac for 1860, and the Protestant Dissenter's Almanac for 1859, give to the United Free Church Methodists only 10,068 members, and 161 ministers. If the former statement is correct, the number of preachers for United Free Church Methodists and Wesleyan Reformers together, cannot fall below 400. But as the Wesleyan Methodist Almanac does not mention the Wesleyan Reformers at all, perhaps 46,234 is the aggregate membership of the two organizations.

Gold and Silver.—The total amount of gold and silver yielded by all the mines in the world from the birth of Christ down to the year 1856, has been estimated at *sixteen thousand two hundred and nine millions, two hundred thousand dollars.*

Minutes of the Louisiana Conference have been mailed to all our Louisiana subscribers and preachers.

SENDING OUT ACCOUNTS.

We have delayed this, because our subscribers, of their motion, are paying up to January, 1861, at a rate that makes it unnecessary to send them accounts as yet. We believe that every subscriber we have is going to pay up, now. At least we shall wait awhile, and if any remain unpaid, we shall send the accounts. Let us have a general settling up, and then every subscriber will always know, at any time of the year, what he owes—$2 at the beginning of the year—$2.50 at the beginning of July—$3 at the end of the year.

GIVE US ROOM.

We very much surprised a friend not long since by the remark that it was much easier to edit a daily paper than a weekly. Strange as this may seem to the uninitiated, it is nevertheless true. The principal reason is, in a daily there is room for all the news, and in a weekly there is not. In the latter, part of the news must necessarily be left out, and the labor and thought of selecting from the mass that has accumulated in a week's time that which is most important, is no slight matter. And, in addition, the editor is constantly vexed by the conviction that much which he has been compelled to omit would be of great interest and benefit to his readers. He is constantly annoyed by the sense of incompleteness and imperfection in his journal, considered as a *newspaper*. If he attempts to give all the news, by condensing it into sufficiently brief form, the labor of such condensation is immense.

It is really sufficient to occupy one active, sagacious, and industrious man all the time. He has to condense, by re-writing, in fewer words, all the news of the papers which came to his table daily—often reading half a column to get an item of half a dozen lines. The mere physical labor, the strain on the eyes and body, aside from the mental toil, is very burdensome. In a daily paper, there is room enough in each day's issue for the news of that day without much labor of selection or condensation. Now what is the remedy for all this? The answer is, give us such a circulation and such support as will enable us to enlarge our paper. Double the lists in every place. Then we shall be able to give all the news.

John Edmond Jones.—A writer in the *Memphis Advocate*, giving reminiscences of the annals of one of the circuits in the Memphis Conference, says: "John Edmond Jones was licensed to preach this year, and recommended to be received into the traveling connection. He became a preacher of some note, went to Alabama, and died there." John E. Jones was not an ordinary man. We knew him well. He was for some years a member of the Alabama Conference, and afterwards located and practiced law, though still preaching as a local preacher. He was elected State's Attorney of the Mobile District, and afterwards Judge of the City Court. He was a man of noble and generous instincts, frank, bold, and self-forgetful to a fault. Had he never located, he would, according to all human judgment, have been alive, and an eminently useful minister, to-day. Peace to his memory. He was our friend. He suffered much, but died in peace. He preached as long as he lived.

Libraries in the Country.—From M. S. Rhee's Manual of the Public Libraries, Institutions and Societies in the United States, we learn that the whole number of libraries is 40,890, containing 12,720,686 volumes. Of the public libraries, there are 1,297, containing 4,280,867 volumes. Of these, New York has 750,421 volumes, and Massachusetts 632,800. Pennsylvania ranks next, with 467,717 volumes. A comparison of the number of volumes in public libraries in the larger cities, shows New York has 346,185, Philadelphia 271,081, Boston, 258,079. The Astor library, also the largest library in the country, contains eighty thousand volumes, six hundred more than the next in size, that of Harvard University.

Threatened War in Europe.—The following is said to be a correct report of the threatening words of the King of Sardinia, on New Year's Day: In reply to the hope of the Neapolitan Ambassador, that all would be arranged peacefully, the King said: "How arranged in peace?—not at all—the cannon will settle that!" And to the Spanish Ambassador he said:

"Tell your Queen she ought to unite with me, and not believe all those *pastis* of the priests."

"Homes of the Evangelists."—A worthy minister, who has an invalid wife, writes: "The people are very kind to us here. We are in the Parsonage. My poor wife says, 'Thank God for a home!' And I say, amen." And so say we. Has your evangelist a home? If not, build one forthwith.

The Black Republicans have succeeded in electing Mr. Pennington, of New Jersey, Speaker of the House of Representatives, by one majority. They had not strength enough of their own, by three votes, to accomplish it. Riggs, Anti-Lecompton Democrat, and Henry Winter Davis, American, did the Judas-work.

South Alabama Institute.—This is the name of an institution located at Lawrenceville, Henry county, Alabama. Rev. W. A. Tigner, A.M., W. A. Tigner, A.B., and Mrs. J. W. Guilford, constitute the board of instruction. It is in a fine country, one needing such an institution, and it has been well reported to us.

A Baltimore Sunday School Advocate, for the two Baltimore Conferences, in consequence of the abolitionism of the Sunday School Advocate, edited by Dr. Wise, is called for by a writer in the Baltimore *Advocate*. Baltimore, in 1844, was unwise, but now she is until Wise. And Wise is not "wise," for he "winneth (not) souls."

British Neglect of Great Men.—No public statues are to be found in London of Shakspeare, Milton, Byron, Newton, Bacon, Locke, Herschel, Watt, and the best of men whose genius, inventions, enterprise and discoveries have immortalized the land which produced them.

By official announcement, the people of the United States, either individually or by associations, are respectfully requested to take up collections throughout the Union, on the 22d of February next, in aid of the Washington National Monument.

The *Presbyterian Expositor*, which has for some few years been published monthly, under the editorial care of Dr. N. L. Rice, has been changed to a weekly, bearing the same name. It will still be edited by Dr. Rice, and published at Chicago.

Among the *on dits* of the day is one to the effect that Madame Bodisco, widow of the late Russian Ambassador, will shortly wed Captain Scott of the British navy.

Visitors.—We have had the pleasure, during the week past, of the visits of several brethren from other conferences. Among them, Rev. Allen Turner of Georgia conference, and Rev. Wm. Moore of Ouachita conference.

Rev. H. A. Nelson, D.D., pastor of the First Presbyterian Church in St. Louis, on Thanksgiving Day, preached a straight-out abolition sermon, atte[illegible]

THE NEW ORLEANS CHRISTIAN ADVOCATE.

FEBRUARY 8, 1860.

LITERARY NOTICES.

THE PHILOSOPHY OF FAITH. By Rev. Jas. E. Cobb, formerly Editor of the *Memphis Christian Advocate*.

The value of FAITH cannot be exaggerated. It is to be measured only by the value of Divine Revelation, Peace with God, Spiritual Communion, and the Hope of the Resurrection; for it is the means—the only means—by which the human soul, otherwise shrouded in spiritual midnight, can be introduced into the enjoyment of these unspeakably precious blessings. Without a faith founded upon a conviction of the divinity of the Bible, and nourished by "the operation of God," we wander in the darkness of infidelity, or remain chilled by a lifeless rationalism, or sink in the dead formalism of a dogmatic ecclesiasticism, or plunge in the despair of an inhuman and merciless fatalism.—Faith is Christianity in experience and practice. The fortunes of faith and Christianity are inseparably united. If faith dies Christianity, though its truth remain unaffected, is practically dead. Whatever is hurtful to faith is hurtful to Christianity.—Hence, the principal opposition to Christianity is levelled against faith—its stronghold in the world—in the hearts of men. Hence also, to build up faith is to build up Christianity. The friends of Christianity can do her no better service than to cultivate, encourage, and develope the faith of the world, and to war successfully against unbelief, in all its forms, and all its accessories. Upon this view of the value of faith, the book under consideration proceeds to treat of it, dividing the treatise into three parts—the Nature, the Traits, and the Relations of faith.

Christianity is living—human systems of truth are formal—manufactured; the latter admit of endless variations—the former is unchangeable, like a tree, a river, the earth, the stars, the soul, the Lord. It is, in short, a divine manifestation. To interpret it, therefore, according to the intuitions of unillumined human reason, or the analogies of human experience, or the facts of human history, is, practically, to deny it and its author. Not that it is in violation of these, or that they are not valuable in its interpretation; but that human reason is to always remember that it is investigating a divine system, with it all its necessary grandeur and, in many things, inevitable mysteries; and not to approach it as upon the level of a human system.

This work is a valuable one, and deserves well of all Christians and friends of Christianity. We doubt if there is a better book of the kind among us.

APPLETON' NEW AMERICAN CYCLOPEDIA. We noticed this work, regularly and fully, up to volume 5. Then it became apparent that the work was imperfect, if not partial.—The South was not fully represented. This was not suspicion or jealousy; it was a fact. Hence, we ceased to notice, though we did not denounce it; because we were assured that it was an inadvertency—not intentional—and would be corrected. Therefore we waited, willing to do justice. We are now assured, from the highest authority in this case, that justice will be done. We believe it will be done, though it has not been done as yet; there has not been time enough for it.

We have now on our table vols. 6, 7, 8. The last volume reaches from Fag, in the letter F, to Hay, in the letter H. Correcting the imperfections above alluded to, as promised, there is no work of the time more valuable. High authority recommends it as better, for the general scholar, than the Encyclopedia Britanica. The Britanica is more extended in its departments of science, mathematics, and general philosophy, but Appleton's is sufficient for the purposes of a Cyclopedia, takes in a wider range of topics, and being more recent, brings science, history, discovery, biography, arts, technology, &c., up to the present date. The object of a Cyclopedia is not to say everything on all topics, so as to supersede text-books and treatises on separate branches of science, history and philosophy, but only to give a comprehensive view of the separate parts of the entire range of human knowledge. It is a Universal Dictionary of knowledge, not an exhaustive treatise, and this idea is admirably carried out in Appleton's new work. With competent scholarship to prepare and supervise its articles, it is specially commended to the general scholar and reader, for its American character, its modern and most recent information, the satisfactory fulness of its treatment of subjects, its wide range of topics, and its large edition of the more popular information relating to biography, modern history, geography, general politics, and the arts. The cost of Appleton's is less than the Britanics, in 21 volumes. There is an edition of the Britanica now in press. The alphabetical order of topics is more perfectly carried out in Appleton's, which is also far more convenient for the student.

THE HOME CIRCLE. L. D. Huston, Editor. Nashville, Tenn.: Southern Methodist Publishing House. February, 1860. Vol. VI, No. 2. Price $2 a year.

This is an excellent number. The illustrated title of Father Abbauffol. The contents of this number, it seems to us, are attractive than usual. Nearly every paper has that peculiar attractiveness, and literary relish, which are characteristic of all readable and popular magazines. The editor is certainly succeeding in drawing around him a fine corps of the *right sort* of magazine writers. A friend, who had ceased to take the *Home Circle*, because of irregular mails, was in the office when one copy came, and after looking over it, said: "Here, send for it again; I believe I will hold on to it."

DIFFICULT QUESTIONS CONSIDERED; or, A Viadication of "Conditional Salvation." In answer to a series of questions. To which is added an essay on "Christian Baptism," with exclusive reference to "Restricted Communion." By Rev. Levi Stansell. Nashville, Tenn. Printed for the author. 1860.

This work is the substance of two pamphlets, on different subjects, now published together in one book. One was intended to answer the difficult questions growing out of Calvinism; the other was designed to show the inconsistency of the close communion principles of the Baptists.

THE ECLECTIC MAGAZINE.—Mr. H. W. Bidwell, proprietor and editor, New York, has obliged us with the February number of this magazine. The selections are exceedingly interesting as well as diversified; and the two beautiful mezzotint steel plate engravings, by Sartain, of the "Duke of Wellington," and the "Queen of England," after the original paintings by Claudet and Winterhalter, are alone valuable adjuncts to the reader's portfolio.

MISREPRESENTATION. A Novel. By Anna H. Drury, author of "Friends and Fortune," "Easthary," etc. New York: Harper & Brothers, Publishers, Franklin square. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal street.

This is No. 211 of Harper's Library of Select Novels, and was advertised in this paper a week or two since.

THE LADIES REPOSITORY.—D. W. Clark D. D., Editor. Cincinnati: Swormstedt & Poe. February, 1860.

This number is fully equal to any we have seen of this popular monthly of the Northern Methodist Church; and, we believe there is no abolitionism in it.

THE COUNER-STONE is the title of a semi-monthly paper, soon to be made a weekly, published in this city, devoted to Judaism, and edited by Rev. Solomon Jacoba—a number of which has been laid on our table.

THE STATE RIGHTS LOUISIANIAN is the title of a new weekly Democratic (Douglas) paper published in this city, edited by J. Bayon, a number of which we have received.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and be increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to the people.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

INNOCENT AND BENEFICIAL AMUSEMENTS.—While the city is full of christian people from the country, who, we trust, have principle and piety enough to keep them away from the theatre, the circus, and the opera, we advise them to go and see the Bible Panorama, and the Bunyan Tableaux. They are worth seeing, and involve no violation of conscience and duty. They are beautiful and valuable—really instructive and edifying. Be sure to go. They will be here for some weeks.

J. WRIGHT & CO.—This well-known and popular medical firm, of this city has on advertisement on this page which occupies the whole of the 6th column. They advertise largely and pay literally, and, as a matter of course, are prosperous. They have everything in the medicine line.

DR. MORTIMER.—On this page, fifth column, will be found the advertisement of this celebrated physician for rheumatism, dyspepsie, palpitation, liver-complaint. We sincerely believe Dr. M. is a valuable physician in these regards.

E. C. CATES & CO.—This establishment on Camp street, whose advertisement is in the fifth column of this page, has boots and shoes of every description. They are worthy of favor. Give them a call. We have tried them.

WINANS & HEATH.—This law firm has a card on the fourth page, third column. Mr. Winans is a son of the lamented Dr. Winans.

EAGLE MACHINE WORKS.—An advertisement of this establishment, Richmond, Va., will be found on this page, fifth column, to which we call attention.

PHOENIX HOTEL, Columbus, Miss, is advertised in fifth column of this page.

OUR OWN NOTICES.

TAKE TWO.—We frequently hear it said, or have it written to us, "I wish to take your paper, but I am already taking the —— *Advocate*, and I should regret to give up an old friend." Of course you should not. But why, in this rich and prosperous country, cannot afford to take two good papers? That practice is a quarter century behind the times. Sustain your own paper by all means; but every body needs a good paper from New Orleans, whatever else they may have. Send for the *New Orleans Advocate*.

ADVERTISING.—By advertising, this paper was largely supported in the days of its weakness. By advertising it is to be made strong enough to enlarge. Many of our friends do us injustice here. We sometimes receive a long advertisement of a Church interest, expected to be inserted *gratis*, when, for the same space, we are getting from other people $250 a year. This is a *fact*. Our advertising columns are worth to us from $600 to $1000 a year.

Patronizing Conference interests, like quarterly meeting notices, hereafter will be advertised, three insertions at one time, and noticed editorially, *gratis*, provided the advertisements are not more than three squares. Otherwise, the regular rates will be charged, in advance at that. Those now owing, must pay up before advertising at all.

NEW SUBSCRIBERS.—They are coming in at the rate of nearly a hundred a week. Cannot each preacher send one each week. Let the laity—ladies and gentlemen—join in the work.

BRETHREN AND FRIENDS IN NEW ORLEANS, the *New Orleans Christian Advocate* is published in your own city. You call that city the "Commercial Metropolis of the South." Ought not your paper, circulating as widely as your trade, to have a large circulation at home? Our brethren and friends abroad, who know and esteem those of you engaged in business, say, "I suppose you have a fine circulation and hearty support in New Orleans!" You see what is expected of you. Is it not a just expectation? The *Advocate* ought to have ten times its present circulation in New Orleans. Will not every present subscriber recommend others to take it? They will do so, if you ask them.

A CITY EXAMPLE. A brother who is a clerk in one of the largest dry goods establishments in the city, and superintendent of a Sunday-school, and who has no leisure at all, is constantly bringing us the names and money of new subscribers to the *Advocate*. "Go thou and do likewise."

OUR CITIES AND TOWN AND VILLAGES. Have you ever thought of the number of cities, towns, and villages within the bounds of the circulation of the *Advocate*? They are counted by hundreds. How easy it would be for the pastor, the local preachers, and the members and friends, to greatly enlarge, if not double our list in each place! Try it, and let us know the result. Try it now, in the beginning of 1860.

IF YOU WANT PARSONAGES, circulate the *Advocate*. It is on that side.

DO YOU WISH A LARGE MISSIONARY COLLECTION? Get all the people to take the *Advocate*, and by the time you are ready for the collection, the people will be prepared.

HOW TO PROMOTE A REVIVAL?. Nothing is better calculated to do it than general circulation of the *Advocate* among the people, besides its general religious reading, its revival intelligence is inspiring.

A LITERARY TASTE.—All your children should acquire it. It is a charm and a joy. The *Advocate* is a literary as well as religious paper. It is worth more than thousands of books now called popular literature.

CONFERENCE AGENTS. How much these could do for the *Advocate*! Yet how little they do! And yet how much they require the *Advocate* to do for them! Let us make a "reciprocity treaty."

THE POPE IN AMERICA.

The Pope, as all the world knows, is in a bad way. Ireland is overflowing with sympathy. And now demonstrations of similar character have begun in the United States. A grand demonstration came off in St. Louis the other day. And last Sabbath, in this city, at the close of the Provincial Council, a grand demonstration, a procession through the streets, ornamented by military companies, and enlivened by brass bands, under the auspices of the Archbishop of New Orleans, and his suffragan bishops of Mobile, Galveston, Natchez, Natchitoches, and Little Rock, came off. An address of sympathy was sent to the Pope, and the people received, through the Archbishop, the Papal Benediction. It was rather a new thing to American people. Resolutions in opposition to Italian independence have a strange sound in American ears. Let us hope that our Catholic fellow-citizens are as good Americans as their superior allegiance to the Pope's temporal sovereignty will let them be. We copy the following just remarks from the *Sunday Delta*.

Archbishop Hughes and his suffragan Bishops of New York have put forth a very strongly worded manifesto on the subject of the Pope's temporal authority and territorial possessions in Italy. They protest, with great warmth and emphasis, against what they conceive to be the Napoleonic programme in Italy, as far as it looks to reducing the territory of the Papal Government and diminishing the number of its subjects. A similar expression of sentiment was given a week ago in this city, at the closing of the Provincial Council, in the name of the laity of the Catholic Church. We do not think that such demonstrations are likely to result to the advantage either of the Pope as a temporal sovereign or of the Church of which he is the spiritual head; nor do we conceive that they meet with the sympathy of the great majority of Catholics in the United States. Archbishop Hughes may, with his characteristic intemperance of language, denounce all the friends of the reconstruction and national independence of Italy, as "malicious enemies of religion;" but liberal and sensible people of no matter what religious faith, we imagine, will deem it proper to leave the political questions of Italy to be decided by the Italians.

The Archbishop assumes, in words to such effect, that it is essential to the Pope's spiritual supremacy that he should be absolutely independent and irresponsible as a temporal sovereign. The argument proves too much, and it proves too little. It is high church, ultramontane doctrine run mad. Between theory and fact, between history and religious dogma, it leaves itself no footing whatever. No king can possess absolute independence without possessing absolute political power; and no political power can logically be absolute without dominating absolutely over the entire sphere within which it effects or is effected by human actions. The Archbishop's argument would seem to involve, then, the universal dominion of the head of the Church as a King not less than as Pontiff; an impossible fiction that overturns his whole ultramontane theory. For such dominion never did exist in fact; and being, according to the Archbishop's theory, an essential condition of the Papacy, it must follow that the Papacy never did exist in fact. Consequently he has left himself no historical or traditional foundation upon which to erect his stupendous high church superstructure.

Archbishop Hughes admits the dependence of the Pope on foreign power for the protection of his temporal kingdom against his own Catholic subjects, when he intimates that if France deserts him and consents to give up the Papal territory outside of Rome to the control of the people who occupy it, the Catholics of all countries will not rest until he is restored to his rights and possessions. Men who reach positions of great eminence, either spiritual or secular, need not trouble themselves about logic and facts. The Archbishop does not. Otherwise, we might think it strange, in this connection, that it is the Catholics of Italy who are, at this moment, endeavoring to dispossess the Pope of the temporal kingdom, which Archbishop Hughes is persuaded the Catholics everywhere will insist on restoring to him. But since the Archbishop concedes that the Pope's temporal dominion renders him dependent upon foreign intervention for political security, it is pretty clear that the surrender of that dominion would be the readiest means of acquiring Papal independence. At present, as the pamphlet of M. de la Guerronière, entitled The Pope and the Congress, has shown to be a political and historical fact, the constant alternatives before the Pope are domestic revolution or foreign intervention. Short of attaining universal political dominion, there seems no other mode left of getting rid of these alternatives but getting rid of the occasion which provokes them. But the Archbishop does not see the matter in this light, and we suppose never will.

GULF CONNECTIONS.

We alluded yesterday to the extent and influence of the system of internal improvements in Texas. The following will give the reader some idea of the net work of rail that is in progress in that State: Galveston will in a few weeks be connected direct by railroad with Houston, and Houston is the terminus of the central line to Hempstead, connecting with Brenham; at Brenham commences the air line to Austin, for which, at the present session of the Legislature, a charter has been obtained. Houston is the terminus of the Brazos Tap Road, which is nearly completed to the Brazos river, and projected to the Colorado, it is also the terminus of the road running to the New Orleans and Opelousas railroad, of which twenty-five miles are in progress of construction. The Buffalo Bayou, Brazos and Colorado Road is completed to within ten miles of Columbia, which place it will reach in about two months. Thus, without any action on the part of the citizens of San Antonio, they are within half of a railroad and offered the facilities for reaching Galveston in thirty hours, and New Orleans via Berwick's Bay, in sixty hours, allowing ten hours for connection. Apart from these is another important road, leading from Indianola to San Antonio, which is now in process of construction. Their iron has all been bought. The connections between this place and Indianola are four times a week, which gives importance to this work. Another road, from Sabine Pass directly south, through a rich timber and grazing country, is commenced, which is to extend into Arkansas, intersecting the Southern Pacific Railroad. All these are but a part of the great work of this section, which will ultimately form one complete system.—*Pic.*

BAPTIST CHURCHES OF NEW ORLEANS.

This denomination of Christians have grown to considerable influence, and, for liberality in the support of religious worship, and the benevolent operations of the day, hold a prominent position.

The establishment of the first Baptist Church in New Orleans was made without attracting any public notice, so feeble was the little circle who associated themselves together under its banner. The charter for the society was signed in 1812 by only nine persons, and the entire membership, male and female, did not reach thirty-five.

The church was organized under the pastoral care of Rev. Russel Holman, now of Alabama, and known throughout the South for fervent zeal, elevated talent, and truly evangelical character. Its meetings for religious worship were then held in a rented upper story room in John street near Tchoupitoulas. If we do not mistake, this room was over a tailor's store. Here the church was held together, and gradually increased under the labors of its zealous pastor for nearly two years.

Having heard of the ability of the Rev. Isaac Peyton Hinton, then of St. Louis, but who had previously built up a church in Chicago, the church and congregation, in 1815, saw fit to give him a call to take the place of Mr. Holman, believing that his popular eloquence, his learning, and his enlarged experience, peculiarly fitted him for such a field as New Orleans.

Mr. Hinton was a man of work. Bold and energetic, yet persuasive and logical, he attracted public attention from the moment he made his debut as a pulpit orator in this city. Through his instrumentality, the Church and congregation took steps after he became a resident of the city, to obtain a permanent place of worship, and the Church at the corner of Carondelet and St. Joseph, were purchased and a chapel built. Here the church met, and grew in strength, until their pastor fell a victim to the yellow fever of 1819. He was not less lamented by his congregation, than by all who had learned to notice his high character as a man, and his usefulness to society.

Mr. Hinton was succeeded by Rev. Chas. A. Raymond, now in South Carolina, who was followed by the pastorate by Rev. Leonard W. Fletcher, lately deceased.

The will of Cornelius Paulding gave to this church the expectation of realizing from donations sufficient to finish the payment for the lots that had been purchased, and to make a commencement, at least, of a church edifice. Delays, however, and final disappointments involved in foreclosure of the mortgage on the property, and it was sold at Sheriff's sale. The chapel still stands, and the lots are now the depot of an extensive slate yard. The church for nearly two years remained without a house of worship or a pastor.

The opening of the will of Mr. Paulding, who died in 1853, showed that the First Baptist Church had been entirely overlooked. That the deceased made a liberal donation for the purchase of property, and the erection on it of a large church edifice, which, when completed, was to be handed over by his executors to the Second Baptist Church, which was yet to be organized.

The property of the deceased specially set apart by will for this object, was the old municipal hall of the Second Municipality, which was to be sold, and the proceeds to be expended for the second church. The property was assessed at $35,000, but being put up for sale in midsummer, was actually sacrificed, bringing at the auction only about $21,000, while, before the titles were made to the purchaser, it was by him, we believe, resold for its original assessment.

The executors of Mr. Paulding purchased the lot upon which the Coliseum Baptist Church now stands, and made preparation for commencing the building.

In the meantime, the first church was held together as a mission, a room over the Carrollton Railroad Depot rented for religious services, and the Rev. W. C. Duncan was invited to preach to the congregation.

In 1852, the Second Baptist Church was organized, and succeeded to the management of the bequest of Mr. Paulding. Uniting the means of the first and Second Churches, and receiving, at different periods, contributions from the liberal minded men of this city, the society was at length able to complete the present elegant structure which is so conspicuous a feature of the upper part of Camp street.

Success in this undertaking is due to a considerable degree to the untiring labor, the zealous devotion and the general popularity of Mr. Duncan. He possessed many admirable and unusual qualities essential to success. Warm and impassioned, yet gentle and persuasive, he held his hearers by the charm of his style and the zeal of the Christian. His earnestness begot earnestness in others. His confidence encouraged the doubting. His winning manners, his learning and his liberality made friends of those who did not fellowship his creed.

This gentleman, while a pastor of the Second Church, was created a Doctor of Divinity by the faculty of Columbia College, New York city, though they were Episcopalians—a merited and singular tribute not only to his scholarship but the absence of anything illiberal in his religious action. Under his pastorate he baptized 32 persons, and at the time he resigned his post (some two months since) he left about 200 members of the church, and one of the largest congregations in the city. The First church has about 40 scattered members, but no church edifice nor position.

THE PRESIDENT'S MESSAGE IN ENGLAND

Mexican and Cuban Questions.

The English papers contain voluminous comments on the President's message, for the most part of a favorable character. The London Times touches as follows upon the Mexican and Cuban questions:

"We turn to the situation of Mexico. American citizens, says the President, have been injured, and there is no redress. While the authority of the Constitutional Government is recognized at Vera Cruz, and the more important part of the Republic, its power does not extend to the city of Mexico and the State in the vicinity of the capital. To obtain redress the best plan would be to send an army to act in concert with the Constitutional Government; but if that cannot be done, the army must act without any such concert. Mr. Buchanan then recommends Congress to pass a law authorizing the President to employ a sufficient military force to enter Mexico and obtain indemnity for the past and security for the future. Volunteers may be raised among those who sympathize with the sufferings of their fellow citizens in Mexico. Such an access to the forces of the constitutional government would enable it soon to reach the city of Mexico, and extend its power over the whole republic." The meaning of all this is clear enough. Before long another Mexican war will sever new provinces from the unhappy Spanish Republic, and give them to the Anglo-Saxon race. In one sense this is a gain of humanity. Beautiful and fertile regions now desert, will pass under the hands of the cultivator, mines will be worked, harbors will be filled with shipping, and a new life will animate that vast region. It is not likely, however, that the Americans will seek to annex the whole Republic. The Mexicans are not the stuff to make citizens of, and another generation of discord and decay must elapse before their time comes to be improved off the face of the earth. Although we have not the slightest wish to interfere with the Americans, it is but right that an unequal force should be at hand to protect British interests in those quarters.

To the purchase of Cuba the President shortly alludes. Whether Cuba will pass into the hands of the Americans in our time we cannot say; but if one event more than another is likely to hasten the change of possession, it is such a crusade as that in which Spain is now indulging. To keep 50,000 men mouth after mouth in an enemy's country costs money, as we know to our own cost; and, if Spain is now prosperous enough, yet the time may come when the dollars of President Buchanan will be a sore temptation to the O'Donnell Ministry. To our thinking, the glory of beating a few African barbarians, and even the profit of occupying a fortress or two on the coast, will be dearly purchased with the revenues of the richest and most patient of colonies.

Slavery.

Nothing has been more remarkable of late than the tone of American politicians in speaking of the colored race and the institution of slavery. The "Dred Scott decision," itself the sign of a great reaction against the claims of the negro, has been followed to its logical conclusion in a manner which may well make the philanthropist despair. Planes of Americans have answered the New England agitators, by asserting in the plainest and most uncompromising manner the political reprobation, to use a Calvinistic term, of the African race. They seem to take a pleasure in the most offensive and cynical enunciation of their new dogma. A few days ago a correspondence was published, in which a free negro woman was denied the rite of the American Legation, on the ground that she was not—that it was impossible she could be—a citizen; and now we find President Buchanan congratulating the Union on the settlement by the Supreme Court of the United States of the question of slavery in the Territories, and speaking of the holding property in slaves as a vested right of the American citizen, which "neither Congress, nor a Territorial Legislature, nor any human power," has authority to annul or impair. "Now," he says, "emigrants from the North and the South, the East, and the West, will meet in the Territories on a common platform, having brought with them that species of property best adapted, in their own opinion, to promote their welfare." These principles "are manifestly just in themselves, and well calculated to promote peace and harmony among the states."

DOMESTIC.

Election of Clerk and Sergeant-at-Arms.

WASHINGTON, Feb. 3.—The House of Representatives to-day elected John W. Forney, editor of The Press, published at Philadelphia, as Clerk, and Mr. Hoffman, of Maryland, of the American party, as Sergeant-at-Arms. Mr. Forney, it is understood, disavows all political co-operation with the Republican party. The postal deficiency bill was introduced, and will probably pass early next week. The bill provides for the payment of six per-cent interest upon contracts due from date.

United States Treasury.

WASHINGTON, Feb. 3.—The Treasury is prepared to pay out the sum of $6,000,06d, so soon as the House calls for that sum in appropriations for Government expenses already due.

The Honmas Claim.

WASHINGTON, Feb. 3.—In the Senate committee on the subject to-day, the representations of the settlers at Louisiana on the Honmas land claim, in which Senators Slidell and Benjamin—but especially the former—are charged with fraudulent action, came up for consideration. Senator Slidell was allowed time to send to Louisiana for certain documents to vindicate himself from the charges made against him.

Proceedings of Congress.

WASHINGTON, Feb. 6.—In the Senate to-day, resolutions were submitted instructing the Committee on Post Offices and Post Roads, to inquire into the expediency of establishing a semi-weekly mail between St. Joseph, Mo., and Placerville, California Telegraph Line. Also to inquire into the expediency of establishing a semi-weekly mail between El Paso and New Orleans in connection with the present overland mail route from St. Louis.

Mr. McLane and the Mexican Treaty.

WASHINGTON, Feb. 6.—Mr. McLane is anxiously looked for here daily.—(He left for Washington yesterday.—*Eds. Pic.*)

The President is stated to be very desirous of the McLane-Ocampo treaty being ratified at an early day, by the United States; but that cannot be effected until certain explanations are made, which only Mr. McLane can furnish.

Post Office Appropriations Passed.

WASHINGTON, Feb. 6.—The House of Representatives to-day passed the Post Office appropriation bill, for deficits and otherwise.

Cincinnati Markets.

CINCINNATI, Feb. 6.—The money market is decidedly easier. Western Mess pork is quoted at $17 50 to $18 per bbl. Flour is quoted at $5 75 to $5 81 per bbl. The market closed firm. Sugar closed at 7¼ to 8c. per lb. Molasses is quoted at 44 to 45c. per gallon. Coffees closed at 12 to 13c. per lb. The market is steady. Oats are quoted at 48 to 50c. per bushel.

New York Markets.

NEW YORK, Feb. 6.—The sales of cotton to-day amounted to 1200 bales. The tone of the market is unchanged. Middling Orleans is quoted at 11¼. Flour is quoted at $4 95 to $5. The sales consisted of 4000 bbls.

Mexican Treaty in the Senate.

WASHINGTON, Feb. 4.—The new treaty with the Constitutional Government of Mexico, negotiated by Mr. McLane, with the accompanying correspondence, has been ordered to be printed. The Committee on Foreign Relations, to which it was referred, will report it back to the Senate on Tuesday, with the recommendation that it be ratified. It will then come up at once for discussion in the Senate, on its merits. There is a great diversity of opinion in reference to it, and the discussion will be full and interesting. In connection with it the whole subject of our relations with Mexico will come up, and especially the President's recommendations in reference to immediate intervention, the protection of the Tehuantepec transit route, establishment of military posts on the Northern frontier, etc.

New Pacific Railroad Bill.

WASHINGTON, Feb. 4.—The friends of a railroad from the Mississippi Valley to the Pacific are now engaged in perfecting a new bill by which all the conflicting interests will be harmonized.

Western Telegraph Line Completed to St. Joseph.

ST. LOUIS, Feb. 6.—The Western Telegraph line has been completed as far as St. Joseph, in this State. The line is now open for business to that point.

Maryland on Federal Relations.

ANNAPOLIS, Feb. 4.—The resolutions of the South Carolina Legislature, transmitted by the Governor of that State, on the subject of Federal relations came up for consideration to-day, and an interesting and exciting debate took place. The speeches were generally characterized by strong Union sentiments, and aversion to the secession doctrines of the resolutions. The resolutions were again made the special order of the day for Wednesday next.

Seven days Later from California.

M. S. Latham elected United States Senator—Wreck of the Steamer Northerner—Thirty-three Lives lost.

ST. LOUIS, Feb. 6.—The overland California mail arrived at Maiby Station, with advices from San Francisco to the 13th ult., seven days later than our previous advices.

After a spirited contest for the election of United States Senator, the Legislature elected Milton S. Latham, who was to have left for Washington by the steamer of the 5th inst., via Panama.

The Indians were committing various depredations in Mendocino county. Major Fitzgerald, of the United States army, died at Los Angeles, on the 20th of December. Very rich diggings had been discovered on the Klamath River.

The steamer Northerner, bound from San Francisco to Portland, Oregon, was wrecked on the 6th of January, near Cape Mendocino. Eleven passengers and twenty-two of the crew were lost.

FOREIGN.

Further from Europe.

PORTLAND, Feb. 4.—The Emperor Napoleon's project of free trade has been eulogized by the London journals. It is stated that the French Government are about to proceed against the Society of St. Vincent de Paul. The officials have been warned that they must not be members of that association. Advices received from Brussels announce that the Government of Belgium is sending an expeditionary force to China. The new Belgian loan amounts to forty-five million francs. The King of Sardinia has accepted the resignation of the Ministry. Cavour is forming a new cabinet. The Spanish Government has settled the British claims of ten millions and a half of francs. The Spanish army is still approaching Tetuon. The Spanish troops are commanding all the heights of the valley of Tetuan. The Moorish troops are encamped on the hills behind Magador, and are ready for action. Demonstrations at a riotous character have been evinced at Parma. A mob had been gathered and were demanding bread. Durinhall's recall force had been required to quell the disturbance. Letters received from Vienna state that Austria had abandoned the idea of renewing war with Italy. Fears are entertained in Europe that a war will break out between Sardinia and Naples. Prussia is about enrolling 40,000 more recruits. The scheme for the offensive organization of Central Italy has been matured.

Advance in Cotton Confirmed.

LIVERPOOL, Jan. 21.—The sales of Cotton during the week ending yesterday amounted to the unprecedented quantity of 103,500 bales. Of this amount speculators took 14,500 and exports 19,500. All qualities of Cotton have advanced ¼ during the week. The market opened, in the early part of the week, with a declining tendency, but under the effect of the favorable advices from Manchester, the improvement in the prices of goods and yarns together with the advices received from the United States by the steamer from New York, the market became buoyant and very active, and all qualities of Cotton experienced a slight advance.

The sales on Friday were 10,00 bales, quotations being barely maintained. Some authorities say the market closed steady at Thursday's quotations.

The following were the quotations by the Brokers' circular: Fair Orleans, 7¾d; Middling Orleans, 6¾d; Fair Mobile, 7¾d; Middling Mobile, 6¾d; Fair Uplands, 7d; Middling Upland, 6¾d.

The stock of cotton at Liverpool amounts to 600,000 bales, of which 452,00d are of American production.

Havre Cotton Market.

HAVRE, Jan. 20.—The sales of cotton during the week amounts to 5000 bales. The market closed dull. All quotations have declined from one to two francs. Orleans tres ordalnaire closed at 105f. Orleans bas 100. Tue stock of cotton at Havre amounts to 65,000 bales.

General Intelligence.

The free-trade programme of the Emperor Napoleon had been received very favorably in the Departments of France. The commercial treaty recently negotiated between France and England, it was expected, would be signed in a few days. Advices from Rome report that the Pope has demanded the recall of the French troops from Rome.

Rumors that the European Congress would meet about the 15th of January are not authentic. It is denied that Lord Cowley had any mission to London, or was the bearer of any proposition from Louis Napoleon. French accounts reiterate that he did negotiate the question of non-intervention. At the latest accounts the Spanish army was within one league of Tetuan. It is fully believed at Vienna that the Austrian Government intends to interfere openly and actively in the affairs of Central Italy. It is rumored that the British Government will disband the volunteer militia early next spring.

A dispatch from Turin to the London Times states that Cardinal Antonelli, the Pope's Foreign Minister, has resigned his position. This report had not been confirmed, but if true, it was considered as favorable to the meeting of the Paris Congress, and it was again rumored that the Congress would meet on the 15th instant. It is also reported that a treaty of enumerce has been concluded between France and England.

Branch Bank of Tennessee Robbed.

NASHVILLE, Feb. 6.—The Branch Bank of Tennessee, situated at Clarkesville, in this State, was robbed on Thursday night last, of nearly $18,000, principally in gold. No clue has been discovered of the robbers. A reward of $3500 is offered for the arrest of those concerned in the robbery.

Abolition of Duties on Cotton.

It is stated from Paris that the new free trade report, for some time under special consideration by the Emperor, is now nearly completed. It recommends the total abolition of duties on cotton. The report is very strong in its argument in favor of the principle of free trade, and will be laid before the European Congress immediately upon its assemblage.

Letter from the Pope to Napoleon.

A letter from Rome, published by the Paris *Siecle*, of the 7th, contains the following: A fortnight ago the Pope wrote an autograph letter to the Emperor Napoleon, the substance of which may be thus summed up: That the confusion which now prevails in Europe and in Italy is owing to hardness of heart and irreligion; that the evils of the Italian war menaces the Roman church; that the Emperor should prepare to defend the interests of Catholicism, because the Catholic world puts its trust "in him who has already done so much to maintain the cause of order in Europe, and given so many proofs of his piety." Pius IX then declares that the representative of the church will defend its interests so long as he lives, though he is disposed to grant his people all immunities compatible with the duties of religion and the dignity of the priesthood; he concludes with giving the Emperor his apostolic benediction. A cabinet courier has since arrived at the Vatican, bringing the Emperor's autograph answer, which has not been regarded as very satisfactory. It is added that the Emperor replies "like a sincere Catholic, but makes no engagement as a Prince."

COMMERCIAL.

MONDAY EVENING, February 6th, 1860

We condense the following statement from the New Orleans *Price Current* of the 4th instant:—

The past week has been a period of but moderate activity in our leading staples generally, and it will be seen that Cotton, under the pressure of heavy receipts and delayed European advices, has remained comparatively dull, with unsettled and depressed prices. Sugar and Molasses have been in fair request, at rather more full prices, and some few lots of Tobacco have been taken, at about previous rates, while transactions to a full extent have taken place in several articles of Western Produce.

COTTON.—With respect to prices, we have to remark that at an early hour yesterday there were rumors reporting a further bad decline, but these, however, proved to be without foundation, though they tended still further to unsettle and depress the market, which was generally very dull, though some buyers took about 8,50d bales, at prices so irregular as to preclude accurate quotations, though we further reduce our figures for the Middling and lower grades, which been declined ¼ to ½ cent per pound within the week, while the better qualities have not varied much from their position. The week's sales sum up 45,000 bales, taken for Great Britain, France, the Continent of Europe, Spain and our Northern ports.

New Orleans Classification:

Inferior	6 @ 7	Good Middling.....	11¾@12
Ordinary.....	7¾@ 8¼	Middling Fair.....	12¼@12¾
Good Ordinary.....	8¾@ 9¼	Fair.....	—@—
Low Middling.....	9¾@10¼	Good Fair.....	—@—
Middling	10¾@11	Good and Fine.....	—@—

SUGAR.—The sales of the week amount to 5500 hhds. We quote for Inferior and Refining 3¼ to 5; Common to Good Common 5¼ to 6¼; Fair to Fully Fair 6¾ to 7¼; Prime to Choice 8 to 8¾; Centrifugal and Clarified 6¼ to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5-hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 15,000 barrels. The prices obtained during the week were: Inferior to Fair, 33 to 38 cents per gallon; and Prime to Choice, 40 to 41¼ cents; half barrels, 40½ to 44 cents per gallon.

FLOUR.—About 6,000 bbls have been sold during the past week, at from $5 85 to $6 00 for superfine, $6 25 to 6 50 for ordinary to good extra, and $6 75 to $7 00 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 10,000 sacks have been sold at from $0 56 to 0 6d for ordinary, and $0 75 for good white. Oats have been in moderate request at 55c to 60c per bushel for good to prime St. Louis. Bran sells at $1 70 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 50 to $18 00 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8½ to 9; Ribbed Sides 10 to 10; Clear Sides 11 to 11½; Sugar-cured Hams 15 to 16 cents per pound.

LARD.—We quote 10½ to 11c for prime to choice prime, in tcs., and 12½ to 13c. for kegs.

BUTTER.—Western generally selling at 13 to 16 cents per pound, according to quality; and Cheese 11 to 12c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13½ to 15 cents per yard; India Bagging, 11½ to 12c; Hale Rope, hand spun, 7¼ to 7¾, and machine made, 8 to 8¼ cents per pound.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 12 to 12½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 12, and prime at 12½c. per pound.

LIVE STOCK.—Beef Cattle—Western, 8 to 9c. per lb. net; Texas—ordinary to fair $10 to 16, and choice $20 to 25 per head.

Hogs, selling at 8 to 9½c. per pound net.

Sheep—Selling at $2 50 to $6 00 per head.

Veal Cattle—Selling at $8 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $35 per head.

RECEIPTS, BY THE POST-OFFICE,

From January 31st to February 7, 1860.

A—J R Allen, $2; S M Adams, $8.
B—W C Brown, $1; H F Bonney, $5; W Beachamp, $3; J U A Bridges, $1. 75.
C—J J C

Children's Column.

THE EDITOR TO THE CHILDREN.

Our little readers had a beautiful story from Aunt Fanele last week. Next week we hope to begin a series of "Bible Pictures," written by the Editor. We trust our little readers will be highly pleased with them. They are not pictures of the usual sort. They are word-pictures, or pictures made out of words. They will give pleasant stories and sketches of the most important events and scenes in Bible history. We have not room for one of them this week. Other reading has crowded it out. Be patient, and look out for the first "Bible Picture" next week. Get your attention ready, and your eyes ready, and your memory ready; for you must remember these "Bible Pictures" as long as you live—even on your dying bed.

The Family Circle.

REV. WILLIAM M. PUNSHON.

The Reverend William Morley Punshon is one of the most accomplished and eloquent ministers of the Wesleyan Methodist denomination at the present time. He is thirty-five years of age, and has been an ordained preacher of the gospel fourteen years—having been born on the 29th of May, 1824, and successfully passed his examination for the Wesleyan ministry in the year 1845. He is a native of Doncaster, and is related, on the mother's side, to the Morleys of that town, and since of Hull, Sir Isaac Morley being his uncle. The only child of his parents, he early displayed that wonderful memory for which he is now so remarkably distinguished, and propensity to store it with facts which rarely interest mere boys. At the Doncaster Grammar school, where he was educated, he is said not to have discovered any surprising proficiency; but when still a child he was able to name nearly all the members of the House of Commons, with the places for which they sat, and the color of their politics. In early life he associated himself with the Wesleyan Methodists, to which religious body his family belonged, but public affairs continued to be his ruling passion; and the most surprising thing is, that his oratory, instead of adorning the Methodist chapel, should not have been electrifying the chapel of St. Stephen. When his grandfather and uncles removed to their establishment in Hull, he was placed in their counting-houses as junior clerk. He may have had talents for business, but his inclination ran to another direction. During the three years that he was supposed to be making out invoices and posting ledgers, he was absorbed in newspapers; and the only account he cared to keep was of the way in which the representatives of the people voted in Parliament. In the debates nobody was better versed up. The temptation of a daily newspaper was irresistible; and while the other clerks were deep in figures, he was culling figures of speech from the orators of the Reformed Parliament—watching the opening genius of Gladstone and Macaulay, noting the maturer excellencies of Peel and Palmerston, and marking the finest flights of Shiell and O'Connell for his own. The predilections of a young politician are seldom of much importance; but it so happened that young Punshon's devotion to newspaper studies threw him into the society of three young men who were earnest disciples of the then newly-born Conservative opinions of Sir Robert Peel and his adherents, and who held weekly meetings to strengthen each other in their political faith. Once a month each one had to read a paper to the rest on a given subject; and though not more numerous than the celebrated knights of the shirts in Tooley Street, they called themselves "The Mocticultural Society." Two of the three survive, one being a Wesleyan minister, and the other a clergyman of the established Church. In these weekly discussions and monthly lectures, Mr. Punshon first distinguished himself by possessed of those faculties which have made him eminent. Nor did he and his associates confine themselves to politics, for there is in existence a small volume of poetry, which they published conjointly, and to which Mr. Punshon contributed a piece entitled "The Orphan," of considerable promise. About the same time he received, under the ministry of the Rev. Samuel Romilly Hall, those impressions which resulted in his religious conversion. He then became a Sunday-school teacher, and subsequently a local preacher. He began to preach when he was eighteen years of age, and exhibited much ability in the pulpit. His first attempt was made at Hatfield, near Hull, and it was so successful as to cause the sermon to live in the memory of at least some who heard it, for they talked about it years afterwards when Mr. Punshon visited the place. Under such circumstances there could be little doubt that his vocation was not in the counting-house. But still he was kept in the commercial circle, far from his relatives in Hull he was sent to an uncle at Sunderland, to follow up the pursuit on which he had entered. But the books in which he delighted were neither ledger nor day-books. His refined fancy and polished taste made him an ardent admirer of the sublime and beautiful in literature, and at the same time his religious views led him to employ his talents more than ever in the preaching of the gospel; and as certain rivers are lost in marshes, we lose sight of his commercial career somewhere among the capitals and ironworks of the North.

During these events he had been bereaved of both parents; and his grandfather, at length convinced that secular business was not his vocation, made liberal arrangements for his being trained for the ministry in the Wesleyan Theological Institution, after a preliminary course of instruction at the house of his uncle, the Rev. Benjamin Clough at Deptford. There, however, he did not long remain; it being found, probably, either that his genius was ill-suited to the restraints of an academical course, or that by self-culture and the help of his ministerial relative he had attained a proficiency which, with talents such as his, superseded a more formal training. In the spring of 1845, a secession of the parishioners from the Episcopal Church at Marden, Kent, formed the nucleus of a Wesleyan Church in that town, and Mr. Punshon was invited to accept the pastoral charge of the seceders. He complied with the request, and under his ministry their numbers so greatly increased that a commodious chapel was erected, and always well filled. It was only a short while, however, that he remained in this place, for in the autumn of the same year the Conference, ceder whose jurisdiction the Marden Church seems to have come, sent him to Whitehaven, where he resided two years and attracted large congregations. From thence, in 1847, he was removed to the city of Carlisle, and two years afterwards to Newcastle-on-Tyne. In both these great centres of population Mr. Punshon at once acquired a worthy name, and became a mighty power for good, as well as at Sunderland, Gateshead, Shields, and the other towns of the district, where he never had to preach or lecture to empty, or only partially occupied, pews and benches. While stationed at Newcastle, being then in his twenty-fifth year—he married a daughter of Mr. Vickers, of Gateshead, a very estimable and highly accomplished lady, whose premature death in 1848 threw the darkest of shadows across Mr. Punshon's path, just when he had been appointed to a Metropolitan circuit, where enlarged usefulness and honors awaited the gifted and ardent ambassador of Christ; when most unwelcome, the King of Terrors came and took the angel of the pastor's home away to her sister spirits in glory.

From Newcastle Mr. Punshon was removed in 1851 to Sheffield, and thence to Leeds in 1855. It was while he was at Sheffield that the fame of the preacher became noised abroad; and his services were soon in very frequent request for special sermons, and also for lectures. It was, we believe, in the character of a lecturer that he appeared for the first time in London, some six or seven years ago. We well recollect the circumstances of his standing upon the platform of Exeter hall to discourse to the members of the Young Men's Christian Association on the Prophet of Horeb. It was not, strictly speaking, a lecture; but an oration of extreme brilliancy, suited in a high degree to captivate the minds and find its way to the affections of a youthful audience; and we never remember to have heard such raptures applause as that with which the thousands there assembled greeted each glowing period. The whole of the oration was delivered *memoriter* and with extraordinary fluency; and such was the literal fidelity with which the speaker had followed the manuscript, which was either in his pocket or at home, that, when it shortly afterwards appeared in print, it would have been difficult for the most retentive memory of the closest listener to have pointed out a sentence that the lecturer had not uttered. By this single performance Mr. Punshon established a Metropolitan reputation outside his own denominations, which was increased some two or three years afterwards by his second lecture in Exeter hall, before the same association, on the Immortal Dreamer, John Bunyan; and, more recently still, by that most masterly oration on the Huguenots, which tens of thousands in almost all parts of England have listened to with unbounded delight. With one or two exceptions, perhaps, there is no living minister in this country possessed of so much popular power as Mr. Punshon. It is something wonderful and grand to witness the spell of his genius upon miscellaneous audiences of from three to five thousand people in St. James's hall, Exeter hall, or the provincial theatre, who have paid from a shilling to half-a-crown each admission. Most people will probably prefer Mr. Punshon in his character of a lecturer rather than that of a preacher. In the pulpit he is unquestionably a master, and only second to a very few preachers of the age; but the platform furnishes a better sphere for the display of his varied abilities. In neither capacity does he give the people that which has cost him nothing, for so accurate and elaborate is almost every sentence, and so appropriate and polished every illustrative simile, that it may be confidently said he writes out and commits to memory every sermon or lecture that he delivers. Whatever he undertakes he does well. Whether it is in the preaching of an ordinary sermon in a Methodist chapel, or in the delivery of an ostensibly popular discourse in some great public building, or as taking part in the meeting of some religious or benevolent association, or as a lecturer, occupying the rostrum before thousands of delighted hearers, he is always earnest, always energetic, always effective. He succeeds, not by the tricks of art, not by an assumed singularity, not by pandering to vulgar taste; but by sterling qualities of heart and head, and by the honest enunciation of the truth he has to tell.

In a two hours' discourse upon such a theme as that of the history of France throughout the whole period of the Huguenot persecutions, ordinary and even very superior lecturers would have considered a manuscript indispensible. But not so Mr. Punshon. A few notes on small cards held in the hand were all the prompting he required when we heard him to go through his magnificent address. He told that old story of persecution with an inspiring eloquence that made men hold their breath while they listened, or burst forth into a tempest of applause. Vigorous, inventive, and impassioned, he adapted himself to the versatile tastes of his auditory, not by any apparent effort, but by simplicity and strength—*by* speaking right out the thoughts that were in him. He roused every passion, touched every emotion, and awakened every sympathy in the hearts of his hearers. Whatever may have been the subject Mr. Punshon has undertaken to elucidate, he has made it plain to those who have listened to his eloquent disquisition; and by a singularly graphic process he has pictured to the life the battle-plain of Ivry, or the quaint Bedford; Catherine de Medicis in her astrological tower, or John Bunyan dreaming in Woodford jail. In these scenes so vividly that the picture is painted on your retina—you see it in "your mind's eye." Then, like a painter, he throws a marvelous light upon every scripture incident upon *you feel* the breath of evening as it sweeps over the plains of Bethlehem and kisses the sleeping flowers; you *hear* the celestial music that perfumes the watchful shepherds with its harmonious strain; you see the lowly city, "least amongst the thousands of Judah," and the stable of a mean hostelry where a young child is born. As the preacher advances in his discourse, his rapidity proceeds like a mountain torrent dashing over precipices, and astonishing and delighting the beholder by its rainbow splendor. Abundance of rich illustrations lie ready to his hand. But he is not unduly lavish through conscious wealth. His figures are not overdone either in character or in number. Though the resources of common life, of history, of poetry, and of classic story are at his free disposal, there is nonornament for ornament's sake; and he once more attains the perfection of his art, by making plain and forcible yet elegant words, do the grand work which pretenders vainly strive after by means of a tumid magniloquence. The applause which perpetually interrupts him, is more frequently won by his pungent aphorism than by his highly-wrought climaxes. In one speech or sermon, there cannot be more than a few of these; but the single sentences that sparkle with beauty and explore with force, are numerous and almost constant. Great as Mr. Punshon's powers and stores of memory may be, and are, a watchful eye has been much desired if he does not, at least, in his sermons, think as he proceeds, and even pick up expressions in the midst of sentences. If so, he is an orator indeed; for to advance in unpremeditated periods of strictly artistic construction, and on the spur of the occasion, to fill in the rhythmical sentences with words which neither the nice ear nor the exacting judgment would wish changed for others of apter sense or fitter metre, is at once the sure mark and crowning exploit of declamatory genius. It is at the same time evident, however, that he possesses the faculties of appropriation, and this is the result no doubt of early habit of committing things to memory.

The first glance at Mr. Punshon does not prepare you for a phenomenon. His appearance is unpretending, not to say unpromising. Of middle height, broad figure, and sunny aspect, he seems a pleasant companion rather than a masterly orator. The features of the fleshy, beardless face are very well defined, but neither bold nor striking. The eyes are sparkling, but not full; the nose pointed, but not prominent; and the mouth and chin small and compact, but no way strongly marked. The forehead is but moderately high and wide, and somewhat retreating; and the head is round, and, in comparison with the face, not large, the light curly hair at the top being already scant. The voice of this good-natured-looking gentleman is not particularly musical; but it is of more than an average compass, and you have not listened long before you discover that he is under good management, and adequate to great efforts. In dress and manner, the speaker is perfectly unobtrusive. Indeed, were he not all right above, he might be thought to take a stand too little firm and steady to discharge the lightnings and thunders of oratory with commanding success. The ease and familiarity with which he begins attended him to the verge of his most solemn and impressive passage; and his words are accompanied by a gesture so quiet, simple, and unassuming, though dramatic, that the hearer is hardly sensible of its existence, the approaching climax reveals how much the rising inflexions of a triumphant delivery may be assisted by the rapid and decisive curve in which an uplifted arm and extended finger cut the air. Altogether, he strikes one as the very embodiment of cultivated genius; and his utterances cannot fail to carry conviction to the mind, that he is a man of a catholic spirit, having broad views and sympathies, and thoroughly in earnest. He is said to be full of good temper, and consequently without a drop of bitterness, even towards opponents. Not only is his turn for facetiousness and satire kept under strict rein; but, whenever indulged, it is wholly free from acrimony. We remember no instance, moreover, in which he attempted to acquire the ascendancy over his audience by mere terror and denunciation. He speaks like one utterly unconscious of unusual power; and at a public meeting, after delivering himself of some noble sentiment in language the most choice and striking, which elicits tempests of applause, he sits down as simply as a little child, and is presently enjoying the good things of following speakers more heartily and unrestrainedly than perhaps any other person in the room. Such then is Mr. Punshon; and may we not say of him as he has done of Gaspard de Coligny, Admiral of France, the military hero of Reformation—whose only fault seems to have been excessive virtues—Behold a man!

PET NAMES.

"Call me pet names, they are dear to my heart," says a gay young bride to her loving husband. And they are more or less dear to every woman's heart, though we may differ a little as to what they are, and their signification also. There are pet names which may be had without thinking, and which should be far dearer, and tenfold more significant, than any or all others.

"My Daughter!" Memory travels back to the days and scenes of childhood. The old home, with its familiar haunts and ten thousand fond associations, is a guest in our thought-chamber. The beleg whosen gentla tones sed warm, fervent kiss first lulled our baby cares to rest; and hn who was a guard from evil, and a guide to "whatever is honest, lovely, and of good report," both seem to be present with us, charming us back to the "long ago," by the utterance of the familiar name, "our daughter!" What a host of filial duties, loves and regards rise before us, as we listen again to catch the endearing tones that have now so little power to move as *then!*

"My Sister!" dear "pet name," as lisped by that prattling brother, whose love, true and unselfish, shall live and bless all along life's journey, and echoed and re-echoed by a band of merry-hearted sisters, whose confidence, sympathy and affection grew dearer with each advancing year. "My sister!" holy words, and should be spoken only in reverence and love. Priestess at the home-altar! how does her life strike roots of duty and love deep into the household of hearts! Precious names, with which romance and fancy have little to do.

Years pass—life has taken deeper, if not gravnr shades; the measure of our mission in the hono of our girlhood is filled, and a new title—a new life awaits us.

"My Bride!" A manly form is near us—a manly heart, all free from flattery or deceit, beats fondly, truly, nobly, and beats for us alone; while thn strong arm it moves, and upon which we are to lean, as hnd to hand we go to meet the lights and shadows of life, already encircles us, and for a moment, in which thn past and future seem mingling, we are at once sadder and gladder than we ever knew nor even before.

"My Bride!" The silence is broken—the heart is tuned to new melodies, and the life before us grows bright with peace and hope and joy.

"My Wife!" The same strong arm is around us—the same loved voice is calling us; and never, oh! never, was a pet mads dearer! It awakens the tenderest notes of thn heart, deepens thn soul's purest and holiest aspirings, opens thn gate to the great harvest-field of our noblest duties, and we can but feel we have entered life's "holy of holies."

"My Wife!" Its nttsrnce is an assurance that the heart and home of our husband are ours, to fill with joy and blessing, or misery and reproach. To us has been given the key to his happiness or his woes, and as we take possession of his confidence, let it be with such smiling gratitude and playful selfconsecration to his peace and well-being, as shall crown our efforts with the most happy success. Then will hin arm grow stronger, his soul braver—each day adding some new joy, until our lives become fully each other's, and his utterance of "my wife" shall awaken the most pleasing and holy memories, as well as the purest and highest hopes.

"Mother!" Thy hands are clasped in ours, while we press a soft velvet cheek. Sparkling eyes look love and thanks, while the lips are yet untaught in words. A treasurn has been given us; we feel the heavy responsibility it involves, and we look dowe thn future, hope, wondnr, and pray—feel in our new relationship a living beauty and unbodied holiness.

THE SMITH FAMILY.

"Gentlnmen," said a candidate for Congress, "my eamn is Smith, and I am proud to say I am not ashamnd of it. It may be that no person in this crowd nwns that vnry nncommon name. If however there be one such, let himshold up his head, torn out his toes, take courage, and thank his stars that there are a few more of the same sort.

'Smith, gentlnmen, is an illustrious nume,
And stands ever high in thn annals of fame;
Let White, Brown, and Jones increase as they will,
Believe me, that Smith will outonmber them still.'

Gentlemnn, I am proud of being an original *Smith*; not a *Smythe*, but a regular natural *S-m-i-t-h*. Putting a Y in thn middin, or an E at thn end, won't do, gentlemen. Who ever heard of a great man by thn name of *Smyth* or *Smythe*? Echo answers who, and nverybody says *nobody*. But as for Smiths plain *S-m-i-t-h*, why the pillars of famn are covered with that honored and revnred name. Whn are the most racy, witty, and popular authors of this century? Horace and Albert Smith. Who the most original, pithy, and humorous preachar? Rev. Sidney Smith. To go further back—who was the bravest and boldest soldier in Sumter's army in the Revolution? A Smith. Who pulvnrized with Powhntan, gallivanted with Pocahoetas, and became the ancestor of the first families in Virginia? A Smith again. And whn, I ask—and I ask thn question more seriously and soberly—who, I say, is that man, and what is his namn, who has fought the most battles, made thn most speeches, preached thn most sermons, held thn most offices, sung the most soegs, written thn most poems, courted the most woman, and married thn most widows? History says, and I say, and everybody says, John Smith."

FUN AT HOME.

Don't be afraid of a little fun at homn, good people! Don't shut ep your houses lest the sun should fade your carpets; and your hearts, lest a hearty laugh should shake down some of the musty old cobwebs there! If you want to rnia your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. Whee once a homn is regarded as only a place to eat, drink, and sleep in, the work is begun that ends in gambling-houses and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be found at nther and less profitable places. Therefore, let the fire burn brightly at night, and makn the house-nest delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of homn, plots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.—*Life Illustrated.*

CURE FOR NEURALGIA.—Half a drachm of sal ammoniac in an ounce of camphor water, to be taken, a tea-spoon full at a dose, and the dose repeated several times, at intervals of five minutes, if the pain be unt relieved at once. Half a dozen different persons havn since then tried the receipe on the recommendation of the "Alta," and in every case an immediate cure was effected. In one case, the sufferer, a lady, had been subjected to very acute pains for more than a week, and hnr physician was unable to alleviate hnr suffering whee a tea-spoonful of the solution of sal ammoniac in camphor water relieved her within a couple of minutes. Whether the receipe will cure all attacks of neuralgia, is a question which wn cannot answer; that it will cure many we are well assured.

SUCCESS IN LIFE.—A man's best help is in himself—his own heart, his own soul, his nwn resolute purpose. Thn battle can not be fought by proxy. A man's mind may be aroused by another—his desire to improvn and advance himself be excited by another, but hn must mould his own stuff, quarry his own nature, make his own character. What if a man fail in one effort? let him try again. Let him try hard—try often—and the cae not fail ultimately to succeed. No man can tell what hn can do till he tries, and tries with resolution.

WIFE.—This good old Saxon word (*wif*) is after all the dearest and most sacred word in thn whole vocabulary of love.—Around it clusters all that is most beautiful, most chaste, and permanent in the tender passion. Into whatever forbidden paths the heart of man may wander, still it must return, at last, to thn hallowed namn of *wife* for consolation and rest. Any other relation between the sexes, however alluring to thn imagination, invariably ends in wretchadness, in shame, and degradation.—

CURE FOR COANS.—Place the feet for half an hour, two or three nights successively, in a pretty strong solution of common soda. The alkali dissolves the indurated cuticle, and the corn falls out spontaneously, leaving a small excavation which soon fills up. This is an almost certain remady.

JOYFUL MEETINGS.—There must be muey joyful meetiegs in tha better land; but whnn a son, saved by the truth his mother taught him, enters into rest and meets his mother there, the joy—oh! nan would think that ministering angels must reverently stand back from it, as nee too deep for them to interneddle with.—*Leaves from Heaven for Life on Earth.*

WHAT THE SEX THINK OF THEMSELVES.—I would not be a man for then I must marry a women.—*Lady Mary Wortley Montague.*

WHAT WE THINK OF THE SEX.—I would not be a woman for then I could not love her.—*Michel Montaine.*

The Spirit of the Lord will not suffer his choicest jewel, *grace*, to be always buried under the straw and stubble of parts and gifts.

THE PRESENT STYLE OF LADIES' DRESSES.—The low decided style.

Obituaries:

"Let me die the death of the Righteous."

MR. ALFRED GALLOWAY departed this life at Madisonville, Miss., Jan. 13, 1860, of pneumonia, in the sixty-sixth year of his nge. He was born in Brunswick county, North Carolina, Sept. 25, 1794, but for more than twenty years has been a resident of Madison county, Mississippi. He made a profession of religion in early life, under the ministry of Bishop Andrew, and, united with the Methodist Church, of which he was a consistent member; and for the last twenty years has been a class leader and steward.

During an illness some months previous to his death, he remarked that he had had unshaken confidence in Christ for twenty-five years; and would like to sing God's praise to all the earth. I visited, and administered to him the sacrament of the Lord's Supper. I also saw him in his last sickness. I found him trusting in the Saviour, and rejoicing in the bright prospect of a blessed immortality. With great calmness of spirit and rapture of soul, he listened to the singing of his favorite hyme,

"Jesus, lover of my soul,
Let me to thy bosom fly."

And thus in peaceful triumph he passed nway.

In the death of Bro. Galloway, the Church has lost a substantial friend, and the community a useful member. For years he labored to sustain the feeble society, at the place where he held his membership; and lived to see a gracious revival of religion, many added to the Church, and all his children, not only occupying honorable positions in the world, but recipients of coffying grace. When his attention was called to this fact, he replied, "yes, that is one of the substantial comforts." His youngest son has taken his place in the Church as an official member. He was devoted to the Church, loved her doctrines, her polity, and her rules. An intelligent layman, he not only sought to understand the doctrines of this Church, but to defend them. This Church will miss him, and the large number of persons who attended his funeral, attest the estimation in which he was held. The writer addressed them from 1 Cor., xv-57: "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Sharon, Jan. 25, 1860. J. M. P.

☞ Southern Christian Advocate please copy.

DAVID D. SMITH, died 29th December last, at his residence in Madison county, Miss., of typhoid pneumonia, after an illness of a few days. He was born in North Carolina, but came to Mississippi a few years ago, with a widowed mother and other members of the family, younger than himself, he superintending and managing for his mother, and attending to her comfort as a noble son. He became a member of the M. E. Church, South, at Pearl River Church, and was an exemplary young man. Upon his sick bed he said, "I am young in religion and fear that I have been too much influenced by others." I asked him if he could trust God in his afflictions, "yes, oh yes." He then requested me to call in all the friends and have prayer, which was done, and he appeared melted into tenderness. When parting, said he, "I will meet you in Heaven." He was visited by a Baptist minister, who read the word of God, and prayed with him, and he responded Amen. He called his mother and asked her to kiss him, and said he, "send word to my brothers and sisters in Virginia, to meet me in Heaven; Oh! that I could see them!" and then giving his dying charge to relatives present, he closed his eyes forever upon all earthly objects.

Madison County, Miss., Jan. 25, 1860. JNO. R. LAMBETH.

☞ Richmond Advocate please copy.

MRS. FRANCIS F. BLOCKER, died in Marengo county, Ala. She was born July 8, 1845, was born of the Spirit in 1857, and joined the Methodist Church. She was religiously inclined from childhood; and remekable for obedience and devotion to her parents. After her conversion, her consecration to God seemed to be entire. Though the only child, and heiress to a large estate, nothing savored of vanity in her conduct. To her mother she said, (concerning a babe only a few days old) "take my child, mother, and endeavor to raise it as you have raised me—to live and fear God." Her mother asked her if she thought she would die. She answered, "no; I am going to live with my Saviour." She selected these words to be used as the text for her funeral. "And they all wept and bewailed her; but he said unto them, weep not; for the child is not dead but sleepeth!"

And in the same room where the writer, eleven months before, had married her to Mr. Blocker, he preached her funeral sermon to many weeping friends who had so recently witnessed her nuptials. To her husband she said, "good bye; I'm going home."

GEO. F. ELLIS.

Jan. 26, 1860.

SUSAN B. BLACKBURN, was born March 27, 1797, in Stokes county, N. C. Was married to Hampton Bostick in 1813, and settled in Lincoln county, Tenn. Removed to Madison county, Ala., embraced religion and joined the Methodist Church, in which she remained until her death. Moved to Dallas county, Ala., in 1820, and in 1822 her husband died. In the Summer of 1823, she was married to Dr. A. J. Blackburn. Removed to Tennessee in 1834, and in 1836 moved to Mississippi, Columbia, Marion county, where they left and lived with their son, Col. G. F. Blackburn, at Pordville, Marion county, Miss. Her health continued to grow worse until the 12th Dec. 1859, when she departed this life (seated in a chair, a position she had occupied for eight weeks.) She at all times, during a long and painful illness, expressed a perfect willingness to die, and firm confidence that she would be at rest in heaven. While engaged in family worship, she tried to shout, aloud the praise of him who soon took her to that rest that remaineth to the people of God.

N. B. YOUNG.

☞ The Nashville Southern, and Texas Christian Advocates please copy.

REV. J. E. DUBOSE, was born in Tennessee, and departed this life at the house of Mrs. Jenkins, in Pike county, Ala., in his thirty-seventh year. He embraced religion under the ministry of the Rev. John Brooks, and joined the M. E. Church in his nineteenth year. He served as class-leader for several years, and was licensed to preach at a Quarterly meeting held in Antiuga county Ala., where the Rev. F. G. Ferguson presided. He died on the twenty-fourth day of December, 1859, in the triumph of a gospel faith. Bro. Dubose was poor, a faithful minister, and a very pious, holy man. He has left a wife, six children, and a large number of friends.

C. S. HUET.

ANDREW PECEVAL, eldest son of A. J. and E. H. Hunter, died in Morehouse parish, La., Jan. 3. 1860, aged seven years and eight months.

Little "Percy" was a sprightly and good boy. Just before he died, he said, "I hope I shall live to be a good and useful man; but my Sunday School teacher told me the Lord loved little children; if I die I will go to Heaven."

JULIA A., wife of John L. Applewhite, and daughter of Andrew and Elizabeth Lawreuce, died of consumption, in Bossier parish, La., Oct. 26, 1859, in her twenty-fourth year, leaving three children. Sister A. joined the M. E. Church at the age of twelve; half of her life was spent in the service of God. She was uniformly meek, patient, gentle, and the dying hour found hnr "ready." "Be ye also ready."

P. M. GOODWYN.

MRS. NANCY GILMORE, died on the 3d of October, 1859, near Crawfordville, Miss. Sister Gilmore had been for many years a worthy member of tha M. E. Church. She was an experimeutal and practical Christian, and died as she lived, in the faith of the gospel of the Son of God.

J. A. PEEBLES.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 7. WHOLE NUMBER 470.

NEW ORLEANS, WEDNESDAY, FEBRUARY 15, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—119 CAMP ST.

For the New Orleans Christian Advocate.

BRIEF CRITIQUES ON ARTICLES IN OUR QUARTERLY.—NO. 1.

I have never read any work of the late Archibald Alexander. His "Theory of Conscience" is reviewed in the last number of our Quarterly; and from that article it is easy to gather his views on this subject, and also to see how they have been misunderstood by the reviewer. The doctrine affirmed by Dr. Alexander, and denied by his critic, is this: Conscience is an original, simple, universality of the mind. The reviewer agreed with Dr. A. in his analysis of an exercise of the conscience into two parts: 1. An intellectual judgment, to instance that such an act is or is not right. 2. An emotion, viz. of obligation to perform it or not. But the reviewer is at a loss to understand how the Dr. can reconcile this analysis with the assertion that the moral faculty is simple and original, and hence accuses him of contradicting himself and proving the contrary of the doctrine he sought to establish. He is beset by two difficulties: How can that be a *simple* faculty which performs a complex operation, *judging* what is right and feeling its obligation? And what need is there of any special moral faculty, as we have the *head* to know and the *heart* to feel? Conscience can never be mistaken for a cause itself, but is the product of the mind and emotions, which are simple and irresolvable faculties of our constitution," p. 36. "The mind and emotions pronounce in concert one moral judgment, and you have no need to conjure up a separate faculty—e. g., a conscience faculty—to do the same thing," p. 37.

The reviewer is answered, and Dr. Alexander vindicated in one short statement: The conscience is not separate from and co-ordinate with the intellect and sensibilities, but is the mind as cognizant of moral truth, and the heart as affected by it. It is intellectual as far as it judges that one act is right and another wrong; it belongs to the emotive part of our nature so far as it feels that the right ought to be done and wrong ought to be shunned. It is an *original* faculty, because it is an essential principle of the mind from birth; *universal*, because every man recognizes the distinction between right and wrong, approves the one and condemns the other; *simple*, because this moral idea can not be resolved into other ideas, neither can this moral feeling be resolved into other feelings. When I pronounce an act right and binding, I do not mean that it is useful, or agreeable, or customary; there are no simpler terms by which I can explain my meaning, because the notion of right is simple and indivisible, and therefore indefinable. It is an ultimate idea, distinct from all others, uncompounded. So the sense of moral obligation, that this ought to be done and the other to be left undone, that I am guilty if I act not thus, is a peculiar feeling which cannot be resolved into simpler elements. We concede, therefore, to the critic that the head and heart suffice to account for moral judgments; but the question is, what faculties and sensibilities constitute the head and heart?

Is this moral sense universal? Dr. A. affirms. The reviewer seems afraid to take either the affirmative or negative. I suppose that he means to assail the affirmative in this sentence: "Ah, those heathens, it must be confessed, have a very worthless universal original moral faculty, or make a horribly bad use of it!" But what sort of an argument is that? Certain very ignorant, narrow-minded barbarians have few and perverse ideas of truth; but this does not prove the absence of an intellectual nature by which they do know some things to be true and others to be false, and which may be enlivened and enlightened by the proper means. You cannot find men anywhere who are utterly devoid of the idea that some things ought to be done, or who have not one right notion. To instance, did ever man believe ingratitude to be better than or as commendable as gratitude? It does not follow that because every man has a conscience, or faculty by which he conceives the idea of right, that his moral judgments are correct; just as every one knows that there is such a reality as *truth*, though no man knows all things that are true. He has a capacity to know, but he must be taught; he has sensibility but it must be trained. Surely the capacity to understand the moral quality of actions and the susceptibility to moral emotions are not worthless."

But the most objectionable feature of this review is its theory of the ground of moral obligation. In opposition to the doctrine that we ought to do right because it is right—that we intuitively know and instinctively feel the authority of the right and our obligation to obey it as the law over us and over all moral creatures; he advances this theory: "Wrong done produces pain; duty done yields pleasure; and, therefore, we ought to do the one and refrain from doing the other; and will do our utmost to prevent a divorce between these causes and effects," p. 37. To this "*therefore*" I emphatically object. It is Epicurean, but not Christian philosophy and morals. I eat a good dinner because it "yields pleasure," and I have a decayed tooth drawn because it "produced pain;" but I do not love God and practice honesty merely for my gratification. I do not refrain from vice and crime thro' mere dislike to pain. I may even eat to the glory of God, but only by eating from another motive besides the pleasure derived from the satisfaction of appetite. Surely it is a queer notion of duty that it consists in pleasing myself, and of sin that it is a violation of the obligation to spare myself all the pain which I may avoid!

J. C. G.

For the New Orleans Christian Advocate.

METHODISM IN LOUISIANA.

[Concluded.]

PASTORAL VISITATION.—When a minister substitutes for the discharge of this holy duty, the study of law, medicine, literature, or pulpit eloquence, the results, especially in large cities, are deplorable. Civil or official distinction may follow the man, but we have observed a decline of spirituality, and a corresponding increase of the worldly element in his church and congregation. Members of mature piety appear to be stereotyped, while those not established in fellowship with God, are diluted by conformity to the tastes and habits of unrenewed persons around them.

Social and pastoral visitation are perfectly distinct. The merely social minister is an unfaithful pastor. He stands in need of a deeper and daily baptism of the constraining love of Christ to elevate and sustain him; otherwise, his social disposition being unsanctified, will weaken his ministerial influence, and destroy confidence in the earnestness of his pulpit addresses. The pages of our Discipline on pastoral visiting are a constant and delightful stimulant to those who really feel they have nothing to do but win souls; to others they are a condemning letter.

A third mode of spreading scriptural holiness confided to the Methodist ministry is, the diffusion of our CHURCH LITERATURE. With unfeigned gratitude to God we state that the weekly journals, books and periodicals of the Southern Church are altogether evangelical. The weeklies are ably and safely conducted, and supply a large amount of literary and general information. As religious papers they are unequalled in the harmony of their doctrines, the mildness of their spirit and diction, the wisdom of their practical views of society, and the impulse given to education, morality, and revealed righteousness. When reviled, they revile not again, but, like the joyful sunbeam, float over the low clouds of scurrility and falsehood, on their heavenly mission of light and peace. To us they appear to fall from the hands of the angel having the everlasting gospel, on his flight to every nation, kindred, tongue and people, and feel ourselves honored by recommending such messengers of truth and love in the domestic circles we visit. Of the Quarterly Review in its present form, Bishop Soule has recently said, "the honor of the Methodist body will rise and fall with it. The sound judgment, exquisite taste, extraordinary industry, and gracious unction that distinguishes the editor, appear in its lucid arrangement, comprehensive and popular matter." As the same high intellect conducts the preparation of all our church books, it should, for this and subjoined reasons, be esteemed a high privelege to engage in their distribution.

Fiction, that stimulates the imagination and passions, teems from the press. The ruinous effects of it on the young of both sexes are daily apparent. Affectation of manhood, dislike to patient industry, disregard of experienced counsels, wild and unprincipled speculation, prodigality, ill-considered and unhappy marriages, divorces, false notions of honor, murder and suicide, threaten from this cause the stability of society. Fiction is the bane of reason and the nurse of insanity; it vitiates the taste and disqualifies the mind for close application or analysis in mathematical, mental and physical science. It induces superficial attention to the realities of life, and is the foe of all true greatness of character. The magnitude of the evil should animate to the application of the antidote. We have the remedy in our hands—truth in every form and style, historic, scientific and divine, from the tract of four pages to the octavos of the traveller and commentator. Truth alone conveys immortality. Let us arise, hasten to save our youth, age, and nation, and scatter it broad-cast over the land.

It nerves the soul for this holy toil to remember that against the insidious and soul-destroying doctrines of Rome this is an irresistible power. From the day in which Luther rent her by the word, from her loftiest turret to her deepest foundation, she trembles to her fall. Her bold substitution of man for God, her consummate idolatry, and opposition to the education of the masses, declare the date of her civilization is past. Earth heaves to reject her government, fearful elements are gathering around it, her glory vanishes in the consuming brightness of truth, her goodly show withers before the spring time of righteousness smiling around, and the fragments of her colossal form are ready to separate in irretrievable confusion. Take ye away her battlements, is the command of God: present the truth, and her defences fall; circulate quietly, zealously, indefatigably, our heaven-born literature; let it be planted along the margin of our streams; penetrate the retired dwellings in our woods and islands; glide into the city lanes, the homes of the humble poor; and be borne by our shipping over every sea to every land.

Brethren! let us gird on the whole armor of God, and work while it is called to-day, for the night cometh when no man can work.

J. H. BOYD.

REMINISCENCES OF COKESBURY (S. C.) MANUAL-LABOR SCHOOL.

BY A STUDENT OF 1837.

DR. OLIN AND JAMES E. GLENN.

The reader of Dr. Olin's Life finds that he struck into that Southern life which developed him, at Cokesbury. A young man, broken in health, without money or friends, he picked up a newspaper in Augusta, Georgia, and, "guided by an advertisement," went to a little village in Abbeville District, (I do not remember the name it bore then,) to apply for a place in the school. As he approached, a man in his shirt sleeves was hewing logs. He was one of the trustees—Rev. James E. Glenn. Olin was a skeptic, but soon became religious, and then was licensed to preach. I have been shown the old church where that brilliant ministerial career began, and even the oak tree under which, it was said, the awakened sinner wrestled for pardon.

The school grew into a manual-labor institution, and was taken under the patronage of the South Carolina Conference. In honor of Coke and Asbury, it was called Cokesbury. January, 1837, witnessed a great coming in of boys, large and small, at Cokesbury. From the upper and lower districts they came, and a few from over the Georgia line. The manual-labor experiment was new, and popular.

TRIP TO COKESBURY.

Among the rest, a father from the low country brought up two sons, of twelve and thirteen and a half years old, and small for their age. In the gig, he had one at his side, the hair-trunk strapped on behind; the other rode roan Hector, at an easy pace keeping up with his match, Whitefoot, in the shafts. Every stage of that trip, almost every mile of it, do I remember. Rocks, wonderful things to a boy from the sand regions; some as big as your fist; others as big as your head.

"Father, what are these? Are these the things that make the mountains we see on the maps?"

"That is what I am taking you to Cokesbury for, my son—to learn all about it, and the like of it."

Higher up the country, the woods grew. A chestnut tree! The very tree the delicious, mellow nuts grew on! Well, the Eldorado must be near.

At Chesterfield Court-House, the tavern-keeper showed us a room which the great M'Duffie occupied when reading law—called M'Duffie's room. His name was then, and long after, a household word in South Carolina. How many lectures on the advantage of education, the profit of knowledge, the importance of improving early opportunities, did that small room, and the history of him who had once been an obscure student in it, afford for us two along the way! In all shapes and by every art the lessons was plied, to rouse ambition; to kindle hope, to inspire courage. "See, my sons, see what education can do for a poor young man. Nothing can keep him back. Think what M'Duffie was then, and is now. Improve your minds well, and, though you may have nothing else, an education is more than a fortune. Wealth may be lost; *that* stays by you," etc.

Clay, and more clay, and hardly any white sand! Strange country. No long-leaf pine trees. How do the folks kindle fires in these parts? What hills!

A father must not betray any weakness. O no! But—

"My sons, you know your mother will be anxious about you; therefore you must write home very often. You mother will feel uneasy if she does not get a letter from you every week. So take it turn about, and write."

Of course *he* left no particular interest in the weekly bulletins!

"Now you must behave well. Remember to be polite to everybody. If, however, rude boys try to run over you and abuse you, don't whine or back out. Fight, even if you get whipped. Stand up to your rights: use no bad words, though. You two little fellows are by yourselves—no kin, no acquaintances, and far from home. Stick close together; make up for one another."

A sad, lone feeling came over two little fellows as they stood under the hickory tree upon which the bell was swung in those days. Father had turned homeward, and Hector's tail was just disappearing in a turn of the road, as he trotted loose after the gig. A stern but loving parent, doubtless he breathed to heaven, as he left us, that patriarchial prayer: "The Angel that redeemed me from all evil, bless the lads." And the lads were blessed—how, I shall tell. One only is now left. The other is not; and he, the father, has passed over too. We stood gazing wistfully the way the gig went, too full to talk. But there is relief—the bell rang to duty.

A FINE BODY OF YOUNG MEN.

Cokesbury had, at the opening of that session, the finest body of young men I ever saw. Let me see how many of them I now can mention as preachers: Zimmerman, Barnes, Whitby, Collier, Mood, M'Curty, Denton, Bass, Kilgore, and Comer. One of the Grahams has since become a preacher. At the last South Carolina Conference, the Report of the Education Committee stated that forty-seven of its active members received their early education at that institution. Jacob Nipper was a *quasi* pupil. He also taught the smaller classes. Great in prayer. Some of his prayers sound in my heart to this day. Long ago (I read it in the papers) he went up from a circuit or swamp mission to heaven. Mood (sweet spirit) was the only aristocrat in labor-hours. Knowing something of gunsmithery, he had his little board shop, with forge, anvil, and vice; and there he would hammer and file, in the shade, his three hours, while the rest of us were in the hot sun. How I used to envy his lot!

A PRAYER-MEETING SCENE.

Of Denton I can relate a striking coincidence in the beginning and close of his Christian life. But this brings me to the revival, which was the turning-point with many of us for time and eternity. The old wooden-legged and wonderful man, James Donnelly, was preacher in charge. Bowman was his colleague. Besides these, Wightman, Spain, Talley, occasionally preached in the chapel for us. Some time in February, the pious students, observing and taking advantage of serious impressions in the school, called a prayer-meeting. It was held on Sunday night, after preaching, in one of the largest rooms. How opportune is a good prayer-meeting! It is like shaking the tree when the fruit is ready to fall; or like drawing to shore the full net. It presents to the sinner just what he needs—an opportunity to pass from conviction to action. Such a well-timed prayer-meeting was this. It had got well under way before I was aware of it. In a room above, I was writing one of those letters that had been bespoken for my mother. A noise, as of praise and crying. Following the sound, I entered a half-open door. What a scene! One of the youngest boys had just professed conversion. All round the room others were kneeling. Zimmerman was in his glory, and so the rest. The steward, Gabriel Hodges, (blessings on him if he still lives!) came in among the slain of the Lord, like a good Samaritan, pouring in oil and wine. He could work the boys equally well in a prayer-meeting or a cottonpatch. John Tucker, though no preacher, was the greatest of all in my eyes. Gloomy in spirit sometimes, and with a deep, mellow voice, he cried out as *de profundis*. In the groves, at dead of night, I have often heard him, where he had retired for secret prayer. Complaint and desire getting the better of his reserve, his solemn voice would rise and float far away on the still air. He made me think of wrestling Jacob. He had a peculiar way of clenching his teeth in recitation, and in conjugating and declining moved his lips only. Large in mind and body, he seemed to be contending secretly with foes of equal proportion. Rooming as I did with Nipper, his friend, I often overheard him in long talks telling of the doubts he was tempted to. Ambitious and capable, and of a truly noble soul, that instinctively spurned meanness and aspired to greatness, Tucker, by his temperament, was such an one as this:

"I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore."

Last year I read in the papers that J. Tucker, a Senator in the Georgia Legislature, and a Judge; with prospects of higher promotion, committed suicide, leaving an affecting note stating that he was miserable. Was it my early friend or not?

Tucker was in the thickest of that prayer-meeting. And M'Carty wept with those who wept, and rejoiced with them that rejoiced. As I entered the door, the scene daguerreotyped itself on my mind for ever—the persons, the positions, the employments.

"JESUS! JESUS! JESUS!"

But who is this penitent, the first on my left, agonizing as if all his bones were broken? I was slow in believing my eyes. He among all our young men, there was one most wicked, I had, in my own mind, set him down as William Denton. His scorn of piety was withering. He was among the few that could play a fiddle—an instrument of devilish associations, according to my previous teaching. That very Sabbath afternoon I had heard him ridiculing the scruples of some who would not study ordinary lessons on the holy day; and he professed to have memorized his Greek grammar with peculiar facility, while a class-meeting was going on near him: "the better day, the better deed," and so on. The penitent so broken-hearted was none other than Denton. The pains of hell got hold upon him. He was poured out like water. His posture was indescribable, for he neither kneeled, nor sat, nor lay down, but writhed. And, as I stood, behold a miracle of grace! His frame relaxed, his face beamed, he rose straight up, and, looking as into heaven, exclaimed, "Jesus! Jesus! Jesus!" The tone of voice was suppressed, yet strangely euphatic—choked with emotion. I alone heard it. From that out, his change was apparent to all. Soon he was a class-leader; then a preacher. He graduated at Randolph-Macon College, in 1841, and, full of promise and polished for usefulness, returned to South Carolina. I arrived at the college a few days after he had left it, greatly to my sorrow, for I wanted to see his face again. Mysterious providence! Soon the news came that he was dead. I recollect my feelings eighteen years ago, on reading his last three words. The obituary describing his sickness, and resignation, and hope in death, added that his last words were, "Jesus! Jesus! Jesus!" This coincidence, perhaps, was known only to myself. So truly is Jesus the first and the last, the Alpha and the Omega, the beginning and the end of our salvation!

THE STRANGER ENTERTAINED.

I passed on round the room, not irreverently, but wondering, like an older and wiser sinner once did, how these things could be. Grown persons I had seen in the altar at old Hannaker's camp-ground, but never little boys, like myself. Sinners in tears of penitential grief, and new-converts in their first joy I had seen there too, but their antecedents were unknown to me; and the contrast between "out of Christ" and "in Christ" had never been so sharply presented. Religion I had taken for granted as a matter of course—all of us must be converted some day. But that pernicious vague idea of "old enough to be converted" was in my way, as it has been in the way of thousands. Who was to be blamed? Not my dear parents: they only believed and talked as other people and the preachers talked and believed about childhood and the Church. As yet, I was not old enough to be converted! No one in particular was to be blamed for this error; only the idea of the age and of the church had so far got behind, almost out of sight of, the idea Christ. Six or seven years before, one Sunday afternoon, my mother, slowly recovering from sickness, was lying upon her bed, and reading to me out of the biography of a religious lady. My heart was strangely impressed. I felt myself a sinner, and yet on the score of no particularly remembered sins. Tears came, and were wiped away with the curtains behind which I hid my head. I was moved to pray—for what, I could not distinctly say. Near the garden palings was a secret place; so it came to my mind. I started there to pray. The Spirit that moved me to prayer would doubtless have helped me to pray. Arrived at the spot, a man-servant was stumbling close by, and spoke to me. Some talk sprang up: my mind was diverted, and half ashamed of its purpose; and I went with him to feed the stock. The convictions so clear, so pungent, so melting, and leading instinctively in the right direction, passed away. Nor were these my first (genuine, as I now am convinced) feelings of the kind; but they were the most marked, and, excepting occasional compunctions for actual offences, they were the last until the night I found myself unnoticed, going about in the Cokesbury prayer-meeting. There was J. K.; and that one, mourning apart in such a plaintive tone, was J. L.—a meek and quiet fellow, who never did anybody any harm. They were all about.

I had gone nearly round the room, (it was a large one—so it is impressed on my memory,) interested but not involved; or, as the philosophers would say, I was in a wholly objective state; not at all subjective. Well enough for those engaged; but the thought had not occurred about *my* part or lot in the matter. B. F. C. stood by the wall, in his natural manner, pleasant and smiling. Between us there was a close but unequal intimacy. He was about grown, and brought his Church letter with him on coming to Cokesbury. His father and mine lived in adjoining districts, and were particular friends. Presuming on this, and hearing of the good character of the young man, my father, on leaving, had introduced us to him, and asked B. F. C. to look after us. This he did, and so gentle was he, that I took a loving refuge under his stronger arm. Seeing him in the prayer-meeting made it a reality. Not more gratified was Eneas, in the land of shades, on coming up with Palinurus. Drawing me to his side, and calling me by name—

"Don't you want to be a Christian? You ought to pray too."

I hadn't a word to say. He placed a chair before me, and I kneeled down. Once on my knees, I began to think, and then to pray. Thank God! I have been praying ever since, and hope to continue till prayer is lost in praise. I have a mind to tell here how I was converted, as that is the most important passage in every one's life; but mine is not a very angular experience, and might not interest.

THE FIFTY-SIX RECRUITS.

When the door of the Church was opened, fifty-six of us went up and gave our hands to the preacher. There was a moral sublimity, or beauty rather, in the scene which some appreciated, while others went off into a doleful prophecy as to how many would stand six months out. My brother and I were in the number, and we wrote home the joyful news. The boy that went up just before me, (for we went up single file, through a narrow pass,) and warmed the pastor's hand that took mine, was a remarkable youth. S. M. R. was from Camden, South Carolina; a little my senior in years, and much in manner and manliness. His spirits were like the stream of a pebbly brook—flowing, bright, unfailing, and gladdening. Though a boy, I must speak of him as lovely. We were bosom friends. The beautiful letters of his sister, traveling that year abroad—into Ireland—were read to me, and enjoyed with exquisite relish. "As one mourneth for his mother" has not passed into a proverb; but it would, if all sons were like Sammy. One morning, about nine o'clock, as a company of us were in our room, I saw him get up on a chair, and look at Mr. N.'s watch, hanging on the wall. A shade passed over his face, and he went away. I missed him from church and from dinner. In the evening he came up, like one who had taken a degree in holiness. It was the anniversary of a Christian mother's death, and he had kept it alone, in meditation and prayer, and evidently had wept much. What influence has a dead mother over a living son! An influence strangely tenacious, and most powerful when he is most in danger—away, absent, and alone in the world. I read of Sam's death a year or two ago. I believe he held faithfully to his religion; but the obituary sketch intimated—what I was prepared to learn—that his social and fun-loving nature was his chief besetment to the last. He is still ahead of me, and I follow on.

COLLEGE-CAMP-GROUND, CLOSET AND PREACHERS.

At that day a camp-ground formed part of Cokesbury. The tents were hallowed spots. Nearly every pious student found a closet, to which, at morning, noon, and evening, he quietly retired, and read his Bible, and communed with his father in heaven. The tent-apartments, separate, clean and dry, and floored with straw, were well adapted for such a use. There, in a niche, the Bible or religious volume lay, turned down at the place where reading was left off, and ready to be resumed. The student's habits in this respect were just enough under each other's observation for mutual watchfulness. Absence for a few times might be accounted for by sickness or unavoidable detention; but if by and by the place "where prayer was wont to be made" became deserted, the ill omen was correctly interpreted, and the backsliding soul sought after. That camp-ground might seem a small circumstance, but in my memory of Cokesbury it was a material feature in the religious life of its students. Private prayer was an institution, and the devotional habits of young converts were regular. Hence their stability. The first year of spiritual life is of great importance, when viewed in this light. The closet, the closet! when and where was there ever deadness to the world or depth of piety without it? To it the weary Savior retreated for strength, and he has for ever consecrated it to the rest and comfort of his followers. Often, as he returned from the conflicts of outward life to the place of secret prayer, the pious Wilberforce would repeat to himself:

"The cool retreat, the pleasant shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who worship thee."

Under these auspicies my first year in the Church was passed, and I shall ever be thankful for it. Here the little pocket-Bible was read through for the first time. We went to church three times every Sabbath, to class-meeting once a week, and to Sabbath-school. Not only was there a great deal of preaching, but it was good preaching, and a variety of it. The last sermon preached especially to us, before breaking up to go home, was by that saintly man, Malcolm M'Pherson. Among other things he said, "You leave, my young friends, many of you, such means of grace as you may not find elsewhere. You will have temptations. *I tell you, lads, the Devil has rods in soak for you.*" However it may have fared with the other boys, this one has proved it so.

REV. JAMES DANNELLY.

That summer we had a camp-meeting. I don't recollect much about it, except that my father came up to see us, bringing messages of love from home, and good things put up by Mother's hands; and that old Mr. Donnelly was the generalissimo on the ground. I must say something of him, for he was a character. His voice was fine yet strong, like the sound that comes from sharpening a cross-cut saw on a cold, clear morning. The picture of Captain Webb, the British soldier and early Wesleyan preacher, reminds me of James Donnelly: stout in body, short, broad, courageous face, both. True, Webb lacked an eye, but Donnelly matched that in the lack of a leg. His wooden leg was a feature. His resolute thump, thump on the floor was expressive of decision. When he put his foot down, it was there—especially his wooden one. On it he wheeled with tremendous force, in the sharp appeals that his shrill voice rang out to saints and sinners, on the right and on the left. In one of his rounds, he saw a preacher, who had just got off a sermon, lounging on a bed with coat off. "Ah! that's the way with you preachers generally: weed a short row, and then lie down." He hated tobacco in all its uses, especially smoked—"This making chimneys of your mouths and noses." Seeing a dandy puffing a cigar at the tent-door, he reproved him. "O, Mr. Donnelly, excuse me; a friend gave me this." "Mistaken, Sir: an *acquaintance*, you mean." He had a way all his own of pouring it on and rubbing it in. Once, after the building of the new church, the Lord's Supper was to be celebrated. Preaching over, the non-communicants and sinners had gone out, and stood, a crowd, about the door; the communicants drew up nearer the altar. Lo! the elements had not been provided. Brother Williams had depended on Brother Bobo, and he on Brother Hodges or Brother Herndon, and so it was. Donnelly waited till this state of things was fully ascertained, and then, without saying a word, went thump, thump, thump to the door. Pivoting himself on that wooden leg, till insiders and outsiders were within his raking fire, he began: "No sacrament to-day. You can go home. If it had been a party or a pic-nic, I'll be bound these Christians would have come up every one with his basket full. But it was only to celebrate the death and suffering of our Savior, and not one of them has brought a piece of bread. You can go home, Lord have mercy on us."

Towards the close of the year, I went timidly to him for my Church-letter.

"What! not coming back to Cokesbury?"

"No, Sir; should like to, but my father is going to move to Alabama this winter, and I can't come back."

"Use your letter, you reckon, if I give you one? Be ashamed of your religion?"

"I mean to put the letter in wherever I go, and will try and never be ashamed of being a Christian."

Then, for the first time, under a doughty, rough exterior, the old man showed me his kind heart. He drew me to him and blessed me, and said, "Yes you shall have a letter."

DR. MITCHELL.

With the rector, as he was called, Rev. A. H. Mitchell, (now Dr. Mitchell) I had most to do. He singularly inspired fear and love. His voice and altitude subdued a boy right off; and his higher qualities continued the beneficial sway. Often since, I have met him on the Conference floor and the platform, and am afraid of him still. One thing against him: he will not remember or confess that I ever went to school to him!

CALL THE LABORERS AND GIVE THEM THEIR HIRE.

We made a fair crop in the field—corn and fodder, peas, potatoes and cotton—and gathered it; besides cleaning some new ground. In the school-room our examinations passed off well. Collier made the valedictory, and as it was the first one I ever heard, it made me cry heartily. How little did I then suppose that *vale, vale, longum vale* could ever wear out. But college boys and commencements can wear out anything. The best part was yet to come. The Steward called the laborers, and gave them a check on the Treasurer for their hire. Every boy was graded in annual labor as in study. The stoutest and steadiest "hands" got paid at the rate of three cents an hour; this was the maximum. The brush-gang got much less. As for me, I never was any great things at working; but my pile astonished me. Shinplasters had just come into vogue, and the amiable Treasurer, Mr. Shackleford, to please us, had sent down to Augusta and got a supply for the occasion. Five cents looked like five dollars, and felt the same in the pocket. When it came to paying out, though, you got poor fast. Seriously, that money was not the least valuable part of the education then obtained at Cokesbury. Had our fathers or rich uncles given the same sum to us, none of us would have known its value. Come easy, go easy. But we had labored for it, and that labor furnished us with a unit of value whereby to estimate its worth. Every five cents stood for two or three hours of sweat and dust; and, with the blisters on his hands, almost any boy would look at least five times at it, before giving five cents for a cigar, that is puffed away in a few minutes, leaving a residuum of smoke and ashes.

"Good-bye, Sam; good-bye, Ben, and Tom, and Joe; good-bye, Henry; write to me." And remembering the pocket-Bible, I ran away to fetch it from the tent, not without dropping tears that the consecrated spot should know me no more. Taking stage at Stony Point to Aiken, and thence by railroad, the two little boys are soon at home.

FAREWELL TO COKESBURY.

With grateful love, I shall ever regard the providence that directed my steps there, for the trunk was packed more than once to start for other places. May all our church schools send forth a generation to bless them, as I do, in my heart, bless Cokesbury. It has never put on any college airs, but holds on its way of usefulness, as a *school*. Though twenty-two years have gone by since I obeyed the call of its bell to morning and evening prayers, I love it still. No one reads the published reports and every thing about it, even to the calls for meetings of the Board of Trustees, with more interest than I do. It is in the care of a noble Conference, and long may it live. If I were rich, I would endow it.

Changing about for the next few years, among strangers and at new schools, "dry and thirsty places where no water was," often did the holy M'Pherson's sermon come to mind. My Cokesbury friends, on finding out my post-office in the new country, remembered to write to me, but without thoughtful concert, for by one mail I received three letters, and the postage broke me flat. (What times those were—twenty-five cents for every letter!)

A THRILLING NEW ORLEANS FUNERAL.

One there was, who quitted Cokesbury the year after I did, whom no distance nor lapse of time dimmed in my grateful memory. In the course of years, we lost sight of each other entirely. After a long while it vaguely reached me that he had been unfortunate in business, and rested under a cloud, and, soured with misfortune, had gone to some place unknown. Often I said within myself, "If *this* soul is ever saved and shines, it ought to be in his crown who noticed me in the prayer-meeting. Where is he, and how fares it with him?" One morning in 185-; as I was crossing Gravier street, New Orleans, a voice called, "Mr. ——, can we engage your services for a funeral this afternoon? Mr. C. died last night." "Mr. C.," I replied, "what was his full name?" He told it to me. "Where did he die?" Pointing to a large granite-front store, corner Magazine and Gravier streets, he answered, "There, in his room on the third floor. I will step up there with you, if you wish to see." I asked to go alone. The tidy creole nurse—her mission done—was adjusting the furniture, and folding up clothes. A coffin rested on two chairs in the middle of the cheerless room. I uncovered the face, and there lay my dear friend, B. F. C.!.... Strange conjunction! Like two voyagers on life's tempestuous sea, whom the waves had long parted, here we were again! My thoughts and feelings, as I gazed upon the dead face, and reviewed the past, were such as I can have but once. I uncovered the hands, folded by strangers on his breast, and took hold of the one that, in the Cokesbury prayer-meeting, was laid on my head as he told me to pray, and placed a chair for me to kneel upon. It was so cold and stiff!

Madame ——, the landlady, out of respect for her boarder, whose amiable nature always gained on those about him, offered her parlor for the funeral services. The store was closed, and the employers and clerks attended. Few, formal and deferential was the company—just such as can be found only in a great commercial city, and on such an occasion. My friend had even won upon "the leading man of the firm," from whom I learned that he had been there for a good while; he was retiring, not making new acquaintances, seldom going to church, and was not aware that he belonged to any Church, Protestant or Catholic; rather thought he was a Protestant—"very moral man, very upright, and a *gentleman*." The company were surprised at the emotion of the preacher, until he departed from the ritual so far as to let them know that the dead was no stranger to him. The preacher was the chief mourner. The last benedictions were pronounced at the tomb, and thus again was fulfilled the saying that is written, "The last shall be first, and the first last."—*Home Circle.*

JESUIT MISSIONS IN PARAGUAY.

BY REV. O. D. LOBE.

INTERNAL ARRANGEMENT.

THE Jesuit establishments were conducted on the principle of a community of goods. All worked for the common benefit, with the exception of a small portion of time granted for family purposes. The produce of all their labor was placed in the sole control of the Jesuits. On the farms large quantity of grain, cotton, sugar, tobacco, wax, honey, etc., were produced, which were advantageous articles for traffic. The priests directed every thing in the way of sale and purchase; indeed, every branch of industry was under their immediate inspection. Some of the most intelligent Spaniards have estimated that the Jesuits of South America transmitted to their superiors in Europe an annual average of £900,000! But we think this must be an exaggerated estimate.

The police of these communities was of the strictest character. All the inhabitants were required to be at home at a certain hour every evening, after which the regular watch was set and relieved at proper intervals. Each town kept on foot a body of infantry and another of cavalry. A party of horse was always engaged in scouring the country, and all the defiles by which strangers could penetrate it were well guarded. The strictest precaution was used to prevent any communication with the exterior world, except through the medium of the priests.

Daily life in these settlements was regulated with military precision. Every hour was definitely and unalterably appropriated to toil or rest, to prayer or recreation. With military step and martial music they marched to and from the fields, and passed from one employment to another, with all the order of soldiers changing guard. The attendance at Church service was imperative. All the little formalities of the imposing Popish ceremonies were performed with the accuracy of a drill. Baptisms were celebrated in the afternoons, and marriages only on least days.

For civil government, Dean Funes says they had no penal laws, only a few simple precepts, the violation of which were punished by fasts, prayers, imprisonment, and sometimes whipping, which was the highest degree of punishment. In imitation of the primitive Church, public penitence was introduced. An Indian detected in a fault of consequence was clothed with the penitent's dress, conducted to the temple where he made his confession, and then led into the public square and whipped.

Christian missions, in the proper sense of that phrase, they certainly were not. But however the Jesuits may have used their influence and privileges for personal aggrandizement, it can not be denied that, if they did not Christianize, they civilized and instructed to a considerable degree a very large number of the aboriginals of that country.

BEGINNING OF TROUBLE.

At the height of their prosperity, when the fathers had thousands of hands in their employment, an army well equipped under their command, and an overflowing treasury, the storm of opposition broke upon them.

The first organized opposition to the Jesuits originated in the bosom of the Church. In 1643 the Bishop of Asuncion, jealous of their successes and influence, planned the total subversion of the missions. He placed himself at the head of a military force to attack them by fire and sword. The Governor interposed his authority and prevented the collision. Upon the death of the Governor, the Bishop had himself proclaimed Governor and Captain-General of the province. And true to his grudge, one of his first measures was the forcible expulsion of the Jesuits from their college in Asuncion, marked with every circumstance of disgrace. They appealed to the supreme civil authority, and were reinstated and the Bishop deprived of his civil rule.

Quiet being restored, the Jesuits continued to prosecute their enterprises with growing success, extending their territories, and multiplying the number of their converts. In 1715 they report thirty towns and a population of 117,488 souls. The fathers had managed thus far to maintain a tolerably good understanding with the civil government, their difficulties were found in the Church—so boastful of unity and harmony. In 1724 they furnished an army of their Indians to assist the King's troops in expelling a usurper who had seized upon the government of Paraguay, when being defeated they were again expelled from Asuncion. Order, however, soon triumphed, and they were again restored. In 1732, during another season of tumult and insurrection, they were expelled for the third time from their college and the city of Asuncion. Lawlessness continued till 1735, when, principally by the power of the neophytes, order was again restored, and, as a consequence, the Jesuits reinstated. Up to this period, so far as history has made any record of their transactions, the Jesuits were found upon the side of royal authority. With but little interruption they continued to prosecute their labors and form new establishments among the various Indian tribes until 1750, when, by a convention between Spain and Portugal, fixing a boundary line between their possessions, seven mission establishments on the Uruguay were ceded to Portugal. This produced great dissatisfaction, and the missions ceded rose in arms, headed by Jesuits, against both Spain and Portugal, and when defeated, they destroyed their towns and property, and fled into the wilderness, in 1759, just one hundred years ago. The ultimate consequence was that the treaty was annulled in 1761, and the old limits restored; but the prosperity of the missions and the power of the Jesuits were gone beyond recovery.

EXPULSION FROM EUROPE.

The society of Jesuits had now fallen into great disrepute in Europe. They were expelled from Portugal in 1759, from France in 1764, from Spain and Naples in 1767, and their order totally abolished in 1773 by Pope Clement XIV.

Charles III was King of Spain at this time, and considered a most devoted son of the Church, and the last one to lift his hand against any of its holy orders; but such were the exposures of Jesuitic policy on the continent of Europe, and such were the reports brought to him from his American provinces, that certain significant indications at home aroused his fears. He counseled with his minister Aranda, and with his advice resolved upon immediate and energetic action. On the 27th of February, 1767, he issued a decree banishing all Jesuits from his dominions forever, forbidding them to hold intercourse by letter or otherwise with his subjects. In Spain the colleges were surrounded at midnight, the bells secured, each brother allowed his breviary, linen, chocolate, *snuff*, and money, then surrounded by an escort of dragoons, they were conducted to the coast and shipped for Italy. The general of the order refused to admit them into Italy. They were driven from Civita Vecchia, Leghorn and Genoa successively, and some six thousand of them for six months were tossed about upon the Mediterranean Sea. Finally a landing was effected at Corsica.

After Charles had shipped the Jesuits he wrote to the Pope. The letter was not favorably received by Pope Clement XII. In his reply he expressed his great grief that his "dearest son in Jesus Christ" should so "overwhelm his old age with bitter afflictions and finally precipitate him into the tomb." He entered also upon a spirited defense of the Jesuits, and "in the presence of God declared their innocence, piety, usefulness, and holiness, in their laws, maxims, and objects."

CHARGES AGAINST THEM.

Neither Charles nor his Council, however, were moved from their position by the appeal. The Council replied to the letter, recapitulating the charges against the Jesuits: "That they had altered the theological doctrines—that some of them had been so daring in their skepticism as to doubt the authenticity of the sacred Scriptures—that in China they had rendered compatible at once the worship of God and mamaon—that in Japan they had, in so scandalous a manner, persecuted the bishops and other religious orders, as that it could never be blotted from the memory of man—that in Europe they had been the very point and focus of all the tumults, rebellions and regicides—that it was proved by the undeniable testimony of their own papers, that in Paraguay they took the field at the head of organized armies to oppose themselves against the claims of the crown—and that in Spain they had just been endeavoring to change the whole system of government, and modify it according to their own ominous purposes. The Council, after, from the most unquestionable authorities, drawing this gloomy picture of the fraternity, concluded by recommending his Majesty never to lend his royal ear to any applications in their behalf."

FINAL RUIN IN PARAGUAY.

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NEW ORLEANS:

WEDNESDAY, FEBRUARY 15, 1860.

$1 75 to 1861.—With this number of the *Advocate* we have increased the edition, to supply future new subscribers.—Will our agents and friends see that we suffer no loss by this accommodation? Send hundreds of new subscribers immediately—at $1 75 to 1861.

Introduction of Protestantism into Mississippi.—We have, by request, delayed the commencement of these interesting sketches until next week.

A Missionary Reinforce.—An Alabama friend sent us $25 for the *Pacific Methodist* Press. From Mississippi, we have received $20 for the same purpose—from Mrs. Elizabeth Hudson, Pickens Station, Memphis and Charleston R. R. Holmes County, Miss. Who next? Let us have the Press!

POPULAR AMERICAN LITERARY CULTURE.

A new Country—The progress of Culture—The work yet to be done—The Power of Popular Literary Culture—The New Orleans Christian Advocate—Physical and social influences of Literary Culture—European Writers—American—Mrs. Ellis—Dr. Bond—Bishop Soule.

We live, and the present generation of Americans, especially in the South and South-west, will die, in a new country. Among the formative influences of our national character and civilization, there are none derived from association with things old and venerable. Everything is young and new—our cities, our railroads, our steamship lines, our educational institutions, our publishing houses, our periodicals, our general literature. Much of the very country that forms a part of our great republic has been acquired, and rescued from the dominion of the primeval wilderness, within a few years. And, in the inevitable evolutions of "manifest destiny," imperial regions, for size and resources, are yet to be added, on the Gulf and the Pacific. A frontier element has always modified our civilization, and will continue to do so for many years to come.

The rude and primitive ideas and manners of our backwoods American settlements, if witnessed by a polished European tourist, thirty years ago, would very naturally have inspired the prophecy that centuries would have to pass, before the light of culture and refinement could penetrate those mental wilds. But the axe and the plow have already redeemed the soil, and books and newspapers, and flourishing schools, and a missionary itinerant gospel ministry, have done an analogous mental and spiritual work. Culture, both of soil and soul, has made remarkably rapid and strangely harmonious progress. But there is much of the same kind of work yet to be done. The regions already brought under the influence of an enlightened Christian civilization, are capable of more than a hundred-fold future development—a culture of the masses, as well as the few, unknown in any other country upon earth. And the same work is to be done for the regions being added, and yet to be added to our already gigantic young country.

Although the culture of such a people as ours embraces many elements—freedom, material prosperity, scope for enterprise, religious influences, and literary enlightenment and refinement—yet it is apparent to every observing mind, fully acquainted with the history of the country and the character of "the people," that no influence is more powerful for good, in its largest sense, than sound popular literary culture, derived from the general circulation of attractive, tasteful, healthful books and newspapers. Where educational advantages, commonly so-called, are not available, these can go, at little cost, and come nearer being a compensation for all other disadvantages, than any other agencies. Rays of light from the accumulated taste and intelligence of ages, penetrate, and illumine with an inspiring glory, territories, habitations and intellects, strangers to such blessings before. The seed once planted, the inspiration once imparted, the expansion and results, in every direction, and of every character, are beyond calculation and without limits, in a free land like this, abounding in the opportunities of personal independence, and the encouragements to personal development.

From the ranks of the "people" ourselves, thoroughly acquainted with the character and wants of all classes, from the frontiers to the cities, and owing much to the very influences of which we are speaking—those of a popular literature—we have constantly kept the literary culture of the masses in view in our conduct of the *New Orleans Christian Advocate*, and endeavored to make it contribute thereto.

Besides the blessings of information, thought and refinement, usually attributable to popular literature, there many others. Health is promoted, and life is lengthened. The burden of undue labor, too common among Americans, is lightened; the mental and spiritual assume a healthful dominion over the material and earthly; the beautiful illumines the useful, as the sunny heavens do the earth. Selfishness, if not driven away, loses its rude manners; kindness, courtesy, and conciliation, take the place of cruelty, collisions, and brutal personal combats. The dominion of brute muscle and bloody weapons is broken.

We have said that life is lengthened by literary culture. In the last *Home Circle*, Hon. Gabriel P. Disosway, a distinguished member of the Northern Methodist Church, has thrown together many interesting facts bearing on this point, some of which we use.

Cowper, author of the "Task," ended his pilgrimage peacefully at sixty-six; Sir Walter Scott, under ambitious efforts, sank at sixty-one; Southey disappeared into nyscope and darkness before sixty-eight; Goethe, unimpaired by his strong imagination, reached his eighty-second winter. Young, of the "Night Thoughts," saw fourscore and four. At the same advanced age, the infidel Voltaire was still the slave of vanity and fame; and Cibber, the poet-laureate of England for twenty-seven years, lived to eighty-six. Charles Wesley, that sweetest singer in Israel, called his wife to his dying pillow, and, with a heavenly smile, dictated his last poetic effusion; and Klopstock, the author of the "Messiah," to the same long period delighted and cheered his friends. Dr. Watts consecrated his sacred harp until seventy-four. Montgomery, the pious poet, blessed the world with his cherished lines till eighty-two; whilst Rogers, the most venerable poet of Europe, has recently departed, at the great age of ninety-four. His first essay was the "Pleasures of Memory;" his last, an *Epithalamium* to a friend. John Wesley, before his seventieth year, had published more than thirty octavo volumes, and was enabled to persevere in his wonderful labors till eighty-eight! Neither do literary pursuits appear to have been opposed to the happiness or longevity of females. In great honor and dignity, Jane Porter and Mrs. Hofland reached seventy-four. Mrs. Montague and Mrs. Sherwood lived to eighty-one, and Mrs. Barbauld to a still greater age. The latter, when eighty-two, possessed her faculties in full perfection; her manner peculiarly gentle, her voice low and sweet; and she spoke of death with the firmest and most cheerful hopes. Mrs. Chapone reached seventy-five; Piozzi, the biographer of Dr. Johnson, eighty-one; Miss Barney, eighty-eight; Mrs. Carter, eighty-nine; and the beloved Hannah More died only a year younger. After sixty, with untiring industry, she composed eleven books. Mrs. Edgeworth once saw in England Joanna Baillie, then seventy-six, her sister Agnes, beyond fourscore, whom she so intensely loved, with Rogers, the poet, in his eighty-sixth spring, sitting on the same sofa between them. What a beautiful trio of philanthropy, poetry, and Christian faith.

In her eighty-fifth year, Hannah More was so attractive in manners and conversational powers, that not less than four hundred visitors called to see her in the space of three weeks!

The mother of President Edwards was a most remarkable lady. Ten daughters were well instructed to discharge the duties of woman's sphere, and attested her maternal fidelity. During the long period of sixty-three years, she never neglected the mental improvement of her children. It was her custom to place upon the parlor table a Bible, with some standard works of biography, history, and theology, and here assembled every afternoon the neighboring ladies. A passage of Scripture was first read; then other useful pages, with remarks and illustrations from her own knowledge and experience. Many in the morning of life dated their earliest impressions from the truths of these venerable and pious lips. At the extreme period of ninety-nine, the "golden bowl was broken," and the long-embodied spirit set free.

Mrs. Ann Royal assumed the arduous and responsible duties of an editor, and conducted a paper in Washington City with ability, until the advanced age of eighty-five. In the same Capital reside two other venerable editors—Colonel Seaton and Mr. Gales, of the *National Intelligencer*. The widow of the great American statesman, General Alexander Hamilton, was among the illustrious American ladies. As long as she lived—almost a century—Mrs. Hamilton was admired for the ease and polish with which she entertained her numerous guests.

The Golden Bridal, as it is called, originated in Germany, where domestic aniversaries are universally cherished. It is the celebration of the fiftieth return of the marriage day, when the happy parents receive a congratulatory visit from their children, grandchildren, near relatives and friends. Wedding-gifts are also presented, with the kind expressions of love and good wishes expressed in strong German prose and poetry. We have introduced this beautiful family custom in our more favored and happy land. Some time ago, Dr. Bangs and wife celebrated their Golding Wedding. He is now about ninety, and his companion somewhat younger; and the aged pair sat side by side, the picture of serene, pious old age. On the walls hung their portraits, taken at an earlier period; but not more beautiful than the venerable heads, now living in the Indian summer of life. Very long have they beautified this holy estate, which will be perfected ere long at the marriage-supper of the Lamb, where love is indestructible. They had congratulations, songs of joy, and the voice of prayer.

That eminent scholar and statesman, John Quincy Adams, celebrated his Golden Bridal the last summer he passed on the earth. His own venerable parents had walked hand in hand reaching the same epoch.

The Southern Methodist Church, with the whole evangelical Church of God, is blessed with the presence and counsel of the wise, zealous, and holy Bishop Soule, now bearing the burden of fourscore years.

"It is a holy sight
To look upon that venerable man,
Remembering all his honors, all his toils,
And knowing that his earth-receding grasp
Was on the anchor of eternal life."

THE SOUTHERN METHODIST CHURCH AND THE COUNTRY.

PRESIDENT WIGHTMAN'S INAUGURAL ADDRESS.

We have, at length, been gratified by finding on our table the Inaugural Address delivered in October last at the opening of the Southern University, Greensboro, Ala., by the Rev. W. M. Wightman, D.D., LL.D., President of the University. We had sought to obtain, at the time, not only a full report of the address, but also of the ceremonies attendant upon the important initial occasion. We were disappointed, however, by what we must regard as that failure to realize their representative position in the country, and that insensibility to the value, in all modern civilization, of the public press, which is, as yet, too characteristic of the Methodist people. Had such an address, on such an occasion, been delivered by the President of any of the great institutions of any of the other Churches, it would have been reported, immediately and in full, not only for their denominational papers, but also for the secular press generally. The land would have been awakened by it. The press of the entire United States has heralded the coming advent of the "University of the South," of our Episcopal brethren, because they have taken the proper steps to bring their enterprise before the country; while, from the cause above-named, the "Southern University" has hardly been heard of outside of our own Church press. And even our own press is tardily and meagrely furnished with the requisite *data*.

An instance of this was seen in the articles, on the "University of the South," of the *Montgomery Mail*, to which we alluded a few weeks since. More recently, the *Mobile Register*, in a fine article on our Publishing House, rejoices that while the Methodists are establishing a "national publishing house," the Episcopalians are establishing a "national university"—thus ignoring the existence of the "Southern University," in its own state, equal in every respect to the other. We do not blame our brethren of other Churches for their superior wisdom in this respect; we applaud them, and commend their example to the emulation of our people.

In addition to the fault mentioned in the beginning of these remarks, there seems to be among Methodists a sort of reluctance to bring their leading *representative* men before the *public*, lest they should receive undue *personal* consideration among *themselves*. We do not say this is a fact, but it certainly seems so. With numbers, wealth, social position, literary establishments and educational institutions, and leading and eloquent men and ministers, unequalled by any Church in the land; yet, in consequence of the absurd, antiquated, antidiluvian policy alluded to, we are less heard through the great lungs of the time—the public press—than Churches which have not a tithe of our numbers and influence.

We say these things, not in anger, but in sorrow—not from selfishness, but for the public good, and in just vindication of our own dignity and honor. We are a part—much the largest part, ecclesiastically—of the civilization of the time; and unless we understand our position, and appreciate our responsibility for our possible influence upon our day and generation, we are not only abridged of our power for good, but unworthy of the position we hold. Old Bishop Asbury, traveling, like a frontier circuit-rider, upon horse-back, from one end of the country to the other, annually, had a more enlarged and common sense view of the importance and dignity of his ecclesiastical position, and his relation to American progress, than many of our people of the present time. He was heard and felt throughout the land, through all channels of communication with the public ear.

We say these things on this occasion, because it is the most important occasion of the kind which has occurred in the Southern Church—the Southern University being the most important educational movement that Church has ever made. We have long intended to say these things, and the occasion has now come. Those who have in charge the interests of the great Southern Publishing House are, now at length, letting the country know what they are doing, through the secular press as well as their own. We trust the time has come when our other great movements will be "ventilated" in the same way. The secular press has always evinced a generous appreciation of all the great enterprises of the Southern Churches. Some of our people, instead of availing themselves of the advantages thus afforded them, and of the greater advantages of their own press, prefer to unworthily wrangle among themselves, and with their best friends whom they do not understand, about matters upon which they have not experience enough to speak. One man, with his eye upon one interest, sees nothing else, and quarrels with all whose vision is not thus narrow. Let all this cease, at once and forever. We have too many local Sir Oracles among us, and too few who have faith in our whole system, and in all our public servants. We have much money, and much energy, and much noble aspiration; we need much conservative, far-seeing sagacity, much comprehensiveness of view, much faith in general principles, and much patient waiting for the natural ripening of things.

But, to the address. In the language of the *Charleston Courier*, it contains the history of a most noble enterprise. The Alabama Conference of the Southern Methodist Episcopal Church, has for several successive years worn the plume for liberality in one department of Christian benevolence. Its contributions to the cause of Missions she has long been far in advance of the other Conferences of the South. The South Carolina Conferences several times held this honorable position, but she was outstripped by her young and lively sister. The Georgia Conference has labored with a zeal, perseverance and liberality in the cause of education deserving of all praise; the South Carolina Conference has given evidence of its high appreciation of institutions of learning, and all the other Conferences embraced in the Methodist Episcopal Church, South, are industriously engaged in founding and endowing High Schools and Colleges. But this strong and growing Conference, by one earnest, bold and united effort, has established and set in vigorous operation a scholastic institution of the highest grade. The Southern patriot and Christian must greet the grand enterprise with heartfelt joy and inspiring hopes.

After an eloquent allusion to the august occasion, and the grand and noble purposes of the Institution, the orator happily avails himself of the opportunity to pay a glowing and hearty tribute to the far-seeing intelligence and open-handed liberality of those who have aided in this great monument. "Our men of wealth," "says the speaker," have contributed tens of thousands; persons in more limited circumstances have not withheld their gifts; a charter of ample provisions and singular privileges has been granted by the State; this imposing structure has arisen; others, corresponding in elegance, and devoted to the uses of the University, are in process of erection; an endowment of between two and three hundred thousand dollars has been secured; the services of literary and scientific gentlemen of established reputation, as a Faculty of instruction, have been laid under contribution; and this auspicious day witnesses the commencement of a career, destined, we devoutly trust, to meet the largest expectations of the Conference; to remunerate a thousand fold those who have laid out their liberal investments of property, of labor, of anticipation, and of prayer; a career through all coming time illustrious and blessed; which will promote public liberty; rear great men—the special want of representative governments; advance intellectual refinement, and diffuse the blessings of a Christian culture and civilization over ever-widening circles."

President Wightman gives us some valuable information concerning the plan of instruction pursued in the University of Germany and England, which we quote.

The German University realizes the ideal of European institutions of that class. It is well styled the culminating point of public instruction; the Common School, and the Gymnasium, which corresponds generally to the American College, furnish preliminary stages of education. It embraces four Faculties—Theology, Law, Medicine, and Philosophy and Arts. Each of these employ the services of Ordinary and Extraordinary Professors, Privatim Docentes—licensed Lecturers, made up chiefly of graduates of the University. All the instruction is carried on by means of lectures, the students selecting at their option the course they wish to attend. The English Universities are collections of Colleges and Halls, each possessing its seperate buildings and library, its own head and tutors and students. The University possesses the authority of examining and conferring degrees; in most other respects it stands *nominis umbra*. The instruction of the under graduates pass by degrees into Colleges Halls from University Lecture Rooms, and finally into the hands of private tutors. Thus, to a great extent, the University course of study is abolished; "the shreds of the professorial system," in the language of Sir William Hamilton, "are now little more than curious vestiges of antiquity; and boys who ought to be under the strict discipline which properly belongs to the Gymnasium, are endowed with a University freedom which ends, in regard to many of the students, in frivolity and dissipation."

After explaining the method of instruction in the Universities and colleges of this country, he tells us that in addition to the usual curriculum of a Collegiate Institution, the Southern University embraces in its plans, a full course of instruction in Theology, Law, and the Sciences. It will have eight distinct professorships, "that, namely, of Moral Philosophy, of Ancient Languages, of Mathematics, of Natural Philosophy, of Chemistry, of Modern Languages, of Biblical Literature, and of Law." Five of these chairs have been filled; and the Institution is prepared to give full instruction in the Collegiate department, embracing the usual curriculum in the Faculty of Arts and Philosophy, together with an extensive course in Civil Engineering. The University Department will be opened and provided for, just as the demand of the public and growth of the Institution indicate the proper time. To accomplish the object of the originators and supporters of this majestic scheme, $500,000 is needed. The noble response that has been already made by the members of the Methodist Church, and the friends of education generally in Alabama, is assurance strong and convincing that this magnificent sum will not long be withheld.

President Wightman then proceeds to make some observations on the true criterion of scholarship; the best modes of instruction and discipline; the studies to be pursued; and the necessity of imbuing the mind and heart of the student with the principles and the spirit of Christianity. On each of these points the reverend gentleman is eminently clear and forceful; his ideas of education are the results of experience, observation and thought, and they are expressed with an elegance of diction worthy his reputation for scholarship, and with an earnestness and power that shows he realizes intensely the vast importance of his subject and the grave responsibility of the post he has been called to occupy.

After showing the advantage of denominational institutions of learning over all others for conveying religious instruction, the reverend gentleman, in the following eloquent passages, shows the nature of the Christian training with which the scholars of the Southern University will be favored:

The Greek New Testament holds the place of honor among all the text-books of the Southern University, since it alone is carried through the whole course, from matriculation to graduation. It is the authentic record of that *Gospel* which will be preached here—I trust, "not in word only, but in demonstration of the spirit and with power." This is the heaven-appointed instrument of man's conversion, edification, and salvation. In its truth, in its power, in its suitableness to all stages of culture, all advances of civilization, all ages and conditions, we have an unquestioning confidence. It alone can turn the moral darkness of man into a day of glory. "It is perfect, converting the soul." It is eminently the guide of youth. From the light of its majesty the Gospel looks down on all researches of thought, all progress of science and social improvement; it lends its aid to all, but borrows none. Omnipotence moves through its agencies, and its providence grasp all interests, and ages and worlds. Its God is "the God of salvation;" and nature, whose elements fell down at his feet and acknowledged his power, in the days of his flesh, still does homage to his glory to the voice of seas and thunders—its stars his torch-bearers—its nebular firmaments chiming the chorus of his praise.

When I bid you rely on the power of the Gospel as one of the chief means by which a pervading christian influence is to be hoped for in this institution, you will understand me to mean that the original system of truth and grace revealed in the New Testament will be adhered to in its full integrity and strength. The great substance of that truth—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—will not be darkened into a dreamy mysticism, which, passing through the light of divine truth without catching its irradiations, soars to the region of the transcendental, in the dim wanderings of sentimentality; nor transmuted into the mummeries of a poor formalism which substitutes for the life of God in the soul of man, pantomime and pageant, the mere masquerade of worship—finds religion in certain styles of ecclesiastical architecture, and sanctity in a particular quarter of the sky—and instead of feeding the soul with knowledge, holds up to the eye the painted toys of a puerile superstition.

The following passages have the clarion eloquence of Bascom, the affluent beauty of Jeremy Taylor, and the classic elegance of Henry Melville. Recollecting an editorial in our last issue on "preaching in our Colleges," the reader will feel that in the "University Preacher," as well as President, the right man has been chosen:

Nor will a gospel, according to science, take the place of the "glad tidings," as the instrument of the soul's regeneration. Let metaphysical philosophy push its analysis into the secret places of the mind, and fathom the depths of spontaneity, autonomy and liberty; which contains its personality; these researches all terminate in the discovery of humanity in self-conflict; all the speculations of psychology point to the God-man, who alone can confer spiritual life. Let nature display her august Temple and open to the view of science its deep foundations. We trace the forces which were in play beneath the crystallizations of the solid granite. We read in the stony sepulchers which entomb the dead of a long cycle of past animal existence, the power of that Almighty One with whom "a thousand years are as one day." We approach the vestibule. Organization the most exquisite, adaptions the most perfect, stand open to observation. Visions and voices meet the rational insight on every hand. We perceive the eternal archetypes which were in Supreme Reason, and catch the sentiment of the sublime in dimly apprehending the supernatural. But science strives in vain to raise the curtain which shuts out the inner shrine. Beyond that veil shines the pavilioned glory, the majesty ineffable and unapproachable, of the Uncreated Mind. Standing with uncovered head and awed spirit in the outer court, unable to catch a glimpse, yet wondering and longing, the gospel lifts the veil and reveals to man "the light of the knowledge of the glory of God, in the face of Jesus Christ." And the theme of all our preaching is "Christ crucified;" "the same yesterday, to-day, and forever."

In this new seat of learning, then, let the authority and influence of Christianity be enthroned as supreme over its whole scheme of educational influences. August is its function, the culture of the faculties of mind—the unfolding of the divine gifts of reason, judgment and invention—treasures in comparison to which princely revenues are dross, and hereditary titles mere courtly gewgaws: powers which construct and defend governments, institutions, laws; which invent the mighty steam-engine, and create the immortal poem, and hurl the massive links of the grand oration; which adorn civilization, bridge oceans, girdle continents, and bind nation to nation;—powers which lift the torch upon the "dark, backward and abysm of time," and read the hieroglyphics written on the stratified rocks of primeval ages;—powers which climb upward to the stars; interpret their shining syllables, and enter "the unfolded gates burning in the sun"—Sublimer study, its office is to measure the fearful greatness of the mind by its immortal destination; by the tragic grandeur of its very disorders* by the magnificent reach of its insatiable cravings; by the cost of its redemption; by the doom of the lost day;—to lift up all the knowledge here imparted to the seals of its immortality; and to point its wandering destinies to the Cross of the Son of God, as the centre of all light and hope.

DR. NEELY AND THE PUBLISHING HOUSE.

When the plan was adopted of raising $200,000 as a "free cash capital" for our Publishing House, in connection with the establisment of Conference Depositories for the more effective distribution of our publications, Alabama undertook to raise $100,000, half for the Publishing House, and half for the Depository. Drs. Hamilton and Neely were appointed the Agents. At the last session of the Alabama Conference, over $91,000 were reported in cash and notes. Had not Dr. Hamilton's health been too feeble during the year to allow him to labor as he might have done, the whole amount, over and above expenses, would have been raised. Dr. Neely was re-appointed Agent, to complete the amount, and to raise such an additional amount as would cover all necessary expenditures—$150,000 was named as the gross amount to be raised. Dr. Neely, earnestly desiring to devote himself to the pastoral work, sought to be released from the Agency, though willing to yield to the call of his brethren, whatever it might be. The Bishop was requested, by a unanimous vote of the Conference, to re-appoint him, and he is now in the field in prosecution of his great work. We see, by the Montgomery papers, and the press generally of Alabama, that his mission is generally and enthusiastically approved. The effort to free the country from dependence upon an "unfriendly" literature, especially an unfriendly religious literature, by building up a great unsectional publishing house, must be appreciated by all right-minded men, wherever prescated.

And Dr. Neely is most happily adapted to this great work. With all our knowledge of his eloquence as a preacher, we were not prepared to witness such a grand result as the raising of near $10,000 in one village community, in response to one public address—as was the case at Eufala. His address was inspiringly eloquent, and the enthusiasm produced by it in behalf of his cause overflowed all denominational bounds—members of all Churches, and citizens, members of no Church, giving heartily and largely to the enterprise. We sincerely wish he had been appointed by the General Conference as special Agent for the whole Church to raise the $200,000 free cash capital for the Publishing House, and the $100,000 Sunday School Publication Fund. He would have raised every dollar of it, over and above expenses, by the meeting of the next General Conference. Not that we undervalue the faithful labors of other brethren—not in the least—but that Dr. Neely is especially gifted for this sort of work.

His eloquence is popular and thrilling to a degree never surpassed in this country. Throwing all the energies of his immensely enthusiastic nature into his subject with a voice of unequalled tenderness and power, we have never seen immense audiences more moved by one man. We trust he will have a much larger success this year than last, and that Alabama may raise $200,000, over and above expenses, instead of $100,000. And much as we know Dr. Neely desires the repose of the pastoral relation, we earnestly hope his gifts may yet be made fully available in the successful accomplishment of the great financial enterprises now in the hands of the Southern Church. The country is prosperous, our people are wealthy, we have the money, we have the man—and common sense dictates the rest.

ORATORY OF HILLIARD AND EVERETT.*

Hon. Henry W. Hilliard is well known to our readers, to many personally, to all by a worthy fame—a fame national in character as well as extent. Mr. Everett is the orator-laureate of the Union. Mr. Hilliard is also an orator in the true sense. His mind well furnished with the great suggestive facts of ancient and modern history, and with the treasures of literary lore; with a keen intuition, a poetic identity, and a philosophic generalization; with a refinement and elegance of language and elocution, and a grace of person and manners which we have never known surpassed; with a spirited and heroic, yet well-tempered energy, and with a pathos as delicate as touching; with an eye that alternately flashes and smiles, and a voice that alternately thunders and sings; he is the *beau ideal* of a polished, gallant Southern orator—worthy to be called the Everett of the South. Indeed, much as we admire both the character and the oratory of Mr. Everett, we believe Mr. Hilliard to be fully equal to him in all the elements of commanding eloquence—superior to him in some—especially in imagination, pathos, and fire. He has the advantage of Southern blood and culture. He has only the disadvantage, in comparison with Mr. Everett, of not having devoted himself to eloquence as earnestly as Mr. Everett has; perhaps the further disadvantage of not having devoted himself to polite literature as he has. Mr. Hilliard has been too much devoted to affairs, and too little to study. There is much similarity in both the history and character of Mr. Hilliard and Mr. Everett. Both are ministers of the gospel, both statesmen, and both noted for polished eloquence. Here again, however, is a characteristic difference. Mr. Everett's faith, however warm on its humanitarian side, is the cold and classic unitarianism of New England, too cold for the tropical mind and too cheerless for the earnest and sympathetic heart and hopes of the great Webster. The result has been that his faith has not filled his heart, and, since his earlier years, he has preached but little. His noble impulses, not satisfied by his lifeless gospel, have flowed out in the channel of an enlarged patriotism. Mr. Hilliard, on the contrary, though as patriotic as Mr. Everett, yet, brought up in the faith of salvation through the atonement of a divine as well as human Redeemer, has never ceased, amid all the dissipations of politics, and the temptations of position, to "preach the unsearchable riches of Christ" with a fervent heart and a willing mind. In the midst of fiery partisan canvasses, after gallantly bearing aloft the flag of his party, in opposition to the most powerful antagonistic leaders, when the Sunday has come, whether in city, village, or country-side, in the neat sanctuary, or under the rude arbor of a back-woods camp-meeting, he has doffed his political armor, brushed away the dust of the conflict, and unfurled the banner of the cross, as the highest hope and joy of both himself and his hearers. We have often dissented from his political opinions, we have often wished he had devoted himself wholly to the gospel ministry; but we do not claim that our judgment is infallible; and we have never ceased to admire his genius, and to respect his high-toned character and religious purity. We know him well, and only utter a heart-felt tribute. The oration which has suggested these remarks was unsurpassed in the enthusiasm of its reception.

* Mr. Hilliard's oration at the University of Virginia. Mr. Everett's eulogy on Rufus Choate.

METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. P. A. Peterson gives an important table in the Richmond Advocate, showing the annual strength and increase of the Methodist Episcopal Church, South, since its organization in May, 1845. We insert it as an interesting document for our statisticians:

Revenue Miss'y Society for year ending May	$6,075	88,579	62,013	85,575	113,401	166,901	201,325	214,964
Total Ministers and Mem's	462,423	439,667	496,346	520,256	534,235	579,359	811,706	809,169
Indian Members	2,976	3,372	3,375	3,483	3,104	549,173	622,992	164,336
Colored Mem's and Prob'rs	124,411	124,961	135,534	149,949	154,204	3,051	3,481	3,858
White Members and Prob'rs	330,710	327,284	354,238	375,520	385,856	416,911	585,277	635,777
Local Preachers	2,580	2,833	3,026	3,365	3,644	4,325	4,659	4,907
Supernuated Preachers	90	97	103	104	113	134	143	167
Traveling Preachers	1,384	1,433	1,476	1,538	1,659	1,741	1,903	2,171
Year	1845	1846	1847	1848	1849	1850	1851	1852

HELP FOR THE MISSIONARY TREASURY.

Below, our readers will find an appeal for help from our Missionary Secretary, Rev. E. W. Sehon, D. D. We trust it will not be in vain. While many of our preachers and people have done nobly for this great cause, many others have done but little. And yet our whole missionary system, home and foreign, has been projected upon faith in their missionary zeal and christian liberality. We have the money—we are wealthy enough to support two such missionary systems as we have—and yet the cause languishes. It is a pity—it is a shame—it is a sin. Let us repent. Hear the Secretary:

The undersigned would respectfully call the attention of the ministers, members, and friends of the M. E. Church, South, to the more immediate and prayerful consideration of the important subject of our missionary work, and our duty in regard to the same.

A sincere and anxious desire to discharge my own duty, as a officer of the General Conference, prompts me to make this personal appeal to every minister of the Church. No one can be more conscious than the writer of the ever-recurring objection made, whenever a subject, already deemed by many too often presented, is again brought prominently before the church. But we should remember that its triteness forms no valid ground of excuse for continued rejection of this important subject. Our duty, our *imperative duty*, still remains the same.

Have I done my duty on this subject? should be the earnest question of each member of the Church. O that I could prompt each reader now to ask and answer the question! If duty has not been performed, let the question result in immediate action now, and faithful performance in time to come.

From extreme stringency in the money market, increased missionary appropriations, and the decreased collections in many of the Conferences, our condition is truly a critical one. No individual interest, no inkind feeling, prompts the writer in making this appeal. Your interests are *ours*, and ours *yours*. *We must have funds*, or our drafts will be dishonored, and the missionary appropriations greatly decreased.

I hesitate not to say, if each preacher will, according to the Discipline, bring the subject of missions properly before the people, show its importance, and urge its claims, the treasury will be full, and, as a consequence, larger appropriations, with an increased field of missionary labor, be instantly reported by the Board.

Have you done your duty, my brethren, as presiding elders and preachers? Have you carried out the vows solemly taken upon you? Have you brought the matter before each quarterly conference? Have you, in each congregation, taken the necessary steps to secure a missionary collection? There is no place at last so sure, so simple, as that proposed in the Discipline.—We give the duty and the place, found at page 289, last edition of the Discipline, which reads:

"It shall be the duty of the presiding elders to bring the subject of our missions before the first quarterly conference of each of the circuits and stations of their districts, yearly, for the purpose of moving the quarterly conferences to adopt such measures as shall be deemed best for the promotion of the cause by increasing the number of contributors, and the amount contributed for missions, in their several circuits and stations.

"It shall be the duty of the preachers in charge of circuits and stations, to appoint a suitable person in each class as a missionary collector, who shall keep a book, in which shall be enrolled the names of all the members of the class, and who shall collect from each member who may be disposed to contribute a cent or more a week, or fifty cents or more a year, and shall pay over the sums so collected to the preacher in charge, at or before the last quarterly meeting of the Conference year. And the preacher shall transmit the money thus paid over, together with such other sums as shall have been collected from the congregations, or from branch societies, or otherwise, to the treasurer of the Conference Missionary Society, to be duly reported."

I now have to ask, *earnestly* ask all our preachers on districts, circuits, missions, or stations, to commence and carry out this work. Present the subject to every member of the Church by collectors appointed in every class for the purpose; and in every congregation, for the benefit of strangers, and those not seen by the collectors, and even those who may have previously contributed, let a public collection be made for missions, and duly reported, as required by the Discipline.

Let these collections *now* commence in all the Conferences; and I would kindly ask each preacher to forward immediately part of the same to the General Treasurer, I. Litton, Esq., Nashville.

The preachers can give as great relief by paying the drafts maturing by the collections thus made within their own work.

The subject is with you, and we shall patiently and prayerfully wait an answer which shall place in the treasury the sum necessary to meet our present demands.

I would earnestly request all our editors to publish this circular, with an urgent call upon the ministry and membership to immediate action.

E. W. SEHON, Missionary Secretary.

FINANCIAL SECRETARY'S REPORT.

MR. EDITOR: The Conferences for the season are over; the Church is in very general prosperity, and all her several interests are in an improving condition. Our financial enterprises, take them all together, were ever in so good condition as at this time; though it must be conceded that there is still great room for improvement. We are getting to understand better and still better that what are sometimes called the financial interests of the Church, and the spiritual interest thereof, are not two separate things, but are only twin aspects of one thing, so intimately are they blended, and interwoven, and interlarded with each other.

The Publishing Plan of the last General Conference, viz., the establishment of Conference Depositories in the several Conferences, and the building up of a Southern Publishing House on an adequate scale, has secured well nigh the entire confidence and co-operation of the Church. It was a great measure, embodying great novelty, large outlay of plan and undertaking, and far reaching and capacious in commercial frame work and adjustment.

The little hindrance it has met, that could be called opposition,—in a very few instances outspoken, and in others, more effectively, by "feint praise,"—has grown entirely out of a very partial and restricted comprehension of the great end in view. Many seemed slow to get away from the old idea, that the enterprise contemplated merely the setting up and keeping along a clever book-making house, with a few thousand dollars, where some of the preachers, and a few others, could occasionally supply themselves with a handful of books for sale and distribution. And if such a house could be so conducted as to "get along," and maintain its existence and commercial credit, the enterprise was successful.

Some very good people thought that an augmentation of the capital of the Publishing House, and the setting up of Conf. Depositories all over the country, both, was an undertaking too great for the Church so feeble as ours. They failed to see that these two things, as they call them, were but twin or supporting branches of one and the same thing—that unitedly they could succeed, while neither one, by itself, could make more than a slow, restricted and crippled progress.

Any attempt, therefore, to rend asunder these two co-operating engines, had, so far as they were carried, the same effect as an attempt to cut anything else in two, and thus destroy it.

From the first, the plan of operation, as a whole, attracted the favorable attention, and secured the confidence and approval of commercial and business men, almost without exception, so soon as it was carefully looked into.

The grand idea, as it ought to be understood, is this, in brief:

1. The time has come, when it is necessary for the well being of the South, to protect our country and people against Northern impudence and dangerous interference, to guard against the false and insidious teachings of a corrupt and vitiated literature—that we begin to free ourselves from a literary vassalage which is no longer bearable in or out of the Church.

2. This constant Northern supply of a sectional, one-sided, reasonless reading for our children and our people, is the mere dangerous and vicious, by ten fold, for the reason that it comes to us not *by itself, as it is*, but in the garb of holy religion, and in the most intimate and intermingled proximity with the very best and most wholesome and pure precepts and teachings of Christianity. The stealthily blended, hidden, and insidious association, is generally a hundred fold worse than the *thing*.

3. There is but one way possible, by which the country, as well as the church, can be freed from the political, social, moral and religious injuries we suffer from this sectional, unwise, and pestiferous interference on the part of our fanatical neighbors of the North. This is, by the establishment of large, adequate Publishing Houses in the South, by which the South will supply itself, at least, with a wholesome literature for our schools Sunday-schools, our nurseries, and our families. Nothing short of this will answer in any even tolerable degree. Northern Houses cannot protect us if they would.

4. To take the lead in this grand Southern movement—to demonstrate its practicability before the world—to make a relentless, but practical declaration of our literary independence, and thus, at the same time, to furnish our children and our people with uncorrupted moral and religious reading, and to extend this wholesome, social and religious influence over the country at large, on a national scale,—to carry it into every Southern State, and every Southern town, and every Southern neighborhood—to rally the moral and religious powers of the South, by an unobtrusive demonstration to a defensive warfare in this important behalf; this, and nothing less than this, is the publishing enterprise we have undertaken; and the instrumentality by which we expect to consummate it is, our Publishing House with its surroundings and co-working Depositories.

5. In the prosecution of this enterprise, few will fail to see that the house could neither rise nor prosper without the Depositories; neither could the Depositories be useful without the House. They are well connected commercially, and, together, form a compact and wholesome system. It is working well.

The desideratum now is this: The eye of the country, as well as the church, is turned towards us, and sympathizes promptly and strongly with us in patronage, so that without help to enable us to enlarge our means, we will not be able to fill the orders for books as they flow in upon us.

This assistance we expect, we look for it, we anticipate it.—Our friends are many, many—in the church and out of it. We will not undervalue our resources. We rely on the providing power of God and our country. Our cause is as holy as truth is holy—it is as patriotic as love of country is patriotic. To open out our enterprise before Southern liberality, and Southern sympathy in the cause of truth and of right, is to turn to a strong arm that will not fail us. We ought to have, and we must have, and we will have the largest, and by far the most useful Publishing House on the continent.

We invite a liberal, hearty, open financial correspondence.—Brethren, friends, men of morals and of religion, men of money and liberality, let us hear your suggestions, your propositions.

Nashville, Tenn., Jan., 1860.

METHODISM IN NEW IBERIA.

MR. EDITOR: It is with pleasure that I indite a few facts relative to the interests of Methodism here, believing they will be pleasant to others and a stimulant to labor for the same things. You say to the preachers, you wish all such news, and at your bidding you have it.

The gospel of our blessed Savior has been preached in this town about twenty-five years. There has been a Methodist Church here eighteen years. Our Episcopalian brethren shared with us in its use, until about eighteen months ago when they built a neat brick church which they now occupy.

In the latter part of the month of April last the Trustees and a few friends resolved that they would erect a house of worship suited to our position and wants, the old one being inadequate. The effort was made with happy results. That we have the most beautiful, well-proportioned church edifice in the State, out of New Orleans, is the testimony of some of the ministers who passed through here to Conference.

It is a wooden building sixty-five feet long, thirty-six feet wide, eighteen feet high. It is central in its location, slightly in appearance, unique and perfect in its architecture and symmetry. Exteriorly and interiorly it is a gem of beauty. The body of the house is painted straw color with the blindings and cupola (except the windows, which are green) pure white. The cupola when completed will reach seventy-eight feet from the ground, with a spire having two gilt balls, and an index pointing heavenward. The pews are walnut finish with panels. The pulpit is modern. The altar is semi-circular with walnut railing and banisters. The windows are large sash hung with weights, and venitian blinds. It has a spacious end gallery for the servants. It has all the modern improvements. It will seat about four hundred persons. (See in this paper a notice of dedication.)

PARSONAGE.—A "home for the evangelists" is now in process of erection on an adjoining lot. The good people have just contributed to build the Church, yet their generosity and love for God's cause and His prophets has influenced them to build a Parsonage. It is forty feet long, thirty-six wide, with galleries, hall, up-stairs, etc. The kitchen is separate.

Now I feel personally interested in this thing. How comfortable and grateful will the toil-worn itinerant feel when he is snugly ensconced in the Parsonage for the year! God bless the generous people!

INSTITUTION OF LEARNING.—Doing good makes people feel so well, that one act of generosity is apt to lead to another. How true is it: "It is more blessed (makes happier) to give than receive!"

The friends have bought the old Methodist Church and will in due time donate it to the Methodist Episcopal Church for a High School or College. With some repairs it can be fitted up to answer present purposes and will be a nucleus around which in a few years may be built up a school of high grade. Now we can have our children educated at home where they will be saved from these sectarian influences which are frequently thrown around them at other schools. How clearly has been verified in all this, that trite saying: "We don't know how much we can do, till we try."

These people deserve praise for all this. I could mention names, but I desist, their record is on high.

PIETY.—We have a goodly number of pious, exemplary members in the society here. Brotherly love prevails. There is no "biting and devouring one another." The piety in many instances is of a deep cast. Some are groaning for full redemption. Oh that the church may *abide* in the faith and "be holy and without blemish!" Our Sabbath-school is prosperous. Our class and prayer-meetings are good.

Your Brother in Christ, THOS. B. WHITE, *Pastor.*

New Iberia, La., Feb., 1st, 1860.

LETTER FROM BALTIMORE.

Baltimore, Jan. 6, 1860.

Our holidays are over, and business has generally been resumed. We have had for a week past an unusually tight spell of weather. The merry sleigh-bells have been jingling in almost every direction. We have had a very favorable season for ice-dealers compared with last winter. Owing to the mildness of the season a year ago, there were only a few days in which ice was of sufficient thickness to be cut; the consequence was, that our ice-dealers had to procure their ice from the vicinity of Boston, at a high rate, which made it a poor business to them the past year. We have been cutting ice for individual use as thick as ten inches.

We have been favored with a visit from that venerable pioneer of the West—Rev. Peter Cartwright. He lectured in the Exeter-street Church, on last Friday evening, for the benefit of the Ladies' Mite Society. His lecture consisted chiefly of the relation of some thrilling and amusing scenes in his own personal history, such as his father's emigration from Virginia to the West, when he was a boy; his being licensed to exhort, and sent out by his presiding elder to form a circuit. His first regular appointment by the Conference removed him five hundred miles from home; the second, three hundred further; and in his third year he had not money enough to take a letter from his mother out of the post-office. Starts for home, without money, in his old patched clothes, journeying by faith like Abraham of old; arrives at home, and undertakes to haul rails for his father, to earn the means to refit him for traveling; blisters his hands; his father stops him, gives him a new suit of clothes exchanges horses with him, and presents him with forty dollars in cash, and he starts out again to travel. He only had part of a libile for the first three years of his travel.

The Rev. Peter Cartwright is now 75 years of age; he has been preaching over half a century, and is quite active now.—He preached last Sabbath in the Exeter-street Church. He lectured again on Monday evening, in the Exeter-street Church. He lectured again on Monday evening in the Strawbridge Church, and has gone to fill some engagements in New Jersey, promising to return again to Baltimore shortly.

The time-honored custom of holding Watch-Meetings was observed in most of our churches on last Saturday night. Some of the meetings were of a very interesting character.

The Legislature of our State assembled in Annapolis, on last Wednesday. It is supposed that the contested elections of our city delegation will be among the first business of the session.

M.

HOMER COLLEGE.

MR. EDITOR: By order of the Board of Trustees of Homer College, I send you the enclosed card for insertion in your paper.

The College opened in September last, under charge of the present faculty. To the last Louisiana Annual Conference, the Trustees reported seventy-five pupils in attendance, suggesting that the prospects for a large increase were very flattering. The number now has reached to about one hundred, with still flattering prospects of increased numbers.

The second Session opened on the first day of February. The Board has elected Mr. William Clegg Tator, to Preparatory Department, and they hope soon to be able to add other Professors and make the facilities for education in Homer College as good as those are in any Institution in the South.

In the selection of the Rev. Baxter Clegg for the Presidency of the College, the Board has been most fortunate. Having firmness and energy of character with long experience and ripe scholarship, he brings to the conduct of the Institution those advantages which many enjoy only after a long probation and an arduous struggle for existence. Dr. C. G. Young, than whom none is better prepared to judge in such cases, writes "that in the selection of President Clegg, the Trustees have secured the services of the very man they most needed."

Professor Stacy has been long and most favorably known among us here as a successful educator. He brings to the Department of languages an experience of eight years, with a peculiar tact and talent for imparting to the young information in classic literature.

Professor Grethe is but recently from Chapel Hill, North Carolina, where he graduated in 1852 with marked distinction, having taken the first honors in a class of thirty-nine pupils.

President Swain recommends him as a finished scholar and an accomplished gentleman.

With this faculty, and the great advantage, in location, healthfulness, etc., secured to our enterprise, the College cannot fail to reach, at once, a degree of prosperity rarely attained by young Institutions in so short a time.

J. M. THOMASSON, *Sec.*

LETTER FROM TEXAS.

MR. EDITOR.—When you were editor of the Texas *Christian Advocate*, and I was traveling a frontier mission, I frequently corresponded with your sanctum, and you published my correspondence. Since then both of our positions have changed. The General Conference, for reasons satisfactory to themselves changed you from Galveston to New Orleans, and placed you in the chair editorial of another of our glorious family of Advocates, and Bishop Pierce, for good and weighty reasons, of course, changed me from the region of Indians and grass-hoppers, to the land of corn, cotton and sugar. Last year I was sent to Columbus circuit, Texas Conference, and, as Bishop Kavanaugh would say, it was well that I was *sent*, for it was nearly the last place to which, if left to myself, I should have thought of going. But, because I was sent I did go; and now I am, perhaps, a permanent citizen of Colorado county, of which Columbus is the county site. I believe that "there is a divinity that shapes our ends, rough-hew them as we may."

Columbus is a thriving little town, and will soon be in a few miles of the terminus of the Harrisburg railroad. This county is the third, on the Colorado river, from the coast. It is one of the most productive counties in the State. In fact, according to the cotton-growing statistics, published in De Bow's Review some years or so back, Colorado county stood at the head of the list as a cotton growing county. And yet it contains a considerable amount of inferior land. The most productive lands are in the river bottoms; the second class is the black prairie; then the sandy post-oak lands, and last, is the poor white prairie, fit for nothing but stock range. There are some historical reminiscences connected with this county. During the darkest period of the Texas revolution, after the fall of the Alamo, and defeat of Col. Fannin and his brave compatriots at Goliad, Gen. Houston, at the head of a little Texas army, retreated from Gonzales and pitched his tent at Burnham's, near the boundary line between this and Fayette counties. From there, after a short stay, he crossed to the east bank of the river and marched down to a point two miles below where Columbus now stands. When Santa Anna arrived he took his position on the west side of the river, and thus the two armies lay for several days, within a few miles of each other. And many of the old Texian patriots who were in the army at the time, think that here Houston ought to have given the merciless invader the same genteel thrashing that he received a short time afterwards at San Jacinto. This is a question, however, that I will not attempt to settle.

There is an old tradition about that when the Mexican army left here in pursuit of the retreating patriots, they *buried* a large amount of gold and silver coin which their discomfiture at San Jacinto prevented them from regaining. Some persons, I learn, have been credulous enough to search diligently for this hidden treasure, but *they never found it. When they do* I will try and let you know it. So much for Colorado county. If this sketch finds favor in your eyes, you may expect to hear from me again about something else.

Columbus, Texas, Feb. 1860. WESLEY SMITH.

THE LOUISIANA CONFERENCE.

THE Minutes of the last session of the Louisiana Conference, held at Franklin, handsomely printed, have been laid upon our table.

We first notice the missionary report. Embracing the German Missions in New Orleans, which have 274 members and 328 children in Sabbath Schools, served by three German missionaries, and prosperous, there are in this Conference, 14 missions, white and colored—about 35 Churches, preaching-places, and plantations—about 1472 members and probationers—about 600 children in Sunday School, or catechized—about 5000 population served—and over $3000 paid for the support of missionaries on their respective works. The items are not well and fully reported. The amount of missionary money raised in the regular way during the year was $6,801 81. If reported as some of the other Conferences do, including the amount paid missionaries on their works, Louisiana raised last year about $10,000. At the last session she resolved to raise $10,000, nett, during the present year. We hope every district will raise its assessment.

Six ministers and preachers were received on trial—two were admitted into full connection and ordained deacons—one readmitted—seven received by transfer—two local preachers elected to deacon's orders, but not present to be ordained—five traveling preachers ordained elders—one local preacher ordained elder—three located this year—three are supernumerary, and two superannuated—none had died.

The membership of the Church in the Conference is, 7221 white members in full connection—1894 white probationers—5239 colored members in full connection—1295 colored probationers—100 white local preachers—8 colored local preachers—total 15,757—increase last year, 2218—a very gratifying advance. We hope it may be doubled this year.

The amount necessary to support the Bishops, superannuated preachers, and the widows and orphans of deceased preachers is raised by a per. cent assessed on the salaries of the members of the Conference. Thus, the amount is raised in full. There is never a failure. The assessment now is 4 per cent. The preacher can raise it, or pay it himself. The people will always raise it for him, if properly called upon.

This Conference is moving earnestly and successfully forward in the work of building parsonages in every charge.

As to Education, the Conference is joint owner, with the Mississippi Conference, of Centenary College of Louisiana, located at Jackson La., the most prosperous college, we believe, of the Southern Church. Both Conferences are harmoniously laboring to endow it this year. Both have good agents in the field. If Louisiana and Mississippi are true to themselves, they will not be behind Alabama in this work. They have an institution of which the whole South may be proud—with between two and three hundred students.

Homer College, at Homer, which has just gone into operation, under the Presidency of Dr. Clegg, is out of debt, the building nearly finished, with an endowment fund of $24,000, and a prospect of raising it to $50,000 during the present year.

Pierce and Paine College, at Pleasant Hill, expects to have its building completed by October next, and has, in cash and notes, over $63,000, and the prospects for its success are very encouraging. Rev. B. F. Alexander has been and is still the Agent.

Mansfield Female College, under the Presidency of Dr. Thweatt, is in a flourishing condition, with over a hundred pupils, good buildings, and every facility.

The Conference also has a deep interest in the success of those flourishing schools at Baton Rouge—the College to Institute under Prof. W. H. N. Magruder, one of the most experienced and successful instructors in the country—and the Female Seminary under Mrs. Mary W. Read, who has long been known as an excellent instructor of young ladies; and also in the New Iberia Female Seminary at Opelousas.

There are reported in the Conference, 83 Sabbath Schools—595 officers and teachers—2785 Scholars—17,852 volumes in library—$1,582, 61 raised for Sunday School purposes—1289 *Sunday School Visitors* taken—$463 raised by Sunday School missionary collections. This report ought to be quadrupled all round during the present year.

The Conference was most hearty in its support of its organ, the New Orleans *Christian Advocate*, and also of the Nashville *Christian Advocate*, the *Quarterly Review*, the *Home Circle*, and the *Sunday School Visitor*. It was resolved that each preacher, immediately on arriving at his work, take energetic steps to increase the circulation of the New Orleans *Advocate*, and to invite the assistance of laymen. The Conference was unanimous in support of the New Orleans Agency of the Publishing House, at 112 Camp Street. All misunderstandings and difficulties were removed. The Book Agent at Nashville, Dr. McFerrin, is expected to keep the House fully supplied with books, under the control of a suitable Agent, and we doubt not he will redeem his pledge.

LITERARY NOTICES.

LIFE AND TIMES OF GEN. SAM. DALE, the Mississippi Partisan. By J. F. H. Claiborne. Illustrated by John M'Lenan. New York: Harper & Brothers, Publishers, Franklin-square. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal street.

Here is a book that Alabama, Mississippi, Louisiana, Florida, Arkansas, and Texas, particularly, and the South-West generally, will read. It is the thrilling history of a leading actor in a thrilling time. The verity and importance of the history are well known, and Col. Claiborne's qualifications as a historian are equally well known. The style is fine, and the illustrations are also fine.

LIFE IN SPAIN: Past and Present. By Walter Thornbury, author of "Every Man his own Trumpeter," "Art and Nature," "Songs of the Cavaliers and Roundheads," etc. With Illustrations. New York: Harper & Brothers, Publishers, Franklin-square. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal street.

Our New York literary correspondent, some weeks since, characterized this as "a very brilliant book." Mr. Thornbury was for many years the art-critic of the *London Athenæum*, of which Mr. Hepworth Dixon was editor, and the treatment Mr. Thornbury's book received at the hands of his chief, on account of its superiority to *his* book on the same subject, is alleged as the cause of his leaving the *Athenæum*. Mr. Thornbury's book first appeared, serially, in *Household Words*. Spanish life and manners are especially interesting to Americans at the present time.

HUNTSVILLE FEMALE COLLEGE.—On this page, fifth column, will be found the advertisement of this institution under the new arrangement. Read it.

FROM THE RIO GRANDE.

WAR RENEWED—BATTLE ON MEXICAN SOIL.—AMERICANS VICTORIOUS.

In addition to the wholesale robbery of Americans on the Rio Grande, by Cortina, we have now new and exciting intelligence. By the Arizona, from the mouth of the Rio Grande, which arrived here last Saturday, letters have been received by the papers of this city, informing us that the war has been renewed on the Rio Grande, and that a battle has been fought on Mexican soil, between the Texian Rangers, sixty in number, under Capt. Ford, and two hundred Mexicans under Cortina. The Mexicans were routed, with 25 or 30 killed, the Americans having one mortally wounded. The canoe of the fight was, that the steamer *Ranchero*, with a considerable amount of funds, and several passengers, among them women and children, was fired into by Cortina's party, from the Mexican side, about 80 miles above Brownsville. The Rangers were near at hand, on this side, marching down, for the protection of the boat, and they immediately crossed over and chastised the robbers. Reinforcements were immediately sent to the Rangers, raising their numbers to two hundred. The Mexicans also sent reinforcements from Matamoras. It is now certainly ascertained that the Mexican authorities sympathize with Cortina. There was no doubt of it before. Therefore, war between the two countries has really commenced.

The Purser of the Arizona furnishes the following additional intelligence: On the 7th, an express came down stating that Cortina had again crossed to the American side, followed by Ford; that he robbed the mail-rider from Rio Grande City of what money he had, and let him pass; and that he (C.) was about thirty miles above Brownsville, with 300 men.

Later from Northern Mexico.

The Brownsville (Rio Grande) Flag of the 26th ult., has the following: On Tuesday we received information, by private letters from Monterey, which we consider quite reliable, to the effect that the Liberal forces met the Reactionists under command of Miramon, and were overwhelmingly defeated. Their entire artillery, numbering fifteen pieces, and six hundred prisoners, were taken by Miramon.

The authorities of Monterey, headed by the Governor, have exiled Gen. Arrombarri, Gen. Blanco, and a lawyer by the name of Simon Garza Melo. The object is unquestionably to reinstate Ex-Governor Vidaurri; and it having been ascertained that Aramberri had received a majority vote for Governor, it became necessary to exile him and his friends before publicly announcing the fact. The next news will be the return and reinstatement in office of Mr. Vidaurri.

LATER AND IMPORTANT FROM MEXICO.

Arrival of the Isabel at Charleston. Success of the Liberal Army. Defeat of the Reactionary Movement. Liberals recaptured Orijava. Expedition against Vera Cruz abandoned. Ocampo's Special Mission to Washington and London.

CHARLESTON, S. C., Feb. 13.—The steamship Isabel has arrived at this port from Havana, bringing advices from that port to the 8th inst; also brings advices of the most important character from Mexico.

The advices from Vera Cruz are to the 4th inst., five days later than those received by the schooner Red Fox, at New Orleans.

Among the passengers by the Isabel is Mr. E. L. Plumb, who comes from the American Legation at Vera Cruz as bearer of important despatches to our government at Washington.

The position of the two contending parties had very much altered during the week previous to Mr. Plumb's departure, the prospects of the Constitutional Government having very much improved, while those of the Church party, or Miramon's Government, had become proportionately discouraging.

The Liberal troops had defeated the Reactionists' forces at several important points and re-taken important positions.

The Vera Cruz correspondent of the Charleston Courier, writing from that city under date of Feb. 4th, states that Gen. Cobos, at the head of 2000 men of the Reactionist army, had been entirely defeated at Oajaca, and were obliged to retreat in disorder.

These 2000 men were a portion of the force which Miramon was intending to concentrate on Vera Cruz, and their disastrous defeat, it is believed, will make it necessary for Miramon to abandon his contemplated expedition against Vera Cruz.

Advices from San Louis Potosi are also of the highest importance and most cheering character to the Constitutional Government.

The Liberal troops in that quarter had everywhere been successful, having recaptured Colima, San Louis Potosi and Zacatecas.

The Church forces had also been entirely defeated near Jalasco by the Liberal troops under Gen. Cenavajal, with the loss of one hundred prisoners taken by the Liberals, together with a large quantity of artillery and munitions of war.

The progress of Gen. Woll, of the Reactionist army, had been successfully checked in Jalasco, and the territory now occupied by the Miramon government had been reduced to a very limited circle.

The available force now at the command of the Juarez government, is stated at 30,000 men. Miramon, by extraordinary exertions and unscrupulous means, managed to raise $450,000 by negotiating the bonds of his Government to the amount of $15,000,000. This was only accomplished by illicit dealing among the friends of the Ministers.

Nine millions of these bonds are to be entered in the French convention as a part of the foreign debt of the Government.

The report is confirmed that Mr. Matthews, the English Charge d'Affaires at the capital, had presented the ultimatum of his Government, demanding full payment of the claims of British subjects as recently presented, and allowing eight days for their settlement, at the expiration of which period, if the claims were not satisfied, he would demand his passports.

But little confidence, however, was placed in the sincerity of the British Charge d'Affairs.

Senor Ocampo has resigned his seat in the Juarez Cabinet as Minister of Foreign Affairs, and has accepted a special mission of great importance to the United States and to England.

His mission to the United States is with a view of arranging more definitely the terms of our intervention in Mexico under the pending treaty.

His mission to England is for the purpose of urging the importance of its recognizing the constitutional government as the legitimate government of Mexico.

Ocampo was to visit England first, and was making his arrangements to leave by the English packet of the 5th of March. Gen. Degollado, the late commando-in-chief of Liberal forces, had been appointed Minister of Foreign Affairs in place of Ocampo.

MR. BUCHANAN'S POLICY TOWARDS MEXICO.

[From the London Times, Jan. 13.]

The condition of Mexico is delineated in Mr. Buchanan's Message with such remarkable force, and the actual state of that Republic is so entirely without precedent in ancient or modern history, that we must once more draw attention to the facts. That Mexico had been left a prey to anarchy and disorganization was generally understood, but the subject has now received that specific and authentic exposition by which national intervention is usually preceded.

The state of Mexico is altogether without example. There is no element of stability in the people which could enable the State to survive a casual disorder. In other countries great nobles or obstinate factions have fought for years without much affecting the habits or pursuits of the bulk of the population, but in Mexico the anarchy extends to every man's hearth. There is no protection for life or property—no guarantee for justice or order in any part of town or country. Then, again, there is no definable cause of conflict, no question which might be settled, once for all, by the predominance of this principle or that. The only explanation we can offer of these interminable revolutions is, that the Mexican Church will not acquiesce in the liberalism of the only kind of government which has a chance of durability. The Church in Mexico, as well as everywhere else, sticks stoutly for its prerogative, its endowments and its power, and these are not likely to command unlimited respect from a popular government. Hence, probably, the failure of the constitutional experiment; but apart from this obstacle, which might be eventually surmountable, it seems extremely doubtful whether the material for self-government exists in Mexico at all. No constitutional fabric erected by Mexicans possesses any cohesion, and the country exhibits the spectacle of a community as incapable of self-organization as an infant school. The picture drawn by the American President of its actual condition as reported to him by his own envoys, is such as the pages of history would be search'd for in vain.

The Mexicans snap their fingers at the United States. They imprison, rob, maltreat and murder American subjects without the smallest scruple; and, though they lie, as it were, at the very feet of their formidable neighbors, such is the strength of their weakness that they set the Union at defiance. A fiftieth part of the provocation given by Miramon would, if ordered by England, France, or Spain, have covered the ocean with American privateers; but the "President Substitute" is perfectly aware that in the case of Mexico the United States have but one method of redress, and that is by actual military occupation of the Mexican territory. There is no room for diplomatic finesse, for there is no government to which it could be addressed, nor could any species of political coercion be felt by a country so profoundly disorganized already. The Mexicans, in fact, are safer than the Mormons, for the Mormons had at least a solid establishment, though it was a long way off, whereas Gen. Miramon's constituents would elude the grasp of an invader as effectually as the red Indians of Sonora.

An attempt, however, of this kind, Mr. Buchanan is prepared to recommend. He conceives, very reasonably, that the Government at Vera Cruz would receive with alacrity the proffer of so powerful an alliance as that of the State, and that Juarez, enforced by an American contingent, might not only re-establish the constitution of 1857, but also gratify his allies with the proper amount of redress and indemnity.

There is no question but that the Americans, if they so please, can march to Mexico, nor is it to be doubted that their advance would be attended with at least the temporary benefit of tranquillity.

MOBILE AND GREAT NORTHERN RAILROAD.—The Mobile Advertiser learns that the Directors of the Mobile and Great Northern Railroad Company have closed contracts with experienced and responsible parties for grading, bridging, etc., thirty miles of the proposed Mobile and Great Northern Railroad, and that the work will be commenced immediately.

WE WERE agreeably surprised this morning with a visit from Mr. Healy, the celebrated artist, who is paying his first visit to the Crescent City. Mr. Healy proposes to spend the winter here, and will be welcomed by all our amateurs. At present he is at the St. Charles Hotel.—*Picayune.*

RECEIPTS, BY THE POST-OFFICE,

From February 7, to February 14th, 1860.

A—W H Armstrong, $5; M J Abbott, $1 75; C G Andrews, $10.
B—B Borden, $2; L Ballard, $2; J C Bruff, $2; W Brack, $2.
C—M E Crawford, $2; E G Cook, $10.
D—J F Dicklason, $8; T H Dawson, $4; J M Davis, $2; J C Duvall, 60c; T L Densler, $2.
F—S Flowers, $2.
G—J N Glover, $5; J W Gelson, $2; H C Grayson, $6; G W Gibson, $2.
H—R H Hall, $2; J C Hicks, $10; W B Hill, $5; W C Harris, $2; J T Harrison, $2 70.
K—O T Keller, $116 30.
L—M J Lafitte, $2.
M—G W M'Innis, $5. W M'Pherson, $2; J Mathews, $2 P R M'Crury, $4.
P—W G Perry, $2 A Post, $11.
R—J W Ratliff, $2; E A Richardson, $2 87; J C Reid, $30.
S—R A Sibley, $6; J O Strickling, $2.
W—P J Walker, $2; J W Warwick, $2.
No name, $10.

MARRIAGES.

"It is not good for man to be alone."

In Columbus, Miss., at the residence of the bride's mother, by Rev. B. F. Larrabee, Judge MARION E. NORRIS, of Quitman, Miss., to Miss ANNA CANNON, of the former place.

On Tuesday, the 17th January, at the residence of the bride's mother, by the Rev. Wm. C. Ross, Dr. J. C. FANT to Miss ANNE E. CONNOR, all of Noxubee county, Miss.

On the 25th inst., at the residence of Noble Lea, Wm. M. FARMER, of Copiah, to Miss Sophrona Lea, of Pike county, Miss.

By the Rev. F. M. Featherstone, on the 18th inst., Mr. M. J. FUTERALL to Miss MARGARET E. FESTAS, all of Yazoo county, Miss.

On the 20th Dec., at the residence of the bride's father, by A. B. F. Rawls, Mr. G. W. MOODY to Miss ARETTA DAVIS, all of Marion county, Miss.

On the 24th, inst., by Rev. John D. Worrell, THOMAS H. HARRIS to Miss TELITHA C. TRAYWICK, all of Monterey, Butler county, Ala.

On Thursday, Jan. 26, by the Rev. James W. Shores, Dr. JARVIS M. MCCARY to Miss HURSILINE E. MOTELY, all of Autauga county, Ala.

COMMERCIAL.

MONDAY EVENING, February 13th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 11th instant:—

A fair amount of business has been done in our general market during the past week, though operations were somewhat interrupted in the early part by unfavorable weather, and it will be seen by the details which follow that the rates for our leading staples, and most descriptions of Western Produce, have steadily tended in favor of holders. In Cotton a large business has been done at higher prices; while Tobacco remains inactive, with nearly nominal quotations.

COTTON.—With respect to prices, we have to remark that there has been no further change, though rather easier for buyers within the last day or two, especially for the lower grades of Cotton.

New Orleans Classification:

Inferior	6 @ 7	Good Middling	11¾@12
Ordinary	7½@ 8¾	Middling Fair	12¼@12¾
Good Ordinary	8¾@ 9¾	Fair	—@—
Low Middling	—to @10¾	Good Fair	—@—
Middling	10¾@11¼	Good and Fine	—@—

SUGAR.—The sales of the week amount to 2500 hhds. We quote for Inferior and Refining 3¾ to 5; Common to Good Common 5¼ to 6¼; Fair to Fully Fair 7 to 7¾; Prime to Choice 8 to 8¾; Centrifugal and Clarified 6¼ to 9¼ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 32 to 38 cents per gallon; and Prime to Choice, 30 to 40½ cents; half barrels, 38 to 45 cents per gallon.

FLOUR.—About 6,000 bbls have been sold during the past week, at from $6 00 to $6 25 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 13,000 sacks have been sold at from $0 75 to 0 85 for ordinary, and $0 95 for good white. Oats have been in moderate request at 60c to 65c per bushel for good to prime St. Louis. Bran sells at $1 00 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 50 per bbl. for Mess.

BEEF.—We quote Primo Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8¼ to 0; Ribbed Sides 10 to 10¼; Clear Sides 11 to 11¾; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10 to 10¾c for prime to choice prime, in tes., and 12¾ to 13c. for kegs.

BUTTER.—Western generally selling at 14 to 16 cents per pound, according to quality; and Cheese 9 to 9½c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13 to 15 cents per yard; India Bagging, 11¾ to 12½c; Bale Rope, hand spun, 7¾ to 8¼, and machine made, 8¼ to 8¾ cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 11 to 11½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 11¾, and prime at 12¼c. per pound.

LIVE-STOCK.—Beef Cattle—Western, 7 to 9½c. per lb. net; Texas—ordinary to fair $15 to 18, and choice $20 to 30 per head.

Hogs, selling at 7 to 8½c. per pound net.

Sheep—Selling at $3 50 to $6 00 per head.

Veal Cattle—Selling at $8 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $85 per head.

SPECIAL NOTICES.

ALABAMA DEPOSITORY.

No. 11 Water Street, Mobile, Alabama.

The notes given to the Alabama Book and Tract

Poetry.

TENNYSON'S NEW POEM.
For which he received fifty dollars a line

SEA DREAMS. AN IDYLL.

A city clerk, but gently born and bred;
His wife, an unknown artist's orphan child—
One babe was theirs, a Margaret, three years old:
They, thinking that her clear germander eye
Droopt in the giant-factoried city-glooms,
Came, with a month's leave given them, to the sea:
For which his gains were dock'd, however small:
His gains were small, and hard his work; besides,
Their slender household fortunes (for the man
Had risked his little) like the little thrift,
Trembled in perilous places o'er a deep:
And oft, when sitting all alone, his face
Would darken, as he cursed his recklessness,
And that one nauseous mouth which lured him, rogue,
To buy wild shares in some Peruvian mine.
Now seaward-bound for health, they gained a coast,
All sand and cliff and deep-incurving cave,
At close of day; slept, woke, and went the next
The Sabbath, pious variers from the church,
To chapel; where a heated polpiteer,
Not preaching simple Christ in simple wise,
Announced the coming doom, and fulminated
Against the scarlet woman and her creed:
For sideways up he swung his arms, and shrieked
"Thus, thus with violence," or "as if he held
The Apocalyptic millstone, and himself
Were that great Angel: "Thus with violence
Shall Babylon be cast into the sea;
Then comes the close." The gentle-hearted wife
Sat shuddering at the ruin of a world;
He at his own; but when the wordy storm
Had ended, forth they moved and paced the sand,
Ran in and out the long sea-framing caves,
Drank the large air, and saw, but scarce believed
(The sootflake of so many a summer still
Clung to their fancies) that they saw the sea.
So anw on sand they walk'd, and anw on cliff,
Lingering about the thymy promontories,
Until the sails were darken'd in the west
And rosed in the east: then homeward and to bed:
Where she, who kept a tender Christian hope
Haunting a holy text, and still to that
Returning, as the bird returns, at night,
"Let not the sun go down upon your wrath,"
Said, "Love, forgive him:" but he did not speak;
And silenced by that silence lay the wife,
Remembering our dear Lord who died for all,
And musing on the little lives of men,
And how they mar this their sphere, yet to be added, on the Gun
aged pair at their little window, old age. On the walls hung
Wilson's, but not more beautiful than the
And I will sing
Since summer of life. Very
Saying him,
The woman half turn'd round from him she loved, ill be
Left him one hand, and reaching through the night
Her other, found (for it was close beside)
And half embraced the basket cradle-head
With one soft arm, which, like the pliant bough
That moving moves the nest and nestling, sway'd
The cradle while she sung this baby song.

What does little birdie say
In her nest at peep of day?
Let me fly, says little birdie,
Mother, let me fly away.
Birdie, rest a little longer,
Till the little wings are stronger.
So she rests a little longer,
Then she flies away.

What does little baby say,
In her bed at peep of day?
Baby says, like little birdie,
Let me rise and fly away.
Baby, sleep a little longer,
Till the little limbs are stronger.
If she sleeps a little longer,
Baby too shall fly away.

"She sleeps: let us too, let all evil, sleep.
He also sleeps—another sleep than ours.
He can do no more wrong: forgive him, dear,
And I shall sleep the sounder!"

Then the man,
"His deeds yet live, the worst is yet to come.
Yet let your sleep for this one night be sound;
I do forgive him!"

"Thanks, my love," she said,
"Your own will be the sweeter," and they slept.

And others, 'Let them lie, for they have fall'n,
And still they strove and wrangled: and I grieved
In my strange dream, I knew not why, to find
Their wildest wailing never out of tune
With that sweet note; and ever when their shrieks
Ran highest up the gamut, that great wave
Returning, though none mark'd it, on the crowd
Broke, mix'd with awful light, and show'd their eyes
Glaring, and passionate looks, and swept away
The men of flesh and blood, and men of stone,
To the waste deeps together: and I fixt
My wistful eyes on two fair images,
Both crown'd with stars and high among the stars—
The Virgin Mother standing with her child
High up on one of those dark minster fronts—
Till she began to totter, and the child
Clung to the mother, and sent out a cry
Which mix'd with little Margaret's, and I woke,
And my dream awed me:—well—but what are dreams?
Yours came but from the breaking of a glass,
And mine but from the crying of a child."

"Child? No!" said he, "but this tide's roar, and his,
Our Boanerges with his threats of doom,
And loud-lunged Antibabylonianism,
(Although I grant but little music there)
Went both to make your dream: but were there such
A music, harmonizing our wild cries,
Sphere-music such as that you dream'd about,
Why, that would make our passions far too like
The discords dear to the musician. No—
One shriek of hate would jar all the hymns of heaven:
True Devils with no ear, they howl in tune
With nothing but the Devil!"

"True indeed!
One ot our town, but later by an hour
Here than ourselves, sucke with me on the shore;
While you were running down the sands, and made
The dimpled flounce of the sea-fan hollow flap,
Good man, to please the child: she brought strange news.
I would not tell you then to spoil your day,
But he, at whom you rail so much, is dead?"

"Dead? who is dead?"

"The man your eye pursued.
A little after you had parted from him,
He dropt dead of heart-disease."

"Dead? he? of heart-disease? what heart had he
To die of? dead!"

"Ah, dearest, if there be
A devil in man, there is an angel too,
And if he did that wrong you charge him with,
His angel broke his heart. But your rough voice
(You spoke so loud) has roused the child again.
Sleep, little birdie, sleep! will she not sleep
Without her 'little birdie?' well, then, sleep,
you 'birdie.'"

"Nay, but net more beautiful than the
Saying him,
The woman half turn'd round from him she loved,
Left him one hand, and reaching through the night
Her other, found (for it was close beside)
And half embraced the basket cradle-head
With one soft arm, which, like the pliant bough
That moving moves the nest and nestling, sway'd
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He also sleeps—another sleep than ours.
He can do no more wrong: forgive him, dear,
And I shall sleep the sounder!"

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"His deeds yet live, the worst is yet to come.
Yet let your sleep for this one night be sound;
I do forgive him!"

"Thanks, my love," she said,
"Your own will be the sweeter," and they slept.

A frontier element he always modified
our civilization, and with a little by their fends.
to come.
ame the two were sleeping, a full tide
with ground-swell, which, on the foremost rocks
Touching, spjetted in spirits of wild sea-smoke,
And scaled in sheets of wasteful foam, and fell
In vast sea-cataracts—ever and anon
Dead claps of thunder from within the cliffs
Heard through the living roar. At this the babe,
Their Margaret cradled near them, whil'd and woke
The mother, and the father suddenly cried,
"A wreck, a wreck!" then turn'd, and groaning said,

"Forgive! How many will say, 'forgive,' and find
A sort of absolution in the sound
To bate a little longer! Ne; the sin
That neither God nor man can well forgive,
Hypocrisy, I saw it in him once.
It is not true that second thoughts are best,
But first, and third, which are a riper first;
Too ripe, too late! they come too late for use.
Ah love, there surely lives in man and beast
Something divine to warn them of their foes;
And such a sense, when first I lighted on him,
Said, 'trust him not:' but after, when I came
To know him more, I lost it, knew him less;
Fought with what seem'd my own uncharity;
Sat at his table; drank his costly wines;
Made more and more allowance for his talk;
Went further, fool! and trusted him with all,
All my poor scrapings from a dozen years
Of dust and deskwork: there is no such mine,
None; but a gulf of ruin, swallowing gold,
Not making. Ruin'd! ruin'd! the sea roars
Ruin: a fearful night!"

"Not fearful; fair,"
Said the good wife, "if every star in heaven
Can make it fair: you do but hear the tide.
Had you ill dreams?"

"Oh yes," he said, "I dream'd
Of such a tide swelling toward the land,
And I from out the boundless outer deep
Swept with it to the shore, and enter'd one
Of those dark caves that run beneath the cliffs.
I thought the motion of the boundless deep
Bore through the cave, and I was heaved upon it
In darkness: then I saw one lovely star
Larger and larger. 'What a world,' I thought,
'To live in!' but in moving on I found
Only the landward exit of the cave,
Bright with the sun upon the stream beyond:
And near the light a giant woman sat,
All over earthy, like a piece of earth,
A pick-axe in her hand: then out I slipt
Into a land all sun and blossom, trees
As high as heaven, and every bird that sings:
And here the night-light flickering in my eyes
Awoke me."

"That was then your dream," she said,
"Not sad, but sweet."

"So sweet, I lay," said he,
"And mused upon it, drifting up the stream
In fancy, till I slept again, and pieced
The broken vision; for I dream'd that still
The motion of the great deep bore me on,
And that the woman walk'd upon the brink:
I wonder'd at her strength, and ask'd her of it:
'It came,' she said, 'by working in the mines:'
Of these to ask her of my shares, I thought;
And asked; but not a word; she shook her head.
And then the motion of the current ceas'd
And there was rolling thunder; and we reach'd
A mountain, like a wall of burs and thorns;
But she with her strong feet up the steep hill
Trod out a path; I followed; and at top
She pointed seaward; there a fleet of glass,
That seem'd a fleet of jewels under me,
Sailing along before a gloomy cloud
That not one moment ceased to thunder, past
In sunshine: right across its track there lay,
Down in the water, a long reef of gold,
Or what seemed gold: and I was glad at first
To think that in our often ransack'd world
Still so much gold was left; and then I feared
Lest that gay navy there should splinter on it,
And fearing waved my arm to warn them off;
An idle signal, for the little fleet
(I thought I could have died to save it) near'd,
Touch'd, clink'd, and clash'd, and vanish'd, and I woke,
I heard the clash so clearly. Now I see
My dream was Life; the woman honest Work;
And my poor venture but a fleet of glass
Wreck'd on a reef of visionary gold."

"Nay," said the kindly wife to comfort him,
"You raised your arm, you tumbled down and broke
The glass with little Margaret's medicine in it;
And, breaking that, you made and broke your dream:
A trifle makes a dream, a trifle breaks."

"No trifle," groaned the husband; "yesterday
I met him suddenly in the street, and ask'd
That which I ask'd the woman in my dream.
Like her, he shook his head. 'Show me the books!'
He dodged me with a long and loose account.
'The books, the books!' but he, he could not wait,
Bound on a matter of life and death:
When the great Books (see Daniel seven, the teuth)
Were open'd, I should find he meant me well;
And then rose to bloat himself, and ooze
All over with the fat affectionate smile
That makes the widow lean. 'My dearest friend,
Have faith, have faith! We live by faith,' said he,
'And all things work together for the good
Of those'—it makes me sick to quote him—la-t
Grip my hand hard, and with God-bless-you went.
I stood like one that had received a blow;
I found a hard friend in his loose accounts,
A loose one in the hard grip of his hand,
A curse in his God-bless-you: then my eyes
Pursued him down the street, and far away,
Among the honest shoulders of the crowd,
Read rascal in the motions of his back,
And scoundrel in the supple-sliding knee."

"Was he so bound, poor soul?" said the good wife;
"So are we all: but do not call him, love,
Before you prove him, rogue, and proved, forgive.
His gain is loss; for he that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned:
And that drags down his life: then comes what comes
Hereafter: and he meant, he said he meant,
Perhaps he meant, or partly meant, you well.

"'With all his conscience and one eye askew'—
Love, let me quote these lines, that you may learn
A man is likewise counsel for himself,
Too often, in that silent court of yours—
'With all his conscience and one eye askew,
A false, he partly took himself for true;
Whose pious talk, when most his heart was dry,
Made sure the crafty crowstoot round his eye;
Who, never naming God except for gain,
So never took that useful name in vain;
Nor deeds of gift, but gifts of grace he forged,
And snakelike slimed his victim ere he gorged;
And oft at Bible meetings, o'er the rest
Arising, did his holy oily best,
Dropping the too rough H in Hell and Heaven,
To spread the word by which himself had thriven.'
How like you this old satire?"

"Nay," she said,
"I loathe it: he had never kindly heart,
Nor ever cared to better his own kind,
Who first wrote satire, with no pity in it.
But will you hear my dream, for I had one
That altogether went to music? still,
It awed me. Well—I dreamed that round the north
A light, a belt of luminous vapor, lay,
And ever in it a low musical note
Swell'd up and died; and, as it swell'd, a ridge
Of breaker came from out the belt, and still
Grew with the growing note, and when the note
Had reach'd a thunderous fullness, on those cliffs
Broke, burst with awful light (the same as that
Which lived within the belt) by which I saw
That all these lines of cliffs were cliffs no more,
But huge cathedral fronts of every age,
Grave, florid, stern, as far as eye could see,
One after one: and then the great ridge drew,
Lessening to the lessening music, back,
And past into the belt, and swell'd again
To music: ever when it broke I saw
The statues, saint, or king, or founder fall;
Then from the gaps of ruin which it left
Came men and women in dark clusters round,
Some crying, 'Set them up! they shall not fall!'

Obituaries:

"Let me die the death of the Righteous."

T. W. BADON.—The students of the New Orleans School of Medicine passed the following preamble and resolutions:

Whereas, on the evening of the 31st January, an all-wise Providence removed from among us our beloved friend and classmate, T. W. Badon, one who was well calculated to adorn the social circle—*Resolved*,

1st. That we greatly deplore his loss, though we submit to the providence that has taken him from among us.

2d. That we extend our sincere sympathies to the parents and relatives of the deceased.

3d. That the friends of the deceased unite in a procession, to accompany the remains to the depot of the N. O., Jackson & G. N. R.R.; and that the students of the University of Louisiana be invited to join in the same.

4th. That the proceedings of this meeting be published in the *Sunday Delta* and the *New Orleans Christian Advocate*, and that a copy of each paper be sent to the relatives of the deceased.

ROBERT MIDDLETON, Chairman.

MRS. E. L. MEREDITH, daughter of R. A. Blanks and wife of Dr. C. C. Meredith, died in Caldwell Parish, La., Jan. 11th, 1860, in the twenty second year of her age. She joined the Methodist Church in September, 1857, and up to the time of her death lived a consistent member. The Bible was her companion; meditation and prayer her delight. Her love to God, his Church and people everywhere, seemed daily to increase. Her sympathies were ever enlisted in favor of the poor and afflicted, and she embraced every opportunity of extending an assisting hand and tendering words of consolation. As a wife, she was affectionate and dutiful, sustaining her husband by gentle words and christian example when discouraged and perplexed by the cares and troubles of life. Her tender infant preceded her only three days to the spirit land. Her little, innocent daughter, of only two summers, and disconsolate husband, are the only remaining ones of the happy little family group; and though they, in connection with relatives and friends, mourn their loss, yet they are doubtless in a much better condition, and, ere this, have fully realized the cherished belief of her life—that friends and relatives, who knew each other on earth, would recognize and join each other in heaven.

M.

LITTLE BETTIE BRAD CHAPMAN, infant daughter of Dr. B. F. and Mrs. S. A. Chapman, died January 21st, 1860, aged one year and twenty days. Its funeral was preached at the Plensant Hill Academy, Sabbath evening, 22nd ult. While friends mourned over its body, the Gospel presented the pleasing thought that its unpolluted spirit reposed in the presence of him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

JOHN PIPES.

Telegraph, Macon, Ga., and *Times*, Columbus, Ga., please copy.

COMMISSION MERCHANTS.
are has arisen; others, corresponding in elegance,
and devoted to the use of the University, are in prepar-
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BROADWELL & HAYNES,
(Formerly BROADWELL & PAYNE)
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HAVING RETIRED FROM BUSINESS, I TAKE PLEASURE IN soliciting for my former Partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jel] M. U. PAYNE.

W. R. STUART, New Orleans. DR. D. A. JAMES, Madison Parish, La.
STUART & JAMES,
No. 42 Union street, New Orleans,

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JAS. J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama.
.. [au24] Will Practice in Sumter and the adjoining counties.

DR. E. D BEACH, HAVING RESUMED THE practice of Medicine, offers his Professional services to the citizens of New Orleans.
N. B—Special attention paid to diseases of the RECTUM, PILES, FISTULA IN ANO, ETC.—*Advice in any* permanently cured without the use of the knife, cautery, pain, or confinement whatever. Office No. 6, Baronne street near Canal. ap27.

J. E. ELAM, ATTORNEY AT LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*.

B. D. & A. W. ROBERTS, ATTORNEYS-AT-LAW, Floyd, Carroll Parish,
ja19 Louisiana.

J. D. FUQUA. J. G. KILBOURNE.
FUQUA & KILBOURNE,
ATTORNEYS AT LAW,
CLINTON, LOUISIANA,
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans.

W. P. WINANS. J. T. HEATH
WINANS & HEATH,
Attorneys and Counsellors at Law,
SHREVEPORT, LA.,
Office—Market Street.
Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO,
Attorney at Law,
HARRISONBURG, LA.,
Will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

FALL AND WINTER OF 1859.
SOUTHERN CLOTHING ESTABLISHMENT,
25, 28 and 30 St. Charles Street,
CORNER OF COMMON.
CLOTHING AND FURNISHING GOODS
AT
WHOLESALE AND RETAIL.
Just received, per late steamers, one of the largest and most magnificent Stocks of
Fashionable Fall and Winter Clothing
Ever Brought to this Southern Market
Which, for Style, Material, Workmanship and Cheapness, is not surpassed. Goods are divided into Three Departments, but all under one general view.
Store No. 26 St. Charles street, for *Boys' Clothing*:
Store No. 28 St. Charles street, for *Mrn's Clothing*:
Store No. 30 St. Charles street, for *Furnishing Goods and Shirts*:
L. W. LYONS,
Nos. 26, 28 and 30 St. Charles street, corner Common st.
Salesmen speak French, Spanish and English. [oc12

BOYS' CLOTHING EMPORIUM:
26.....St Charles Street.....26
Between Canal and Common Streets.
This Store is exclusively for
YOUTHS', BOYS' AND CHILDREN'S CLOTHING, SHIRT AND FURNISHING GOODS, WHOLESALE AND RETAIL.
Just opened a large and excellent
Stock of Fall and Winter Dress and School Clothing;
EMBRACING
Every style and quality All of which will be sold at VERY REASONABLE PRICES
Salesmen speak French, Spanish and English.
L. W. LYONS,
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SHIRTS! SHIRTS!!
Just received, by late steamers, a large assortment of
SHIRTS OF THE LATEST FASHION,
Of all the various qualities and sizes, White and Colored, Manufactured EXPRESSLY FOR THE NEW ORLEANS CITY TRADE,
To fit Men, Youths, Boys and Children
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Trunks, Traveling-Bags and Valises,
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Of the best styles and qualities, made to order and warranted.
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Children's Column.

BIBLE PICTURES.—NO. 1. BY THE EDITOR.

Chaos.

DEAR LITTLE READERS: Last week we promised to paint with the pen, for your amusement and instruction, some BIBLE PICTURES. Our first picture is that of CHAOS. What is "Chaos?" It was that state of confusion and disorder between the creation of the elements of nature, and the perfection of the heavens and the earth. Before the Creation, there was nothing in the universe but God—no earth, no sea, no sky, no sun, moon and stars; no mou and women, no heaven, no angels. There was nothieg but God, and "God is a spirit." God created everything out of nothing. But before he created this beautiful earth, and these beautiful heavens above us, he created the things to make them out of. Those things are what we have called the elements of nature. After he had made these elements, and before he had arranged them in proper order, and under appropriate laws, they were all in confusion and disorder. This is what is called "Chaos." The first two verses of the Bible describe it. They say: "In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkness was upon the face of the deep." Have you ever noticed how grand this language is? An old heathen poet has also attempted to describe it. He says:

"Before the seas, and this terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature; 't a face
Rather a rude and indigested mass;
A lifeless lump, unfashioned and unframed,
Of jarring seeds, and justly *Chaos* named."

We have not told you much about *Chaos*, because we have not much to tell you. We have never seen it. Nobody else ever has. It existed, and passed away, before any human being ever lived. All we know about it we get from these two verses of the Bible. It is something like the condition of a sinner's soul before the Lord has enlightened it and made it new.

We shall give you another BIBLE PICTURE soon. Tell all your little friends about this one, and get their parents to send for the *Advocate*, so that they may read all these BIBLE PICTURES.

For the New-Orleans Christian Advocate.

"HE BEING DEAD, YET SPEAKETH."

About two years ago, in one of the rural districts of Mississippi, lived Melville—a meek, gentle-spirited lad of nine summers. His intellectual and moral developments were most decidedly precocious. My attention was first called to his very remarkable development while delivering an address to the Sunday-school of which he was a member. Having occasion to speak something on the subject of Sabbath-breaking, I heard a modest voice say, "there was a good story in the book I read last week on that subject." "Can you relate it?" I replied.—The diffident lad arose, and gave a most pertinent narrative of some three or four minutes' length. The episode was most pleasant and instructive. The Superintendent then informed me that it was part of his plan to induce the pupils to give such narratives when anything striking occurred in the week's reading. The custom appeared admirable to me. A few short weeks intervened, and poor Melville lay pale and emaciated by long continued typhoid fever. I stood beside his bed, and heard him try to sing the beautiful hymn commencing—

"O happy day that fixed my choice
On Thee, my Savior and my God?"

He had unquestionably given God his heart. It was the time of Quarterly Meeting, and he learned that a collection was to be taken for Missions. He requested that his little purse should be given him, containing the avails of his own labor. With his own feeble and attenuated fingers, he opened and took from it a generous sum to be contributed. I had the honor of being its bearer.

A few days passed, and again he attempted to sing the sweet hymn as above, but it died away into the soft whisper of death, and angels kissed his spirit away while in the act. He was a flower too sweet for earth, plucked to grace the garlands of the skies. The angel mother said, with a broken and submissive heart, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. She, too, has gone to join him in the happy land."

It was only yesterday when the father, whose earthly treasures had been so recently garnered in the skies, brought out the tiny purse of little Melville, and emptied its contents into the Missionary treasury. This excited the two little cherub sisters to bring their savings, and cast them into the same treasury.—Little Johnny, too, only four years old, insisted on giving his twenty cents, saying he was determined to be "just like buddy Melville." "He being dead, yet speaketh."

H. M. DRAKE.

January 31st, 1860.

TO THE BOYS.

We hope our little boys, especially those at school, and more more particularly those who are at school from home, will read a school-boy's story which they will find on the first page. It is headed, "REMINISCENCES OF CORKERBY (S.C.) MANUAL LABOR SCHOOL." We are almost inclined to tell you who wrote it. Nobody told us, but we know. The writer used to sit where we are now sitting, at the editor's desk, in the *Advocate* office. If you do not feel a desire to be converted, and become the children of God after reading this story, we are mistaken.—How easy to be converted when you are willing! All our education is little worth if it be separated from religion and the blessing of God.

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For the New Orleans Christian Advocate

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. I.

Congregational Church.

MR. EDITOR: It is a matter of interest to all succeeding generations of Christians to know when, and by whom, Christianity was first introduced into their country. But if the question was now asked, "When, and by whom, was Protestant Christianity first introduced into what is now the State of Mississippi?" perhaps not one in a thousand of all the professors of religion among us could give a satisfactory answer, and yet it is not too late for that question to be answered satisfactorily.

Being a lineal descendant, by both my parents, from the families that first organized Protestant Churches in this country, I have it in my power, not only from uniform family tradition, but also from well authenticated family records, to give, at least, a correct outline of the history of those Churches. In doing this I may differ in some dates and facts from others who have attempted it, but I consider my sources of information more reliable than those of mere memory.

Of the secular history of the country I shall say but little, as that has been amply detailed by those who have written expressly on the subject. It is the religious phase alone which I wish to bring to view. From 1763 to 1779 the Province of West Florida, including what was then called the "Natchez country," was under British rule. The fertility of the soil in the Natchez District of the province, and its being bordered on the west by the great Mississippi river, made it very desirable to occupy the country by permanent English settlements. In order to this great inducements were held out to adventurers to remove to this promising locality. Among the first who came was Amos Ogden, a reduced Captain in the British Navy. On the 13th of May, 1767, George III issued a Mandamus to the Governor of his Majesty's Province of West Florida to "grant unto Amos Ogden under the seal of the Province 52,000 acres of land, and to have the same surveyed in one contiguous tract wherever the said Ogden or his Attorney might chose." The conditions of the grant required the land to be located and permanently settled by a certain number of families. Captain Ogden, finding himself unable to comply with the conditions of the grant without assistance from others, fortunately met, in the city of New York, two wealthy planters from Morris county, New Jersey, by the name of Richard and Samuel Swayze, (generally pronounced Swe-ze,) to whom he sold 19 800 acres of his grant at twenty cents per acre, on condition that they would assist in the selection of the land, and settle their proportion of families thereon.

In the spring of 1772 Captain Ogden and the Messrs Swayze come in person to the Natchez District, and located their grant on the Homochitto river, in what is now the south-eastern portion of Adams county. In the following October the two brothers, Richard and Samuel Swayze, chartered a schooner, and with their families and connections, consisting mostly of their married children, set sail from the port of Perth Amboy, for their new home in the south-west. After a tedious and perilous voyage, having touched at Havana de Cuba, they landed at Pensacola, where they discharged the schooner. They there provided themselves with a suitable number of open boats in which they embarked with all they had in the way of personal property. They followed the line of coast westward to Lake Borgne, through which they passed into Lake Ponchartrain, and from thence through Lake Manrepas up the Amite river, and through the Pass Manchac into the Mississippi river; and from thence they ascended the opposing current of that majestic stream by slow and toilsome stages to the mouth of the Homochitto, and following the sinuosities of that river up to their grant, landed in time to raise corn in 1773. They settled near Kingston, and formed what is still known as the "Jersey Settlement." For the sake of mutual protection from hostile Indians, they at first settled in village form on a creek, which from thence took the name of "Town Creek," which it still bears. I might say much that would be interesting to their descendants about their privations, hardships, and exposure to hostile savages, but I will pass over this, and advance to the main object of my correspondence.

Rev. Samuel Swayze, one of the original owners and settlers of the famous Mandamus grant, of which I made mention in my last, was a Congregationalist Minister, and had sustained the pastoral relation in that Church from early manhood. As the birth of his children dates back to 1733, it is likely that he had been in Minister of the gospel thirty or forty years previous to his removal to the Natchez country. Most of his family and connection who came with him were, probably, members of his Church in Jersey. Soon after their arrival at their new home in the wilderness, they were regularly organized into a Congregationalist Church, and Mr. Swayze took charge of them as their pastor, until his death in 1784. He was, beyond doubt, the first Protestant minister that ever settled within what is now the State of Mississippi, and his church was the first Protestant church ever organized in this country. From some documents in my possession, I see that our Baptist brethren claim to have been the pioneers of Protestantism in the Natchez country, but in this they are evidently mistaken, as I expect to show in subsequent numbers of this correspondence. Rev. Samuel Swayze and his little flock had to endure many hardships, privations, and dangers in their wilderness home; one of the most appalling of which was the stealthy and repeated incursions of the the hostile Indians. Several persons were killed by them, among whom was Mr. Cory, a grandson of Richard Swayze. These troubles had not abated, when in 1779 the Province passed under Spanish rule, and Roman Catholicism was declared by law to be the only allowable religion of the land. The voice and hand of persecution were soon raised against Mr. Swayze and his little church at Kingston, and their religious privileges were greatly abridged. Search was made for Protestant Bibles and religious books, and whenever they fell into the hands of the priests, or their emissaries, they were committed to the flames. Mr. Swayze, in order to secure himself and his flock from the inquisitorial grasp of the Catholic Hierarchy, retired to a cane-brake on the margin of a small stream, which yet bears the name of "Samme's Creek," and fixed him a seat in the hollow of a large sycamore tree, where he often sat to read the Holy Book, and where he kept it concealed from the eyes of his persecutors.

About 1780 the Indians, and not much less treacherous Spaniards, became so annoying to the settlers on the Mandamus grant, that they removed temporarily on to the St. Catherine, near Natchez, where Rev. Samuel Swayze and his wife died about 1784. When I had the pastoral charge of Washington, six miles from Natchez, in 1834-5, I was several times visited by James Swayze, a grandson of the old Minister, who told me that he had been familiar with that vicinity for sixty years. From him I learned when and where his venerable grand-parents, Rev. Samuel Swayze and his wife, died; and also that they were buried on a high ridge of land that jutted out to the water's edge on the Mississippi river, just below old Fort Rosalie, at Natchez. The grave-yard has long since caved off into the river, so that the remains of the venerable minister and his wife have been literally

"Carried downward by the flood,
And lost in following years."

By 1786 the alarm about the Indians had, to a great extent, passed away, and most of the settlers returned to their former homes on the Ogden grant. A son of the deceased pastor, rather informally, took charge of the Church for the time being until they could do better, but he did not long survive his father, so that it was left without a pastor for many years, and was never again organized as a Congregational Church. But the blessed fruits of that original church in the Natchez country have not been lost. In addition to a large number already gone to rest in Abraham's bosom, many more are now on the way, manifesting in all the details of probationary life "the anfeigned faith that dwelt" as conspicuously in their godly ancestors. A few of the connection by marrying into Baptist families, united with the Baptist church, but the great majority, from some cause, did not seem inclined to affiliate with that branch of the general church, but considered themselves members of their own church, though without a pastor, until the Methodists began to organize churches in the country, and then they as readily united with the Methodist Episcopal Church, as though they had been trained up under its auspices. Many of the descendants of the original settlers yet live on and in the vicinity of the Mandamus grant, while many others are scattered over Missisippi and Louisiana, and some have gone to more distant localities. A fair proportion yet retain the name of Swayze, but many of the females having married into other families their descendants are known by the names of Colemin, Callender, Corey, Farrar, Fowles, Fowler, King, Lane, Hopkins, Griffing, Jones, etc. It is a matter of devout gratitude to God that the lineal descendants of this first Protestant family in Mississippi, have lately built us a superior brick church, near the site of the first settlement on the Mandamus grant, where our ministers are preaching to large and attentive congregations. In a subsequent number I shall ask the privilege of individualizing some of the descendants of this pious ancestry, but as their personal religion and ardent zeal in the cause of Christ, were mainly conspicuous after their connection with the Methodist Episcopal Church, I shall defer it until I come to speak of the introduction of that form of Christianity into our country.

J. G. JONES.

For the New Orleans Christian Advocate

BRIEF CRITIQUES ON ARTICLES IN OUR QUARTERLY.—NO. 2.

The able editor of the *Christian Advocate* deserves thanks for his well-timed and admirable article on the "Philosophy of the Conditioned." The theory of Sir William Hamilton, which he combats, may be briefly stated thus: The human mind, being limited cannot understand or conceive God, who is infinite; for in the effort to conceive him it must limit him in thought, and a limited God is no God. In other words, a finite idea of an infinite object is a contradiction. Whatever the object, we bound it in taking it into our narrow minds; whatever, therefore, enters the mind must be finite; hence, God is of necessity excluded.

Mr. Carnes, in reply, shows that this proves only our inability to *comprehend*, not to *apprehend* God; and that both Hamilton and Mansel (who has adopted his theory) contradict themselves by granting that hereafter we shall conceive the Infinite. If the finite cannot conceive the infinite, and if we must remain finite amid all possible changes in our situation and expansion of our powers, how shall the apprehension of God ever be possible to us?

Thus far I agree with the reviewer. But he seems to concede unnecessarily that the position of Hamilton cannot be refuted *logically*, and hence resorts, to the disparagement of logic, to the defence of Cousin's doctrine of the impersonality of reason, and the assertion of a vague intuitional power, which Cousin does not claim for the human mind. It appears to me an easy task to overthrow this "philosophy of the conditioned," viz.:—that our faculties can be employed solely about the "conditioned or limited," though we admit the fundamental principles of the Hamiltonian system. They are that we must accept the testimony of our senses, the revelations of consciousness, and those original truths which every mind is compelled to believe because they are self-evident; and logic can give us results only from the data thus afforded. Now let us examine more carefully the theory of Hamilton and Mansel on the inconceivability of the infinite.

Hamilton was a firm believer in Christianity, and Mansel is, if I mistake not, a minister. How can our minds be brought into any relation with God so as to know him, and commune with him, and delight in him, if their notions be true? How can we, with any sense, speak of him? They answer that we must apprehend him by "faith," and they are correct. But can we believe in the inconceivable; is not faith a mental act, an exercise of thought? We believe what we cannot fully understand, but it is absurd to say that we believe what we cannot think—cannot form any idea of. As Mr. Carnes forcibly argues on Mansel's admission of a conscious intercourse between God and our souls, if we are conscious of him as finite, our consciousness is false; if conscious of him as infinite, the point in dispute is granted to us, viz., that our minds can apprehend God. A *blind faith* will not avail them. However blind it may be, there is no possibility of faith in any object without an idea of that object. If they are right, the existence of God cannot be proved or believed, because inconceivable; his character cannot be described, he cannot be loved or worshipped; he is to us—*nothing*. There is no escape, I think, from this conclusion.

But where is their fundamental error? Let me repeat in different language their argument. The mind can embrace only so much as answers in extent to the measure of its faculties. One man has few and narrow views, and is capable of such only; another has larger views, because greater breadth of intellect. No man can have infinite conceptions, because his faculties cannot be developed to infinitude. God, therefore, cannot be comprehended by us. Fully to know God were to be God. But it follows that we cannot "conceive" him. There can in this case be no cognition which is not perfect. Conception implies comprehension; for if our thought include less than the infinite, it is not a thought of the infinite. God is not altogether, or in the infinity of his perfections, taken into our little souls; and anything less than infinity is certainly not God. The fallacy is in the assumption that the *size of our thought*, if it be a true thought, must be equivalent to the dimensions of its object. Many consequences would follow from such a strange position besides the exclusion of Deity from our understanding. We would not be able to know or conceive any being above ourselves—at least we could conceive him only in those respects in which we are his equals. I have been accustomed to admire the wonderful genius of Newton; but it seems that I was only admiring myself, for only so much of him could I conceive as corresponds to the capacity of my own mind, and as that excited my admiration, my compliments to him were only an ingenious form of self-flattery. It is the application of a material law to the immaterial substance. A quart-measure cannot contain infinity; it is equally true that it cannot contain a gallon, or any quantity exceeding itself. The contents of the mind are thoughts—knowledge. If my mind is of a certain finite capacity, it cannot receive into itself that which transcends it—the immeasurable. For a similar reason, it cannot receive any object greater than itself, though it be not limitless. But what we mean by the mind's reception of any object is a conception or understanding of it. Therefore I cannot conceive of any being, God, angel, or man, superior to myself. If I think of him at all, it is of so much of his nature as is equal to my own; so far as he exceeds my mind, he evades my thoughts, and he cannot know that there is somewhat in him beyond myself. Let not the reader imagine that the force of this argument can be broken by saying that though the quart cannot hold the gallon, we may see by the attempt at measurement the superior magnitude of the latter quantity; and so we can see the incapacity of our own minds to understand a greater than ourselves, and infer his superiority. We can see and compare the quart and the gallon; but the measure in the other case is myself, my own mind, and that which in no way enters my mind is to me as though it were not; all outside the measure is, by the supposition, outside the range of my conception, and therefore I know not and suspect not its existence; I do not think of it. The assumption is therefore fallacious. I can conceive that which is greater than myself—and it so, why cannot I, a finite being, conceive the Infinite God?

What need is there of Cousin's notion that the reason is not *personal*; what sense is there in the expression? Is it not incomprehensible? It means that my reason is not mine, and that is only self-contradictory. It is true that no man ever says "*my truth*," and this is because the truth is objective and impersonal. But we do speak of our reason, and we know that it belongs to our personality as really as our will belongs to ourselves. I cannot understand any argument in support of this crotchet, that the highest intelligence is no part of the individual self; and it is needless to offer any argument against it, for it is self-evident that the intellect belongs to the man in the same sense as the sensibilities and the will.

I am confident that many readers of the *Quarterly* will agree with myself in thanking the author for this article, and in hoping that we shall be favored with other contributions from his pen.

J. C. G.

THE END OF THE WORLD.

There are in every generation some presumptuous men eager to expound the inscrutable, and to read for us through their narrow spectacles all that has been foreordained by the Divine Wisdom. Their choice amusement is the making an End of the World. They cannot foretell whether their mutton will be burned at the next dinner-time, but when the world will be burned up they tell us that they do know to a year, and sometimes almost to an hour. They wish to tell us the date of its end as distinctly as the sage, quoted by Chevreau in his history of the World, had calculated the beginning of it to have been Friday, the 6th of September, at four o'clock in the afternoon, a period which he states in his French idiom to have been "four hours after dinner. Some say that the ending of the world will, and some say that it will not bring about the conversion of the Jews. The belief in the end of the world is not Jewish and Christian only. A doctrine of the final tumbling together of all things into chaos was held by the old heathen philosophers and poets, taught by Empedocles and Heraclitus, sung by Lucretius and Lucan. Seneca wrote in a book of consolation: "When the time comes, and the world, seeking renewal, is destroyed, things will, by their own powers, wound each other, the stars will strike together, and what all matter is smoking with one fire, everything that now shines in its order will be burned up."

Many later writers have informed us of the manner of the world's destruction. It is to be taken to pieces, some have taught, in the order in which, as a mechanism, it was put together; the last things added being first removed. But when the question of destroying all the stars arises, then vain man, masquerading as a prophet, has to discuss, and does boldly discuss, the probability of all the worlds that fill the heavens being inhabited like ours, and the chance their inhabitants, if they have any, may run of being destroyed with us for our sins.

Then again, sections of speculators have decided for themselves whether the world is to be destroyed by natural agencies—as by fire from its centre, or the stroke of a comet—or by means wholly miraculous. The time to be occupied by the destruction has been also variously settled. Some know that it is a day; others have been equally sure that as there were six days of creation, so, there will be also a gradual process of destruction. Some have taught that, while all things upon earth were slowly decomposing into their elements, the signs foretold by the prophets would be happening. We are assured now that the signs are happening, and we are often told that men are not so large as they once were.

It was an old Jewish doctrine that the world would last six thousand years; two thousand before the Law, two thousand under the Law, and two thousand under the Gospel. In the Christian Church there has been question whether the heavens and earth were to pass wholly away, or whether only all their evil was to be destroyed out of them, and they were to be renewed.

In our own day, fashionable expounders of the secrets of the Most High dwell especially upon the thousand years that are to come before the end.

There was a time when the duration of the world was thought to be bound up with that of the Roman Empire. Then every comet, every earthquake, was a terror. He-ychius, Bishop of Salone, wrote, in the fourth century, to Saint Augustine, asking him whether it was true that the end of the world was near. Saint Augustine replied that a few years of respite would most probably be granted. From year to year the date was put back till the ninth century, when there was a special expectation and dread, lasting till the year one thousand, which had been definitely fixed as the term of the world's existence. During that century many grants of estates were made to the churches and monasteries, under the formula, "Terribio mundi appropinquante," "Whereas the end of the world is approaching." When the thousandth year had passed without any catastrophe there was a new reason why gifts should be made to the clergy. A new lease was granted to mankind, and the fine payable was a renewal and redecoration of the episcopal churches, monasteries, and chapels, which took place all over Europe. The illustrious Manuel Comnenus, in the reign of the Emperor Basil the Second, was incessantly tormented by men who would predict the very hour and moment of the end of all. This Emperor, who wore monastic dress under his armor, whom his people cursed and his Church blessed, had caves prepared, in which he might take refuge, and his courtiers and flatterers were busy as ants about him, making galleries under the earth against the time of need.

In the year eleven hundred and seventy-nine the Eastern astrologers sent letters all over the world, announcing positively that in the middle of September, seven years after date, the end of all things would be brought about by storms of wind. Terrified men were surprised when the time came by gentle zephyrs and the mildest autumn weather.

In the year fifteen hundred and twenty-four there was great terror because John Stoffler, a German astrologer, had predicted universal deluge for the month of February. There were many great conjunctions in the constellation of the Fishes, which indicated terrible mutation by flood in all lands and among all creatures. Men in France, England, Spain, Italy, and elsewhere, fled from the low grounds, and lived upon the hills. A Professor of Divinity at Alcala wrote a book, blaming the great cost incurred in removals, and suggesting cheap ways of escape. A doctor of Toulouse built himself a boat raised on four pillars. Nevertheless, this February, in which all Europe was prepared to battle with the floods, turned out to be "extremely clear and fine." In Hall's contemporary chronicle we read that, in this year, because of the signs, "many persons victualled themselves and went to high grounds for fear of drowning, and specially one Bolton, who was prior of St. Bartholomew's in Smithfield" (but the story, true as to many, was a mistake as to Bolton), "builded him a house upon Harrow-of-the-Hill, only for fear of this flood, and thither he went, and made provision for all things necessary within it for the space of two months; but the faithful people put their trust and confidence only in God. And this rain was, by the writers, prognosticated to be in February, wherefore, when it began to rain in February, the people were much afraid, and said, 'Now it beginneth!' but many wise men which thought that the world could not be drowned again, contrary to God's promise, put their trust in Him only, but because they thought that some great rains might fall, by inclinations of the stars, and that water-mills might stand still and not grind, they provided for meal, and yet, God be thanked, there was not a fairer season in many years. And, at the last, the astronomers, for their excuse, said that in their computacion they had mistaken and miscounted in their number a hundreth yeres."

In 1586 the Sieur Andreas announced that in two years the world would come to an end, and that *immediately afterward* all the powers would fall under the dominion of the Turks.

A famous book in the history of Physical Science, "Whiston's Theory of the Earth," professed, on its title-page, to make "the Deluge and the General Conflagration perfectly agreeable to reason and philosophy." This reverend gentleman was—in accordance with the scanty knowledge of more than a century and a half ago—the philosophical beginner of the vulgar dread awakened still whenever a comet moves in the direction of this earth.

One day the Duchess of Bolton pretending to come to court in a great fright, explained that she had been at Mr. Whiston's, who told her that the world was to be burnt up in three years, and that, for her part, she was determined to go to China. Certainly that was a place quite out of the world. Horace Walpole's reflection upon the matter was: "For my own part, I comfort myself with the humane reflection of the Irishman in the ship that was on fire—I am but a passenger."

In our day, "End of the World" cries are to be heard in plenty. We are still also taught by ingenious gentlemen, able in their own conceits to tell us who is the Beast. Greek letters represent numbers. The number of the Beast is six hundred and sixty-six. Any man's name being written in Greek letters, the numbers represented by the letters are cast up, and if their sum prove to be six hundred and sixty-six, or whatever other number that number may be interpreted to mean, the man is proved to be the Beast. Upon this principle many a Pope has been denounced, and so has Martin Luther, his name being spelled Lauter for this occasion only. Once upon a time Napoleon Bonaparte was detected as the Beast, and the last of this series of discoveries, not many months old, occurs in a large book entitled Theorion, more than six hundred pages long; if the number of pages had but been six hundred and sixty-six, the book itself might have come under serious suspicion.

We are ashamed that there is need to call attention to the emptiness of all these false pretensions to a kind of knowledge that no man possesses. Another writer of a large book, lately issued from the press, seeing the Scarlet Woman in the Papacy, interprets for us the history of what is yet to come. Rome is yet to place her foot upon the necks of kings before she is swallowed up in the abyss.

A contemporary French wiseacre interprets Scripture for us into the cry of an approaching "End of the World through Science." The pile of Science cracks under its own weight, and is about to fall in after ruin on our heads. It is no misstatement to say that this gentleman, M. Eugene Huzar, conceives that the last conflagration of London may arise out of one man's having set the Thames on fire. "See," he says, "round our globe, that immense ocean, with its phosphorous fires, with its oily and fat beds, with its elements so combustible that the volcanoes catch fire at it incessantly, and never go out for want of fuel till the sea shall have deserted them. See, on the other hand, this chemical product burning on the water, true Greek fire, which will lay open the road to a hundred other discoveries still more incendiary. And understand how, some day or other, conflagration may be kindled in the world." Fire set to the Thames or Seine in one of the two great capitals of science, by an unforeseen chemical accident, will spread over the Channel, raise the North Sea and the Atlantic into one great blaze, and the more water the more fire. The Pacific will blaze up, the rivers will run flame, and every thing living will be roasted to a cinder.

Wherein are these our contemporary speculations better than that of the Judas who fixed Antichrist for the tenth year of the reign of Severus, or that of Dionysius of Alexandria, who promised him in the days of Valerian, or those who promised that the end of the world should begin when Lady Day fell upon Easter-eve. An old French wiseacre, M. Jurieu, taught that "Antichristianism was born about the year four hundred and fifty; it shall die about the year seventeen hundred and ten. This may happen sooner, but I do not see that it can go much farther, unless it be to 'seventeen fourteen.' And he fixed the beginning of the Millennium for the year seventeen eighty-five, as impudently as another wiseacre now fixes it for eighteen sixty-seven. Richard Brothers, a presumptuous oracle in the same school at the end of the last century, taught that "the very loud and unusual kind of thunder heard in January, seventeen ninety-one was the voice of the angel mentioned in the eighteenth chapter of Revelations," and fixed the 15th of August, ninety-three, for the destruction of London. "Write, write," the spirit says write," prophesied an old Suffolk woman ninety-four years ago; "the High Priest, the High Priest shall never have another Christmas dinner!"

The last, and at this particular moment most notorious, of these would-be prophets, is a doctor, to whom we have already referred, who talks big words empty of wit, and streams incessantly the mendiest of books from all his fingers' ends. He points to the wars and the police reports; tells us, in his own inflated way, that "there is at present an area accumulation and intensity of morbific agencies in the air which no previous year has witnessed"—did he never hear of the plagues of the Middle Ages?—observes a general "dereliction of moral obligations," and fills for us a window of coming tribulation. "I hope," he says, "soon to publish a photographic sketch of the Millennial state," as a companion to this volume." The next step in audacity will, perhaps, be an advertisement of Heaven in the Stereoscope.

SKETCHES FROM CLAIBORNE'S LIFE OF GEN. SAM. DALE.

DEATH OF DOUBLE-HEAD.

While this engaged I witnessed the death of Double-head, the great chief of the Cherokees. I had gone with several pack-horses, loaded with merchandise, to a ball-play on Hiwassee River, where more than a thousand Cherokees, the officers from Hiwassee Fort, and numerous traders had assembled. The chief affected to receive me with severity, and said, "Sam, you are a mighty liar."

I demanded why he insulted me in public. He smiled and said, "You have never kept your promise to come and see me. You know you have lied."

He then produced a bottle of whisky, and invited the officers and myself to drink. When we had emptied it I offered to replenish it, but he refused, saying, "When I am in the white man's country I will drink your liquor, but here you must drink with Double-head."

When the ball-play ceased I was standing by the chief, when the Bone-polisher, a captain, approached, and denounced him as a traitor for selling a piece of the country, a large and valuable tract near the shoals of the Tennessee River, to a company of speculators. The great chief remained tranquil and silent, which only aggravated the Bone-polisher, who continued his abuse with menacing gestures. Double-head quietly remarked, "Go away. You have said enough. Leave me, or I shall kill you." Bone-polisher rushed at him with his tomahawk, which the chief received on his left arm, and drawing a pistol, shot him through the heart.

Foreseeing trouble, I left immediately for Hiwassee Ferry. Some time after night Double-head came in, evidently under the influence of liquor. One John Rogers, an old white man, who had long resided in the nation, was present, and began to revile the chief in the manner of Bone-polisher. Double-head proudly replied, "You live by sufferance among us. I have never seen you in council nor on the war-path. You have no place among the chiefs. Be silent, and interfere no more with me." The old man still persisted, and Double-head attempted to shoot him, but his pistol missed fire; in fact, it was not charged. Ellick Saunders, and Ridge, a chief, were present. Ridge extinguished the light, and one of them fired at Double-head. When the light was re-kindled, Ridge, Saunders, and Rogers had disappeared, and the chief lay motionless on his face. The ball had shattered his lower jaw, and lodged in the nape of his neck. His frie ds set out with him for the garrison, but, apprehensive of being overtaken, they turned aside, and concealed him in the loft of one Mr. Black, a schoolmaster. In the mean time, two warriors, of the clan of the Bone-polisher, who had been designated to avenge his death, traced Double-head, by his blood, to the house where he had been concealed. At the same moment Ridge and Saunders came galloping up, shouting the war-whoop. Colonel James Blair, of Georgia, and I followed them. The wounded chief was lying on the floor, his jaw and arm terribly lacerated. Ridge and Saunders each leveled their pistols, and each missed fire. Double-head sprang on Ridge and would have overpowered him, but Saunders discharged his pistol and shot him through the hips. Saunders then rushed on him with his tomahawk; but the dying chief wrenched it from him and leaped upon Ridge, when Saunders seized another tomahawk and drove it into his brains. When he fell, another Indian crushed his head with a spade.

It was a dreadful spectacle and most cowardly murder. Double-head was a renowned chief. In single combat he never had a superior. He wielded much influence by his oratorical abilities, and was often compared with his predecessor, the "Little Turkey," the most famous and popular of all the Cherokee chiefs. The cupidity of speculators, who have sa often robbed and ruined the Red Men, tempted him to sell a portion of his country. From that moment his death was resolved upon. The rencounter with the Bone-polisher, where he acted strictly in self-defense, merely precipitated his fate. He perished apparently upon the Indian maxim of blood for blood, but was really the victim of conspiracy.

GEN. DALE'S CANOE FIGHT.

Austill, and myself got in. I made Cæsar paddle within forty paces, when all three of us leveled our guns, and all missed fire! As the two boats approached, one of them hurled his scalping knife at me. It pierced the boat through and through, just grazing my thigh as it passed. The next moment the canoes came in contact. I leaped up, placing one of my feet in each boat. At the same instant the foremost warrior leveled his rifle at my breast. It flashed in the pan. As quick as lightning, he clubbed it, and aimed at me a furious blow, which I partially parried, and, before he could repeat it, I shivered his skull with my gun. In the mean time an Indian had struck down Jerry, and was about to dispatch him, when I broke my rifle over his head. It partook in two places. The barrel Jerry seized, and renewed the fight. The stock I hurled at one of the savages. Being then disarmed, Cæsar handed me his musket and bayonet.

Finding myself unable to keep the two canoes in juxtaposition, I resolved to bring matters to an issue, and leaped into the Indian boat. My pirogue, with Jerry, Jim, and Cæsar, floated off. Jim fired, and slightly wounded the Indian next to me. I now stood in the centre of their canoe—two dead at my feet—a wounded savage in the stern, who had been snapping his piece at me during the fight, and four powerful warriors in front. The first one directed a furious blow at me with his rifle; it glanced upon the barrel of my musket, and I stayed the bayonet through his body. As he fell the next one repeated the attack. A shot from Jerry Austill pierced his heart. Striding over them, the next sprung at me with his tomahawk. I killed him with the bayonet, and his corpse lay between me and the last of the party. I knew him well—Tar-cha-chee, a noted wrestler, and the most famous ball-player of his clan. He paused a moment in expectation of my attack, but, finding me motionless, he stepped backward to the bow of the canoe, shook himself, gave the war-whoop of his tribe, and cried out, "Sam Dale-ee *lana dahmaska, ta lanestha—lipsa—lipsa—lancstka.*" *Big Sam! I am a man—I am coming—come on!*" As he said this, with a terrific yell he bounded over the dead body of his comrade, and directed a blow at my head with his rifle, which dislocated my left shoulder. I dashed the bayonet into him. It glanced around his ribs, and the point hitching to his backbone, I pressed him down. As I pulled the weapon out, he put his hands upon the sides of the canoe, and endeavored to rise, crying out, "*Tar-cha-chee is a man. He is not afraid to die.*" I drove my bayonet through his heart. I then turned to the wounded villain in the stern, who snapped his rifle at me as I advanced, and had been snapping during the whole conflict. He gave the war-whoop, and, in tones of hatred and defiance, exclaimed, "*I am a warrior—I am not afraid to die.*" As he uttered the words I pinned him down with my bayonet, and he followed his eleven comrades to the land of spirits.

THE INDIANS AND LA FAYETTE.

We met him and his suite at the Chattahoochee, and, with an imposing cortege, conducted him to the seat of government. The most remarkable feature of his reception was the enthusiasm manifested by the Creek warriors on the route. At the Chattahoochee we found Chilly McIntosh (son of the famous General McIntosh), with a large party of warriors, who marched past the general in single file, each one giving him their hand. They then, at his request, went through the exercises of the ball-play, a display of strength and activity such as the nations of antiquity never witnessed, and only to be seen among the Southern tribes, who, by the way, are superior, physically and intellectually, more warlike, and capable of a higher civilization than any of the North-ern or Western races. I refer more particularly to the Choctaws, Cherokees, Chickasaws and Creeks, whose experiments in republican government, and the administration of an enlightened system of laws, are now attracting the admiration of mankind.

When we reached the Callabee swamp, usually very bad, the Indians had preceded us, and had laid down poles, and across them heavy transverse logs to prevent them from floating, themselves in the water, and holding down the logs until the procession passed over. They escorted the general to the confines of their territory, evidently regarding him as a great warrior, deserving this spontaneous homage to his fame.

From 1825 to 1828 I served in the Alabama Legislature. In 1831, Colonel George S. Gaines and myself were commissioned by the Secretary of War to remove the Choctaws to their new home on Arkansas and Red Rivers. By the treaty of Dancing Rabolt Creek they had ceded all their fine domain in Mississippi and Alabama, except a few special reservations and contingent claims. This treaty was brought about by pressure. The Indian is ever averse to the surrender of land. Though only tenants in common, they have a superstitious reverence for the soil of their birth and the ashes of their ancestors. The Southern Indians fought long and bravely for their homes—the achievements of the Creeks rival the prodigies of antiquity. At an earlier period, the Chickasaws, single-handed, defied and defeated the science and power of the French of Louisiana, directed by officers trained in the armies of Europe. The Choctaws did not resist the session of their country by force of arms; their chiefs conceded it, and, appealing to the tradition of their tribe that they had never shed the blood of a white man, silent submission was readily obtained.

I can not, of course, enumerate all the distinguished men who were of this party. The military escort was commanded by my old friend General Thomas S. Woodward, a man whose life has been full of incident and adventure of startling interest. Captain Abercrombie and Captain Moore, Colonel James Johnson, ex Governor Murphy, John D. Bibb, John N. Freeman, Dandridge Bibb, and others, were along.

PATRICK HENRY.

Three Baptist preachers were brought to trial in about 1775, for preaching. The indictment brought against them was, "*For preaching the gospel of the Son of God*," contrary to the statute in that case provided, and therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, "*For preaching the gospel of the Son of God*," when a plain dressed man dismounted from his horse, entered the court house and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry, who, on hearing of this prosecution, had rode some fifty or sixty miles from his residence in Hanover county, to volunteer his services in the defense of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear was, 'For preaching the Gospel of the Son of God." When the indictment had been read, and the prosecuting attorney had submitted a few remarks, Henry arose, stretched out his hand and received the paper, and then addressed the court:

"May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive persons before the bar of this court for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men whom your worships are about to try for a misdemeanant, such being the weakness of his stomach that, for many years, he contented himself with one meal a day. Of sleep he had almost none. His memory was incredible; he immediately recognized, after many years, those whom he had once seen; and when he had been interrupted for several hours in some work about which he was employed, he could immediately resume and continue it, without reading again what he had before written. Of the numerous details connected with the business of his office, he never forgot even the most trifling; and this notwithstanding the incredible multitude of his affairs. His judgment was so acute and correct in regard to the most opposite concerns about which his advice was asked, that he often seemed to possess the gift of looking into the future. I never remember to have heard that any one who followed his counsel went wrong. He despised fine speaking, and was rather abrupt in his language; but he wrote admirably, and no theologian of his time expressed himself so clearly, so impressively, and accurately as he, and yet he labored as much as any one of his contemporaries or of the fathers. For his fluency he was indebted to the several studies of his youth, and to the natural acuteness of his genius, which had been still further increased by the practice of dictation; so that proper and dignified expressions never failed him, whether he was writing or speaking. He never, in any wise, altered the doctrine which he first adopted, but remained true to the last; a thing which can be said of few theologians of this period.—*Henry's Calvin.*

VALUABLE WORKS.—Lepsius' great work on Egyptian and Ethiopean Antiquities, has been presented by order of the King of Denmark, from the great Royal Liberty at Copenhagen, through the Danish Ambassador, Mr. Raasloff, to the New York State Library. The part which has arrived (it is not yet all out of press) contains over six hundred imperial folio engravings, drawn and colored in the highest style of art. They illustrate the Nilatic remains, such as the pyramids of Gizeh, Sahhara, and Daschen, views of Thebes, Philoe, and Dendera. Mr. Lepsius, as will be remembered, was three years in Egypt, and is now the greatest archæologist living. His work is issued under the auspices of the King of Prussia.

AN AMUSING scene took place at the baptism of a young lady in Chicago lately. The minister requested her to assume the dress peculiar to such an occasion, but she persisted in declining to take off her hooped skirt. When she came to descend into the bath the inflated skirt touched the water and rose up around her like a balloon. Her head was lost to the congregation; she was swallowed up in the swelling skirt; the minister tried to force her down into the bath, but she was kept above the surface by the floating properties of the crinoline, and was buoyed up so successfully that it was not until after much difficulty and many forcible attempts to submerge the lady that the minster finally succeeded in baptizing the fair one.

WHAT A SHAME!—Lavater and his work on physiognomy have so long taken their place among the fixed stars of science, that it is almost startling to see, in the English literary papers, an advertisement from his daughter, Madame Laveter, at Zurich, offering for sale, as "a Memorial of her Father," his silver mounted medicine chest and instruments, to relieve her own distressed circumstances. That she should be so far reduced, is a scandal to the scientific world, which ought to be remedied.

PEWS IN BEECHER'S CHURCH.—The regular annual sale of the pews in Rev. Henry Ward Beecher's church, in Brooklyn, took place lately. The highest premium was $160, and the lowest twenty-five cents. The assessed value of the pews was set down at $12,650, being the same as last year. To this was added, for premiums upon pews, the sum of $16,690 25, the assessed value of the chairs $668, with premiums thereon $21 25, thus resulting in the net sum of $29,429 50; being about forty per cent. increase upon the amount realized last year.

THE Duke of Wellington, giving orders one day, during his campaign, for a battalion to attempt a rather dangerous enterprize—the storming of one of the enemy's batteries of St. Sebastian—complimented the officer by saying that his was the first regiment in the world. "Yes," replied the officer, leading on his men, "and before your lordship's orders are finally executed it will probably be the first in the other world."

ROSA BONHEUR COMING TO AMERICA.—The New York correspondent of the Philadelphia Press says: An artist friend gives me a fresh and reliable bit of news about Rosa Bonheur. That triumphant specimen of a manly woman is about to visit the United States professionally. An opulent French gentleman, an enthusiast in art, some time since commissioned her ladyship to cross the Atlantic, proceed to the great prairies of the far West, and paint from life a herd of wild buffaloes. She was to take her own time, accomplish it in her own way, and fix her own price. At first she declined to entertain the proposition; but finally after turning it over in her mind, and reflecting upon what an original and splendid work she could make, she has accepted the offer and comes over in the spring to make the picture.

THE VICTORIA BRIDGE.—The estimated cost of the Victoria Bridge at Montreal was one million five hundred thousand pounds sterling. But its actual cost was only one million three hundred pounds sterling, or one million dollars less than the estimates. Before the bridge was accepted of the contractors, it was put to the severe test of a loaded train weighing the enormous amount of one ton to the square foot, which it was difficult for three powerful locomotives to drag along.

AN IMPERTINENT QUESTION.

It was a most impertinent question. And it was proposed to me—or rather hurled at me—by my Thought, as I sat cosily last evening by my fire.

I have had questions of the same *genre* quietly put to me before in the solitude of my chamber, but never before in this plump, matter-of-fact, bringing the thing "down to a point" fashion.

At any time the question would have startled me; but coming, as it now did, on the top of—as agonizing, romance-pulling-down climax—half a dozen happy, sanguine schemings for the Future, I must confess that

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NEW ORLEANS:

WEDNESDAY, FEBRUARY 22, 1860.

$1 75 to 1861.—With this number of the *Advocate* we have increased the edition, to supply future new subscribers.—Will our agents and friends see that we suffer no loss by this accommodation? Send hundreds of new subscribers immediately.—At $1 75 to 1861. All new Subscribers will be charged, if the money is not sent, $1 75 to 1861; if the money is sent, they will be credited only to 1861. Let all take notice. The rule is inexorable.

Introduction of Protestantism into Mississippi.—We commence, this week, these interesting sketches. This is the first complete and authentic contribution to this department of the history of the South-west ever published. The style is one of charming simplicity, and the narrative is full of interest. The back numbers containing the first part can be had, if applied for in time.

Book Department.—Orders will be delayed a few days, as the new supply of books is just now being received.

MEETING OF THE PUBLISHING COMMITTEE.

The Annual Meeting of the Joint Publishing Committee of the *New Orleans Christian Advocate* will take place at the office, 113 Camp street, New Orleans, at 9 o'clock, A. M. Wednesday, March 7, 1860.

THE PAPAL CRISIS.

The Imperial Pamphlet—Imperial Plagiarism—Known simultaneously at Rome and Paris—Effect on the Pope—Walewski's Dilemma—Excitement of the French Bishop's—Suppression of the "Univers" newspaper—The Mortara case—Intrigues between the Pope and the Emperor—Hungary Aroused—Peril of the Pope—Papal Despotism at an end—Secret Support of the French Clergy—Latest Movement in Italy—Future Residence of the Pope.

Not long since we gave the substance of the celebrated pamphlet of Laguerroniere, "The Pope and the Congress," supposed, and not denied, to express the opinion of the French Emperor. It is now asserted, by the *London Herald's* Milan correspondent, that the entire scheme thereby [illegible] of the [illegible] proposed, for the arrangement [illegible] question, is to be found in a little work by Professor Giorgini, of Florence, and recently published in that city, and that not only are the two schemes absolutely identical, with the exception of a more liberal provision in Giorgini's work for the inhabitants of the city of Rome, but the expressions employed are frequently in both cases precisely the same. Whether the Emperor drew from that work, or whether it also proceeded from his inspiration, it matters not. It is said also that the pamphlet was known at the Vatican the same day it first appeared at Paris. M. Sacconni, the Papal Nuncio at Paris, had received the proof-sheets of it, which he forwarded by a special courier to Rome. The effect produced upon the Pope was intense. The same courier was sent back to Paris with a dispatch instructing the papal representative to ask for a formal and public denial from Count Walewski of any participation of the government in the pamphlet in question. He committed himself to the Pope's Nuncio against it, went to the Emperor about it, the Emperor approved it, and Walewski had to resign.

Europe is astir with the matter. The *Moniteur* has not denied the Emperor's connection with the pamphlet. The French bishops are in a rage against it. The Bishop of Orleans has written a fiery reply. The Bishops of Arras and Poitiers, it is said, are about to publish against it. The *Constitutionnel* replies to the prelate of Orleans. The report that Russia condemned the Emperor's pamphlet is pronounced false. The papal paper, *L'Univers*, first received a government warning for its too favorable pleas for the Pope, and, not heeding sufficiently, was suspended. The Mortara case has been dramatised in Paris, and the Emperor attended the performance and joined in the applause. The government of Bologna has arrested the man who kidnapped Mortara's child. The consequence of all this is that Louis Napoleon is again wonderfully popular in Italy, and becoming popular in England, even with the *London Times*. Whether he can stand against the Jesuits or not is yet to be seen.

A Council of Cardinals was held on the 28th of December, in which the following decisions were adopted:—

"1. Suspension of the departure of Cardinal Antonelli for Paris until the temporal rights of the Church were recognised as the basis of all discussion in the Congress.

"2. Immediate increase of the papal army for the defence of the States of the Church.

"3. Publication of a solemn declaration, condemning the pamphlet '*Le Pape et le Congres.*'"

This last decision was put into execution next day by an official protest in the *Giornale di Roma*.

And now Hungary is about to make common cause with Italy. In Hungary, both Catholics and Protestants unite in behalf of religious freedom. By the last steamer we learn, that a telegram from Vienna states that a delegation from the Protestants of Hungary had visited Vienna, with the view of obtaining an interview with the Emperor Francis Joseph, and imploring him to grant some little relaxation of the rigorous laws now in force in Hungary, and especially to grant some reforms in these applying particularly to Protestants. The Emperor, however, refused to see them; and the delegation had left Vienna without having an interview with him. The people of Hungary were in the most violent state of agitation, and a serious struggle was apprehended unless martial law was proclaimed.

The question now is, if French protection only secures to the Pope Rome and immediate vicinity, how will his Holiness maintain his government of the States of the Church, outside of the above-mentioned circumscribed line? With only 8,000 or 9,000 troops, when Napoleon's position becomes fully known and assured, the movement for independence will immediately drive the papal officials from every place but Rome and its campagna. This will probably be the next news unless Austria and Naples interfere, which France and Sardinia will resist. Meanwhile, the glorious Garibaldi is biding his time, and, if the exigency demands, will be among the papal hirelings like a firebrand in dry stubble. With the Italians and Hungarians unsettled, there is danger of another European war.

At any rate, the power of European religious despotism is broken for ever. "Free Catholicism" will take the place of Papal Ultramontanism. This was the ancient position of France. Napoleon intends to restore it, and if the Pope resist him, he will prove a second Henry VIII., and establish himself at the head of the "Gallican Church," as Henry did of the "Anglican Church." Freedom to worship God according to conscience will ultimately grow out of this confusion. If Napoleon be firm and wise, he will be the central historical personage of the nineteenth century.

From the Pope's obstinate persistency in refusing the mild measured propositions of Napoleon, it is inferred that he not only receives an immense support from other Catholic States, but from France as well, and that the very large proportion of the clergy who favor the Monarchy in France, are urging him not to yield a point to the suggestions of Napoleon. An intimation of this is seen in the fact that the hitherto docile Archbishop of Paris, Cardinal Mariot, has resigned his seat in the Privy Council of the French Empire.

But the movement on the other side is even more vigorous. Recent advices from Florence state that deputations from the non-liberated Roman provinces, and even from the city of Rome itself, have held an assembly in Tuscany, and have expressed their firm conviction that the temporal power of the Pope is no longer possible, and their determined resolve no longer to endure it. The deputies of the Romagna have promised not to separate their cause from that of the other provinces. A central junta has been formed at Florence, and an address to the Emperor has arrived at Paris, signed by the members of this assembly. The future residence of the Pope is even designated. It is said he will retire to Benevento if the French army should be ordered to evacuate Rome. Benevento is a small Duchy, containing about thirty thousand inhabitants, given to His Holiness by the treaties of 1815, and is entirely possessed by the religious corporations established there. It is hemmed in by the Neapolitan territory, is very strongly fortified by nature and its isolated position. He would be surrounded by the subjects of the King of Naples, hitherto very devoted to the Pontifical Court.

ROSA BONHEUR.

As the *Advocate* has recently had something to say in regard to the enlarged sphere of usefulness open to Christian womanhood in these times, in teaching, and writing, and art; and as Rosa Bonheur, the popular French lady-artist, is said to be about coming to America to paint buffaloes, it may be interesting to our readers to give them a brief biographical sketch of her. She is now nearly thirty-eight years of age, having been born March 16, 1822, in Bordeaux. Her name is as beautiful as her art; her person is as beautiful as both; and her nature is as beautiful as all three. And yet she is unmarried, having resolved to live single for the sake of her art, as St. Paul did for the sake of his Apostleship. Unwomanly Fanny Fern says it is because she has no confidence in the constancy of the love and kindness of men. Her father's name was Oscar Raymoud Bonheur, also a painter, and her mother—Sophie Marques—was at first a pupil of her subsequent husband.

Rosalie—or Rosa, the name she likes best—was a wild frolicsome little girl, hating books, and loving the sunshine, the green fields, the woods, the flowers and the birds. Her father and mother were poor, having both to teach—the one drawing and the other music—for a living, and the mother died in 1833. Rosa learning [illegible] books, they tried to make a seamstress of [illegible] out from her hated confinement in the room of the seamstress, and help the husband to work at his turning-lathe. They sent her to a boarding school, where she was a great favorite, originating all sorts of fun, drawing caricatures of the teachers, and learning but little except drawing. Her companions were rich and well-dressed; she was poor and plainly-clad; and she was unhappy. A noble ambition was born out of this travail—she resolved, not to seek the means of splendid personal decoration, but to make something of *herself*. Her father, hopeless of her, took her from school, left her to herself, and she spent her time in his studio, imitating him, until, seeing her bent, he taught her carnestly, and then sent her to the Louvre to copy the works of the great masters, where she worked with all her might, and with great success, the sale of her copies helping to support her father's family.

She was now seventeen, and had found her life-work. Having studied and copied, in the Louvre, all the schools—the splendid coloring and form of the Italian, the lofty idealism of the German, the broad naturalism of the Dutch—and happening to paint a goat, she devoted her self to animal painting. Too poor to procure models, she visited the fields and pastures, and even the filthy butcher-pens and bloody slaughter-houses, to paint animals, in all circumstances and attitudes—coming home covered with mud and fly-spots. She also visited the public stables, the animals in the museums, and the horse and cattle fairs—in her visits to these last wearing male attire, for convenience and protection. Her father was her only teacher. Fame followed her efforts, and honor is now paid her throughout Europe and America.

Her two brothers—Auguste and Isidore—were also artists—the first a painter, the second a sculptor. Her young sister, Juliette, is also a painter, and at public exhibitions the works of the entire family are grouped together. In 1849 her "Cantal Oxen" took the gold medal, awarded by Horace Vernet, the great painter. Her father, who was now director of the Government School of Design for girls, died, and Rosa was elected to his place, her sister, now Madame Peyrol, being resident professor. Having studied animals in all situations, by association, and by dissection, and having studied outward nature, at all hours of the day, and in all weathers, in the rain and in the sunshine—her pictures are wonderfully fresh and life-like, and, unlike most artists, she attained great fame in early life. She has made a fortune, but spends it on others, except a little farm near Paris. She gained, according to regular French usage, the Cross of the Legion of Honor, but the Emperor refused it because she was a woman.

Her city home is in a quiet street of Paris, surrounded by gardens, with trees and flowers, animals and birds. Friday is her reception day, and her studio the reception room. It is ornamented with articles of peasant costume, utensils of rural labor, fishing and hunting accoutrements, poles and branches from the woods, and skins of all sorts of animals. She says they give her ideas, whereas costly furniture would suggest nothing. She is very plain and simple in her dress, rejecting all female finery. She is modest, truthful, kind-hearted and enthusiastic. Her house is kept by a widow lady, Madame Micas, whose daughter, also an artist, is Rosa's companion. Together they visit the wildest and most distant ranges of mountains, sleeping in peasant huts and wayside inns, eating what they can get, braving storms and cold and studying nature in all her phases. They visited the highlands of Scotland, and now it is said she is coming to America. Her history is an inspiring evidence of the power of "self-help" and self-culture, even among the poorest. It is also an example of the advantage of being associated in early life with the refining influences of works of literature and art, and of the blessings of the love of outward nature. But few can become great writers or great artists, but all may become cultivated men and women.

NORTHERN LITERATURE AND THE SOUTH.

We do not at all wonder that the South should be jealous of Northern Literature, especially of its religious literature, for so many of its periodicals and works have bitterly and vehemently, or else in religious guise, assailed Southern character and institutions, that it is both natural and right for the South to be guarded against its publications. But this jealousy becomes unfair and unjust whenever the innocent are confounded with the guilty. If it is our duty to protect ourselves against a vitiated Northern sentiment, it is equally our duty not to make false charges against those writers and publishers, who have remained, amid all the excitement, true and faithful to the conservative feelings of American brotherhood. In times like the present, when the public mind is inflamed, it is impossible to escape mistakes in the heat of excitement. But every principle of honorable dealing requires that we should be open to conviction and prompt to repair a wrong thoughtlessly done.

These remarks are called forth by the fact that some of our Southern journals have been too loose and indiscriminate in their denunciations. Our Northern friends are worthy of all honor from the South, and they should have the evidences of Southern appreciation and friendship. John G. Saxe, of Vermont, is not only one of the most accomplished poets of the day, but he was lately the Democratic candidate for the office of Governor of that State. With little or no prospect or hope or success, he took the field against the Black Republicans, even in their Green Mountain strongholds. He was defeated, of course, but by a majority so much reduced as greatly to detract from the triumph of his adversaries, and to inspire his friends with fresh hopes of success for the next campaign, when it is understood that he is again to be brought forward as their candidate. Notwithstanding all this, a paragraph recently appeared in the Knoxville Whig (Mr. Brownlow's paper,) charging Mr. Saxe with having returned from South Carolina to the North, and published "a villainous account" of certain things that he saw there, as specimens of Southern society. This brings out a letter from the poet, who says, with regard to this charge: "I am quite sure, gentlemen, that where I am known, whether North or South, the above most mendacious assertion needs no words of contradiction. But the statement of the Whig has so positive an air, that, with your permission, I desire to give it a positive denial. Briefly, then, I have never published or written any account whatever touching the sale or treatment of slaves. It is hardly important to add that I never was in South Carolina, though I hope to visit that State at no distant day."

Other Southern journals have assailed Harper's Magazine and Harper's Weekly newspaper, with the charge, that George W. Curtis, who is known to be a violent anti-slavery man, is the editor of those periodicals. The statement is, "that the largest book establishment in the country is obliged to employ one of the most obnoxious abolitionists in the country to edit its periodical literature." This is an utter mistake. Mr. Curtis is not the editor of these publications. There is no editorship outside of the firm of Harper & Brothers, and these gentlemen are constantly watchful that nothing of a sectional character appear in their works. The Department of the Weekly styled "The Lounger," has been conducted, it is said, by Mr. Curtis, but no abolitionism has ever appeared in it. Mr. Curtis also contributed a serial story, entitled "Trumps." It matters not who writes for a paper, so the paper itself is sound. No men could have been more careful and consistent than these gentlemen in this respect, and as they have positively refused to cater to abolition taste in this matter, or in any way contribute to the wretched divisions of the country, they heartily deserve our appreciation and regard. Harper & Brothers have won the confidence and esteem of the South. They have won it fairly and magnanimously. Amid all the agitation, they have stood firm and true to the honorable principles on which [illegible] They have [illegible] they proposed to do business. They have given us no cause of offence—not even of suspicion—and it is the simplest dictate of just and manly dealing, to let them enjoy the legitimate fruits of an elevated and consistent course in trade.

THE LOUISIANA CONFERENCE AND THE LEGISLATURE.

At the recent session of the Louisiana Conference of the Methodist Episcopal Church, South, that body adopted the following resolution:

"That the Louisiana Annual Conference of the Methodist Episcopal Church, South, through our Agents, request the Honorable Legislature of the State of Louisiana to donate to the Centenary College, in Feliciana Parish, to Pierce and Paine College, in the Parishes of Sabine and DeSoto, and to Homer College, in Claiborne Parish, twenty-five thousand dollars each, for the purpose of aiding us in affording the youth of this State facilities for a thorough collegiate education."

This measure was not hastily originated or adopted. It was thought to be in accordance with simple justice and duty, in view of the relative ability and liberality of the Methodist Church in providing facilities for the education of the sons of the State. To understand the case properly, we have only to subtract what that church has done from the aggregate educational institutions of the State.

Centenary College, with buildings superior to any in the South, not excepting the University of Virginia, with largely over two hundred students, and steadily increasing, is an honor to the State—indeed, the only thoroughly established and successful literary college proper, within its bounds. It is doing a great work for Louisiana. Mississippi, and the South-west generally, support it. But it needs an endowment, the only thing it lacks to place it in the front rank of American colleges. The Mississippi and Louisiana Conferences are laboring to raise an endowment fund. Will not the State assist to the reasonable amount of $25,000 in paying for the magnificent Centre Building recently finished? It would be but a small investment in comparison with the interest the State has in the institution, and with the actual educational advantages it affords to her sons.

The other two male institutions mentioned—one in the North, and the other in the West—are happily located, in view of the educational wants of those sections. Homer College is out of debt—the building is nearly finished, and will be a fine one. The number of students amounts already to one hundred, and is increasing—a prosperous state of things for a college just opened. The endowment now reaches $25,000, and will, it is believed, reach $50,000 during the present year. Has not the State interest enough in this institution to take stock in its endowment to the amount of $25,000? Pierce and Paine College, at Pleasant Hill, will soon have an excellent building finished. The amount already raised for it is over $63,000, all of which is for the endowment. It is not in debt, and for a new enterprise, has singularly encouraging prospects. Cannot the State give $25,000 to help pay for the fine building now going up? All these institutions are managed, financially, by the most prudent and experienced business men in the country. There is no danger of failure. They will succeed whether the State assist or not. But their success would be much more rapid, and honorable to the State, and they would much sooner reach the rank of first-class colleges, were the State to assist them.

The State is not asked to build colleges for us. Private enterprise, zeal, and liberality have already done that. The State is asked to give reasonable sanction, encouragement and assistance. And to enforce the propriety of such assistance, let us ask, what would Louisiana have to show in the way of educational institutions for her sons, had not those institutions been built? The Churches, embracing in their membership and adherents the bulk of the population, can do, in this matter, what the State cannot do. This point needs no argument. It is matter of history. Let the State, then, assist the Churches. Thus, without any objectionable Church-and-State feature, to which we are unalterably opposed, we shall harmonize the wishes of those who desire Christian education, and of those who desire State education, for our sons. "If 'sectarianism' be made an objection, we answer, first, that we shall be ready to favor similar help, under similar circumstances, to the other Churches. We answer, second, that the Methodist Church has no sectarianism to teach. No proselytism is allowed in her schools. The Bible, the religion of all Churches, and the "Apostle's Creed," the creed of all, constitute her religious platform and interpretation.

In the way indicated by the above resolution, the State can do more for the cause of education by the investment of $100,000, than by the investment of $1,000,000 in a simple State institution. For, first, State assistance to Church institutions, on condition that the Churches invest a certain amount before receiving aid, would call out the zeal, denominational interest, and private enterprise of the Churches, to the utmost degree. And, second, State institutions will never absorb the denominational school interest; and the two will always be in antagonism—one weakening the other; but the denominational schools, though they may not succeed as desired, will always triumph. The plan we propose harmonizes both interests, and secures first-class educational institutions to the State. The question involved is, whether or not the Legislature will co-operate in the only practicable plan for establishing in Louisiana first-class male colleges. While we conducted the *Texas Christian Advocate*, we urged similar views, for several years, upon the Legislature of that State. We are glad to see that at length they have been partially adopted—the Legislature having recently granted five leagues of land to each of the colleges.

What say our fellow-citizens of the Louisiana Legislature? We take our ground, and make our request openly. We have nothing to conceal, nothing to explain; and without electioneering, or personal influence, depend upon the merits of the case, and the wisdom of our State Legislators. The successful establishment of first-class colleges in the Southern States will do more for Southern independence than resolutions and conventions will do in an age. Our sons *will* be sent school—at school their characters will be formed, and their sentiments receive their direction. If they have not schools at home, they will send them abroad. Hundreds of thousands of dollars leave Louisiana every year in this way.

WHAT IS TO BE DONE WITH THE MORMONS?

Distant as these moral and political heathen are, and, consequently, little as is thought of it, this is one of the great questions of this country, and will have to be practically answered at no distant day. "Freedom to worship God" must be interpreted, as well as the *status* of the negro, as in the "Dred Scott" case.

The political rostrum, in certain parts of the country, resounds with the question, "what shall be done with the free negroes"—and a great society—one of the prolific *genus* humbug, sailing under the "American" flag—is entering Churches, employing silly preachers, and ambitious pseudo philanthropists, in raising money to salary useless officers, under the pretence of sending them to Liberia—itself a comparative humbug—while they can be inexpensively sent back to their masters' homes, as Paul sent Onesimus to Philemon—which they should never have left. But the great Mormon question, which admits of no such solution, and is increasingly aggravated by the influx of free-soil fanatics from all parts of the world, is allowed to sleep, until the nation is already threatened with disgrace.

In addition to all we have heard, and which cannot be denied, however softened, for sinister purposes, by letters from Horace Greely, a distinguished gentleman in Utah, [illegible] Correspondent of Camp and Creative of Mormon iniquities and abominations which ought to startle the country, and arouse the Government to action. He says:

"The Church" has ordered and executed two hundred and sixteen murders within the sound of a cannon of this city, since the 1st of March, 1857. "The Church" has ordered and executed the murder of seven hundred and eight emigrants passing from the East to California since 1850. "The Church" accumulated by the operation one million two hundred thousand dollars worth of money, goods and live stock. "The Church" ordered and its Bishops and strikers executed, the dreadful massacre at Monatahi Meadows, two hundred miles south of this, of one hundred and sixteen emigrants on their way from Arkansas to California. "The Church" ordered and executed the massacre of half a dozen emigrant trains last July and August, one hundred miles north of this, in which many lost their lives, the survivors living on the charity of the army at Camp Floyd, and on that of the Chief Justice, Judge Eckels. "The Church" robbed and plundered emigrants of large numbers of cattle the past summer within ten miles of Camp Floyd, by running their cattle off at night while in camp, and concealing them for several days in the rawines and mountains till the owners had to give up searching for them and go their winding way. The cattle, mules or horses were then quietly driven to the "Church Herd," which now numbers its thousands. The pliant tools who execute this work are composed of what are known as "Danites," or the "Herds of Dan," or, as "Destroying Angels," headed and commanded by tried and chosen leaders, and numbering at present about six hundred and forty rank and file. Their long tried and favorite leader, "Bill Hickman," appearing to be not so zealous in plundering for the Church, was placed under severe police surveillance, and some very clever Gentile merchants in this city had all their animals stolen, on the night of the 18th of December last. Hickman, on learning it, ordered them *brought back*, which was done in eight hours. But in eight hours more poor Hickman suffered the penalty of "The Church," being assassinated in the street.

"The Church" requires for its creed, polygamy and incest. Uncle and niece are married, cohabit and breed children; half-brother and sister, step-father and daughter do the same; a widow, with all her daughters, by a deceased man, are married to the same man and breed children by him. The Church fund now reaches the enormous amount of five millions of dollars, all of which is in the control of the Vicegerent "Brigham." The money is mostly on deposit, about as follows: In New York city, $200,000; in other parts of the United States, about $200,000; in London, $1,000,000; in Liverpool, $500,000, and the balance in Glasgow, Copenhagen, Manchester, Australia, and other portions of Europe. The professed object of these Mormons in assembling out here is to enjoy their religion; their real object is, and was from the beginning, to plunder, rob, murder, and give unrestrained liberty to all the lower and baser passions of corrupt nature. We, who have studiously studied their daily walks, examined their Legislative grants, their Church creeds, and practices, their secret and terrible executions, their midnight assassins, and the antecedents and character of their leaders, strikers and assistants know this to be true. You in the States living under reasonable laws of restraint, enacted and acquiesced in by the popular voice, think the partial revelations we have made are too monstrous to believe. Several of the old members of the once famous band of robbers, under the lead of John Marrel, known in history as the land Pirates of the West, are now in Utah, and are the fearful and midnight executioners of the will and behest of "The Church."

Toleration of these miserable traitors against all divine and human law—against "the covenant of God" and the faith of mankind—increases their boldness, and encourages the spread of their moral *virus* over all lands—for their agents are every where. The streams of Abolition fanaticism, Helperism, John Brownism, Free-Loveism, the moral sewerage of foreign lands, all uniting with the spirit of avarice, theft, murder, adultery, infidelity, and lawlessness, now so unhappily common, threaten to create such a flood of crime and anarchy as will endanger the institutions of the country. Moreover, the Mormon hierarchy cannot now reform its debased subjects, if it would; no more than the chief of a band of robbers could reform his followers, or the keeper of an infamous house could her unhappy lodgers. There is work for the wisdom and power of the Government. All that has heretofore been done is lost labor, and life, and money.

THE ITALIAN QUESTION.

There seems to be no doubt, now, that the French Emperor will not use force to restore to their thrones the Austro-Italian dukes, or to force the rebellious Legations to return to their allegiance to the Pope. Nor will he suffer others to do it. In this course he has the moral support of England and Prussia. Meanwhile, things in Italy which have only been chilled by doubt of Napoleon's intentions, are ripening fast. Becoming assured that their destiny is in their own hands, they are beginning to act decisively. Italy is at this moment freeing herself, forever, let us hope, from both Austrian and Papal dominion.

London advices, of Feb. 2, informs that a telegram had just been received from Brussels, which states that *Le Nord*, the Russian official journal, announces that special couriers had left London and Paris with important dispatches to their respective representatives at Turin. *Le Nord* states that these dispatches convey instructions to the representatives of France and England, directing them to state to the King of Sardinia that the Governments of France and England see no objections to the annexation of Central Italy becoming a *fait accompli*. Paris advices, of Feb. 4, say that it is stated that the French and English Cabinets have come to a full understanding upon the Italian question, and that these Governments are about to demand of Austria the surrender of the Venetian kingdom, and to accept such indemnity as Italy may be ready to offer her.

Advices from Ancona, via Bologna and Turin, of an important character, reached London on the 4th, to the effect that a serious collision had taken place at Ancona, between the Papal troops of the garrison at that place and the gendarmerie, in which some three hundred of the Papal troops were arrested, after a desperate struggle. Forty of the soldiers arrested had been wounded in the affray, and a large number of the gendarmerie were wounded, though none are reported killed on either side.

The Paris *Patrie* a semi-official journal, publishes a statement denying the report which has been very generally circulated that the French troops were about to be withdrawn from Rome. The *Patrie* also announces that the question of the annexation of Central Italy to Sardinia will be submitted to the popular vote, and is subordinate to universal suffrage, the early application of which in the Romagna and elsewhere will positively make known the state of public opinion in Italy. Several of the Paris journals, in commenting upon Italian affairs, speak openly of the annexation of Savoy, and consider it the same as if already annexed to France. A telegram from Turin announces that several high officers of the Sardinian army, had left that city for Bologna, for the purpose of reorganizing the army of Central Italy, in anticipation of its being united with that of Sardinia under the same government. The insurrectionary spirit was rapidly increasing in Venetia, and at Venice arrests continue to be made by the Austrian officials to an alarming extent. The London Post—Ministerial organ, says that the Austrian Government has given up all hopes of retrieving its influence in Italy, and that the stubbornness of the Pope bids fair to deprive him of his temporal power. The Post concludes an article upon the subject by authoritatively stating that "England's policy towards Italy now is: *No Foreign Intervention, but ITALY FOR THE ITALIANS.*" The Turin journals continue to discuss the question of the annexation of Savoy to France, and express the opinion that such a step will be productive of no harm to Sardinia.

FREE CATHOLICISM.

It is remarkable that the threatened overthrow of the temporal power of the Pope is to be by Catholic hands. No Protestant power has sought to harm him. Nor do Catholic powers seek, primarily, to overthrow his temporal power, so much as they seek to relieve themselves of the odium of forcing upon unwilling Catholics the abhorred government of a prince whom they, at the same, are willing—to acknowledge as their spiritual head. And this leads to what the wisest and most candid Catholic minds have always apprehended as desirable—the relief of the head of their Church from the antagonistic and irreconcilable responsibilities of both temporal and spiritual sovereign. And, as an almost necessary consequence of this progressive movement—at least a result of the same enlightened liberality which has produced it—freedom of conscience will be established in those Catholic States opposed to the temporal power of the Pope—France, Sardinia, the rest of Italy. Austria, Spain, and Naples will be left alone in their Ultramontane glory. The South American States, and Mexico, already as free from the old-time control of the Pope as France, will soon be blessed with freedom of conscience to anti-catholics. One of the principles of the Juarez government in Mexico, is religious toleration.

Napoleon is now the head and patron of Free Catholicism. The Catholics of Hungary Bohemia, and Switzerland, as a general rule, entertain the same liberal sentiments. What the effect of these things will be, upon the character and prospects of the Romish Church, we cannot, of course, now determine. But that the world, and the cause of the Christian religion, will be ultimately benefited, there can be no doubt. Indeed, we should not be surprised if Louis Napoleon, whose general ambition is the aggrandizement of France, and whose particular ambition is to make French civilization equal to that of England—and who is too much of a philosophic statesman not to know that Romanist rule is ruinous to a State—should establish a "Gallican Church," somewhat after the *ideal* of the "Anglican Church."

THE MEXICAN QUESTION.

The President's Message is having about the same effect on Mexican affairs, as the Emperor's pamphlet is having on Italian affairs. The moral effect of the one is disintegrating Miramon's power, and that of the other the Pope's temporal sovereignty. In both instances, the Romish hierarchy, true to its traditions and instincts, is allied with the desperate and decaying despotisms. This is not the less true in this free land, whose entire history is one of opposition to both civil and religious oppression.

Mexican affairs are approaching a crisis. The successes of the Liberalists, telegraphically reported in our last issue, are confirmed. Gen. Cobos, with a portion of Miramon's army, intended for the attack on Vera Cruz, was defeated and utterly routed at Oajara in two battles. Curavajal has defeated Miuon at Tlascala; Beriozobal has routed the Church forces near Maravatio; Valle and Ogazon are checking off Woll in Jalisco; Colima, recently taken by Miramon, has been reoccupied by the Liberals; Zacatecas has been taken by Ortega; and Garza has taken San Luis. The Liberals have 25,000 to 30,000 troops, and will soon attack Miramon, whose power is now confined to Guadalajara, Guanajuato, Queretaro, Mexico, and Puebla. A compromise between Juarez and Miramon is spoken of, but denied.

Meanwhile, Washington advices of the 17th inform us that the Juarez government has accepted the proffered services of several thousand American volunteers, and has agreed to cede to them large tracts of land in several of the Mexican States. Until lately, such a movement would have aroused the instinctive Mexican hatred of the Americans, and made the Juarez government unpopular; and, united with the undying church-power, would have overthrown it. But all Mexico is now helpless, and the people are worn out by robbery, suffering and death, and are anxious for peace, convinced also that nothing but help from abroad will secure it.

While all this is going on, the Americans and Mexicans are about to come to open war on the Rio Grande. One battle has been fought on Mexican soil, and we expect soon to hear of others. Cortina is recruiting his forces, and the Rangers are scouting up and down the river, and will cross at the first provocation.

AMERICAN ROUTE TO CHINA AND JAPAN.

The *New Orleans Christian Advocate* possesses an attractive advantage, as a newspaper, over all papers of similar character, in the fact that it is the first to bear into the interior the news from Mexico, Central and South America, California, Oregon, the Sandwich Islands, China and Japan. This advantage is now being more fully developed. The United States Senate, a few days since, adopted a resolution instructing the Committee on Post-offices to inquire into the expediency of establishing a line of steamers between San Francisco and China, via the Sandwich Islands.

The quickest and shortest route to China from the great Atlantic seaboard is undoubtedly that across the North American continent, and by sea to the ports of the East now open and to be opened in future to commerce. Even by the Isthmus routes to California, the channel of communication proposed would be of inestimable advantage to our trade, while, should the Pacific Railroad be completed, the benefit will be inestimable. We have already received frequent news from Japan, in advance of the regular mails via England, brought by American vessels to San Francisco, and from thence overland, or by the Isthmus, to New York. The latest accounts from San Francisco teem with glowing descriptions of newly-arrived cargoes of Japanese goods, and the merchants of California are vieing with one another in this new channel of American enterprise. Should our commercial comity with China, as we have reason to expect it will, says the *New York Times*, become fixed on a firm basis, who can estimate the advantage to the Golden State from her comparative proximity to the land of the Celestials? Already is San Francisco teeming with her Chinese population, and who can say how soon the manufactures will follow where the people have been so long established?

THE HUNGARIAN QUESTION.

The latest European news, to Feb. 4, is to the effect that the increasing discontent in Hungary, together with the unexpected turn very recently given to the Italian question, has created much uneasiness in the Cabinet of Vienna, and the Government, it is said, is sending large reinforcements of troops to the Tyrol, and also to Venice and various portions of Hungary. The whereabouts of Kossuth has not been definitely traced for some time, but from information received at London, and the activity of the revolutionary spirit in Hungary, it is believed that he is again among his own people, arousing them to make another struggle to throw off the baleful yoke of the Austrian oppressor. The extensive society called the Hungarian Political Association has issued secret circulars to its friends, in all parts of Europe, that Hungary is ready, and will improve the first opportunity to detach herself from Austrian rule. From these things it seems probable that Austria is about to lose Hungary as well as Italy. Let us hope so. Let us hope that Louis Napoleon will, in the end, be as strangely favorable to Kossuth and Hungary, as he turns out to be to Victor Emanuel, Cavour and Garibaldi. Let us hope that that proud and gallant race, the noble Magyars, and that glorious man, the sometimes erring, but always wonderful Kossuth, may yet be rewarded for their patriotism, their bravery, and their sufferings.

DIRECT TRADE BETWEEN NEW ORLEANS AND LIVERPOOL.

A movement is now on foot in this city to establish a line of six screw steamers, each 1,500 tons and carrying a cargo of 3500 bales cotton, between New Orleans and Liverpool, with American and British capital—$500,000 to be raised on each side. The New Orleans Chamber of Commerce has had the matter before it, appointed a committee, and the committee has reported favorably. It is proposed to make the passage from port to port in twenty-five days. It is intended to have the steamers constructed in time to transport the next crop of cotton. New Orleans is the largest exporting city. Indeed, the largest purely commercial city, in the Union; a good outward cargo and freight list can be had at any season of the year; the import trade is already large and rapidly increasing; now is a favorable time for the inauguration of the enterprise; we trust, therefore, that the everlasting talk on the subject of direct trade will be substituted by earnest and fruitful action. What is $500,000 in such enterprise? Absolutely nothing. Five individual men in the South-west could be found to who would thus invest that much, we should think.

RAILROAD BETWEEN NEW ORLEANS AND MOBILE.

We see that in the Louisiana Legislature, Dr. W. O. Austin, of this city, introduced a bill providing for the incorporation of the New Orleans and Mobile Railroad Company, which was referred to the Committee on Internal Improvements. This, it seems to us, is a movement in the right direction. Why a railroad between these two important Gulf cities has not been built long since is a matter of amazement. Energetic efforts are being made to unite New Orleans by railroad with Houston, Galveston, and San Antonio, and it is probable that we shall be able to reach the latter place, in far Western Texas, by rail, before we shall be able, by the same convenient mode of travel, to reach Montgomery, Alabama. We can now go from New Orleans to Memphis, Nashville, Charleston, New York, even to the cities of Canada, by railroad, and yet we cannot thus go to Mobile. This is creditable neither to New Orleans nor to Mobile, nor to the progress of the country. Mobile will soon be united with Montgomery by railroad, and we trust New Orleans will soon be thus united with Mobile. The statement of the case is all the argument it needs.

PACIFIC METHODISM.

We have just received three numbers of that handsome paper, the *Pacific Methodist*. It begins its fourth volume with more vigor than ever. It has had a hard struggle. A movement has been started in the *New Orleans Advocate* to procure a press for the *Methodist*—$45 in hand. Let us raise the whole amount. The Church in Stockton is flourishing—so are Clear Lake and El Dorado circuits. The presiding elders of San Francisco and Petaluma Districts report encouragingly. Revs. Thomas B. Ruble, N. B. Peterson, and J. L. Burchard, of the Southern Church, transfers to the Pacific Conference, had arrived. Mr. Burchard goes to Oregon. But death has been among them. Rev. D. W. Eppes, who went with Bishop Pierce, and also Rev. N. B. Peterson (immediately after his arrival) are dead. The will of the Lord be done. The Agent of the Pacific Methodist College is succeeding gloriously. Subscriptions are reported every week, from $50 to $500. The editor likes the President's Message. We see that the editor is receiving presents of "fat quails," "boxes of apples," and similar delicacies. A great country that, for an editor.

REV. JAMES PEELER.

When the writer hereof was a boy, James Peeler was an exhorter in the then wild county of Randolph, in Alabama. He entered the ministry, traveled many years in the Alabama Conference, and for several years past has been a member of the Florida Conference. Recently he has invented a Plough, which has become celebrated. The Tallahassee *Floridian* says that the Rev. James Peeler has just returned to that city, having sold the patent right of his plough and manure distributor, for twelve States, for the sum of two hundred and fifty-one thousand dollars in notes and cash. He has donated two hundred thousand dollars for church purposes, thirty-six thousand of which are for taking scholarships in colleges under care of the Methodist Episcopal Church, South, hoping when he shall cease to work and live, young men will be educated to bless the church and his country. That is rather the "deepest ploughing" of which we ever heard.

OUR CORRESPONDENCE.

Our Correspondence this week is highly valuable and interesting. Dr. Hamilton's letter from Aspinwall has evidence of the poetic influence of tropical associations. We hope for more of the same sort. Mrs. Cross' letter from San Antonio reads like Thornbury's "Life in Spain." We are glad to have such a correspondent in such a place. The letter of our Kentucky correspondent is able and brilliant. We wish, however, he would take the *Constitution*, as his political Bible, and then the Union, as his political Church, would be safe. That is the sole sin of South Carolina and the fire-eaters, whom he lashes so unmercifully. Devotion to the Church, in forgetfulness of the Bible, made Romanism. The fire-eaters are simply political Protestants. We like his love of the Union, however. Only let the Constitution be the standpoint. Our readers will be glad to know that he will write for us regularly. We love to hear from Kentucky.

Our Next Paper. We have some charming things in store for our readers, to be found in next week's issue—among which is a singularly valuable letter from our New York Literary Correspondent, received too late for this paper. We have also an elegant and excellent paper from one of the most distinguished writers in the country, on the "Imagination and Christianity." We are succeeding in procuring a strong corp of contributors. We are encouraged by the conviction that the paper will be far more interesting hereafter than heretofore.

DEATH OF MRS. P. M. GOODWYN.

Rev. P. M. Goodwyn, we are sorry to learn, has lost his wife. She died in perfect resignation on Thursday last. The funeral discourse was preached by Rev. Mr. Linfield. An obituary will appear shortly. She was an amiable and pious lady. Friend after friend departs.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

FEBRUARY 22, 1860.

LETTERS FROM KENTUCKY.—NO. III.

Many things conspire to render Kentucky, especially the Northern section, one of the most interesting and attractive portions of the globe.

The State is four hundred miles in length, by something over one hundred in width, stretching from 82 deg. to 89 deg. west longitude, and lying between 36 deg. and 39 deg. north latitude, and is ornamented on her entire northern border by the silver-sheeted waves of *La Belle Riviere*. The climate is consequently mild and, all things considered, as healthy as any region on the continent. It is a rare thing for the thermometer, in winter, to indicate a greater degree of cold than 10 deg. below zero, or a higher temperature in summer than 80 deg. above. The only objection that could be urged is found in its frequent and sudden changes.

This is pre-eminently an agricultural country. In the northern and eastern States the wealth, intelligence and influence of the people are, to a very great extent, concentrated in and confined to the towns and cities. Not so here: the "substantial patriarchal farmer" constitutes, by odds, the larger and most influential portion of the Commonwealth. Without title or ancestral distinction, except such as flow from honest industry and a properly balanced frugality, they are emphatically our "lords" and "noblemen." A rich, beautiful blue-grass farm, ornamented with the sleek, short-horned "Durham," the snow-white "South-Down," and the fat, lounging "Berkshire," is justly the pride of Kentucky's yeomanry. No member of this great confederacy, we suppose, would presume to enter into a dispute with Kentucky for the palm in stock-raising. In respect to this she is the banner State. It is from her vast cotton, rice, and sugar plantations, in South Carolina, Georgia, Alabama, Mississippi, and Louisiana, are mainly supplied with mules; and from here may be seen weekly herds of beef cattle, weighing from *two to four thousand pounds*, wending their way to Cincinnati, and from thence to New York and Boston, to replenish the larders of Yankeedom.

Here we *have* milk and butter. Away down there, amid the long moss and cypress trees, you only have a sort of substitute—a faint and imperfect imitation; here we have the reality.—You may think we are disposed to boast, but, in all truth and soberness, one good blue-grass cow will yield more milk and butter, and of a far better quality, than half a dozen of your little, long-horned scrubs. And to crown all, Kentuckians possess in its fullest sense, the elements of true Southern hospitality. Just across the river from us, amuag our Buckey-Yankee neighbors, it is not at all an uncommon occurreace, nor is it considered at all out of place, for a man to leave his neighbor standing at his gate, while he goes to partake of a warm, sumptuous dinner. But for a Kentuckian to do such a thing would be considered the quintessence of niggardly parsimony.

Kentucky possesses an inexhaustible treasure of wealth in her coal and iron resources. The outlay of time and energy on the part of the Geological Corps, during the past few years, both in the field and laboratory, with particular reference to the resources of the State in coal and iron, has tended greatly to enhance the intrinsic value of our lands.

To those whose attention has not been specially called to the matter, it will doubtless sound almost fabulous to state that the United States annually pours *thirty millions* of dollars into the treasury of England, for the one single article of iron alone.—Yet Kentucky, so far as the simple ore is concerned, is fully able to meet this demand; and when her mineral resources shall become fully known, and her enterprize, skill, and industry, are laid fully under tribute, this golden stream will be changed, and a large portion of this thirty millions, instead of going to enrich the privileged classes, living under the smiles of crowned heads, will be emptied into the coffers of this grand old Commonwealth. And while her aggregate wealth is being rapidly increased in the iron trade, it will, in time, be augmented almost beyond the power of figures to calculate, from her inexhaustible "*Coal Measures.*" A very considerable portion of Kentucky's vast area is occupied by this most important of all geological formations—most important, at least, so far as all practical purposes are concerned. There are within the territory of this State, a large area of two coal fields, a fact which has not been found to exist in reference to any other State in the Union. The *middle coal field* of the Mississippi Valley extends over the whole of *eight counties*, and over a large proportion of five others, in South-western Kentucky; while in the Eastern part of the State, the whole of *fifteen counties*, and a goodly portion of five others, are embraced in the *Great Appalachian* coal field or the coal region found on the Western slope of the Alleghany mountains and the Cumberland range, being partly in Pennsylvania, Virginia, Ohio, and Tennessee, and the counties alluded to above in the Eastern part of Kentucky.—There are just one hundred and three counties in the State, and of this number *twenty-six* are situated in the *coal measures*.

Who can possibly conjecture what a source of revenue these coal mines will be to the people of this Commonwealth in the lapse of years. This single State could furnish the whole confederacy with coal as an article of fuel. Recent experiments have demonstrated its immense utility in another point of view. It has been clearly ascertained that the Breckinridge coal, and others of similar composition, possess in great abundance *benzine, cupione*, and lubricating oils, and a kind of coal-wax called *paraffin*. Many of these coals are exceedingly rich in *hydrocarbons*, and by properly directed chemical processes are made to yield *coal naptha* in great quantities. This coal naptha, by repeated distillations and subsequent exposure to the alternate action of acids, alkalies, and oxydizing agents, may be so thoroughly rectified as to give out a volatile liquid called *benzole* or *benzine*. The rare interest and value of this singular product are evinced by the fact that it is so volatile as to allow atmospheric air to be transmitted through it, and by a small admixture of alcohol, at a temperature of not less than 60 deg., a bright and beautiful illuminating gas is produced and carried along in a current, and, as it issues from the jet, burns with a brilliancy equal to the finest *chrisiant gas*.

The business, however, is only in its infancy, and whereunto it may grow no one can conjecture. The day is pressing fast upon us when the *vesper light*, formed from this gas, will almost entirely supercede lard oil and tallow caudles.

Since the completion of the railroad between Nashville and Louisville, we are beginning to feel that here in Kentucky we are about in the centre of the world. We can take breakfast around our own tables any morning in the week, Sundays excepted, and the next evening take supper in Chicago, St. Louis, Nashville, and almost in New York. A trip to Charleston or Montgomery is regarded as a trifling affair, and in a very short time we expect to be next door neighbors to you all in the Crescent City.

We look back a few years, when our fathers carried their produce to New Orleans in flat-boats, and then walked home through the Indian Nation; and when they *packed* their silver to New York and Philadelphia on horseback, for dry goods, and wonder, Mr. Editor, how in the range of possibilities they lived. We of the present generation would about as soon undertake to find the North-West passage, or to circumnavigate the globe, as to do the one or the other.

If the progress of our country during the next fifty years, should equal the last half century, and we may reasonably calculate that it will double it, life in this part of the world will be a grand affair.

Another thing which greatly endears Kentucky to the heart of the true Christian patriot—she is a conservative, Union-loving State. She is neither the victim of the wild, fanatical, abolition feeling of the extreme North, or the equally wild and wicked fire-eating, disunion element which is rife in some portions of the extreme South. She is a *Southern* State, more loyal to the South, we undertake to say, than even South Carolina, whose frequent ebullitions indicate that she is fast approaching a state of political insanity. We give it as our deliberate conviction, that the course she is pursuing will bring about the abolition of slavery in the South much sooner than the empty rantings of Seward, Giddings, and Company.

We are no prophet, and, so far as we know, are not even distantly related to one, but mark what we say: Kentucky will stand up for the Union "to the last syllable of recorded time." No, Mr. Editor, in the bosom of this State sleep the remains of the renowned, Union-loving sage of Ashland; and while his monument stands in Lexington's cemetery, pointing to the dazzling heights of earthly fame to which he, by the force of his noble character, ascended, and where to-day his image stands in full life-form before the nation's gaze, Kentucky will stand by the hope of the world—*the Union of three States.* Dissolve the Union! Perish the thought!

Our faith in the stability and perpetuity of this great Republic tells us that, despite the treasonable doings of selfish, designing demagogues, who would sell their country's "birthright for a mess of pottage," this nation will continue to exist as a beacon-light to the rest of the world. Our Eagle has her eye fixed upon the full-orbed sun of glory, and her flight is steadily upward, and though corrupt politicians, marshalled under the banner of their old father, the devil, may cry disunion, the period will come when, through our Influence, the temple of Liberty will be erected on the prostrate thrones of monarchical dynasties, and upon its apex, encircled with the rays of millenial morn, will perch the noble bird of Freedom and sing the world's emancipation from despotism and cruelty.

NORTHERN KENTUCKY.

Feb. 9, 1860.

SONORA AND CHIHUAHUA.—From latest accounts the desperadoes of Sonora, had driven out the Americans; afterwards 3,000 Americans had taken possession of the country.—Accounts from Washington say that the Government has determined to order Col. Fauntleroy to march his troops into Chihuahua, for the protection of American citizens.

The President will not send troops to Vera Cruz, as Juarez is able to take care of himself.

NOTES FROM ONE ON A FURLOUGH.—NO. II.

Aspinwall, Jan. 26, 1860.

It was one of the pleasantest evenings that one is permitted to see in half a lifetime, that we steamed out of the port of Havana and went on our way to the Isthmus. The view of the island and city that we had, as they lay bathed in the mellow light of the descending sun, will haunt the memory of some of those who enjoyed it through many a coming year, for it is among the scenes never to be forgotten.

Our voyage was unusually pleasant until we passed Cape Antonio and entered the Caribbean Sea, when we took the full force of the trade winds, and had no lack of exercise the rest of the way. We entered the harbor of Aspinwall on Saturday evening, at eight o'clock, greeted by music from the band on board the U. S. frigate Roanoke, lying at anchor.

Aspinwall, the name of which has become so familiar to the country within a few years past, is located on a crescent-shaped sand-bar, some nine miles south of the older town of Chagres, at the mouth of the river of the same name. The whole surface susceptible of occupation is not larger than that covered by four or five squares in New Orleans or Mobile; and most of that has been reclaimed from its original condition of swamp. All the land around the town for miles is about the character of that through which the Ponchartrain railroad runs; a mile or two from the lower end it only to be occupied by mosquitoes, frogs, alligators, &c. Why it is not very unhealthy, one cannot see, unless the strong trade winds which prevail here constantly sweep away the miasmatic exhalations. The town has been created by, and derives all its importance from the Panama railroad, which starts from this point. Not only is there an immense amount of travel through here, to and from California, but a very large transit business is done; so that it is altogether the most important point upon the Atlantic side of the Isthmus. Here also rendezvous all the naval force kept in these waters by the United States government. But all this business or nearly, is done by Americans and other foreigners; and as this is in the extreme northern portion of the republic of New Granada, and intercourse with the capital is difficult and seldom, it has little or no influence, politically, socially or otherwise, upon the country. Indeed, residents here regard themselves as belonging to New Granada in hardly any important sense. They claim for the place a population of 1500; if there be this number, near 1200 of them must be negroes, either pure or in different states of *combination*.

Here we have an opportunity of contemplating the negro without his master, and a more idle, dissolute, degraded population I have never seen. Without the restraints of authority, the correction of a wholesome public sentiment, or any one to take any special interest in them, every tendency is downward. Yet many of this class are said to have come from the Island of Jamaica—poor representatives of the benefits of emancipation! Never was I so forcibly impressed with the truth, that "every negro has a right to a master;" and those who deprive him of that right inflict upon him a great wrong.

There is neither church nor school in the place; the absence of them, and the almost utter want of society, render gentlemen unwilling to bring their families here, and so the place loses all the benefits of the presence of ladies.

The climate and productions are such as are found in the tropics generally. The year is divided into two seasons—the dry and the rainy. It is never either as hot or as cold as we have it in the Southern States. The range of the thermometer is from 76 deg. to 86 deg., and the constant sea-breeze makes it always pleasant in the shade. I think the climate delightful. Among the productions are found the sugar-cane, plantain, banana, pine-apple, cocoa-nut, papaya, and the bread-fruit tree.—The cultivation of the soil is almost wholly neglected; the natives are too indolent. A few plantains and bananas, and small patches of sugar-cane and corn, are the extent of their agriculture. Yet, the soil is exceedingly productive. The cocoa-nut and palm tree are both beautiful, and would be regarded in the United States as ornaments. The bread-fruit tree has a magnificent leaf, in size and color. Nature has done much for man in this country, and he nothing for himself.

Monkies of different descriptions, and parrots, abound in different parts of this region, and not a few specimens of each are found in this place. Here, too, I saw a specimen of natural history belonging to a species thought to be fabulous by some writers on this country—the Condor. It was a huge bird; its wings would spread eight or nine feet; its head was entirely bald, and about three times the size of that of a turkey. The color of the wings and a portion of the neck is a dingy white; the body is dark-colored. While two negroes were carrying him on their shoulders, in a crockery crate, he put his head through an opening, took one of them by the arm, which induced the negro to quit his hold very suddenly, and his birdship had a fall.

Our gentlemanly and efficient Consul, C. J. Fox, Esq., to whom I had a letter of introduction, did all in his power to make my stay in Aspinwall pleasant, and to facilitate my movements. To him I am indebted for the courtesy of an introduction to the agent of the railroad, who gave me a free pass over the road, by which I saved $29 50. I have received other favors from the agents of companies here, which deserve mention in the proper place.

J. H.

LETTERS FROM TEXAS.—NO. VIII.

The people of Texas, particularly Western Texas, never see rain enough. They are continually crying to the clouds, "Give, give!" and the coquettish clouds, coming through the golden morning gates with Aurora, nod their fair heads with gentle recognition toward the prairie flowers, and just as the expecting earth is waiting for a nearer salutation they pass on, and are lost amidst the ineffable splendors of the court of the sun. Yet, when we entered San Antonio, one could but smile to hear complaints of dry seasons, when the mud was absolutely up to the hubs of the carriage-wheels. One day we went to drive, accompanied by Mrs. Boring, and during the drive we found ourselves in a bog; but Mrs. Boring is the very person to get herself or her friends out of a bog. She has learned that most difficult of lessons, "to labor and to wait," for those who labor seldom know how to wait, and those who wait do not often care to labor. I would not compare her to "Patience on a monument," but Patience off the monument, among the household, attending to the wants of the family; Patience cutting slices of bread and butter for the children; Patience giving herself to hospitality; Patience throwing the stones out of the road for other people; Patience sewing as fast as "Grover & Baker's" machine can move; Patience "mulling it" spilled milk. Ah, "Patience on a monument" may retire from such competition! Your quiet *working* patience is the thing that is desirable and available in this world. Sometimes when I have buttered my wings to pieces, and lie quite breathless at the bottom of the cage, I look up and behold this friend of mine perched aloft, warbling away like a real canary. I have frequently thought, in looking at her, of what Sheridan says of his sister-in-law—He says that if her dress were on fire, she would get up quietly and ring the bell; and when the servant would make his appearance, she would say, "William, is there any water?" He would answer, "No, madam, but I will have some brought immediately." But she would reply, "Never mind, William, I dare say it will go out of itself."

You will perceive from this that she is the very person to share a difficulty with. Of course we were soon out of the bog, and the remainder of our drive was very pleasant, through the narrow streets of San Antonio, over the bridge that spans the river, through the Alamo Plaza, by the gurgling waters of the San Pedro. We drove past the convent—a large, buff-colored building, with green Venetian blinds inclosing the gallery, and the whole place surrounded by a substantial stone wall. There the noiseless nun passes away her life, listening to the music of the flowing waves, the monotony of her existence varied only by some refractory school-girl scribbling upon her desk, or shuffling her feet in time of prayers, or throwing her bonnet on a chair instead of hanging it upon a peg. Perhaps our little pale nun, with her folded hands and closed eyes, may sometimes be thinking, as she listens to the ever purling waters, how strange it would be if some gallant knight, with a face as beautiful as St. Sebastian's, should suddenly dash through the river on a grey charger, and bear her away to some palace far off in Mexico, quite on the shores of the Pacific. Of course she would be very much distressed, but after a while, with softened sorrow, she can fancy herself wandering on the sea-shore, while the broad waves are made rosy by the setting sun, and her lover, beside her, finds in his own passion and in her beauty the excuse for his hasty action; and——If a dispensation of the Church could be obtained—hark! the prayer bell sounds! Sister Agnes hastens into the chapel, and with the tips of her pretty fingers, dipped in holy water, wipes out the vain and worldly thoughts. This is a mere vain and worldly surmise of my own—perhaps she never thinks of any such thing.

We visited the new cathedral, which is built of the beautiful, soft, creamy-looking limestone which is so abundant in San Antonio. This stone very obligingly permits itself to be moulded and carved into any shape by the hand of the artificer, and having taken the form that pleases him, it thenceforth grows ever harder and more enduring. In thinking of this I have said to myself: "Would that our souls might be thus pliant to the hand of the Divine Artificer, and, when once fashioned aright, remain so forever!" In this new church the German and perhaps American Catholics worship; but a more interesting place is the old church, massive, and strong, and venerable, though not large. It has stood for nearly 200 years, and here, where the Spanish cavalier, brave, and proud, and graced with every manly accomplishment, knelt beside the untutored and unlettered Indian; here their undistinguished descendants mingle and worship together; the blood of Castile flows without curdling with the blood of the aborigines. I like to sit in this old church, and look around me at the solid walls, at the heavy leaved doors, and up to the small compartments of stained glass that decorate the dome, and permit the light of heaven, colored it is true, and turned aside, to enter the church and play upon its walls. Those walls I often mutely question of the scenes that they have witnessed in 200 years!

JANE T. H. CROSS.

LETTER FROM TUSKEGEE.

A charming lady, the reader will not doubt, sends us a letter on business, some portions of which must see the light. We hope for many such letters. We crave her pardon for publishing extracts from a private letter, but we assure her we *never will tell* the name of the writer. She says:

The next time you visit us the 'iron horse' will, in all probability, bear you to our very doors. We are talking of a railroad to Chehaw, $30,000 being already subscribed towards it; $40,000 is the sum required. We are looking up intellectually and artistically, too. Dr. Lipscomb, one of the greatest preachers in the United States, is delivering a highly finished series of lectures on Art, which, though prepared for school-girls, are worthy of the most intelligent audience in America. Your friend, G. F. Price, occasionally gives them an address, in which the richness of language is only equalled by the endless variety of a kaleidoscope. Several married belles have gone into the Art Department of the Methodist College, and are drinking in new draughts of pleasure under the refined touchings of Miss Spear; and freshly feeling their intellects through the medium of their tastes. But the culminating point of our glory consists in a newly organized corps of light infantry. The girls are to make and present them a banner, and, in an excess of Southern patriotism, they are going to dissolve the Union. The coming event has cast its shadow before, or else they take time by the forelock, and disdaining the old time-honored stars and stripes, they will repudiate all but fifteen. It is premature, certainly, an abortion, and, like an unthinly birth, will not prosper.

ANSWERING THE APPEAL.

It gives me very great satisfaction and pleasure, to inform the friends of Southern Methodism, that both ministers and laymen are responding to my late appeal in behalf of *our Church* in Washington City. If the spirit is kept up, and if all who are able throughout our connection will respond by sending me five dollars promptly, I shall be able to buy the lot in question, and commence the building just as soon as spring opens. Why not *all*, as well as a few, send me five dollars. Are not all alike interested? Brethren, one and all, look at this question with regard to my proposition! See if you do not discover something in it worthy of your consideration; worthy of your patronage and worthy of your admiration. Look to and consider well, the great and important end to be accomplished. The Church which you love as you love your life, is involved in this question, and upon your action, depends the success of that Church at the metropolis of your country. I am persuaded that you will act, and that speedily. Hear what one of my correspondents (an eminent minister of our Church) says: "I have just read your appeal of Dec. 28 in the Richmond *Christian Advocate*, and I hasten to mail the five dollar bill. I want you to have that lot, whatever becomes of the Union, or whatever may control the future destinies of Washington. The Methodist Episcopal Church, South, ought to have a fine Church there." Let us do our duty as a Church, and God will take care of the Union, and his chosen people.

W. T. SMITHSON.

MISSIONARY DONATIONS.

Natchez Miss., February 16th, 1860.

DEAR BROTHER: It is not generally known, that a donation of $3000 was made at the Missionary Society of the Mississippi Conference, at its last session, by our venerable friend Rev. N. H. Raiford.

The donor stipulated that the principal should be put at interest for a limited period; the amount arising from its annual loan to go into the general Missionary Treasury. This loan has been effected by the appointee of the Conference, and I have to report $270, in addition to the whole amount raised in our limits for Missionary purposes.

I desire to state, also, that in the report made by me immediately after our Conference, two omissions were made, to wit: Pearl River circuit, $20 25, and Paulding circuit, $18 00.

W. H. WATKINS.

UNION SPRINGS, ALABAMA,

Preamble and Resolutions adopted by the official members of the Methodist Episcopal Church, South, at the first Quarterly Meeting Conference for this Station, held on the 16th day of January, 1860:

WHEREAS, as a Society destitute of a House of Worship, we have been treated with marked Christian courtesy by the membership of the Baptist and Presbyterian communions in this place, in extending to us the free, full and cordial use of their respective Buildings for all church purposes; and whereas the Methodists of this community have a just appreciation of that good fellowship and Christian kindness shown them by their brethren of other denominations here, and being desirous of expressing in this public manner their high sense of the accommodation afforded them, do, in Quarterly Conference assembled, unanimously

Resolve—That we tender the Baptist and Presbyterian communions at Union Springs our cordial thanks for that marked courtesy and cordial fellowship at all times manifested towards us, not only in giving us the free use of their commodious house of worship, but also in that enlarged liberality and Christian charity by which all their actions towards us have been characterized.

Resolved—That we will cherish, with fondest recollections, the kindly and pleasant intercourse we have held with them, as, together, we have united upon the Most High in his earthly sanctuaries, and, earnestly praying the blessings of Heaven, in richest measure, to rest upon them, will rejoice to hear of their prosperity and success in fulfilling their high and holy mission, and should their day of adversity come, as come it may, we tender them, in advance, the assurance of our earnest Christian sympathy, and a cordial reciprocation of favors.

Resolved—That the foregoing Preamble and Resolutions be spread upon the minutes of this Conference, and a copy furnished the Pastors of the Baptist and Presbyterian churches; and the Editors of the *Union Springs Gazette*, and the *New Orleans Christian Advocate*, with the request that they publish them in their respective journals.

A true extract from the Minutes.

J. W. LANEY, P. E.

RICHARD H. POWELL, Rec. Steward.

LITERARY NOTICES.

LIFE AMONG THE CHOCTAW INDIANS, and Sketches of the South-West. By Henry C. Benson, A. M., of the California Conference. With an introduction by Rev. T. A. Morris, D. D. Senior Bishop of the Methodist Episcopal Church (North.) Cincinnati: Published by Wormstedt & Poe. 1860.

This book is the result of the writer's missionary life and labors among the Indian tribes of the South-west. Having just read the life of Gen. Sam. Dale, by Col. Claiborne, where Indian character is described by a Southern man and a citizen, who spent his life among them, we were glad of the opportunity to read an account from a Northern man and a preacher, who had been sent among them. It is a book of interesting sketches. But the "dead fly" is in the "ointment." The South is looked upon with an unfriendly eye.

From the New York Book Concern.

We are indebted to Carlton and Porter, Book Agents of the Methodist Episcopal Church (North) for the handsomest collection of children's and Sunday School books we have seen. The illustrated "Alphabet," the "Twelve Illustrated Story Books for Boys and Girls," about two dozen pages each, and the "Pretty Little Library," of ten books, price $1.00, are exceedingly beautiful. The first, with illustrated paper covers, in strong colors, is a marvel of ingenious arrangement to attract children. The second, bound in crimson muslin, is equally so. Nothing is more attractive to children than such colored books, with charming little stories and pictures. Carlton and Porter deserve credit of their country and their times for the improvements they are making in Sunday School literature, and Sunday School art—shall we call it?

Then we have "The Arbor"—"Little Muy"—"The Christmas Party"—"Hannah Lee"—"What Norman Saw in the West"—"Gerald and his friend Phillip"—"Girls at School"—"Old Jonas"—"Widow Davis"—"Myra"—"Bible Pictures"—"Little Joe Ashton"—"Miles Lawson"—"Stories in Verse"—"Sylvia Austin"—"Willie Trying to be Manly"—Willie's Lessons"—"Willie Trying to be Thorough"—"Willie Trying to be Useful." These are larger than those first named, and have pictures.

Then we have the "Sunday School Manual"—the "Sunday School Almanac"—"Methodist Almanac for 1860"—a sermon on the "Itinerant Ministry" by Rev. S. H. Clements—the "Minutes of the Annual Conferences of the Methodist Episcopal Church (North) for 1859"—all in paper.

Then we have some larger books—the "Young Pilgrims"—"Inside Views of Methodism"—"The True Evangelist," by Dr. Porter—"My Sister Margaret," a temperance story, by Mrs. C. M. Edwards, with illustrations—"The Christian Lawyer," being a Portraiture of the Life and Character of William George Baker, a book for the times. Last, we have a book which we are glad to get, and which every body ought to have—"The Pronouncing Bible"—an elegantly printed book, in which the pronunciation of all the proper names is given. We shall notice some of these books again.

The Minutes of the SOUTH CAROLINA CONFERENCE, which we have just received, show a net increase of 3000 in Church-membership. More than $27,000 was raised for missions, about $5,300 for superannuated preachers, and nearly $2,800 Sunday-schools.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely spread circulation in the great and growing metropolis of the South.

DERBY & JACKSON.—These well known and worthy publishers advertise in the fifth column of third page, several works—Rev. C. W. Thomas, "West Coast of Africa;" "Wild Sports of the South;" "Beulah;" Milburn's "Ten Years of Preacher-Life;" The "Fool of Quality;" "The Methodist."

M'LEAN'S STRENGTHENING CORDIAL.—On the fourth page sixth column, will be found the advertisement of the above medicine. It is pleasant to take, and has a wide reputation. Read the advertisement.

SINGER'S SEWING MACHINES.—In the fifth column of the third page, will be found another advertisement of these celebrated machines, to which we wish to call attention.

ALABAMA CONFERENCE.

EUFAULA DISTRICT.—Rev. W. J. Laney writes: I have commenced the first round on my district. Congregations good; great attention to the Word preached; the preachers at their work in fine spirits; several Parsonages have been built, and bought, and furnished; the ministers of Jesus Christ are being made comfortable and happy. I expect to give all my missions to colored people a two days' meeting; these meetings are gladly hailed by the patrons. Eufaula is improving rapidly; worthy citizens are coming in; some due acquisitions to the Methodist Episcopal Church; quite a number of good buildings going up; business greatly on the increase. What is to hinder this from being a considerable city—the prettiest location in the State, and the healthiest? None more moral. A fine female college.

MISSISSIPPI CONFERENCE.

DEDICATION.—Rev. J. J. Clark writes us that the new church at Palmyra was dedicated January 29th, sermon by Rev. Wm. H. Watkins, D.D. Three persons joined the Church. Beautiful for situation, capacious and comfortable, is the Parsonage, hard by, now being built. Another "home of the evangelists!" The land is being beautified by them. Bro. Clark sends three new subscribers.

NEW ORLEANS, OPELOUSAS, AND GREAT WESTERN RAILROAD.

The eighth annual report to the stockholders of the New Orleans, Opelousas, and Great Western Railroad Company, shows the enterprise to be in a progressive condition. The earnings of the road steadily increase, though the business is yet limited to the eighty miles of finished track between Algiers and Berwick's Bay. The receipts for about ten months were $370,062 86. A loss of nearly two months business was caused by a crevasse on Bayou Lafourche, but for which the earnings would have amounted to near $450,000. The track has been raised, and the road secured against crevasses in future. The bonds of the Company issued in June, 1857, have been cancelled, and a new issue made, payable in thirty years, three hundred and fifty of which had been sold up to December 31st, 1859, and a much larger amount would have been disposed of but for the European war.

The company has determined to sell such of their Gretna property as is not required for business purposes, to pay off a mortgage loan thereon of $25,000, and the floating debt is in process of rapid reduction. On the 31st of Dec., 1857, the floating debt was $723,000, and at the date of this report it is but $205,000, and it will be materially reduced in February instant. When the floating debt is paid off, there will remain resources sufficient to complete the road to Opelousas. A contract has already been made for the embankment over the swamp and marsh west of Berwick's Bay, and the company has determined on the purchasing of negroes for carrying on the construction between Opelousas and New Iberia. An estimate of the cost of continuing the road to Opelousas, and thence to Texas, shows that the road can be built to the Sabine with the proceeds of the land donated by Congress, and the bonds paid from its earnings. In this case the road of 258 miles in length, and worth, at a low valuation, six and a half millions of dollars, becomes the property of the stockholders, while the cost of them will have been only three and a half millions, for it is estimated that the land will produce from two to three millions. Eighty-six thousand acres of these lands, of great value, need but great request, will be secured on the road reaching Opelousas, and the sales will, in all probability, exceed the estimate.

The report directs attention to Pine Prairie, about twenty-five miles beyond Opelousas, as a point of vast importance, for on reaching it a branch of twenty miles would connect with a road now in operation from Alexandria. It will place the thriving planting population of Red River valley in daily communication with New Orleans. It will relieve them of the changeful mood of Red River.

OUR SILVER TRADE WITH MEXICO.—Speaking of Mexico, the New York *Times* says in the article of silver alone, the energy displayed by our adventurous countrymen in that quarter of the world, and the hope of just such a consummation as Mr. McLane has now achieved, have given an enormous impulse to our importation from Mexico during the last two years. In the year ending June 30, 1856, our imports of silver from Mexico reached, all told the sum of $2,678,000. In the year ending June 30, 1857, they amounted $4,822,060. They are still increasing. On Staten Island, and other points along our Atlantic coast, great smelting works are even now busy with the Mexican metal; and as the annual shipments of silver to England from Mexico, illegal and legal, have amounted to more than $20,000,000, it is evidently quite reasonable to anticipate that at no distant date our silver trade alone with Mexico, under proper conditions and care, will equal, if not exceed, in value our golden traffic with California itself.

DR. MACKENZIE, of the Philadelphia Press, says that James, the novelist, intends quitting his present diplomatic post, Venice, and returning to his old one, of British Consul, Richmond, Va.

THE CARDINAL VICAR OF ROME has issued an edict forbidding ladies to go to church in crinoline. The confessor is to forbid them to present themselves at the altar to take the sacrament, unless they are dressed in a simple manner.

RECEIPTS, BY THE POST-OFFICE, From February 14 to February 21, 1860.

A—M S Andrews, $2.
B—J D Barbee, $1 50.
C—H Carlin, $5; J Coon, $15.
E—W A Edwards, $2; Everett & Midgett, $2.
F—F G Ferguson, $5.
G—W F Garnett, $2.
H—R T Hennington, $5; H J Harris, $5; C J Halbeug, $10.
J—H F Johnson, $10.
L—J A Lundy, $3 75; J J Ludlow, $5.
M—A M'Bryde, $2; J H Massey, $5 25; W G Millsapps, $5; W A Montgomery, $2.
N—J Nicholson, $5; E B Norton, $4; J E Newman, $5.
P—L P Peacock, $5.
R—T Y Ramsay, $12; J Roberts, $8.
S—J C Stricklin, $2; J W Solomon, $7; F W Sharbrough, $5.
T—W R Talley, $4.
W—L M Wilson, $1; A West, $4.

COMMERCIAL.

MONDAY EVENING, February 20th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 18th instant:—

Our market generally has worn a rather heavy appearance during the past week, though in some descriptions of produce a fair amount of business has followed a reduction in the rates. In Cotton the operations have been on a moderate scale with prices in favor of buyers, while in Sugar we have noticed a more active movement at a considerable decline. Tobacco has arrived more freely and we notice a slightly increased business. The movement and variations in Western Produce will be found detailed below.

COTTON.—With respect to prices, we have to remark that they have been quite irregular, and still more in favor of buyers for the grades below strict Middling, though most of the transactions have been within the range of our quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 1,645,715 bales, against 1,339,872 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 638,794 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 512,757 bales to Great Britain, and of 69,343 to France, while to other foreign ports there is a decrease of 32,165 bales.

New Orleans Classification:

Inferior	6 @ 7	Good Middling	11¾@12
Ordinary	7½@ 8¾	Middling Fair	12¾@12¾
Good Ordinary	8¾@ 9¾	Fair	—@—
Low Middling	10 @10¾	Good Fair	—@—
Middling	10¾@11¾	Good and Fine	—@—

SUGAR.—The sales of the week amount to 2500 hhds. We quote for Inferior and Refining 3¼ to 5; Common to Good Common 5¼ to 6¼; Fair to Fully Fair 7 to 7¾; Prime to Choice 8 to 8¾; Centrifugal and Clarified 6¼ to 9¼ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ¼c per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 32 to 38 cents per gallon; and Prime to Choice, 39 to 40½ cents; half barrels, 38 to 45 cents per gallon.

FLOUR.—About 6,000 bbls have been sold during the past week, at from $6 00 to $6 25 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 13,000 sacks have been sold at from $0 75 to 0 85 for ordinary, and 90c to 95c per bushel for good to prime St. Louis. Bran sells at $1 60 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 50 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8½ to 9; Ribbed Sides 10 to 10½; Clear Sides 11 to 11½; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10 to 10½c for prime to choice prime, in tcs., and 12½ to 13c for kegs.

BUTTER.—Western generally selling at 14 to 18 cents per pound, according to quality; and Cheese 9 to 9½c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13 to 15 cents per yard; India Bagging, 11½ to 12½c; Hemp Rope, hand spun, 7¾ to 8¼, and machine made, 8½ to 8¾ cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 11 to 11½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 11¼, and prime at 12½c. per pound.

LIVE STOCK.—Beef Cattle—Western, 7 to 9c, per lb. nt; Texas—ordinary to fair $15 to 16, and choice $20 to 30 per head.

Hogs, selling at 7 to 8½c. per pound net.

Sheep—Selling at $3 50 to $4 00 per head.

Veal Cattle—Selling at $8 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $35 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

Sunday School Convention of the Mississippi Conference.

The Committee of Conference has fixed upon Wednesday, the 9th of May as the time, and Vicksburg as the place, of meeting.

All Ministers of the Gospel, and all Superintendents and Teachers of Sunday Schools, are invited to attend. Presiding Elders in the bounds of our Conference will please urge each Sunday School in their bounds to send one delegate to the Convention.

H. JONES, Sec. of Committee.

CHURCH DEDICATION.

The new Methodist Episcopal Church, at New Iberia, La., will be dedicated to the service of Almighty God on the third Sunday (18th) in March next.

Dedicatory Sermon by Rev. J. H. Walker, D.D., of New Orleans.

T. R. WHITE, Pastor.

New Iberia, La., Feb. 15, 1860.

SITUATION WANTED.

A YOUNG LADY, a successful and experienced Teacher of Music, French, and the English branches—having taught for years, North and South—desires a situation as Principal of a Female Seminary, or as head of the Music Department. Good salary expected. Address Rev. C. C. Gillespie, New Orleans, who will forward communications.

A SOUTHERN LADY, competent to teach the English branches and Music, wants a situation either in a family or a school.—For particulars apply at this office.

ALABAMA DEPOSITORY.

No. 11 Water Street, Mobile, Alabama.

The notes given to the Alabama Book and Tract Society are in my possession; many of them are now due. Shareholders whose notes are *due*, will confer a great favor by paying the same at once.

Those entitled to the Genealogical Bible can get it on application at the Depository in Mobile. When ordering it by steam boat or railroad, please remit $1 to pay expenses.

JOHN F. EARLY, AGENT.

MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round Quarterly Meetings.

March—Upper Deer Creek, 4th; Middle Deer Creek, 11th; Lower Deer Creek, 17th and 18th; Greenville colored mission, 25th.

April—Tallula, 1st; American Bend, 7th and 8th; Rolivar, 14th and 15th; Greenville 21st and 22d; Duncan Plantations, 28th and 29th.

May—Sunflower, 5th and 6th.

Preachers' Meeting, third Wednesday in March, at Greenville.

WM. B. HINES, P. E.

THE MINUTES OF THE MISSISSIPPI CONFERENCE are now ready at Vicksburg. Members of the Conference will address Rev. Geo. H. Clinton, stating number desired, and how they must be sent.

THE THOMPSON FUND.—Rev.

FEBRUARY 22, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Children's Column.

BIBLE PICTURES.—NO. II. BY THE EDITOR.

Light.

Last week we talked about CHAOS. This week we will talk about LIGHT. Light is that which enables us to see. Where there is no light, it is utter darkness. It is the light that makes the business day. It is the absence of light that makes the darkness and the night. Light is *something*—a real substance; darkness is *nothing*—it is only the absence of light. If there were no light, we could never see the beautiful blue sky, nor the bright shining stars, nor the sweet green leaves and fragrant flowers. We could not see each other's faces. The birds would never sing. Little children could not see to play. They would never laugh and shout. They would sleep, or mope gloomily about. Indeed, we should all die, and so would every living thing. Light is a part of our very life. When we have had light enough for sufficient work and play at one time, God takes it away, and gives us the dark and quiet night to sleep in, and rest our bodies; and then, when we have slept enough, he sends the light back again to wake us, and tell us to get up, and go about our daily duty. What a wise, and good, and happy arrangement that is! God said, on the first day of the world, "Let there be light, and there was light. And God saw that the light was good; and God divided the light from the darkness." What a glorious thing that first morning must have been! Do you remember that God sends you the light of every day? It is a great beauty and a great blessing.

CAPT. BLOWHARD'S STORY.

A Good Father.

I remember as well as if it was yesterday the night my father, tired out at last, settled I should go to sea. His had set me to learn Gray's Elegy for swinging myself from one poplar-tree to another by a rope, and then fighting Bogy Griffin, the bully of the village, for saying I wasn't fit even for a powder-monkey on board the Lord Mayor's barge. I had been reading a book of voyages, and gone to bed so full of them, that I lay awake fancying I heard, in every beagh that shook at the window, a shot snap or a mast go by the board. I was still awake when my poor father came up, as he always did the last thing, to put by his papers for the night. I heard him go into his study, stop a few minutes, then come out as usual, composedly lock the door, walk twenty yards down the corridor, then go back—unlock the room, look in nervously to see there was no fire, again relock it—and go down stairs. This time, to my astonishment, however, he had not descended three steps before he came back toward my room; his hand was on the lock—he was in. I can now see his grave, formal face, keeping down all rebellious emotions as he came through the slant moonbeams and stood by my bed. "Tom," says he, gravely, "you have always been longing to go to sea. Now you're going." I left your mother all in tears, packing your things down stairs. You go to-morrow aboard coach, that will be at the Bernt Ash Turnpike at ten o'clock. May my poor prayers avert the evil that sometimes falls on disobedient children. Good-night. God bless you."

The Farewell.

He was gone! I put my head under the sheet, and blebbered like a young whale that is cutting his wisdom teeth. I fell asleep just as the sky was getting gray, awoke with a shiver two hours after, dressed, and went down stairs. I gulped down a mouthful or two of breakfast, and was ready to take my father's hand to walk to the turnpike a full hour before there was any occasion. The weather looked dirty behind me as I left mother and sisters in tears, and tried to look like a man, but I comforted myself with my new navy jacket, blue and glossy, and smelling of the wool. Presently the Stroud coach came flashing in sight. My father—"sir" I always called him—pressed my hand, whispered in my ear, as advice for my behavior at Bristol, where I was to join my ship. "Take care of crimps and ring-droppers," said he, as he drew me to him, and gently pushed me off. Away we went. Sober John the coachman kept up his steady and safe pace of four miles an hour, to the great derision of some wild young bloods who passed us, bound for the covert. My father's foreboding about a disobedient son made me cry for a night or two, but I soon forgot it.

An Old Hag.

Not any thing happened to me at Bristol worth recording; for I was all day in the counting-house, making out lists of sugar casks and rum-puncheons—the cargo of a West Indian vessel, that the merchants to whom my ship belonged had just received from Sierra Leone, and which work he kept me at, kindly, to prevent my being taken by a press-gang, or getting into any other mischief. It was one day that I was walking round Queen Square—whose deserted splendor inspired me, and where I got the sailors, for small treats of grog, to tell me all the horrors of the late riots: how they had seen men floating about screaming in the watery lanes of lead on the top of the porticoes; and how they had seen dragoons slice off a thief's head at a single hack cut—I was idling along one of the quays, looking at the ruined and tumbled-down houses, when an old negro woman, frightfully ugly, and scrunched up in a heap between two sugar casks, fixed her eye on me, and asked me for alms. "Gib hum something for de lub ob de Lord," she mumbled, holding out her black cup of a hand. I looked at her, whistling and making fun of the old wretch. She was a batt of the river-side taverns. I asked her if she could give me change for a five-pound note. I saw her mouth twitch, and her eyes work. I had heard she was epileptic; and, before I could speak, she fumbled in the ragged bosom of her gown, and pulled out what looked like the white skull of a snake, with dry grass wrapped round it. "Do you see dat," she said. "Dat is my fetish—fever fetish; has been in this hands forty year, ever since I left Brass River. You have been and broken your father's heart, and now you will pay for it, my little picaninny—burn mad rot you!" I moved on whistling "Up with the Jolly Roger," and thought no more of it till I got to Mangrove River. Then I began to remember what she had said.

The Voyage.

We had a pleasant voyage out. Went first to Bonny River for oil, then to Old Calabar for ivory. Every thing went well. The captain was stern, but kind. The first mate made a pet of me, and turned schoolmaster, keeping me at quadrant and observation making, so that I got on, to the astonishment of the ship. The first week out, I had learned by name every rope and spar in the vessel; and, as for climbing pranks to the cross-trees, I cared no more for the mast-head than a squirrel for a high bough. Every thing went well. We had made a quick passage out—fair wind and good weather. The cash came in. We sold half our powder, all our beads and muskets, and had already stowed away enough oil and tusks to pay a handsome profit on the voyage. We had seen nothing of pirates or slavers, and were as snug and healthy as if we had been lying in the Bristol Docks, or at Portshead, waiting for a wind. We arrived at Mangrove River the day before we had expected, to lay in some hard wood, just to fill up the hold. I was proud of my ship, and happy as a king. I bought a red and gray parrot at Cape Coast for my sister Kate, and I now began to think of dear Gloucestershire and home.

Evil Signs.

One or two of us, however, had a sort of feverish cold, which the captain laughed at, and called a "seasoning;" and, except rubbing the decks now and then with dry sand, we laughed at all the croaking stories of our supercargo about the African climate. The cook, who had once lived on the Nun River, said, with a sort of grumbling regret at his prophecies not coming true, that even Africa wasn't what it used to be. I really believe that he would have liked to have seen just one or two of us with a shot tied to our heels, to prove he knew more about fever than we did. The doctor, who was writing a book on "Seamen," and unfortunately, while making an experiment on himself, knocked down by the sun (who did not like being met at defiance, even by a doctor), grew delirious, and was obliged to be lashed in his hammock. This was the only drawback on the universal good temper of every one on board. The cook sulked a little, and used to go about looking at the sky, and muttering; but as his moodiness only showed itself in getting out on the bowsprit in royal solitude, and scouring a favorite stew-pan, he offended no one. The captain was in a dancing state of delight, and swore, if the old vessel ever was broken up in his lifetime, he would buy her figure-head, to put in his garden at Lower Easton. I used to go on shore to shoot parrots, or get a cat at a hippopotamus; and, what with that and the flute, and learning all the sail-maker's knots and my trigonometry, I was pretty well occupied.

Mangrove River.

How well I remember that river, turning the sea to a slab green color at its mouth, and narrowing to mangrove creeks and jungly ditches, as it muddied the bright, blue, crisp water that I had learned to love as so safe and so sure a sign of the deep sea! 'Twas up this fatal river—not green and transparent yellow, but brown and sewer like—that we lay, some way from the bar, where there was always a trembling line of fruits; near the ruins of an old Portuguese fort, which some husky dwarf palms, dry and bloodless, crowed over, and some three miles from the negro village where we got our hard-wood cutters from. The heat was that of a furnace-door when you throw it open suddenly, and shut your eyes as the great tongues of fire lick out savagely and blindingly. The low morass banks were without a tree, and covered with thick jungle of palm and mangrove. No sound came from them but the mournful shriek or bellow of some unknown amphibious bird or beast. The wild cocoa on the banks, too, had a way of tossing and heaving, apparently without a cause; but—except for four hours in the evening, when the negro king came to us for rum, or the workmen brought us wood—we saw no living creature, so that we got dull and satiated with incessant steaming sleep, and eager as children for a holiday to get home.

"All Doomed."

One day the negro king, a magnificent potentate, with a fish-skinner for a breastplate, and a tripla turn of old hat, came in state, followed by a retinue of greasy rascals with spears, to warn us of the hot season that would begin in a few days. The captain winked at us, and said that if it rained brimstone he was not going to trip anchor till he had got all his hard wood on board. He knew all their tricks. They had got all the presents out of us, and now they wanted to save their trouble with the wood and get us off. Words ensued between the king and the captain, ending with the captain kicking the king into his boat, and one of our men getting wounded in the hip with a spear—rather a troublesome thing; for the wound wanted probing, and when we went in the doctor, he only raved and wallowed about, and said, "we were all doomed." He indeed kept steaming throughout the night, "All doomed!"

The next day no negro came near us, and, we got anxious; but the captain said the voyage had been a good one; there was no hurry, and he should wait if it was three weeks, but season or no hot season, for he wasn't going to be cheated by a set of niggers. That was Tuesday. Wednesday, when I got up an hour before daylight for my watch, I found a hot steaming fog choking up the river—fog that made you cough involuntarily. I felt as sick as I was in my first gale of wind; and, to my surprise, when I looked round, I saw the cook holding his nose, and pulling a longer face than usual.

"What church-yard are you last from?" I said:

"I think," said he, "I could tell you better what churchyard I am going to—and more of us."

Upon this we fell to words, and I declared I would report him to the captain; for, in those young days, like all youngsters I stood very much on my dignity, having nothing else to stand upon in fact.

"Pipe away," says he; "but cap'en has just turned in."

"Not well?" said I.

"Not well," echoed the sulky fellow, looking at me from under his eyes with, I thought, more pity than vexation.

"Why are all doomed?" roared the doctor from his hammock.

"And that's about it," said the cook, grumbling off to get on the bowsprit to scour his stew-pan.

The African Fever.

Every day came that mist, passing into a warm dropping dew as the sun broke out like a swift, red-hot 24-pounder through the winks of fading stars. Then followed the long, long, burning, dull day; then night, and the low creeping death-mist and its warm strangling vapor over again. The doctor got worse and worse, and when I went in one morning to see if I could get from him some advice about the captain's fever, found him, with clenched teeth, trying still feebly to repeat the words, "All—doomed." A short interval of feeble sanity came on; the man raged to raise himself le bed, and point to a certain drawer in his medicine-chest. I touched the two first keobs, and he shook his head. I touched the third, and he smiled, grasped out something, fell back, and died.

When I opened the drawer I found a paper labelled Peruvian Bark, a great antidote for such fevers as were now smouldering through the ship; but, unluckily, the rats and cock-roaches had got at it, and not more than two tablespoonfuls were left. I, whom they all looked up to because I had some book-learning, divided this among the men; for the captain refused to take any and said I wanted to poison him and to sell the ship to the nigger king. His mind wandered through weakness; and he seldom came on deck; sleepleg much, and, I am afraid, drieking, no one daring to stop him.

There was no doubt now that we had the fever. Five were down. The cook first fell ill; then the boatswain, who died positively of sheer fright. Still we dared not turn the ship homeward while the lading was unfinished. The work went on very languidly; for now seven of the best hands were ill, and the negroes sent as fewer men than before. The sailors were sulky, frightened, and quarrelsome; and I think, if the fever had not spread like a devouring fire, every morning claiming some fresh victim, that they would have either broken into the spirit-room, or seized the ship and steered home. One day the negroes took alarm. I thought they would. They wormed the fever-secret out of a drunken sailor by giving him some gold-dust.—One of them raised his paddle as a signal, and suddeely dropping their burdens, the rest leeped into their canoes, and paddled away up the river. They never came near us again; and the drunken sailor firing a pistol after them did not improve matters. That night the captain was found dead in his cabin, his arm resting on a letter begiening, "Officers and men, I implore—"

Death and Solitude.

But how can I bear to recall that horrible time? One by one every man sickeeed. Some, while aloft, fell down pale and trembling. Others while at table; others while on watch; others at the galley fire; others were taken in their hammocks: all the same symptoms—fever, cramp, coevulsions, and death. The cook died. Then I thought of my father's words and the old negro woman. Some died grappling and screaming, as if death were a real visible being that could be threateeed and driven away; others weet as to a sleep, with prayer and moan; oee, a boy, talking of green fields and primrose meadows; otherewith alleslons to crime and sin. One by one they passed away, till the horrid coevietion came over me that I should be left aloee in the ship to die of the fever, unpitied and aloee. I was, however, still just stroeg enough to drag the last poor fellow to the side, and push him overbonrd in the clothes that he had just died in.

Oh! how horrible the loneliness of that first night, as the shadows of the palms stretched across the vessel, like the black feelers of some devilish ereature groping for its prey! The fire of sunset died ont over the swamps and jungles, and the vessel grew dark. Mosquitoes spread in clouds, as if they had been bred from dead bodies. The bar sneeded louder. The beasts on shore howled as if impatieet at lingering life. The loeg white vapors stole toward me like ghostly snakes. Heaven knows how my brain escaped, but I suppose the hope of life saved my reason. I went to all the berths where the men had died that I might catch the disease. I headled the spokes of the wheel. I climbed aloft. I threw myself into a hammock: I pet on the doctor's clothes. I threw myself into the captain's chair. I fell on my kneen in the lonely cabin, and prayed for forgiveness, for disobeying my father and insulting the wretchedness of the aged and miserable negro woman. I also prayed passionately for death.

A Horrible Week.

I passed a week thus—such a week as a sane man rajustly confieed in a med-hone may speed. I eeed to go aed sit aloft, lookieg ep the river for the nerro boat. Sometimes my reasoe seemed to wander, and I fancied the dead men were thrusting their heade up roend the ship, and cursing me as the brieger of evil to the ship. Sometimes I fancied I heard voices in the cabins, or could see shadows pacieg at the watch or turning the wheel. Sometimes I fancied the vessel locked ie a sea of corpses, though I had by tremendous efforts set every stitch of sail, ie hopes that it might serve as algnals, and be seee by some waedering benter of the hippopotamus from the shore. Thee the planks would appear covered with the doctor's words, "All doomed;" and thousande of black beggar-wnmeu's hands would be held up before my eyes, ready for that alms I had refused.—I must have been on the very verge of madeess—yet between madness and death—and stood unharmed.

I remember as if it was yesterday how weak I became with this dreadful stroggle of fear and hope, superstition and repeetaece. One day, a vulture, attracted by the smell of death, after hovering round the vessel for nearly an hour, alighted on the mast—a grim omee of death and doom. At any other time I should have been startled at so ghastly a proof of the silence and desolation of my vessel; but now I spread food on the deck, in half hnaee hopes to tame and win this grisly pursuer of corruption; and when at last the filthy bird stretched ont its sleggish wiegs, and slowly staggered to the shore, I fell on my face and wept that every living thieg should desert me. Yet, all this time, though muskets and powder were in the ship, thank God I kept some hope, ain I never once even thought of suicide.

If there had been one living thieg to rest my heart oe, this dreadful suspense had been more tolerable. I used to spend many hoers a day listlessly angling over the ship's side, just to while away the hours, and yet keep a bright look-out up the river and over the bar. One day I caught a large mud-fish—a sort of pig-fish—that was so heavy I could hardly draw it up; but I did at last, taking care not to teav his mouth in getting the hook out. I turned it into a large tub, which I filled with the brackish water, and at nnce decided to make a pet of him. I grew as fond of this monster in two days as if it had been a brother; and I really used to think that those fat glazed eyes grew brighter when I came townrd the tub the first thieg in the morning with food. But every thing hut myself aeemed cursed; for on the Thursday (the last men died Monday), when I got up and ran to play with my favorite, I found it dead and ewollen, floating on the top of the water. Oh! those weary hoers I waited, watchieg that hot mist burn away to a fiery-qulveriog horizon, hemmed in with bloodless palme and jungle.

But I had forgotten the most horrid night—it was to see the alligators round the vessel the third day, when some of the bodies I had thrown overboard began to float, fighting for them, and tearing them to shreds with their huge, saw-like teeth, and their glaring eyes, that I fancied turned up mockingly at me. There was something so devilish and horribly ferocious in their snapping and gnashieg fight, their tiger rush, and their plunging races as every fragmeet disappeared; and though it lasted but a few minutes—for the river was dark with them; you could have walked on shore on their backs—it drave me nearly mad: had it lasted longer I think it would have killed me.

But I must cut my tale short. Suffice it to say that the negro king at last sent down a boat to me to propose peace; gained courage at findieg me still alive; and, after much diplomecy, threats, entreaties, and presents, put a negro crew on board to take the vessel to Baragoon, where I got assistance from the coesul. I reached England, and was at once promoted. You may be aure I asked for that fetish woman when I got back to Bristol, and curiously enough (you will call it a sailor's superstition), I was told she died the very day our first man was taken ill le Mangrove River. We of this age are deeeed clever, but I don't think, in spite of *The Times* and the "Electric Telegraph, that we have got to the bottom of every thieg.—*From Thornbury's "Life in Spain."*

Obituaries:

"Let me die the death of the Righteous."

DR. JOSHUA WEST departed this life at his residence near Montevallo, Shelby county, Alabama, oe Sunday, 8th January, 1860. He was born in Rockingham county, Virginia, in 1771. While a youth, he moved with hie parents, and settled in Green River county, Vn. Here, and before he was nineteen years of age, a preacher traveling through the country called at his father's house, and asked for permission to preach, which was graeted. Dr. West was convieted under his first sermon, and on his second roued, four weeks afterwards, joined the church as a seeker of religion, and was himself the final person he ever saw joie the church; his mother and sister joined the same day. In a few weeks after Dr. West was converted, he commeneed family prayer in his father's house. A society was formed, and he was appointed class-leader, nud also licensed to exhort.—About this time Dr. West was sorely tempted; he did not dnubt his conversion, but was tempted to believe that he could not remain faithful; that he would backslide. He resorted to prayer for aid and direction, and while in the posture and exercise of prayer he became unconscious, in which condition he remained for several houre. In the eveniu, of that day he found himself shouting at the top of his voice; the tempter was gone, and he had gained a victory over this temptation for life.

In the twenty-first year of Dr. West's life, he was licensed to preach. As a matter of interest, and as a specimen of the olden times, we will give a copy of his license: "This may certify to whom it may concern, that Joshua West is permitted as a local preacher in the Methodist Episcopal Church. Given nnder my hand this 17th day of October, 1702.—Bennet Massey, E. M. E. C."

On the 17th day of October, 1800, Dr. West was ordained Deacon. On the 20th day of October, 1813, he was ordained Elder. Both these solemn and important rites in the church he received at the hands of Bishop Asbury. Did space allow, we would give copies of his credentials both as deacon and as elder—they are both preserved, and have the signature of Bishop Asbury.

In the year 1793 Dr. West was married to Hannah Prentice, who was his beloved companion for eear sixty years. In 1794 Dr. West settled near his wife's parents le Sevier county, Tenn., where he resided up to the latter part of the year 1817. While he resided in Tennessee he was, for a time, the traveling companion of Bishop Asbury; and one year he ltinerated, traveling the Dandridge circuit.

In the year 1811 Dr. West was licensed to practice medicine, in which profession he was skilful and useful, and by which he made a competency for life.

The latter part of 1817, or first of 1818, Dr. West removed and settled near Montevallo, Shelby county, Ala., in which neighborhood he resided up to the time of his death, except a few years he resided at Centreville, Bibb enunty, Ala. Dr. W., through a long and eventful life, preached much; no one in the local ranks, perhaps, has preached more, or administered the sacrameets and ordinances of the church oftener. The administration of the Lord's supper, the administration of the ordinance of baptism (always by pouring or sprinkling, and never by immersion), preaching funeral sermons, prayer and praise, were his happy vocation fur more than half a century.

Dr. West was never embarrassed by debts; was ever in court or in law, except he acted on the defensive in one small lawsuit. Having promised his God if he would make him a useful preacher, that he would ask or receive no other distinction, he would never accept political office, though often solicited. He did not nur would not, at any time, receive pecuniary aid from the church. His energy and integrity kept him independent of the wants of this world. Dr. West was a true Methodist. He remarked to Rev. J. W. Starr, at Meed Town Camp-meeting, last fall, that he never had doubted the correctness of the doctrine he had preached. In another conversation with the writer hereof, he stated that after his death he wanted it eegraved on his tombstone, that he died a firm believer in every one of the doctrines of the Methodist Church. Faithful friends will see that this is done.

Several years ago Dr. West had a long and severe attack of pneumonia. Since then he has been subject occasionally to epilepsy. When these attacks were upon him, his mind was more or less affected; and it is remarkable that, however forgetful or indifferent he might be on all other subjects and pursuits (even his meals), he never forgut or neglected his prayers. True to this duty, at his stated hours, secret or public, it was neglected at no time, nor under any circumstances, if he was able to perform it. As all who knew him will readily conclude, even without inquiry or a statement from us, Dr. West died as he had lived—a man of faith, and his works do follow him. The lights of eternity alone will reveal the measure of his usefulness. Dr. West so requested it, and is interred by the side of his companion, in the country near Montevallo.

J. M. M'CLANAHAN.

Shelby Co., Ala., Feb. 9, 1860.

☞ *Nashville Advocate* please copy.

AGNES HANNA, wife of Rev. A. T. Simmone, departed this life in West Feliciana, Louisiana, Jan. 5th, 1860. Born in Sumner county, Tennessee, March 7th, 1791; she married, April 21st, 1808, the Rev. Samuel Sellers, one of the most useful and popular preachers of the Mississippi Conference, in its earlier times. After the death of Mr. Sellers, in 1822, the widow struggled in bereavement, though in earnest Christian faith, for about eleven years, rearing her two little daughters in that "fear and nurture" which has blessed society with two noble women, to-day, witnesses of pious maternity.

Mrs. Sellers was united in marriage to Rev. A. T. Simmone, August 22d, 1833. Dulty of sympathy in thought, feeling and purpose, made this a couple happy indeed—a household more hospitable, cheerful, and religiously exemplary, it has never been our lot to enter. But Death's minister—disease of the heart—came. She suffered greatly for three years, but for the last six months previous to her death, beyned description. Through suffering made perfect, the spirit departed to the home of the pure and blessed.

As a mother, stepmother, and wife, sister Simmons had no superior. In the relations of friend and neighbor, she was and preserved the love and confidence of all who knew her; and died without an enemy, amid the thronging affections of multitudes of friends. We esteemed and loved none better than Sister Simmoee, and scores of hearts eels back the same sentiment. The writer realizes the loss of one of his best friends, but how many hundreds feel the same lose.

Joining the Methodist Church soon after her first marriage, she continued a Christian exemplar for about 40 years. How many pious deede, earnest, enswered prayers in the long and holy life? A true and devout Christieu, her piety was a living oracle—speaking at the fireside, the class or prayer-meeting, in the Sanctuary, or on the encampment—at all times and places. Her heart was wedded to the Methodist Church, and to it and its charities she often dispensed her liberality with a hand free beyond her means. The Church and Christianity have not a stroeger friend, left.

She has gone! but, ere she departed, left her leguiring husband the comforting assurance, "my hope is in God—I am happy in God; aed oh, how happy I am!" To the ewcet-spirited friend and sister, who, like an angel of mercy, clung to her day aed night, in her last illness, she said: "Sister J——s, the place I am goieg to is eo delightful, I have seen Jesus, and you shall go there too, aed we shall be like him, for we shall see him as he is."

Here is a *finished* life. She rests from her labors, and her works do follow her. Clad, in compliance with the Apostolic lejenction, with the "whole armor of God," she was able to "withstaed in the evil day, and having done all to staed." The bereaved, aed utterly disonsolate husband weeps, but with the Christian's tears. Lingering hatia few more days in loneliness aed feebleeess, he too shall go, eed join her who awaits him le that home where there is neither sorrow nor parting. The children who rise ep to call her blessed, she being dead, yet by her holy life, invites to "follow her." Ae friends and acquaintances, while we mingle our tears with those of the bereaved, let us, aceleg we have such e witness, press, that we too may gain the race, and enite oer songs aed thenksgivings with hers as in other days on earth, in Him who hath redeemed us, "washed us from our alue le his own blood."

W. H. SCALES.

Jackson, La., Feb. 4th, 1860.

☞ *Nashville Advocate* please copy.

BENJ. F. JONES, my beloved brother, long the Recording Steward of Fayette Ct. Miss. Conf. died at his residence in Jefferson county, Mississippi, February 6th, 1860, in the fiftieth year of his age. His whole life was ane of unusual innocence, so far as his outward deportment was concerned. From early manhood he filled all the relations of life well. As a Layman in the Methodist Episcopal Church, for near thirty years; his course was more than ordinarily brilliant and useful. For more than twenty years he constantly filled oee, and sometimes two or three of the subordinate offices in the Church, and always very acceptably. He was bever regularly licensed as an exhorter, and yet many of his exhortatiues were good speelmens of gospel preaching. Many of the traveling preachers in the Southwest will alied a teur over the lonely and eelntly man when they see this notice, for he and they were equally at home in each others society. He died of Pneumonia oe the tenth day of his illness, and his end was full of the Christian's faith and hope. Meny of his expressioes of huly confidence and triumph will be cherished by his family and christian brethren to the end of life. This is not a fluel separtiee. I shall meet Hise again my Brother.

J. G. JONES.

Fayette, Mississippi, Feb. 9th, 1860.

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For further particulars see circulars, or address Principal.

Huntsville Female College.
THE undersigned, by direction of the Board of Trustees of the HUNTSVILLE FEMALE COLLEGE, take great pleasure in announcing to its patrons, and the public generally, that they have elected the Rev. JOHN G. WILSON, of Limestone County, Ala., to the Presidency of said College, rendered vacant by the death of the lamented Erwin. Mr. Wilson is favorably known as an eloquent Minister of the Methodist Episcopal Church, South. He is a native of Tennessee, and graduated, with distinction, at a Southern University. His great purity of character, his long experience as a successful teacher of youth, his ripe scholarship, prudent discipline, and gentlemanly manners, afford ample guaranty to parents and guardians, that they may safely entrust the education of their daughters and wards to the Institution over which he has been called to preside. Mr. Wilson, with his lady, will reside in the College Building, after the 30th inst.; at which time, he will enter upon the discharge of his official duties, assisted by the efficient corps of teachers at present employed in the Institution.
WM. ACKLEN,
President of the Board of Trustees.
JAMES H. SCRUGGS, *Secretary.*
Huntsville, Alabama, Jan. 21st, 1860.

Homer College, Homer, La.
FACULTY:
Rev. D. CLEGG, President, and Professor of Moral, Mental, and Natural Sciences.
J. W. STACY, Professor of Ancient Languages and Literature.
J. B. GRETHE, Professor of Mathematics and Modern Languages.
WILLIAM CLEGG, Tutor, Preparatory Department.
TERMS FOR SESSION—Preparatory Department, First Division, $15: Second, $20. Collegiate Department, $25. Contingent Fee, $1. Matriculation Fee, $5.
Second Session will open 1st February, 1860.
Board, Lodging, &

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 9. WHOLE NUMBER 477.

NEW ORLEANS, WEDNESDAY, FEBRUARY 29, 1860.

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NEW YORK LITERARY CORRESPONDENCE.

British Quarterlies on the Reviewals. Lawrence and misrepresentation of the Westminster.—View of the Christian Life.—Reveals Exceptionally Sudden Conversions Christianly and Culture.—Westminster on Dr. Stevens.—The Quarterly Review on Revivals.—The Irish Revival Great and gracious change.—The "National" on Darwin.—Organ of Spence.—Miss Bremer's Appeal.—Theology and Christian Life.—Mr. Mahan's New Book.—Church at Lady of Dale.—Wesley's Christian Conference.—Dickens' Second Reputation.—Olmstead.—Japan Missions.

New York, Feb. 13, 1860.

Since my last the British "Quarterlies" have made their appearance. They contain several articles of more than usual interest. The recent great revivals of religion in America and in Ireland attract notice from the *Westminster* and from the *Quarterly Review*. Both articles are interesting and important.

The *Westminster*, which is the organ of the "liberal" or "anti-Christian" party in England, treats the subject with considerable fairness, from its own point of view of course. But it sets out with an ingenuous misrepresentation of the Christian doctrine, endeavoring to prove that the religion of the Bible appeals solely to the "fears" of men; that so far as it has any effect upon the believer, it "terrifies and oppresses;" of course, the deduction is that any religions doctrine which only terrifies and oppresses is, on the face of things, wrong and false.

The statement of the difficulties which any "educated man" must have in *believing* in the Bible and the Christian doctrine, has been so often repeated and re-repeated, both in the *Westminster* and other periodicals of that side, that I only refer to them here. The statement of the difficulties which attend the attempt to *live* a Christian life, or realize the Christian ideal, is never born from that side, and is not so badly put. It is in fact a statement of the Scripture requirements, only the deduction drawn, or insinuated, is wrong: that the Christian is necessitated to give up the world, to live out of the world, to have no concern with the world. I have known some mistaken Christian men who agreed with this, but it is too clear for argument that just the reverse is required of us; that the man who tries to live a Christian life, can make that effort successfully only in the every-day life—and that if his Christianity will not carry him safely into business, into society, into every form of life, which is real, useful, necessary, and consequently noble and right, then he has a wrong conception of Christianity. The reviewer says very truly that if Christendom were really Christian, their revivals would be constant, would be the rule, and not exceptional. I think no religious-minded man will gainsay this. And experience proves that wherever there exists in a congregation or in a region of country a living spirit of Christianity, these revivals are in fact constant—there sinners are continually being awakened and converted—there, in short, there is constantly going on that quiet working of the Spirit of God in the souls of men, which brings them to a consciousness of the falsity of their natural lives, and the necessity of forgiveness and a change of heart. Only when great *communities*, have, for a time, tried to live without God, and whole masses of men have been sunk in vice, great or small, and have systematically *forgotten* their souls—only in such communities do we find occurring those vast religious changes which are known as great revivals. God gives according to the need, and the impartial observer or reader does not wonder that among the rude and non-religious backwoodsmen of Tennessee and Kentucky, in the last century—among the besotted and demoralized factory men, colliers, and miners of England and Wales, under Wesley and Whitfield; among the masses of New York, high and low, lost in money getting, in 1857–8; or among the Irish factory people, living almost the lives of brutes; that in all these places, it men could be at all brought to see the enormity of their lives, they would come to God with a fear and trembling, and accept his mercy with an joy which could not always escape loud and singular manifestations. It was so in the olden times. It would be only matter for extreme surprise were it otherwise.

Of course the *Westminster* reviewer takes exception to *sudden* conversions. "The habits of a life are not changed in an instant," says he. Granted; but the *purposes* of a life are not only in the matter of religion, but in most other of the graver affairs of life; and, naturally, the greater the change, it seems to me, the more sudden is it likely to be. As for Christ's teachings not calling for such "sudden conversions," there is not a single conversion mentioned in the New Testament, either in our Saviour's time, or afterwards, but what *was* emphatically sudden; and there have been few revivals so violent in their "exhibitions" as that which shook the church on the day of Pentecost.

The Reviewer has a customary little sneer about chiefly weak-minded and illiterate men joining the Christian side. His difficulty seems to be that, while the "liberal" writers unveil their infidelity in every body's face, and seem to have no peace till the world exclaims, "see what wonderful people these unbelievers are," the Churchman, or the Methodist, or Presbyterian, is content to work as a worker—not as a sectarian—knowing that if Christianity fills his heart, all he writes and speaks will be properly infused with that spirit; and that, as his works speak for this point, it is not necessary to enforce it by a constant and separate assertion. It is not in the church but in the great world that the Christian writer or speaker finds his greatest field; and the fact that that part of the literature of this age which has exerted the greatest influence on the thoughts, tastes, and habits of the Anglo Saxon race, and which is most likely to *live*, is essentially, thoroughly, and broadly Christian—this fact is surely sufficient answer to the insinuation that Christianity sends out no, or few, enlightened or great writers.

I am glad to notice that even the *Westminster* reviewer bears witness to the "extensive information, ability and liberal spirit" as well as the admirable method displayed in "Dr. Steven's History of Methodism."

The *Quarterly Review* article on Revivals is very fair, and of very great interest. I trust most of our religious papers will either print it or give extracts from it. I have nowhere seen so clear a setting forth of the Irish revival and its results, and the fact that the writer visited the localities and investigated for himself, gives it additional value. He has had abundant accounts of this great work from its beginning, and I will only quote here from the reviewer, his summary of its results. He says: "Convictions of sin, deep and intense—a state of mind in which the remembrance of it is grievous, and the burden of it intolerable, has been a leading feature. Sometimes the sudden agony appeared to be only the culminating point of previous feeling; at others, the sense of sinfulness penetrated the soul as with a lightning flash. Some persons were overwhelmed with unutterable horror by the idea of an angry God and eternal condemnation; others were prostrated with shame and sorrow, for having 'trampled under foot the Son of God.' Peace was invariably obtained by looking to Christ alone for salvation. The cry, 'Lord Jesus, have mercy on my soul,' burst from every heart. No description can convey any idea of the joy which followed. It filled the heart, and dwelt upon the lips, and beamed from the dullest faces with a novel radiance. A spirit of prayer was invariably developed. People met for this purpose at various hours of the day. Family worship was at once established in every house where religious concern was displayed, and prayer for the conversion of neighbors, friends, and relations became general. The exuberant joy which was manifested by the converts, and which found its expression in singing hymns at all hours of the day and night, has resulted in innumerable instances in a settled peace and contentment. Benevolence is not only shown by them to each other and to their neighbors, but to all who are brought within the range of their sympathies. It has been displayed in liberal and ready contributions to many societies which ask for aid in their efforts to alleviate human misery. The self denial which is continually exercised for this purpose, and the change which has come over hard, grasping, miserly men, are very remarkable. The desire for religious instruction is so great, that the ministers are heavily burdened in their attempts to supply it. The Bible classes, which have been almost universally established, are largely attended both by men and women. It is not an uncommon thing to find as many as 500 persons meeting regularly. There is a correspondent demand for Bibles and religious books, and at the country fairs there is a large trade carried on in tracts and short biographies. Some idea of the prevalent taste may be formed from the fact that a single bookseller, in four months, sold 20,000 hymn-books and 200,000 hymns in sheets, and that the Edinburgh Bible Society alone supplied 19,000 Bibles, which is an increase of 11,000 copies over the same period of 1858." An intellectual stimulus has thus been given to the province. In connection with one church there are 30 classes, in which 1000 adults are learning to read, and reading societies are being formed in the towns and villages.

"The attendance on *stated* religious services has so enormously increased as to necessitate the building of new churches and the enlargement of old ones. At a diocesan meeting recently held in Belfast, 105 clergymen returned written replies to the Bishop's queries upon this subject; 73 of these reported increased attendance at church, and in 64 of the cases the attendance had about doubled. In 29 cases there was little alteration. In the Presbyterian church the increased attendance is universal. Many congregations are trebled and quadrupled. The increase in the number of communicants is also great. Not unfrequently hundreds are found where a year ago there were but ten or twenty; and where the usual number of new admissions was formerly from 12 to 20, in some instances it has lately exceeded 200. The attendance at Sabbath schools has quite doubled, and the number of scholars greatly multiplied. Adult men and women frequently take their places, as pupils, and numbers of young men are giving their services as teachers. The moral results have not been less satisfactory. The change from gross vice to virtue was frequently instantaneous. The boisterous and riotous have become quiet and orderly, quarrelsome families live in obedience and love, squalid habits have given place to cleanliness, and brutality of manners to refinement and gentleness. Sabbath desecration, cock-fighting, petty dishonesties, brawling, and the like are now nearly unknown in several districts. Criminal statistics are low, and the constabulary force has become in some places almost a sinecure.

"Drunkenness has decreased, and often to an extraordinary extent. At the Cromlin sessions ten publicans declined to renew their licenses for the express reason that their trade had become so much reduced by the Revival movement that they could no longer follow it profitably. Six others obtained a renewal only to gain time to dispose of their remaining stock, with a view to giving up what they believe from present appearances to be the ruined calling of a publican. In a district in Derry there was a deficiency of £100 in the excise duty on spirits for one month, showing a decrease of 1000 gallons in the consumption. In a town where on market-days 700 or 800 persons spent their evenings in the public-houses, the number varies at present from ten to thirty. In another, formerly notorious for drunkenness, the taverns were so deserted at a recent fair that the publicans in revenge hired men to beat drums amidst the groups surrounding the preachers, who now usually attend these gatherings. The markets have been much more free from instances of intoxication, and the people return to their homes three or four hours earlier than formerly, almost as quietly as from church. In one place where the market is held on Saturdays, as many as fourteen persons were frequently brought on the following Monday to the petty sessions charged with drunkenness, but on looking at recent returns we find—October 15th, none; October 29th, none; Nov. 7th, none. "By their fruits ye shall know them."

Well may the Reviewer say:—Whatever is good in this great movement is unquestionably due to the Spirit of all Grace; for no other cause is adequate to the production of such an effect. Whatever is evil is to be attributed to the infirmity and error of man. When we consider the extent of the work, its novelty to all who were concerned in it, and the ignorance of many who were the subjects and witnesses of it, the marvel is not that there should have been indiscretions and extravagances, but that they should have been comparatively, how so many and limited in influence.

The *National* has a review of "Darwin's" just published work, on the "Origin of Species." Mr. Darwin makes a stir among the Naturalists by a revival of the theory of "Natural Development," the setting forth of which in that ingenious book, the "Vestiges of Creation," somewhat unnecessarily excited all Christendom, nearly twenty years ago. Mr. Darwin believes that there is going on constantly, and has been going on constantly, in nature, a "process of selection," by which the best specimens of any given species of animal or plant, namely those which were best fitted for the conditions of its life, were and are preserved—while the weaker, more poorly developed, perish in the great struggle for life, which he supposes to be going on all through creation, and in which every plant and animal is constantly battling. To prove this he cites many observations and experiments, continued through many years, and by different people.

Then he asserts but fails to prove, I think, that so far from "hybrids" or *mules* being *always* unproductive, they are not unfrequently productive: that at any rate the produce of animals, distantly related in race, is not always unproductive; and then he supposes, but rather vaguely, to my comprehension at least, that it is possible that by a "process of selection" going on for many millions of years, or for a period which cannot be at all determined, the entire animal and vegetable world has been *changed*—that in fact the ferns and the monsters of the pre-Adamite periods are not only predecessors, but ancestors and blood relations of the animals and plants of our present world.

I do not think Mr. Darwin will effect any material change in the commonly received opinions or ideas of the most eminent naturalists of England and America. He is ingenious, but his theory is bound by too many coutting ties for a merely human mind to grasp all, and make allowance for all.

Since my last, Messrs. Harper and Brothers have published a new book, by Miss Beecher. It is a sequel to her "Common sense applied to Religion," and is called, "An Appeal to the people, in behalf of their Rights as authorized interpreters of the Bible." I hope she has settled the matter to her own mind: I confess she has not helped me. I once heard a distinguished preacher say, that in his opinion, all *theology* was of the devil. And Miss Beecher's own philosophy, as well as her reviews of the prominent "theologies," only proves to me that true religion, as men live it and feel it in their hearts, is far, very far, above *theology*, and that theologians have in all times been much better than their dogmas.

I do not know what effect so cool a dissection of the elements of religious belief has upon the generality of minds. Me it affects unpleasantly. Miss Beecher sets out to prove that there is a God, and, I think, fails. She fails at any rate to convince me. That is to say, if I were an Atheist, I should not be converted by Miss Beecher. Again, she says she proves that the soul does not die with the body. But then she does not *prove that there is a soul*.

Again, she says a Divine revelation can only be established by miracles and prophecy—the first to convince eye-witnesses, and prophecy to convince all the rest of mankind. Now my "common sense," I think, would hardly submit to believe a book to come from God only because in it were prophecies of things *to come*, and which had not taken place yet.

You see from Miss Beecher's point I am a rank sceptic. In fact I sum up the results of my thoughts and experience in religion as follows: Every new experience I get of life, and every insight which history or society gives me into the lives of others, only serves to prove to me more conclusively and inevitably, that the words of Christ, and the life of Christ, and the promises of Christ contain the only "philosophy" on which any man can happily regulate his life; that Christianity, that is, the teachings of our Saviour, forms the only rule of life which is applicable to every possible phase or vicissitude of life: and that, *therefore*, the Christian doctrine must be a Divine Revelation, and cannot be the invention of a man like myself. And I believe all theological hair-splitting is of the devil. There you have it. The faith was pure till philosophy stepped in.

I am glad Miss Beecher has published her book. I think she probably feels the happier for it, and I think the whole subject will be the better for the airing which I think it will get, one way and another.

Rev. Wm. H. Milburn's new book, "The Pioneers, Preachers and People of the Mississippi Valley," is nearly ready for issue. It is a work which will sustain the reputation of his former books, and will have, of course, from the nature of the subject, special interest for the South-west and West.

Did I mention in my last the impending publication of a life of *General Sample Dyke* of Alabama? Messrs Harper and Brothers have just got it out. It is a very interesting life of one of the prominent backwoodsmen of Alabama, a man whose like it is to be wished we had more of now. The book will not only interest for its stirring adventure, but it will benefit the reader by bringing him in contact with a sterling and brave nature.

The Appleton's have just published "Eighteen Christian Centuries," a resume of the world's history since the advent of our Lord, done in a brilliant and at the same time faithful manner, which makes the book not only remarkably readable but historically valuable.

Charles Dickens is going to employ his busy pen in a new line, or rather, by him, an old line. He began life as a reporter for the press, and he is now projecting a series of papers, entitled "The Uncommercial Traveller," in which he purposes to give, in that style of his which is so inimitable, reports of various important journeys, places, works and events; such as the wreck and recovery of the "Royal Charter," or perhaps some great railway embankment, some great gun-trial, some remarkable manufacturing process. These papers are to appear here in *Harper's Weekly*, and are looked for with much interest, to see how Mr. Dickens works in his old reportorial traces. Doubtless they will be full of his quaint views and expressions, and he such bright settings out as *facts* do not get in common hands.

The best account of Japan yet written is in the narration of Lord Elgin's recent mission thither, which is about to be published by Messrs. Harper and Brothers. It appears that the Japanese women black their teeth and shave their eyebrows when they marry, to relieve their lords of the need of jealous watchings. It reads like a tough yarn, but it is the truth, and shows a remarkable degree of complaisance in the softer sex in Japan.

But I must close, and leave much gossip for my next.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. II.

Original Baptist Church.

Mr. Editor:—In all I have seen published on the subject, I discover that the Annalists of the Baptist Church have committed a variety of errors in attempting to give a history of the origin of their church in Mississippa. This I attribute solely to the want of correct information on the subject, which it was not in their power to obtain at the time and place of writing. Some of these errors I will briefly notice.

First, They confound Richard Curtis, senior, with his fifth child, Richard Curtis, junior, who was the first Baptist preacher in Mississippi; and hence, they represent their first preacher as being quite an old man with a large family when he emigrated to this country. This is a mistake. Richard Curtis, senior, was an old man with a large family at the time of his removal, but his son Richard Curtis, junior, was at that time, a young man, only about twenty-five years old, with a small family.

Second, Two of their Annalists, who seem to have derived their information from the same source, affirm that the Baptist Church was the first Protestant community formed in all the wide region of the Southwest, below the Cumberland Settlements in middle Tennessee. This is also an error, for, as I have shown in a previous number, Rev. Samuel Swayze, with his Congregational Church in the Jersey Settlement, had preceded them about ten years.

Third, They are also at fault in fixing the time when their first church, under a regularly ordained minister, was organized. The prevalent opinion seems to be that it was in 1795 or 1796. But this could not have been the case, unless it was done in secret, and without an ordained minister, for, according to the best authenticated accounts, the Spanish Government did not terminate in the Natchez District until the 30th of March, 1798, and such was the avowed and uncompromising hostility of the Catholics to the Baptists, that we cannot believe they would have permitted the organization of a regular church while they had authority to prevent it. Moreover, Mr. Curtis fled from his relentless persecutors on the 23d of August, 1795, and did not return to the country as an ordained minister until the termination of the Spanish rule. In the Spring of 1798 is as early as we can fix the organization of the first regular Church after the ordination of Mr. Curtis. While I do not claim exemption from unintentional error, it may be well for me to refer to my available sources for correct information.

First, I am a lineal descendant on my father's side from the emigrant family that constituted the first Baptist Church in Mississippi. Second, I am familiar with the uniform line by tradition in relation to the facts which I shall narrate. Third, I have in my possession reliable family records dating back to one hundred and fourteen years. Fourth, I was born and raised, and now live in the vicinity where this emigrant family connection first settled in this country. And fifth, I have conversed with a number of aged persons, who in their youth were familiar with the persons and scenes I shall bring to view.

About the year 1743 there lived somewhere in the region of Petersburg, Va., a newly married couple, of Welsh descent, by the name of William and Phoebe Jones. Mr. Jones soon after died, leaving a young widow and an only son by the name of John. Within a few years of the death of her husband, Mrs. Jones married the man who will hereafter be known in this narrative as Richard Curtis, senior, by which marriage they had five sons and three daughters.

After the marriage of Mrs. Jones to Mr. Curtis, we have no very satisfactory knowledge of the family for about thirty years. At the breaking out of the revolutionary war they were found in South Carolina, on Great Pedee river, not far from the mouth of Black river, and about sixty miles from Charleston. John Jones, the son of Mrs. Curtis by her first marriage, had grown up to manhood and married as early as 1768. At the Declaration of Independence he ardently espoused the cause of the Revolutionists, served in three campaigns against the British and Tories, and was in several battles, including the seige of Charleston. By the close of 1779, Mr. Jones and the Messrs. Curtis, including his stepfather and half brothers, had rendered themselves so obnoxious to their Tory neighbors by their devotion to the Colonial cause, that they found their situation not only vexatious but perilous. In the meantime several of the leading members of the united family had embraced religion and joined the Baptist Church; among whom were John Jones, William, Benjamin, and Richard Curtis and their wives, John Courtney, who had married Hannah Curtis, and John Standley, who had married Phoebe Curtis, daughters of Richard Curtis, senior. We may safely presume that Richard Curtis, senior, and his wife were also members of the same church. Richard Curtis, junior, was a licensed preacher at the time of their removal from South Carolina.

While they were annoyed by wars and rumors of wars at home, they had heard much said about the salubrious climate, rich lands, exhaustless range, and abundance of game in the Natchez country, and being oppressed in mind, and well nigh exhausted in property, by the horrors of war at their very doors, they determined to seek a peaceful home in the far off Western region. Accordingly in the Spring of 1780, they proceeded by land across the country to the Holston river in the north-eastern corner of the State of Tennessee, where they paused to build their boats, during which time they raised a crop of corn for the sustenance of their families. When the water had attained a sufficient depth for navigation, about the latter end of that year, they, with other emigrant families, embarked their all of earthly substance in three large and well built flat boats, and committing themselves to the protection of God, commenced their perilous voyage.

Such were the natural difficulties in the way of navigation in those early times, that it was, at best, a hazardous undertaking to descend the Holston, Tennessee, Ohio, and Mississippi rivers in such water craft as they were then able to construct, but what made it doubly hazardous was the belligerent stand which the Cherokee Indians had taken against all emigration through their country. They often availed themselves of the narrows, shoals and sudden turns in the Holston and Tennessee rivers to attack emigrant boats. Our voyagers being fully aware of that fact, were as well prepared for it as they could, and kept a constant watch for the approach of their stealthy foe. We who have had peace and truth in our days, think it strange that our forefathers would thus not only peril their own lives, but also the lives of their wives and little ones, but they had already become inured to the horrors of war, and viewed such adventures very differently from what we do. These emigrants, for the sake of mutual protection, agreed to float as near each other as convenient. The foremost boat contained Richard Curtis, senior, and his immediate family, including John Jones and family, and his own sons and daughters with their families. The second boat contained two brothers by the name of Daniel and William Ogden, and a man by the name of Perkins, and their families, most of whom were Baptists. I have no records of the names of those in the third boat. They seem to have fallen in with the other boats for the sake of protection in descending to Natchez. They had in some way contracted the small pox, and to prevent its spread to the other boats, were required to float a few hundred yards in the rear. After floating unmolested for several days the hostile savages espied the boats somewhere near Clinch river, and fixed on a short bend in the Tennessee river near the north-western corner of Georgia, as the place of attack. The foremost boat having to float near the shore to keep in the channel, was vigorously assailed by the lurking Cherokees. All hands on board commenced a vigorous and well directed defence. Mrs. Jones held, upon a thick poplar stool between her eldest son, William, then in his twelfth year, and the bullets while he plied the oar, and it was well she did, for it was pierced by one or more bullets. Mrs. Jones, after the danger was over, laughingly remarked that "their guns were very weak, as they did not make a very deep impression on the stool." Another lady heroically took the steering oar from her husband, that he might ply his rifle on the foe, and with unfaltering courage guided the boat until disabled by a wound in the back. Hannah Courtney was grazed on the head by a ball, and Jonathan Curtis was slightly wounded on the wrist, but, so far as I know, no life was lost. The second boat, in the meantime, having got out of the point of attack, floated by unharmed. The excited and blood thirsty savages now directed their whole force to the capture of the third and last boat, and, as it passed the narrows, they boarded it in full force, and killed all on board, except one lady, whom they retained as a captive for several years, until, by treaty she was restored to her friends. But this was a dear bought victory to the Cherokees, for either from the captured lady, or goods, they contracted the small pox, which passed through their villages like the destroying angel, until multitudes of them died. When suffering from the raging fever and thirst occasioned by the terrible epidemic, they sought relief by lying in the waters of the Tennessee, which only made it the more fatal. Their descendants have, to this day, a traditional horror of that terrible pestilence. It was impossible, from the slow and unwieldy movements of their flat boats, for those who had escaped to round to time enough to afford the captured boat any assistance, even if they had not been so far outnumbered as to render the attempt worse than fruitless; so with gratitude to God for their deliverance, and sadness and sorrow for their lost fellow voyagers, they pursued their dangerous way, until they landed in safety at the mouth of Cole's Creek, about twenty miles above Natchez, to the eastward and southward of which they made their settlements.

A. G. Jones.

HAPPY OLD AGE.

There is a richness and sweetness in the piety of some old persons, which no one who sees it can fail to appreciate. It is true, that, from physical causes, over which the individual has no control, this is sometimes obscured. But the church is favored with many who, like the sun, grow larger, and are surrounded by a glory more gorgeous, as they descend below the horizon. Few things are more sublime in morals, than a saint of God patiently and cheerfully waiting until his change shall come. Such are the church's richest treasure, and should be esteemed far above rubies.

Some years ago, I attended a wedding party at the house of a Methodist sister. She had no intention of having dancing on the occasion. But her brother, who did the honors of the house for the time, had no scruples on the subject; he introduced a musician, and the dance commenced. It was heard in the adjoining apartment where most of the graver portion of the company were sitting. An earnest consultation was held by the mistress of the house with her brother, who was a member of the church, myself, and another minister who was present. It was suggested that to stop the sport suddenly might give offence to some parties, that would result in more harm than good. While we were at a loss to know what to do, the aged mother of one hostess heard the music from an other apartment of the house, and without any consultation, went directly into the festive chamber, while the feet were on the floor and in the midst of the dance. She went directly to the fiddler, who was a servant of the family, and said, "what are you doing here? Begone in an instant from this place." The affrighted fiddler vanished in double quick time, and some of the "merry feet," which were raised for a grand flourish, knew not how to get down. The knot was cut. No offence was given to my knowledge; the lady was too venerable for any one to be offended with her.

The next day I related the circumstance to a brother minister. "God bless the dear old lady," was his prompt reply, "she is worth her weight in gold, and when this consecrated saints dies, I fear we shall have no more such." While this sentiment met a response in my bosom, I was ready to say, let us hope to the end. God, even Jesus our Savior, walks in the midst of the golden candlesticks, and holds the stars in his right hand.

These reflections and reminiscences were the result of a visit I made the present week to an aged servant of God, Mother L. She has passed her four score years, is in great feebleness, and oft recurring infirmities; but patient, cheerful, joyful. From her own lips I received the following sketch of her history. She was reared by Presbyterian parents, learned all the catechism, was early married, and removed with her husband to the Tombigbee river, just above Fort St. Stephens; was there when the frightful massacre of Fort Mims took place. There were no religious persons, or means of grace, in their vicinity. In this forlorn condition, herself and husband made up their minds to become religious, doubtless the result of early christian training. Her husband immediately established family prayer in his house. This was noised through the neighborhood, and one of his associates, more daring than the rest, came to his house to rally and annoy him. It was an associate of his youth, and called him familiarly by his christian name. "Tom," said he, "will you be pleased to tell me what was the size of the oven that baked the five loves that fed five thousand people?" "Sim," said the modest young man, "I am a coward; I expect to meet death some of these days, and I have begun in time to plead for aid." This grave reply nonplussed the trifler with sacred things; he hastily took his hat and left. From that time the house was avoided by their neighbors, as if it had contained a den of thieves. But the family altar stood firm; has not fallen to this day.

Soon after this, the family removed to Jefferson county, Mississippi, the husband's health having given way under the influence of lingering consumption. Patiently did the young wife nurse her afflicted husband for eighteen months, when he could not rise from the bed without her assistance. Four small children divided her attention, with none of this world's goods to aid her. During all this time the constant husband prayed in his family every day, the wife reading the Scriptures; his prayers were sometimes uttered in a whisper, but nevertheless they were uttered, and doubtless entered into the ears of the Lord of Sabaoth. In due time death came, but he was not afraid; he met it with christian triumph. How his friend of the big oxen met it I am not informed. Now came a new trial to the wife. "Shall I let the family altar fall, or shall I take up the cross?" Flesh and blood was not long consulted, the altar fires did not die out. The incense has smoked ever since, though that has been some forty or fifty years.

The bereaved mother addressed herself earnestly to the christian education of her children; four boys and one girl. With all the disadvantages of poverty, a wicked neighborhood, no Sunday-schools, to her knowledge not one of her sons ever drank a drop of ardent spirits, or played a card, or went into other dissipation. I believe the living are all worthy members of the church, the dead in heaven. Aged and infirm, the saint of God still lingers in her eighty-first year, reads all the religious books in her power, and encourages the young to persevere. Some weeks since she was very ill, at the very point of death; her mind was in some distraction; she could think of none of the sweet promises which she had so often read, and so frequently feasted on. She would have given any thing for some one to quote the promises to her; at length a verse of an old hymn which she had learned in childhood came to her; it was this:

"O, for an overpowering faith,
To cheer my dying hours,
To triumph o'er the monster death,
And all his hellish powers."

This gave her triumph, and she shouted the loud praises of God. While she related it to me, tears of joy overflowed her eyes, and her wrinkled countenance was lighted up with almost a seraph's fire. "Soon," my aged friend, "will the toilsome strife be o'er, of sublunary care." Sarah will find her long lost Abraham again, and lay her trophies at Jesus' feet.

B. M. D.

BEULAH.—A CRITICISM.

While on a steamboat trip from Montgomery to Mobile, I beguiled the hours by reading that *chef d'œuvre* of American novelists, "Beulah Benton," by Miss Evans. There are many who condemn, indiscriminately, all fictions—forgetting that the moral fables of Æsop, the allegories of prophecy, the parables of Christ, the sublime strains of Homer and Milton, afford a charter for this species of literature. Who would be willing to blot out Bunyan's Pilgrim's Progress, because of its allegorical character? Says a distinguished writer: "The entire moral and visible world, from first to last, with its kings and its subjects, its parents and its children, its sun and its moon, its sowing and its harvest, its light and its darkness, its sleeping and its waking, its birth and its death, is from beginning to end a mighty parable, a great teaching of supersensuous truth, a help at once to our faith and to our understanding." The term novel (however innocent in itself) is now regarded as an arbitrary word to express the worthless in literature—to characterize those works which, by a Plutonic chemistry, transmute the diamond of virtue into the charcoal of vice. In this representative character, it no more applies to Beulah than it does to the Analects of Confucius, Bunyan's Pilgrim, or Theophilus Walton. Miss Evans has chosen characters that have their counterpart in *real* life; and the true merit of her work, in its moral aspects, is as distinct from its fictitious names and plot, as a piece of furniture is from its veneering and varnishing. There is no mawkish sentimentality in it, no crimes clothed in the livery of virtue. The design of the authoress evidently is, to exhibit the cheerlessness of infidelity in all its sublimated aspects, and to show that nothing but an unclouded gospel can impart a "brave, hopeful spirit," and make the hour of death a time of triumph. With this intent the book is opportune. The tendency of our age is to speculative extremes in philosophy. Abstractions imported from Germany, are claiming dominion over the American mind. Theodore Parker, the Pompanatins, and Ralph Waldo Emerson, the Engelharb of America, are daily influencing thousands with their *pseudo* rationalism.

The rehound of pulpit *cant* is likely to be the European Kant, with his double basis, the realistic and idealistic philosophy. Fichte, sitting in the centre of self-consciousness and drawing the scenes of its subjective circle, is weaving his webs around scores of intellectual spirits in our land. Hegel, Schelling, and Compte, all have the ear of the American *literateurs*. Such phrases as "philosophy of the absolute" "subjective and objective conceivableness," "transcendental negation," etc., are flattering to the pride of the intellect. There is a native love in the human heart for the mystical, and reconcilation is the form which Satan has chosen in which to invade our American Eden. We are fond, as a people, despite our republicanism, to admire high-sounding titles in families and in literature. We prefer being told that "God is the entire process of thought, combining in itself the objective movement in nature with the logical subjective, and ever realizing itself in the spiritual totality of humanity," to having it said that "God created the heavens and the earth." I speak, of course, of our educated men—those who have treasured in the mind Crabbe's synonims, and Rogets Thesaurus. Have you not noticed how fashionable it is to talk about Goethe, Carlyle, and Emerson? "Straws show which way the wind blows." We needed some popular antidote for this Teutonic and Bostonic poison. Miss Evans has furnished it. True, her book is not a continuous series of logical arguments. She does not seek to divest transcendentalism of its pompous terminology, and reveal to the reader the naked, horrid, grinning skeleton which its marshalled verbiage clothes; but she endeavors to show, that it cannot fill a heart so expansive in its capacities that it is a fit temple for the indwelling of the Holy Spirit. Her story forces upon the mind a resistless conviction of the utter worthlessness of philosophic scepticism. Her characters act before you. Action is the most powerful logic. "In the deed, the unequivocal, authentic deed, we find sound argument."

The picture she draws of Cornelia Graham's sad, comfortless death, is worth a thousand repellant arguments, drawn from the arsenal of intellect. It was in that hour that the maiden queen of scepticism "clasped the phantoms and found them air." Well may the artist of this picture write beneath the portraiture: "What lamp had philosophy hung in the sable chambers of the tomb?" The conversion of Beulah, from the guidance of "Friedland's stars," to the pilotage of Bethelem's lone star, is most beautifully and effectively told.

Beulah deserve well of the religious world. It is in no sense "light reading." The most scholastic divine may receive suggestions from its pages worthy to be treasured. Those who admire the gew-gaws of literature will not like this book. It is written in an ornate, but not a bombastic style. There are no glaring red-ribbons about its rhetoric. The comparisons, alliterations, descriptions, classical allusions, and dashes of sarcasm, are superb. Perhaps scholastic and arbitrary terms occur too often to suit the taste of an ordinary reader; but to one who has read much, especially from the folios of England, even these are gratefully introduced. The plot is not complicate; but, perhaps, too austere to leave a pleasant impression upon the reader. Beulah is too obstinate for model women, and Hartwell too reserved and haughty for a model man. Yet, these characters have their counterpart in real life, and may best suit the draft of this story. On the whole, I like the book wondrously well; and thank the authoress for having unconsciously relieved by her pen the tedium of a long steamboat ride.

H. A. M. Henderson.

SETTLEMENT OF GEORGIA.

The following extract is from J. H. Patton's new History of the United States, recently published by D. Appleton & Co. It exhibits the interesting origin of the colony, now the prosperous state of Georgia.

James Edward Oglethorpe, "the poor man's friend," "a Christian gentleman of the cavalier school," had sympathy for the unfortunate who were immured within prison walls, not for crime, but for debt. He labored to have repealed the laws authorizing such imprisonment, and to reform the entire prison discipline of England. His efforts did not end here; he desired to provide in America an asylum for those who were, while in their own land, at the mercy of hard-hearted creditors, as well as a place of refuge for the poor, where comfort and happiness might be the reward of industry and virtue. There were, at this time, in England, more than four thousand men in prison for debt, with no hope of relief. Through his exertions, "multitudes were restored to light and freedom, who by long confinement were strangers and helpless in the country of their birth."

Others became interested in his schemes of benevolence, and a petition numerously signed by men of influence and family, was presented to the king. They asked a charter to colonize the territory south of the Savannah river, then included in Carolina, with unfortunate debtors, and with Protestants from the comtnt of Europe. A grant was given by George II. of the region lying between the Savannah and the Altamaha, and from their head springs west, to the Pacific. The territory was to be known as Georgia. It was given "in trust for the poor" to twenty-one trustees for the space of twenty-one years. The trustees manifested their zeal by giving their services without any reward.

The climate of this region was thought to be very favorable for the raising of silk-worms, and the cultivation of the grape. Merchants, therefore, who could not be otherwise influenced, were induced to favor the cause by hopes of gain. The "free exercise of religon" was guaranteed to all "except papists." Under no conditions was land to be granted in tracts of more than five hundred acres. This was designed to enable the poor to become owners of the soil, and to prevent the rich from monopolizing the best lands.

Much interest was taken in this new field of benevolence, and donations were made by all classes of society. What a transition for the poor debtor! He was to exchange the gloomy walls of a prison for a home in that delightful land, where grim poverty could never annoy him any more! It was determined to take as colonists only the most needy and helpless, and, as far as possible, exclude those of bad morals. Thirty-five families, numbering altogether one hundred and fifty persons, embarked for their new homes. While others gave to the enterprise their substance and influence, Oglethorpe volunteered to superintend the colony in person. They took with them "a clergyman, with Bibles, prayer-books, and catechisms," and one person who was skilled in the raising of silk. The company landed first at Charleston; by a vote of the Assembly, they were welcomed, and presented with supplies of rice and cattle.

Oglethorpe hastened to explore the Savannah. On a bluff twenty miles from its mouth he planted his colony. This bluff was already in possession of a small band of Indians, from whom it was named the Yamacraw. Through the efforts of Mary Musgrove, who acted as interpreter, the land was purchased. This woman was a daughter of a Uchee chief, and had been sent to school in Charleston, where she had married an English trader. The colonists immediately began to build and fortify their town, which they named Savannah, the Indian name of the river. The town was regularly laid out, with wide streets and spacious squares. A garden of some acres was enclosed for a nursery of mulberry trees to feed silk-worms; and here also experiments were made, in order to introduce European fruits.

The aged chief of the little band of Indians wished protection. He presented to Oglethorpe a buffalo skin, on the inside of which was painted an eagle. "The eagle," said he, "signifies speed, and the buffalo strength; the English are swift as the eagle, for they have flown over vast seas; they are as strong as the buffalo, for nothing can withstand them; the feathers of the eagle are soft, and signify love; the buffalo's skin is warm, and signifies protection; therefore, I hope the English will agree to our faith and to our understanding." The term novel (however innocent in itself) is now regarded as an arbitrary word to express the worthless in literature—to characterize those works which, by a Plutonic chemistry, transmute the diamond of virtue into the charcoal of vice. In this representative character, it no more applies to Beulah than it does to the Analects of Confucius, Bunyan's Pilgrim, or Theophilus Walton. Miss Evans has chosen characters that have their counterpart in *real* life; and the true merit of her work, in its moral aspects, is as distinct from its fictitious names and plot, as a piece of furniture is from its veneering and varnishing. There is no mawkish sentimentality in it, no crimes clothed in the livery of virtue. The design of the authoress evidently is, to exhibit the cheerlessness of infidelity in all its sublimated aspects, and to show that nothing but an unclouded gospel can impart a "brave, hopeful spirit," and make the hour of death a time of triumph. With this intent the book is opportune. The tendency of our age is to speculative extremes in philosophy. Abstractions imported from Germany, are claiming dominion over the American mind. Theodore Parker, the Pompanatins, and Ralph Waldo Emerson, the Engelharb of America, are daily influencing thousands with their *pseudo* rationalism.

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NEW ORLEANS:

WEDNESDAY, FEBRUARY 29, 1860.

$1 75 to 1861.—With this number of the *Advocate* we have increased the edition, to supply future new subscribers.—Will our agents and friends see that we suffer no loss by this accommodation? Send hundreds of new subscribers immediately—at $1 75 to 1861. All new Subscribers will be charged, if the money is not sent, $1 75 to 1861; if the money is sent, they will be credited only to 1861. Let all take notice. The rule is inexorable.

MEETING OF THE PUBLISHING COMMITTEE.

The Annual Meeting of the Joint Publishing Committee of the *New Orleans Christian Advocate* will take place at the office, 112 Camp street, New Orleans, at 9 o'clock, A. M. Wednesday, March 7, 1860.

COLLAPSE OF "LYING WONDERS" IN LONDON AND NEW ORLEANS.

From the days of Simon Magus until now, the ignorant, the unbelieving, the mentally ill-balanced, have been ready to cry out, "this man is the great power of God," in behalf of every charlatan who has been able to perform feats of jugglery beyond their comprehension. Alas that the world is so little wiser than in earlier ages! Nothing in modern times has demonstrated more fully the dangerous power of religious imposture than the spread and influence of "Spiritualism." But few, who have not been curious enough to watch its progress, are aware of the rapid strides of its desolating march. Its wrecks are all over the land. Ministers, judges, lawyers, physicians, men of all professions and all ages, are among its victims; besides women without number—blasted, ruined for life.

When the writer was residing in the quiet little city of Galveston, a few years since, it was announced that the Rev. T. L. Harris, a convert from Swedenborgianism to Spiritualism, and one of the most learned and eloquent speakers in the country, would preach or lecture at "Morian Hall" on a certain evening. The fame of the speaker led us to attend. As to the eloquence, there was no disappointment. A large audience was enchained for an hour and a half. As to the doctrine, that it was not of God, was a foregone conclusion, a self-evident truth. Half-crazed men, polluted women, and a horrible suicide of a singularly beautiful girl, all Spiritualists, all under our own knowledge, had not helped to weaken our abhorrence of the vile imposture. But Mr. Harris was evidently sincere and earnest. He sought not to make money by his profession. We pitied him. So much genius and spirit immolated upon the altar of a spiritual Moloch. We lost sight of him, with the exception of an occasional newspaper mention. The last we recollect indicated either insanity or depravity. It was a report of a rhapsodical lecture about "spirit-girls," or "heaven-girls," or something of the sort.

But we hear of him again. He is in London. The account is from the London *Morning Advertiser*. It is announced that he will lecture on Spiritualism. His fame has gone before him, and a large audience greets him. The Spiritualists, especially, are out in force. An unanswerable vindication of their doctrine is expected. What must have been their amazement and mortification, when, instead of this, he exposed the follies, immoralities, and disastrous consequences, spiritually and physically, of their system, with such a power of reasoning, force of eloquence, and earnestness of purpose, as have seldom been displayed by an orator in modern times.—His triumphant exposures and withering denunciations of Spiritualism, as being the results of Satanic agency, fell like so many bomb-shells among his audience. Mr. Harris held up the system of Spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science. Only a few years ago, it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible unearthly expression to his countenance. That he had known many others—excellent and amiable persons before they became Spiritualists—from whom the power which the demoniacal system had acquired over them had taken away their appetites, had unfitted them for the ordinary duties of life, crushed all their energies, mental and physical, deprived them of sleep at night, and caused their bodies to waste away, as if the victims of some fell disease which set all medical skill at defiance. Others he had seen, whose arms and legs had become as cold and rigid as those of a marble statue, while the expression of their countenances was so horrible as more to resemble those of demons than human beings. The Spiritualists of America, he further stated, are not only as a body, Pantheists, rejecting alike the scriptures as a divine revelation, and the existence of a God, but that they are gross sensualists and utterly immoral in their conduct in all the relations of life.

Thousands of persons had died in America during the fifteen years that he had been a Spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The Spiritualist literature of America, Mr. Harris also stated, was, with one or two exceptions in a thousand cases, Pantheistic, feeble, drivelling, almost idiotic. The Spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathies, and never were known to perform a single benevolent action. They fully believed that, in a future state, they would live the same licentious lives as they had done on earth. The American Spiritualists were in reality a body of pagans, worshipping grossly licentious deities, and as regards the spirits with whom they held communication, they resembled the sorcerers and demons who took possession of men and women in the days of Christ.

There were a few christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their Spiritualism was kept in subjection by their christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of notice. All that he said of the system of Spiritualism—which he characterized as an *infernal* system—was the result of his own personal knowledge and experience. He mentioned some individual cases, of which he was an eye-witness, in which the demon of Spiritualism had obtained so entire a mastery over its victims, as to throw them down on platforms and other public places, just as the evil spirits did of which we read in the New Testament.

The marriage vow imposes no obligations in the views of the Spiritualists. Husbands who had for years been devotedly attached to their wives, have abandoned their wives, and formed criminal connection with other females, because the spirits had told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted, and loving, and true to their husbands, had left their husbands and children and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of a greater sympathy between them and these men, than between them and their husbands.

For those who were the victims of this terrible delusion, Mr. Harris expressed the most profound compassion. It so completely subjugated them to its demoniacal power, that they could neither think nor speak of anything else. The only way in which they could escape from the horrible tyranny which it exercised over them was, by having recourse to a throne of grace, by fervent prayer and increasing watchfulness. He sought, in language eloquent and earnest, to warn his hearers of the dangers to their mental faculties and their physical frames here, as well as of their guilt in the sight of God and the consequent danger to their souls hereafter—of having anything to do with *seances*, circles, table-rapping, which were becoming so common and which had wrought such incalculable mischief to soul and body. He wished to impress upon them, as speaking with the eye of God upon him, and as conscious of his responsibility to the Great Supreme, that the only true Spiritualism was the spiritualism of the Scriptures—the spiritualism of the Holy Spirit—the spiritualism of the apostles and first christians—the spiritualism of Owen, and Baxter, and of the puritans generally—the spiritualism of such men as Fletcher and Wesley—men whose spiritualism had, during their lives, been the means of converting myriads of sinners, and whose holy example, and writings—by which and through their disciples, they being dead, yet speak—had proved the means of converting many millions since their death.

Now for Spiritualism in New Orleans. Some six weeks ago a celebrated Spiritualist from New York, a Dr. Redman, arrived in this city; he had just left Montgomery, Alabama, on account of the $500 a-day tax imposed by the Legislature. The Spiritualists flocked about him. Hundreds of other people from city and country, among them some of our own friends, visited him. The revelations were wonderful. Some of them were made known to us, and seemed utterly unaccountable. But, we have, we trust, long been wonder-proof. Spiritualism was on the rise. The Doctor earned money at the rate of $100 a-day. The most intelligent gentlemen and ladies, in city and country, were attracted. In the language of the "local" of the *Delta*, we have seen the widower trembling like an aspen, as the Doctor scribbled off in back hand the name of a loved wife gone before him; a son with tears trickling down his cheeks, and his manly form shaken with excitement, as the name of his mother, buried years ago, was held up to him in the light that he might read the hasty tracings of the medium upon the paper; a lover eagerly clutching at a message from the girl he loved, who died only to leave him wretched; and many other scenes, which are not necessary to be enumerated, but for the truth of which hundreds in the city, among citizens and strangers, can bear witness.

But now a Dr. Bly appears. We know nothing of him, except through the papers. He is from New York, and called the great "detective medium." Here on business, and seeing the success of Dr. Redman, he resolves to expose him. He made an appointment with a prominent citizen, who had been duped by Redman out of about $100 dollars, and made to him a clean *expose* of the manner by which Dr. Redman operated. The gentleman in question, as soon as he became aware that Dr. Redman had swindled him, went to him with a friend, and detected him so clearly that the Doctor was glad to hand back all the money which the citizen and his immediate friends had given him. A few hours after Dr. Redman had taken down his sign and left in a carriage, with a hastily packed trunk, for parts unknown. Since the departure of Dr. Redman, Dr. Bly has been visited by a large number of persons inquiring for Dr. Redman, they having paid him in advance for sittings. Those who have seen Dr. Redman operate, agree that Dr. Bly is by far the more accomplished operator of the two. Dr. Bly informs all who visit him that the whole thing is a humbug; and agrees to show one and all how the manifestations are produced. The reporter of the *Delta* says he witnessed some of the sittings which he had with a number of highly respectable gentlemen, many of whom are firm believers in Spiritualism. It was amusing, though painful, to witness the anxiety and wonder of some of the gentlemen, who, refusing to believe that the whole affair was a humbug, persisted in receiving supposed dispatches from deceased friends. One gentleman grasping the paper upon which the name of his deceased wife was written insisted upon preserving it, though the Doctor informed him that it was preposterous to suppose that a spirit could have had anything to do with it, and that he merely gave examples the same as those given by Dr. Redman, for the purpose of exposing him. This party all declined receiving instructions how it was done.

It may be "a rogue catching a rogue," but at any rate the rogue is caught.

WORLDLINESS: WHAT IS IT?

The present world, meaning by this phrase the order of creation and the constituted system of society, is God's appointment, and, as such, it is worthy of our regard. Not only the beauty of the visible universe and the charms of domestic life, but the interests of business, the pleasures of cultivated intellect, the attractions of science, literature and art, the diversified forms of human activity, when that activity is healthful and salutary, are all from God. It is no evil to love them; it is a grievous evil, full of wrong, full of injury, not to love them. The eye might as well scorn the light, or the lungs their vital air, as the heart refuse to honor and cherish these divine benefactions.

Worldliness, therefore, does not consist in enjoying God's gifts. Whether those gifts come through beauty or utility, in the fruits of the field or in the pomp of the skies, in the rewards of just and honorable enterprise or in the serene blessedness of home, they are to be prized and heartily accepted as from above. To love these things rightly is to love God, for He is in them; nor have we any right to depreciate His goodness or neglect His presence as they are manifested therein. To live on roots when we should eat bread, to drink water when we should drink tea and coffee, to cut ourselves off from the plenitude of earth when all its objects should minister to our delight, to throw contempt on beauty and taste when these are educating means for the soul, is not to glorify God. This is not to be unworldly. Often it is a disguised worldliness—a worldliness of selfish rule and a cruel imposition on the freedom and gladness of a redeemed life.

Worldliness is a sinful use of the world. And that sinful use is determined by the fact, that it is "*lust*," and not pure desire, which controls our hearts in their devotion to earthly objects. "The *lust* of the flesh, and the *lust* of the eyes, and the *pride* of life, is not of the Father, but of the world." Our senses, our intellects, our souls, need the world and the things of the world, but need them only and exclusively as Christ's redeemed creatures. If we use them as refined animals, if we use them to gratify our intellects, if we use them to excite mere sensibility or passion, then, they are curses; they are death to the soul. But if in the fear of God, knowing our frailty; if in the love of Jesus, feeling our obligations to his mercy; we humbly and gratefully accept these gifts as divine gifts, and turn them into the instruments of spiritual nourishment, they enlarge and ennoble our christian life. A man's spirit must therefore be above the world, to use the world as an auxiliary to his growth in purity and power. It must be born of God and hallowed by the indwelling of the Holy Ghost, or the world will inevitably be a millstone around his neck, sinking him into irremediable ruin. Draw your lines here broadly and clearly. The world of lust—the world of pride, vanity, luxury, easy content, self-seeking—the world that destroys or even abates the spirit of prayer, and sacrifice, and holy duties—this is the world lying in wickedness and at enmity with God. Such a world is not for us. Not a footstep must touch its circumference. Not an eye must glance towards its charms. Not an ear must open to its blasphemy. But that other world, which belongs to Christ, which includes all that can truly refine and elevate, gives scope to lawful industry, appeals to taste, cheers the heart; this is to be prized and loved for Christ's sake and for Christ's glory.

IMAGINATION AND CHRISTIANITY.

There is not a faculty of our nature more misunderstood and less appreciated than the Imagination. If we treated our physical senses with half the neglect or indifference with which we treat the Imagination, they would soon cease to minister to our daily necessities. The eye, the ear, the hand, would lose their power and value, nor could civilization in its most common forms develop its activity and growth. If we took no greater pains to cultivate the understanding, the memory, the affections, than we employ in behalf of the Imagination, we should soon become a degraded race, incapable of obedience to law, and incompetent to discharge the ordinary offices of social fellowship. By most persons, the existence of the Imagination, and its agency in all the higher culture of mind, are practically ignored. Instead of looking upon it as God's noblest gift to the intellect, designed for a wider realm than any other faculty, and susceptible, perhaps of more beneficent uses than all the other faculties taken together, they regard it as an exceptional endowment, or perhaps as a sort of appendage to the mind that has little or no absolute worth.

Nor is there a much more elevated state of opinion on this subject among our intelligent religious classes. In this respect we are all Puritanic. Not, indeed, that we are as excessive as the Puritans in our hostility to the Imagination and its beautiful creations, but the same elements of thought and feeling, subject to certain modifications, are still alive among Christians. They suppress its activity, repulse its manifestations, and suspect its virtues. But whether open and decided in their aversion to Imagination or not, it is quite obvious that the majority of religious people are insensible to the claims this faculty has upon their regard. They see neither the wisdom nor the love of God in the provisions for its constant and salutary exercise. They have no conscience as to its culture. Indifferent to its lower pleasures, dead to its sublimer joys, they are content to have such souls as God never gave them; such souls, too, as Nature and Christianity can appeal to but partially, and can never fully nourish because one main organ of spiritual nutrition is suffered to lie dormant.

All this is radically wrong. It is in direct violation of God's method to develop and perfect the human soul. The offices of the Imagination, viewed in their simplest connections, are just as necessary to thought, sensibility, will, heroism, purity, as reason and conscience, and hence cannot be neglected without serious injury to mind, character and life. So far from the Imagination being a faculty needed only in some creative task, it is needed every moment to invigorate and cheer the intellect and heart. It is wanted in all our duties, in all our labors, in all our struggles. It is wanted in common things, in our familiar experience, in our daily business, in our friendship and love. Let it be absent, and a man's home is much less a home, the cradle in which his children sleep is an unmeaning symbol, the table is deprived of its moral significance, and the fireside loses its touching expressiveness. Aside, then, from its higher and final ability; minds from those grand openings into the Invisible and the Infinite, which Imagination secures; it is invaluable to our nature on the ground of every-day existence, shedding over our dusty pathway a light of its own, and illuminating landscape and sky with rays it has borrowed from the glory of the Eternal One. A practical argument for its culture may be founded on the facts of ordinary life. What we see around our footsteps, what we feel in the steady pulses of our being, what we suffer whenever experience touches merely the surface of things, what we are compelled to do and to bear simply because we are creatures in the midst of a wonderful creation, these authenticate the claims of the Imagination and establish them in our reverence and love.

According to this view, the Imagination has a practical value in the affairs of common life, so that if we ascended no higher than the platform of daily experience, its aid would be most serviceable in all our exertions. Routine is an essential part of our education in the world, a mechanical observance of the schedule of active engagements cannot be avoided, nor, moreover, would any right minded man wish to escape these obligations. The celebrated Schiller used to say, that he found the great happiness of life to consist in the discharge of some mechanical duty, and without doubt he uttered a truth to which, every one of any experience will respond. But the Imagination must enter into this routine, or we become dead formalists. The tendency of all repetition is to degrade, unless the fresh soul flows into each act and gives it a life above itself. We become the slaves of our own habits, these habits are our boundaries, we are imprisoned within them, and whatever personality we have beyond them is not an integral part of character but a mere possible capacity that knows no activity. To hold these habits subordinate to ourselves, to live in them but not through them, the Imagination must contribute its inspiration to our feelings and aims. Every hour our thoughts must be kept above our work, or they cannot be kept properly on it, and this habitual elevation of spirit can be realized in no other way than by means of Imagination. Labor is a blessing or a curse according to the state of mind in which it is performed. It is a sign of our relations to nature, and through nature to God, and hence its meanings lie in that interpretation which Imagination is competent to put on its bearings upon our present and future destiny. The shallow senses are nothing in work beyond the pressing day or the near to-morrow, and the understanding knows nothing of it besides its economic value. But the Imagination, taught of God, reads the necessities of the soul in all its daily tasks, and irradiates them with the light of an enduring life. It traces the intimate connection between domestic love and the toils of business, and understands how the affections of the heart towards home with its inmates are deepened by sustaining the heat and burden of the day. It comprehends the import of the Night and the Sabbath, the two institutions of rest and repose; and learning from them how activity alternates with quiet and contemplation, it is qualified to appreciate the ultimate relations of labor to that heavenly condition which is promised to our hope and aspirations.

Nor is this all. Imagination is the exponent of every interest in human life. The ideal exists in all things, and only through this ideal can the real be known. Abandon the Imagination, that seizes the ideal and thereby vitalizes the real, and even the material forms are doubly unterialized. The trees are woody skeletons, hard and forbidding; rocks are more rocky; grass is food for cattle; the rainbow is colored water, and the sky a roof over our earthly habitation. Still worse is the effect on our moral sensibilities. Marriage is a symbol. It typifies an union more holy than itself, and is designed to cultivate thoughts and sentiments that lie far beyond the confines of home and its associations. In its most perfect state, the love of a husband for his wife, the love of a wife for her husband, allies itself with God. The earthly feeling rises into the heavenly, and thus completes its beauty. Short of this end it cannot stop and yet nourish the immortal spirit. All marriages are marriages of mere worldly comfort and convenience if they fail to eventuate in this discipline for our future welfare, and every home is only an earthly lodging-place, carved out of rock, fashioned from forests, if the mansions of the Father's house are not pictured on its walls and pre-figured on its altar. The facts of life are all disguised idealities. Hidden from the natural senses, veiled from the most acute understanding, they refuse to yield their secrets, and hour by hour, a dumb procession, they pass on and vanish into the shadows of the impenetrable night. Of all fictions, those of the outward eye and superficial life are most delusive, for they deceive us into the admiration of semblance. Worse than this, they change the temple of the universe into a splendid Mausoleum, in which Death celebrates his triumphs over hearts sepulchred. But such a gigantic mockery, such a miracle of cruelty, is not in life's divine scheme. If the Imagination is inspired from above, it sees into the heart of things. It detects the substance beneath all fugitive forms, and through its awakened instincts, seeking and finding, asking and receiving, recovers the lost patrimony of the soul. The earth is dead no more. Its landscapes live—its mountains, sea, and air. The very graves salute us with their treasured beauty, and out of silence and long-felt sadness come the benedictions of joy and peace.

A christian use of this great faculty is not only perfectly practicable, but it is one of our highest and noblest duties. For our own private strength, we need its best culture. Take, for instance, the evidences of the truth of Christianity. So far as these are eternal, depending on the laws of testimony and bound together link by link in a long chain of satisfactory proof, they are analyzed and accepted by the logical reason. Seen in their true light, these arguments are ample to convince any fair mind that Christianity is from God. There are times, however, when after having been fully persuaded of this fact, the intellect, owing to its infirmities, sees these evidences very imperfectly. Its convictions are staggered, because, as Pascal justly observes, it is impossible "to have a series of proofs incessantly before the mind." The perceptions of the Imagination, its keen eye, its piercing insight, its animating impulse, its realizing power, are therefore needed to brace the reason and support its conclusions. Reason, in such a relation, is never complete or reliable in its absence, for it vivifies its deductions and perfects their influence. Imagination is common sense in its highest form. The observations of the external senses, the impressions on the understanding, the inductive or deductive processes of the reason, reach their final force only when taken up by the Imagination and consummated in their adaptations to experience and conduct. We call it a most practical Christian faculty, capable of the best service to our best thoughts and sentiments, not merely co-operating with reason and conscience, but exalting their offices and enlarging their scope of action. Nor is this all. A Christian Imagination, trained to detect the beauty and glory of the material universe, has a sense of God's presence in Nature, in Life, not possible in other states of mind. All the objects that God has created, are ministers to the redeemed soul, but practically to most Christians they are dead things. And why? The organ through which they are designed to reach us and to bless us, is not developed. The precious gift of the Imagination is suffered to lie dormant, and that, too, when faith, hope, charity, imperatively and absolutely require it in all their agencies. Thus we wrong our souls. Thus we cheat ourselves of invaluable blessings; and thus, too, our Christian manhood is one-sided, partial, bigoted, dwarfed, when it ought to be but a "little lower than the angels."

APPROACHING DOWNFALL OF POPISH ABSOLUTISM.

In our last issue we gave a summary of the condition of the Pope, and of his relations to Italy, France and Austria. It would seem that utter madness has seized the Pope, and also the Austrian Emperor, his principal supporter. Like the dethroned Bourbons, "learning nothing and forgetting nothing"—the principle characteristic of all Romish despotisms—the times have outgrown them, and are ready to shed them off as dead leaves. On the other hand, Napoleon has grown with the times, having become thoroughly imbued with the leading ideas, of modern civilization, as prevalent in Europe and America, before he ascended the throne, and now leads the statesmanship of the old world. But to return to the Pope and the Austrian Emperor. They seem resolved to stand or fall together. The last steamer from Europe informs us that the Pope had resolved to excommunicate King Victor Emanuel, and was about to carry the decision into effect. The Pope has also made another political speech in which he expresses extremely hostile sentiments towards France for the course she has pursued in Italy. So that the French and Sardinian monarchs are both anathematized by the Holy Father. He could not do a better thing for Italian independence, nor indeed, for Protestantism. It has before been hinted that the Sardinian Monarch was inclined to Protestantism. His excommunication may establish an Italian Church, and he at the head. And Francis Joseph is as mad as the Pope. A letter published in the London *Times* from Milan, states that the news from all parts of Venetia is truly affecting, and awakens the liveliest sympathies of the people in all sections of Italy. At Venice hundreds of innocent persons are being arrested and imprisoned on the slightest pretext, or on the merest suspicion of opposition to the Government. The prisons of Venice are overflowing with victims of Austrian tyranny, and the iron rule of despotism is more cruelly exercized than ever before. The Austrian authorities sent off from Venice, in one day, by one train, eighty, and, by another train, one hundred persons, in chains, without granting the least show of a trial, and on the suspicion of love for their country and hatred of Austria. These prisoners were sent to the dismal fortresses of Moravia and the Danube. Arrests are being made to a fearful extent in all the towns of the Venetian Kingdom, for the purpose of striking terror to the hearts of the inhabitants. In some places a feeble resistance is offered, and the Austrian officials wreak their vengeance by destroying the towns thus presuming to defend their homes and firesides.

Thus, all the historical symptoms of a doomed dynasty are now manifesting themselves in the representative of the House of the Hapsburgs. He is, at the same time, both obstinate and weak. Magenta and Solferino have inflicted an indelible disgrace upon the arms of Austria. These defeats have made manifest to the world that Austria, ruled by her present Emperor, is but a second-rate Power. The prostration of Austrian financial credit has made public the fact that Austria is poor. Weak in arms and poor in pocket, Europe, says the London *Times*, looks anxiously to discover how this young Emperor, who has so difficult a part to play, demeans himself in the crisis. History has her great men, who have made their fame out of a conjunction such as this. Francis Joseph for a while promised to rise equal to the occasion. When he turned his horse from that square tower upon the Solferino height a great superstition must have been swept out of his head. That force upon which he had been taught to rely with implicit confidence was broken, and he could never again believe it to be invincible. Unhappily, the conviction thus rudely pressed upon him could not be kept a secret. It was shared by the whole world. Italy knows it, and Hungary knows it, and Prussia knows it. It is known to his inferiors, and it is loudly celebrated by them; it is known to his equals, and, while politely ignored, is steadily noted upon. England, France, and Russia cannot but look upon Francis Joseph as a struggling man whose kingdom is in danger of passing away from him.

Under these circumstances, the young Emperor seems to combine in himself all the weakness of Charles I. and all the stupid bigotry of James II. If there be anything which could tide over this crisis in the fortunes of Austria it would be the loyal and energetic assistance of Hungary. This was once not very difficult to obtain. The Hungarians were, traditionally, loyal to the house of Hapsburg. In that nation Francis Joseph had a great source of military power and the materials for many armies. But his opportunity rested upon two conditions. Hungary is warlike, but she is attached to free institutions; she is loyal, but she is to a great extent Protestant. Francis Joseph is a despot and a bigot. The difficulty is precisely that which beset James II. He, like Francis Joseph, had to govern a Protestant and a free people, whose institutions had been assailed and whose religious fears had been aroused, and he ended by being sneered at by shrewd priests as a simpleton who lost three kingdoms for a mass. Here, in our days, is an Imperial pilgrim traveling in the same path. Hungary is as much attached to her free institutions as our fathers were. Yet she has seen them all swept away, and now lies writhing under a tyranny so heavy that it is even an offence to ask to speak her own language in her own Universities. Hungary also is to a great degree Protestant, and her Protestantism is of the most turbulent and uncompromising character. The Calvinism with which tolerance is a crime is rife among the Hungarians, and now finds itself the object of persecution. How has this young Emperor dealt with this valuable but difficult portion of his empire? He has in effect said to it, as was once before said with a fatal issue, "My father chastised you with whips, but I will chastise you with scorpions." Instead of restoring the institutions which had been taken away, Francis Joseph has made even petitions for such a restoration a crime. He has not only punished all agitation for such an object, but he has proscribed all those who indicated any leaning towards a liberal policy for Hungary. He has persecuted the Protestants till even the Roman Catholic priests cry shame, and sympathize with their heretical countrymen, postponing their bonds of faith to ties of blood. A deputation from the Protestants of Hungary had been sent to Vienna to ask for the restoration of the historical rights and the old State recognition of the "Evangelical Church of Hungary;" to demand the revocation of the Patent which proscribes the Reformed religion, and to attempt to induce the Emperor to convoke a Protestant Synod. These men, some of whom are of the highest rank, have been refused an audience by the Emperor, and have been rudely scolded and sent away from Vienna by his Ministers. They are gone back again to Hungary, and as they recount the incidents of their stay in Vienna, and repeat the coarse words of insult addressed to them by M. de Rechberg, they are arousing far and wide that formidable religious zeal which the prosecution of the Seven Bishops created in England. The Bishop of Erlau and his inferior clergy are as anxious as the Calvinistic Synods to take advantage of any opportunity for making demonstrations against Austria, and they subscribe their thousands of pounds to a National Academy with this object. The people are all assuming with ostentation the national costume. Where will all this end? This empire, lately so strong and so powerful, is brought to the brink of ruin. Lombardy is rent away, Central Italy is gone, even the faithful Tyrol is disaffected, Venetia is ardent for revolt, Hungary is awaiting only the first occasion for armed resistance, and Croatia and Servia are ready to unite with her. Yet, in the midst of this stands Francis Joseph, weighed down with the Concordat, his Confessor and Director instigating his every act, persevering, with the indomitable stupidity of the Hapsburgs, in heaping up religious hatreds upon political discontents, and laboring blindly until some casual hand shall fire the pile.

ARRIVAL OF MRS. LAMBUTH.

On Thursday last, says the *Nashville Advocate*, we had the pleasure of meeting Mrs. Lambuth in the city, on her way from China to Mississippi. She reached New York a few weeks ago, after a voyage of one hundred and nine days from Shanghai. Mrs. L. thinks her health has been benefited by the voyage. She is now spending a few days with Rev. D. C. Kelley and his parents, at Lebanon, Tenn. In 1852 or 1853 we first saw the young missionary and his wife—just married—at Canton, during a session of the Mississippi Conference there. It was known that they had laid themselves on the altar of service for the foreign field, and a peculiar interest was given to the anniversary of the Missionary Society by their presence. Well and largely have the hopes of their usefulness, then expressed, been fulfilled. Mrs. L. brings their two children to be reared and educated under Christian auspices. The moral influence of paganism is too corrupting, and its constant pressure too powerful, for the missionary parents to be willing to bring up their children there. They submit rather to be separated for years, and to have the globe between them and their loved ones. What a view does this give us of the missionary work and spirit on the one hand, and of the world without God on the other.

The little boy, Walter, a handsome and intelligent child, speaks more in Chinese than in English—being a native of that side of the world. His sister, being younger, will have a better start in our language.

There are in company two other natives, genuine specimens; as Post-Oak would say, having "their eyes set cornering;" two boys—though their native frocks and pigtails and cramped feet, with half-inch wooden soles under them, present them to us barbarians more under the appearance of girls. Nee-bau is eleven years old; his Christian name is John R. Lambuth—after the father of the missionary. Dear old father Lambuth's faith hardly took in such an early return, when he gave up his son to China.

Nee-bau is a sprightly, well-set fellow. A phrenologist would give him a good chart. He is amiable and wide-awake. Sier-whoa is thirteen years old, and will do anywhere. Head up, and of royal stride, with a native grand flourish of pigtail. At home in a crowded parlor, and, like Peter among the apostles, the spokesman of his crowd. We asked him his name, and exploded into a hearty laugh as he measured out the syllables—Charles K. Marshall. It brought China to the door. There is but one C. K. Marshall on this side the globe; there ought to be one on the other side, to preserve a balance. Sier-whoa (pronounce the last syllable as the word used in stopping a horse) might make a Mandarin: may he turn out more—a missionary like his own noble countryman, Liew. He takes readily to the class-meeting order, for, soon after our introduction, he came up to us—"You love God?" He is full of life, fine-cheeked, and round-headed.

The Louisiana Conference Missionary Society long since requested two natives to be sent out, not as Coolies, but for Christian training and instruction, free from the pressure of heathenism, and where they might obtain and carry back to their own land some adequate conception of the effect of Christianity upon civilization. The Mississippi Conference has made a similar request. We presume this consignment is for Mississippi. In either case, the boys will probably be educated at Centenary College. There is wisdom in the plan, and, in the long run, economy.

What will our readers think—what will that portion of them who are mothers think—when we add that Mrs. Lambuth expects to recall the 15th of April next! Leaving home and friends once more, and *children now*, she returns to join her devoted husband, and to continue the mission work. The love of Christ constraineth. Do some complain at giving a little money to this cause, when others are doing and suffering so much in it? In the providence of God, it is yours, reader, to *send*, while others go to carry the gospel. You stay at home, surrounded by friends and loved ones, and the comforts of Christian civilization; they leave all, and plunge into the moral atmosphere of sin and death. Which has the heavier end of the burden to bear, you or they? How little and light is your sacrifice, compared with theirs! And yet perhaps you complain at what falls to your share in going into all the world and preaching the gospel to every creature.

OPERATIONS OF THE PUBLISHING HOUSE.

The demand for the publications of the House is so great, says the Nashville *Advocate*, at this time that the extensive machinery at disposal is insufficient to keep up a supply; and all the presses are run two hours extra per day, thus making an aggregate of *seven* working days per week.

Some idea of the business done by the Publishing House may be formed from the fact that during the past year 47,500 Hymn-Books, of one size alone, (24mo,) have been printed, still the orders are in advance of the supply. Of all the different Hymn-Books, upwards of 93,000 have been printed within twelve months.

The issues of the Advocate, Home Circle, and Sunday-school Visitor are largely in advance of the point at which they stood a year ago; the Home Circle alone having considerably more than *double* the number of subscribers it possessed in February, 1859.

Few books have been added of late to the General Catalogue; but among these is a very important one—Smith's "Elements of Divinity," a 12mo of nearly 600 pp., which occupies a prominent place in the Course of Study, and which our readers had a notice of last week.

A considerable number of excellent works has recently been published for "outside parties;" and several of this class are now in press. Among these are a 12mo and a 24mo Hymn-Book, and the "Confession of Faith" for the Cumberland Presbyterian Church; "Christian Perfection," a 12mo, and "Can a Christian fall from Grace?" an 18mo, by Rev. S. D. Akin, of the Kentucky Conference; "Practical Sermons," 8vo, by Rev. T. B. Wilson, of Texas; "Lectures on Theology," by Rev. Dr. Beard, of Lebanon, Tenn.; "Rural Minstrelsy and Fancy Pencillings," by W. A. Washington, Esq., of Kentucky; the "Medical Adviser," a portly 8vo of 1130 pp., and an "Essay on Fever," by Dr. R. Thompson, of Nashville; "History of a Lawsuit," by Hon. Ab. Caruthers, of Lebanon, Tenn.; and, "last but not least," "The Pulpit and the Stage," by Rev. C. B. Parsons, D.D., of Louisville—a book anxiously looked for, and for which a heavy sale is predicted.

We are promised—as soon as the work can be done—new editions, revised by our Book Editor, of several highly valuable books: Vinet's Pastoral Theology; Butler's Analogy, with the Dublin University Analysis; Whateley's Rhetoric, and Whateley's Logic. A new edition of the Hymn-Book (18mo) is also in progress, which it is believed will be received with great favor. The Minutes of the Annual Conferences are nearly completed, and will soon be ready for delivery.

Of new editions now ordered to be printed, the number is legion. First comes that prince of books, Watson's Theological Dictionary, the Southern Methodist Publishing House edition, on a superb paper; then Hymn Books *ad libitum*, and Catechisms ("Scripture," "Cupers's," and "Wesleyan") by tens of thousands. Then follows the "Life of Robert Newton," the "Better Land," "Wesley's Sermons," "Hymn and Tune Book," "Sunday School Library, No. 1. "fifty volumes, and Sunday School books too numerous for recapitulation. These heavy orders for books are not the result of any spasmodic effort to "force the trade," but of a normal demand; and are merely an index to that which may be expected. We predict for the Publishing House a steady, healthy, constant increase of business, and (especially when the Endowment shall be realized) a career of usefulness unsurpassed in the history of religious literature. It is no longer an experiment. Give the Book Agent the sinews of war—in the shape of a fair cash capital—and yet greater things than these can be done for home literature. He ought to have, and wants now, more presses; there is work for them; but money that can be spared out of the business to procure them is also wanted.

CAPTAIN HARRISON AND THE GREAT EASTERN.

The confusion of tongues, and the cessation of the Babel-tower enterprise, checked the pride and ambition of those old Saxon-like ante-deluvians; and the failure, according to the first intention, of the Atlantic Telegraph, and of the Great Eastern, the death of Brunel her engineer, and the drowning of Harrison, her captain, have had a similar effect in these times. The tower of Babel, once given up, was given up for ever. But the Telegraph will yet enable all the ends of the earth to hear from each other during the day; the Great Eastern will yet place a floating city upon the great deep; and moreover, the Pacific Railroad will, during the present generation, unite the coasts of the Atlantic and Pacific. It is surprising to consider what effect the life or death of one man has upon enterprises world-wide in their relations and influences. The London *Times*, itself the Representative of British Opinion throughout the world, expresses the sentiment that the loss of the great Eastern herself would have caused but little more sensation than the unexpected and unfortunate drowning of her brave old captain. From the time the materials were first being brought together, until she was finally launched, he had been associated with her, in all fortunes. He went through all the agonies of her launch when the question was how the Great Eastern was to be transferred from dry land to the element where she was to find her more permanent home; he took her down the river, and to take her down the river was a task that many persons had pronounced to be impracticable. Through the sand-banks at the mouth of the Thames, and off the southern coast of England, he conveyed her in safety to the Isle of Portland, and the trial was complete. For him, it was a grand triumph. But, alas for human honor and pride, Captian Harrison, the man who had been placed in command of the most magnificent fabric which the wit and hand of man had ever devised to float upon the surface of the waters—of the Great Ship which was worthy of the waves of the Atlantic against which she was destined to struggle, has been drowned in a puddle. He went down in a few feet of water, within a few yards of the shore, where hundreds of persons were standing eager to render him assistance. It is scarcely possible to read the details of the story with common patience. A rough day in a river, a lightly built gig, a puff of wind, and a hitch in a rope's run—such seem to be the chief elements of this lamentable tale.

ARE THEY TO BE PITIED?

The papers are full of accounts of the swindling of unsuspecting countrymen by the sharpers who swarm in all large cities. They are induced to bet, or to lose money to some apparent friend to bet, on what they consider a safe game, and the fool and his money parts forever. Why did they ever get in the habit of betting! Why are they straying into every den in the city, instead of behaving themselves? A man of good habits, who minds his own business, and trades with reputable houses, and keeps proper hours, is scarcely ever victimized. Countrymen who come to the city to spree and splurge, may expect to be robbed, and perhaps murdered. If they love drink, they may expect to be "drugged." The city is blamed as "a sink of iniquity" for these things, by those who know no better; whereas both victims and victimizers are the spawn of other regions, who meet here, both intent on sin. It is sometimes the case, we admit, that well-behaved men are robbed, but not often. The following from the New York *Ledger* is applicable here:

In this great city there are many thousands of persons who continue to live in what they consider luxury, without any legitimate means of support. They wear dashing clothes, sport fancy hats, are hung with chains and starred with gems—true or false as the case may be—eat and drink as taste or the want of it may dictate, and reside—possibly the police know where.

Now how do these people live? The answer is very simple. Their food is fools. Fools supply them with all the necessaries and luxuries of life. Once upon a time, many of these flashy individuals were as green as their present victims are; they have been taught craft by experience and are profiting by a lesson learned perhaps at the cost of all they possessed.

Are the "greenhorns" victimized by this worshipful brotherhood of swindlers, deserving of much pity? We think not. But for a desire for unlawful gains, they had not been robbed. He who pays ten dollars for a pocket book full of bad bills supposing them to be good, or loses his cash at the patent safe game, or buys a "bargain" at a mock auction, is, in purpose, a cheat. He intends to *over-reach* the pocket-book dropper and the patent safe man—he buys the watch, inferring from the price that it has been stolen.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

FEBRUARY 29, 1860.

LETTER FROM WASHINGTON CITY.

COLONIZATION SOCIETY.

The anniversary meeting on Monday evening, the 16th ult., of this society, held in the National Institute, before a full audience, was attended with no common interest.

The Report, read by the President, the Rev. Dr. Gurley, was satisfactory in its details. The venerable man, grown old in the good cause, has lost none of his zeal, and though his time-honored brow shows its foot-prints, but

"The principles of beauty hath no age,
It looketh forth even tho' the eye be dim,
The forehead frost-crowned; yea, it looketh forth
Like holy star on all whom God hath made."

An address by the Hon. Mr. Taylor, of Tennessee, was a complete triumph. He bore us along with his happy train of ideas and masterly strokes of eloquence, which chained his audience and thrilled every sensitive heart. His glowing descriptions of the vast continent of Africa, its magnificent scenery, its varied climate, its soil, natural productions, mighty rivers, lakes, and inexhaustible resources in the vegetable world, were truly beautiful.

And this region of nature's Paradise, the home of the colored man, was shrouded in heathenish darkness, where the light of the civilized world had never reached, nor yet lifted the veil which envelopes them. But this little colony of Liberia, planted upon its shores, was the western star, the beacon of light, to send its rays over that benighted land. Beautiful, indeed, was the thought cherished in the hearts of those who suggested this noble and benevolent plan, inspired by God in the hearts of Americans. They could contemplate with gratitude the prospects which opened before them in the vista of life, with the noblest results for the race. And that this grand enterprise had prospered, notwithstanding all its difficulties; and its hallowed influences were felt, and its light was beginning to permeate, through the dark shades of the moral and intellectual night of the tribes which surrounded them. The time was advancing when the colored man should sit down within his vine-clad bower or cottage door, shaded by the lofty palm, with the Bible—that rich treasure—in his hand, which he clasped to his own heart, more precious than gold, from which he himself had derived a knowledge of the life to come, and all that was true of happiness he enjoyed in this. Touching and beautiful were the outbursts of eloquence as this subject threw its warm flush over his soul, and inspired his theme. The time would come, he said, when this little colony from America would become the centralizing power, the nucleus to regenerate the vast continent of Africa, and from it they would receive the first impulse of civilized life; and be able to draw out and monopolize the rich resources it now contains, and avail themselves of its products and its mines of wealth, to send them over the world. Their banners should be seen to float upon all our seas, and Africa should be known over the world by their own representatives, and ships freighted with their own treasures.

We do not profess to note the address verbally, but its substance, for it is quite impossible to do justice to the noble theme. Who, with a reflecting mind, could listen to such impressive truths without secret emotions kindling in their hearts of holy rapture! God works by means, and that little colony, like those who first stepped upon Plymouth Rock, may yet become as powerful in its slow, sure, and successful progress to elevate their own race with religious freedom, as the other heroes—ours, which now shines among all nations of the earth, with the star-spangled banner floating upon the seas.

The proudest monarch which sits upon the throne pays homage to our sails, and acknowledges our power. Yes, the Pashn of Egypt, in his gorgeous robes, suffers the stars and stripes to be draped over a shop in one of the bazaars of grand Cairo, to draw the attention of our American travelers to its oriental treasures; and we thought, while there,

How beautiful in see it wave
In Egypt's sunny land—
A tribute from our pen to crave
Upon its foreign strand.
Our Eagle, in its rapid flight,
Had reached old Afric's clime;
The stars and stripes appear in sight,
In Cairo now to shine.

And the voluptuous Pashn rolls in a carriage of steam made upon our soil; and soon may the Nile be favored with our boats to substitute the little barges which darken their shores, and slowly make their way up to the Cataracts, to the ruins of Thebes, and Luxor, astonish the world with their magnificent ruins.

The Rev. Dr. Styles followed Mr. Taylor with an appropriate and instructive speech. He had been gathering the statistics of the whole missionary world, and the aggregate of those added to churches in heathen lands amounted to one hundred and seventy thousand; those of the slave population in the South, three hundred thousand, who were attached to all the different denominations of the christian churches—are they kept ignorant of the Gospel?

A Presbyterian missionary from Africa closed the meeting with his interesting remarks, observations, and narrations of his own labors in that wonderful country, and the most happy and lasting impressions of the final results of this mission were made upon the mind, never to be forgotten, while the Hon. Judge McLean, and other notable characters on the stand, listened with the smile of joy upon their venerable faces, at the prospect which brightened for Africa in the future.

LECTURE UPON MATHEMATICS, WITH ITS RELATION TO THE RACES, IN THE SMITHSONIAN INSTITUTE, BY PROF. PEIRCE, OF CAMBRIDGE UNIVERSITY, MASS.

It is no common privilege to listen to the learned, scientific, and gifted men of our country. They who devote their time and talents to the discovery of truth in mental investigations, for the benefit of the world—they deserve our esteem and gratitude. The merchant, mechanic, agriculturalist, and others, can share the benefits of their labors without their toils.

Prof. Peirce, in his person, is above the middling height, with black hair, a calm and ample brow, with an eye beaming with intellectual light which illumines his striking countenance, the expression of which one feels without tracing the features. He moved and stood with careless grace, like one absorbed in his subject; some, however, called him awkward, but so simple and unpretending, so divested of oratorical display, that to us his manner was peculiarly interesting. He would rest his left hand upon his hip, as if with his right he was solving a mathematical problem. In speech, rather slow; in pronunciation, like that of the English schools. We listened with deep attention to his lecture, which was one of a singular and absorbing character in its mathematical developments concerning the races. Although we would not pretend to be accurate in words, yet may be permitted to communicate ideas as we received them, if but imperfectly. He said there was now one subject startling the notion upon which he thought, scientific men were called to investigate, and give their opinions, and it was their duty to do so independent of parties. He had traced the origin of the science of Mathematics among all the races, and found not one among the African who had ever been distinguished in this branch as an intellectual light to benefit the world. They had mingled with the Egyptians, Arabs, and other nations, as freemen; with the Romans in their days of glory, who had penetrated far into Africa, where relics of their monuments are still seen. He followed out with distinctive clearness the superiority of the white race over all others. The Arab had retained the science in the dark age, without advancing it; but the Africans he thought deficient in the science of numbers. He did not know what might appear; but as yet, in all his researches that fact was made evident to him. His lecture was purely intellectual, suggestive of deep thought, much of which was new and instructive. He classed the science in divisions of time, space, and continuity: Arithmetic, time; Algebra, space; and Geometry, continuity—the last in which the Americans excelled all other nations, and were destined to be the greatest astronomers. The beauty of the science and its results, upon which he dwelt for two evenings, led our thoughts to the universe of God's own works, where the astonished mind was lost in contemplation of its vast magnitude, and the adaptation of this science of continuity for a future development of its still hidden wonders in the world above and around us, and felt to apply the words of a poet who has said:

"An indevout astronomer is mad!
One sun by day, by night ten thousand shine
To light us deep into the Deity."

S. B. THOMAS.

LETTERS FROM TEXAS.—NO. IX.

One of the pleasant things in becoming acquainted with a new place and a new house is to pick up the books that lie scattered about, and, by looking into them, learn to know at once the mind of the author and the taste of the owner. The morning after our arrival at Dr. Boring's, my eyes and hands fell upon a copy of Lamar's poems. First I examined the face that forms the frontispiece: It is a face in which there is both beauty and benevolence, not the face of one whom I should suppose would choose a new and rough country, begirt with difficulties, as the theatre of action, unless it were indeed to realize some poetic dream of living among Camanches, such as filled the soul of the enthusiastic Englishman who, tired of the sophistries of society, sought unadulterated nature in the South Sea Islands, and was cured of his passion for this pristine artlessness, by attending a feast, at which there was a baked young woman placed on the table at the head, a cold missionary at the foot, and a pickaninny-pie, with the toes sticking out, in the middle.

President Lamar, however, carried out his idea of living amidst the green prairie-lands, and moss-covered oaks of Texas, and he was not thrown entirely dependent upon the Camanches for society, but saw cultivated friends gathering around him. Texas seems to have become, indeed, the home of his heart, and he became, after a fashion, the David of Texas, alternately wielding the sword and sweeping the lyre. His conversational powers, I am told, were rare, but rarely exercised; so that it was a common thing when he was talking for those who knew him most intimately to say, "Come, let us go into the parlor—Mirabeau is talking!" From looking over his volume of poems, it appears to me that whatever talent he may have possessed for the noble art of poesy, was frittered away in writing little prettinesses—copies of verses to be presented to young ladies in a crowded drawing-room, verses to accompany a bouquet, or the return of a scented pocket-handkerchief. If song is not "the eloquence of truth," it is a mere "tinkling cymbal." A poet may be allowed to think the hands of one lady whiter than snow, and her eyes brighter than the stars; but if he assume these as facts concerning several, we begin to doubt him altogether. Whether Laura were married or single, or whether she had any real existence at all, is a matter of small moment, since, whether a fiction or a fact, she has awakened such wonderful melody in the soul of Petrarch; and her name was the "sesame" that was to open all the treasure-house and enchanted caverns of that great mind; but had these caverns been as easily opened by "barley," or "wheat," or "oats," we might doubt if the jewels glittering within were not mere glass and composition. One has no objection to a poet loving, even if he should, "ot different times, love several different women." But one likes to see him have no doubt himself as to the object of his passion, and when you turn over Gen. Lamar's poems, and find Lines to Sara, and to Cholris, Lines to Selage and to Doris, you are very apt to come to the conclusion that the following is the truest of his effusions:

"Oh! do not say that I'm to blame,
'Tis nature's taint that made me so:
Heaven knows my love's a constant flame,
But whom I love—I do not know."

In the book are some lines to his wife, which one reads with pleasure, not because they are particularly poetical, but because you think he has settled the point now, and has decided that there is somebody who has awakened genuine feeling within him; this breeze of true feeling blows aside the scented pocket-handkerchiefs, and one gets a glimpse of the inner nature.—When I read this poem I had but lately arrived in Texas, and had no very exalted opinion of the sylvanic pleasures of the country, so that it produced rather a curious effect upon me when I read the following lines:

"We'll rise, my love, at early dawn,
We'll ramble down the dewy lawn."

The picture is pretty enough, poetically considered; but when in addition to damp feet, you contemplate the possibility of scaring up a tarantula, or finding a centipede upon the back of your neck, you involuntarily exclaim: "No more of that, Hal, an' thou love me!" But how are you horrified to discover that he proposes not a morning walk only, but a whole day spent in the country:—

"And hand in hand, and side by side,
We'll frolic all till eventide."

The best thing in the volume, and one that, to my mind, evinces true and deep feeling, is a piece on the death of his child. These lines speak to the heart, because they come from it:—

"You tell me that my grief is vain,
My child will not return;
No earthly tears can wake again
The ashes of the urn:
You tell me, too, that she is gone
To regions blest and fair;
And wrong it is her loss to mourn
Since she's an angel there.

"I know it all—I know it all,
Yet still with grief oppress
My spirit sighs for her recall,
And will not be at rest:
I cannot, cannot give her up—
I am not reconciled;
Oh, take away the bitter cup,
And bring me back my child!"

JANE T. H. CROSS.

NORTH ALABAMA CORRESPONDENCE.

Thanks to the Editor—New Orleans Christian Advocate—Rev. J. G. Wilson—Revival at Florence—Conversion of College Students—American Cyclopædia—Hickock's Moral Science—Educational Repository.

Allow me to thank you for your kind tender of the "hospitalities of your columns." Intimately connected as I was with the inception of the *New Orleans Christian Advocate*, I have ever looked with deep interest to its success. It was with great trepidation that the project was undertaken, and certainly not without opposition. It soon, however, took a high position, and to the present time has maintained it. I have ever regarded its first editor as not only one of the most fearless and accomplished writers in the Church, but as one of the most prudent editors. His successor has certainly kept up the interest and dignity, the independence and purity of the paper. "*Esto Perpetua.*"

Dr. Erwin has been succeeded by the Rev. J. G. Wilson, a gentleman of solid attainments, of large experience, and of a reputation surpassed by few educators in our Church. A personal acquaintance with Mr. Wilson, and with his success as a teacher, enables me to say that, for high order of intellect, for thorough and accomplished scholarship, and for indefatigable perseverance, he is a worthy successor of the noble and lamented Erwin. We doubt not the success of the Huntsville Female College under so noble and gifted a President.

Recently our town has been visited by a gracious outpouring of the Holy Spirit. A revival, which has numbered not less forty converts, has been prevailing for more than three weeks. The students of our College have shared largely in this work.—More than half the conversions were among them. May we not anticipate an increase in the ministry from these college revivals? Such has been my observation, and such are my hopes in reference to this—one of the most interesting revivals I have witnessed. I recently received statistics of preachers converted during their connection with college, and from them I learn that many of the most eminent ministers of other denominations were converted while at college. When our Methodist colleges fail to advance the cause of God directly and powerfully, they become unworthy of patronage and confidence.

I have received the eighth volume of Appleton's great work, "American Cyclopædia," and, really, I think the complaints that have been urged against it, on the ground of abolition tendencies, are undeserved. It is a great and, as far as I can see, an impartial and national work. A circular from them expresses the deepest regret that the names of such men as Bishops Andrew and Bascom have been omitted, and that they shall appear in an appendix.

I notice that Hickock's Moral Philosophy has been introduced at the South. According to this writer, "the master is bound to give to the slave the same freedom that he himself possesses, as soon as he can train the slave for the duties of the citizen and the christian." And again: "Every man in the community is bound to exert his influence, in a wise and prompt manner, and as occasion may offer, both by speech and through the press and legislation, to abolish the unrighteous system of slavery." To use a favorite quotation of your predecessor, it occurs to me that "there is a dead fly in the ointment." I think the Appletons have published a work much less objectionable, by Hubbard Winslow, and would commend it to those Southern schools that are determined to use Northern books. The Appletons have never published an abolition work such as I regard Hickock's.

The *Educational Repository and Family Monthly* has been received. It is a creditable number. Dr. Thomas has an excellent article on school government, and Dr. Wightman on the college course is learned and polished. I hope the enterprise may be a great success.

R. H. RIVERS.

Florence Wesleyan University, Feb. 15th, 1860.

LETTER FROM MR. SMITHSON.

Washington, D.C. Feb. 14, 1860.

MR. EDITOR: It affords me no little pleasure to announce to the readers of your excellent paper, the fact that I have received a number of responses to my late appeal in behalf of "our Washington City Church," from the ministers and laymen of the Church, throughout the South; and while the number of responses received are encouraging, nevertheless they are not of sufficient magnitude to insure success. I had really hoped—indeed, I pretty confidently expected that, at least, one half of our preachers would have promptly responded to my appeal; but thus far, only about one hundred and twenty have been heard from; and from ladies and laymen, about twenty-two. Now, brethren and friends, I am unwilling to abandon this enterprise. The work is of too much importance to the whole Church to give it up, because of discouragements now and then. I am satisfied that there is a feeling abroad, throughout the South, in favor of this great and important work, and that by-and-by there will be a united, entire and zealous action on the part of "our people," in behalf of its triumphant accomplishment. Impressed as I am with this belief, I can never consent to abandon a work which is fraught with as much interest to the Church of my choice—a work which contemplates such glorious results in the proclamation of the gospel of peace; in the strengthening of Christian union, and in lifting up the consecrated cross to the anxious gaze of countless millions that congregate and mingle within the precincts of the metropolis of the Union.

I therefore must renew my appeal to the friends of the Church, and affectionately urge them to remit me, at once, five dollars, and I will send them, per mail, postage paid, in return, three copies of my book, the "Methodist Pulpit South." Let none disregard this call, but with *promptness and unanimity, let us have a response from all.*

It is my desire that all the conferences may be alike interested and identified with this great and national work, and that when the Church is built, let us make arrangements for all the Conferences to supply the station alternately. What say you, dear brethren, to such an arrangement? In order that the friends of the enterprise may know something of the feeling that is now pervading the minds of many, I enclose you, Mr. Editor two letters, (I receive a great many others of the same sort) touching the work, which you will please publish in connection with this communication. I trust and believe that their publication will do good. The Church *must go up this year* The interest of Southern Methodism demands it. I am in earnest about this matter, and I want all who love the Church to be alike interested. Yours most truly,

WILLIAM T. SMITHSON.

TO THE LOVERS OF THE BIBLE.

Have you any of your Lord's money by you or within your reach? If so, He asks the use of a portion of it to be employed in the dissemination of His word. Souls are perishing for the lack of it. Several have lately died in the agonies of despair, and plunged into the abyss of unutterable woe, when you might have instrumentally saved them if you had been a faithful steward, and had not buried or mis-spent your Lord's money. How many more do you propose to let pass through your hands to perdition? What excuse have you made out to offer to God at death and at the judgment for neglecting to aid in circulating his word?

My brother, my sister, here is an opportunity of doing good. You have often said I wish I could be useful. Now, here is an opening. But, say you, "you want money." Whose money? Yours? No—the Lord's.

The Alabama Bible Society, at Montgomery, has been supplying fifteen counties, and is about greatly to enlarge its field. This Society, through me as their agent, ask help to supply the destitute families of the State with the Bible. Is this a praiseworthy work? Is it your duty to engage in it? If it is, pray for its success, and be so kind to yourself and the cause of truth as to send me a donation.

Enclose your contribution to C. D. OLIVER, Auburn, Ala., with your name.

MISSISSIPPI CONFERENCE.

AUGUSTA MISSION.—Rev. J. Boyer writes that the quarterly meeting at Enon, Feb. 11 and 12, notwithstanding rain and high water, was profitable. During the quarter three had been received into full connection, one on probation, one by letter, eighteen children and five adults baptized. The people are providing liberally for the support of the mission. We are glad to see that the children are being baptized. Let no minister fail to attend to this.

HILOXI.—We had sacrament yesterday; commenced our meeting Saturday night; had Bros. Randle and Long with me; we had three conversions, four joined the church, and eight came forward for prayers repeatedly; a crowded house; prospect for better times.

M. D. T.

LITERARY NOTICES.

THE ELOHIM REVEALED in the Creation and Redemption of Man. By Samuel J. Baird, D. D., Pastor of the Presbyterian Church, Woodbury, N. J. Philadelphia: Lindsay & Blakiston. 1860. For sale in New Orleans by *John C. Morgan & Co.*, Exchange Place, adjoining the Post Office.

This is a large octavo of nearly seven hundred pages, handsomely printed in large, very clear type, on clean white paper, and bound in muslin. Dr. Baird is an Old-School Presbyterian, and, moreover, an Old School Calvinist. The Westminster Confession is his stand point and symbol. The doctrine of the work is, "God revealed through an eternal plan." From this Calvinistic stand-point he elaborates the doctrine of the Trinity—the eternal plan—the providential administration—the history of Adam—the law of God and the nature of sin—the origin of evil and the philosophy of punishment—covenants, redemption, righteousness, and imputation. Dr. Baird will none of the modern modifications which have sought to relieve the repulsiveness of old-fashioned Calvinism. Edwards, McCosh, Hopkins, Beecher, Barnes, the New Haven divines, Stuart, are all wrong in his estimation. He is no doubt an honest and thorough Calvinist, and, as a matter of course, does not seek to soften what he regards as the truth. He is, however, kind in spirit toward those who differ with him. This is well, for but few will agree with him. If an attempt is to be made to revive old-fashioned Calvinism, let there be no mistake in the platform. Let the doctrine of the Confession be avowed, distinctly and specifically. Dr. Baird does this, with one important omission; but this spoils the whole affair. He is thorough, until he gets through with the "elect," but says nothing about the "reprobates." He passes them by." But, according to him, that is God-like. He *ought to explain*, however.

THE HISTORY OF SOUTH CAROLINA from its first European Discovery to its erection into a Republic, with a Supplementary Book, bringing the Narrative down to the present time. By William Gilmore Simms, L. L. D., author of "The Yemassee," "Eutaw," "Cassique of Kiawah," "The Scout," etc. New and Revised Edition. Redfield, New York: 1860. For sale in New Orleans by *John C. Morgan & Co.*, Exchange Place, adjoining the Post Office.

Dr. Simms is well known throughout the country, as one of the finest poets in the South, as a popular writer of fiction, and as a historian of high merit. He is regarded as one of the leaders in the movement, begun not many years since, but now progressing wonderfully, for the development of the literary power of the South. South Carolina has an interesting history. In the olden time it was Spanish and French, like that of Louisiana. Its old Creole population were Huguenots; however, which cannot be said of those of Louisiana. Dr. Simms is well qualified to give us the history of this ancient and honorable State.

ELEMENTS OF DIVINITY.—A Series of Lectures on Biblical Science, Theology, Church History, and Homiletics. Designed for Candidates for the Ministry and other Students of the Bible. By George Smith, F. S. A., etc., author "Sacred Annals," "History of Methodism," etc. Revised by Thomas O. Summers, D. D. Nashville, Tenn.: Southern Methodist Publishing House. 1860. For sale at the New Orleans Depository.

Here is a book we have long wished to see. It very justly occupies the place in our Course of Study once unworthily occupied by Ralston's Elements. It is divided into thirteen lectures, as follows: The Genuineness, Authenticity, Inspiration, and Authority of the Books of Scripture; the historical books of the Old Testament; the New Testament books; the Being, Attributes and Person of God; the Redeeming Work of Christ; the Doctrine of the Holy Spirit; The Old Testament Church; Christian Church to the time of Constantine, Christian Church from Constantine to the Reformation; the Proper Use of Language; Biblical Criticism and Interpretation; Preaching.

This work was brought out at the instance of the Bishops of the Methodist Episcopal Church, South, and is highly recommended by our Book Editor, as a suitable work for ministerial study, preparatory to the study of more elaborate works on the several subjects treated. Dr. Smith's reputation as a writer, both in England and the United States, is well known.

THE WAY TO HEAVEN; or, Penitent's Manual and Pilgrim's Guide-Book. By Rev. J. E. Joyner, of the Virginia Annual Conference. Richmond, Va.: Published by Chas. H. Wynne. 1860.

The appearance of such books as this is an encouraging sign. There is not enough of the "what-shall-I-do-to-be-saved" philosophy in our religious literature these times. This book is intended to enlighten the serious; to instruct and encourage penitent persons; to guide and edify those newly converted; and to assist young ministers and others in the delicate, spiritual work of teaching others what they must do to be saved. The book is full of what is popularly called "religion," and he who reads it will be apt to have more "religion" than before.

LYRICS AND OTHER POEMS. By S. J. Donaldson, jr. Philadelphia: Lindsay and Blakiston. 1860. For sale in New Orleans by *John C. Morgan & Co.*, Exchange Place, adjoining the Post Office.

This is a beautiful book, printed well, on delightful cream-colored paper. As to the poetry, we have not read it, except portions here and there. We have not found any *fine* poetry as yet, though we have found some that is pleasant.

DOMESTIC.

Probable War with Mexico.

WASHINGTON, Feb. 27.—The dispatches and documents and the letter of Gov. Houston to the President, represent the condition of affairs on the Texas frontier as deplorable, and urge the Government to take prompt measures for suppressing the outrages. Gov. Houston intimates that if the Government does not take immediate action action against Mexico, he shall chastise Mexico for the outrages which the Mexican authorities were a party to.

The Pacific Postal Service.

The Post-office Committee of the Senate are about to report a bill to carry the mails between the Atlantic and Pacific States by the overland routes, with the condition that the letter mail shall go through in twenty days, to leave semi-weekly. The newspaper mail to be carried through in thirty days, and to leave only weekly. The contracts to run three years from the 1st of July next. Bids will also be invited to carry the mail by the water and isthmus routes, from New York or New Orleans, semi-weekly or weekly. Bids for more or less frequent service will also be received.

The Musquitoe Protectorate Abandoned.

The Washington correspondent of the New York Herald says that Mr. Wycke, the British Minister to Nicaragua, has finally negotiated a treaty whereby the British Government surrenders the Musquito protectorate to Nicaragua—the British Government to receive an annual subsidy from that of Nicaragua of $5,000.

Slavery in the Territories.

WASHINGTON, Feb. 27.—The Democratic members of the Senate held a caucus on Saturday evening to consider what course they should pursue in Congress in relation to the question of protection of slavery in the Territories. Senator Brown's resolution, providing for an immediate slave code for the Territories, received but five votes, given by Messrs. Mason, Clay, Chestnut, Johnson, of Arkansas, and Brown, of Mississippi.—The resolution presented in the Senate by Senator Davis then came up, and was carried without a division, and there is little doubt that it will command all the Northern and Southern Democratic votes, except those of Senators Douglas and Pugh.

Consul to Vera Cruz.

Col. Pickett, the newly appointed Consul to Vera Cruz, goes out with instructions from Washington to adopt all necessary and legal steps to meet the contingency which may arise in case Miramon attacks Vera Cruz.

A Printer at last.

The House succeeded to-day in electing a printer by a very close vote. Ex-Governor Ford, of Ohio, is the successful candidate.

Senate Proceedings.

In the Senate Mr. Davis presented a memorial from the Legislature of New Mexico, asking for the organization of Arizona under a territorial government. Referred to the Committee on Territories.

Later from Mexico.

The Mexican war steamer Wave arrived at Minatitlan on the 7th of February, and, in pursuance to orders from Miramon, dismantled the fort at the mouth of the Coatzacoalcos river. She arrived again from Vera Cruz on the 11th February, and reported that Miramon had issued a proclamation ordering all foreigners to leave Vera Cruz within four days. News had also been received overland at Minatitlan, that a proclamation had been issued, ordering all Peons to be pressed into service, and that civil war was raging in Ayeyuchen. A detachment of marines from the sloop-of-war Brooklyn had possession of the steamer Alleghany Belle.

Important Orders from the War Department.—Col Lee ordered into Mexico—Col. Walker ordered to Chihuahua.

WASHINGTON, Feb. 28.—The official information received by the War Department from Gov. Houston has satisfied the Government of the importance of taking immediate measures for the protection of our frontier, and of chastising Cortina and his band of marauders.

The War Department has, therefore, sent orders to Col. Lee, the commander of the military department of Texas, expressly directing him to "pursue Cortina into Mexico, if necessary, and to capture him and his band wherever they may be found, whether in or out of Mexico.

There are at present six hundred and forty-two men scattered along from Fort Brown to Fort Clark.

Cortina is believed to be an American, and it is also believed that there are more Americans than Mexicans among his followers.

The authorities of Chihuahua have appealed to President Buchanan for the services of our troops, which are stationed near the frontier of that State, for the protection of American citizens and property in that State against the numerous marauding bands which are alleged to be in the interest and service of the Miramon Government, and were drilled and organized by Miramon's officers for the purpose of defeating the Liberals and driving out the Americans.

In consequence of these representations orders have been sent to Col. Walker, in command of the force at Fort Bliss, directing him to march his force into Chihuahua, for the purpose of protecting the lives and property of American citizens in that State.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

THE METROPOLITAN CHURCH.—Read Mr. Smithson's letter. It is a shame that the wealthy South does not send him money enough in one month. Do send it along, friends. Let some rich man give $25,000, and give his name to the Church. We have not room for the letters alluded to.

A PREACHER ROBBED.—We are sorry to learn that Rev. C. D. Oliver was recently robbed on the Alabama river of three hundred and sixty dollars.

BIBLES! BIBLES!—At 163 Camp street. See fifth column, this page.

1085 BALES COTTON were burned yesterday morning at the Union Cotton Press in this city. Loss over $50,000. Supposed incendiarism.

MARRIAGES.

"It is not good for man to be alone."

In Livingston Parish, near Pontchatoulas, on Wednesday, February 22d, by Rev. James D. Parker, Mr. JAMES H. LOVELAND and Miss SAMANTHA J. SETTOON.

May happiness attend you here,
Each day, and week, and month, and year;
And when your earthly joys are peel,
May heaven crown you both at last.

Jan. 24th, at the residence of the bride's father, by Rev. J. Boyes, Mr. JACKSON YOUN to Miss SARAH STAFFORD.

Feb. 16th, by Rev. A. R. Hines, Mr. A. R. JOHNSTON to Miss L. R. CARLISLE, daughter of Rev. James G. Carlisle, of the Mississippi Conference.

RECEIPTS, BY THE POST-OFFICE,

From February 21 to February 28, 1860.

A—T S Abernathy, jr., $2; W A Austin, $2; M A Arrington, $1 75; T S Abernathy, sen., $2; W C Ashley, $5.
C—J L Cotton, $2.
D—M E Davis, $4; Derby & Jackson, $12.
G—W F Garnett, $1 75.
H—W C Hearn, $25; G Hawkins, $2; A R Hines, $2; T A Hopkins, $4; L A Harper, $2 50.
J—H J Jones, $1 75.
L—I A Landy, $1 70; W E M Linfield, $5; W Lord, $10.
N—E Nicholson, $1 66.
O—J N Owens, $4; C D Oliver, $2.
P—R T Parrish, $5; R Parvin, $5.
S—A W Smith, $3 85.
T—C W Thomas, $3.
W—W H Wild, $1; F H Wardlaw, $2.
Y—N B Young, $11.

OUR OWN NOTICES.

TAKE TWO.—We frequently hear it said, or have it written to us, "I wish to take your paper, but I am already taking the ——— *Advocate*, and I should regret to give up an old friend." Of course you should not. But why, in this rich and prosperous country, cannot afford to take two good papers? That practice is a quarter century behind the times. Sustain your own paper by all means; but every body needs a good paper from New Orleans, whatever else they may have. Send for the *New Orleans Advocate*.

A CITY EXAMPLE. A brother who is a clerk in one of the largest dry goods establishments in the city, and superintendent of a Sunday-school, and who has no leisure at all, is constantly bringing us the names and money of new subscribers to the *Advocate*. "Go thou and do likewise."

NEW SUBSCRIBERS.—They are coming in at the rate of nearly a hundred a week. Cannot each preacher send on one each week. Let the laity—ladies and gentlemen—join in the work.

QUERY?—Will our agents and friends not *work* for such a paper as we present this week?

COMMERCIAL.

MONDAY EVENING, February 27th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 25th instant:—

Our market generally has been well supplied during the past week, and a fair amount of business has been done in the leading articles. Cotton has moved off quite freely, notwithstanding advanced freights, and the unfavorable weather which has prevailed during a portion of the time, and we have noticed increased transactions in Sugar, with less steadiness in the market. In Tobacco, however, operations have continued on a limited scale, and the market for some descriptions of Western produce has worn a heavy appearance.

COTTON.—With respect to prices, we have to remark that they have been quite irregular, and still more in favor of buyers for the grades below strict Middling, though most of the transactions have been within the range of our quotations.

The receipts at this port since the 1st of September, (excluslve of the arrivals from Mobile, Florida and Texas,) are 1,645,715 bales, against 1,339,872 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 638,714 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 512,757 bales to Great Britain, and of 69,343 to France, while to other foreign ports there is a decrease of 39,165 bales.

New Orleans Classification:

Inferior	6 @ 7	Good Middling	11¾@12
Ordinary	7½@ 8½	Middling Fair	12⅝@12¾
Good Ordinary	8¾@ 9¾	Fair	—@—
Low Middling	10 @10¾	Good Fair	—@—
Middling	10¾@11½	Good and Fine	—@—

SUGAR.—The sales of the week amount to 8000 hhds. We quote for Inferior and Refining 3½ to 5; Common to Good Common 5¼ to 6¼; Fair to Fully Fair 7 to 7¾; Prime to Choice 8 to 8¾; Centrifugal and Clarified 6¼ to 9¼ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 32 to 38 cents per gallon; and Prime to Choice, 39 to 40½ cents; half barrels, 38 to 45 cents per gallon.

FLOUR.—About 6,000 bbls have been sold during the past week, at from $6 00 to $6 25 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 13,000 sacks have been sold at from $0 75 to 0 85 for ordinary, and $0 95 for good white. Oats have been in moderate request at 60c to 65c per bushel for good to prime St. Louis. Bran sells at $1 60 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 50 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8¼ to 8; Ribbed Sides 10 to 10¼; Clear Sides 11 to 11¾; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10 to 10½c for prime to choice prime, in tcs., and 12¾ in 12c. for kegs.

BUTTER.—Western generally selling at 14 to 18 cents per pound, according to quality; and Cheese 9 to 9½c.

RAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13 to 15 cents per yard; India Bagging, 11¼ to 12½c; Bale Rope, hand spun, 7¾ to 8¼, and machine made, 8¼ to 8¾ cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 11 to 11½c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11 to 11¾, and prime at 12¼c. per pound.

NAVAL STORES.—A good demand for Spirits Turpentine, mostly on speculation. Sales of some 600 bbls at 43 to 44. Latterly holders have been asking 47½ to 50c per gallon, the market closing at the outside rate. Of Rosin some 3000 bbls have sold at $1 50 to $1 50 for Common and No 2, and $1 75 to $2 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of some 5000 bbls on hand.

LIVE-STOCK.—Beef Cattle—Western, 7 to 9½c. per lb. net; Texas—ordinary to fair $15 to 10, and choice $20 to 30 per head.

Hogs, selling at 7 to 8½c. per pound net.

Sheep—Selling at $3 50 to $0 00 per head.

Veal Cattle—Selling at $8 00 to $11 00 per head.

Milch Cows—Dull, at $30 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

ALABAMA CONF. MONUMENT COMMITTEE.

By reference to the published minutes of the last session of the Alabama Conference, it will be seen that a Committee was appointed to erect a suitable monument over the grave of the Rev. J. N. Maffit. That Committee consists of the Rev. Messrs. J. T. Heard, A. H. Mitchell, and E. Baldwin. The object of this communication is to call the attention of your readers to this fact, and solicit their contributions for the above purpose. Rev J. T. Heard resides at Shabuta, Miss., and the other members of the Committee reside in Mobile, to any of whom contributions may be sent.

Let the numerous friends and admirers of Maffit respond to this call.

THE COMMITTEE.

Sunday School Convention of the Mississippi Conference.

The Committee of Conference has fixed upon Wednesday, the 6th of May as the time, and Vicksburg as the place, of meeting:

All Ministers of the Gospel, and all Superintendents and Teachers of Sunday Schools, are invited to attend. Presiding Elders in the bounds of our Conference will please urge each Sunday School in their bounds to send one delegate to the Convention.

B. JONES, Sec. of Committee.

CHURCH DEDICATION.

The new Methodist Episcopal Church, at New Iberia, La., will be dedicated to the service of Almighty God on the third Sunday (18th) in March next.

Dedicatory Sermon by Rev. J. B. Walker, D.D., of New Orleans.

T. B. WHITE, Pastor.

New Iberia, La., Feb. 15, 1860.

SITUATION WANTED.

A YOUNG LADY, a successful and experienced Teacher of Music, French, and the English branches—having taught for years, North and South—desires a situation as Principal of a Female Seminary, or as head of the Music Department. Good salary expected. Address Rev. C. C. Gillespie, New Orleans, who will forward communications.

A SOUTHERN LADY, competent to teach the English branches and Music, wants a situation either in a family or a school.—For particulars apply at this office.

ALABAMA DEPOSITORY.

No. 11 Water Street, Mobile, Alabama.

The notes given to the Alabama Book and Tract Society are in my possession; many of them are now due. Shareholders whose notes are *due*, will confer a great favor by paying the same at once.

Those entitled to the Genealogical Bible can get it on application at the Depository in Mobile. When ordering it by steam boat or railroad, please remit $1 to pay expenses.

JOHN F. EARLY, AGENT,

MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round Quarterly Meetings.

March—Upper Deer Creek, 4th; Middle Deer Creek, 11th; Lower Deer Creek, 17th and 18th; Greenville colored mission, 25th.

April—Tallula, 1st; American Bead, 7th and 8th; Bolivar, 14th and 15th; Greenville 21st and 22d; Duncan Plantations, 28th and 29th.

May—Sunflower, 5th and 6th.

Preachers' Meeting, third Wednesday in March, at Greenville

WM. B. HINES, P. E.

THE MINUTES OF THE MISSISSIPPI CONFERENCE are now ready at

Children's Column.

FICTURES.—NO. III. BY THE EDITOR.

Creation of the Heaven and the Earth.

The Editor has told the little children who read the Children's Column about "Chess," and about the creation of "Light."—Now he hopes you will all get the *Advocate*, and sit down, and be quiet, and let us talk about the "creation of the heaven and the earth." What! Were there no heaven and no earth when the light was created? No; not such as we now see. It was all earth and water mixed up together. But what is the "earth?" Why, it is the dry land upon which you walk, and out of which the corn and the cotton, and the grass and the trees grow.—And what is the "heaven?" The heaven we are now talking about is not the place where the good people go after they die. Well, what is it, then? Why, it is the "firmament." But what is the firmament? Why, it is the air, or the atmosphere above us, and the sky. When you look down, you see the earth; but when you look up, you see the heaven. In that heaven you see the sun, and the moon, and the stars. But how did God make the heaven and the earth? The Bible says: "And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven." "And God said, 'Let the waters be gathered together into one place, and let the dry land appear.' And God called the dry land Earth, and the gathering together of the waters called he Seas." That is what the Bible tells us about it in the first chapter of Genesis. Turn to that chapter, or get your mother or some friend to turn to it, and read the sixth, seventh, eighth and ninth verses. So the heaven and the earth were made by dividing the waters. Part of the waters was lifted up in clouds, and when it rains the water comes out of the clouds. The other part of the waters was gathered together into the sea. But it seems that the rains would soon pour all the waters out of the clouds, and then the waters would all be in the seas and rivers and creeks. So it would, but fogs and mists are constantly rising and forming new clouds.

What a grand sight it must have been when this beautiful heaven above us was first lifted up; and when this great big earth first floated up to the top of the waters, and rose above them! But we were not there to see it; nor was any man, woman, or child then living; for God had not yet created Adam and Eve. That was thousands of years ago; and yet, in spring-time the earth looks as new as ever; and every morning the heaven looks like it had just been made the night before.

COUSIN HANNAH.

Let me tell you about my pretty cousin Hannah B——. She was a beautiful girl; her hair was dark and long, and hung in flowing curls about her neck; her smile was so innocent and sweet; to see her was to like her, to love her. Her heart was so kind, so tender: sometimes I used to sing to her and her little sister, and their eyes would fill with tears as I sang of "Him who did salvation bring." Hannah was taught to pray, and every evening she kneeled down, with the millions of other God's children, and said, "Our Father." She used to say, "Pa, why don't you pray?" and this she said so often that he learned to pray too. She loved her Bible, and read it every day. How much her Pa and Ma loved her, and thought she would soon grow up to be a good and beautiful woman, and a comfort to them when they grew old and feeble! But, oh, it was not to be so! Our Father, who cares for her, meant to take her—to take her to himself, to his own blessed and beautiful Heaven. Very early in the spring-time, when the first little buds began to bloom, and the little birds began to sing, she fell sick with a burning fever, and from day to day grew worse, until her strength was gone. She knew she was going to die, but she knew how sad it would make all that loved her to say so; so she said, "Mother, read to me Regan's Request." The book was handed to her; with trembling fingers she turned to the piece, and handed her mother the book, and her mother read it with almost a breaking heart, yet with a firm voice:

Regan's Request.

"Come and take me to the door,"
Said a pale, a poor sick child;
"Let me see the trees once more,
Now the air is soft and mild."

"Let me see the spring and brook;
Take me, take me to the door;
Let me on the green fields look—
I can see them but once more.

"Let me look at the bright sun;
Let me see the clear blue sky;
Let me see the young lambs run;
Let me see the blue-bird fly.

"Let me see the things I love;
I must bid them all good-bye;
Let me look at the white dove,
That will live, but I must die.

"Let me look on the green grass,
Let me see the pink and rose;
Then, O then! all, all will pass,
And my eyes in death will close.

"Tell me, James, oh! tell me, dear,
Do the birds sing in the trees?
What is that low sound I hear?
Hark! it floats on the soft breeze.

"Can the birds sing such a song?
Do you see them in the tree?
Let me stay here all day long,
You can hold me on your knee.

"Hark! who is it sings so wild?
Some one said, 'Come up, my dear;
Here are wings for you, my child;
Take them and you need not fear.'

"James, oh, James! what makes it dark?
Has the sun gone out of sight?
Then I thought I heard the lark,
But it cannot be—'tis night!

"Tell me, have I been here long?
You may take me from the door.
Hark! I hear that sweet, sweet song—"
Then she slept—to wake no more.

Then she said, "Sing to me what Cousin J. used to sing—

'How tedious and tasteless the hours
When Jesus no longer I see,'

ending with—

'Or take me to thee upon high,
Where winter and clouds are no more.'

Her mother has a sweet voice, and poured out the song in tender tones, that cheered the heart of Hannah.

The last request she made was, that her Pa would promise her that he would pray. She then closed her eyes in the last sleep, but the angel bands came flying from above, and took her happy spirit to live and sing with them forever.

They will plant roses and evergreens around the grave where her body sleeps until the "trumpet shall sound," and wake it to sleep and die no more forever. We shall never on earth see Cousin Hannah's bright eye and pleasant smile—never hear her laugh or sing; but, oh, she is singing and smiling with the angels on the banks of the eternal river, and there, by and bye, we will go and see her.

CLERICUS.

LITTLE KITTY HOOVER, a little boy six years old, gets his Ma to write the Editor a letter, because he, the Editor, seems to love the children so much. He cannot write, but can read. He has never been to school, but his Mama teaches him one hour every morning—a capital mother that. He likes to look at pictures better than to spell. Ah, Kitty! Not long ago he found a picture in a book, where there was a man, and a woman with a babe lying on her arm. He took the book to his Mama, and she told him the babe was Christ, with Mary his mother, and Joseph, and that He was born in a manger on Christmas day. Kitty thinks it was a poor place for the Son of God to be born; and then his mother had only a bundle of straw for a pillow. Ah, Kitty," He became poor that we might be rich!" Santa Claus did great things for Kitty at Christmas.—Kitty has no brothers or sisters, but some little negro babies are in the place, and he thinks much of them. He gave them some of the nice things in his Christmas bag. Kitty tries to be a good boy, and prays every day that God would make him a good child like Samuel, so that when he dies he may live with God and the angels. That is right, Kitty.

THE BETTER LAND.

A father and mother were living with their two children on a desert island in the midst of the ocean, on which they had been shipwrecked. Roots and vegetables served them for food, a spring supplied them with water, and a cavern in the rocks with a dwelling. Storm and tempest often raged fearfully on the island.

The children could not remember how they had reached the island; they knew nothing of the vast continent; bread, milk, fruit, and whatever other luxury is yielded there, were unknown to them.

These landed one day upon the island four Moors in a small boat. The parents felt great joy, and hoped now to be rescued from their troubles; but the boat was too small to take them all over together to the adjoining land, so the father determined to risk the passage first.

Mother and children wept when he embarked in the boat with its frail planks, and four black men were about to take him away. But he said, "Weep not! It is better yonder; and you will all follow soon."

When the little boat returned and took away the mother, the children wept still more. But she also said, "Weep not! In the better land we shall all meet again."

At last the boat came to take away the two children. They were frightened at the black men, and shuddered at the fearful sea over which they had to pass. With fear and trembling they drew near the land. But how rejoiced they were when their parents appeared upon the shore, offered them their hands, led them into the shade of lofty palm-trees, and regaled them upon the flowery turf with milk, honey, and delicious fruits. "Oh! how groundless was our fear!" said the children; "we ought not to have feared but rejoiced, when the black men came to take us away to the better land."

"Dear children," said their father, "our voyage from the desert island into this beautiful country conveys to us a still higher meaning. There is appointed for us a still longer voyage to a more beautiful country. The whole earth, on which we dwell, is like an island. The land here is, indeed, a noble one in our eyes, although only a faint shadow of heaven. The passage hither over the stormy sea is—death; that little boat resembles the bier, upon which men in black apparel shall at some time carry us forth. But when that hour strikes, then we, myself, your mother, or you must leave this world. So fear not. Death is—to pious men who have loved God, and have done his will—nothing else but a voyage to the better land."

A BEAUTIFUL LESSON.

There were many little occurrences which suggested to me, with a great consolation, how natural it is to gentle hearts to be considerate and delicate toward any inferiority. One of these particularly touched me. I happened to stroll into the little church when a marriage was just concluded, and the young couple had to sign the register.

The bridegroom, to whom the pen was handed first, made a rude cross for his mark; the bride, who came next, did the same.

Now, I had known the girl when I was last there, not only as the prettiest girl in the place, but as having distinguished herself in the school; and I could not help looking at her with some surprise. She came aside, and whispered to me, while tears of honest love and admiration stood in her bright eyes:

"He's a dear, good fellow, Miss, but cannot write yet; he is going to learn of me—and I would not shame him for anything in the world."

Obituaries:

"Let me die the death of the Righteous."

MRS. ANGELINE GOODWYN died in the town of Plaquemine, parish of Iberville, La., Feb. 16th, 1860. The burial took place the day following, from the church, after a funeral sermon by Rev. W. E. M. Linfield. Much might be said of the deceased in the relations of companion, mother, friend, and christian; but a paper found in her portfolio, written by herself, and dated at Minden, October 8th, 1859, in which she directs what disposition to make of her personal effects, expresses certain wishes, &c., forbids that much should be written concerning her for publication. In the paper mentioned she says: "I desire that no one write a eulogy of me when I am gone. I wish a notice of my death in *few words*, to begin thus: Angelina Moore, wife of Philo M. Goodwyn, of the Louisiana Conference, was born in Ohio, January, 1828, died——." Simply to live in the hearts and the memory of friends beloved, she esteemed as of infinitely more worth than any eulogy that could possibly be written of her. She says further: "If I die peacefully, say that and no more." I understand her meaning here, having often conversed with her upon this subject. She objected generally to lengthy obituaries, and not to any thing proper which might be said or written in such cases, provided there was a reasonable probability that others were to be benefitted by it.

I would, therefore, speak further of her, not merely for the sake of doing so, though there is something even in this that is comforting to me; but in the hope that what may be said here will, at least, afford profitable reflection to some. Her disease was consumption; under its ravages she suffered patiently for nearly five years. She could never fix upon the precise date of her conversion; but from about the age of twenty-one to the close of life, she continued to grow forth with increasing clearness the evidences of her faith in Christ. Without seeming to be conscious of it herself, she was possessed of more than ordinary energy; and, through grace, was courageous in the discharge of what she conceived to be her duty as a christian.—When her health would at all permit, she was never absent from church, the prayer-meeting, the class-meeting, or the Sabbath-school; and that she might enjoy the pleasure of being in attendance on these, she often taxed her bodily strength to such a degree, that on reaching home she would threw herself upon the bed, panting for breath, and almost falotleg from exhaustion. As a mother, she endeavored to train her children in the ordinances and admonition of the Lord. To the very last she kept up family prayer regularly, when I was away from home. As a wife, she was truly a "helpmeet," never saying "*stay*," but always "*go*, my husband, when and where duty calls, and have no fears—God will take care of me and the children." It troubled her greatly when we came to Plaquemine, that her failing health compelled me to stay with her, and prevented me from preaching on other portions of the work to which I had been recently appointed.

She loved a *home*, and, as a consequence, encouraged and helped me all she could in procuring and fitting up parsonages wherever this could be done in our travels; and to her, perhaps, more than myself, is credit due for the success that, under a gracious providence, has attended my efforts in different places to secure "homes for the evangelists." To her the very thought of living in a home that for the time being was *our own*, was peculiarly delightful; and how much more delightful was it to enjoy the reality. I shall never forget with what hearty emphasis she exclaimed, as we entered the parsonage here, all furnished and ready to receive us, "Thank God for a home!"—Her stay in it was of short duration—only three weeks; but, while she was permitted to remain, it was indeed a great satisfaction to her to be there. Though among strangers, the Lord soon raised up many kind friends, who visited and ministered to her in her affliction. To all of these she was careful to express her grateful thanks. May the Lord reward them a thousand fold for their kindness.

Knowing that she had intended to write to several friends, and seeing that she was rapidly growing weaker, on the afternoon of the day before her death, I suggested, if she would dictate, I would sit by the bedside and write for her. She replied, "I will be thankful if you will." To one of her friends she says, "I see no prospect of being able to write to you myself, which I especially wanted to do, but I am feeble and helpless, and mind as well as body is suffering; my husband writes for me. I hardly know what to dictate to you. We propose, but God disposes. It seems evident that I have come down here to die; I think I am ready, and feel willing to go whenever God shall see fit to take me." To another she says: "I am passing away; don't feel that I shall be long here. My trust is in Christ alone. He has been with me, and will be with me to the end." When three short letters were written to different friends, I proposed still to write to others; but she was weary, and said until to-morrow.

Speaking some time during the day of her departure, she said to me, "If it could be so—If it is the Lord's will, when I do go, I should like to go quickly," and it would seem that in this her desire was realized. In the latter part of the night, a little after two o'clock, the messenger came. There was a paroxysm of pain of a few moments duration, after which she seemed to be sinking into a quiet sleep, and though anxiously watching at the very time, almost before I could realize it, life was gone! "I die peacefully, say that;" the word was well chosen—"peacefully" she died—sweetly she sleeps.

P. M. GOODWYN.

BYNUM GLASS, son of James and Juliet Glass, was born October 2nd, 1842, and died of consumption in Warren County, Mississippi, 17th Feb., 1860. He was an interesting young man, of a well cultivated and superior mind. He was the light and joy of the home circle, and much esteemed by all who knew him. A large number of friends and acquaintances followed his remains to the Methodist E. Church (Bethel), where the writer addressed them.

He was a member of the Methodist Episcopal Church, South, several years; but never obtained religion until some five weeks before his death. Before that he seemed to be under a cloud; but from the moment of that happy change, he became cheerful, and expressed great fondness for the society of christians. Before his death, when his friends thought him dying, his father said to him, "Farewell, my son." He calmly responded, "Farewell, Pa!" After he revived, he exclaimed, "Oh, why?" then added, "it may be that the good Lord sees I am not prepared." A sister remarked, God had some wise purpose to serve in allowing him to return to consciousness. He then asked them to let him remain quiet, and give him nothing to prolong his stay. He said to his friends that he thought he would have been in Heaven before now. "I shall be gone by five o'clock," said he. Within a few minutes of five o'clock, he left the shores of time. He leaves an affectionate father and mother, brothers and sisters, and many kind friends, to mourn their loss. His dying request was, "Ma, I don't wish you to weep for me when I am gone."

G. F. THOMPSON.

Mount Albon, Feb. 22, 1860.

MISS SUSAN FORD, daughter of Rev. Washington Ford, late of the Mississippi Conference, was born in Madison Co., Miss., June 27th, 1838, and died in Sharon, Miss., Feb. 14, 1860. She was educated, principally, at Sharon Female College, and was engaged in teaching part of two years near her father's residence, with success. At a meeting held at Sulphur Springs, second Sabbath in September, 1854, she joined the church, and professed conversion the same night, though she was not filled with joy till 1856. From that date her mind was freed from doubt; her peace and joy almost without interruption.

In December, 1858, she visited her friends in Western Louisiana, and while there was severely attacked with pneumonia, from which she never fully recovered. The pain and cough baffled all skill, and death was the victor. But Jesus died and rose again, and those who sleep in Jesus will God bring with him. Death had no terrors for our sister. It was her desire to die and be buried in Sharon. May the blood and Holy One let his Spirit and grace rest with her father! Only three months had elapsed since he was called to part with his beloved wife.

H. H. MONTGOMERY.

MARY, wife of Joseph Hardgrove, died in Jackson, Miss., July 15th, in the forty-seventh year of her age. When quite young she was called to part with her beloved parents, and to take charge of four sisters and two brothers, who still survive her. Well and faithfully did she perform her arduous duties.—By the Divine blessing, she was the remote means of leading them all to the Cross. In her twentieth year she was converted to God, after a long and dreary season of penitence. Soon after her conversion she joined the Methodist Episcopal Church, of which she continued a steadfast member till death. Throughout her afflictions our departed sister had strong consolation, and as she drew near the end of her pilgrimage her assurance of eternal glory increased, so that she longed to depart and be at rest. She often expressed herself as anxious for her eternal home. No fears of death disturbed her last moments; her soul was kept in peace and joy in the Holy Ghost. Her death was eminently triumphant, and her life a beautiful comment on the power and grace of the Gospel.

J. L. FORSYTHE.

[The above should have been published some time since, but was mislaid.—ED. ADVOCATE.]

MR. HUGH DuTATE died at Covington, La., Feb. 4, 1860, of cancer. He was born in Clarksburg, Virginia, in 1811; embraced religion, and joined the Methodist Church, at a camp-meeting in Washington Parish, La., in 1849, and continued faithful unto death. His conversion was clear; but his christian course was marked more by solemnity than joy, and in supporting the Gospel both by his means and a well ordered life, than a mere profession of friendship. I visited him several times the last few weeks of his life, and I never have witnessed so much suffering and christian fortitude. He had been afflicted many years, yet his confidence in God remained firm.—He frequently repeated the language of Job, "Although he slay me, yet will I trust in him." A few days before his departure he shouted the praises of God even in the midst of very great suffering.

J. ENGLISH.

JOHN HUNNICUTT was born in North Carolina, October 10th, 1781, and died in Calhoun County, Ala., February 7, 1860. He was a consistent member of the Methodist Church for over fifty years, and possessed all those virtues and graces which adorn the lives of men. He was not, however, permitted to testify to the grace of God in his last moments, his disease being apoplexy. Yet he has doubtless reached the goal. Bro. Hunnicutt's was an eventful life. But now his eyes weep not; the heart heaves not; an aching head, no anxious breast. The wilderness is traversed—the city reached. He has left quite a number of children and an aged companion to mourn his death. May they follow his godly example, and at last meet him in Heaven.

J. N. DUPREE.

☞ *S. C. Advocate* please copy.

LOU JOHNSON, wife of Woodson Johnson, and daughter of Edwin C. and Nancy N. Farry, was born October 5th, 1835, in Tuscumbia County, Va., and died Feb. 6th, 1860, in Macon, Miss. Sister Johnson was raised by religious parents, and she gave evidence in childhood, by obedience and amiableness, that the plain culture was not in vain. She professed religion and joined the church in her twelfth or thirteenth year, and continued faithful until death, and in death was triumphant.

D. CARMICHAEL.

Otiville, Ala., Feb. 14, 1860.

PROFESSIONAL.

JAS. J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama.
[au24] ☞ Will Practice in Sumter and the adjoining counties.

DR. E. D. BEACH, HAVING RESUMED the practice of Medicine, offers his Professional services to the citizens of New Orleans.
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J. E. ELAM, ATTORNEY AT LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chlen & Bolton, *New Orleans*; W. S. Pike and A. Matta, ... *Baton Rouge.*

B. D. & A. W. ROBERTS, ATTORNEYS-AT-LAW, Floyd, Carroll Parish, Louisiana.
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J. G. FUQUA. J. G. KILBOURNE.
FUQUA & KILBOURNE, ATTORNEYS AT LAW, *CLINTON, LOUISIANA,*
PRACTICE in the Parishes of East and West Feliciana, East Baton Rouge and St. Helena, and in the Supreme Court at New Orleans.
References—Payne & Harrison, Byrne, Vance & Co., Broadwell & Payne, Pritchard & Flower, Edw. Nalle & Co., Rev. H. N. McTyeire, New Orleans. mar 20-1y

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For further particulars see circulars, or address Principal.

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THE undersigned, by direction of the Board of Trustees of the HUNTSVILLE FEMALE COLLEGE, take great pleasure in announcing to its patrons, and the public generally, that they have elected the Rev. JOHN G. WILSON, of Limestone County, Ala., to the Presidency of said College, rendered vacant by the death of the lamented Erwin. Mr. Wilson is favorably known as an eloquent Minister of the Methodist Episcopal Church, South. He is a native of Tennessee, and graduated, with distinction, at a Southern University. His great purity of character, his long experience as a successful teacher of youth, his ripe scholarship, prudent discipline, and gentlemanly manners, afford ample guaranty to parents and guardians, that they may safely entrust the education of their daughters and wards to the Institution over which he has been called to preside. Mr. Wilson, with his lady, will reside in the College Building, after the 30th inst.; at which time, he will enter upon the discharge of his official duties, assisted by the efficient corps of teachers at present employed in the Institution.
WM. ACKLEN, *President of the Board of Trustees.*
JAMES H. SCRUGGS, *Secretary.*
Huntsville, Alabama, Jan. 21st, 1860.

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Louis Castel.	

TRUTH OMNIPOTENT.—We give to our readers and the public generally the following copy of a letter received by us from J. W. Veasey, Esq., of the *Aberdeen Conservative*, enclosing at the same time a communication to that paper from Colonel Vasser, of North Mississippi, and who was formerly associate editor of the Conservative. The subject of the letter and communication we do not feel it necessary to comment on—they tell the whole story, one that ought to go home to those in whose hands the rising generation of children are placed for nurture and for care. All we ask of our readers is a careful perusal of the documents.
CONSERVATIVE OFFICE,
Aberdeen, Miss., August 23d, 1858.
Messrs. Wright & Co.—As any testimonial in reference to your preparations may prove beneficial to you, I en

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 10.
WHOLE NUMBER 478.

NEW ORLEANS, WEDNESDAY, MARCH 7, 1860.

$2 00 A YEAR, IN ADVANCE
OFFICE—112 CAMP ST.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. III.

Original Baptist Church.

Ma. Editor: After the deburkntion of our emigrant connection, the most of them settled on and contiguous to the southern fork of Cole's creek, within ten or fifteen miles of the Mississippi river. They had to endure many privations and hardships incident to a new country but poorly supplied with even the necessaries of life; and for several years they had to watch with vigilance the repeated incursions of hostile Indians. John Jones, who had ventured to settle on the east side of Cole's creek, just opposite the old village of Union Town, came near being overtaken by a band of these lawless marauders. Having evidence of the presence of Indians in the neighborhood, and not knowing at what moment they might make their attack, he requested his wife to take the children and hide among the spurs of the cane ridges until he could get the horses ready for their escape to Natchez. A few moments seemed like hours to Mrs. Jones in her lonely retreat, and, requesting the children to be quiet, she ventured back in sight of the house to ascertain whether the Indians had not already captured her husband. Seeing that he was in the act of starting, she hastily turned to get the children ready, but in her excitement she missed her course, and was quite put to it to find her "hid treasures." They made good their retreat to Natchez that night, and early next morning Mr. Jones and John Courtency, his brother-in-law, returned as spies to reconoiter. When they got near his improvement they saw that the Indians had already destroyed his corn, which was just getting into roasting ears, killed his only milch cow, and venturing a little nearer, saw them in the act of emptying the feathers out of the beds to avail themselves of the cases. Seeing they were too far outnumbered to risk an attack, they retreated. Mr. Jones immediately abandoned this border settlement, and removed to Fairchild's creek, near the Mississippi, where he built a water-mill, and did the grinding for the community many years. But as these incidents are foreign to my main object, I will pass them over without further detail. I have already stated that most of the prominent members of this emigrant connection were members of the Baptist Church before leaving South Carolina, and judging from the unwavering fidelity and zeal which they manifested in all their wanderings and privations, their religion was that of the heart. They were regular in their family devotions from their first settlement in the country, but the Natchez District having lately fallen noder Spanish rule, which only recognized the Roman Catholic form of worship, and opposed all others, they scarcely knew what to do in regard to public worship. After mutual consultation they agreed to meet together in their private dwellings, at set times, for the purpose of reading and expounding the scriptures, exhortation and prayer, hoping in this way to keep the members united and alive to their spiritual interests. These meetings which were found to be so profitable to the members of the church, soon attracted the attention of the American portion of the population, many of whom desired to be present, and enjoy once more the beneficial influence of Protestant worship. Thus things went on through a series of years without exciting much open opposition from the Catholic authorities. In the meantime Richard Curtis, senior, had died on the 10th of November, 1784, and his son Richard had become quite a preacher. John Stampley, his brother-in-law, was also quite gifted in exhortation, as was also his brother, Jacob Stampley, both of whom afterwards became Baptist preachers. William Curtis, an elder brother of Richard, was gifted in extemporaneous prayer, as was also John Jones and several others. By 1790 other American settlements desired to be visited by Mr. Curtis and his lay assistants, and their labors were soon blessed in the manifest awakening and conversion of souls. Among the young converts was a prominent citizen by the name of William Hamberlin, and a Spaniard by the name of Stephen de Alvo, both of whom desired admission into the Church. These pioneer workmen in the Lord's vineyard now found themselves in straitened circumstances. Mr. Curtis was only a licentiate, and no one in the country was authorized according to the rules of the church to administer baptism, and yet here were people desiring it who exhibited all the usual marks of true conversion. They prudently postponed the matter until they could correspond with the parent church in South Carolina, from which they came. The church, after taking the matter under advisement, returned as their answer, "that there is no law against necessity, and under the present stress of circumstances, the members ought to assemble, and formally appoint one of their number by election, to baptize the new converts." This advice was promptly acted on, and Richard Curtis was appointed to administer the ordinance, which he accordingly did. Opposition from the Catholic authorities had been on the increase for some time, but now it suddenly broke out in a blaze of persecution, and the little pioneer band of Protestants were peremptorily ordered to desist from all their heretical psalm singing, praying, and preaching in public, or they would be subjected to sundry pains and penalties. For a time Mr. Curtis and his adherents thought the American feeling was strong enough to sustain them; and, moreover, believing their cause was the cause of God, and that truth would ultimately triumph over error, bid their opponents defiance, and even went so far as to have their places of worship guarded by armed men, while they denounced in no very modest terms, the "image worship," and other anscriptural doctrines and ceremonies of the Catholic church. I do not pretend to say their zeal was always according to knowledge. In common parlance, they were ungedueated men, plain both in language and manners, and I have no doubt but they sometimes imprudently provoked the ire of their enemies.

Several circumstances had transpired to stir up the wrath of the Catholics against this little band of primitive Baptists. Not only had William Hamberlin, and other prominent citizens joined their church, but Stephen de Alvo, a Spaniard, and a Catholic by birth and education, had renounced the faith of his ancestors, and gone over to these heretics, as they called the Baptists. This could not be endured! The Spanish Commandant at Natchez, Don Manuel Gayosa de Lemos, wrote an expostulatory letter to Mr. Curtis, urging him to desist from what was considered violative of the laws of the Province, and against the peace and safety of the country. Mr. Curtis replied, with characteristic bluntness and severity, giving him to understand that in God's name and strength he was determined to persevere.

His immediate arrest was now ordered, and on the 6th of April, 1795, he stood a prisoner before Governor Gayoso. At the close of the investigation he was assured if he did not unequivocally promise to desist from all public preaching, he would be sent, with several of his adherents, especially Hamberlin and De Alvo, to work in the silver mines of Mexico. Whether this hitherto indomitable spirit of Curtis quailed under the menaces of Gayoso, or whether, upon a view of the whole matter, he thought it would be more Christian-like to submit "to the powers that be," I am not prepared to say. Be this as it may, he did promise to refrain thereafter from what was offensive to the Government. An edict was also issued by Gayoso, "that if nine persons were found worshipping together they should suffer imprisonment." Mr. Curtis being discharged, returned thoughtfully and prayerfully to his home on the south fork of Cole's creek.

Things went on quietly for a while, but the American population had increased, and they were becoming more clamorous for religious, as well as civil liberty. The church held a consultation, and the conclusion was, that it would not do to give up their meetings. It was true Mr. Curtis had promised to abstain from public preaching, but still he might *hold meetings* with such as would not betray him. Accordingly they agreed to hold their meetings as secretly as possible, and conduct all their religious exercises in a low tone of voice; and in order to make things doubly secure, they appointed reliable men as sentinels on all the roads leading to their places of worship, whose duty it was to come in at any stage of the meeting, and report the appearance of any suspicious persons in the distance, which should be considered the signal for an informal and immediate dismissal and dispersion. Thus things were successfully managed for a few months; but an additional circumstance had transpired, characteristic of the times, which, when known, greatly enraged the priesthood and Spanish officers. David Greenleaf, an accomplished young gentleman from the North, had gained the heart and hand of Miss Phebe Jones, daughter of John Jones; but such was their sense of the wrongs inflicted on the connection by the Catholics, that they resolved not to be married by either priest or Spanish officer. They, moreover, believed that the uncle of Miss Jones, being a preacher of the gospel, was as duly authorized in the sight of God to solemnize the rites of matrimony as any one else, and made application to him accordingly. Hut no one, not even the parents of Miss Jones, were willing to risk the consequences of having the marriage performed in their house. So arrangements were made for Mr. Greenleaf to go, on the 24th of May, 1795, with a few select young gentlemen, to the village of Gayoso, which was situated on the bluff, about eighteen miles above Natchez, and procure the license from the proper officer. Then, considerably after nightfall, he was to be found on the road, two or three miles south of Greenville, going in the direction of Natchez. In the meantime the bridal party, including Mr. Curtis, were to be taking an evening ride in the opposite direction, and lest some traitorous person might accidentally fall in with either party, they agreed upon a sign and a countersign, the bridal party giving the sign when they met in the darkness of night, and the other party returning the countersign in case all was well, but if any suspicious person had fallen into either party, they were to pass in silence. At the appointed time and place the parties met. Young people, however, must have their fun—something to laugh about afterwards. On meeting, the bridal party announced the mysterious word, but there was no response, and they passed without recognition. "Who on earth can they be?" inquired one in a suppressed tone. "It's them," said another, "and something has happened!" A settled gloom was coming down on that lovely bride and her party, when the young men suddenly wheeled about and gave the counter-sign. The parties alighted near the residence of William Stampley, on what is still known as "Stampley's Hill," and by torchlight, under the wide spread boughs of an ancient oak, the marriage ceremony was duly performed, and Mr. Curtis concluded by a most impressive prayer, long talked of by those who were present. The parties re-mounted, the light was extinguished, and each sought concealment in the privacy of home. A numerous, intelligent, and pious posterity is the result of that remarkable wedding. Whether Mr. Curtis's participation in this affair, or the floating rumors that he had violated his pledge to quit preaching, and was actually holding secret meetings with his people, re-aroused the fury of the Catholics, I am not prepared to say. Be this as it may, orders were secretly issued, about the 23d of August, 1795, for the arrest of Messrs. Curtis, Hamberlin, and De Alvo. Another quiet Sabbath had come with all its holy associations, and the little persecuted fraternity of Baptists, were, in subdued tones, conducting their worship in a private house, in what was then, and is still known as "Stampley's Settlement," on the south fork of Cole's creek, when the sentinel on the Natchez road came hastily in, and announced the appearance of five men, which he took to be a Spanish officer and his posse. The exercises hastily closed, and Curtis, Hamberlin, and De Alvo hastened to a neighboring thicket to conceal themselves, knowing that they were peculiarly obnoxious to the hierarchy at Natchez. The others adjusted themselves with apparent carelessness about the house and yard. The unwelcome visitors rode up, and with characteristic self-importance, inquired "what they were doing there?" They replied, "that they were doing no harm to anybody, that they did not work on the Sabbath, and preferred spending the day to their own liking." "Where then is Dick Curtis, Bill Hamberlin, and Steve De Alve?" authoritatively inquired this embodiment of Roman Catholic intolerance; to which an evasive answer was given; such as, "we don't *exactly* know, *somewhere* in the neighborhood, we suppose." The officer then announced the fact that he had come with authority, and with a determination to take those rebels that they might be sent to the silver mines in Mexico for the remainder of their lives, and if any man should be found aiding and abetting either their concealment or escape, he should suffer the like penalty. The officer and his posse immediately set out on a diligent search for the fugitives, and, in the language of my venerable friend, Mrs. Elizabeth Armstrong, who well recollects the search for Curtis and his two companions, "for a number of days they were like children playing hide and seek," such was the activity and minuteness of the search. It now became the settled conviction of the most reliable men in the community, that it was worse than useless for Mr. Curtis and his two faithful adherents, Hamberlin and De Alvo, to think of breasting this storm any further; that their only safety was in a precipitate flight from the country, and, consequently, from all that was dear to them on earth. Accordingly, amidst the tears of wives and children, and weeping relatives, as soon as suitable horses could be procured, they clandestinely left the settlement, with the understanding that they were to conceal themselves in the house of a friend on Little Bayou Pierre, near where Port Gibson now stands, until they could be supplied with suitable provisions, in food and money, for their journey through the wilderness to South Carolina, the former home of Mr. Curtis.

In my next I shall relate the principal incidents in their flight and return.

A. G. Jones.

NOTES WHILE ON A FURLOUGH.—NO. IV.

SAN JOSE, COSTA RICA.

The last day I spent in Panama, I dined by invitation, on board the U. S. steam frigate, Lancaster, flag ship of the Pacific squadron, with the captain of the ship, and the flag officer of the squadron. My intercourse with these gentlemen, and the information I derived from them, has left a pleasant impression upon my mind in regard to the gentlemen of the Navy. The Lancaster is a new ship, and a model of its class, and in the neatness and order that prevail on board. It mounts 32 guns of heavy calibre on the gun deck, and two enormous ones upon the upper deck, and is capable of destroying the largest ship with a few broadsides. There is no chaplain to this squadron at present, but the officers are anxious to receive one, as they attach great importance to his presence and labors among the crews. Commodore Montgomery is a devout Christian—a member of the Presbyterian Church. Towards night they sent me on board the Guatamala, and the next morning we sailed for Punta Arenas, in Costa Rica. The steamer proved to be a very pleasant and well managed one, the company was agreeable, the weather fine, and we had a pleasant trip. The ship is seldom out of sight of land in making this trip, for the mountain ranges of Central America can be seen far at sea. You see no town in the distance of some 480 miles. The only incident that occurred, worth mentioning, was the fact that we passed near a school of whales, who were showing their huge hulks at the surface, and spouting water to a great hight in the air. Among the passengers was Thomas Francis Meagher, the Irish patriot, and lady, bound, like myself, to San Jose. Mr. M. is an accomplished gentleman, and I have to acknowledge many acts of kindness at his hands. Also, ex-President Mora, who was overthrown by a sudden revolution in August last, and exiled from Costa Rica. He had come up from Panama to see if there was any chance for him to land, join his partizans and be reinstated in power. But his enemies were on the alert, and no sooner had our ship come to anchor, than off came their boats, filled with soldiers and bristling with bayonets, and lay around us, watching for him; and prevented any one landing from the ship for some hours. The soldiers were all shades of color, barefooted and dirty, and presented such a spectacle as provoked the jeers and ridicule of the under officers and crew of the steamer. The Governor of the town came on board, and, after a remonstrance from the captain for the delay, all the passengers who wished to do so, except Mora, and one of his officers, went on shore. We there learned that the Ex-President's lady had come down from San Jose to join him, that the authorities had ordered her back to the interior, and that she had fled to the British Consul's office, and found protection.

Punta Arenas is the only seaport of any importance, perhaps the only one that is open, in the Republic of Costa Rica. It is situated on the gulf of Nicoya, near the northern extremity of the coast. The town is built upon a tongue of land extending into the gulf, and has a population of some 3000. The streets are regularly laid out, but they are mostly beds of sand; and the buildings, except upon the main street, are miserable shanties, constructed of cane and thatch. The population have a large mixture of Indian blood. There are but few foreigners in the place, and not more than three or four Americans. There is a church, but whether there is a resident priest I did not learn. In intelligence, morals, and social condition, the population is of the lowest order.

Finding no reason for remaining here, I made arrangements to start for the capital, San Jose, a distance of some seventy miles, nearly east. This journey can be accomplished in but one way—on mule or horseback—for there is no road to the interior travelled by any vehicle, but the rude cart on which coffee is brought from the interior to Punta Arenas for shipment; and the most daring wagoners in our country would be appalled at the idea of hauling loads over such a road as this. Thus hard working people do it constantly, but their oxen suffer; we passed a number dead by the roadside. This road is quite impassible for their carts in the rainy season. But, to the trip. I procured a mule for myself, another for my baggage, and a half-breed Indian to take charge of it, as I expected to go in company with two young men of the country, and to travel faster than my ladened mule could. Early Tuesday morning we started, I upon my mule, and my travelling companions in a horse-car—for Costa Rica *has* a Railroad 8 miles long, though not travelled by steam. At the end of the Railroad, we met, and I then found that my companions were much better mounted than I was—they had their own beasts, and I had a hired one—and were expert riders withal; and the Central Americans believe that horses are made to go fast, if they are small. But the trip was to be made, so off we started. Then, I found the misfortune of not being "Circuit Rider;" but I did my best under the circumstances; I will only add an N. B. If any of my readers have a similar trip to take, let them not attempt it with Central Americans, unless they are well mounted, and fresh from a very large Circuit.

I was anxious for time to examine the objects of interest, both from the animal and vegetable kingdom, but could not take it. There were strange birds, with bodies of singular shape, and brilliant plumage. Lizards, twenty inches long, that made as much noise as coons would, in ascending trees. A wonderful vegetation, of new, unusual forms to me—trees, twelve feet in diameter near the ground, and ten feet two-thirds of the distance to the top, and others whose branches extended over a hundred and fifty feet from tip to tip; and others still, that bore pods as large as cucumbers, the contents of which leaves the natives eating; and some seemed to be growing top downward, at least the body was divided into fifteen or twenty parts near the ground. There was, too, the banyan tree, or one that greatly resembled it, that had sent down its tendrils twenty or thirty feet from the ground, which had taken root and grown to a respectable size, thus giving the tree a dozen different connections with the ground. Everything seemed to be in excess; but I had no time for examination, for I had to "keep up."

As this is the dry season, some of the streams were entirely dried up. Twelve miles on our way, we forded a rapid one, perhaps the Rio Grand, a thing which would be impossible in the rainy season; and after rising a thousand or fifteen hundred feet, two miles from them, we came to the ancient town of Espnra. This is the oldest town in Costa Rica; but like many others on the coast, it was plundered and nearly ruined by the Buccaneers. The inhabitants then deserted it, and built Curtago, twelve miles east of the present Capital. In 1723 that was destroyed by an earthquake, when the inhabitants again abandoned their homes and founded San Jose. Espnra is finally located, in a beautiful country, reminding me of the finest farming regions of the United States. The grass lands here, as well as in most parts of the country, are excellent, and here there is an abundance of fine cattle, particularly of oxen. Here we found six hundred more troops prepared to resist Mora. They presented much the same appearance as those that we saw at Punta Arenas. The commissary department seemed to be quite neglected, and the poor fellows left to shift for themselves, and they were lying about by the road side and under trees, but were in good spirits, and insisted that Mora's property must bear the expense of the campaign. Some of them had been exiled by him, and it gave them particular satisfaction to have a hand in "turning the tables."

The road took us through a very broken, well-watered country, mountains being at hand in every direction. When we stopped at night, my companions reported me to the family as a minister, in exactly what terms I do not know; but as the ideas of the country people generally do not extend beyond a Padre, they did their best for my accommodation, while my Costa Rican friends had their fun over it. The charges were very moderate; I expect they paid less because in company with the Padre.

Though often deceived by unexpected turns in the road, yet it was evident soon after we started in the morning that we could not avoid climbing a mountain long. Less than an hour's ride brought us to the foot of the Aunpeate, the ascent of which we commenced by the most remarkable zig-zag road I ever saw. The reader can form some idea of it from the fact that we ascended some 4000 feet in the horizontal distance of a mile; gaining the summit we were 6000; but above Punta Arenas, and turning around, there lay the whole route we had come, some 30 miles, with all its hills, valleys, and ravines reduced to a smooth plain by our elevation; the Bay of Nicaya and the ocean stretching away beyond. It was a grand sight; on the other hand was a view equally fine. There lay the valley of San Jose, stretching away some 35 miles to the east, and some 15 to 20 miles wide. The morning we saw it must have been particularly favorable, for every farm and lot, with the fences dividing them, could be seen for thirty miles. And though portions, especially high up the mountains, showed the effects of drouth, yet for the most part the whole valley looked fresh and green. One would fain linger and enjoy the scene for hours, but natives of the country could see no occasion for this, so we immediately commenced the descent, and some 2000 feet in the course of five miles brought us to Atenas, and four or five more to the Rio Grande, which runs along a channel at least 1500 feet deep, and to this we have to descend in the distance, horizontally, of a fourth of a mile. The engineering necessary to effect this, with a road over which loads could be hauled, is wonderful. Crossing the river we came to the Carreta, or Custom House, forty miles inland, and the third river landing, at P. Arinas. And to insure a passage by this route, it is made a crime punishable with death to cross the river at any other point. But I think the man would deserve a reward who *could* cross it at any other point in this vicinity. On gaining the top of the bluff on the opposite side we passed *through* a fort swarming with soldiers. They seemed to be in the same condition as those we had seen before. While we halted they were receiving their rations for the day, and each one as his name was called, came forward and received his portion of meat and bread in his *hat*, and went his way. Leaving this, and passing the plains of Carrain, devoted almost entirely to pasturage, eight miles from the city, we strike the Coffee plantations. The soil is of wonderful fertility, and in a very high state of cultivation. Sugar Cane, Coffee, Corn, and the various fruits, and productions peculiar to the latitude, abound.

The road improves, the population becomes more dense, cultivation more careful, We cross a small river make one more turn, and are in the capital—at the Hotel de San Jose.

J. H.

LETTER FROM BISHOP ANDREW.

We have among us a peculiar race of people who seem best adapted to servile relations, and in that relation we employ them; they are exceedingly numerous, and demand special care and attention in their treatment and management. We appeal to the Scriptures for justification of the relation itself, and of course we cannot stop there. That same authoritative book which justifies us in holding them as slaves, and availing ourselves of their labors for our profit, has also very distinctively defined our duty towards them, and the prescriptions of duty are as authoritative as the justification of the institution itself, and demands from slaveowners a respect and defience, and a careful attention to its requirements; we may not justly the ownership from God's book, and then go our ways and straightway forget the obligations which God lays upon us with reference to these slaves. I am to feed and clothe my negroes well; that is, I am to give them plenty of good wholesome food and comfortable clothing; of course, all this your own interest, properly understood, demands, for it is always to your interest that your negroes be healthy and vigorous to labor for your benefit, and in order to this, it is desirable that they should be well cared for. The increase of your negro property, both in number and value, is greatly affected by the manner in which the mothers and the children are cared for; for want of proper attention to this matter a good many planters leave but little improvement in this department of their property. It is also the interest of the master, as well as the slave, that the right sort of a man be employed as overseer: to carry a large whip, to whip without judgment or mercy, just because he has the power; to swear, and by precept or example, to corrupt the morals of the negro,—these are not, I should judge, the appropriate qualifications for the man to whom, for much or the year, the sole management of my negroes is committed; no, not even though he should so manage as to make more bags of cotton to the hand than anybody in the neighborhood. These negroes are immortal beings, and your relation to them involves responsibilities which you cannot ignore; do as you will they are fixed upon you along with your ownership, and whatever you or your neighbors may think, God will require a prompt and full obedience at your hands. Your negroes have souls, and they must be taught the great truths by which their souls are to be saved; this sun only be properly done by preaching to them the gospel of their salvation; proper Christian teachers must be employed, and this necessity requires an outlay of money. A preacher must be employed, and if he gives himself wholly to this work his family must be supported, and this support must come either from the masters whose slaves are served, or from the negroes or friends of the churches by whom they are served. Now, the first would seem to us to be the proper source whence supplies are to be obtained, and in many instances the masters respond to the call, and acknowledge the obligation. But many wealthy planters reject the whole matter, and either refuse all applications for permission to teach their negroes, or else, if they graciously consent, it is regarded as a very special favor conferred upon you by them, and you need expect no further favors by way of remuneration for services rendered. As a matter of grace you may preach to their slaves, and if the church will pay you, very well; but if not, you can preach to them for nothing, or quit."

What an exhibition of character is here presented to us; a man who perhaps owns two, or three, or four hundred negroes, and makes a crop of several hundred bales of cotton, who occupies a painful residence, with appropriate furniture and surroundings, yet cannot afford to pay a few hundred dollars to have these negroes, who labor for him day and night, taught the way to live right and die right. God help such men, they are in God's hands and cannot escape their final great account.

But my main object in writing these lines was to urge the importance of taking the proper steps for securing to our colored missions suitable houses of worship; we can hardly hope that the mission in a neighborhood is firmly established without there is a suitable house of worship for them. On many of the missions this necessity seems to be felt, and in some places snug chapels have been built; this is encouraging, but the influence of this conviction is not sufficiently extensive in many places; the negroes meet for worship in barns or old out-houses, or under sheds, or even under the spreading shade of some large oak. One reason for this is, perhaps, that the planters do not wish their servants to visit other plantations, but each planter must have the missionary preach to his own people on his own premises. Now, it strikes us that the disadvantages of such a course are manifold and obvious. First, it will require a much greater outlay of men and means than the church can furnish to occupy half our present mission field, without taking into the account the constantly increasing field which annually invites our attention; but even if we had an ample supply of men and means to give to every planter a preacher for his own plantation, so that his negroes should never go from home at all to hear preaching, it would not be wise to attempt that sort of operation. It is presumed that if you have your slaves preached to at all, the object is to profit as many of them as you can, and in order to do this it is desirable to get as many hearers as possible; now the negro is, as we all know, an eminently social being, and he is a good deal like his white neighbors, he likes when he goes to church of a Sunday to see somebody else besides home folks; this feeling belongs to our nature, and in every attempt to improve the condition of man, we must regard him in his social dispositions and relations, if we would labor successfully for his improvement. The true policy, it seems to me, is for a few neighboring planters to consult together, and choose a suitable site, any convenient to the largest number of neighboring plantations, there build a suitable house of worship, and make it neat and comfortable; there let the negroes from their several plantations meet and worship. Procure a suitable preacher as their pastor, and yours too, if you choose. This plan will save an unnecessary outlay of ministerial labor and money, besides encouraging the preacher with a good congregation instead of a handful, at the same time that the presence of a large congregation encourages the blacks to come out more numerously and cheerfully, and it will require no more plantation police than was previously required.

I have thus thrown out a few suggestions on a subject which I deem important. I beg that missionaries and planters would consider it carefully.

James O. Andrew.

Summerfield, Ala., Feb. 22d, 1860.

THE DEAR OLD LADY, OR A LITTLE PEBBLE.

Across our little common, do you see that small house, where a faint light shews itself, litfully? Now it gleams more brightly, and an old lady draws herself up from it, painfully, as it seems, and sinks down into a one-arm chair. She sits quiet, but a moment, takes out her glasses and adjusts them over her thin, but well-shaped nose, and, by the light of the fire, picks up a stitch dropped in her knitting. Now her fingers throw off the yarn, deftly. The old lady has done knitting ere now.

Sitting, as she does, in that little room, which, as you perceive, by the table against the wall, and the cloth spread over its dishes, and by the shadow of a bedstead, does duty as both dining and sleeping room, you look surprised that I style her as old *lady*. A lady, you think, should have choicer surroundings. Permit me to tell you a little about her, for I am honored with her acquaintance. You glance at me, inquiringly. She is not, I assure you, a princess in disguise, and she is not a lady who has known better circumstances. No, no! She is something more. I wish I could recall her own quaint, expressive language. "Mor'n forty years ago," she told me, as she sat in the easy chair, by our parlor fire, knitting in hand, with the disengaged needle in the right hand striking the fore finger of the left, as if counting off the years thereon, "mor'n forty years ago, I came to Louisiana with my husband, all the way from Kaintucky." And if you did not regard her with as much reverence as I do, you might have smiled whenever she pronounced that word—K-a-i-n-tucky, with the accent on the first syllable, and a rising inflection on the last, and lingering over the whole, because she loved it. They bought a few acres, raised corn, vegetables, poultry, sheep, cows, &c., and nine children, "all darters." At length, the good man died. She never says so, or hints it, but I cannot help believing that she was, in reality, not in rule, the "better man of the twain." "A widder with nine gals all grown up round me, and wantin' more'n more every year."

What does the widow do? She brings up all her girls to habits of industry, and labors for them right bravely, with Mrs. Ellen Key Blunt's new song in her heart, at least—

"I have a little boat to sail upon the tide,
In it nine little children are *working* side by side,
And I work, because these children are working side by side."

And with many a struggle of true womanly delicacy she resolved—

"That the power of human prejudice and the strength of human pride,
Should not wreck her little boat, with the children side by side."

She oversaw the little farm, and the negro man and woman looked after the stock, and she knew that her daughters took good care of the poultry and eggs. She labored diligently with her hands; aided by her eldest daughters, she spun and wove their own clothing, and sold blankets for $30 a pair, as she told me, with an honest glow of pride.

As the girls grew up to womanhood, "and fine gals they was," they felt a woman's necessity for beautiful and appropriate attire, and the sympathizing, considerate mother was often "put to her straits," to find the means for these growing expenses. Her warm, true heart was unchanged by years of labor and care, and sorrow, and she had, too, no doubt, a mother's pride and ambition, and wished to see them all well settled in life. So she struggled with her pride and fear of human prejudice, and took her corn to the mill to be ground, on the horse behind her, and a bucket of butter to be sold in town hanging on the horn of the saddle. This she told me, not boastingly, as if she had found a new pride in overcoming womanly sensitiveness, not humbly, or shamefacedly, but frankly, with an honest heart and honest tongue, that feared not to shew *her deeds to the world stamped with their true name.*

The daughters were all married, most of them well. One is dead, and one is a widow, came back to the parent bird, with her three little ones, for shelter. Sally's husband, somehow, seems always unfortunate. He failed in business, and just as he got fairly started again, his house was burned with all the furniture and clothing. He had to begin the world anew, "and he continues doing so."

Thus the old lady's sympathy and purse are still taxed, but whatever she renders is given with hearty good will. She sold her little farm a few years since, not for $7000 or $8000, as her friends assured her was its market value. She "thought she could afford to sell it for $6000," and by the aid of economy and her knitting, buy a little dwelling in town, and live on the interest of the remainder. She never took advantage of times or circumstances, to exact exorbitant prices. No, no, "I tried to do as I'd like to be done by." She still knits socks for forty cents a pair, her employers finding the yarn.

The other day she came in with a story about another widow, also from Kentucky. She had been to visit her and found her nearly destitute. So what does the kind soul do? She came in, not to ask for assistance for this poor widow, but to beg that the stockings she had engaged to knit for the family might be transferred to this stranger. "For I seen her knit, and from what I kin judge, she kin knit faster an' as well, if not better, nor I kin. And I kin live without knittin, and as I thought, if *you* was willin', I'd just like to throw so much into her hands, for she is needy, I can tell you, and winter is just comin' in." "Has she children?" "One darter, nigh about grown, but she can't help much, with nuthin' to do." The dear old heart, kind as it is honest.

A little, thin figure, clothed in plain black, not untidy, and by no means precise or prim, it comes quickly in, with an energetic, yet not noisy step, and with a cheery voice and smile, as she lifts her head to look at you through her glasses. A quiet energy, without a token of fussiness, marks all her doings.

My heart glows with enthusiasm when I think of this old lady, with her honest thoughts, that hide not when you look into her eyes; with honest heart and hands of cotton, who occupies a painful residence, with appropriate furniture and surroundings, yet cannot afford to pay a few hundred dollars to have these negroes, who labor for him day and night, taught the way to live right and die right. God help such men, they are in God's hands and cannot escape their final great account.

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The daughters were all married, most of them well. One is dead, and one is a widow, came back to the parent bird, with her three little ones, for shelter. Sally's husband, somehow, seems always unfortunate. He failed in business, and just as he got fairly started again, his house was burned with all the furniture and clothing. He had to begin the world anew, "and he continues doing so."

Thus the old lady's sympathy and purse are still taxed, but whatever she renders is given with hearty good will. She sold her little farm a few years since, not for $7000 or $8000, as her friends assured her was its market value. She "thought she could afford to sell it for $6000," and by the aid of economy and her knitting, buy a little dwelling in town, and live on the interest of the remainder. She never took advantage of times or circumstances, to exact exorbitant prices. No, no, "I tried to do as I'd like to be done by." She still knits socks for forty cents a pair, her employers finding the yarn.

The other day she came in with a story about another widow, also from Kentucky. She had been to visit her and found her nearly destitute. So what does the kind soul do? She came in, not to ask for assistance for this poor widow, but to beg that the stockings she had engaged to knit for the family might be transferred to this stranger. "For I seen her knit, and from what I kin judge, she kin knit faster an' as well, if not better, nor I kin. And I kin live without knittin, and as I thought, if *you* was willin', I'd just like to throw so much into her hands, for she is needy, I can tell you, and winter is just comin' in." "Has she children?" "One darter, nigh about grown, but she can't help much, with nuthin' to do." The dear old heart, kind as it is honest.

A little, thin figure, clothed in plain black, not untidy, and by no means precise or prim, it comes quickly in, with an energetic, yet not noisy step, and with a cheery voice and smile, as she lifts her head to look at you through her glasses. A quiet energy, without a token of fussiness, marks all her doings.

My heart glows with enthusiasm when I think of this old lady, with her honest thoughts, that hide not when you look into her eyes; with honest heart and hands of cotton, who occupies a painful residence, with appropriate furniture and surroundings, yet cannot afford to pay a few hundred dollars to have these negroes, who labor for him day and night, taught the way to live right and die right. God help such men, they are in God's hands and cannot escape their final great account.

But my main object in writing these lines was to urge the importance of taking the proper steps for securing to our colored missions suitable houses of worship; we can hardly hope that the mission in a neighborhood is firmly established without there is a suitable house of worship for them. On many of the missions this necessity seems to be felt, and in some places snug chapels have been built; this is encouraging, but the influence of this conviction is not sufficiently extensive in many places; the negroes meet for worship in barns or old out-houses, or under sheds, or even under the spreading shade of some large oak. One reason for this is, perhaps, that the planters do not wish their servants to visit other plantations, but each planter must have the missionary preach to his own people on his own premises. Now, it strikes us that the disadvantages of such a course are manifold and obvious. First, it will require a much greater outlay of men and means than the church can furnish to occupy half our present mission field, without taking into the account the constantly increasing field which annually invites our attention; but even if we had an ample supply of men and means to give to every planter a preacher for his own plantation, so that his negroes should never go from home at all to hear preaching, it would not be wise to attempt that sort of operation.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS:

WEDNESDAY, MARCH 7, 1860.

$1 75 to 1861.—With this number of the *Advocate* we have increased the edition, to supply future new subscribers.—Is our agents and friends are that we suffer no loss by this accommodation? Send hundreds of new subscribers immediately—at $1 75 to 1861. All new Subscribers will be charged, if the money is not sent, $1 75 to 1861; if the money is sent, they will be credited only to 1861. Let all take notice. The rule is inexorable.

THE WARFARE OF MODERN THOUGHT.

The deep meaning of civilization is never felt until we undertake to measure the sufferings which its blessings have cost. Every acre of land redeemed from the forest, every highway of travel, the iron, coal and granite dug from the earth, and still more emphatically, the institutions of government and social life, are monuments in a greater or less degree of human agony. The shrunken muscle, the exhausted nerve, the worn-out heart, have paid the purchase-money for all we enjoy, and at this hour, rejoicing in the large inheritance of free mind and unfettered action, we are the debtors of generations now gone. There is something intensely sad in the reflection that the pleasures of this age were bought by the pains of the ages past, and that even the opportunities of manhood, its privileges of growth and expansion, its widening sphere of activity and its brightening hopes of yet further progress, are mainly due to the sorrows and sacrifices of our forefathers. The most of men never think of these obligations. The memories of the dead, like their bones, are beneath our feet, and their virtues with their dust are buried out of sight. No wonder; if men can forget God, the great and good giver, it requires much less heart to forget their earthly benefactors.

But there is another aspect to this thought. If we are thus indebted to our predecessors, the same law of suffering for the human race exacts our obedience, and whether we will or not, there are pangs to be endured, ills to be experienced, and silent martyrdoms to be undergone, in fulfillment of the divine plans. These very hearts of ours must contribute their share to the world's practical regeneration. In loneliness, in sense of desertion, often in scorn and derision, without sympathy or succor, we are called to part with some portion of our ease, our satisfaction, our peace, for the welfare of coming generations. No law is harder to escape. We may refuse to suffer for our own good, but no man that lives can lay off the burden which the necessities of humanity in its future weal impose on his heart. To participate in the struggles of the age is our inevitable destiny. Go where we may, the problems of the times follow us and demand a calm and earnest consideration. Creed against creed, brother against brother, church against church; doubt and dogmatism, infidelity and licentiousness, pharisaism and partisanship; these are some of those multitudinous shapes that make the world a terrible arena of strife, and dismiss the beautiful images of rest and tranquil hope from the fireside and the altar to hover over the green graves in the church-yard. Sad days have befallen us. Disguise it as we may, men's hearts are smitten with mournfulness, and amid all our show of joy and exultation there is a deep undertone of grief. Our civilization is more of a body than a spirit. Our country, lifted to eminence and glory, trembles on her dizzy height, and even our religion, ordained and consecrated to the rightful sovereignty of the world, is half shorn of its strength, and holds its jubilant honors in the visions of prophecy. Like all the deepest feelings of our nature—feelings that are below the common sensibilities acting between man and man in the intercourse of life—these emotions are not precisely definable in words, nor indeed do they shape themselves in clear forms to our own consciousness. But they have a real existence, and withal a significance that indicates an impressive bearing on the evolving fortunes of the day.

The greatest fact of the times is this struggle of modern thought with the problems which it is endeavoring to solve. On the one hand, materialism is aiming to enclose all things, whether animate or inanimate, whether dead or alive, in its formulas, so that it may proclaim the reign of its tyrannic uniformity, and enjoy the fancied bliss of universal antecedents and consequents. To this ambitious end, it condenses its withering creed into the one word—LAW, and predicates of it the same authority, no matter if it is directed to the flow of water, or the flow of impulse, to the light of stars, or that other light, which, as the poet says, was "he'er on sea or shore." It proposes to count volitions as it counts the pulses in a man's arm, and to interpret his conduct just as it would explain the revolutions of day and night. On the other hand, an equally absurd spiritualism gives the physical universe a soul, or manipulates it at will in table legs. And outside, or rather inside, of these enormities, the minor shapes of unbelief array their legionary charms, and ask for shrines that would employ the workmen of a new Ephesus. Heathenism multiplied its petty deities for every fountain, and waterfall, and grove; but our age, reversing the intenser faith of those ancient dreams, exhausts its creative skill in fabricating the ugly images of unbelief, that may be set up at every angle of the street, and over every door-way. Fantastic isms clamor for acceptance. Crotchets and quips besiege the ear. Intuition and impulses write apostolical epistles; and our beliefs, like certain plants and animals, the more degenerate they become the more prolific their offspring, labor to atone for their ignorance and nothingness by their numerical captivations.

There is a ready explanation of all these great and growing evils. Modern thought, in its power and scope, is the fruit of Christianity, but its begotten strength is madly turned against its own parentage, and the unnatural treachery smites its brain with the ravings of delusion. The inspiration of Christianity gave it freedom—gave it the very language in which it blasphemes Christ—gave it dominion over the material world, and the magnificence of civilization; and yet, like the rebellious and ungrateful prodigal, it has taken the portion of goods falling to its share, and strayed into a far country. Proud of its strength, and boastful of its progress, exulting in its encircling honors, as though born of its own might, it arrays its mock majesty against the supreme dignity of heaven, and welcomes the worship of the world, as if it were the best benefactor. The spirit of childhood that Jesus taught, and which all philosophy sees is the only true spirit of intellect, is utterly alien to all its tastes and aims. It arrogantly claims the wonders of civilization, boasts its triumphs in all social order and enterprise, lands, inventions and institutions, as the outgrowth of its own brain, and scorns Christianity, as a mythical romance worthy to keep company with the ballads and fictions of a rude age. Against this fool-hearted presumption, God plants the standard of the cross, and hence the stern conflict. The doctrine of the cross of Christ teaches that society is a redeemed institution, that its life and hopes are from above, that all its agencies of skill, industry, trade, commerce, statesmanship, are amenable to truth and right-eousness, and exist for divine ends; but modern thought throws off the allegiance, and glorifies its own activity as the Savior of the world. Out of this spirit come the thousand shapes of pharasaic self-sufficiency that refuses to accept Christ, because Christ requires humility and reverence. Out of this spirit comes that rashness of speculation which converts so much of our science into a deistical or pantheistic creed, that is fast organizing the literary class against ministers of the gospel and the pulpit, that profanes the daily newspaper press, and even infuses its venom into statesmanship and legislation.

It is all a vain warfare—vain because wicked. The pride of Intellect, holding aloft its peacock plumes, and insanely striving to create a fierce battle between Christianity and modern civilization, is doomed to have a signal fall. The kingdom of Christ is not built on science and earthly wisdom, and other garlands wreathe its banners than such as poetry and art gather. Its arguments are not in the rocks of geology, in the stars of astronomy, in the coins, or monuments, or data of history. Above all these stand its simple attestations, its manger in Bethlehem, its majestic tenderness at the grave of Lazarus, its divine offering on the cross of Calvary. And beneath these the intellectual worldliness of the age, the scoffing science and literature of the day, must bow down and be thankfully happy, to live just where the lowly plant and the towering oak live where the cattle find their bread, and men their nourishment, in the dust of the earth, prostrate on God's great footstool.

ART AND ITS PURSUIT.

A SKETCH of a lecture delivered by the Rev. Dr. Samson, President of Columbia College, Washington, D.C., appears in the *National Intelligencer*. The address was on the occasion of the opening of the Washington City Art-Association, for the present season. We publish an outline of it below, and we hope that our readers, and more especially those engaged in the work of education, will carefully read it.

The deep interest now beginning to be felt in Art-culture is one of the signs of the times, a most beautiful and promising sign, too, and worthy to be hailed with gratulation by all who take pleasure in the growth and progress of humanity. Why this study should have been so lightly treated, and why good people are sometimes so indifferent to its immense value, are among those inexplicable facts that belong to the shady side of human nature. Every man, every woman, ought to have an Art-education sufficient to appreciate the beauties of nature, to enter into the meaning of God's works, to call forth taste and sensibility, in fulness of vigor and breadth of reach, and so be able to give some account of the soul and its relations to the magnificence of the objects around it. Whether or not persons become Artists, in the professional sense, is not the question. Each may determine this for himself. But certainly every soul that is unwilling to wear the shroud of death around it, and inhabit the dull body as a grave, ought to be eager, joyously eager, to acquire that knowledge of God's works which Art only supplies.

The value of Art as a means of mental cultivation is not over-estimated by those critics who assert that it is one of the best and readiest ways to expand the intellect, to improve the accuracy of the external senses, and to afford pleasures of a most salutary and invigorating nature. Outside of these considerations it has a practical utility not to be exaggerated. Taking Art in its broad range, what a vast increase of comfort and convenience might we have in our domestic buildings, our churches, and our public edifices; what a genuine luxury, healthful and ennobling, in all the pictorial representations in our school-books, our magazines, and our articles of daily use, if this branch of study were generally taught! But owing to our neglect of this thing, there is scarcely a single person in most of our congregations who is at all competent to judge of an architect's plan, when submitted for a church structure. Our preachers are so generally indifferent to its merits that they could hardly tell a pulpit on paper from a dry-goods box, and, as a necessary result, our church-buildings are often spoiled, our educational architecture is poor and meagre, and our money is wasted because of our ignorance. Rev. C. K. Marshall, D.D., has heretofore made some suggestions to our Book Agent about a book of plans for all sorts of churches, which is eminently worthy of attention.

One of our leading Institutions—the Tuskegee Female College, of Alabama—has already moved in advance of public sentiment, and done a work of significant mark in this department. We trust others will follow. Indeed, others are following. If we carry out our extreme plans for the Publishing House, at Nashville, one of our first necessities will be to provide for literary and Art-culture; and, therefore, we again urge the general attention of our friends to this interesting subject:

The speaker alluded, before proceeding to read his lecture, to the hesitation of every public speaker to address an Art Association: arising from the distrust which every uneducated man has to speak on a subject upon which he has had no early training; for in the department of Art none of our educated men have any early training. The fact was mentioned that artists themselves will not fill this void, and themselves hesitate to speak upon their art; and this again was referred to the fact that, while men will speak upon any other subject have appreciative because educated hearers, the artist expects none in his audience to be in true sympathy with him, because none are educated in art as they are in other departments of human knowledge. As illustrative of this general want of information as to the simplest principles of art, the following violations of a single law were noticed: The position of Houdon's statue of Washington at the capital of Virginia, on a level with the observer, instead of upon a pedestal, as the artist had designed it; the act of an entire Congress cutting down by about one-half the pedestal of a great statue, without thought that it would destroy the proportions of the artist's work; and the universal condemnation of Power's statue of Webster the last summer in the Athens of America as too tank, while the spectators were viewing it standing upon their level, and not at the elevation for which its proportions were calculated.

The speaker announced as a theme apparently appropriate from these considerations, *Art Education, or the Place which the Plastic Arts should have in our system of Popular Education*. After alluding to the fact that God's will in this respect was indicated by the fact that he made every thing in Eden "first pleasant to the eyes," thus intimating that man is affected first and most deeply by forms of beauty, the Greeks were singled out as the people that had proved most true to this Divine intimation as to the moulding power of art in plastic forms.

The speaker then introduced the Muses as the art teachers of the Grecian people. Pythagoras, though especially a mathematician, made art the first study in his school. A century before Socrates and Plato both the principles of art criticism and the manipulations of art, execution, in drawing, painting, modelling, and carving, were introduced into the common schools of Greece by Eumolpus of Sicyon. The influence of this teaching in giving finish of culture and correspondent energy and endurance in every thing valuable in Athenian society was traced; and it was urged that the educated among the public men of our country lack that elaborate polish which is just as indispensible as massive strength in securing a safely and surely working mind. The objections that art education is not sufficiently practical for Americans, and that it is counter to the spirit of an enlightened Christianity, were severally met; the Muses, as sister teachers, being allowed by the speaker to plead their own cause.

In conclusion, they were made to urge that, in a land like ours, an art-adorned capital and a class of men moulded by a thorough early art culture were more needed than in any nation that has ever existed. Nothing but an early and continued school training can lay the foundation of such a culture.

CULTIVATING THE ART OF THOUGHT.

There is nothing that differences men more than power of clear, penetrative, sustained thought. No doubt that in this respect original differences exist in the structure of men themselves; but every day's observation convinces us that if men were more attentive to their personal culture, these differences would be greatly diminished. Each one of the mental faculties has its particular laws, and hence, if we would develop these faculties, the laws that govern their action must be carefully studied and rigidly observed. Indeed, the art of culture chiefly consists in knowing these laws and applying them. Thus, the reason is mainly exercised by means of analogy, the imagination by means of resemblance, and therefore the scientific method of cultivation in the one case differs widely from the other. A man must perceive these distinct offices of distinct faculties, comprehend the distinct laws through which their offices are discharged, and avail himself of their instrumentality, before he can have any marked success in his personal improvement. Whether he studies intellectual philosophy in text-books or not, it is quite certain that he must be an intellectual philosopher in some degree, know the organization of his own mind, know how it moves, whence come its impulses, whither tend its activities, before he can work efficiently and wisely in its behalf. Had not Watt first investigated the laws of steam, he could never have invented the steam-engine. So of Daguerre and the laws of light. So of Adam Smith and the laws of political economy. All power begins in a knowledge of law. Moreover, the higher the sphere of action, the more necessary a comprehension of law.

The laws of thought are subtle, oftentimes apparently confused, always more or less hidden. But this fact lies at the root of mental culture, for much of that culture consists in unfolding these recondite laws, in lifting them from obscureness into light, in shaping and moulding consciousness so as to grasp them forcibly and fully. Nature is wise in that arrangement by which these laws are not exposed on the surface. The trial of our energy begins at this point, and what is far more important, the keen perception and the vigorous judgment, the easy facility in classifying facts, and the soldier-like command of their bearings, which constitute a really cultivated intellect in its relations to external things, are mainly acquired in those previous processes by which perception, and judgment, and orderly skill, are called forth in the introspective exercises of the mind. No man can long watch the manner in which one thought gives birth to another thought without learning something of the art of suggestion. This suggestive action is the secret of mental power. Get a knowledge of this, and the key to progressive thought is in your hand. Each thought has a germ for another, or for many other ideas. Find out this germ, seize it with your awakened force, stimulate its struggling life, and help it forth into sunshine; and when that has been done, repeat the process on the perfected thought, ascertain its associations, arrange them, and other sentiments and images will spring up into your consciousness. All our thinking is a beautiful law of evolving one thing out of another, and, in a great degree, this habit is acquirable. Direct your consciousness to discern what element of thought carries a link in it, and when this is found, proceed with your task.

A SABBATH IN NEW ORLEANS.

ON last Sabbath a stranger in New Orleans would have found it difficult to determine the character of our population. It was a beautiful spring day: the weather was delightful, the sun was unclouded, the sky was clear and smiling, and the young leaves and flowers gave token of the glory of later spring. Sunday School children beautified the streets, going or returning, and the churches were filled with christian worshippers. But, at the same time, the city was full of the sights and sounds of the annual firemen's celebration. A procession, with banners, bands of music, engines, carriages, tramping companies, and galloping officers, headed by Mayor Stith, and Postmaster Marks—the whole of which took an hour or more to pass—was in strange contrast with the traditional sanctity and christian services of the holy day. Prince Alfred, the eldest son of Queen Victoria, was lately at the classic city of Athens. The celebration of the Olympic Games (revived in December last, for the first time since the days of their suppression through the influence of Christianity) happened to be under way at the very moment when the Prince reached Athens. Hearing of his expected arrival, the committee of management deferred the horse-race in the hippodrome—one of the most important parts of the festive occasion—from Monday until the succeeding Sunday, so that he might grace it with his presence. "But the son of the Queen of England had received a different education from the gentlemen of the committee, and answered positively and emphatically that 'he could not be present at the race on the holy day of the Lord,' and the committee postponed it anew until the next Tuesday, when it took place."

Nothing of the kind has been more surprising and mortifying than the recent anniversary celebrations, on *the Sabbath*, in this city—first, that of the battle of New Orleans, and last Sunday, that of the firemen. It is to the last degree discouraging to those who, in the largest and best sense, have an interest in the prosperity of the city. The papers, and the mouths of the people, are full of complaints of the prevalent lawlessness and crime. It is their own fault. They countenance a godlessness that never fails to bear such fruit. They complain of corruption and mismanagement in the city administration. It can never be otherwise, while God-defying and Sabbath-breaking men bear rule. They complain that good citizens will not go to the polls to vote. They have nobody to vote for who is worthy, if the dignitaries who led in the desecration of last Sabbath are examples. We advise all good men to keep away from the polls, while such men are candidates. Some of them may desire the votes of the people of the State after awhile. Their last Sabbath's services should certainly recommend them. New Orleans is injured commercially, and every other way, by such shameful spectacles. Christian people in all parts of the Union are ashamed of us. They will not, many of them, come to reside among us. They will not raise their children among us.

NEW ORLEANS AND EUROPEAN STEAMSHIP ENTERPRISE.

A few weeks since we noticed the movement to establish a line of six screw steamers between New Orleans and Liverpool, upon a basis of $1,000,000, $500,000 to be subscribed here, and $500,000 in England. We learn that the prospects for its success are encouraging. If there ever was a favorable time for the success of an enterprise of which the whole South has been talking, making speeches, and passing resolutions, for a score of years, now is the time. It is estimated that the cotton crop this year will be about 4,500,000 bales, and that half of it will be shipped from this port; to say nothing of sugar, tobacco, and provisions. At the present ratio of the increase of the cotton crop, it will not be many years before New Orleans alone will receive annually as much cotton as the present entire crop. Native coals can be supplied cheaply at New Orleans, so that the cost of fuel on the voyage will be more than half saved by the saving of the charges of towing up and down the rivers on both sides of the Atlantic. On the voyage from Europe it is proposed to call at some suitable port in Ireland, to receive French and continental goods, passengers, and mails, and also to call at Havana. Both importers and exporters are ready to give active support to this project, at rates of freight which will compensate the shareholders, inasmuch as they perceive the various advantages arising from saving of time, insurance, interest of money, and the more important item of having their goods to reach their destination within a short and certain desirable time, and in the best condition. It is generally conceded that the course of business has a tendency to supersede sails by steam, and it is believed that the Atlantic routes will shortly be occupied almost wholly by Screw Steamers. Already nearly all articles of commerce, except cotton, are conveyed by Screw Steamers to and from Europe and the Northern States of America. The time has now arrived when the Southern States will import direct from Europe, and will export the *great staples*, cotton, tobacco, provisions, etc., successfully and profitably by Screw Steamers to Europe. From the estimates made, the investments in this enterprise will pay fifteen per cent. per annum. Subscription lists are open at the offices of—

Messrs. A. Gordon Bakewell, of Hermann, Power, and Co., 90 Common-street; S. H. Kennedy, of S. H. Kennedy and Co., 34 & 36 Poydras-street; Cornelius Fellowes, of Fellowes and Co., 149 Common-street; T. L. Wiltray, 212 Camp-street; Benjamin Florance, 43, Carondelet-street; J. G. Gaines, of Henderson and Gaines, 100 Canal-street; David Jamison, of Giquel and Jamison, 16 and 18 Chartres-street.

WITHDRAWING FROM LIBERIA.—The Maryland House of Delegates on the 15th inst., cut off from the Colonization Society the annual appropriation of $5000 by a decided vote, and left only the clause of the code giving $70 per capita for each free negro that may be taken from the State. This is another sign of the effects of the abolition crusade of the Northern fanatics.

"THE DEW OF THY YOUTH."

OUR readers will recollect the account of the schoolboys' prayer-meeting, at Cokesbury in 1837, published in last week's *Advocate*. Many such histories, illustrating the prevalent scepticism as to the capacity of children for conversion and a Christian life, might be published. The Church is far behind the truth on this subject. We need another Wesleyan revival, on this subject, and a Wesley to inaugurate it. In one of the Churches in this city, of late, we have been struck and gratified by the number of children who have, unexpectedly to pastor and parents, commenced praying, and joined the Church. A young peoples' prayer-meeting, also, is in successful operation, at which the children delight to attend. The Sunday-schools, and the churches controlling them, should be aroused to seek the conversion of the children. All teachers, secular as well as Sunday-school teachers, also, should be christian teachers, and keep the same blessed object steadily in view. For "education is a divine work."

For the encouragement of all thus engaged, we publish something of history about childrens' prayer-meetings in the "olden time."

Silesia about the end of the seventeenth century, came, by the extinction of the Protestant family, into the possession of the Hapsburgs, who, as was their wont, let loose their Jesuit brigands upon it, and without regard to treaties, and even rights, took away all the churches and schools of the Protestants. About the year 1707, Charles XII. of Sweden, to whom the Protestants of Silesia made their hard case known, held up his mailed hand to the Austrian Emperor, and by that means alone got more than a hundred churches restored to his co-religionists. About this time the singular phenomenon occurred which put the whole religious world at the time in amaze, and excited the attention of all the Universities of the continent. In every village and town of Silesia the children, from four to fourteen years of age, began to meet for prayer three times a day, in bands of two hundred up to three thousand, according to the size of the place. They met morning, noon, and night; chose one to preside; sang a hymn, and prayed with unction and fervour, such as astonished all spectators. When questioned what induced them to this, they said they were driven by an inward impulse to pray to God for schools and churches, and for peace.

It was general *at one time* throughout the country, so that a bird in flight could not have carried the news of what had happened at one place to the other. Nothing could keep back the children from their prayer-meetings; they endured cold, and hunger, and hardship on account of them. They were taken up examined by the Town Council, and by ministers. The latter preached furiously against them from their pulpits. Parents tried to keep back their children, but some fell into a fever from anguish. They were driven out of the market places, but escaped to hills in the neighborhood, and prayed. People noticed what good effect it had upon their conduct; they were changed. No one of the ministers understood the matter, except Freilinghausen, Franke's son-in-law, who wrote in their defence. This lasted four months. But mark one fact, these children were the generation that, under Frederic the Great, (1742,) saw their country delivered finally from the yoke of Austria and of the Jesuits.

"METHODIST PROGRESS TOWARD PRESBYTERIANISM."

THE TRUE WITNESS, alluding to the advocacy of lay-representation by Dr. Stevens of the Northern Methodist Church, calls the movement "Methodist progress toward Presbyterianism." If the *Witness* had said "toward Episcopalianism," it would have been equally as true. Presbyterianism is *presbyterial*, as contradistinguished from *episcopal* Church government. There has been no "Methodist progress" in that direction; consequently, the *Witness* is in error. Candor, and a too exclusive denominational feeling, like oil and water, do not mix well. Methodist polity is not a stereotyped system of details. Consequently Methodist development is not Methodist change. It is simply an earnest Christianity as adapted to the wants of different countries and times. Its present form has proved itself best so far. If a modification of form be thought best in future, it will be adopted, just as it would have been in the first instance had it been thought best. "Concession" of principle, or "preference" for other systems, have had, and will have nothing to do in the matter. Methodism has always been surrounded with these other systems. And should these be changed, Arminianism allows of *choice*; Calvinism does not, theoretically, though, by a happy inconsistency it does practically, as its modern Arminian pulpit presentation demonstrates. Neither Methodism nor Presbyterianism needs such partizan statements as that made by the *Witness*. Both are respectable and useful, and can afford to be modest.

THE ADVOCATE IN OUR SCHOOLS.

THE erroneous opinion which has long prevailed, that miscellaneous reading should not be allowed among the students at our educational institutions, is beginning to pass away, as dead leaves are hid by the rising greenness of spring. Scholastic study and discipline, and literary aliment for the mind, are analogous to muscular exercise, and appropriate food, for the body. Every boy and girl, and every young gentleman and lady, in our numerous schools, should take a good newspaper. Many parents upon sending their sons and daughters to school, have had the *Advocate* sent to them. This practice should become general. Both parents and teachers should promote it. Let them have the news, and current literature, and keep themselves in sympathy with the life of the times, and especially with its religious life.

"FRATERNAL SALUTATIONS."—Before our new missionaries to China sailed from New York, they had a farewell missionary meeting in St. Paul's Church, at which Dr. Bangs presided, and Drs. Durbin, McClintock, Sehon and Bishop Janes, assisted. Some abolitionists have complained of this fellowshiping slaveholders. Dr. Durbin publishes an apologetic explanation; whereupon the *Southern Advocate* is offended, and is sorry Dr. Sehon asked for the Church. It *is* a little mortifying—not much however. All concerned meant well, we think. They cannot help abolition clamor. The *Christian Advocate and Journal* spoke of it heartily. Dr. Durbin should have been silent, however.

THE DUKE—THE MADIAI.—A few years ago, Leopold, Duke of Tuscany, imprisoned the Madiai for circulating a few copies of the Word of God. To-day, the Duke is a fugitive from his kingdom, and the Madiai are busily engaged in circulating the Scriptures; the Provisional Government of Tuscany having proclaimed freedom of conscience and full religious liberty. This remarkable change in the relative positions of the Duke and Madiai has not been effected by chance. The invisible, forgotten hand of God is still directing the affairs of men on earth according to the counsel of His own will.

THE RIGHT BASIS.—We rejoice to see that our Presbyterian brethren are taking steps to build a *Presbyterian* Seamen's Chapel. It is not an "American Society" affair. It belongs to the Christian Church, by belonging to one of its branches. God speed it. It is a good beginning. We hope other Churches will take steps to do something for the fifty thousand sailors that visit this port annually—fifteen thousand of whom are constantly here. The Alabama Conference has a pastor in the Bethel ship in Mobile Bay, Rev. Dr. Spilman.

BURNING OF BIBLES AT BOGOTA, SOUTH AMERICA.—It is stated in late advices from South America, that the Cathedral clergy of Bogota had collected all the Bibles distributed by the London Bible Society, and burnt them in the public square. The British minister strongly protested against the act. It was stated that the American minister was a spectator of the scene, but did not join in the protest. A full statement of the whole affair has been sent to the Government at Washington.

There are three hundred and ten churches in Philadelphia, of which nineteen are for colored people. The Episcopalians have the largest number, fifty-one; the Methodists next forty-one; there is no Orthodox Congregational Church, and but one Unitarian; the various kinds of Presbyterians have sixty-seven churches.

MY FIRST ROUND ON MY FIRST CIRCUIT.

My name had been sent to the Annual Conference as a suitable person to be received into the traveling connection. I was admitted. I heard where my circuit was, not far from my house. The morning for leaving home had arrived. Neatly and comfortably furnished, and well mounted, I bid adieu to my home, *as home forever*—I would be there often again, but be there as a visitor, and never as a settled member of that loved circle. My heart was full, my eyes were full; I had no words, my emotions were too big for utterance. How unutterably strange I felt. All the common business of life given up, and forever resigned, with all its worldly hopes and ambitions. A new and untried life was before. One must pass through such an experience to realize it.

Though raised by pious parents, (now among the blest), I had been a professed Christian only a little more than a year. I had tried to preach but once, had never led a class, or prayed in public but two or three times. I had a tolerable English education, had read history, romance, poetry, and politics; but had never read the Bible a great deal, and knew nothing of theology as a science. One could scarcely have been more poorly furnished for the work; and yet I was on my way to assume the office of a teacher and a pastor. As I rode away from my home, I felt indescribably lonely and sad; but the voice of duty bade me go, and through in tears I went.

I left home on Saturday morning; by eleven o'clock on Sunday, I reached an appointment on the circuit. It was a small log house on the hill-side, in the lonely woods. Quite a number of people had assembled, horses were hitched all about; ladies were riding up to the horse-blocks, and gentlemen were displaying their gallantry in assisting them to alight. With what strange feelings I returned into that crowd, among them my senior and colleague, a short red-haired, presentable looking man, of twenty-five summers. He had had no early advantages, had no taste for books, and was sadly limited in the range of his ideas; but a man who meant well, and has long since passed to his reward.

Through courtesy, or curiosity, or both, he requested and urged me to preach; with extreme reluctance I yielded, but through want of matter and confidence I failed; but it was the fashion in these days to exhort, my colleague could do something of that sort, so that the fortunes of the day were in some measure redeemed.

I spent the evening and the night with him. After retirement, when we were alone, I said, "Brother L., I don't know how to preach, how to get up a sermon; tell me something about it." In a slow and measured way he proceeded to say, "Select your text, arrange your matter; in the pulpit begin in a moderate manner, and grow more animated as you proceed to the close," and added no more. About as satisfactory as if he had said, select your canvass, and brushes, arrange your colors, and proceed to paint landscapes and portraits. This was all I ever gleaned from him on sermon making.

Next morning we separated, he to conclude the first round on the circuit, (his fifth) and I to begin my first round. A journey of some sixty or seventy miles lay before me. The circuit was some two hundred miles around, twenty-four appointments in twenty-eight days, the four *rest* days were mostly spent in the saddle doing long rides.

I reached my first appointment a gloomy, gusty, rainy morning, late in October. The little old log church was in the midst of a dilapidated camp-ground; the congregation consisting of some seven or eight persons, most of them old church members. I was only nineteen, and only a year past a professed Christian. This was most embarrassing; I could not teach these old Christians. I failed miserably, and was profoundly mortified.

The next appointment was some fourteen miles distant, the country rough and sparsely settled, without a guide I lost my road among the by-ways. About two o'clock I was in the neighborhood of the appointment, and overtook a raw, gawky youngster in his shirt sleeves, rough and dirty. Said I, "can you direct me the way to Mr. G.'s?" "Oh, yes, I am going right by there." After eyeing me a few minutes, he said, "stranger, I suppose you are going to buy old Mr. G.'s land, he wants to sell it?" "No, I don't wish to buy land." Presently he resumed, "I reckon you are a relation of the family?" "No, I am no relation." He was silent a few moments; then another solution of my business occurred to him. "Oh, I reckon you are going to see the old man's gals, he has some mighty *perty* ones?" "No sir, I am not courting." He seemed for a little while to have exhausted his resources of possible solutions; but no, he soon added, "I suppose you are just an acquaintance, and only calling to see them?" "No, I don't know any of the family." I thought surely he is through now; but no, my numerous negatives had only whetted the edge of his curiosity, and made him desperate; so he cut right through the knot, and said, "stranger, what are you going there for anyhow?" I told him, and his "Oh!" was a genuine exclamation of surprise.

These days, as I went from appointment to appointment were sad, days; I went to the pulpit each day with something like the reluctance a criminal might be supposed to go to the stocks, shrinking and dreading the mortification of a failure. For days together I was depressed; but a few days after meeting with my inquisitive road acquaintance, a little incident occurred to rouse me. I was accustomed to the sympathy of kind words, but the sympathy so like pity, that it mortified and depressed me yet more than I was before, but I was now to hear something a little different. On the banks of a certain creek, I came to a little log-cabin meeting house, without shutters to the doors, no windows, no pulpit, no table, no chairs, only a few low benches, and a matter of a dozen rustics. I tried to preach, but as usual in those days failed. After class-meeting, (I attended to that) I went home with a good but most unsophisticated brother. My heart was full of my mortifying failure—I must speak—I said, "my brother, I cannot preach as you plainly see; but I will do the best I can, and you must bear with me, and pray for me."

He had heard my colleague, and had now heard me; he saw I was discouraged and sad. He wished to encourage and cheer me. So he said, "brother, don't be discouraged, don't blame yourself; we have had mighty good and faithful preachers, and we have not improved under their labors as we ought to have done, and I think it is a judgment the Lord has sent on us this year." This was so supremely ridiculous an attempt at sympathy, that it was with extreme difficulty that I restrained myself from laughing in his face. Soon after I left, and as I rode along, I shouted with laughter as I remembered the brother's grave, kind face, and ridiculous attempt at sympathy. I experienced a most delightful revulsion in my feelings; I was roused, cheered, and cheerful. That good brother has never known how much good he did me.

Some ten days after, this last passage, (still on my first round,) seeing I failed so often, and so sadly, I prepared a few pencil notes and put them in my little Bible, (I have it yet). When I reached the church on a gloomy November day, I found that there were no windows in the house, and the deep shade of the room hid my pencil notes. I was confused; my mind, like the house, was dark, I blundered on a little way, and gave it up in despair, and called on an aged brother to pray; he did so with great unction, and among other pressing necessities he brought before the mercy seat, he presented my case and said, "Lord, help this young brother, and strengthen him, for he seems very weak." To which I most heartily responded, Amen.

Such were some of my experiences, on my first round, on my first circuit.

ITINERANT.

LETTER FROM DR. DRAKE.

MR. EDITOR: If one of the recent numbers of your paper I saw an article on the present state of Methodism in New Iberia, La. It is from the pen of brother White. As that was one of the scenes of my former labors I was interested in the article, and much rejoiced to learn that my favorite form of Christianity is doing well in that beautiful town. Brother White will excuse me for correcting one single item in the article. Doubtless, he gave the fact as he had heard it from what he considered authentic sources, and is therefore not to be blamed. It is, that "the gospel has been preached in that place about twenty-five years." There are two living men in Mississippi who preached there as early as 1818, or 1819. I allude to Rev. Thomas Nixon, and Rev. Thomas Owens. The district of country has been regularly supplied with Methodist preaching since 1806, or 1807. Elisha Bowman probably preached in New Iberia after he abandoned New Orleans as a hopeless place. That was in 1806. In 1807, Thomas Lashley labored in that country. As early as 1811 the shrill, sweet, melodious voice of the eloquent Miles Harper, was heard in almost every part of Attakapas. In 1815 the saintly Nally was there. I have an interesting anecdote of his adventures in New Iberia.

So far as I know, there was no organized Society in the place up to 1823. That year I labored there in association with Rev. Thomas Clinton. We had no house of worship in the place, and a public room that had been used for preaching was, for some reason, I forget what, closed against us. Early in January I made my first visit to the place, in company with Rev. Daniel DeVinnie, who had been there the year previous, and was acquainted with some of the inhabitants, and had often preached there. After diligently canvassing the village from end to end, we could find no house in which we could preach. It did not appear to be from opposition, but from thorough indifference. Brother DeVinnie had evidently made a favorable impression on the individuals with whom he had formed acquaintance, for they greeted with cordiality, but no one seemed willing to move a hand to obtain a place for preaching. Disheartened, we were ready to leave the place, and if we were not inclined to shake the dust from our feet, we certainly thought of that passage. We were only detained a moment to satisfy my curiosity. I was a thorough landsman; up to that date I had never seen the ocean, or a sailing craft. There lay in the Teche, opposite the town, a pretty little New England brig, trading in Yankee Notions. It was a show to me, and I desired to go on board. A little difficulty of climbing up the side of the vessel, (for there was no regular staging) placed us on the deck. We were furnished, as most Methodist preachers of that day were, with some religious tracts. I thought we had got to the very place for distribution, so we commenced handing them out. The polite mate of the vessel at once asked us if we were ministers of the gospel, and of what sect. The information caused a visible gleam of pleasure in his countenance, and we were invited into the cabin. Said the delighted officer, "I had not expected to meet a Methodist in these parts; we are all Methodists on this ship, but the Captain is a whole-souled Methodist, and will be delighted to see you." So we found it.

In a few short minutes the burley, kind-faced old gentleman was with us. The affectionate and long-continued shake of the hand, almost amounted to an embrace. He expressed his surprise and gratification in no measured or affected terms. A prompt order to the mate summoned the whole crew to the cabin, all were introduced, and gave a hearty shake of the hand. The ceremony was scarcely over, before the captain struck up, with a stentorian voice on a high key, the delightful old song, commencing,

Whither goest thou, pilgrim stranger,

Every voice joined the music, and when the chorus struck—

I am bound for the kingdom, will you go to glory with me,

the welkin rang as it never did before in those parts, not a few of the natives on the adjacent shore were astonished. The song closed, brother DeVinnie or myself prayed, and then the captain. We rose from our knees united Christian friends, which friendship I trust will be consummated in heaven. The captain said at once, we must have preaching to-night, to which we replied we could find no place to preach. You shall preach on board the brig, was the prompt reply, "I will ship a stage at once, and the ladies can come on board quite easily." Scarcely waiting for our reply, he said he would go out and circulate the appointment. In a few minutes he returned, with a venerable looking old gentleman with him—M. S.—whose influence had, probably, closed the avenues to a preaching place in the town. He was considered an unbeliever and opposer. He was introduced to us, and immediately said the preaching must be on land, for the ladies would not like to come on board the brig. "There, said he, is the house of my son-in-law, Mr. French, it is quite large and commodious, and is at your service. It was accepted with much pleasure, and in a very short time Capt. Gladding had made the appointment known to the entire village. The captain had been trading there for several weeks, and had by his kindness and honesty conciliated the entire population, and especially the unbeliever, Mr. S. His influence brought the whole village out to service, and Mr. F.'s large parlor was crowded. The sailors gave a specimen of Methodist singing that had not been heard in those parts before. This gave me an abundant entrance to the place. Mr. French's house was permanently opened for service, and to entertain the preachers. Sometime in the course of the spring, God graciously helped brother Clinton and myself, and we had a gracious revival. Several were converted, and some nine or ten joined the Church; among them was our hostess, Mrs. F., her mother, brother and sister. So far as I am informed, the organization then commenced has never been entirely given up. Trouble came afterward, and one or more of our members made shipwreck of faith, but others died triumphantly; and it may be that some still survive. I hope brother White will make inquiry, and if he finds any of that original Society give them my love.

I afterwards frequently met Capt. Gladding in New Orleans, and there he lent his aid in establishing Methodism. About that you may hear from me again. The good captain has long since gone to his reward in heaven. He was of Providence, Rhode Island.

H. M. DRAKE.

WHAT OF IT?

Lord Palmerston has just appointed a Methodist, the son of a Methodist preacher, to the responsible office of Solicitor-General of England, the first dissenter placed in judicial office since the time of Cromwell. This is heralded in the English Methodist papers, and by English correspondents of Northern Methodist papers, as something like a great triumph. In this country, where Methodists, like their brethren of other churches, have filled every office in the Government, from the Presidency down, it is a matter of no moment whatever. Our English brethren, however, do not look at these things as Southern Methodists do. Nor does it seem that Northern Methodists can afford to do so. The wealth and highest society of the South are in our Churches, furnishing many of our most devoted members.

AN IMPORTANT ENTERPRISE.—We learn that Rev. V. C. Cannon, the pastor, is earnestly endeavoring to build a Methodist Church at the growing town of Orange, Texas, on the Sabine river, which is the line between Louisiana and Texas. The railroad from New Orleans to Houston is to run through Orange. We once visited the place and preached there, and know the importance of the place; we sincerely h

THE NEW ORLEANS CHRISTIAN ADVOCATE.

MARCH 7, 1860.

LETTER FROM NEW YORK CITY.

DR. BANGS.

This venerable patriarch of the Methodist Church still lives in the enjoyment of good health, in the midst of an interesting group of grand-children, as useful and influential in his declining years as in earlier life. The beauty of holiness shines with its own latrinsic beauty, and sheds its light around our pathway; goodness is not lost nor lessened by declining years, but increasing in value by its hallowed influence, which is everywhere felt, although the voice may be feeble, the elastic step gone, and the eye grows dim, yet the power of goodness strikes every chord of the human heart by its mellowing notes of human sympathy. It exalts the soul with its divine benevolence, and grasps the whole human family in its tender sympathies.

On Sunday we heard an excellent sermon from Dr. M'Clintock, in St. Paul's Church, to a crowded audience. His eloquence is calculated to improve the heart, as well as the head. The music in that church is grand. A blessing, at the close of the service, by Dr. Bangs, blended with its harmonies. His venerable form, with the snows of eighty winters wreathing his commanding brow, added dignity and grace to the hour of worship, for angel divines are

"Like living, breathing Bibles!—Tables where
Both covenants at large engraven were;
Gospel, and law, on heart, had each its column—
Their heads an index to the sacred volume;
Their very names a title-page,—next
Their lives a commentary on the text."

What legacy can be given to posterity better than the life of a good man? The millionaire may leave his thousands to spoil and ruin the young who, by indolence and extravagance, scatter it to the winds; when the great and good leave, by their example, treasures which never are wasted; and when their spirits have left us for a more genial clime, their light still shines like a lost Pleiad in the path of heaven, from his own orbit, whose light is seen years afterwards.

Dr. M'Clintock is soon to leave our country, being called to preside over the American Church in Paris, France. A more suitable person could not have been chosen, whose learning, talents, eloquence, and true zeal for the cause of Christ, as well as extensive knowledge of men and things, fits him well for that responsible position. We heard him say that he felt that God had, by his providence, called him to that post. Bland in his manners, of easy access; most eminently qualify him as a representative of our Church in America. We attended a morning prayer-meeting in the chapel where he presided, and met the widow of Dr. Olin, who is herself a class-leader, and has a weekly charge of young ladies attached to that church, and is engaged also in other benevolent works. How worthy the wife of such a man! We met in her company Miss Garretson, the only child of that father in Israel of holy memory, who has devoted his time, talents and wealth, for a half century, to educating the poor and doing good, on the most benevolent plans, to benefit the world. She gave me some encouragement that the life of her venerable mother would yet be published—the daughter of old Chancellor Livingstone, one of the earliest converts of Methodism in New York, who for the period of ninety-six years adorned the Gospel of our Savior in the higher walks of life, with the purity of the saints of old, and died at his beautiful residence on the banks of the Hudson, leaving to posterity a name more valuable than rubies. Mrs. Olin is a descendant of the same Livingstone family. The widow of the Hon. Edward Livingstone, of Louisiana, is still living in this city, we were told, and is a member of the Methodist Church. I do not think there is to be found in the wide world a more active and benevolent set of ladies than in the city of New York.

COOPER INSTITUTE.

This noble institution, like that of the Smithsonian in Washington City, is a public benefit—a legacy for the people worthy of its founder, and a monument to perpetuate his memory.—Imperishable! where the light of intelligence is to radiate from rich intellectual resources to enlighten the people. In company with my venerable friend, Dr. Raegs, we attended the closing lecture of the Rev. Dr. Scudder, a missionary from India, whose sublime and masterly strokes of the overpowering eloquence of a Demosthenes, and the smooth, polished periods of a Cicero, yet with the tongue of fire which moved St. Paul on Mar's Hill. He was one of five brothers, all missionaries, sons of a missionary; born in India, but educated in America, with an American heart and a missionary's zeal. He was at the insurrection of Delhi and Lucknow, and gave some thrilling incidents of that horrible massacre; when hordes of barbarians came rushing down from their mountain lastnesses, without mercy butchering all that came in their way. A father, who had a noble and beautiful daughter, saw her destiny, and gave her a weapon of defense to preserve her innocence from vile hands; she fought nobly, and laid several dead at her feet; at last she was literally hacked to pieces, and lay weltering in her blood on the ground. The British soldiers at last came to their aid, and each one took a hair from her head, and swore to revenge her cause—a life for each hair of that beautiful, heroic girl—and well did they keep their oath, for Delhi and Lucknow have both been recaptured. He did justice to the English government, and the base cupidity of the East India Company. He had the knowledge of a statesman, and traced the causes of those anathies to their true sources. His descriptive powers were magnificent; and so graphic that the beautiful scenery was presented to the eye like a glowing picture fresh from the pencil of an accomplished artist. He described a temple which he had visited, situated upon a "tarpelan rock" of vast perpendicular height, standing over a deep ravine below, where the English victims were hurled headlong from its top, with the last death-shriek echoing back upon the undulating air. His flashes of wit were like the lightning playing upon the summer cloud, dazzling without fear—rays piquant and charming. The crowded hall of Cooper's Institute rang with applause. But the climax was periect. The missionary fire was kindled upon the altar of his heart from the throne of God. India must be converted to God, and its air, perfumed by groves of spices, was free for the missionary to inhale; and the English government had offered to support, at their own expense, six missionaries from America, if they would send them; and that he and the little band he had left, of different denominations, had bound themselves under a solemn oath of consecration to rest not until their temples of idolatry were overthrown, and their "righteousness should go forth as brightness, and salvation as a lamp that burneth." Never did we listen to such spirit-stirring eloquence as his, where all the sympathies of the heart were enlisted for the heathen world lying in darkness. The spirit of God was there, giving life, energy and power, to language sealed by the impress of eternal truth from the word of God.

THE SURPRISE PARTY.

There was something new in this method of association, having never attended one before. One hundred and thirty guests assembled at the house of Mrs. Beuel, a noble lady, one of the managers of the Five Points Mission, whose soul is engaged in that important work of charity, and whose wealth is made tributary to the best of purposes. The party was a splendid affair, graced by the presence of Dr. Bangs, Dr. M'Clintock, Bishop Janes, Francis Hall, Esq., and other dignitaries. For social gatherings, this method appears to be calculated to threw the old and young together, to share the benefit of the wisdom of age and the vivacity of youth, without the formality and stiffness of set parties.

REV. DR. STEVENS.

An interview with this accomplished historian of Methodism was one of unusual interest. This gifted author is as eloquent in his flow of language in social intercourse, as with his pen.—Easy, affable, and full of sparkling thoughts suggestive of noble pians to enlighten the world, he shines as a star of the first magnitude in our intellectual horizon. The sweet spirit of the Gospel adorns the man, while his eye flashes with the hidden fires of intellect, which enlivens his conversation, and gives a charm to his society which few possess.

S. B. THOMAS.

LETTER FROM COLUMBUS, MISS.

Methodism, under Providence, is a flourishing plant in Columbus. If its vital fluid, "holiness to the Lord," circulated a little more freely through all its body and members it would be a *glorious* plant. Thank God, He is just now watering it with some most refreshing showers of mercy and blessings. Rev. R. K. Hargrove, our young Preacher, entered at once into the harvest of souls, and is proving himself a workman favored of God, and accompanied by the power of the Holy Ghost. We have had numerous conversions during the past three weeks, and many additions to the Church. The work is still progressing, with the prospect of much larger results than have yet been attained.

The question of a new Church has been a vexed and trouble some one with us. About six months ago we had $25,000, in as good notes as ever were put upon paper, all in the hands of a building committee, with instructions to go ahead. But a difference of opinion sprung up among the members about location, and, to make a long matter short, it resulted in the complete overthrow of the whole project, and the returning of the $25,000 to those who had subscribed it. Recently, however, the subject has been revived. The congregation had so largely outgrown the church accommodation, and the interests of our noble cause were so terribly suffering, that every one felt like merging his individual preferences in the one great desire for a commodious church-edifice—such a one as would not only relieve our imminent necessities as a worshiping assembly, but furnish ample room for future expansion by encroachment upon the kingdom of Satan. The subscription was opened, the amount raised, the building committee appointed, the plans agreed upon and put into the hands of builders, and very soon we expect to see the temple rising. It will, probably, be the noblest structure of the kind in the Alabama Conference, and I hope and trust will be brought to God as an offering, by a united Church, in the true spirit of humble and fervent piety.

Immediately after the successful issue of this business, our revival commenced—a very natural sequence, certainly. We are now having preaching every night, and prayer-meetings every morning. The interest seems on the increase.

Rev. Dr. Marrah, from Summerfield, has been with us a day or two; he preached a good sermon for us on Sunday morning, and labored affectionately with us at night, and left us, carrying with him some grains in addition to the previously abundant measure of our Christian regard for him.

Speaking of Summerfield, I am reminded of the recent proposition, submitted in your paper, to endow the Female College there. It was a noble proposition, characteristic of its author. The true friends of that institution have long cherished the hope of its ultimate elevation to the high ground that such a school should occupy, by its ample endowment. And while I sympathize to the fullest extent with the grand project of endowing the Southern University, at Greensboro', with half a million of dollars, I can not find any justification, or even excuse, for our wretched impolicy, both as a Church and as a people, in permitting our Female Colleges to haunt away a kind of butterfly existence without any endowment, and without *anything* more substantial and enduring than *popular favor*, upon which to rely for perpetuity and greatness. Nothing is more simple than for the Church or the world to dream of a noble civilization or a great country, with shallow women for a basis. Shallow systems of education will make shallow women, with rare exceptions. Dependence upon popular favor will always make *comparatively* shallow systems of education. You perceive the inference; it is not very flattering to our present race of women, nor to the schools in which they are educated; yet it is equally so to them all; and is unjust to none. It will odd, however, as palliative of its seeming severity, that the degree of vigor and excellence, which some of the schools, and many of the women, have attained, is matter of astonishment, in view of the disadvantages under which they have risen. It proves that there have been, and are, some great minds and earnest minds at work in this department of education, and that the gentler sex more readily and aptly absorb the benefits of any system of culture than their rougher complement. But, O how sadly short of their true end do the very best of our female colleges fall. None deplore their imperfections more than those intelligent and honest teachers who are working in them for their elevation and improvement. But all efforts will prove unavailing without endowments. To my mind this is so potent, that I have no patience to go into an argument to prove it. In fact, if there is any difference between the necessities of male and female colleges on this point, I think female colleges require to be more richly endowed of the two. The first expenditure, for buildings, furniture, grounds, etc., ought to be more than double, and the annual outlay to keep them good will bear a similar proportion. A still more important fact is, that female colleges have but a short time in which to accomplish their work. They must fulfil the offices of the *primary school, the academy, and the college*, and graduate their pupils at seventeen or eighteen years of age. Boys can be kept until the age of twenty-one or twenty-two, without detriment to any interest whatever; but on many accounts it is desirable to send out the girls at an earlier age. To effect this end, the most potent and polished instrumentalities, that mind and money can bring together, should be furnished them. The richest university in the land has not too large a fund for such a purpose.

Then, let Mr. B.'s proposition be responded to, and enlarged upon. Why not make Centenary institute the twin sister of the Southern University? A Methodist Female College, in middle Alabama, with a fund of half a million of dollars, would do more for the State, and for the Church, and for the general cause of civilization and progress, than any other agency that could be devised. To educate, gratuitously, the daughters of all our ministers is truly a noble and beneficent object; but when you add to this the grander and more far-reaching benefits to society at large, which would result from this project, there is enough in it to fill and satisfy the most generous philanthropy.

The sum named is a large one, but it could be raised if the proper steps are taken. A hundred men giving five thousand dollers each would make up the amount. I have a neighbor—a most excellent and pious member of the Methodist Church—who might take half the entire sum, and be a very rich man then.

While on the subject of female schools, let me say that one of the most vigorous and flourishing of them all, is right in this place—the Columbus Female Institute. In some respects it takes the lead. In the matter of school-furniture, chemical and philosophical apparatus, and geological and botanical collections, it stands, I presume, unrivalled. In numbers, too, I believe it bears off the palm, having at this time *two hundred and forty* young ladies. Additional buildings are about to be erected, to accommodate the increasing patronage, and the prospects of the school are indeed brilliant.

A METHODIST.

COLUMBUS, Miss., Feb. 20th, 1860.

ALABAMA CONFERENCE.

PIKEVILLE MISSION.—Rev. Samuel Briggs writes: I arrived on the last day of the past year, and began my labors the first day of January, by filling two appointments. I have completed my first round, having filled every appointment. Our first quarterly meeting embraced the fourth Sabbath in January.—Bro. Powers, our presiding elder, was at the meeting in due time. He preached with great acceptability to the people; they love him very much, and say they will be sorry when his time as elder on this district expires. We had an interesting meeting. The good people of New Prospect church, where we met, subscribed $25 for the support of the preacher. Well done, New Prospect; may other churches go and do likewise. Then our mission may get on the list of self-sustaining appointments, and take the name of Pikeville Circuit. That the mission may do this, if the people have a mind to work on it, I have no sort of doubt. The Pikeville mission is fully able to support a single man. We have here many pious people, whose hearts seem to beat in harmony with the interests of our beloved Methodism. Not a few meet their preacher with the warmest greetings, and bid him make their house his home. More than one has pressed him to spend his rest days with them. They seem never to weary of trying to make his stay with them pleasant, and only regret that he cannot stay longer with them. I love such a warm-hearted hospitality as I find here. And as my people seem disposed to do the best they can for me, I feel anxious to do the best I can for them. This mission is in a well-watered, healthy country. No county, perhaps, surpasses Marion in point of health. Already I am beginning to feel a new vigor. I am willing to work hard to serve such as we have here. I would not volunteer to exchange appointments with any minister in the Alabama Conference. The time is not distant when it may be truly said, "happy shall he be who is appointed to the *Pikeville Circuit*." I preached sixteen times in January. Expect to begin my second round in a few days.—There was a death among our members immediately after my arrival. I refer to young Bro. J. T. Mills.—He died in the triumphs of faith.

SUGAR CREEK MISSION.—Rev. James M. Isbell writes: I reached my work the 24th day of December; preached at my first appointment the 25th; had a large audience, considering the inclemency of the weather. I had my first quarterly meeting the 11th and 12th; there was a very good turn-out, and all appeared to take an interest in the meeting. There were several penitents seeking their souls' salvation. I have received nine by letter, three into full connection, and five on probation.

LOUISIANA CONFERENCE.

MONROE AND TRENTON CIRCUIT.—I see from the Minutes of the last Conference, that this circuit is not reported. Please, therefore, publish the following report of the Monroe and Trenton Circuit:

Money collected to build churches,	$2000 00
" " for support of preacher,	662 00

Raised for missions—

Mrs. Jane A. Faulk, $5; Mrs. Phelia Williams, $5; Mrs. Margaret Faulk, $5; Mrs. Susan M. Faulk, $5,—to make Mr. J. T. Faulk a life member of Parent Society. Mr. John T. Faulk, $5; Mrs. Catharine H. Sandford, $5; Mrs. H. L. Stuart, $5; Mr. Joseph B. Rutlin, $2 50; Mr. D. B. Sandford, $2 50; from other sources, $10,—to make Mr. James L. Sandford a life member, ... 50 00

A. W. SMITH.

SICILY ISLAND AND HARRISBURG.—Rev. S. A. Reed, our P. E., held our first Quarterly meeting for the Sicily Island and Harrisburg charge, 28th and 29th of January last; and, as this is a new work, organized the same. We think we have cause to hope for an abundant harvest during the year. At our quarterly meeting eight persons joined the church, and a feeling of general religious interest was manifested.

V. H.

MISSISSIPPI CONFERENCE.

COLUMBIA CIRCUIT.—Rev. N. B. Young writes: We closed a two days' meeting, at Bethesda Church, yesterday evening, which resulted in the conversion of one soul, who had long been a constant seeker; six accessions, and a general good feeling among the members. Up to this time we have had fourteen accessions on the work.

NO IMPORTANT NEWS.—There being no important news, either foreign or domestic, we have given up the space of our news department to other matter.

LITERARY NOTICES.

THE WHITE HILLS: their Legends and Landscape and Poetry. By Thomas Starr King. With sixty illustrations, engraved by Andrew from drawings by Wheelock. Boston: Crosby, Nichols & Co., 117 Washington street. 1860. For sale in New Orleans by *John C. Morgan & Co.*, Exchange Place.

This is an artist's book, got up in artist's style. Crimson and gold binding, the perfection of beauty in type, exceedingly rich and smooth cream-colored paper, devoted to the illustration of the beauties of nature in one of the most charming regions in this country—visited by thousands of Southern tourists and pleasure-seekers every summer,—and its contents contributed by such men as King and Tuckerman, it is a gem for the centre table, or for a gift of love. It is useful as well as beautiful—as all really beautiful things are. It is intended to direct attention to the noble landscapes that lie along the routes by which the White Mountains are now approached by tourists; to help persons to appreciate landscape more adequately; and to associate with the principal scenes poetic passages which illustrate them.

MITCHELL'S NEW INTERMEDIATE GEOGRAPHY. The third book of the Series. A System of Modern Geography, designed for the use of Schools and Academies. Illustrated by twenty-three copper-plate maps, drawn and engraved expressly for this work, from the latest Authorities; and embellished with numerous engravings. By S. Augustus Mitchell. Philadelphia: Published by E. H. Butler & Co., and for sale by booksellers throughout the United States. 1860.

This is really a pictorial atlas, very handsomely printed, bound, and engraved. The engravings illustrate the climate, scenery, productions, and historical and geographical characteristics of the different regions of the world. And it is brought down, too, to the latest dates, and corresponds with the most recent knowledge.

All these valuable school-books are laid on our table by Mr. J. R. Tallman, the agent of E. H. Butler & Co., to whom we return our acknowledgments.

GEOLOGY; for Teachers, Classes, and Private Students. By Sanborn Tenney, A. M., Lecturer on Physical Geography and Natural History, to the Massachusetts Teachers Institutes. Illustrated with two hundred wood engravings. Philadelphia: Published by E. Butler & Co. 1860.

For the persons for whom this book is designed, and for all who desire to study the important science of geology, this is a valuable book. It has the highest sanction, too, that of Prof. Agassiz—we are informed.

AN ANCIENT GEOGRAPHY, Classic and Sacred. By S. Augustus Mitchell, author of a series of Geographical Works. An entirely New Edition, drawn from the best Authorities, ancient and modern. Designed for the use of Schools and Colleges. Illustrated with numerous engravings. Philadelphia. Published by E. H. Butler & Co. 1860.

The title of this book, which we give in full, renders it unnecessary that we should speak of it more fully, further than to say that it belongs to Butler's valuable series of school books.

We have also received from E. H. Butler & Co., Bacon's History of Georgia, to be noticed hereafter. All their books are sold in New Orleans by Bloomfield, Steel & Co., —Camp street.

LUCY CROFTON. By the author of "Margaret Maitland," "The Days of my Life," "The Laird of Norlaw," etc. New York: Harper & Brothers, Publishers, Franklin Square. 1860. For sale in New Orleans by *Thomas L. Whitr*, 105 Canal street. An English story by a well known and popular English writer.

QUINTI HORATII FLACCI OPERA OMNIA, ex Recensione A. J. Macleane. New York: Harper & Brothers, Publishers, Franklin Square. 1860.

ÆSCHILUS ex Novissima Recensione Frederici A. Paley. Accessit Verborum, Quæ Præcipue Notanda Sunt et Nominum Index. New York: Harper & Brothers, Publishers, Franklin square. 1860.

The last two little books belong to Harper's Greek and Latin Texts, and are conveniently portable, and beautifully printed and bound.

BLACKWOOD'S MAGAZINE for January. Contents: St. Stephens—part I; Norman Sinclair: an autobiography—part I; Mr. Bull's Song: The Sly Little Man; The Elements of Drawing; The Last French Hero; The Luck of Ladysmede—part XI; The Public Service; Rambles at Random in the Southern States; The Voyage of the Fox in the Arctic Seas.

We have received this number of this old and popular magazine through *John C. Morgan & Co.*, Exchange Place, adjoining the Post-office, New Orleans.

EXPLANATION.

MR. EDITOR.—In the Treasurer's published report of Alabama Conference Missionary Society, I notice the following items, which, it occurs to me, without explanation, no one could possibly understand:

Treasurer to Society,	Dr.
New Lexington Circuit—paid Presiding Elder	$10 00
Subscribed at Mobile Anniversary.....	18 00
	Cr.
By amount paid New Lexington Circuit, to Presiding Elder.....	$10 00

As it is a matter of some interest to those paying money to our preachers, for Missionary purposes, to understand its destination, without undertaking to explain the above account, as stated, I wish to make this simple statement: Miss Mary M'Connell, of New Lexington Circuit, contributed $10 last year to our Missionary cause, which I presented, with some prefatory remarks, at the anniversary of the Parent Society, held in Mobile last May, and laid the donation on the Secretary's table.

J. J. HUTCHINSON.

FOREIGN.

Napoleon and the Pope.

The following is that portion of the Pope's letter to the Emperor Napoleon, in which he retorts upon him his own arguments, at the same time he administers a personal rebuke:

Your Majesty makes the repose of Europe to depend upon the cession by the Pope of the Legislations, which for fifty years have caused so much embarrassment to the Pontifical Government; but, as I promised in the beginning of this letter to speak openly, let me be permitted to return the argument. Who can count the revolutions which have occurred in France during the last sixty-six years? But at the same time who will dare to say to the great French nation that for the repose of Europe it is necessary to restrain the limits of the empire? The argument proves too much; accordingly permit me to reject it. And, moreover, your Majesty is not ignorant by what persons, with what funds, with what support, the late attempts at Bologna, Ravenna, and other cities, have been made.

"I see also this phrase in your Majesty's, that if I had accepted this project, I should have preserved my authority over these provinces—an expression which seems to denote that at the point at which we have arrived they are lost to me forever. Sire, I pray you, in the name of the Church, and also in your own interest, so to act that my apprehension be not justified. Certain memoirs, called secret, tell me that the Emperor Napoleon I. has left to his family warnings worthy of a Christian philosopher, who in adversity found resources and alleviation in religion alone. It is certain that we shall all shortly appear before the Supreme tribunal to render strict account of all our deeds, our works, and our thoughts. Endeavor, then, to appear before this great tribunal of God in such a way as to experience the effects of His pity, and not those of His justice."

The statement that the Papal excommunication was about to be issued against the King of Sardinia, seems to rest on no better foundation than a widely circulated report in political circles.

Reign of Terror in Venice.

Alexander Dumas, now in Milan, writes from that city on the 22d of January:

I have just passed five days in Vienna. This time, the Austrian police, more indulgent to me than in 1835, let me pass.

You cannot form an idea of the gloom of Venice. All the theatres are closed.

At a time when Venice customarily resounds with exultant shouts, when thousands of masks fill the streets, Venice is gloomy and silent as a dying person.

Conceive of the theatres being closed on the 6th of January, at the commencement of the carnival, when they usually overflow with people, and closed through a want of spectators.

The Venetians, without arms, without means of defence, not having even a sword or pair of pistols in their houses, with which to resent or avenge a personal insult, are making war upon the Austrian, after the terrible war of '49, which terminated with the memorable seige which we all know—Venice is making a still more terrible war upon the Austrian. Venice waged this war with an obstinate and determined opposition, against which cannons were unavailing, and trials and imprisonment little more.

Sixty-six thousand Venetians have quitted Venice; the population is so diminished that Austria has passed a decree by which it announces that there will be no conscription this year.

MARRIAGES.

"It is not good for man to be alone."

On Monday, 20th inst., at half past 10 o'clock, in the M. E. Church (Bethel), by Rev. G. F. Thompson, W. H. TURNER, of Warrenton, to Miss J. A. DILLINGHAM, of Warren County, Miss.

☞ *Mississippi Baptist* please copy.

On the 25th Jan., at the residence of H. W. Drake, in Waterproof, Dr. THOMAS M. NEWELL, to Miss LETTIE A. GORTON, both of Tensas Parish, La.

On the 20th February, by Rev. T. J. Rutledge, Mr. GEORGE W. HEARLY, of Chambers County, Ala., to Miss REBECCA L. GAINES, of Mount Sterling, Choctaw County, Ala.

In St. Landry Parish, La., at the residence of the bride's father, Feb. 23d., by the Rev. D. S. Watkins, Mr. N. VANWART, of South Carolina, to Miss L. A. HEATH.

☞ *S. C. Advocate* please copy.

On the 20th of February, 1860, by Rev. R. W. Lambuth, Mr. GEORGE W. LIPSCOMB, of Kentucky, to Miss CLEMENTINA L. LUKE, of Yazoo county, Miss.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

DR. SPEER'S LETTER about Dr. Mortimore's Remedies, and successful treatment of Chronic Diseases, will be found on this page, fifth column.—It is high testimony.

ACCOUNTS.—They are now going out, both to preachers and subscribers.

RECEIPTS, BY THE POST-OFFICE,

From February 28th to March 6th, 1860.

A—M. S. Andrews, $4.
B—F. L. Briggs, $4. J. Barrenot, $10.
C—J. J. Cassidy, $5. J. Coon, $1. A. J. Coleman, $2. J. B. Cottrell, $5.
D—W. B. Dennis, $26. J. C. Dubose, $2.
E—J. Ercanbrack, $5. W. A. D. Ewing, $11.
F—E. A. Flowers, $5.
G—B. F. Gannell, $2. C. LeGrant, $2 50.
K—S. Kennedy, $1 75.
L—G. Lary, $2.
M—D. McKenzie, $1 15. G. J. Mason, $6. J. W. McNeil, $1 75. A. McBride, $10. L. McKee, $7. N. P. Millard, $2.
N—M. J. Neilson, $2. E. B. Norton, $1 75. E. Nicholson, $1 75.
R—A. J. Reese, 50c. H. D. Redwine, $10.
S—M. R. Sharp, $15 50. F. F. Sheldon, $2 05.
T—P. J. Trannel, $1 65. E. M. C. Turuley, $3 50.
W—G. Watson, Jr., $10. W. B. Watkins, $10. J. A. Wright, $2. M. E. Walmsley, $2. O. V. Westmoreland, $5.
Y—N. B. Young, $10.

THE VALUE OF COTTON SEED.—An exchange thus computes the value of cotton seed as a source of oil, and cattle feed: A crop of 3,000,000 bales of cotton at five hundred pounds to the bale is 1,500,000,000 lbs. of fibre, the cotton seed of which would be 3,000,000,000 pounds, or 1,500,000 tons; 3,000,000,000 pounds of kernel, which will give 87,120,000 gallons of oil, and 762,800 tons of oil cake. Value, 87,120,000 gallons of oil at one dollar per gallon, $87,120,000; 762,800 tons of oil cake, at $25 per ton, $19,050,000. Total, $106,177,000.

COMMERCIAL.

MONDAY EVENING, March 5th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 3d instant:—

Our market generally has exhibited only a moderate degree of animation during the past week, and Cotton has moved off heavily, at irregular and reduced prices. Sugar and Molasses also have sold at rates in favor of buyers, and in Tobacco the transactions have been confined to a few limited parcels. In Western Produce we have noticed but few variations of importance.

COTTON.—With respect to prices, we have to remark that during the first three days of the week prices were irregular and easier for the medium and lower grades, though we retained previous quotations. Since then the market has worn a still more unsettled appearance, with a continued tendency in favor of buyers, and the business generally has been done at a reduction of ⅛ to ¼c, in the rates for all qualities below strict Middling, while the better grades continue scarce, and have generally brought full prices.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 1,703,279 bales, against 1,422,974 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 611,215 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 512,245 bales to Great Britain, and of 93,558 to France, while to other foreign ports there is a decrease of 61,911 bales.

New Orleans Classification:

Inferior	5 @ 6½	Good Middling.....	11¾@12
Ordinary.....	7¼@ 7¾	Middling Fair.....	12¼@12¾
Good Ordinary.....	8¼@ 8¾	Fair.....	—@—
Low Middling.....	9¼@10	Good Fair.....	—@—
Middling	10¾@11	Good and Fine.....	—@—

SUGAR.—The sales of the week amount to 7500 hhds. We quote for Inferior and Reiining 3 to 4¼; Common to Good Common 5 to 6; Fair to Fully Fair 6¼ to 7; Prime to Choice 7¼ to 8; Centrifugel and Clarified 5½ to 6 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 30 to 35 cents per gallon; and Prime to Choice, 36 to 37 cents; half barrels, 38 to 42 cents per gallon.

FLOUR.—About 12,000 bbls have been sold during the past week, at from $6 40 to $6 55 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 47,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 85 for good white. Oats have been in moderate request at 57c to 58c per bushel for good to prime St. Louis. Bran sells at $1 70 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 75 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8 to 8¼; Ribbed Sides 10 to 10½; Clear Sides 11 to 11¼; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10¼ to 10½c for prime to choice prime, in tcs., and 11¼ to 11½c. for kegs.

BUTTER.—Western generally selling at 12 to 10 cents per pound, according to quality; and Cheese 11 to 11½c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13½ to 14 cents per yard; India Bagging, 12½ to 13¼c; Bale Rope, hand spun, 7½ to 8c, and machine made, 8½ to 9 cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 10½ to 11c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11½ to 13, and prime at 13½c. per pound.

NAVAL STORES.—A good demand for Spirits Turpentine, mostly on speculation. Sales of some 600 bbls at 45 to 46. Latterly holders have been asking 47½ to 48c per gallon, the market closing at the outside rate. Of Rosin some 3000 bbls have sold at $1 55 to $1 60 for Common and No 2, and $1 72 to $2 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of some 5000 bbls on hand.

LIVE-STOCK.—Beef Cattle—Western, 7 to 9c. per lb. net; Texas—ordinary to fair $15 to 18, and choice $18 to 35 per head.

Hogs, selling at 9 to 10c. per pound net.

Sheep—Selling at $1 00 to $5 50 per head.

Veal Cattle—Selling at $8 00 to $13 00 per head.

Milch Cows—at $30 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

ALABAMA CONF. MONUMENT COMMITTEE.

By reference to the published minutes of the last session of the Alabama Conference, it will be seen that a Committee was appointed to erect a suitable monument over the grave of the Rev. J. N. Maffit. That Committee consists of the Rev. Messrs. J. T. Heard, A. H. Mitchell, and E. Baldwin. The object of this communication is to call the attention of your readers to this fact, and solicit their contributions for the above purpose. Rev. J. T. Heard resides at Shubuta, Miss., and the other members of the Committee reside in Mobile, to any of whom contributions may be sent.

Let the numerous friends and admirers of Maffit respond to this call.

THE COMMITTEE.

Sunday School Convention of the Mississippi Conference.

The Committee of Conference has fixed upon Wednesday, the 9th of May as the time, and Vicksburg as the place, of meeting.

All Ministers of the Gospel, and all Superintendents and Teachers of Sunday Schools, are invited to attend. Presiding Elders in the bounds of our Conference will please urge each Sunday School in their bounds to send one delegate to the Convention.

B. JONES, Sec. of Committee.

CHURCH DEDICATION.

The new Methodist Episcopal Church, at New Iberia, La., will be dedicated to the service of Almighty God on the third Sunday (18th) in March next.

Dedicatory Sermon by Rev. J. B. Walker, D.D., of New Orleans.

T. H. WHITE, Pastor.

New Iberia, La., Feb. 15, 1860.

SITUATION WANTED.

A YOUNG LADY, a successful and experienced Teacher of Music, French, and the English branches—having taught for years, North and South—desires a situation as Principal of a Female Seminary, or as head of the Music department. Good salary expected. Address Rev. G. C. Gillespie, New Orleans, who will forward communications.

A SOUTHERN LADY, competent to teach the English branches and Music, wants a situation either in a family or a school.—For particulars apply at this office.

ALABAMA DEPOSITORY.

No. 11 Water Street, Mobile, Alabama.

The notes given to the Alabama Book and Tract Society are in my possession; many of them are now due. Shareholders whose notes are due, will confer a great favor by paying the same at once.

Those entitled to the Genealogical Bible can get it an application at the Depository in Mobile. When ordering it by steam boat or railroad, please remit $1 to pay expenses.

JOHN F. EARLY, AGENT.

MISSISSIPPI CONFERENCE.

Greenville Dist.—Second Round Quarterly Meetings.

March—Upper Deer Creek, 4th; Hillhile Deer Creek, 11th; Lower Deer Creek, 17th and 18th; Greenville colored mission, 25th.

April—Tallula, 1st. American Bend, 7th and 8th; Rolliver, 14th and 15th; Greenville 21st and 22d; Duncan Plantations, 28th and 29th.

May—Sunflower, 5th and 6th.

Preachers' Meeting, third Wednesday in March, at Greenville.

WM. H. HINES, P. E.

ALABAMA CONFERENCE.

Greensboro' District—Second Round Quarterly Meetings.

March—Eutaw, 24 and 25; New Prospect, at Wesley Chapel, 31 and April 1.

April—Trinity, Bolligee colored mission, at Trinity, 7 and 8; Brush Creek, at Bethlehem, 14 and 15; Forkland, &c., at Watson's Chapel, 21 and 22; Newbern, &c., at Oak Grove, 28 and 29.

May—Marion and Hamburg, at Marion, 5 and 6; Greensboro' colored mission, Prairie Creek colored mission, Herman Creek colored mission, at Greensboro, 12 and 13.

Address at Greensboro'.

J. J. HUTCHINSON, P. E.

THE MINUTES OF THE MISSISSIPPI CONFERENCE are now ready at Vicksburg. Members of the Conference will address Rev. Geo. H. Clinton, stating number desired, and how they must be sent.

THE THOMPSON FUND.—Rev. Joshua T. Heard wishes us to say to those interested in the "Thompson Fund," that the last instalment has been paid in, and that he is now ready to pay over the sixteen thousand dollars as directed by the Conference.

NEW ADVERTISEMENTS.

DR. MORTIMORE.—LETTER FROM DR. SPEER.

New Orleans, March, 5th, 1860.

To the Editor of the New Orleans Christian Advocate.

DEAR SIR—I feel it due to the afflicted, to say a few words through the columns of your widely circulated paper, in reference to Dr. Mortimore's treatment of Chronic diseases (especially at the present, while Dr. M. is in New Orleans). While in Memphis, in November last, I visited Dr. M. at his rooms, at the Worsham House, where, at the solicitation of friends who knew him, he was induced to remain a few days, enroute for this city. I there saw a number of persons who were extremely afflicted with Chronic Rheumatism, Scirrhus Disease of the Heart, etc., who placed themselves under his treatment, and very recently I have been shown their correspondence, and most of them report themselves cured, and others as greatly improving. I noticed particularly one young man extremely afflicted with Disease of the Heart. On examination, Dr. M. hesitated to undertake the case; but at the earnest solicitation of the young man's friends he consented to prescribe, and the result has been most gratifying; the young man reports not only great improvement, but that he is almost well.

Having suffered for some years with Pericarditis and Dyspepsia, I placed myself under Dr. M.'s treatment, and have already derived very great benefit, indeed I feel almost entirely restored. Being under treatment, I have been in his office frequently, and have had an opportunity of seeing hundreds who have called to consult him, and go under his treatment, and have also read many letters which he has received from persons he is treating by correspondence, and in almost every instance the result has been perfectly satisfactory.

Soon after my first visit to Dr. M., in New Orleans, I saw one gentleman, who had long suffered from Chronic Rheumatism. He had been repeatedly, to the Hot Springs in Arkansas, but stated that he had derived no benefit from them. He was helpless, he could not walk. Dr. M. took him under treatment, and, in eight days he could walk, and in three weeks he was so far restored as to be able to return home to his family. I have read his letters of recent date; he says that he is now in excellent health. I have also seen a number of others who had been long afflicted with Rheumatism, Sciatica

PINFEATHERS.—NO. I.

Though not possessed of a keener discrimination than others, we have seen—seen what? "Pinfeathers in the wings of Christianity." Brother A. has just united with the church as a probationer. He has been a lover of her doctrines and her usages ever since he first became acquainted with them, and he has always been a church-going man. He had a temper as mild and sweet as the fragrant breezes of spring; a mind susceptible of feeding on all that is lovely, beautiful, or grand; and a ready will to do whatever may be for the general good. Though Bro. A. has long intended to unite himself with the church, he never did so till a few days ago, when the Rev. Mr. R—— preached in our town as he was passing through on his way to N—, and O, what a sermon! The preacher seemed to be perfectly at home, whether he ran out on the green sward in gleeful play with prattling childhood, or sat in council with sage theologians, guiding the stream of their deliberations through a channel the safest and most secure of all others; or whether he sighed with the winds, groaned with the convulsions of earth, or shouted with the morning stars and proclaimed the coming day, or robed himself in spotless white, and with golden lyre in hand took his place with the redeemed of earth at the last day, and sang a thrilling response to the invitation, "Come, ye blessed of my Father," etc.

Now, all this was too much for Brother A.'s disposition of mind and heart. How delighted he would be to be associated with such imagery and such a people! The fire of the preacher's eloquence burned up his former objections, and he united with the church as a probationer. Never was he so delighted before as while this preacher was standing by the gate of heaven, lifting up this veil; and then that showing scenes almost unlawful for mortality to behold.

Now, Bro. A. joined the church, not so much because he felt himself a condemned sinner in need of the atoning merits of Christ's death, as because he fell in love with the eloquence of Bro. R. An evidence of this is that, after the excitement of the meeting passed away, there was no change in Brother A.'s hopes or desires; he is just the same, with the exception that he is a probationer in the church, and a pinfeather in the wings of the church. Alas, too, he seems contented!

Had he been "born again," or "groaning after" that grace, he would have been fledged, and have added beauty and strength to those triumphant wings; whereas he now takes his place as an unsightly lump. Whatever may be his thoughts on the subject, or however unconcerned about the matter he is, the world is looking on with intense anxiety for his life to answer these questions: "Does Christianity make a man better?—happier?—holier?" Alas, in this situation, Bro. A.'s life answers these questions in the negative! The church flaps by in a crippled condition, carrying a ponderous weight instead of deriving, as it should do, new strength, and the world turns away disappointed and sorrowing.

Where does the wrong exist? Not, surely, in being delighted with the eloquence of Bro. R., or joining the church and associating with God's people at His house. No, no! But in not drinking in Christianity as well as putting it on. He is, or may think himself, honest in his present situation; he hopes he has experienced that change of heart which is necessary to salvation; but still his inclination leads him to drink from the same springs of pleasure at which he used to seek to quench his thirst; he is not quite certain that he ever was converted—sometimes he thinks he is, and then he doubts it again. Reader, do you see your face in this glass? Do you feel yourself a pinfeather in the wings of the church, and would you be fully fledged?"

We must feel that our sins are letting us down, *down*, until our feet are almost pressing the liquid wave beneath. We must hear the thunder-tones of justice crying, "Cut him down, and appoint him his portion with unbelievers!" While tears roll from their broken-up fountains, the throes of the penitent heart must almost convulse the whole being, and the cries of sorrow and "save, Lord, or I perish!" are thrown out on every passing breath. O, who can forget this hour of sorrow in the experience of those who have passed from death unto life! And equally memorable is the hour of deliverance, when Mercy stood forth as a chaste virgin, pouring forth her entreaties for us; when Christ first unveiled himself to our sorrowing eyes, and laid his scarred hands upon our heads, and said, "*he is mine*," and sent a river of the water of life gushing through our entire natures, causing us to forget all our sorrows, because we were born of God.

A soul thus converted does not merely "hope" a change has been wrought, but knows it is "born again," and can testify to the truth of that Bible doctrine, "The Direct Witness of the Spirit." A soul thus converted is prepared to act its part in advancing the interests of our holy Christianity, to add beauty, strength, and swiftness to its onward march, as it proposes to speed on till all the earth is shadowed by its holy influences.—Truly, Christianity has nothing to fear from its avowed enemies; but much from many of its pretended friends. Let us show the world a joyous, holy, happy Christianity, and soon the earth will be covered with the knowledge of the Lord.

METHODIST.

BIBLE CAUSE IN EAST MISSISSIPPI.

The Bible cause is slowly moving on. The Directory of the South-Western Bible Society have fallen upon the best mode of fulfilling their mission of supplying the destitute families with the Word of God—throwing upon the Church of Christ, in its several branches, their legitimate duty of visiting those within their several limits, for the above purpose.

Our society has adopted the plan of dividing counties into districts, and requesting church committees to visit all their neighbors, giving them the privileges, and, in fact, requesting them to embrace the opportunity to carry with them, in connection with the Bible, such religious tracts as they may desire to circulate. Many of our district agents have finished their work for the year past, and are now rejoicing in the peace of a good conscience. I must speak a good word for the agents in Scott County. They have almost all done their work, and it may be said to be supplied. The destitution in that county was, as near as we can arrive at the facts, about one hundred families. Mr. John Fears says: "This is what I have long wished to see—the churches engaged as the only medium through which the soul-saving work is done." Messrs. Evans, Denson, Curry, Gardner, Hudson, and others, have done their part, and are worthy of their reward. In Newton County the work is still more thorough, each agent having fully supplied his respective field.—Smith is doing a good work. So are all within my field which are working on the "committee system." Neshoba and Wayne will have to be canvassed by hired colporteurs. I have employed the Rev. Mr. Smith, of Neshoba, to canvass that county; but for Wayne I have not made any engagement.

It has more than once been told me by ministers of the gospel, that if the Bible Society had never existed, there would have been a more general diffusion of Bibles than there now is; that each church would have supplied all within its limits, whereas by the existence of a Bible Society they have resigned to it that special work, they being unable to furnish books so cheap; that it has been an injury to the cause; that the same money which sustains the Bible Society, placed in the control of the different churches, would have enabled them, through their ministry acting as agents, to publish more books and make a more general supply.

Surely the proposition now made is just what our brethren seem to think is their legitimate duty, and to "stir up their pure minds by way of remembrance," is the object of this correspondence. I wish to state, in the first place, what an easy matter it would be for each preacher, both local and itinerant, to make it a special duty to inquire at each coming together of each congregation, if any one is acquainted with any family destitute; and as fast as they are found, how easy to carry or send a Bible to them (furnished by us at a reduced price).

Following this plan closely, it would not be long until there would not be a destitute family in the bounds of christian influence. Now, brethren of the ministry, your own proposition is acceded to—will you stand to it? "Faith without works is dead." It is the economy of the South-Western Bible Society to ask you to do your own work. Many of the itinerant brethren have promised to do this much, and I hope all will feel the same interest in it that their calling presupposes. To give some idea of the destitution in some parts of our field in East Mississippi: I traveled through several of the counties, carrying books to our agents, and as I passed along would supply those living immediately along the road; and one day, in traveling eight miles, I found *six families destitute of God's Holy Word*. The next day I found four in about the same distance, and *five* out of the ten families *belonged to the Church*. I wonder if their ministers knew their situation? In Yazoo county, a brother preacher asked me to go with him to breakfast with a good member of his church, who, the evening before, made many demonstrations of love for the cause of Christ, in the public assembly; when, on going to worship, we found him destitute of a Bible. That Pastor never could conceive the necessity of a Bible Society until then; now he is a zealous advocate for the cause, and will help to supply within his limits.

I will, with your permission, say something now upon another subject. Newton county contains about twelve hundred Indians, of the Choctaw nation, and I am told that they never heard a gospel sermon preached, either through an interpreter or otherwise. These people are naturally intelligent, and some of them would rank with our own race, and yet, none of them know anything of Christ. No effort has been made to enlighten them. Why is this? Why extend our missionary spirit so liberally upon foreign lands while we have the same class of individuals in our own midst and never care for them? This should not be, Brethren of the Mississippi Conference, to you it belongs to provide some means for their enlightenment and salvation. What shall be done for the poor benighted Indians in our own land? Will some philanthropic spirit, who is better acquainted with their necessities, take up their cause, and advocate it through the *Advocate*, that by the next annual Conference some means may be devised for their tutorage in Christian knowledge?

Children's Column.

BIBLE PICTURES.—NO. IV. BY THE EDITOR.

Creation of all the Green Things.

Our children will recollect that in our last picture we had just got to where God had rolled the waters off the face of the earth into the ocean, to "let the dry land appear." Until this was done, nothing could live or grow on the earth. It must have been a very wet-looking earth just after the waters were driven off—like the ground looks now, after a "wet spell." And what a barren-looking world it was! There was not a green thing upon it—not a sprig of grass, not a shrub, not a leaf, nut a tree, nor a flower, upon the whole earth. But God did not let it remain so long. He had not made it for nothing. He made it for these things to grow upon it, and as soon as it was dry enough he set it to work. He spoke and said: "Let the earth bring forth grass, and the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. And the earth brought forth grass, and the herb yielding seed after his kind."

You see, the Lord did not plant the seeds, that they might come up, for there were no seeds to plant. He *made* all these things just like he made the world, out of nothing; or, rather, he made the earth bring them forth without seeds. But, after he had made them, he intended that each one should bear his own seed, so that they might come up every spring, and so that he would not have to make them over again. When he speaks of fruit-trees, he does not mean only fruit that is good to eat, but the fruit and seed of all kinds of trees—acorns as well as apples and peaches. And when he speaks of grass and herbs, he means all weeds, and vegetables, and shrubs?

What a sudden and beautiful change that was when the cold and wet earth was all at once covered with sweet green grass, and little bushes all covered with green leaves, and millions of flowers laughing everywhere, and tall and grand trees blooming in their green glory. You have seen the face of the earth changed when the beautiful spring-time has followed the cold and solemn winter; but you have never seen it changed so quickly as it was this time. It was all done in one day. And how many blessings we have enjoyed from this creation of the vegetable kingdom. We ought to think of it every time we pluck a sweet flower, or make a beautiful bouquet, or eat any ripe sweet fruit. Whenever we see fat horses or cattle feeding on the grass, or when we see the beautiful fields of corn, cotton, sugar-cane, wheat, oats, rye; barley, or gardens of vegetables or flowers, we should think of this day when God created them all. Good-bye, till next week.

We said "good bye," but we have come back again to tell you a sweet but sorrowful little story about

Singing in the Fire.

Not long ago, at a place called Lawrence, in the State of Massachusetts, there were six hundred people working in one factory building. The shaking of the machinery caused the building to fall suddenly, with all these people in it. A great many were crushed to death at once. Many of them were not hurt, but were fastened up inside of the fallen walls. Their friends were getting them out as fast as possible. But, all at once, somebody dropped a camphene lamp, and the building took fire, and burnt to death all who were alive but fastened up. There was a company of girls in there who were not hurt much, until the fire broke out. They would soon have been rescued if the devouring flames had not shut out every hope from the prison in which they were fastened; but when the fire began to roar around them they, as if by inspiration, joined in singing the hymn

"We're going home to glory."

Their voices rose clear and musical above the crackling of the flames, but they were soon silenced, to be heard no more until they shall sing in heaven. O, what would they have done without the religion of Jesus! Sweet girls! They have gone "home to glory!"

THOUGHTS OF THE BELOVED DEAD.

BY LOUISA.

Winter is gently giving place to spring. How lovely will all things soon appear! 'Tis night, too; not night with her countless stars and innumbered hosts, but black, drizzly night—a fit time for pensive memories. Many scenes have I lived over again to-night, as I sit alone. Our dead are most naturally thought of; and who is there that has not some loved ones in the graveyard? Last spring, like this, was usured in with glory; but not her singing birds, nor babbling brooks, nor her beautiful flowers, brought joy to us; for day after day tidings came to us that a loved friend, W—— W——, was nigh unto death. They said, "he is sinking fast—he is slowly dying," and then at last came the heartrending tidings, "*he is dead!*" We could have cried, like one of old, "I am distressed for thee, my brother; very pleasant hast thou been unto me." Yes, very pleasant wast thou unto all that knew thee. God took him.—One winter has swept, another spring will soon bloom, over thy grave. Rest in peace—no earthly care can ever disturb thee.

Thy memory had not grown dim when November's cold blast came and withered one of the fairest flowers that ever budded in a mother's heart. But a few times were we permitted to see him—our little Frankie. From his remarkable beauty, I have often thought what sphere God had appointed to him in this world of action. He had large, beautifully mournful eyes, that all loved to gaze upon—always making us think of the angels. The tidings came very unexpectedly, almost crushing our hearts —"*Frankie is dead!*" Sleep, little one; we do not think of thee as dead, in the grave, but as a bright-winged angel to our Savior's bosom, lisping songs to our Father. We deeply mourn at thy untimely fading, but have found consolation in Him who said, "of such is the kingdom of heaven." And how sweet was the mother's saying: "God has honored as well as grieved me—He has been in my house, and taken away one of my jewels."

LITTLE MELVILLE.

MR. EDITOR: I have just been reading our dear Presiding Elder's short sketch of a little boy whom I only knew by character. Yes, I never saw little Melville, but I have heard from those who knew him well of his sweet disposition and thirst for knowledge. Solomon says, "even a child is known by its ways," and Melville's early piety, his intelligent, and well cultivated mind, his patience during his long and severe illness, and his happy death, are well known, and not forgotten by his friends and little classmates.

I hope Dr. Drake's notice of him will incite all your little readers to a love of the same virtues which make the memory of little Melville so dear. Let them remember that "they too" are known by their ways;" and should they, like him, be called to die young, their actions, good or bad, will be sure to be spoken of when they are gone; or, should they live to be grown men and women, and become eminent by their talents or ambition, their private characters as children will then be published to all the world.

Little Melville was peculiarly blessed in having parents who early taught him the importance of giving his heart to God, and of preparing for a life of usefulness here and of happiness hereafter. From what I have heard, I should judge that it was the delight of his parents, not only to govern and instruct their children, but to make them *happy at home*. They taught their little ones by example to call the Sabbath a delight, a holy, happy day—a day of religious enjoyment. They considered it no trouble or sacrifice to endeavor, by every effort in their power, so to teach them the word of God as to make it a pleasant book to them; and by innocent amusements to make them fonder of their religious duties on that holy day, than of idle play and vicious company.

Little Melville was not long divided from his precious mother. She, too, has gone to join that blood-washed throng who ever chant their Savior's praise; and louder, sweeter than when on earth, she and her angel-boy now sing—

"O, happy day that fixed my choice,
On thee, my Savior and my God!"

M.

Obituaries.

"Let me die the death of the Righteous."

MARY A. D. HAY came to her death by fire, in Winston County, Miss. While seated quietly by the fire, with her little boy by her side, and her little infant on her lap, on the evening of Dec. 9, 1859, she suddenly beheld herself on fire; she hastily laid the babe on the floor, and ran to the kitchen, expecting to find water in the vessels; but finding none, she then ran to the front door of the dwelling-house, where she found water; but, in attempting to throw it on herself, she missed her object; she then made a start to the spring, but recollecting that her husband was at the gin house, she changed her course to go to him; she met him at the gate, screaming all the while. Oh, dear reader, imagine a beautiful, rosy, amiable lady, all robed in flames. The fire caught at four o'clock in the evening, and she died at four o'clock the next morning. She was sensible to the last, and though she suffered severely, yet it was pleasant to hear her talk of Jesus, and heaven, and glory.

She was near twenty-one years old, a daughter of Alexander Avery, of Bibb county, Ala.; and was married to Jackson H. Hay, December 6th, 1855; professed religion, and joined the Methodist Episcopal Church, South, about nine years since, of which she lived a consistent member until death. She was a sweet-spirited woman; I never saw her that she was not kind and pleasing. While on her death-bed, said she, "I have no fear of death; I am not afraid to die; I am not afreid to meet my Savior, for I shall meet him in peace."—

LITTLE MARY T. E. RAY, infant daughter of Sister Ray that was buried, died on the 13th Feb., 1860, aged six months. The blessed little babe has gone to meet its mother in heaven!

W. A. RAY.

MRS. CAROLINE F. GILMER, wife of George N. Gilmer, and daughter of Morgan and Sarah O. Smith, was born in Madison county, Ala., January 20th, 1825; and died at Tallassee, Ala., Feb. 19th, 1860. She was the first graduate of the Judson Institute, at Marion, Ala. She joined the Methodist Episcopal Church, South, September 30th, 1856. When first converted, we cannot tell. She was remarkable for frankness and candor; dissemble and flatter she would not. While she was careful to have the grace of God in her own heart, she made it a part of her religion to instruct her children and servants. To visit and relieve, with her words and alms, the sorrows and wants of the suffering poor, was the delight of her heart, and a part of her employ. In honoring and blessing the ministers of the gospel, she was second to none. *Her house had to be their home.* In her death the young have lost a faithful friend. She was always ready to make allowance for their faults, and advise them when they need it. She has left behind a husband, six children, one brother, and a sister, with a large circle of friends, to mourn. She sleeps in Jesus now, and shall awake and arise to hear the welcome sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Husband, children, brother, sister, friends, weep not.

ANSON WEST.

SISTER MALISSA J. KNOTT died 13th February, 1860, in her forty-seventh year. She was born in Virginia; during her youth her father moved to Tennessee, where she joined the Baptist Church in her sixteenth year; in 1837, moved to Green county, Ala., where, during the same year, she was married to Bro. Richard F. Knott; she joined the Methodist Episcopal Church in 1844; afterwards moved to Choctaw county, Ala., where she departed this life in the triumphs of a gospel faith.—I am told that Sister Knott, during the whole time of her connection with the Church, was a faithful child of her Heavenly Father. She was the subject of much affliction for the six months previous to her death, but was submissive, and praised God because of his love shed abroad in her heart. When dying, forgetful of her condition, she exclaimed, "I still live!" She leaves a kind husband, several children, and many friends.

T. J. RUTLEDGE.

Nashville Advocate please copy.

JANE, wife of John Price, was born April 16th, 1813; was raised in Covington county, Miss.; married January 8th, 1828; during the last fifteen years lived in Rankin county; and died January 25, 1860. Very early in life she was impressed with the importance of the Christian religion; that if she died in her sins, she would be lost. She attached herself to the Methodist Episcopal Church in her thirteenth year, and professed to know the Lord Jesus Christ in the pardon of her sins about the same time. From the time of her conversion she lived a devoted Christian. About three years ago she was attacked with a cancer in the mouth, which baffled the skill of the physicians. She bore her affliction with patience and christian fortitude; she believed that her affliction would work out for her "a far more exceeding and eternal weight of glory." About the time she was sinking beneath the waves of death, her husband asked her if there was anything in her way. She replied distinctly, "All is well." She exhorted her husband, children, and servants to meet her in heaven. The church has lost one of its brightest jewels. She has left behind her many dear ones to mourn.

W. PRICE.

MRS. MARGARET LEMMONS, wife of Daniel Lemmons, died February 9, 1860, at her residence, near Yazoo City, on Short Creek, aged about eighty years. For fifty-four years she has lived the life of a consistent Christian. By all who knew her, she was regarded as a most devotedly pious "mother in Israel." She joined the church in Tennessee, Bro. Herper being the Presiding Elder on the district in which she lived. She died triumphing ever death, and has gone to dwell among the redeemed who have washed their robes and made them white in the blood of the Lamb.

R. W. L.

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Huntsville Female College.

THE undersigned, by direction of the Board of Trustees of the HUNTSVILLE FEMALE COLLEGE, take great pleasure in announcing to its patrons, and the public generally, that they have elected the Rev. JOHN G. WILSON, of Limestone County, Ala., to the Presidency of said College, rendered vacant by the death of the lamented Erwin. Mr. Wilson is favorably known as an eloquent Minister of the Methodist Episcopal Church, South. He is a native of Tennessee, and graduated, with distinction, at a southern University. His great purity of character, his long experience as a successful teacher of youth, his ripe scholarship, prudent discipline, and gentlemanly manners, afford ample guaranty to parents and guardians, that they may safely entrust the education of their daughters and wards to the Institution over which he has been called to preside. Mr. Wilson, with his lady, will reside in the College Building, a new and spacious one, and graduated, with distinction, at a southern University. His great purity of character, his long experience as a successful teacher of youth, his ripe scholarship, prudent discipline, and gentlemanly manners, afford ample guaranty to parents and guardians, that they may safely entrust the education of their daughters and wards to the Institution over which he has been called to preside. Mr. Wilson, with his lady, will reside in the College Building, a native of Tennessee, and graduated, with distinction, at a southern University. His great purity of character, his long experience as a successful teacher of youth, his ripe scholarship, prudent discipline, and gentlemanly manners, afford ample guaranty to parents and guardians, that they may safely entrust the education of their daughters and wards to the Institution over which he has been called to preside. Mr. Wilson, with his lady, will reside in the College Building, at which time, he will enter upon the discharge of his official duties, assisted by the efficient corps of teachers at present employed in the Institution.
WM ACKLEN, *President of the Board of Trustees.*
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Huntsville, Alabama, Jan. 21st, 1860.

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TRUTH OMNIPOTENT.—We give to our readers and the public generally the following copy of a letter received by us from J. W. Vesey, Esq., of the *Aberdeen Conservative*, enclosing at the same time a communication to that paper from Colonel Vasser, of North Mississipp

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. IV.

Original Baptist Church.

Mr. Editor: Our three refugees all had families, and their forced separation from wives and children, was inexpressibly painful to the hearts of husbands and fathers, but no other alternative promised them any security; and committing their all to the care of God, they bowed to their fate. Travelers bread was somehow prepare by a union of cornmeal and bear-oil, and other articles were added, such as were indispensable on their long and perilous journey through the various Indian tribes inhabiting the vast region between the Natchez country and Georgia.

But an unexpected difficulty sprang up. Not a man could be found willing to risk the penalty of "aiding and abetting" in the escape of the refugees. Their absence from home a single day or night might throw suspicion on them and lead to disastrous consequences; and the question was asked with increasing anxiety, "who will take their supplies to their place of concealment on Bayon Pierre?" The question was answered. There lived in the vicinity a noble hearted and daring woman by the name of Chloe Holt, who acted in the capacity of accoucheress for the settlement, and was every way suitable for such an adventure as was now on foot. She rather tauntingly said, if the *men* of the neighborhood were so faint-hearted that not one of them could be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to give them a chance to escape from the clutches of their relentless persecutors, if they would furnish her with a good horse, surmounted with a *man's saddle*, she would go in spite of the Spaniards.

They were glad to avail themselves of her generous offer, and the horse was accordingly brought, and saddled as she desired.

All things being ready, she made her appearance *attired as a man*, and mounting the horse in keeping with it and her equipment, she boldly dashed off.

The journey was hastily and successfully made. No one molested 'Aunt Chloe,' and that adventure was her boast to the close of her life.

If any one will show me her grave, I will have a monument erected there on to perpetuate her name, and her noble deed, to generations yet unborn.

Whoever may, in future, write the history of the Baptist Church in Mississippi, let them not neglect to make honorable mention of Chloe Holt. "Peace to your ashes" old friend, wherever they rest!

The 23d of August, 1795, the day on which M. Curtis left his home on Cole's creek, was a dark day to the little church in the wilderness. And how dark to those desolate wives and weeping children! And how mysterious did all appear to the exiled refugees! But the hand of God was in all this, as we shall presently see.

Onward the exiles journeyed, fording or swimming the smaller streams, and making rafts of logs to ferry themselves over the larger rivers—until they arrived in the white settlements north east of the Indian country. In process of time they got to the former home of Mr. Curtis, on Great Pee Dee, in South Carolina, where they remained over two years.

Here their religious privileges were unrestricted, and in spiritual matters they passed off the time profitably to themselves and others. While there, Mr. Curtis was regularly ordained by Elders Benjamin Mosely and Matthew McCulloun; and was duly empowered, when he should return to the Natchez country, to constitute a Baptist Church according to the 'faith and order' of that denomination.

In the meantime the Natchez district was claimed as belonging to the United States, and Col. Elliott had been sent on by the General Government to enforce our claim, by negotiation if possible—if not, by arms.

After many vexatious delays, he had to assume a belligerent attitude before the Spanish Commandant would yield. But early on the morning of the 30th of March, 1798, the Fort at Natchez was evacuated, and some day the Americans took possession of the works.

While this much desired event was verging to maturity, our Baptist friends were not idle spectators. They had recommenced their meetings under the lead of John and Jacob Stampley, Harigail and others. They had written to the exiles in South Carolina to come home; and expectation was on tip-toe to hail their arrival. A rude church had already been erected in Stampley's Settlement, and furnished with pulpits and seats. It was Saturday night, and Messrs. Curtis, Humberlin and De Alva were within half a day's ride of home. At early dawn they resumed their journey, thinking it no harm to travel a little on Sunday under such circumstances. Mr. Curtis had not got home before he fell in with cheerful companies of former acquaintances on their way to the "house of prayer." They assured him that he would not find his wife and children at home, for they were then on their way to church, so he turned with the company to the place of worship.

When they arrived at the church, Pattie, as he called Mrs. Curtis, had not yet come, but he was assured that all were well, and as the hour for preaching had come, they requested him to go immediately into the pulpit and preach them a sermon. While he was tarning to his hymn and text behind the hook-board, his wife came in, unobserved by him. The inconsiderate people had given her no intimation of the presence of her long exiled husband. When he rose up, she glanced at the palpit to see who was going to officiate, and seeing, it was her own beloved, long lost, but now restored husband, it was more than her womanly heart could endure in silence. She shrieked and swooned away and was borne from the house in an unconscious state. Cold ablutions were resorted to, but the warm embrace, and soothing voice of her husband soon quieted her nerves. All returned to the church, and Elder Curtis, as we shall henceforth call him, preached an appropriate and feeling sermon. The dark and menacing clouds of persecution had now passed away. All was light, and love, and joy in that little Protestant brotherhood.

On the return of Elder Curtis to his home in Mississippi, the voice of the oppressor had ceased in the land. The stars and stripes had been thrown upon the balmy winds of the Natchez country, and liberty of conscience was proclaimed to all. Our hitherto oppressed and downtrodden Baptist community met in Conference, and under the superintendence of their beloved Elder Curtis, who presided as Moderator, organized themselves "in due and ancient form" into a regular Baptist Church. Their first Church was called Salem, and stood among the sources of the south fork of Cole's creek, in Jefferson county.

Arrangements were already in progress for the establishment of a Territorial government in Mississippi, which was soon matured, and from thenceforth the church had peace and protection from Papal oppression.

I did not, however, set out to write a *history* of the Baptist Church in Mississippi, but only to show its origin. I have felt it due to the general cause of truth, as well as the fair fame of worthy ancestors, who were the principal actors in the scenes I have described, to correct errors already extant, and to rescue from oblivion interesting facts which should be known to posterity. If ever the history of this branch of the general Church in Mississippi is correctly written, honorable mention will be made of Elder Curtis and his worthy coadjutors, who breasted the opposition and persecution of the Papal Hierarchy for nearly eighteen years. With many of them I was well acquainted in my boyhood; and I then had, and yet have the most exalted opinion of the depth and uniformity of their personal piety, which had been nurtured in storms, and stood as firm as the mountain oak. So far as I know, they almost universally prayed with their families evening and morning. My own mother, who at an early date became a member of Salem church, kept up prayer in her family for near twenty years previous to her death. Early in the present century Elder Curtis died at the house of a friend on Beaver creek, in Amite county, where he had gone to seek relief from a cancer that occasioned his death, Oct. 28th, 1811. His grave is unknown to his relatives.

"His ashes lie, no marble tells us where;
With his no bard embalms or sanctifies his song."

But his record is on high! He was a plain, blunt man; but his roughness suited the rough work he had to do.

His wife, "Aunt Pattie," as she was familiarly called by the connection, survived, as a hale old lady, until about 1818, or 1819. She died in Jefferson county, and is buried on the plantation of Samuel Bowles, two miles east of Fayette.

The elder Stampleys, so far as I know, are all buried in the neighborhood of the old Salem church.

My venerable grandfather, John Jones, fought many hard battles for his country and his church. He survived most of his companions in tribulation. He always prayed in his family evening and morning, and had an extra family service on the Sabbath, when the country was destitute of regular preaching. I remember him well, up to the seventeenth year of my age, as one of the most meek, exemplary, and deeply pious men I have ever known. He died on his little farm near Union Town in Jefferson county, upon which some of his descendants yet live, on the 10th of September, 1821, in the 77th year of his age. There he quietly sleeps beside the wife of his youth and mother of his ten children, awaiting "the resurrection of the just." These and many more of the original Church, "all died in faith."

And though I believe Infinite Wisdom directed my youthful feet into another branch of the general Church, where I have been more useful to my generation than I could have been anywhere else, I shall always feel grateful to these primitive Baptists for the early and safe religious training I received through their instrumentality.

My next will refer to the origin of the Methodist Episcopal Church in Mississippi.

J. G. JONES

NOTES FROM ONE ON A FURLOUGH—No. V.

Panama, Jan. 20, 1860.

The trip across the Isthmus is full of interest to those making it for the first time. The traveller passes now with ease and comfort over a road, where thousands in former days struggled with difficulties and hardships, which tried men's souls and muscles both. What is accomplished now in two or three hours, required *ten days*, ten years ago, eight or nine days being consumed in polling up the Chagres river some sixty miles, and the rest of the journey was accomplished on mules, along a narrow bridle path. The men who passed through and survived those scenes speak of them with emphasis and caution yet.

The Railroad is a very good one, having no heavy grade until it reaches the western slope, within some ten miles of the terminus, when there is a grade of about 60 feet to the mile. The scenery along the rout is various; on the first part of the way it is rather level and monotonous, though frequently beautiful; on the latter part it is often wild and grand in the extreme. At the various stopping places the natives are anxious to sell travellers refreshments, fruits, &c.; boiled green corn is among the luxuries they offer, and it finds a ready sale, as they furnish salt to season it with. Before leaving Aspinwall, I had the good fortune to meet A. B. Corwine, Esq., our kind and hospitable Consul at Panama, who insisted that I should make his house my home, during my stay in that city, and to him and his accomplished lady I am indebted for a courteous kindness which made my sojourn there exceedingly agreeable.

The city of Panama is located upon a point of land which projects out eastwardly from the main land into the bay. It was built after the pillage and destruction of old Panama, which was located several miles farther down the coast, by the buccaneers; and to guard against the recurrence of such a disaster, it was walled in and strongly fortified. Old Spain bore the expense, which amounted to several millions. Upon a separation from the mother country, and the withdrawal of its patronage and wealth, the city commenced to decline rapidly, which has gone steadily on, until it presents a sad spectacle of decay, a mere ruin; the ruins of deserted and decaying buildings are seen on all sides; nor will it ever be otherwise while its destinies are controlled by the present race. The space included within the walls could not have accommodated more than six thousand persons in its palmiest days, and the whole number within and outside of the walls cannot be more than that number at present. In its best days, the city, including its suburbs, may have had from 12,000 to 15,000 inhabitants. The present population may be classed as follows: 80 to 100 Americans and Englishmen, eight or ten Spanish and French families; all the rest are more or less mixed. Among this class the Indian element decidedly preponderates over the African, especially with the females. Many of this class have but a slight infusion of either, and have a good degree of civilization and intelligence. But about four-fifths of all the persons you meet in the streets are strongly marked. In the days of its prosperity, Panama was well supplied with churches, having no less than twelve. But religion and the church shared in the political and commercial fortunes of the country, and several of them are in ruins or shut up; and the large Convent, of St. Francis, I think, is a deserted ruin. Even the Cathedral feels and shows the change strongly, and both outside and in, looks neglected; every thing about the interior has the appearance of the "shabby genteel." All the carpenter's work and painting are of the coarsest character. I was attracted to it one morning by the music; I found three priests, aided by a novice, and a boy or two, working the altar service; and a dark colored fellow that I took for a mulatto, aided by a negro, at the bellows, conducting, or rather doing the music, for he alone comprised the choir; they were a sorry looking set, evidently from a plebeian stock; their faces had neither intelligence nor animation. There were about twenty-five persons kneeling in different parts of the building, and contemplating the images at and around the altar, four-fifths of whom were colored. A very black negro seemed the very perfection of serene contemplation; his appearance seemed to say, it is this or work, and I prefer this. One woman seemed as much bent on success as she who, whilome, figured upon the cover of the "Home Circle;" her arms were extended, and held aloft. The priests of this city have the reputation with all classes, as I happened to learn, of being an immoral and unworthy set; being the most clamorous betters at the Sunday cock-fightings and other sports. A lady of undoubted veracity informed me that she had seen three fighting cocks in the church, behind the altar, on the Sabbath, and fed and cared for by a priest not on duty. Some of them notoriously have large families, and live with them, and public report does not even spare the Bishop. His reverence lived just opposite the house in which I stopped, and I frequently saw him busy in spending his time in indolent dignity. Sabbath bull-baiting usually takes place under his window, that he may enjoy the sight without going abroad. The morals of the people generally may be a degree or two above those of Aspinwall, but with the example and influence of such religious teachers among them, what could be expected but that they would be both ignorant and debased. A young Costa Rican, with whom I conversed, and who was himself of the Romish Church, dwelt upon the character of the priests and condition of the people, with great emphasis. The whole structure of society, and all its constituent elements, as found here, are so widely variant from the type and style proposed by Christianity, that their contemplation becomes a strong test of one's faith, and we are led to exclaim "can these dry bones live?"

The American and English population are entirely without the ministry of the word, and all means of grace, except that a gentleman reads the service of the Episcopal Church, on the Sabbath, to the few who can be drawn together by it. They are very anxious to secure a minister, and would support one handsomely. The naval station, too, is without a chaplain at this time, so that a minister would find enough to do in serving both these departments; there are Christian gentlemen in both, who would give their money and all the aid in their power to a minister who should come among them and labor in the proper spirit. I preached for them on a short notice, and had a very respectable, intelligent congregation. I shall remember with pleasure the acquaintances I made here.

The country around Panama furnishes some fine views, especially the mountain range on the north east. I rode out in this direction upon the only road for a carriage which this portion of the country affords, in the course of a mile or so, we came to a beautiful roling savana, which only required cultivation to make it produce abundant crops. The soil has much of the appearance of the Prairie lands of Alabama and Mississippi, it is used only for the pasturage of cattle. The people of this country are entirely destitute of productive industry, and will only exert themselves so far as is necessary to meet their daily wants, and these are few and simple. In proof of this, Panama, with all its advantages of climate, location and so forth, exports not a dollars worth of anything. Yet it has quite a trade, both coastwise and with the interior. I noticed a number of wholesale stores. Palm oil, indigo, cocoanuts, chocolate, &c. might be produced extensively.

Of schools, Panama is almost entirely destitute. I saw two primary schools, where boys are taught the simplest rudiments, and a lawyer, a native of the place told me that there, with a few students whom the Bishop has, were all the facilities for education which the city has. This same gentleman expressed a desire that Protestantism might be introduced into the Republic, as it would bring with it new ideas, and secure the prosperity of the country. In this wish I most heartily join him.

J. H.

MORE PREACHERS WANTED.

In view of the fact that about *forty* more preachers could have been stationed at the last session of Mississippi Conference than were at our command, a resolution was adopted, requesting the Presiding Elders to preach on a Dying call to the Christian Ministry in each charge; also, the membership to unite with us in praying the Lord of the harvest to call and send forth more men to preach the gospel; that the first Friday in May next be observed as a day of fasting and prayer for this purpose, and that we request that services be held in each Church on that day.

Now, brethren, let us not forget this resolution. Let us pray every day for more to be converted and sent forth to preach by the Lord of the vineyard. Let us be sure to have service on that day, and urge all the people to unite with us in prayer for this object. Think of it; that we have about 18,000 white members, and nearly 16,000 colored! and that if we do our duty there will be nearly 34,000 prayers offered per day, to the Lord of Hosts and God of all grace for this one object! May our faith be increased while we pray. All things whatever you ask the Father in the name of Jesus, believing, ye shall receive! Let us be encouraged to enter heartily into this work.

And if the Lord selects you, or your son, or your brother, or your husband, don't hinder him, but encourage him to go in the name of the Lord.

H. H. MONTGOMERY.

UNIVERSITY OF THE SOUTH.

We have before us a copy of the Report of the Committee of the Board of Trustees of the University of the South, appointed to prepare the draft of a Constitution and Code of Statutes, which was adopted at the meeting held in New Orleans in February last, and laid over for final consideration to the next meeting of the Board. This committee was composed of eminent gentlemen, clerical and lay, of Louisiana, Georgia, Florida, Arkansas, and Tennessee; and a perusal of the report will give an idea of the magnificent plan and scale on which the great University of the South is to be established and organized.

In drafting the plan of organization, the committee were guided by the system of no particular institution in existence, but made it eclectic, selecting such features as they deemed best from the systems of all distinguished universities in Europe, and embracing and combining them harmoniously, in framing the system of the University of the South. The Constitution and statutes drafted provide for the regulation of the affairs and general government of the university in their various details, defining the offices and the duties of their incumbents. The plan of education is to be by separate Schools for each branch of knowledge, each School complete in itself, independent of all others, and devoted to imparting instruction in everything belonging to its department. The following are to be the Schools founded by the University, to be increased as expediency and the progress of letters, science and art shall suggest:

1. School of Greek Language and Literature.
2. School of Latin Language and Literature.
3. School of Mathematics.
4. School of Physics.
5. School of Metaphysics.
6. School of History and Archæology.
7. School of Natural Sciences, with Cabinets and Garden of Plants attached.
8. School of Geology, Mineralogy and Paleontology.
9. School of Civil Engineering, Construction, Architecture and Drawing.
10. School of Theoretical and Experimental Chemistry.
11. School of Chemistry, applied to Agriculture and the Arts.
12. School of the Theory and Practice of Agriculture with Farm attached.
13. School of Moral Science and the Evidences of the Christian Religion.
14. School of English Language and Literature.
15. School of French Language and Literature.
16. School of German Language and Literature.
17. School of Spanish Language and Literature.
18. School of Italian Language and Literature.
19. School of the Philosophy of Language.
20. School of Rhetoric, Criticism, Elocution, and Composition.
21. School of American History and Antiquities.
22. School of Ethnology and Universal Geography.
23. School of Astronomy (with Observatory) and Physical Geography.
24. School of Political Science, Political Economy, Statistics, Laws of Nations, Spirit of Laws, General Principles of Government, and Constitution of the United States.
25. School of Commerce and Trade, including the History and Laws of Banking, Exchange, Insurance, Brokerage and Book-keeping.
26. School of Theology.
27. School of Law.
28. School of Medicine.
29. School of Mines and Mining.
30. School of Fine Arts.

The student may enter and pursue the course of studies of any of these Schools which he may select, but must matriculate in at least three, one of them to be that of Moral Science, and must pass a graduating examination in at least six, which are specified, to entitle him to either the honorary degree of A. B., or A. M.—For specified proficiency in attainments, Fellowships may be conferred on Masters of Arts, three to be elected every year, and each Fellow will have a suite of rooms free of rent, and $500 per year from the University for five years. At the head of each School, save those of Theology, Law and Medicine, there will be a Professor, to be elected by the Board of Trustees, and to receive $3000 per year, with the privilege of increasing it to $5000 from revenues of school tickets. Each Professor is to be assisted by such number of Assistant Professors as may be necessary to the proper discharge of the business of the School under his superintendence.

The University will have a Chancellor, Vice-Chancellor, Professors, Lecturers, Chaplain, Librarian, Proctor and Assistants; Registrar, Treasurer, Auditor, Comptroller, Commissioner of Buildings and Grounds, Curators of Cabinets, etc. The students will be boarded and lodged in houses to which licenses will be annually issued by the Vice-Chancellor, or revoked at will; no house to accommodate more than twelve students, and all of the houses to be under the strict surveillance of the government of the University, which will regulate the prices of board and lodging.—*Crescent.*

THE FIRE ALARM TELEGRAPH.

The contractors for the erection of the fire alarm and police telegraph have prosecuted the work with energy, and it is now nearly brought to a conclusion. The extent of the apparatus and machinery, and the amount of labor required to put it into effectual operation, is much greater than is generally supposed.

The first step of progress was putting up the wire. The wire used is a No. 9, iron wire, boiled in oil, to prevent oxydization by exposure to the atmosphere and storms. This is stretched along from station to station, attached to the chimneys or the roofs of the houses lying on the line of direction taken.

The contractors have found little or no opposition from the owners of private property to this use of their dwellings, but have rather received every possible aid for the rapid completion of the work.

The manner in which the wire is put up prevents injury to the property with which it is connected, and adds no unsightly attachment. When attached to the chimney, it is supported by an iron clamp, nailed to two of its sides, the wire passing through an insulator at the apex of the clamp. But when following the roofs of houses it is supported on an iron stand nailed to the roof, a piece of sheet lead under its feet, the nails having been dipped in a preparation of white lead.

All the wires concentrate in the central office—to be established in the Municipal Hall—and from circuits connecting every signal station, bell-tower and police-station, with the bell on the desk of the chief engineer and operator. There, and at the signal station, stands a lightning-arrester to discharge from the wires any surplus of electricity, each arrester having attached to it ground wires penetrating the earth several feet.

The city is divided into nine fire districts. All throughout these districts, at convenient places, are distributed sixty-three signal stations.

A signal station consists of an iron box attached to the street wall of a house. Directions for the key and use of the apparatus are found below the station-box. If a fire occurs in the neighborhood, this signal station box is opened, and a crank within is rapidly turned. Whether it be moved backward or forward, slowly or rapidly, with one revolution or fifty, it immediately gives the alarm in the central office, by ringing and continuing to ring the number of the station.

In possession of the locality of the fire, the engineer in chief, immediately by touching the proper keys of his office instruments, rings in each engine house of the city the district and station where help is needed. The alarm is given in each engine house by the ringing of a gong, which can be heard at least a square, while the twelve bells in the different bell towers of the city sound out the district and the station in danger. Not more than one minute can elapse from the first motion of the crank in the signal station box before the alarm is communicated throughout the whole city, and every citizen is informed of the locality of the fire.

In the bell-towers the machinery used is very ingenious. On one side of the lower rim of the bell a large hammer is stationed. This is held in its position by the support of a large weight enclosed in a hollow shaft. The weight is held firm until an electric current, passing over the armature of the instrument, releases it, when it rapidly falls, and the hammer, put in motion, strikes the bell, giving a note of alarm. Every new current of electricity sent over the wires utters a new blow on the bell; so that the strokes are entirely under the control of the operator.

This machinery, and, indeed, every portion of the apparatus used in the fire alarm telegraph is remarkable for the durable manner in which it is constructed, and the fineness of its finish. We are assured, and we have reason to trust the assertion, that this city will possess the finest fire alarm apparatus in use in the United States.

The liberality of the contractors, Messrs. Campwell and Co., is also evinced in this, that they have furnished seven signal station boxes, and two police instruments more than the contract calls for.

The police instrument is a circular brass box, having a glass face, somewhat like a large mariner's compass, having the letters of the alphabet on its face instead of the points of the compass, and a key in the side opposite each letter, with a needle freely moving within the box. When a message is to be communicated, the signal having been given and answered, the words are spelled out by pressing alternately the keys opposite the necessary letters. A message of some length can thus be communicated in a few seconds.

The wire will all be in situ the present week. The instruments will be in position, and the entire apparatus in good working order by the 1st of April.

This important addition to the means of the safety of the property of the city, reducing the risks of underwriters, and consequently enhancing their profits, calls for a liberal contribution on their part towards the expense of its erection. The work is one that must have been done by the city, but the great benefit of the new power given to the fire department will be reaped by the insurance companies of New Orleans. We much mistake their sense of justice—their known liberality—their appreciation of their own interest, if they do not relieve the corporation of a large amount of the payment for the contract by a munificent donation for that purpose.—*Picayune.*

RIGHTS OF THE STATES AND TERRITORIES.

The following are the resolutions introduced into the Senate by Mr. Davis, of Mississippi, which the telegraphic dispatch says had been carried by the Democratic members in caucus, "without a division." The dispatch adds that "there is little doubt they will command all the Northern and Southern Democratic votes, except those of Senators Douglas and Pugh." They may therefore be considered as the sense of a large majority of the Senate:

Resolved, That, in the adoption of the Federal constitution, the States adopting the same acted severally as free and independent sovereigties, delegating a portion of their powers to be exercised by the Federal Government for the increased security of each against dangers, domestic as well as foreign; and that any interneddling by any one or more States, or by a combination of their citizens, with the domestic institutions of the others, on any pretext, whether political, moral, or religious, with the view to their disturbance or subversion, is in violation of the constitution, insulting to the States so interfered with, endangers their domestic peace and tranquility—objects for which the constitution was formed—and, by necessary consequence, serves to weaken and destroy the Union itself.

Resolved, That negro slavery, as it exists in fifteen States of this Union, composes an important portion of their domestic institutions, inherited from their ancestors and existing at the adoption of the constitution, by which it is recognized as constituting an important element of the apportionment of powers among the States; and that no change of opinion or feeling on the part of the non-slaveholding States of the Union, in relation to this institution, can justify them or their citizens in open and systematic attacks thereon, with a view to its overthrow, and that all such attacks are in manifest violation of the mutual and solemn pledges to protect and defend each other, given by the States respectively on entering into the constitutional compact which formed the Union, and are a manifest breach of faith and a violation of the most solemn obligations.

Resolved, That the Union of these States rests on the equality of rights and privileges among its members, and that it is especially the duty of the Senate, which represents the States in their sovereign capacity, to resist all attempts to discriminate, either in relation to person or property, so as, in the Territories—which are the common possessions of the United States—to give advantages to the citizens of one State which are not equally secured to those of every other State.

Resolved, That neither Congress nor a Territorial Legislature, whether by direct legislation or legislation of an indirect and unfriendly nature, possesses the power to annul or impair the constitutional right of any citizen of the United States to take his slave property into the common Territories; but it is the duty of the Federal Government there to afford for that as for other species of property the needful protection; and if experience should at any time prove that the judiciary does not possess power to insure adequate protection, it will then become the duty of Congress to supply such deficiency.

Resolved, That the inhabitants of an organized Territory of the United States, when they rightfully form a constitution to be admitted as a State into the Union, may then, for the first time—like the people of a State when forming a new constitution—decide for themselves whether slavery, as a domestic institution, shall be maintained or prohibited within their jurisdiction; and if Congress shall admit them as a State, "they shall be received into the Union with or without slavery, as their constitution may prescribe at the time of their admission."

Resolved, That the provision of the constitution for the rendition of fugitives from service or labor, "without the adoption of which the Union could not have been formed," and the laws of 1793 and 1850, which were enacted to secure its execution, and the main features of which being similar, bear the impress of nearly seventy years of sanction by the highest judicial authority, have unquestionable claim to the respect and observance of all who enjoy the benefits of our compact of Union; and that the acts of State legislatures to defeat the purpose or nullify the requirements of that provision, and the laws made in pursuance of it, are hostile in character, subversive of the constitution, revolutionary in their effect, and, if persisted in, must, sooner or later, lead the States injured by such breach of the compact to exercise their judgment as to the proper mode and measure of redress.

MEDICAL SCHOOLS OF LOUISIANA.

The Board of Trustees of the New Orleans School of Medicine have addressed a memorial to the Legislature, seconding the application of the Faculty for an appropriation of $50,000 from the State.

This school was established about four years ago, with the design of giving a new impulse to medical education in the State. It is the competitor of the Medical Department of the University of Louisiana, which was established in 1835, and has been extensively aided by the State, in the free use of the buildings of the State and considerable grants of money. The new school had a small appropriation from the State, but principally by private means has purchased buildings, reared buildings, made the nucleus of a museum, library and apparatus, and created an institution, which is already prosperous, and which has added largely to the means of education and drawn to the city of New Orleans a number of students—three times as great as that which attended lectures when there was but one school.

The claim of the school upon the State is that this is one of those public objects in which the whole State, and, indeed, the whole Southwest, has a direct interest, that every man in every part of the State has a personal interest in the increase of the means by which diseases is to be overcome and life preserved and lengthened, and that institutions of a high cast for these purposes are not private enterprises within the reach of individual capital, seeking investment for profit, but should take their places among works of public spirit, upheld and carried forward by the aid of the State. There is a subsidiary but highly important interest which the public has in the gratuitous public services of which a large class falls upon this school, in the operations of the Free Dispensary, which administers to the poor without fee, and thus saves the public largely in the expenses of the Charity Hospital; in the gratuitous lectures it gives to State pupils, and the gratuitous care of the Charity Hospital patients. These colleges also bring a great amount of foreign money into the State for the support of the hundreds of students who come here annually, of which amount but a small sum goes to the Faculty for their services, but is circulated through all the avenues of trade.

Another public inducement is urged, in the growing desire springing out of the recent unhappy relations of the two sections of the country towards each other, that the Southern States should plant and encourage among themselves institutions for the education of their own youth within their own territories. The stimulus given to this desire leads to the belief that the number of applications at the next term will be very large, and that there will be a want of accommodation for them which ought to be supplied, and which can only be supplied by the liberality of the State—looking to the wants of the whole State, and of the Southwest, no less than to the benefits which will follow to this city.

The memorial is drawn up with care, and contains, in the form of an appendix, a history of the origin and progress of medical schools in the State of Louisiana, and "their relation to the Government, to the people and to each other," which may be read with much instruction, and which makes out a highly reasonable case of merit in this school, for all the aid which the State can afford to give.—*Picayune.*

EDITORIAL.

The trials of a magazine editor have not been sufficiently considered by the public. But they are many and severe; the chief of all being the necessity of refusing the contributions of his friends. Often enough he may unjustly refuse them. Man is mortal, and editors are but men. But the secret of such a refusal is his friendship; for the editor suspects himself of partiality, and the sonnet that would be a good enough sonnet if it were Jones's unknown to the editor, is condemned because it is Jenkins's, his bosom friend.

Besides, let all friends of the editor consider what his position really is. He is a captain of a ship, which he sails not for his own pleasure, but for the profit of the owners and his own honor and emolument. He can not give away passages. He can not stop and have a spree at the Azores when he is heading for Ceylon. He may infinitely prefer to please his friend by taking a glass, but it is understood that while he commands he shall not drink. The editor is that captain. He is sailing a ship which belongs to other people, and his port is public favor. It is his duty to make the most prosperous voyage—that is, the best and most saleable magazine he can; of course, if he cannot do it without prostitution of his mind or character, he will throw up his command. But it is no prostitution of his power, it is only a pain to his feelings, to say, "Friend, I cannot take you, for I have no right to indulge my private partiality at the expense of the concern. I would willingly lose, to gratify my friendship, but I have no right to make other people lose for my gratification."

Apollodorus sends us his last poem in ten mortal cantos; "good for ten months," he says kindly in his note. It is not very good. It would sink the magazine. What shall the editor do? What can he do? What ought he to do?

Now if he does it, how hardly Apollidorus will feel toward that editor! How he will criticise the poetry that does appear! How grieved and hurt and mortified he will be! Oh, sweetly singing Apollidorus, the editor is not there to please himself altogether, nor you, but the average public taste. He knows what ought to go into the magazine, because he knows what people like; *his* people, the readers of his magazine. Perhaps he may think they ought to like your poetry. Undoubtedly the world owes you as much as that. But if it won't pay? That is always the rub. If people won't like your poetry, and won't pay for it, and think it a bore, and swear at it (far the world is dreadfully profane with poetry it does not like), why should you make the editor your scape-grace? Do you suppose he has not vexation of soul enough already?

Remember that every month, or every week, he has to prepare a feast, the same yet different. He must have articles neither too short nor too long, nor too monotonous, nor too much "to be continued." He must have poetry and humor, and pathos, and love, and adventure. And he must have all these in such combinations, and of such quality, as he can not explain nor describe, but which he recognizes instinctively. The only answer he can make is, "Respectfully declined." If you insist upon knowing why, he can merely reply, "Because it is not *magazinish*." If you say, "I don't know what that is." He must answer, "I do." And that must settle it. And if you are the poet and the gentleman he believes you to be, you will not scowl, and say that you really had supposed your poetry was as good as what is generally published, but you will shake his hand heartily, and say, "Never mind, my dear fellow, I forgive, pity, and thank you."—*Harper's Weekly.*

SPIRITS.

The Rev. Mr. Harris, who has been long what is called a "Spiritualist," is reported to have recently deserted that body of believers, or rather to have declared that he has no faith in the goodness or intelligence of such spirits as he has been in the habit of dealing with.

Now there seems to be no reason for calling those whose faith in spiritual things would seem to rest upon gross material phenomena, "Spiritualists." That name, certainly, one would say, should be reserved for those who believe without assistance from chairs or tables.

Yet every man must confess that a sneer or a shrug does not dispose of that singular testimony of the mystery of unseen things which lingers in tradition from age to age, and constantly re-appears in literature. The work of Robert Dale Owen—"Footfalls on the Boundary of another World"—is the latest collection of this curious evidence, stated in a most admirable spirit. It has not the transparent credulity of old Increase Mather, in his "Remarkable Providences;" but it has one fault which should have been instinctively avoided in so judicious a work of the kind. There is no mention made of the incidents, equally remarkable with those he cites, which have been explained by purely natural and intelligible causes, thereby creating an analogical inference in regard to those which are not yet explained.

A few weeks since a party of Loungers were discussing this book and its class, when one of them read from old Mather's "Providences" the case of the Newburyport family who suffered so sadly from devilish interferences, until one day a sailor came from sea, and after witnessing the diabolical phenomena said that he thought, if he could have the cure for a day of a young boy who dwelt in the afflicted family, there would be a cessation of the dreadful phenomena. So for a day he reasoned with Satan, hidden in the youth. In fact, he gave Satan a good deal better than he sent, in the shape of thwacks and flagellations, and the happy result was an end of the infernal antics. Mather tells the whole story as seriously as if it really were the devil, and not the boy, who had afflicted the family.

There is a vast collection of ghost stories, of traditions of supernatural appearance, of inexplicable sounds, etc, which can hardly be dismissed as old women's fables and nursery tales. No men can tell when, or how, or where we strike suddenly upon the line that separates the visible from the invisible, and what we call natural from the preternatural. The true distinction would be—usual and unusual. We make our human experiences the standard of nature, whereas nature is the divine method. But still, a faith in spiritual things which is developed or chiefly cultivated by the extraordinary phenomena, and not by the ordinary processes of nature, is likely to be as uncertain in duration as it is questionable in quality. Men differ in their susceptibility and organization; but a man who is persuaded of immortality by three knocks upon the floor, is certainly no more distinctively a "Spiritualist" than he who has never doubted it, and to whose mind the song of every bird and the beauty of every flower certifies it.—*Harper's Weekly.*

WHAT DIVERS MEET WITH UNDER WATER.

When the vessel has settled down in a sandy bottom, it is preserved for many months from breaking up; and its position may be much the same as it would be when floating in calm water, if it be not tilted over by any under-current drifts. The light, of course, depends a good deal upon the depth, and upon the nature of the bottom; but where there is no chalk, to give a milky thickness to the water, the diver pursues his work in a kind of gloomy twilight. By the aid of this he can see and feel his way round the ship, but when he ascends to the deck, and winds down into the principal cabins, he finds everything pitch dark, and has nothing to guide him but his hands. This is the most difficult, and yet the most frequent labor he has to encounter; the danger being that in a large vessel, where the cabin stairs are deep, and the cabins are long and broad, he may get his air tube twisted round some unfamiliar projections, and so squeeze off his supply of life from above. In positions such as this he requires all his nerve and self-possession, all his power of feeling his way back in the exact road that he came. He may have got the precious casket to which he has been directed in his arms; but what of that if he die before he can reach the stairs? The cold, helpless masses that bump against his helmet, as they float along the low roof over his head, are the decomposed corpses of those who were huddled together in the cabin when the ship went down. A few of these may be on the floor under his feet, but only when pinned down by an overturned table or a fallen chest. Their tendency is ever upward, and the remorseless sea washes away the infant from its dead mother's arms, the dead wife from the dead husband's embrace. If the wreck be in the channel, the small crabs are already beginning to fatten on their prey. The diver disentangles himself from this silent crowd, and ascends the welcome stairs to the deck. The treasure he has rescued is hauled up into the attendant diving boat, and he turns again to renew his work. He seldom meets with an accident under the water; never perhaps with death, and the chief risk he runs is from getting some heavy piece of ship lumber overturned on his long train of air pipe. Even in this case he feels the sudden check and want of air, gropes his way back to the obstruction, removes it, signals to his companions to be raised, and reaches the boat exhausted and alarmed, but not so much so as to give up his place in the trade. His earnings mostly take the form of shares in what he recovers. If fortunate, his gains may be large; if unfortunate, they may be small; but no man can grudge him the highest prizes it is possible for him to win. May Whitstable always have the honor of producing such bold and dexterous men as plentifully as she has hitherto done, and may they have the wisdom to keep what they get.—*Dickens's All the Year Round.*

RAILROAD FROM WASHINGTON CITY TO NEW ORLEANS.

We presume that no city in the United States, except our own (saya the *States and Union* of the 23 ult), would have regarded with indifference the construction of more than twelve hundred miles of railroad, connecting it with the Crescent City of the South by a mail time of *three and a half days*. Yet this grand result has been attained without the contribution of one dollar, either by our city or by the Federal Government for her.

By the completion of this road, the various routes which have heretofore conducted the interconrse between the Empire cities of the North and South, will be superceded by one shorter, safer, and cheaper; and this last route will pour the concentrated tide of travel through the Federal City.

The importance of this rapid communication does not, however, terminate at New Orleans; we are now within a week of Vera Cruz, and only eight days from the city of Mexico. But to the perfect operation of this important improvement there is yet, to our descredit, one thing wanting. We require a close connection at Washington between the roads of the North and South.—Here is the only gap in fifteen hundred miles of railroad. Here, at the Federal capital, is the only impediment to the perfect success of one of the longest lines of railroad in the world.

All the travel, the tons of federal mail, the thousands of passengers, the millions of dollars' worth of express goods to be drayed, carted, and transported in lumbering omnibuses, four or five miles through our spacious city. Yet Washington City has no more right to impose this restriction upon their interconrse, than Knoxville, or Alexandria, or Lynchburg, or any of the numerous towns and cities along the line. Washington should indignantly reject any local exaction which might profit her at the expense of others.

Congress, composed of Representatives from all sections, should provide at once for building a bridge across the Potomac, either at Georgetown, or elsewhere; and it should authorize trains drawn by horses, or at low speed by steam, to pass along the back streets of the city, or around it, so that the reproach of imposing tolls and impediments upon a great thoroughfare, built by others, in great part, for our benefit, may pass away.

We hope our worthy Mayor and our enlightened Council will not neglect the inauguration of this great route, soon, we learn, to be celebrated, and will take occasion to show that they appreciate, and will contribute everything in their power towards completing this great national thoroughfare—so that the mail and travel may pass from New York to New Orleans *within seventy-two hours*—a result which will be easily attained by a close connection at Washington and some other improvements now in rapid progress at the South.

THE UNIVERSITY OF MISSISSIPPI.

The Hon. J. W. Taylor, of Alabama, who possesses literary attainments of the finest character, recently

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NEW ORLEANS:

WEDNESDAY, MARCH 14, 1860.

MEETING OF THE PUBLISHING COMMITTEE.

On Wednesday last, the annual meeting of the Joint Publishing Committee of the *New Orleans Christian Advocate* took place. A session was held also on the next day. Present—A. H. Mitchell, D.D., Rev. Joshua T. Heard, and Rev. E. Baldwin, of the Alabama Conference; J. C. Keener, D.D., J. B. Walker, D.D., and Rev L. Parker, of the Louisiana Conference. B. M. Drake, D.D., W. H. Watkins, D.D., and Rev. J. J. Wheat, of the Mississippi Conference, were absent. The session was harmonious and pleasant. The exhibit of the financial condition of the paper was satisfactory and encouraging. Continued adhesion to the formerly expressed purpose of the Committee was resolved upon, viz.: to expend the profits of the paper in its improvement. A formal resolution was adopted instructing the Editor "to advertise for schools, colleges, and other institutions of the Church, at one half the established rates; and that these terms be not deviated from in any case." We were glad to see our brethren from abroad and hope for many such meetings.

SENDING OUT ACCOUNTS.

We are now sending out the accounts of the *Advocate* as rapidly as possible. We send a list to the preacher, and individual accounts to the subscribers, at the same time. We send accounts to *all* who have not paid to January, 1861, it matters not how small the amount; because we wish all accounts to begin and end with the year. We are as careful as possible; but should there be mistakes, let us know immediately. Let all pay up to 1861, and the accounts will be much more convenient to our subscribers, and also to ourselves.

ONLY A DOLLAR AND A HALF.

From the 1st of April until the end of the year, the price of the *Advocate* will be only $1 50. With the first issue in April we shall increase the edition, so as to be able to supply new subscribers from that number on. How many new subscribers can our preachers and friends furnish us at that price? Do, brethren and friends, make an *effort*, a *general* effort, a *vigorous* effort, an *enthusiastic* effort, a *long-continued* effort, to *largely* increase our list.

BALTIMORE AND VIRGINIA CONTROVERSY.

The papers of the Southern Methodist Church, as a rule, we are happy to see, have but little to say on the exciting sectional questions that now, more than ever, agitate the country. Not even the tempting relation they sustain to the slavery question—a relation sustained by no other religious papers in the South—has caused them to depart from this course. We have examined our leading *Advocates* for weeks together, without finding a single article in which the slavery controversy is introduced. During all the excitement occasioned by Harper's Ferry, Helper's book, and the contest for Speaker, our press maintained a noble, dignified, and "wise reticence." Assuming, without argument, the relation of master and servant, as did the Apostles, to be of God, these organs of a non-political Church—a Church, like the primitive one, without legislation for or against slavery, but with legislation for the Christian culture of both master and servant—have devoted themselves to the dissemination of a pure Christian literature.

Though aware of the temptations existing among our brethren along the border, and making, as we trust, all due allowance for them, we must be permitted to say that we regret the fierce controversy that has for some time been conducted between the Northern and Southern Methodist Churches, in Virginia and Maryland. That there should be, at this day, a Northern Methodist Church in those slave-holding States—anti-slavery, as it is, in its whole official history—is, to us, strange enough; nevertheless, it is a fact, and must be so accepted. Our Church is not responsible for that fact, nor has she any duties growing out of it. Since the controversy is begun, however, we may be permitted to speak of it. The position of the Baltimore Conference has always, since 1844, been one of most pitiful inconsistency: belonging to an avowedly anti-slavery Church, and yet in slave-holding territory; denounced by the abolition wing of that Church as conniving at slavery, and denounced by slave-holders as being abolitionists; they have been helplessly indefensible. They formerly led the van in the anti-slavery movements of that Church. All their recent troubles are legitimate reapings of that sowing. Of late years, however, they have been earnestly preparing to resist the tide of abolition fanaticism, which is sweeping over the whole Northern Church. They have repudiated the regular Church organs, and established a paper of their own. Though officially unchanged in position, they should, we think, have been credited with these evidences of improvement. A public body cannot immediately change an official history, and official relations, for which their fathers, and not themselves, are principally responsible. The Church South, itself, is a pertinent illustration of this view. Especially should they have been treated with great delicacy and forbearance in view of the Harper's Ferry raid, and the distressing embarrassments with which it surrounded them. Magnanimity demanded it. At any rate, our Church is neither in charge of their consciences nor their destiny. No advantage should have been taken of the occasion, especially by the religious press, more particularly *ours*. Time, at least, should have been allowed them.

It may be said that such impunity would only have encouraged them to maintain their unjust position towards the South. That may be. Persecution, or that which can be thus construed, however, is of more evil tendency still. At any rate, the State is the party concerned in the political relations of the Baltimore Conference, and not the Southern Church. Had such views obtained, public opinion would have done its office, and a section of our Church, on the border, would have been saved from an ungracious attitude. Our Church, with its absence of all legislation on the subject, is not confined to slave territory, nor is it the business of our Church, as such, nor of its organs, to fight the *political* battles of the day. What Southern Methodists do on this behalf, should be done in their character as *citizens*, and not as *Methodists*. The general relations of the subject, to the Bible, and to Christian civilization, are, of course, within the legitimate range of our press; but there is a special phase of it that belongs only to the secular press. These remarks have been occasioned by reading, in the Richmond *Advocate*, what we regard as a very unfortunate controversy between the editor of that paper, Rev. L. Rosser, D.D., and Rev. J. C. Granbery. Both seem to be agreed as to the anti-slavery position of the Baltimore Conference, but Mr. Granbery seems to protest against the attacks made upon it by the Richmond *Advocate*. Mr. Granbery seems to think Dr. Rosser has acted without due discretion and charity, and Dr. Rosser seems to think Mr. Granbery has acted without due discretion, and with injustice to the South. Without deciding upon the merits of this issue, the whole case affords a strong confirmatory illustration of the position taken in this article—of the evil of engaging in such a controversy at all. However just may be Dr. Rosser's charges against the Baltimore Conference, constructively, Mr. Granbery is equally just in his plea for charity and discretion, under the circumstances. Both of these gentlemen, we can imagine, may have been more zealous in behalf of their respective views than is warranted by either discretion or charity. We sincerely trust that the controversy may not do harm to the Church. Baltimore is being taught by Providence

JUNIOR EXHIBITION AT CENTENARY.

Mr. Editor: Perhaps a brief notice of the "Annual Junior Exhibition" just ended, may not be entirely devoid of interest to the many readers of the *Advocate*, most of whom, doubtless, are, in a measure, patrons of Southern education, and hence take, or should take great interest in the prosperity and welfare of Centenary College. These exhibitions present various features of interest, both to the public and to the students. By the students they are looked forward to as seasons of a "general jubilation." Especially are they interesting to the members of the two literary societies, as great rivalry exists between them; and the *ambitious* student has here fair fields for the exercise of his powers of oratory and composition, and sometimes triumphs are achieved which foreshadow brilliant successes in life. The public generally manifest their interest in these exhibitions by assembling in large collections, and, though unknowingly, confer a great favor upon the speakers, and often contribute more than anything else to their success. There is no boy who would not much rather address a large assembly than a small one; and when he is once upon the stage, however modest he may be, however hard he may have had to struggle to bring himself to "the notch," the appearance of a full house immediately inspires him with a determination to gain applause and approbation. How different it is when there is a meager attendance! Once on the stage, at one glance he takes in every countenance, *then* a disagreeable feeling as if every pair of eyes was upon him, upon the heels of which comes one of restlessness and dread, and anxiety to leave the stage, the consequence of which is, that he hurries through his speech, affording little or no pleasure to the audience, and in most cases not doing himself justice.

The first night of the exhibition (March 1st) was taken up with "select orations" by speakers chosen from the Preparatory Department, and the Freshman and Sophomore classes; and never has it been my pleasure to witness better exhibitions of college oratory. The speakers from the Freshman class were unusually good performers exhibiting more intonation and command of voice than I have ever known from college boys. Among the *seven* speakers there was not one who could not with justice be called a good declaimer. Two or three deserve especial notice. "Eulogy on Washington," by J. S. Levron, was truly a refreshing performance; "John C. Calhoun," by J. R. Freeman, was doubtless spoken as the author of the speech intended it *should be spoken*, it being a vindication of that great statesman upon the floor of the Senate. We predict for Mr. Ducote, who entertained the house with "Conservatism," a great triumph in the art of oratory, if he only gives his attention rightly to the study of it. The morning of the 2nd was appointed for the exhibition of the two Literary Societies; and as we understand that great rivalry and competition exist between those institutions in their public exhibitions, we refrain from casting any decision in favor of either side; suffice it to say, that all acquit themselves in a manner very creditable to the college and the societies they represented. The following is the programme: "By following divine traces Science arrives at her destination," by E. Waskom, of Texas. Conservatism the mediator between the past and the future," J. P. Carter, of Miss.; "Progress," by S. H. Rose, of Miss.; "God and Right—the war-cry of mankind," by Geo. Defrese, of La.; "The last act in the world's drama," J. W. Ard, of Miss.; "Nil Desperandum," Wm. M. Johnston, of Texas; "The finished mission," Wm. R. Campbell, of La.; "History the guiding star of nations," by J. McCollum, of Louisiana.

"Nil Desperandum," by Wm. M. Johnston, was decidedly the best, and gained the encomiums of other and more competent judges than your correspondent. I suppose it was the most *perfect* speech I ever heard from a college stage. He has certainly a style of his own, and great descriptive powers; added to which there was a pleasing beauty and chastity of language, clothed in which the ideas came to the ears of the auditors with such force and impressiveness, as to elicit the spontaneous applause of the whole house. The speaker in question would doubtless achieve great triumphs in the literary world, as his style is peculiarly adapted to that intricate field of labor and usefulness. "The last act in the world's drama," by J. W. Ard, was a good production, and had it been spoken with sufficient distinctness would have created pretty much of a sensation. Your correspondent being admirably located for hearing, can testify to its merit. Other speeches of the day could bear criticism would time and space allow. The evening of the 2nd was occupied with the "Exhibition of the Junior class," two members of which deserve special commendation for the fact that, in addition to their "junior speeches," they, on the morning of the same day, delivered addresses in representation of their Societies, and in each case reflected honor upon their "Alma Mater." They were Messrs. Kase and Johnston (the author of "Nil Desperandum). Mr. Johnston on this occasion delivered a poem entitled "Allvecsis," and as in the case of his speech before mentioned, carried off the palm; his effort being decidedly the most pleasing and entertaining performance of the evening. For beauty of conception, reflement of sentiment, and fitness of arrangement, his poem bore upon the face of it evidence of thought that could hardly have been expected to emanate from the brain of one apparently so young in years and experience, and would do honor to some of our first-class poets. We listened to "Allvecsis" with pleasure, and could, were it published, read it with renewed relish and gusto in print. On the whole the exhibition was one of talent, and in some cases genius, just budding into vigorous existence. The attendance was as good as usual—particularly on the last night. More than usual interest was manifested by the audience.

Our College is daily rising in importance, her sphere of influence is daily enlarging, and directed by her present able President and corps of competent Professors, we may safely predict the day to be not far distant when she will assume a commanding position among the first colleges of the South. Let all true Southerners come forward in the true spirit of Southern magnanimity, and co-operate with those who have labored so long and faithfully, and not with full success, in raising an "endowment fund." Centenary has been struggling for a long time against every imaginable kind of obstacles—difficulties as varied as they have been threatening, and only until lately have the clouds begun to disperse, and her prospects brighten. During all that time, in the face of adversity, she has acted well her part, and sent forth many a young genius on his mission of good, as living evidences of her worth. Surely the gallant sons of our noble South cannot look with indifference upon such efforts without extending their aid. Let them aid Centenary in the performance of a mission equally dear to our country, the Church, and Christianity in common. Place her in an independent position, free of all financial responsibilities, whence she can without fear stretch forth her arms over the land, and grapple with the giant, Ignorance; place her in a situation in which she will be enabled to give her *whole and undivided* attention to the cause of learning, and a new and important impetus will have been given to Southern education and Southern enterprise, and the history of Louisiana will record no event fraught with important results to our State, and destined to be a turning point in her career.

SPECTATOR.

Jackson, La., March 3d, 1860.

LETTER FROM REV. R. ABBEY.

Mr. Editor: Waiting for the cars, I drop you a line. I see our Mississippi legislature recently passed a strong non-commercial intercourse resolution, recommending that Southern people withhold their commercial patronage from the traders of such States and communities as continue their incessant intermeddling with the business and civil affairs of the South, so much to our annoyance and detriment.

Without undertaking to express a decided opinion as to the expediency or necessity of such recommendation, it does become me to invite the attention of those gentlemen to one branch of commerce, in which our Southern correspondence with Northern producers and vendors has been and still is immensely large, and wherein the evils complained of are a hundred fold greater than those branches which they particularly specify. There is not much danger, comparatively, of a lasting and permanent character, in the importation and use of Boston shoes and Merrimac carpets, because an indelible imprint of abolitionism cannot be stamped upon them.

But how is it in this country in regard to the importation and use of millions upon millions of books of a thousand kinds, not only made by abolitionists but *abolition-made books*, which are circulated and read in almost all our families all over the land? We have not only aided their commerce, but we circulate for them their abolitionism all over the South.

Will not the Legislators, and the Press, and the conservators of the country, speak out on this subject?

It may not be well known generally, but it is well known to many of us, who have had our eyes and our labors directed particularly to this point, that the teachings of abolitionism *of the most dangerous kind* is purchased by the million in the South, and by us placed in the hands of our families, our children, and our people generally, *for their teaching and instruction!*

Is it not time that we pause and think a little about matters so grave as this?

I say abolitionism of *the most dangerous* kind. I do not regard such a book as the Helper tomfoolery a dangerous book. The teachings of a ruffian who advertises himself a cut-throat and a robber, are not dangerous. The speeches of Hale, Giddings, and Seward, do but little harm, if they were on every center-table and in every reading-room in the South. From a known ruffian we look for falsehood. From a known fanatic we look for silly stuff to laugh at.

The imported printed abolitionism calculated to do harm among us is the silent, still, unobtrusive and seemingly unintended suggestions and single paragraphs, and incidental remarks, insidiously interlaced and hid away in sermons, religious lessons for children, and religious and juvenile literature generally, and in the more direct teachings of school books.

One not accustomed to these arts would be surprised to see with what cunning and ingenuity this precious *commodity* is smuggled in among us. In many of our school books it is well known to exist to an alarming extent, and in miscellaneous religious reading it is still worse. It is seldom outspoken, but is dropped in unawares with astonishing piety in the most unlooked for places, and in the most dangerous ways.

Now, I ask, what about patronising *this* kind of commerce?

Nor can Northern publishers protect us. Some of them would if they could. But they cannot read every word in their issues.

Then, where is our protection? And I answer: *In setting up and encouraging Southern Publishing Houses.*

But "books cannot be manufactured on a large scale to advantage in the South."

I am aware this has been the popular sentiment, but I am also aware it has been demonstrated to be untrue.

Driven to the necessity of self-protection in the matters above referred to, the Southern Methodist Church set up a Publishing House in the South, at Nashville, Tennessee, and this House has done one important thing for the country. *It has demonstrated the practicability of Southern book manufactures.* Its catalogue and its work will compare favorably with any at the North. The House is as solidly founded to day as any in the Union. The only difficulty is, it is unable to meet a heavy and rapidly increasing demand. It is rapidly increasing and will soon be the largest Publishing House in the Union. Its business now, together with that of its surrounding Depositories, in many of the principle cities of the South, about fifteen in number, is at the rate of *four* or *five hundred thousand dollars a year.*

If the house had the means of enlarging its manufacturing faculties sufficiently, its business this year would double the last. And I think its business another year, including that of the Depositories, would not fall short of a million of dollars.

Although this is a Church institution, its issues range through the entire field of literature, except novels and the like, from the very best volumes, including school books, to the largest and smallest works of every valuable sort.

This is the first attempt at Southern enterprise in this line. Will it not be followed by other capitalists?

R. ABBEY.

THE STATE THE SUPPORTER OF IDOLATRY, AND AT WAR WITH THE CHURCH.

Mr. Editor—Some of your readers are very much gratified that you have suggested the propriety of a decision by the "proper authorities" in the State, on "Freedom to worship God," and hoping that the question may be stirred till appropriate action is had, I send you the following reflections.

"Freedom to worship God," as revealed in the Old and New Testaments, without let or hindrance. Ah, that is a sacred right, and one that may not be molested with impunity. But what about the right to worship an idol, or liberty to organize and defend associations of Free-love, of Fourierism and of Mormonism, which are baptised religions, and claimed to be the worship of the true God? Where is the clause either in the Constitution of the country, or the enactments of either the States or of the general Government, that authorizes and defends the right to commit these abominations? Some of us have not been able, thus far, to detect such a clause or law. Yet some there are, and not a few, claiming to be citizens of enlightened and Christian America, who contend that liberty to do these abominations are secured to them by the Constitution of the United States, and that they are among the "inalienable rights of man;" rights that are as sacred to the government, and as much entitled to the protection of the law, as those of home and family, and as the pure and unadulterated worship of the Holy God even.

Now, we are frank to confess that if it shall appear after investigation that our Constitution and laws do even tolerate these abominations, not to say defend them, we go in for having them repealed, and others enacted which shall set this matter right—laws which shall show to the world, and teach our own people, that we may not dare to assume the fearful prerogative to declare by our conventions or legislative enactments that *idolatry* and the *gratification of the baser passions*, and unholy ambition of corrupt associations, are among the inalienable rights of man.

But if it shall appear that our laws do not either defend or authorize these abominations, let it be so declared by the authorities, and let measures be adopted for the suppression of those associations already in existence, and which will declare unmistakeably that these things cannot exist by the sanction of our law. If it be so, that our institutions and laws give the same prominence to an *idol* that they do to the only living and true God, it is no longer true that the Church proper and the State are at peace—that war and opposition have passed away from them—that they are friends, and act harmoniously, though separate in organization, and to a good degree in obligations, but having the same object in view, at least so far as the welfare of society is concerned, each watching the other's interest, and both in every possible, lawful way promoting the general good.

These things cannot be so if the above interpretation be correct, for that necessarily constitutes the State the opponent, and to some extent the persecutor of the Church. The State opposes the Church to the same extent that she gives countenance and support to these corrupt and false systems. She may not oppose the Church directly, but she does it indirectly, by upholding and defending these organizations who labor for her downfall and utter destruction, and if this be the fact, which must be so beyond question, from the premises, then were the fathers of American Independence mistaken when they supposed that freedom from State oppression had been secured to them and their descendants for ever, when British misrule was broken, and the American constitution and government was formed.

As Americans we have been accustomed to censure strongly the errors committed, or wrong done by the Church of Rome, where the State was made subordinate to the Church, and with terms equally severe have we denounced the blunder or unrighteousness of the British government in reversing the order, in making the Church subordinate to the State; and for America has been claimed the wisdom of giving to these subordinate powers of the Divine Ruler their appropriate places, that neither were to be above or subordinate to the other, but that they were to be equal in point of origin and aim, and both subordinate to the authority of Heaven's laws, and in harmonious action laboring for the suppression of vice and the promotion of the general good. The one mainly for the harmony and well-being of man as a social being; the other having more direct reference to man's happiness as a spiritual and immortal being.

But if the American Constitution, and the laws authorised thereby, make no distinction between the worship of the Holy God and the worship of idols, and if these associations of corruption are to receive the same protection at the hands of those in authority that the Church and the faithful of God and of the land do, then Americans have not made much improvement on the errors and wrongs of Great Britain. The Church and pure morality have still the odds of the State's influence against them in their efforts against error and corruption.

That this has been, and now is the state of the case, in some of the states and territories of this Union, facts abundantly attest; the propriety, at least the constitutional right of which, has been advocated, not by the low and vulgar only, but by those in authority. In California idol temples stand erect beside the Temple of the Lord. And Judges have decided that it is unconstitutional to require the observance of the Christian Sabbath when it conflicts with the religious faith of the subject. The stories of Mormon shame, and of Spiritualist wickedness, and others of the same class, which claim authority and protection under the law, and who, to the shame and confusion of our government, have so far as the arm of the law is concerned, remained unmolested in their false assumptions and work of ruin; the stories of these have been told so often they need not be repeated again.

And now, are these things right? Are they constitutional? That they are right, no good citizen will assume; and if they are constitutional, the Constitution is wrong itself, and ought to be altered. But if they are not constitutional, and in violation of that sacred article, then let the government see to it that its prohibitions are duly enforced, that the government itself be not a party to the wrong, and in the day of retribution share in the curse to be visited on the guilty party.

ALPHABET.

LETTERS FROM TEXAS.—NO. X.

There was another book which I picked up on the center-table at Dr. Boring's: "A tale of the Alamo," by Miss Evans. So unobservant am I, that the brow of this authoress was growing verdant as that of Daphne before my attention was called to her. I asked who she was, and was told that she was a young lady who had once lived in San Antonio, but was then residing in Mobile. I read the story with much interest, and was doubly gratified in remembering that she was a woman, and a Southern woman. She is, if I am not misinformed, yet younger than Miss Burney when she wrote "Evelina," and she considered herself at that time but a child. It is useless for me, however, to be calling forth the notes of a penny whistle, when for the last month or two Fame has been playing upon her trumpet the air of "Beulah," with variations.

But at length, the story of the Alamo is finished—not without a sigh. Our poor troops were all cut to pieces. This could not be helped, for History is standing looking over the shoulder of Romance, and woe be to her if she departs from the recorded chronicles; but why should the burning-hearted Spanish girl consume in her own fires, and why should the little consumptive girl wither away under the very life-giving eye of love? Ah, these novelists "be bloody-minded" people, and the quill of the novelist is more destructive than any "six shooter."

Now let me disentangle myself from these mournful Mexican memories, let me leave the spot where the indifferent Spaniard is shrugging his shoulders beside the pyre in whose flames ascend a Crocket, a Travis, and a Bowie, and turn to the refreshing, ever-blooming pages of Jean Paul—The Only. Here is his "Walpurgis Night," and here is the German who has left his home, his beloved wife and babes, to be absent on business, a few days in the city. Here is the stranger, the queer-looking stranger in the scarlet cloak, who, our German fancies, bears some family resemblance to the Prince of Darkness. The German finishes his business and returns home in the night. The dear ones are asleep, he will not disturb them; he throws himself upon a sofa in the summer-house; but before he has had time to fall into slumber, the scarlet-cloaked stranger appears; he asks the German to accompany him to the tavern and take a bowl of punch. While they are drinking their punch a traveling party arrives, and in the lady of the party the German recognizes a former lady-love, the recollection of whose charms had been obliterated by the loveliness of his wife; but now the old dream comes back. The lady retires to her sitting room and sends her servant for him. Once more he is in the presence, and is sitting beside her who was "the lady of his love;" she confesses to him that her marriage has been unhappy. She has wed a stern, cold nobleman, and her heart returns to the couch of roses which his hands had prepared for her in other days. Meanwhile the husband enters, catches her by the hair and drags her around the room. The German lover madly seizes a knife and plunges it into the heart of the husband. Then comes the shrieks of the infuriated and pursuing crowd. The German seizes a torch and rushes down stairs. Being closely followed, he hurls the torch among the straw in the stable, and flies—flies—ever for life! Across the fields he runs, panting; but suddenly, bells are ringing, confused noises are filling the atmosphere; the whole sky is reddening, as with a final vengeance. The torch has done its work, and all the village of his nativity is in flames. Deeper and deeper into the forest he plunges. At length far off, he comes to the road—a gentleman is passing in his gig. The gentleman stops his horse, descends from the gig, and goes back to look for something he has lost. The opportunity to escape cannot be permitted to pass. The murderer and incendiary mounts the gig, seizes the reins and as the owner returns and attempts to stop him, he drives over him, crushing the body beneath the wheels. At this moment, he recognizes in the man whom he has murdered his own brother. In mute horror he descends, and now comes forward once more the stranger in the scarlet-cloak, and cries out: "Now fall down and worship me!" In agony he falls upon his knees, the cold sweat streaming down his face; confused noises mingle in the atmosphere—jibes and jeers, and taunting laughs; then a low tittering. Suddenly beside him stands his wife, and the little rogues his children. He looks around him; he is in the summer-house. Then he has not committed murder or burned the village, nor driven over the body of his brother—O no! no! and that day his old lady-love comes, sure enough; but she is happily married and can do without him; and his recollections of the past float away like ships that return no more in the great ocean of joy that overspreads the face of his wife; and the stranger with the scarlet cloak is there, no more demoniacal, but a right benevolent gentleman. That is capital—that story of Jean Paul, The Only, where every body lives, and every body is happy; yet it has deep wisdom, for you and for me, my friend! And now let us look at this print which lies upon our table—this exquisite face from the pencil of Raphael, this light of Art, which arose beyond the blue waves of the Mediterranean, and pours its effulgence upon our hearts here in our far Western home.

JANE T. H. CROSS.

LETTER FROM TEXAS.

At the last session of the Texas Conference I was appointed to the Egypt and Wharton circuit, the nearest appointment of which is *only* 40 miles from my *wife's house*. But this is nothing for a Methodist itinerant. It is no great sacrifice to be away from one's family twenty-four days out of every month, especially when the voice of God and His Church say, "Go." Our fathers in the ministry would have esteemed this but light work. But as I dislike egotism, I will pass to something else.

Fifteen miles below Columbus, and east of the Colorado, is Eagle Lake. This, as its name imports, is a body of fresh water covering about 5,000 acres, and is supplied by springs that boil up through a bed of gravel and sand at the bottom. It abounds with fish and alligators.

At the eastern extremity of the lake is the present terminus of the Harrisburg and Colorado railway, and within the last six months a thriving village has grown up at this place. In this vicinity are several wealthy and intelligent planters, who are patrons of our missionary operations among the slaves. We have a missionary—Rev. B. A. Kemp—in this field the present year, and we confidently hope that before long we shall have a temple erected to the worship of God, either at the village or in its vicinity.

Travelling down the river fifteen miles farther, we come to Egypt. Egypt in Texas is not a city, town, or village, but a settlement, the central point of which is the residence of Capt. Wm. J. E. Heard, an old Texian, one of the heroes of San Jacinto, and a steward in the Church of Christ. His hospitable mansion has sheltered many a way-worn itinerant in his toilsome pilgrimage. There is a store, post-office and blacksmith shop kept on the captain's premises. On the outside of the store door hangs a board with this inscription on it, "No Whiskey here." Success to all such merchants. At the time of the settling of Austin's first colony, the settlers on "old Caney" cut down and burned off the cane, and with hand-spikes made holes in the ground, dropped corn in and covered it with the foot, and then turned it out to grass. Thus the first crop of corn in Austin's colony was raised without any fence, plow, or hoe. The colonists higher up the river failed to make corn owing to a drought, and therefore they had to go *down to buy corn*, and how natural it was to call the place Egypt.

My old friend, Capt. Jesse Burnham, who now resides in Burnett county, and who was one of Stephen F. Austin's first 300 colonists, informed me that, for nine months after he settled in Fayette county, he had no bread in his house. He was poor and had but poor health, but he would work one day and hunt game the next, and thus he kept his family from starving. His first bread was *brought up* on horseback from Egypt, a distance of about 50 miles.

Near Capt. Heard's we have a comfortable little church in which your humble correspondent endeavors to dispense the word of life on two Sundays in each month, in the forenoon to the whites, and to the blacks in the evening. Besides, I preach to the slaves on several plantations in the neighborhood.

Wharton, the seat of justice for Wharton county, is a small town on the east bank of the Colorado river, and twelve miles below Egypt, and sixty miles above Matagorda. Wharton, though but a small town, is environed with perhaps the best body of good land in this or any other State. My mature opinion is, that for the production of cotton "Old Caney" can't be excelled.

We have but a small membership at Wharton, and no church edifice. I preach in the court house on two Sundays in each month; and though our prospects are somewhat discouraging, yet there are some favorable signs, one of which is that harmony prevails between Christians of different denominations, and a bi-weekly prayer-meeting is kept up by the united efforts of Baptists and Methodists. A railroad from Columbia, on the Brazos, to Wharton, is being built, and its friends look forward to its completion with considerable interest and solicitude, believing that all the various enterprises in the country will be promoted by it.

WESLEY SMITH.

March 1st, 1860.

LETTER FROM DR. N. B. POWELL.

Mr. Editor—After listening to your very interesting speech in the recent Conference, in relation to the *status* of the *Advocate*, with your avowed wish and determination to make it, not only more edifying and instructive to its numerous readers and patrons, but "fifty per cent better in 1860 than it was in 1859," I felt determined to have my name enrolled upon your list, and hope to be refreshed weekly by the perusal of your graphic and spicy editorials.

I have on my table to-day a new work, a book from which I have learned many strange and highly interesting facts; appreciating it very highly, you will pardon me for calling your attention, and that of your numerous readers, to its perusal; its title is: "The Book and its Story." In its preface the author says, "we are persuaded that its perusal will spread a larger amount of Biblical knowledge than any other work, the value of which cannot be told in gold and silver." In speaking of Egypt, he tells some wonderful things of her ancient structures, which seem to bid defiance to the ravages or destructive tooth of time. In allusion to her pyramids, he says: "Three of these astonishing buildings stand eleven miles west of the Nile; the largest is built of hewn stones, some of them thirty feet long. A French engineer has calculated that the stones of that huge pile, called the 'Great Pyramid,' would suffice to build a wall all round France, nine spans eighteen hundred miles—a wall one foot thick and ten feet high. In the Pyramid of Ghizeh has been found the coffin of the King for whom it was built, King Mycerinus. The lid of the Sarcophagus, more than 4000 years old, is now to be seen in the British Museum. Some suppose Job spoke of these when he referred to 'the men who build desolate places for themselves.'" Read this precious book.

Your friend and brother in Christ Jesus,

N. B. POWELL.

Chunnenuggee, Ala., March 4, 1860.

The Confederation of the Young Men's Christian Associations of North America, will be held in this city next month.

A GREAT FACULTY.

These was one faculty in the mind of St. Paul which is too much overlooked, too little appreciated, and seldom imitated. A wonderful faculty it was, and always fruitful in wonders of speech, and deed, and heroism. And that faculty was—Forgetfulness. "One thing," said the Apostle, "one thing I do, forgetting the things that are behind, I press toward to the mark for the prize." And this forgetting was the secret of his pressing forward. The swift foot hastening onward, the earnest and aspiring soul, the vivid imagination, and the faithful struggle, all were born of this wise forgetfulness.

We prefer to remember. The past is very dear to our hearts. If we have made a mole-hill of gold, if we have learned a few trifles and had a few successes, if we have done some charitable things, and preached a score of marked sermons, thenceforth they occupy the chamber of memory, and rightly called so, since the soul generally sleeps therein. But Paul was a wiser man, a profounder thinker, and he had too much heart to live on his memories. Every day was a new day, with night and shadows darkly and silently hung between him and yesterday. Every day called him to be more of an apostle, more of a hero, more of a saint, more like Jesus. Thus it was that he grew into commanding stature; thus, he rose, and rising, shone over broader spaces, and with a brighter light.

Our manhood soon reaches its limit. We grow awhile, and roots, branches, fruit get to their boundary. If some attain respectability, they are satisfied. Others acquire fame, and they take to the dormitory. One preacher is able to secure a good station, and his soul stops growing; and another makes himself a fair scholar, and thinks that his work is done. Middle life gives a quietus to numbers, and age suspends the conscience of most Christians as to farther toil. Not so Paul; whether Paul the young or Paul the aged, one thing he did and that was to press on. Determined to live, his manhood answered every claim; he continued to grow because he continued to work; he grew inwardly and outwardly; and in the fruits of his life and labor, the ages of the Church have found food and refreshment.

This is just the spirit we need. To forget is a blessed art. But it is hard to learn and hard to practice. We are born to grow ever and forever. No matter what has been done, no matter what heights attained, to stop growing is to die.

EXTRAVAGANT WOMEN.

We have a word to say on the subject of woman's extravagance. It is now a staple topic among our newspapers, and if our women are not reformed in this respect, surely printer's ink will not be to blame.

That extravagance in womanly dress and style of living is fast becoming a national evil, cannot be doubted. But are our women to have all the censure? Is this vice of vanity, of excessive waste of money, to be charged on them alone? So the most of our editors seem to think. But there is another side to this question, and the plain fact is simply this, that men are just as much to blame as women. Men can correct the evil to a large extent, and they will correct it whenever they see the enormous proportions it is destined to assume. Women never do serious harm to society unless our sex uphold them in it. Naturally they are powerfully influenced by us, and all their instincts, no less than the conventional rules of life, prompt them to submit more or less to that public opinion which men create. They are not an independent fraternity, a private parliament, to organize and execute usages and laws for the control of society, nor do they ever attempt it, except in extreme cases of social degeneracy. Constituted as American society is, our women are proverbial for faithfulness to the will of their husbands; our daughters are generally obedient to parental authority; and them so soon as men determine to arrest this folly, it will hang a check.

The fault is mainly with the men. Women dress mostly to please them. There are exceptions, of course, but the vanity of husbands and fathers has quite as much to do with the origin of the extravagance as the vanity of women, and much more to do with its support and increase. If women are freely supplied with money, and then sustained by the opinions of men, nothing is more certain than wasteful expenditure. Now, then, let us take our share of the condemnation; let us reform our own personal tastes and habits, and after a little plain dealing with our own hearts, we shall have moral power enough to restrain this love of show and splendor in our women.

RELIGION IN ITALY.

An American lady writing to one of our papers from Florence, Italy, says: "There were two weeks since no less than four places of worship open here where preaching was allowed in Italian. There was one body calling themselves Methodist Evangelical; they met almost every evening in the week; all took off their hats and remained standing during the prayers, ejaculating reverently the amen at the close with one loud voice, and the meeting was crowded to overflowing. There was another three times a week; and as I heard the clergyman was very eloquent, I asked an Italian lady to take me with her some evening. She did not come, and afterward said it was so crowded that the air became oppressive, ladies had fainted, and it was almost impossible to get them out. At this point the archbishop made such a fuss that the preacher was advised to leave the city for the present, but no order was issued to close the meetings. His friends however persuaded him to go, fearing some personal attack upon him.

WHAT GOOD PERIODICALS MAY DO.

"Show us," says Emerson, "an intelligent family of boys and girls, and we will show you a family where newspapers and periodicals are plentiful. No one who has been without these silent private tutors can know their educating power for good or evil. Have you never thought of the innumerable topics of discussion which they suggest at the breakfast-table, the important public measures with which thus early our children become familiarly acquainted—great philanthropic questions of the day to which unconsciously their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors? Anything that makes home pleasant, cheerful, and chatty, thins the haunts of vice and the thousand and one avenues of temptation, and should certainly be regarded, when we consider its influence on the minds of the young, as a great moral and social blessing."

BAD NEWS FROM EUROPE.

By the last steamer, with European advices to Feb. 26th, we learn that an alliance had been formed between Austria and Russia, the latter guaranteeing the former possession of Hungary and Venetia against insurgents and foreign foes. Worse still, France, influenced by this new coalition, takes ground against the annexation of Tuscany to Piedmont, favoring a separate kingdom under the nephew of Victor Emmanuel, admitting, however, the annexation of Parma and Modena. Napoleon's relation to the Pope is unchanged.

FRANKLIN FEMALE COLLEGE.—We were visited last week by Rev. J. E. Douglas, President of Franklin Female College, at Holly Springs, Miss., whom we were glad to meet, and whose institution, we are happy to learn, is in a flourishing condition. Mr. Douglas is an experienced and successful teacher, and the Holly Springs school promises well under him.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

MARCH 14, 1860.

LETTER FROM BALTIMORE.

Mr. Editor: According to a previous arrangement a large Methodist gathering, called a "Methodist re-union," took place on Thursday evening, in the large hall of the Maryland Institute, for the benefit of the "Home of the Friendless," an institution under the charge of the ladies of the different evangelical denominations of our city. It has been reported that about three thousand persons were present; the tickets being fifty cents each, would yield for this benevolent enterprise the sum of fifteen hundred dollars. This meeting was under the superintendence of a committee from thirty Methodist Episcopal Churches and Chapels of Baltimore city. It had been announced in the secular press that among the speakers who were expected to be present was, Bishop Pierce, of the Methodist Episcopal Church, South, and Hon. John McLean, of the U. S. Supreme Court, neither of whom, it was alleged at the meeting, could be present, owing to other engegements. John S. Rerdy, Esq., was chosen President. A large band of instrumental musicians, assisted by a select company of vocal singers from several Methodist choirs, entertained the audience occasionally with some soul-stirring pieces of music. The meeting was opened by prayer from Rev. N. J. H. Morgan. The venerable Rev. Alfred Griffith was the first who addressed the assembly. He referred to the history of Methodism in this country, and to the Baltimore Conference fifty-two years ago—when he commenced travelling as an itinerant preacher. The Baltimore Conference then extended as far as Lake Erie, and down the Ohio river, across to the Blue Ridge mountain, down to the Rapahannock river to the Chesapeake bay. That territory, which was then traveled over by 83 preachers, now has not less than one thousand. Persecution and reproach was then attached to the name of Methodist. The preachers then traveled over circuits five hundred miles anre every four weeks, their annual allowance being eighty dollers. In 1814 he was stationed in Baltimore city, and witnessed with great interest the conflict then going on between the United States and Great Britain. He concluded by noticing the great progress which Methodism had made in this country since tha early period at first alluded to. At the conclusion of this address, the choir and audience sang the beautiful and appropriate hymn commencing with "And are we yet alive." The next speaker was the talented Rev. Henry Biscom Ridgeway, of the High-street station. His speech glowed with living eloquence from beginning to end. His theme was chiefly the *social element*, as one great cause of Methodist prosperity. He was followed by Revs. B. N. Brown, Henry Slicer, and Dr. Thomas Sewall. Dr. Geo. C. M. Roberts exhibited some relics from the Methodist Historical Society; among which was a box which Bishop Asbury always carried with him; also the Bishop's tea-cannister, in which he carried ten to use in those parts of the country where none could be otherwise obtained. Dr. Roberts took occasion to relate an anecdote connected with the Bishop's tea making. A lady in one of the New England States insisted on making tea for the Bishop herself. Being granted the privilege of doing so, she took the cannister, and emptied the whole contents into a pot of boiling bacon, and brought up the boiled tea leaves with the bacon in the same dish. This anecdote caused great sensation among the audience present. A portrait of Bishop Asbury was also exhibited. It is supposed to be the only one in this country, and was taken in the year 1787. This likeness of the Bishop was accidentally found in the house of a servant, who not knowing its value had it pasted on a fire-board. A letter was read from that aged and venerable man of God, the Rev. Henry Smith, of "Pilgrim's Rest," now ninety years and ten months old, in which he expressed his regret in not being able to be present owing to his very feeble and infirm condition.

On last Sabbath, a new Methodist Episcopal Church, situated on Greenmount Avenue, was dedicated to the worship of God Rev. Drs. A. A. Reese and T. B. Sargeant officiated on the occasion.

Our State Legislature, at Anapolis, recently passed a resolution censuring the Hon. H. Winter Davis, of Md., for having voted for Pennington for Speaker of the House of Representatives. The vote was nearly unanimous—only two voting in the negative. The new Police Bill for Baltimore has also passed both Houses. Our city authorities, however, refuse to co-operate with the Police Commissioners appointed by said Bill. The objection is an constitutional grounds. The matter, consequently, goes before our Superior Court, and from thence to the Court of Appeals for decision before the law can become effective.

The Charter for our city passenger railway is before the Legislature. The grant made last summer by our city council was sold to Philadelphia capitalists, and about sixteen miles of street railway have been finished. The fare according to that grant is five cents, one-fifth to go to purchase a public park. Other parties, responsible Baltimoreans, are applying for a charter to supersede the present, Brock & Company, railway operators, and they propose to complete the city railways for a three cent fare. The matter has not been decided on as yet. Our Legislature is to elect a U. S. Senator; it is thought that the Hon. J. A. Pierce will be re-elected. M.

Baltimore, Feb. 25th, 1860.

REPLY OF THE FRENCH GOVERNMENT TO THE ENCYCLICAL LETTER OF THE POPE.

Sir—You are informed of the encyclical letter which the Pope has addressed to all the patriarchs, bishops and primates of the Catholic Church, and in which his Holiness, explaining from his own point of view the origin and nature of the difficulties presented by the actual condition of the Romagna, exhorts the pastors and the faithful throughout the world to combine all their efforts and their zeal in maintaining and defending the rights of the Holy See over those provinces.

Not doubting that this document will have attracted the serious attention of the Government to which you are accredited, I deem it my duty to inform you of the opinions entertained in regard to it by the Government of His Majesty.

I shall not stop at present to answer the reproaches, more or less marked, which are aimed by the Encyclical letter against the line of conduct followed by the Emperor in respect to the Holy See, in the difficult conjunctures of recent days. History, in its impartiality, will one day decide upon whom rests the responsibility of events—whether upon the Sovereign whose efforts have constantly tended to anticipate them, or upon those who, refusing all concessions and every reform, and taking refuge in an inexplicable inactivity, have left the state of affairs to grow worse, even to that point where evil often becomes irremediable.

What has particularly struck with sad surprise the Government of His Majesty is the forgetfulness which, in a case of so much importance, the Court of Rome exhibits of diplomatic usage, in carrying directly into the field of religion a question which belongs conspicuously to the temporal order. We see, with a sentiment of regret as sincere as it is profound, the Holy Father appeal to the conscience of the clergy and excite the ardor of the faithful upon a subject which can only be profitably discussed between one Government and another.

There is certainly no question of assailing in the slightest degree the spiritual power of the sovereign pontiff, nor the independence which he needs in order to exercise it within the limits of his rights. The question of the Romagna, now as in other epochs, has arisen from political circumstances; it is also under its political aspect that it must be examined, in seeking for the best means of satisfying necessities in which, I repeat, the Pontifical Government would not have found itself fatally involved, if, instead of waiting with improvidence for the situation to develope itself, it had listened to our counsels and seconded our efforts.

No, whatever may be said by the spirit of party, which does not fear to put on the appearance of religious zeal; whatever may be done to make it believe that the interests of the faith are in peril, thank God there is no question between the Government of His Holiness and that of the Emperor but a purely secular one. We can, therefore, discuss it without doing violence to the sentiments of deference and respect that all France honors herself for entertaining towards the common Father of the faithful, and of which His Majesty is always happy to give the first example.

I do not hesitate to say it, Sir, the Court of Rome has not been happily inspired in endeavoring to establish (according to the encyclical letter) a sort of indissoluble connection between two orders of interests which can not be mingled or confounded without danger. In the early ages of the Church, when the tendencies of civilization were theocratic, this confusion was natural and possible; it was easily accepted by every one because it answered to the state of their mission and consciences. It is thus that it was originally one of the elements of the papacy, and aided in the formation and development of her territorial sovereignty.

History, however, being closely questioned, it would be clearly seen that it was not entirely in invoking motives borrowed from the divine mission, and in demanding in sort in the name of heaven, that the Papacy—sometimes with the aid of the population itself, sometimes by that of foreign sovereigns—succeeded in putting itself in possession of a part of Italy. It must be proclaimed for the honor of the Holy See, that the Popes found in their wisdom, their intelligence, their love of order and justice—in a word, in the better government that they offered to the people in those times of violence and of anarchy—one of the essential elements of their political authority.

I shall not insist upon this point of view, fearing if I dwell upon it now, that it might be thought I seek allusion to passing events in the contrast, and wish to borrow from the past a lesson applicable to the present time. Nothing is further from my thoughts. I shall, however, be permitted to say, that in our eyes, in consequence of a progress which the Government of the Emperor can only consider as a reciprocal benefit acquired for modern society, the separation has been accomplished between the two dominins, that of religions order on the one hand and civil order on the other. "The Holy See has not then put itself less in disagreement with the general spirit of the epoch, than with international law, in appealing to conscience, in the name of the, faith, on behalf of an interest which, rightly understood, is simply temporal.

I add that this attempt is far from having in its support the authority and precedents of history. In fact, it is not the first time that within a period not far removed from our own the situation of the Romagna and its possessions have been the subject of a political debate. In 1797, after events of which he must, as Sovereign, accept the responsibility, the Pope ceded his provinces to France by the treaty of Tolentino, at the same time that he renounced the ancient rights of the Holy See to the territory of Avignon; and, however lively might be his regret for the diminution of his domains, Pius VI undoubtedly believed that he could subscribe to this agreement without failing in his duties as Sovereign Pontiff and guardian of the Faith. The two contracting parties were not the only ones to see in this transaction only a temporal fact having no bearing what ever on religion.

The preliminaries signed at Leoben, two months later, between France and Austria, attest that Vienna did not differ from France on this subject. After having entertained during the war great relations with the Court of Rome, she lent herself nevertheless to a combination which, assigning to her a part of the Venitian States, indemnified this Republic by transfering to her the possession of the three Legations of the Romagna, of Ferrara, and of Bologna. The treaties of Campo Formio and of Luneville still further consecrated under another form the separation of these provinces, and in the different arrangements which were then agreed upon, it was never supposed that the Governments which took part in them were meddling with the prerogatives of the Holy See in reference to its spiritual power and religious interests.

If there is a disposition to examine other points of coincidence in history, who does not remember that, at the beginning of this century, certain ecclesiastical territories, such as the Bishop of Salzburg, the provostship of Berchtesgarden, the bishoprics of Trent, of Brixen and of Eichstadt, were used, upon the demand of Austria, to indemnify the dispossessed Archdukes in Italy? In respect to these territories, as well as the Legations and the Electorate of Mayence, no indemnity was recognized between the temporal right of the possessor and the interest of religion; the ecclesiastical character of the sovereigns was no obstacle to the arrangements which circumstances rendered necessary.

The participation of the Court of Vienna in these various transactions, forbids the supposition that new principles are applied by the action of France. Nothing proves this more clearly than what took place some years later. Pope Pius VII returned to Rome and resumed the exercise of his temporal power when, by a secret treaty signed at Naples, Jan. 11, 1814; the Emperor Francis, with the view of attaching the King Joachim to the cause of the European coalition, and agreed, "for the purpose of acquiring a strong military frontier in accordance with the political necessities of the two powers, to secure to him an accession calculated upon the footing of 400,000 souls, to encroach upon the Roman States, and to use his good offices to cause this concession to be approved and sanctioned by the Holy Father."

So freely admitted at that time was this principle of dividing the Legations and even the Marches between the kingdoms of Naples and Austria, and so independent of all special circumstances was its application regarded, that the next year the King of the two Sicilies, reseated at Naples upon his throne, endeavored to maintain for his own profit the clause we have just cited.

Austria, for her part, was more fortunate in her pretensions, since she preserved, at the expense of the Holy See, a part of the Legation of Ferara, upon the left bank of the Po—a territory which had never belonged to the State of Venice. The Pope protested in vain against this arrangement, just as he protested against the non-restoration of the County of Avignon and the territory of Parma to the Holy See. His reclamations, which he based at once upon his ancient rights and upon considerations of advantage to the Church, were not admitted by the Powers; and we shall not be contradicted by the documents relating to the negotiations of 1815, if we add that the Romagna at that time came very near being separated from the Pontifical States. More than one arrangement, conceived with this object, was discussed in the Congress of Vienna, and it is known that Prussia, for instance, proposed to dispose of the Legations in favor of the King of Saxony, who would have received them as compensation: "it was not without difficulty that the Pope succeeded in preserving them, and caused the right which he invoked to prevail against the opinion, so worthy of notice, adopted by the plenipotentiaries, that the legations had fallen, by right of conquest, to the disposal of the allies. Nevertheless, the discussion, in regard to the Roman States, was constantly conducted, even by the Catholic powers, upon the basis of considerations exclusively temporal.

Here, Sir, is the only inference which I wish to draw from the examples I have quoted, which show to what an extent the doctrine embodied in the last Encyclical letter, if it conforms to the ideas of the Court of Rome to day, is found to be in direct contradiction with the most positive principles of politics. I have no intention of resorting to argument against the recognized rights of the Holy See, but I have endeavored to furnish you the means of correcting, in your vicinity, the erroneous impressions, which cause an opinion put forth upon a purely temporal question to be regarded as an assault upon the indefeasible and sacred rights of the Catholic Church.

(Signed) Thouvenel.

THE CHARITABLE INSTITUTIONS OF NEW ORLEANS.

The joint committee of the Senate and House of Representatives has submitted to the Assembly a report upon the condition of the various charitable institutions of the State, and from this document we condense the following information: The Orphans' Home, which was established in New Orleans in consequence of the epidemic of 1853, has one hundred and eleven inmates, and is maintained by private charity and the assistance granted by the State. It is reported on as well managed, and is free from debt.

St. Mary's Catholic Orphan Boys' Asylum, Third District, has three hundred and four inmates, and is admirably well managed. The annual expense of this asylum is about $19,000; the receipts are $4500 from rents of property donated by Dr. Mercer and the late S. Henderson, leaving a deficiency of $14,500 to be supplied by the bounty of the State, the city and private charity, fairs, concerts, etc. This establishment has recently purchased a tract of two hundred acres for $24,000, on which they propose to establish a model farm.

The New Orleans Female Orphan Asylum, Camp street, has three hundred and twenty orphans in charge. At the age of twelve the inmates are transferred to the St. Elizabeth House of Industry, to be instructed in needlework, housewifery, etc. The number of inmates has become so large that it has been found necessary to send a portion of them to another building in charge of some of the sisters, and also to establish an infant branch. The whole institution is presided over by Sister Regis and her fifteen sisters, and is admirably managed. It owes $20,000, and its means of support are what the Legislature and city grant, the surplus of their Church income, private charity, a vegetable garden, and $150 for house rent, a bequest of one of the sisters.

The House of the Good Shepherd was established in the month of February, 1859, and sixty-four inmates have been admitted. It is designed to reclaim the erring daughters of dissipation and licentiousness, and its workings will doubtless be as satisfactory as those of like institutions elsewhere. It is presided over by Sister Mary, of St. Theresa, a lady of fine education and every way adapted to that responsible situation, and deserves the favorable attention of the Legislature.

The Asylum for Jewish Widows and Orphans was established in 1853, after the epidemic. It has sixty-five inmates, adults and children of both sexes. It is well managed. The city appropriated $650 to its support, and there are two hundred and sixty annual subscribers who pay $12 each. The remainder is made up by private charity and such aid as the State may grant.

The St. Joseph German Catholic Orphan Asylum, Fourth District, has one hundred and thirty-five orphan inmates. It is wisely and carefully conducted. The children are well instructed, and the girls are learned trades, and can remain as long as they desire, but the boys leave at the age of fourteen. The city gives fourteen dollars for every child, and the butchers give meat every day. It has no other support but this and what is received from the State and private charity.

The St. Elizabeth House of Industry has one hundred and ten female orphans between between twelve and eighteen years of age. It is presided over by Sister Angelica, and was established in 1855 as a counterpart of the Camp street Asylum. The inmates of the latter are transferred to this at the age of twelve years, and are learned trades, needlework and housewifery. They can leave or remain at the age of eighteen years. It was designed that the institution should be self-sustaining, and, doubtless, will be, when freed from debt incurred in erecting a suitable building. The Superior asks nothing for support, but desires State aid to get rid of its debt of $17,000. The institution lost $4,600 worth by fire the past winter.

The Industrial School of the Third District is presided over by Sister Althouse. It contains seventy orphan girls, who are educated and taught to sew, cook and do all household work. It has to rely on charity alone to support it, as it has no income, and never received any aid from the State. The Society for the Relief of Orphan boys, Fourth District, was chartered in 1829. It has sixty-seven inmates, and possesses property of such value that if sold and the money put at interest the income would be ample to sustain it. Ladies of Providence, Third District, has ninety-two inmates, widows, children, and infirm old men. In former years the State assisted it, but for several years has failed to give anything. It is obliged to refuse applicants for admission from utter inability to support them.

St. Anna's Asylum for destitute widows and children has thirty-one widows and twenty-nine children as inmates. It was established in 1853 by Dr. W. N. Mercer, who purchased the ground and erected the building, at an expense of $50,000. It was named St. Anna in memory of his only daughter who had died previously—a noble monument. The Benevolent Association of the Sons of Louisiana is classed by the committee among the Charitable Institutions of New Orleans, receiving its incorporation in 1856 with the sole object of aiding and assisting the poor and the sick. It has done and is doing much good in relieving the distressed, and is a most worthy association, composed alike of native and adopted citizens.

That admirable institution, the Charity Hospital, commenced its career as a private hospital and was continued so from 1759 to 1811, when it was given to the city of New Orleans. In 1830 it became a State institution, and has so remained since. From 1830 to 1840 it was supported by a tax derived from licensed gambling houses, which was ample. In 1845 the Legislature levied a tax of $2 50 per head on all emigrants landing from foreign vessels at this port. This income was large and so continued for a time, but from $75,000 collected in 1851 it has dwindled down to $11,000 in 1859. In consequence of the diminution of its revenue, it is becoming more and more a burden to the State Treasury every year, yet it is an institution of incalculable necessity and must not be allowed to want. Considerable repairs to the main and out-buildings are necessary this year, and one half the cost of paving the square of Common street in front of the building, will have to be paid by the Board of Administrators. The claims of the Hospital upon the Legislature stand first among benevolent institutions. Over twelve thousand patients have been received during the past year.—*Crescent.*

THE PAPAL SOVEREIGNTY.

Another meeting of the friends of Papacy in the United States has been held in Cincinnati, at which it was resolved that, as Catholics, they hold it to be essential to the independence and dignity of the Pope that he should be a temporal Prince and have "subjects." They are, therefore, for supporting him in his demand, that no part of his present dominion should ever be alienated, that as a sovereign of Italy he must be exempted from all the conditions by which other sovereigns hold their crowns, and be monarch in spite of complaining subjects, by the aid, if he require it, of foreign arms to repress the risings of the discontented.

The position does not justify the deductions. The spiritual head of a communion of Christians, numbering so many millions, which live under so many different governments, in all parts of the world, may be rationally supposed to need a place for his residence, where there is no superior civil authority, and where he may be approached freely through ports and avenues of his own, from every foreign part. That great Catholic body have a full right to hold to this opinion, and to counsel and act together for the purpose of securing that much personal freedom and political independence to the Pontiff, whom their faith teaches them to reverence as the infallible exponent on earth of Divine Truth. The multitudes of all nations who deny this mission, cannot on their own principles deny to its followers the right to provide, within their own body, for such a temporal state and power for the Pope, as will be ample for these purposes. For six hundred years Rome has been consecrated in the recognition of Catholics as the central seat of the Papacy, and for centuries still older portions of Italy have belonged to the Popes in temporal sovereignty.

But there is nothing in history or in the plea of a Catholic necessity for Papal sovereignty that makes it an indispensable deduction from these concessions that the seat of the temporal dominion of the Popes must be at Rome, or that his dominions shall be exactly those which he now claims—subject to no permissible reduction in territory or in his civil powers over them. The Pope has not always had a temporal dominion in Rome, nor always a spiritual dominion there. The States of the Church have grown up by slow degrees, like the territorial dominions of other sovereigns, and have had their periods of increase and of diminution, in the fluctuations of temporal politics, like other sovereignties. The Popes have made wars and shared in the fortunes of war. They have acquired territories by gift, by conquest, and by purchase; and have lost them by arms, as other belligerent powers have. The fact that no part of the territorial possessions of the Sovereign Pontiff can ever be discovered from the rest, has never obtained, in the history of Italy, and is contradicted by the many wars between the Papal authorities and the Catholic sovereigns, in which territory has been won and lost. It would prove indeed too much, for the doctrine would require that all which has ever submitted to the authority of the Pope must return to that allegiance as perpetually inalienable—and to be carried out in full, would require still further that the temporalities, which are never to decrease, should be increased to an indefinite extent, if the temporal policy and political exigencies of the Roman States should call for an accession of territory and power in order to make it able to resist by force any attack whatever that might be apprehended from any secular empires—and to be able finally, by the force of arms, to protect itself against all possible attack from any powers or combination of powers whatever. To exclude this conclusion, it is necessary to admit that the question of the amount of territory and degree of independence, which ought to be assured to the Pope by the Catholic body, is one open to free discussion, to be entertained as any other civil question between States. In this light, it is regarded among Catholics themselves, in Europe, where a large number of Catholics do not admit that there is no liberty to question the right or the expediency of remodelling the territorial possessions, and the internal administration of the States of the Church. It is so regarded by many Catholics, and all who are not Catholics, in the United States.—*Picayune.*

DOMESTIC.

Extensive Embezzlement of Post-Office Certificates.

Washington, March 10.—Mr. C. S. Baylugton, appointed by Mr. W. Forney as clerk in the stationery room of the House, obtained from a confidential friend nearly $200,000 in transferable post office certificates. This being accomplished, he proceeded to New York, where he sold these certificates for eighty cents on a dollar. He is supposed to have taken his departure for Europe. The Government will lose nothing by him. At the time he obtained this amount he had not as yet entered upon the duties of his office.

FOREIGN.

Extension of the French Empire.

The most important news by the steamship Africa is the statement made by Lord Granville, in the House of Lords, on the 17th ult., that a communication had been received from the French Government to the effect that in the event Central Italy was annexed to Sardinia, the frontier of France would not be deemed secure without the possession of Savoy and the county of Nice. Substantially the same statement was made in the Commons by Lord John Russell, while the Morning Post, Lord Palmerston's peculiar organ, holds the following language:

This question no longer adds to the complications of Europe. It arises out of circumstances not within the control of France. The Emperor Napoleon had foreseen and urged a confederation in Italy. The course of events pointed in the direction of an Italian Kingdom. In such an event it was obvious that great inconvenience would arise from the French slopes of the Alps being a portion of that kingdom. Hence the suggestion for the cession of Savoy.

The French Government has now, however, expressed its willingness to defer to the decision that may be arrived at by the Great Powers of Europe on the question; and all fear of collision may therefore be considered as definitively obviated.

The extension of the French Empire to the Italian Alps, therefore, may be considered a *fait accompli.*

Russia and America.

The Russian news by the Africa, includes the following interesting items:

The telegraphic project of an American to unite Europe with America across the whole of Asia to America, *via* Behring's Straits, is now before the Russian Government, and it is thought will be adjusted soon. The engineers who have had charge of the survey of the route from Kuzan to the Amoor, will be here soon with their report.

The Russian Treaty with China has not been ratified. The Amoor question bothers the Chinese; but the Russians have great guns there now, and steam—that settles the question.

The Russian Government will pursue the same course in her negotiations with China that the United States has; in fact, act in concert. The mission still holds on in Pekin to see what will turn up out of the English French invasion.

The Russian winter is very mild, and consequently we have no sunshine or moonlight. The weather has been dark and cloudy.

The acknowledged public debt of Russia is 1,500,000,000 of silver roubles—75 cents to the rouble. 600,000,000 of this is in the bank paper notes of the Government in circulation, and at ten per cent. discount for gold.

Contemplated Movements at Rome.

The Roman correspondence of the *Brussels Nort*, the Russian organ in Europe, writes: Violent measures are said to be in contemplation here among the highest personages in the government. The first would be the excommunication of the King of Sardinia and of the sovereigns who may assist him; next, the placing their kingdoms under interdict; then, the convocation by the Pope of a general council to examine the question whether or not the fall of the temporal power of the Pope may not be ascribed to the imprudent concessions made by the Holy See in concordats, and whether those concessions ought not to be retracted as contrary to the principles of the church.

Hundred Millions of Goods on Exhibition.

A letter from St. Petersburg has the following on the late great fair of Novorgoul: The total amount of merchandize brought to the fair it estimated at 105 millions of roubles (4 fr. each); the capital representing the exchange of merchandize amounted to 200 millions. In addition to merchants from every country in Europe, there were present dealers from Persia, Arabeala, Georgia, Bonkhara Khiva, &c.; who brought goods for sale to the amount of four millions. The total value of European goods and those from the colonies was 10,904,800 roubles, of which sales were effected for the sum of 9,365,000 roubles. The amount of Russian merchandize was 76,713,000 roubles, the sales only being for 3,541,000. The value of the tea brought to the fair was 8,976,000 roubles, but the sales only amounted to 130,000.

Collision at Sea—Loss of Forty Lives.

St. Johns, N. F., March 10.—The Nova Scotian brings intelligence that the coast of England had been visited with another severe gale, which had done considerable damage to shipping. The steamer Odiome, a regular passenger packet running between Dublin and London, while on her regular trip from London came in collision with the schooner Herdine, during the gale, making almost a complete wreck of the steamer, and so disabling her that she went down in twenty minutes after the accident happened.

The disaster occurred on the 19th ult. The steamer had a large number of passengers aboard, some 40 or 50 of whom are supposed to be killed or drowned.

Plot to Assassinate Napoleon.

A report has been currently circulated from Paris that another plot has been discovered against the life of the Emperor Napoleon, and that many are secretly being arrested on suspicion of being engaged in it.

The Moorish War.

A dispatch from Madrid announces that the Spanish army in Morocco have gained another victory over the Moors. The Spanish army were encamped before the town of Tangier, when the Moorish garrison made a spirited sally in large force, with a view of driving the Spanish from their position, but were repulsed with heavy loss. The Spanish loss in the engagement was also very severe, they having sustained a loss of 333 killed, 24 missing, and 146 wounded.

Precarious State of Italy.

The latest advices from Turin are to the effect that King Victor Emanuel is about to sanction an address to the Sicilians, who are being so cruelly persecuted, encouraging them to oppose, by force, the unjust oppression under which they suffer.

The fact that the greatest activity prevails in all departments of the Piedmontese army and navy, gives confidence to the central and southern Italian people that Victor Emanuel is about to actively co-operate in the amelioration of their condition.—In consequence of these indications much excitement prevails in Southern Italy, and large numbers are anxious to volunteer in the noble struggle to free their unhappy country from its oppressors.

Southern Pacific Railroad.—A letter from Fort Buchanan, Arizona, of the 17th ult., says: The new life infused into the Southern Pacific railroad (through Texas) gives reason to hope for its completion to El Paso. If this is effected, our California friends may rest assured that the first railroad across the continent will touch the ocean at some other point than San Francisco. The distance, an almost level country to salt water, is only six hundred miles, while to San Francisco it is thirteen hundred. The route from El Paso hither has to pass through some rough country, but here to Banyinas the country is almost a perfect level, requiring but little grading and no bridging. Stranger things might happen than that this road should be extended through to the Gulf in less than five years. The right of way can easily be obtained, and the public land of Sonora appropriated to aid the enterprise.

MARRIAGES.

"It is not good for man to be alone."

By Bishop Kavanaugh, March 6th, 1860, at the residence of Mr. John Gardiner, Mobile, Ala., Rev. J. M. Bigand, of the Alabama Conference, to Miss Sarah E. Pennington, of Mobile, late of Choctaw Co., Ala.

On 24th January, 1860, by Rev. P. E. Green, Mr. John M. Spruttiff, of Fayette, to Miss Elizabeth Moore, of Brookhaven, Miss.

On the 2nd February, 1860, by Rev. P. E. Green, Mr. A. J. Smith, of South Carolina, to Miss Elizabeth Thomas, of Brookhaven, Miss.

On the 6th March, 1860, by Rev. P. E. Green, Mr. Frank Heisenhoof, of New Orleans, to Mrs. S. H. Selph, of Lawrence County, Miss.

On the 21st January, 1860, at the residence of the bride's father, in Tuscaloosa, Ala., by Rev. James H. Cottrell, Mr. H. Lewis, of Montevallo, Ala., to Miss Rose Garland, eldest daughter of L. C. Garland, L. L. D., President of the State University.

On the 22nd February, 1860, at the residence of the bride's father, by Rev. J. J. Latham, Mr. Joseph Booth to Miss Rebecca Mosley, all of Lowndes County, Ala.

On the 21st February, 1860, at the residence of Mr. Joseph Bates, by Rev. James Walton, Mr. William H. Manrrer to Miss Bettie Mitchell, all of Holmes County, Miss.

On the first of March, at the residence of Mr. Jesse Scruggs, by Rev. J. P. Jones, Mr. John E. Crockett, and Miss Sarah M. Slater, both of Clarke county, Alabama.

RECEIPTS, BY THE POST-OFFICE,

From March 6th to March 13th, 1860.

A—T S Abernathy, jun., $2.
B—J Bancroft, $2; F H Baldwin, $10; H D Berry, $5; G W Brown, $2; J Hayes, $2.
C—R N Croswell, $3.
D—W P Dickinson, $15; J G Deskin, $10; H H Bantzler, $2 00 D Duncan, $10; J F Dickinson, $1.
E—J W Ellis, $5.
F—G Feant, $2; T M Featherston, $5; T Florence, $5.
G—J N Glover, $3.
H—H A M Henderson, $1; H J Hunter, $2.
J—J R Johns, $1 50; R J Jones, jun., $2; A H Jones, $2.
K—W Klock, $5.
L—J R Lewis, $4.
M—W P Miller, $3; J L M'Voy, $2; G J M'Kenzie, $2; N. M'Millan, $5; J J Millsaps, $25; W M Motley, $5.
N—J Nicholson, $5;
P—U B Phillips, $3; N H Powell, $2.
R—W C Robinson, $2.
S—T F Smothers, $3; J F Scurlock, $5.
T—W R Talley, $5.
W—P J Walker, $5; B E Watkins, $2; P Williams, $3 50; J O Woodman, $5.
Y—N B Young, $8.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is the Great Advertising Paper of the South and West. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper.*

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely spread circulation in the great and growing metropolis of the South.

Accounts.—They are now going out, both to preachers and subscribers.

OUR OWN NOTICES.

TAKE TWO.—We frequently hear it said, or have it written to us, "I wish to take your paper, but I am already taking the ——— *Advocate*, and I should regret to give up an old friend." Of course you should not. But who, in this rich and prosperous country, cannot afford to take two good papers? That practice is a quarter century behind the times. Sustain your own paper by all means; but every body needs a good paper from New Orleans, whatever else they may have. Send for the *New Orleans Advocate.*

A CITY EXAMPLE. A brother who is a clerk in one of the largest dry goods establishments in the city, and superintendent of a Sunday-school, and who has no leisure at all, is constantly bringing us the names and money of new subscribers to the *Advocate.* "Go thou and do likewise."

ADVERTISING.—By advertising, this paper was largely supported in the days of its weakness. By advertising it is to be made strong enough to enlarge. Many of our friends do us injustice here. We sometimes receive a long advertisement of a Church interest, expected to be inserted *gratis*, when, for the same space, we are getting from other people $250 a year. This is a *fact.* Our advertising columns are worth to us from $600 to $1000 a year.

Patronizing Conference interests, like quarterly meeting notices, hereafter will be advertised, three insertions at one time, and noticed editorially, *gratis*, provided the advertisements are not more than three squares. Otherwise, the regular rates will be charged, in advance at that. Those now owing, must pay up before advertising at all.

BRETHREN AND FRIENDS IN NEW ORLEANS, the *New Orleans Christian Advocate* is published in your own city You call that city the "Commercial Metropolis of the South." Ought not your paper, circulating as widely as your trade, to have a large circulation at home? Our brethren and friends abroad, who know and esteem those of you engaged in business say, "I suppose you have a fine circulation and hearty support in New Orleans!" You see what is expected of you. Is it not a just expectation? The *Advocate* ought to have ten times its present circulation in New Orleans. Will not every present subscriber recommend others to take it? They will do so, I you ask them.

OUR CITIES AND TOWN AND VILLAGES. Have you ever thought of the number of cities, towns, and villages within the bounds of the circulation of the *Advocate?* They are counted by hundreds. How easy it would be for the pastor, the local preachers, and the members and friends, to greatly enlarge, if not double our list in each place! Try it, and let me know the result. Try it now, in the beginning of 1860.

IF YOU WANT PARSONAGES, circulate the *Advocate.* It is on that side.

DO YOU WISH A LARGE MISSIONARY COLLECTION? Get all the people to take the *Advocate*, and by the time you are ready for the collection, the people will be prepared.

HOW TO PROMOTE A REVIVAL? Nothing is better calculated to do it than general circulation of the *Advocate* among the people. Besides its general religious reading, its revival intelligence is inspiring.

A LITERARY TASTE.—All your children should acquire it It is a charm and a joy. The *Advocate* is a literary as well as religious paper. It is worth more than thousands of books now called popular literature.

CONFERENCE AGENTS. How much these could do for the *Advocate*! Yet how little they do! And yet how much they require the *Advocate* to do for them! Let us make a "reciprocity treaty."

NEW SUBSCRIBERS.—They are coming in at the rate of nearly a hundred a week. Cannot each preacher send one each week. Let the laity—ladies and gentlemen—join in the work.

COMMERCIAL.

Monday Evening, March 12th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 10th instant:—

The active movement in our leading staple, Cotton, has been checked by the delay in the arrival of later advices from Europe and operations latterly have been of a moderate character. In Sugar and Molasses a fair amount of business has been done, with some fluctuation in the rates, which have largely declined for the latter. In Tobacco there has been some movement, but mostly conducted very privately. In Western Produce the transactions have been to a moderate extent with an easier market for the principal articles.

COTTON.—With respect to prices, we have to remark that for the lower grades, and for mixed lots averaging about Low Middling to Middling the market has been in favor of buyers, while clean Middling and the better grades, which are very scarce, have been firm at our outside figures. We, however make no further change in our quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 1,850,625 bales, against 1,457,027 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 691,120 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 628,525 bales to Great Britain, and of 114,351 to France, while to other foreign ports there is a decrease of 64,661 bales.

New Orleans Classification:

Inferior	5 @ 6½	Good Middling.....	11¾@12
Ordinary.....	7¼@ 7¾	Middling Fair.....	12¼@12¾
Good Ordinary.....	8¾@ 8¾	Fair.....	—@—
Low Middling.....	9¾@10	Good Fair.....	—@—
Middling	10¾@11	Good and Fine.....	—@—

SUGAR.—The sales of the week amount to 7000 hhds. We quote for Inferior and Refining 3 to 4¼; Common to Good Common 5 to 6; Fair to Fully Fair 6¼ to 7; Prime to Choice 7¼ to 8; Centrifugal and Clarified 5¾ to 9 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 25 to 33 cents per gallon; and Prime to Choice, 34 to 35 cents; half barrels, 28 to 36 cents per gallon.

FLOUR.—About 12,000 bbls have been sold during the past week, at from $6 40 to $6 55 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 47,000 sacks have been sold at from $0 63 to 0 70 for ordinary, and $0 85 for good white. Oats have been in moderate request at $1 70 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 75 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8 to 8½; Ribbed Sides 10 to 10½; Clear Sides 11 to 11½; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10½ to 10¾c for prime to choice primo, in tes., and 11¼ to 11¾c. for kegs.

BUTTER.—Western generally selling at 12 to 10 cents per pound, according to quality; and Cheese 11 to 11¾c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13½ to 14 cents per yard; India Bagging, 12½ to 13¼c; Bale Rope, hand spun, 7¾c to 8c, and machine made, 8¼ to 9 cents per pound.

GUNNY BAGS—Limited parcels sell at 10 cents for light and 10½ to 11c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11¾ to 13, and prime at 13¼c. per pound.

NAVAL STORES.—A good demand for Spirits Turpentine, mostly on speculation. Sales of some 600 bbls at 45 to 46. Latterly holders have been asking 47½ to 50c per gallon, the market closing at the outside rate. Of Rosin some 3000 bbls have sold at $1 55 to $1 60 for Common and No 2, and $1 72 to $2 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of same 5000 bbls on hand.

LIVE-STOCK.—Beef Cattle—Western, 7 to 9¼c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $18 to 35 per head.

Hogs, selling at 9 to 10c. per pound net.

PINFEATHERS.—NO. II.

The second character we propose to examine as being a pinfeather in the wings of Christianity, we will introduce to you as Mr. B. Mr. B. is an honorable, moral gentleman, always about when some noble deed is to be performed by the community in which he lives. He is, moreover, a man of an amiable disposition of mind, courteous and kind in his manners, and charitable almost to a fault for a man of his means. He has always been a friend to Christianity, a believer in its sublime doctrines, and a supporter of all its institutions; but he has never yet sought a change of heart, or united himself in church relationship with the people of God. However, his wife has, perhaps, been a member of our church for a number of years. And, believe me, Mr. Editor, Mr. B. would feel himself insulted, nay, outraged, if he were to get a hint that, after all, we were about to write *him* down a pinfeather in the wings of Christianity; and would, perhaps, throw down your paper in disgust for suffering his character slandered to such an extent. Nevertheless, it is true. But you must keep it closely, else it may come to his ears, and mischief be done.

The fact is, though Mr. B. believes himself to be a true friend to Christianity, he is standing in its gate, and will not enter in himself, nor suffer such as would to do so. And while he has manifested an outward friendship for Christianity, which has no doubt been sincere in its professions, he has materially hindered its progress by the position he has taken. He has said by that position, that Christianity is not to be admired and treated with outward friendship; all his life has gone to say, "this rock will not do for me to fix my hopes of eternal salvation upon." Meanwhile, Satan has set him forth as a worthy example—though all unconscious to himself—and successfully tempted many, who would have been shocked at an example more glaringly wicked, to follow him.

Mr. B., while urged to throw his example and influence on the side of the Church, pleads that he has very little of either; this he probably does not believe, but it is a genteel way he has of repelling the demands of Christianity. Could he open his spiritual eyes and see the numbers he has in leading strings, as a master-workman for Satan, he would tremble to the centre of his composed and placid nature. He would *feel* that he was hindering the onward march of Christianity; that in pretending to be its friend, he has placed himself as a pin-feather in its wings, to be borne along as a cumbrous weight.

Again, he is so fearful of getting into the way, that he is afraid to attach himself to the Church, lest he should seem to be a hypocrite, or as Mr. A.; and he would rather remain unconnected with the Church, lead a quiet, moral, unpretending life, than be a hypocrite, or even as Mr. A. What a specious argument, as though a man to be religious had to be a hypocrite, or as Mr. A.! No wonder he has not been converted to Christianity, when we find he has set such an estimate upon its character as is exhibited in the lives of the hypocrites and the deceived. Let him see this, and feel himself a pinfeather in the wings of Christianity.

But, Mr. B., is it not true that the way of the transgressor is hard? Then, the very means by which you have been trying to keep off of the path of hypocrisy, have thrown you more surely upon it. While that inward conflict of strife between two worlds was going on in your soul, you held out colors of peace to the Church and world, and sat calmly amidst the terrific storm that threatened to bury you beneath its ruins. Now, to all this is there no dissembling? Is it not downright hypocrisy?

Mr. B., the only difference between yourself and the hypocrite in the Church is, that you act your part on one side of the question, while he acts his on the other; and we leave you to prove which of the two positions is the most erroneous. In all this have you not planted yourself as a fatal pin-feather in the wings of Christianity, as they spread abroad to bring the news of peace and joy to the sorrowing children of earth's woe blessings.

And now, if Mr. B. is convinced of his [illegible] as to be a true friend to Christianity, the position, and wishable course, and immediately, let him take the only position, God, and never rest until he finally attach himself to the Church of Jesus Christ, and rest until he rests a pardoned sinner in the embrace of his loved Redeemer.

It is a fact self evident to our natures, that all men in the right use of their reason are seeking happiness, and finding none, out of Christ, in the wide range of the world. Now suppose that every member of the Church lived up to all their high privileges, and not only professed, but *lived* lives of holy joy, and every friend of Christianity would place themselves under its hallowing influence, and testify experimentally that the been is found in the religion of Jesus, what would be the effect on the world? What a rush would be made for the temples of God! Could all these with earnest solicitude, that *feel* as well as speak, cry out, "Ho, every one that thirsts, come ye to the waters," the earth would tremble beneath the tread of its inhabitants as they pressed on to drink from this well of life, or to sit down at the marriage feast of the lamb. But, alas, how different! instead of this onward march to God, the world bears us with a cold, careless concern. Why is this? It is found, perhaps, in this very thing: the world sees that the friends and professors of Christianity are not satisfied, that there is in them a great lack of spiritual life, that the salvation they recommend to others has not produced the desired effect in themselves; and they teach the world this lesson, by the lives they live, by seeking their happiness from the same sources it derives its pleasures from, and if very readily concludes that the pleasures of Christianity are inferior to those of the world, else its friends would be content with what it furnishes them.

Let us convince the world that there is a true germ of happiness in Christianity, that springs up into eternal life; and let us do this by seeking a constant witness of the Spirit that we are born again, that the life we live, we live by faith of the Son of God. Let us show forth a *holy* Church, full of vital piety, full of comforts divine, full of soul stirring religion, and be assured it will interest the world, and many will flee to take refuge beneath its balmy wings. May we be satisfied with the comforts of our holy religion, and, being satisfied, let us no longer go to the world, but invite those of it to come to us, and find joys substantial and true!

METHODIST.

Children's Column.

NO BIBLE PICTURE THIS WEEK.

When we parted last week, we said, "good bye till next week." Now, little readers, good morning. Hope you are all alive, well, and happy. We are sorry to tell you that we have no "BIBLE PICTURE" this week. What is the reason? Well, the sun is certain to rise and set, and the night and morning are certain to come. They depend upon God, and he never "tires down," nor goes to sleep. But the Editor is a man, and like all other human beings, gets tired, wears out, has to rest, and has to sleep. Then, also, he has little children, and they get sick sometimes, and he has to attend to them. Then, again, he sometimes has a great deal of company, and he is so glad to see them that he stops a little while from his work, and gets behind, and the time for the paper to be printed comes, and there is no "PICTURE" for the children. Well, you must look at the clouds and the sky, and the young green leaves, and the trees and woods, and make pictures out of them, until next week.

WAITING FOR FATHER.

In passing the late residence of a near relative, (in my boyhood) my attention was arrested by a little child about four or five years of age, who sat by the gate, gazing intently up the road which led to the grave-yard. When asked what he was doing there all alone, he said, "I am waiting for Father to come home." Oft in mature years has this occurrence presented itself to my mind. And when I look upon the land marks which line the distant shore, and my imagination leads me to the gates of the City of God, methinks I see myriads of lovely little ones, "waiting for Father to come home." Parents, it fills your heart with joy, on earth, to hear the shouts of welcome, as you return to your families after days of absence. How much more should you rejoice at the happy thought, that at the portals of the New Jerusalem, stand those who passed away from you in the morning of life, and who are eagerly waiting for you to come home: and who are ready to strike upon their harps of gold notes of everlasting joy to welcome you to God. Shall they, like the little one mentioned at the outset, watch in vain for your return? or, shall they be permitted to meet you at the brink of the River of Life, and lead you into that City, where sickness and sorrow, and pain and death, are felt and feared no more.

"IGNATIUS."

Clinton, La., March, '60.

A NIGHT ON THE ICE.

We had been to a picnic, in the Canadian backwoods, some six or seven miles beyond the Tircouaga, and were returning home in two light one-horse sleighs, the first containing Mr. Norton and his elder daughter, the second her sister and myself. The night was calm and beautiful in its dim snow-light, and the red glow of the northern streamers above our heads flashed and leaped and quivered in a thousand brilliant coruscations; while strangely and sweetly through the gray old woods sounded the clear girlish voices of the sisters, as from the different sleighs they sang in alternate stanzas one of the quaint old ballads of the Middle Ages. At length we reached the banks of the Tircouaga, which lay between us and our home, a mirror of ice, and we at once commenced its passage. As we swept quickly on, it seemed to me that some other sound mingled with the firm foot-falls of the horses, and the chime of their bells—a low threatening murmur like the echo of a distant tempest. But Mr. Norton drove gayly on, as if he either heard it not, or else thought nothing of it, and I dismissed it from my mind until, as we drew near the centre of the river, strange dark spots, like cloud-shadows, began to flock its gleaming surface.

The next instant one appeared right in Mr. Norton's path, and too close for him to avoid. With a long leap the horse bounded over it, and as the sleigh was drawn quickly after, there was a plash that told it had struck against water. I could see Mr. Norton spring hurriedly up.

"Back, back, for your lives!" he cried to us; "the ice is breaking up!"

I turned to follow his directions, but it was too late—two or three such spots lay between us and the bank. I looked around—they were rapidly appearing on every side; and then I remembered to have heard that the ice of the Tircouaga was treacherous in consequence of hot springs in the bed of the river, which at times burst forth; and that particularly in the early part of the winter the morning would see the river covered with ice, of which before evening not a trace would remain.

Perceiving how matters were, Mr. Norton bade us follow him, and quickly, for that not a moment was to be lost; and then dashed off at a rapid pace for the opposite bank, leaping the chasms, and speeding lightly on over the frozen portions, as if he hoped by swiftness to diminish the danger; and with the same breathless speed we hastened on in his rear.

Meanwhile, larger and yet more numerous grew those dark blue spaces, and longer and more frequent our horses' leaps,—At length there came a climax mine could not venture. I looked eagerly round for some more favorable spot; but as my eye glanced onward, it fell on constantly-widening water, until it had gone the circuit, and, with a sensation of surprise and horror, I perceived that we stood upon an ice-island, from which the surrounding ice was rapidly retreating. I looked after Mr. Norton; but, unsuspicious of what had happened, he was still making his way with arrowy speed across the ice; so I felt we were left to our own efforts, for escape, and my utter inexperience rendered the chances few indeed, unless we should again draw near enough to the main ice to leap the space between; and none can tell how anxiously I watched each movement of our raft as it began to yield to the influences of the current.—But each fathom that we were swept down the river seemed to bear us an equal distance from its icy borders, and we soon found ourselves floating on a comparatively open space of water and surrounded by numerous ice-islets.

I could have almost echoed poor Annie's cry of agony when the certainty of our position burst upon her, so fearful was it. Alone at midnight, on a fragment of ice, floating down a rapid river, whose future course I knew not, while on each side stretched tracts of crumbling ice, and beyond them rose banks of inaccessible steepness!—What could exceed the desolation of such a position, and what hope could it leave to us of life? While, to complete our misery, we had not even the power to struggle against our fate, but must passively await its coming upon us.

How deeply I pitied my young companion, as she sat there weeping such bitter tears. It was hard for her to part with life after sixteen years of such bright and joyous experience as here had been; hard to lay it down thus suddenly and fearfully, absent from all she loved, and yet harder the unresolvable tears for her father's and sister's safety which our own danger had awakened. I tried to utter words of consolation as I wrapped the poor girl in the buffalo robes from the chill night air that our inaction rendered doubly cold. She looked a sad contrast to the bright creature of the last few hours, whose joyous hallaal strains were yet lingering in my ears. But when the first shock was over, poor Annie struggled bravely with her grief, and during the remainder of that long, dreary night of peril she sat calmly by my side, the most patient and resigned companion man ever had in danger.

Meanwhile, the river was bearing us swiftly on past rocky headlands, and dark pine-forests, waving above lofty cliffs, on to yet wilder and sterner regions, where it seemed even the red man would scarce pitch his wigwam. Sometimes the river swept us smoothly along on its broad bosom, at others it contracted into narrower limits, and hurried on with a quicker current; and as our frail raft was swayed about by the broken water, we oftimes thought either that it would part, or we be swept from its slippery surface, while every now and then our poor horse beat the ice wildly with his hoof, and, as he recognized its unsoundness, his long shrill cries of distress and terror rang far and wide over the river, and quivered through the dismal woods beyond.

Day at length broke upon us, still floating down that lonely river, between its frowning banks, and on our raft, whose limits were now small indeed. Death seemed close upon us in one of his most repulsive forms, and we no longer pretended blindness to his coming, but spoke together as they should whose hour was at hand.

Suddenly the river took an abrupt bend, and, aided by the waters of another river, which here fell into it, spread almost to the dimensions of a lake; but still it was bordered by those monotonous, wall-like banks, shutting out every hope. At length we sighted something like a chasm divide the cliff down to the water's edge. I sprang to my feet in a moment. Here was at least a chance of life—the first that during all those wretched hours had presented itself—and I resolved at once to profit by it.

Without a moment's delay the horse was unharnessed, the shafts, and Annie was tied securely upon it. I cut loose from the few words of encouragement, namely to his back; then with a doomed to so many [illegible] and hope to the poor young girl, my hand, and [illegible] hardships and dangers, I took the bridle in my mouth, and then commenced swimming to the shore.

But the struggle was a long and arduous one, for we were more than a mile from the land, and both the horse and I were cramped and stiffened with cold. Many a time I thought the effort was in vain, and that neither the horse nor I would ever reach the shore, that to my weariness seemed to recede as we advanced. Moreover, the current pressed strongly against us, striving to sweep us down beyond our goal, against the steep rocky barrier that lined the water. Fortunately the hot springs had raised the temperature of the water, for poor Annie's form was almost hidden in it, as the waves gurgled and surged around her, sometimes even sweeping above her head. But the young girl's courage rose with the occasion, and she bore unmurmuringly this new phase of suffering.

But they strive hard whose prize is life, and after more than an hour of hope, and doubt, and fear, we reached the land we had never hoped to tread again. As we emerged from the water the wintry wind pierced through our saturated clothing, with an icy chill that seemed to threaten to freeze them on us. Providentially, in our need, we found a settler's house near at hand, where we obtained dry clothes, refreshment, and the loan of a horse and sleigh, in which we were soon speeding along the road to Tircouaga. As we proceeded, fresh fears for her father's and sister's fate assailed poor Annie, which were only set at rest when she found herself in their arms.

THE LAMBS FOLDED.

It was on a cold December day that I hurried through the fast falling snow to the house of a dear friend. We had been schoolmates, and strangely and closely our lives had been entwined in latter years. She had sent me word that her little daughter was very sick, perhaps dying. The child was of the same age, and had been the playmate of my own and only daughter, who but a few weeks before I had laid from off my own bosom, in the cold earth.

"Thn Elder Shepherd of the fold
Came, covered with thn storm, and paid one cold,
And begged for the sweet lamb to hold,
And I bade her go."

Gladly would I now have staid away from this house of anxiety, for my still bleeding heart was but little prepared to bear so severe a test, but, passing groups of children, merry over their holiday toys, and life-wearied beggars who plitifully asked alms, I soon reached my friend's home. Thn sweet face of a little boy met me at the door, and he whispered, tremblingly, "Our Minnie is going away to live with the angels and your little Bessie." And true, Minnie breathed but a few hours more: then fixing her blue eyes on her little playmate brother, she died. When I saw her lying cold with her marble hands crossed, with a white flower on her pulseless bosom, I thought, surely death is very beautiful.

It was with the old year this child of so much love died, and with the New-Year the young mother arose, resigned to God's will, and thanked Him, that He had spared her yet one child.

Ah! the reaper was still hovering very near; and in a few more days the heavy door of the vault was again opened, and thn coffin in which little Louis slept was placed therein, beside his sister's.

To those who have never suffered anch bereavement, no words are adequate to express a parent's sorrow, and the chilling void which the death of a little child must leave. Everywhere he is missed: at thn table, and around the family altar, the vacant chair every day reminds us he has gone. The silent hall which rung with his voice, always first to greet us when we returned home, tells us he has gone. The empty crib, over which we nightly leaned, praying that the Father's hand would shield our lamb from harm, tells us he has gone. Sometimes, in an unguarded moment, we think we hear the little step, and turn to take the dear one in our arms, when suddenly thn painful truth arises, that he has gone.

"We will go to him, but he can never coma to us," we say, and so, very soon we learn to think of the departed as happier far than we could have made them. Cheerfully, then, look up, all you that have been bereaved, and trust to the love of Him,

Who only lent his own
To stay with you a little while,
And then to journey home.

The waves that lash and pitilessly beat against you, can never harm your child. Over the stormy river he has crossed safe, and on the endless, boundless shore of God's eternity, he was taken into arms of love, which will never weary of ench cling him, till you meet again.

A home, from which all the children are taken, is desolate indeed. Over the grief of such parents let us step lightly. "The stranger," and he that has not been afflicted, must "not intermeddle." Dark and long the night, but the morning always comes. Fearful the storm, but the calm blue sky is ever beyond. So seems dark and long, my dear friend, the night of your affliction, but the light *will* dawn. So stormy seems life's river, when death has blighted your fairest hopes, but beyond, away beyond, on the other peaceful shore, stands One who does not willingly afflict; and beside Him, safe, are your departed ready to welcome you, if you will, into joys which know no night, and no storm, or any other change.—*New York Observer.*

THE SARDINIAN COLORS IN ROME.—The editor of the New York Albion, writing from Rome to that excellent journal, gives the following curious incident of current life in the Eternal City: "Wednesday last," he says, "was a festival day. It is the custom on this occasion—thn Pope having performed High Mass at St. Peters in the morning—for public and private buildings to be decorated with lights at Sundown. The illumination were by no means general in the latter—indeed they were conspicuously otherwise. But this is not the curious point. Few and feeble as they were, the exhibitors had contrived, in a really large number of instances, to introduce in their variegated lamps the Sardinian colors—greco, red and white—which, I need scarcely say, are beyond measure obnoxious to the Government of His Holiness. I was absolutely surprised at the boldness with which this heretical predilection was set forth, though I have not heard that it was followed by any repressive or vindictive proceedings on the part of the police. It is said also—though for this I cannot vouch—that the powers of the Vatican had interfered to the various parochial administrations of the city certain sums of money, as is usual, to be expended in giving brilliancy to the display, but that one and all had declined the offer.

Obituaries:

"Let me die the death of the Righteous."

MRS. MARY JANE CORDILL, died in peace, at her residence in Tensas parish, La., Feb. 9th, 1860. She was the daughter of Stephen and Sarah Harmon; born in Jefferson county, Miss., Feb. 28th, 1828. She was married to Mr. Joseph Cordill, Dec. 26th, 1844, and joined the M. E. Church in 1856. Sister Cordill was a woman of many virtues, a loved and useful member of society. The privation of her genial influence—so sudden, in the meridian of life—is sadly felt by those she lived to bless. The virtues that adorned the character of our sister still live in our memory, and minister a melancholy pleasure. If she had faults, like the solar spots concealed in light, they were covered with many virtues. Her domestic character combined all the traits which Solomon designates as constituents of a virtuous woman—Prov. xxxi. She filled the office of guardian angel by her assiduous attention to the wants of a large family of children and servants. "In her tongue was the law of kindness, she looked well to the ways of her household, her children rise up and call her blessed; her husband also praiseth her." Her social character was cast in a fine mold; on which were permanently impressed benevolence, sympathy, kindness. She was courteous to all, and conscientous in the discharge of her duties as neighbor. Her religious character was marked by sacred regard for the word of God; and love for the people of God. She treated the ministers of Christ with marked respect; pastoral visits were regarded as favors. She prepared the stand, and books, and assembled the family, and invited the minister to invoke God's blessing upon the household. To the writer, the many reminiscences of those occasions is pleasant still. Last new year's day she commenced her Bible, and resolved to read it through with renewed attention and prayer. She requested her husband to join her in the course, and to read for her when she could not. But her exalted spirit is gone to the better Home.

"The voyage of life's at an end,
The mortal affliction is past;
The age that in heaven she'll spend,
For ever and ever will last."

J. D. ADAMS.

DIED, suddenly, in this city, of hemorrhage of the lungs, January 9, 1860, Mrs. Adeline C. Given, wife of Henry F. Given, Esq., in the forty-sixth year of her age. Her remains will be taken to Smithland, Ky., for interment.—*N. O. Crescent.*

MRS. ADALINE C. GIVEN was born in Livingston county, Ky., April 30, 1814. She joined the Methodist Episcopal Church, in Smithland, Ky., in 1844, under the pastoral ministrations of Rev. F. M. English, and lived a consistent member till her death. She was the subject of great affliction for many years, but was buoyant and cheerful amidst them all. No pains or expense were spared, upon the part of her devoted husband, to have her restored to health, or minister to her comfort while living. But for this, I suppose she would have been in the grave long since. Many of the preachers of the Louisville Conference remember Sister Given with gratitude for her marked hospitality when they were in this station. She had a room in her residence here, specially given for the benefit of the preachers, called the "preachers' room;" and having spent the winters, a few years past, in New Orleans, she had there also the "preachers' room." How happy the weary minister to find such a home! She requested Brother G. to continue to keep house and accommodate the preachers as before. Just before her death, when calm, she conversed upon the subject of religion—declared her confidence in the Savior, and her readiness to depart and be with him. She talked of the hallowed prospect of meeting Brother Casey in heaven, who was once in this station, and died in the triumph of Christian faith last year. O, blessed meeting of pastor and member! She exhorted her husband to be faithful; and sweetly fell asleep in Jesus to await the resurrection morn, when she will arise in the image of Jesus, and live in a land where "the inhabitants shall no more say, I am sick."

"The soul of our sister is gone
To heighten the triumph above;
Exalted to Jesus's throne,
And clasped in the arms of his love."

J. C. PETRIE.

SISTER JANE ROUSE died in Marion county, Mississippi, January 25, 1860, in the 70th year of her age, and the 50th year of her attachment to the Methodist Church. Giving an account of her Christian experience a few days before her death, she said, "The Lord told me to ask and I should receive; I did so and received. He told me to seek and I should find; I did so. The Lord told me to knock and the door would be opened; I did knock and the door was opened to me. The Lord done all he said he would; fulfilled all his promises." In a word, Sister Rouse lived a Christian, and died shouting thanks to the Lord.

T. B.

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REFERENCES—Henderson & Gaines, and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge.*

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ja19

FCQUA AND KILBOURNE, ATTORNEYS AT LAW, CLINTON, LOUISIANA, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

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For further particulars see circulars, or address Principal.

Huntsville Female College.
THE undersigned, by direction of the Board of Trustees of the HUNTSVILLE FEMALE COLLEGE, take great pleasure in announcing to its patrons, and the public generally, that they have elected the Rev. JOHN G. WILSON, of Limestone County, Ala., to the Presidency of said College, rendered vacant by the death of the lamented Erwin. Mr. Wilson is favorably known as an eloquent Minister of Ion Methodist Episcopal Church, South. He is a native of Tennessee, and graduated, with distinction, at a southern University. His great purity of character, his long experience as a successful teacher of youth, his ripe scholarship, prudent discipline, and gentlemanly manners, afford ample guaranty to parents and guardians, that they may safely entrust the education of their daughters and wards to the institution over which he has been called to preside. Mr. Wilson, with his lady, will reside in the College Building, after the 30th inst.; at which time, he will enter upon the discharge of his official duties, assisted by the efficient corps of teachers at present employed in the Institution.
WM ACKLEN,
President of the Board of Trustees.
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Huntsville, Alabama, Jan. 21st, 1860.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X. — NUMBER 12.
WHOLE NUMBER 475.

NEW ORLEANS, WEDNESDAY, MARCH 21, 1860.

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INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. V.

Methodist Episcopal Church.

Mr. Editor: That form of Evangelical Christianity known as Methodism, was first introduced into the city of New York in 1766. Previous to the Revolutionary war it had spread extensively through the colonies; during the war it was surprisingly maintained, and after the close of the war its spread became general in the United States.

Toward the close of the last century the ever wakeful eye of Bishop Asbury rested with increasing interest on the far famed "Natchez country," which was evidently designed to be settled speedily by an American population. At the Conference held in Charleston, South Carolina, January 1st, 1799, he fixed on the man, in the person of the Rev. Tobias Gibson, who should be the first to explore this country, as the standard bearer of the Methodist Episcopal Church.

Mr. Gibson had been eight years in the pastoral work, was every way worthy and well qualified for such an important trust. He was unmarried, and possessed a handsome estate for the times, in addition to which his failing health required a more Southern climate. He also had an intelligent, wealthy, and influential family connection already settled in the vicinity of Natchez, by whom he would be cordially received and hospitably entertained. His name appears in the printed Minutes as preacher in charge of Little Pee Dee and Aosen circuit in 1799, with Britain Capel and Lewis Myers as his colleagues; but this appointment was doubtless made with the understanding that he was to leave his circuit in the hands of his co-laborers, and on the opening of Spring proceed as a Missionary to the Natchez country.

On the 10th of October, 1799, he celebrated the rites of matrimony between my parents, about twelve miles from Natchez; and it is an established fact in the family that he first visited them the preceding April. He was continued here in 1800, and his name so appears in the printed Minutes. He entered on the object of his mission immediately on his arrival, and, within the next three years, succeeded in forming Churches in nearly all the important settlements in the western portion of the territory, between Fort Adams and the Walnut Hills, near the present site of Vicksburg. His first Church was organized in Washington, the territorial seat of Government, six miles from Natchez.

Soon after, he visited Kingston to look after the remains of the Congregational Church formed there in 1763 by Rev. Samuel Swayze, which since his death in 1785, had been as "sheep without a shepherd." Here he found a people already prepared of the Lord, and ready to receive him; for notwithstanding their Calvinistic proclivities, but few of this extensive connection seemed inclined to unite with the Baptists. They had been accustomed to an educated ministry, and the elevated talents, polished manners, and overflowing affection of Mr. Gibson, corresponded with their previous training and modes of thinking. He also found a considerable branch of the "Swayze connection" settled near Selsertown, where he collected a church at an early day.

In 1803 Moses Floyd volunteered to come to the assistance of Mr. Gibson, and in 1801 he was further recruited by Hezekiah Harriman and Abraham Amos. Tobias Gibson died April 5th, 1804, in what is now Warren county, and the place of his interment may be seen about six miles from Vicksburg, a little to the left of the road leading to Warrenton, where long cherished affection has placed a suitable monument to mark his resting place.

These numbers being intended merely, as the running title imports, to give a history of the introduction of Protestantism into Mississippi, I may here close, only adding another number to exhibit some of its first fruits.

I have said but little about the rapid and constant progress of the Methodist Episcopal Church in our country, because we have the printed Minutes from the beginning, to furnish us the statistics whenever we wish to refer to the subject. I have no materials at hand to furnish me with anything very reliable to say about the introduction of either the Presbyterian or Protestant Episcopal Churches into Mississippi. I may say, however, that very early in the present century Rev. Joseph Hullen and Rev. William Montgomery, of the Presbyterian Church, came as Missionaries to the Mississippi territory and labored long, acceptably and usefully in their Master's cause. They were subsequently followed by other ministers of the same denomination.

Rev. Adam Cloud, who for several years previous to 1788 had been a traveling Methodist preacher in the North, but about that time withdrew from our Church, and subsequently took orders in the Protestant Episcopal Church, also came as a Missionary to the territory early in the present century.

The Methodists and Baptists have always been, and still are, by large majorities, the leading denominations in Mississippi.

J. G. Jones.

DICKENS ON THEATRE PREACHING.

Charles Dickens, in the "Uncommercial Traveller," a series of papers he is writing for *Harper's Weekly*, thus describes a religious service at a Theatre. The night before he had attended a pantomime at the same place:

There must have been full four thousand people present. Carefully estimating the pit alone, I could bring it out as holding little less than fourteen hundred. Every part of the house was well filled, and I had not found it easy to make my way along the back of the boxes to where I sat. The chandeliers in the ceiling were lighted; there was no light on the stage; the orchestra was empty. The green curtain was down, and packed pretty closely on chairs on the small space of stage before it were some thirty gentlemen, and two or three ladies. In the centre of these, in a desk or pulpit covered with red baize, was the presiding minister. The kind of rostrum he occupied will be very well understood if I liken it to a boarded-up fire-place turned toward the audience, with a gentleman in a black surtout standing in the stove and leaning forward over the mantle-piece.

A portion of Scripture was being read when I went in. It was followed by a discourse, to which the congregation listened with most exemplary attention and uninterrupted silence and decorum. My own attention comprehended both the auditory and the speaker, and shall turn to both in this recalling of the scene, exactly as it did at the time.

"A very difficult thing," I thought, when the discourse began, "to speak appropriately to so large an audience, and to speak with tact. Without it, better not to speak at all. Infinitely better to read the New Testament well, and to let *that* speak. In this congregation there is infinitely one pulse; but I doubt if any power short of genius can touch it as one, and make it answer as one."

I could not possibly say to myself as the discourse proceeded that the minister was a good speaker. I could not possibly say to myself that he expressed an understanding of the general mind and character of his audience. There was a supposititious working man introduced into the homily to make supposititious objections to our Christian religion and be reasoned down, who was not only a very disagreeable person, but remarkably unlike life—very much more unlike it than anything I had seen in the pantomime. The native independence of character this artisan was supposed to possess, was represented by a suggestion of a dialect that I certainly never heard in my uncommercial travels, and with a coarse swing of voice and manner anything but agreeable to his feelings I should conceive, considered in the light of a portrait, and as far away from the fact as a Chinese Tartar. There was a model pauper introduced in like manner, who appeared to me to be the most intolerably arrogant pauper ever relieved, and to show himself in absolute want and dire necessity of a couse of Stone Yard. For, how did this pauper testify to his having received the Gospel of humility? A gentleman met him in the work-house, and said (which I myself really thought good-natured of him), "Ah, John, I am sorry to see you here. I am sorry to see you so poor." "Poor, Sir!" replied that man, drawing himself up, "I am the son of a Prince! *My* father is the King of Kings. *My* father is the Lord of Lords. *My* father is the ruler of all the Princes of the Earth," etc. And this was what all the preacher's fellow-sinners might come to, if they would embrace this blessed book—which I must say it did some violence to my own feelings of reverence to see held out at arm's-length at frequent intervals, and soundingly slapped, like a slow lot at a sale. Now, could I help asking myself the question, whether the mechanic before me, who must detect the preacher as being wrong about the visible manners of himself and the like of himself, and about such a mealy-lip-server as that pauper, might not, must unhappily for the usefulness of the occasion, doubt that preacher's being right about things not visible to human senses?

Again. Is it necessary or advisable to address such an audience continually as "fellow-sinners?" Is it not enough to be fellow-creatures, born yesterday, suffering and striving to-day, dying to-morrow? By our common humanity, my brothers and sisters, by our common capacities for pain and pleasure, by our common laughter and our common tears, by our common aspiration to reach something better than ourselves, by our common tendency to believe in something good, and to invest whatever we love or whatever we lose with some qualities that are superior to our own failings and weaknesses as we know them in our own poor hearts—by these, Dear me!—Surely, it is enough to be fellow-creatures. Surely, it includes the other designation and some touching meanings over and above.

Again. There was a personage introduced into the discourse (not an absolute novelty, to the best of my remembrance of my reading), who had been personally known to the preacher, and had been quite a Crichton in all the ways of philosophy, but had been an infidel. Many a time had the preacher talked with him on that subject, and many a time had he failed to convince that intelligent man. That he fell ill, and died, and before he died he recorded his conversion—in words which the preacher had taken down, my fellow-sinners, and would read to you from this piece of paper. I must confess that to me, as one of an uninstructed audience, they did not appear particularly edifying. I thought their tone extremely selfish, and I thought they had a spiritual vanity in them which was of the before-mentioned refractory pauper's family.

All slangs and twangs are objectionable everywhere, but the slang and twang of the conventicle—as bad in its way as that of the House of Commons, and nothing worse can be said of it—should be studiously avoided under such circumstances as I describe. The avoidance was not complete on this occasion. Nor was it quite agreeable to see the preacher addressing his pet "points" to his brokers on the stage, as if appealing to those disciples to shore him up, and testify to the multitude that each of those points was a clincher.

But in respect of the large Christianity of his general tone; of his renunciation of all priestly authority; of his earnest and reiterated assurance to the people that the commonest among them could work out their own salvation if they would, by simply, lovingly, and dutifully following our Saviour, and that they needed the mediation of no erring man; in these particulars, this gentleman deserved all praise. Nothing could be better than the spirit, or the plain emphatic words of his discourse in these respects. And it was almost significant and encouraging circumstance that whenever he struck that chord, or whenever he described anything which Christ himself had done, the array of faces before him was very much more earnest, and very much more expressive of emotion, than at any other time.

And now I am brought to the fact, that the lowest part of the audience of the previous night was *not there*. There is no doubt about it. There was no such thing in that building that Sunday evening. I have been told since that the lowest part of the audience of the Victoria Theatre has been attracted to its Sunday services. I have been very glad to hear it, but on this occasion of which I write the lowest part of the usual audience of the Britannia Theatre decidedly and unquestionably staid away. When I first took my seat and looked at the house my surprise at the change in its occupants was as great as my disappointment. To the most respectable class of the previous evening was added a great number of respectable strangers attracted by curiosity, and drafts from the regular congregations of various chapels. It was impossible to fail in identifying the character of these last, and they were very numerous. I came out in a strong, slow tide of them settling from the boxes. Indeed, while the discourse was in progress, the respectable character of the auditory was so manifest in their appearance that when the minister addressed a supposititious "outcast," one really felt a little impatient of it, as a figure of speech not justified by anything the eye could discover.

The time appointed for the conclusion of the proceedings was eight o'clock. The address having lasted until full that time, and it being the custom to conclude with a hymn, the preacher intimated, in a few sensible words, that the clock had struck the hour, and that those who desired to go before the hymn was sung could go now without giving offence. No one stirred. The hymn was then sung, in good time and tune and unison, and its effect was very striking. A comprehensive benevolent prayer dismissed the throng, and in seven or eight minutes there was nothing left in the Theatre but a light cloud of dust.

That these Sunday meetings in Theatres are good things I do not doubt. Nor do I doubt that they will work lower and lower down in the social scale, if those who preside over them will be very careful on two heads: firstly, not to disparage the places in which they speak, or the intelligence of their hearers; secondly, not to set themselves in antagonism to the natural inborn desire of the mass of mankind to recreate themselves and to be amused.

There is a third head, taking precedence of all others, to which my remarks on the discourse I heard have tended. In the New Testament there is the most beautiful and affecting history conceivable by man, and there are the terse models for all prayer and for all preaching. As to the models, imitate them. Sunday preachers—else why are they there, consider? As to the history, tell it. Some people cannot read, some people will not read, many people (this especially holds among the young and ignorant) find it hard to pursue the verse form in which the book is presented to them, and imagine that those breaks imply gaps and want of continuity. Help them over that first stumbling-block by setting forth the history in narrative, with no fear of exhausting it. You will never preach so well, you will never move them so profoundly, you will never send them away with half so much to think of. Which is the better interest: Christ's choice of twelve poor men to help in those merciful wonders among the poor and rejected, or the pious bullying of a whole Union-full of paupers? What is your changed philosopher to wretched me, peeping in at the door out of the mad of the streets and of my life, when you have the widow's son to tell me about, the ruler's daughter, the other figure at the door when the brother of the two sisters was dead, and one of the two ran to the mourner, crying, "The Master is come and calleth for thee?" Let the preacher who will thoroughly forget himself and remember no individuality but one, and no eloquence but one, stand up before four thousand men and women at the Britannia Theatre any Sunday night, recounting that narrative to them as fellow-creatures, and he shall see a sight!

QUACK DOCTORS.

THE BLACK DOCTOR—LOUISIANA LEGISLATURE.

Our readers have all heard, we suppose, of Doctor Vries, the celebrated "Black Doctor"—of his so-called wonderful cures, his great fame, and his pecuniary success. Recently we learn that the "Black Doctor" has been condemned by the Tribunal of Correctional Police at Paris to undergo 15 months' imprisonment, and to pay a fine of 500f. This fellow, however, was no ordinary quack doctor. The "Black Doctor" professed that he was inspired by supernatural influences in the choice and method of his treatment. He endeavored to impose on the public the belief that he was possessed of infallible specifics, the products of tropical regions, in cases of cancer, asthma, dysentery, and other diseases of an equally formidable character. In place of the ordinary practice of medical men the "Black Doctor" was wont to proceed upon the system of payment for cure before the treatment was commenced. An unfortunate person—let us suppose a woman—afflicted with a cancer, which had defied the skill of regularly trained medical men, presented herself at his apartment for consultation. His language was, "give me one, two, five, ten thousand francs, and I will make you sound." When we consider the awful position of a person so placed—the utter worthlessness of money in comparison with health and life—and the despair of relief from the scientific professors of medicine, is there any wonder that this bold promiser found many ready dupes? More lamentable than the case of the wretched patient was that of the agonized parent, the husband or wife, the son or daughter, who came to the study of the Black Doctor, perfectly willing to sacrifice the last shilling, so that the life which was dearer to them than their own, or all the world besides, might be preserved. In the vast majority of instances the case, as doctors say, had been "given over," so that the appeal to this miserable quack was made in sheer desperation. He would then take advantage of that distressing condition, and impose his own terms for the cure. Mark the difference between this practice and that of the ordinary dispenser of quack medicines. As long as an impostor confines himself to the mere sale of a quack medicine—say, a pill of such marvellous virtue that he who takes it according to the direction may make sure of four score years of uninterrupted life and health, the buyer is simply a fool for his pains. Men and women will continue to purchase such trash as long as any one has the audacity to proclaim its efficacy. With the purchase of a box or two of pills, generally compounded of some perfectly harmless materials, and with the disappointment of foolish hopes, there is an end to the matter. Not so with the physician, real or pretended, who invites the world of sufferers to come to his door, and offers them relief from their miseries if they will put themselves implicitly into his hands. They are absolutely in his power, or at his mercy—from day to day he prescribes and alters the treatment, still holding out illusive hopes of relief, which will never be realized until his patients are in their graves.

We are glad to see that the Legislature of Louisiana has passed a bill requiring all practitioners of medicine in the State to have recorded a diploma from a regular medical college, and that every attempt to practice without it subjects them to a fine of $20. The fine is not large enough, but it is better than nothing. New Orleans, and all large cities, are over-run with medical impostors.

AFFAIRS ON THE RIO GRANDE.

From the Brownsville Flag of the 23d ult. we extract the following: We stated last week that there were reports in circulation to the effect that the mustered-out Rangers, who had left for their homes, had driven off stock from Rancho Viejo, but that out of respect to the name of Texas we could not believe them. Since then we have been convinced, not only of *their* truth, but of the truth of other reports about them, of still more flagrant violations of law and order. It would really seem that some of the Rangers, who came here under patriotic pretences, really came to rob and plunder our people, and to disgrace the name of Texan, but more especially that of Texan Ranger.

We are inclined to think that the recent outrages committed by those graceless scamps should be made known in detail to the Rangers under the command of Capts. Ford and Littleton, who we are well assured would take steps to reprobate the conduct complained of in a suitable and commendable manner. If these things are to continue, let us pray for the reign once again of a Mexican banditti. But they are not going to continue, for the Rangers now on duty, as well as many who have returned to their homes, are gentlemen and soldiers, and will take such action as the circumstances of the case will justify.

About twenty days before the fight at the Bolsa, the mail carrier between this place and Rio Grande City, on his upward trip, was seized by Cortina and taken across the river to the banditti camp, where the mail bag was cut open, and the contents after being read in part, were destroyed. The carrier was then informed that this was the second time he had been taken prisoner while in the employ of Americans, and that an example had got to be made in order to stop the d——d Gringos. The carrier begged off on the ground that he was working for a Mexican mail contractor, and that he had no other means of supporting his family. From that time until the Rangers crossed the river he was in Cortina's camp, and cognizant of most that transpired. He saw mail matter brought from the offices at Matamoras, Comargo and Reynosa, and heard the contents of many letters publicly discussed. During the whole time not a day passed that Cortina was not fully apprised of the movements making against him. He was in daily communication with Matamoras, from which place he received, with the arrival of every expressman, assurances that the authorities were not going to trouble him—to rest easy on that point. He heard the project of taking the Ranchero openly discussed, of what her freights would consist, and the probable amount of specie on board. All agreed that inasmuch as no shipments had previously been made the amount of silver would be great, and that a rich haul awaited them. Sometimes the men complained that the time for the sacking of the Rio Grande City was put off until they were cheated out of it by the attack from the Rangers; whereupon Cortina would assure them that the steamer Ranchero should be taken, when their hands would be untied.

When the steamer Hove in sight, Cortina's forces, about two hundred strong, were in full preparation for the attack, and opened a fire upon her, though the point at which she was to have been taken had not been reached by the boat. As soon as the steamer rounded to and the fight commenced on the Mexican side, Cortina sent an express to Matamoras for assistance, confidently expecting he could hold out until succor should arrive. But he was compelled after about two hours to evacuate. The carrier escaped with, or was taken away by Cortina's guard. Next morning the expressman returned to Cortina with the message that the assistance sent for could not be had, for the reason that not a soldier could be spared from Matamoras; but word was sent to whip the Gringos if they could, that their hearts were with Cortina. The carrier did not know to just whom the expressman was sent nor from whom he brought the message. When Cortina received this answer to his express, he cursed and swore, and said the people of Matamoras had violated their pledge. Forces, however, were sent out from Matamoras, but for what purpose we respectfully leave such as are conversant with the general facts to determine; simply adding that Cortina retreated, after his defeat at the Bolsa, to the Mesa, six miles distant, where he has since remained, without so much as having been once disturbed.

At the time the mail carrier made these statements, we thought best not to make them public, but to trust to subsequent events to prove or disprove them. Not much to our surprise, all the important features of his statement have been fully corroborated. The Rangers now encamped within a few miles of Cortina's rendezvous are daily obtaining information which reflects a good deal of light upon past events. They learn from reliable rancheros that the Mexican troops sent out from Matamoras approached no nearer Cortina's camp than six miles, where a night was spent followed by a return to Matamoras. The same farce over and over again has been enacted, and each time Cortina has been dispersed, according to the printed reports. Some of the Mexican rancheros who want to see quiet once more on the frontier, have crossed the river and offered to guide Col. Ford and his Rangers to Cortina's camp. They all say, "we have offered the same to the Mexican troops, but they will not fight Cortina." They agree that Gen. Garcia and Cortina have had an interview, which is not improbable, since the example was established by the Texas Commissioners.

They have informed Col. Ford of the whereabouts and pretended ownership of various stocks of cattle that have been stolen from this side, and have informed him of the re-branding of them so as to obliterate the old or original brands, all of which, they say, is just as well known to the Mexican authorities as to our own people. For a week past our soil has not been invaded, but this is entirely owing to the vigilance of the U. S. Cavalry and Rangers, who are strung along the river for a distance of fifty miles. Col. Ford is encamped on the river directly opposite the banditti, and has got matters so arranged that Cortina cannot make any considerable movement without his knowledge. From these facts the public can tolerably well judge whether the forces under Cheno Cortina are dispersed, and in just about what condition our affairs have been for a week, and are likely to be for a month to come.

CHURCH AND STATE COLLISIONS.

While the Protestant Church of Hungary is engaged in a contest with the Austrian government for its freedom, the Free Church of Scotland is engaged in a similar contest with the British courts. The question of the spiritual independence of the churches has come up anew in connection with the Cardoss Free Church minister who has been deposed by the authorized courts of the Free Church for drunkenness. Mr. M'Millan having taken the case into the Civil Court, demanding to have the sentence of his church reduced and set aside, or else to have awarded to him 17,500 dollars damages, and the Court of Law having in its preliminary decision gone in favor of M'Millan, the people of Scotland have become profoundly alarmed.

The Law Court refused to recognize the Free Church, or any non-conforming church, *as* a church, but simply as a voluntary association. Not, having unchurched the Free Church, it assumes a civil right to exist, which could accrue only through the existence of a church constitution; for where would be the office from which M'Millan was deposed without a church constitution? There must be a constitution; and according to its provisions, M'Millan is ordained to a spiritual office to which attach certain worldly emoluments. These emoluments accrue because there are certain spiritual duties to be discharged, and as a maintenance in the discharge of those duties.

Now the Court of Law steps in and declares though the church may be free to appoint to this office, it is far otherwise as to deposition from it, and requires the Free Church to submit the contract and the sentence pronounced, that the judges may determine whether M'Millan is rightly or wrongly deposed. This is clearly an infringement on the spiritual freedom of the church by bringing her action within the sphere of compulsion. The Free Church will not yield. To do so would be to do worse than surrender all that for which she contended during the long Non-Intrusion struggle—more than all for which she, in 1843, relinquished her State connexion and emoluments. Every free church in Britain will support her, as having their rights menaced and their freedom perilled along with hers. This ignorant and foolish claim will be resisted, and successfully, too, whatever the struggle may cost. And great good will be the result of this struggle. The Non-conforming churches, having a common ground, common rights, and common interests, will be brought into closer bonds; bringing out, too, at the same time, into distinct relief, the great principle, that purely spiritual acts create no civil rights, it will vindicate the essential spirituality of Christ's kingdom.

WHAT THE SULTAN IS LIKE.

Frederika Bremer, in a recent magazine article, thus describes the Turkish Sultan:

"A little man in a dark coat, a dark red cap with a long black tassel on his head, and a pale, unpleasing countenance, comes down the steps, with as little dignity as a shopman. Can that really be the Sultan? Yes, it must be the Sultan, because the elderly military personages by his side reply with an expression of deep reverence to some remarks of the little man, and the stout lady with the children steps hastily forward into his path, as if she would stop his further advance. He starts, makes a half-step backward, and contracts his eyebrows most threateningly. Yet he listens to what she has to say, but listens with a gloomy expression, and then casts an inquiring glance on his brother-in-law, the High Admiral. He utters a few words of explanation, shrugging is shoulders, and then another word or two, which seem to say, "What do I know about your husband?"—motions the stout lady out of the way, and walks on to the shore, talking gayly with the gentlemen who attend him. He steps into the caique, from which the canopy has been removed; puts on his gloves, distorts his face in looking up at the sun, and so doing exhibits his tobacco-stained teeth; while his plain, uninteresting countenance assumes a most disagreeable expression. This, then, is the man who is called "God's Shadow on the Earth," and who rules with absolute sway over the lives and happiness of 35,000,000 of human beings! I have seen many crowned heads, but none who seemed to me so devoid of dignity, so devoid of any thing remarkable as this "Shadow of God on Earth." Nevertheless, the throne must produce an effect either for good or for evil. Travelers who see Abdul Medjid only at public audiences usually observe merely the lifeless, automatic character of his exterior. I now saw him under other circumstances. He was lively, and his countenance, although pale, indicated more youthful strength and health than I had been led to expect. "That is," I was told, "because within the last few years he has drank something stronger than Champagne, and this has given him strength. Besides, he was to-day in a good humor. But he generally looks very gloomy." For the rest, Abdul Medjid has the Turkish family features, the oval countenance, with somewhat prominent cheek-bones, the nose broad at the nostrils, and arched; the dark-brown, well-cut, but not large, eyes; and the finely-penciled eyebrows. They struck me as finest when contracted with their threatening expression, and the countenance then appeared most significant. If they could contract with a grave earnestness, Abdul Medjid would be a man of high character. Naturally mild of disposition, a good son, good brother, unwilling, although a despot, to sign a death-warrant, Abdul Medjid is not wanting in the softer feelings. That which he wants is real earnestness, real strength. So, at least, it seems to me. He does not throw himself seriously into any thing, but lets all go as it may and will. "Allah Kerim!"

THE ARCTIC PROBLEM.

Captain M'Clintock's book, Captain Osborne's articles in *Once a Week*, a paper by an Arctic officer in the first number of the *Cornhill Magazine*, and a brief and luminous resume of the history of Arctic adventure from the earliest times in *Harper's Monthly* for March, bring down the records of polar exploration to the latest moment—the discovery of the fate of Sir John Franklin and his ships and some of his men. Dr. Hayes, who is well known as the companion of Kane in his last voyage, has also just issued a narrative of an over-ice journey to communicate with a civilized settlement in Greenland; and the Doctor proposes to head another expedition to complete surveys, and, if possible, discover what yet remains to a full knowledge of the fate of the Franklin expedition; perhaps also—who knows?—to sail into the Polar Sea, where Kane and his companions fancied the ships of Franklin might yet be drifting.

The fascination of such a search and of the Arctic life in general, has been manifested during the last hundred years, especially, by the incessant departure of ships for the North, and by the wild, eager interest with which the world hangs upon the story of the voyage. The expeditions of Parry and Ross, of Back and Franklin and Richardson—the detail of strange life among the strange Northern people—the description of the irresistible might of inchoate nature, so to speak, have a charm like that of the "Arabian Nights." Who was ever tired of it? It is the very reverse of fairy land, and yet as interesting. Of late years we have had no man who was so popularly a hero as Dr. Kane. One evening, after his first voyage, when he lectured in the old Tabernacle, the building was crowded by a throng who stared at him with curious wonder, as if he had been the Califf Haroun al Raschid.

And yet to how many—certainly to the Lounger who writes these lines—the whole Arctic world was confused as that same fairy land, or the England of Arthur. There were certain names that had a kind of clear, polar music in them, but no meaning of locality. "Lancaster Sound," "Prince Regent's Inlet," "King William's Land," "Melville Bay," were names as familiar as Camelot and Caerleon, but as exquisitively vague. Somehow M'Clintock's book has cleared them up, and given them a permanent place in memory as they have a fixed one upon the map. Undoubtedly it is not because the other writers are not clear enough if you study them with a map, but that for the first time the Lounger read carefully with the map before him. The style of M'Clintock also is so simple and clear that the dullest of Loungers can easily follow him, and rise with a perfectly lucid idea of the situation of Franklin's party when their ships were finally lost and their fatal retreat began. How gladly one thinks that the untiring heart of a woman secured the knowledge of the explorer's fate! Captain M'Clintock, indeed, the loyal friend both of Lady Franklin and her husband, declares, and Sir Roderick Murchison confirms it in his preface, that Franklin was really the discoverer of the Northwest Passage, and that had he only taken a course to the east instead of the west of King William's Land, he might have sailed through into Behring's Straits; for there was no land, there was only ice between the spot in which the *Erebus* and *Terror* were lost, and a point which had been reached by ships from the west.

If he were a discoverer, then, he was an unconscious one. Nor is it an effort in which success is essential to fame. The great moral of the Arctic exploration is this, that as man was sent into the world to replenish and subdue it, so there is no obstacle that he will not overcome in subduing it.—*Harper's Weekly.*

NATURE OPPOSING THE PROGRESS OF MAN.

The following passage from Mr. Buckle's History of Civilization indicates in glowing colors the obstacles which the prodigality of nature may oppose to the progress of man:

Brazil, which is nearly as large as the whole of Europe, is covered with a vegetation of incredible profusion. Indeed, so rank and luxuriant is the growth, that nature seems to riot in the very wantonness of power. A great part of this immense country is filled with dense and tangled forests, whose noble trees, blossoming in unrivaled beauty, and exquisite with a thousand hues, throw out their produce in endless prodigality. On their summits are perched birds of gorgeous plumage, which nestle in their dark and lofty recesses. Below, their base and trunks are crowned with brushwood, creeping plants, innumerable parasites, all swarming with life. There, too, are myriads of insects of every variety; reptiles of strange and singular form; serpents and lizards, spotted with deadly beauty; all of which find means of existence in this vast workshop and repository of Nature. And, that nothing may be wanting in this land of marvels, the forests are skirted by enormous meadows, which, reckless with heat, and moisture, supply nourishment to countless herds of wild cattle, that browse and latten on the herbage; while the adjoining plains, rich in another form of life, are the chosen abode of the subtlest and most ferocious animals, which prey on each other, but which it might almost seem no human power can hope to extirpate.

But, amid this pomp and splendor of Nature, no place is left for man; he is reduced to insignificancy by the majesty with which he is surrounded. The forces that oppose him are so formidable, that he has never been able to make head against them—never able to rally against their accumulated pressure. The whole of Brazil, notwithstanding its immense apparent advantages, has always remained entirely uncivilized; its inhabitants wandering savages, incompetent to resist those obstacles which the very bounty of Nature had put in their way. In their country, the physical causes are so active, and do their work on a scale of such unrivaled magnitude, that it has hitherto been found impossible to escape from the effects of their united action. The progress of agriculture is stopped by impassable forests, and the harvests are destroyed by innumerable insects. The mountains are too high to scale; the rivers too wide to bridge. Everything is contrived to repress the human mind, and keep back its rising ambition. It is thus that the energies of Nature have hampered the spirit of man. And the mind, cowed by the unequal struggle, has not only been unable to advance, but, without foreign aid, it would undoubtedly have receded. Brazil, the country where, of all others, physical resources are most powerful, where both vegetable and animals are most abundant, where the soil is watered by the noblest rivers, and the coast studded by the finest harbors—this immense territory, which is more than twelve times the size of France, contains a population not exceeding six millions of people. Professor Ansted adds to this his testimony to the effect that the native Indians seem irredeemable, and sunk in the most wretched barbarism; and that there appears no prospect whatever of any improvement in the district, since man can find no spot on which to commence its operations.

PROBABLE DOWNFALL OF AUSTRIA.

The London correspondent of the New York *Tribune*, in his letter of Feb. 3d, writes as follows: When, after the battle of Solferino, Napoleon gave at Villa Franca a respite to Francis Joseph, Austria had still one precious chance for her salvation. Her armies had been defeated, her finances were ruined, Lombardy lost, and Hungary disaffected; but a liberal, straightforward policy, might have achieved wonders. But Francis Joseph threw his chance away. In the first moment of disappointment he indeed promised reforms; he dismissed Count Grunne from the palace, and Baron Hach from the ministry; he talked of economy, and Huber, the new Minister, found it necessary to study the demands and aspirations of the Hungarians. A few weeks, however, were sufficient to set all hopes of reform at naught. Admiral Rauscher, the late tutor of the Emperor, explained to him that concessions lead always to revolutions. Mr. Hubner was soon dismissed, and Count Grunne returned to one of the dependencies of the palace, into the Stallburg, as chief equerry of the Emperor, and furnished there an apartment for Miss Kate Renz, the daughter of the manager of an equestrian amphitheater. The fair damsel had long before attracted the attention of the Emperor, and had even accompanied him to the Italian campaign, and ridden at his side at the fatal field of Solferino. But she had been discarded by her imperial lover during his short fit of reform. The Jesuits knew well how to make use of any lever for attaining their ends, and thus Count Grunne and Kate Renz gained Francis Joseph once more over to despotism and the Concordat. The orgies held in the Imperial Stallburg have now completely demoralized the Emperor, who since the last campaign has into the bargain learned to get drunk every day. Despised as a man, despised as an Emperor, Francis Joseph is still blind to the dangers which surround him. By a wanton disregard of the political situation, he has managed to isolate Austria in Europe. His relations with Russia are cold, he quarrels with Prussia; he is hostile to France, and England forsakes him. Instead of trying to conciliate the deeply disaffected Hungarians, he has managed to rouse there the Protestants to a religious enthusiasm, which now braves persecution and seeks martyrdom. His decree for the organization of the Protestant churches was unanimously rejected by the Protestants of Hungary; still he insists upon enforcing it, and seems to be anxious to find a new pretext for publishing martial law and erecting gibbets. He brutally insulted the Hungarian deputation, and the return of the deputation to Hungary was greeted at Pesth with enthusiasm. Every body now sees that the die is cast, and that the year 1860 must finally set at rest the question of Hungary.

REMINISCENCES OF DEFOE.

While Addison, in the early part of the eighteenth century, was doing what no man ever could do or ever has done better, and was engaged upon the famous eighth volume of the Spectator, there appeared a proclamation in the London *Gazette*, charging a seditious pamphlet upon "a middle-sized spare man, about forty years old, of a brown complexion, and dark-brown hair, but wears a wig: a hooked nose: a sharp chin: gray eyes: a large mole near his mouth, owner of the brick and pantile works near Tilbury fort in Essex."

The spare man was found, and sentenced to stand in the pillory; and stood there—while the crowd cheered him, and drank his health, and threw flowers at him. He was a man whom we might hardly have loved. He seemed peculiarly made for his own time rather than for all time. The mention of his name excites no special tenderness, like the names of Steele and Goldsmith, of Fielding and Scott—his mere name is not half so famous as Addison's, and yet he has written the most permanently popular book in English literature.

He lost in the game of politics, in which Addison won; yet he was not a politician in any mean sense. He was a tough Presbyterian and London tradesman, who had been a grim moral gladiator all his life: one of the stalwart Englishmen who, at every period of English history, have transmitted the torch of civil and religious liberty unimpaired and brightly burning. King William valued no counselor more, and had no more faithful friend. But having lost—having, at the age of fifty-four, to begin life anew—Daniel Defoe descended from the pillory, wiped from his brow the sweat of his long and bitter struggle, and did begin life anew by writing "Robinson Crusoe."

It is a story without a heroine, and without the usual resources of the novel. There is no lovemaking—no sentiment—no philosophy—no moralizing in it. But Dr. Johnson asks, in the name of the world, if there was ever anything else written by mere man that was wished longer by its readers. Other literary philosophers and critics say that, of all works of fiction, it is perhaps the most interesting and instructive. Forester calls Defoe the father of the English novel; and not only does the French boy, and the German, and the Spanish, and the Italian, and every European and American child, know "Robinson Crusoe" even to our own day. It is in the detailed development of real life, and the influence of character upon circumstances and fate, that "Robinson Crusoe" is so superior to any book that had then appeared. There is not a touch of what we call "the ideal" in it, as there is in "Peter Wilkins" and in many other stories of the school. Every boy feels, in reading it, that "Robinson Crusoe" did nothing that he could not easily do, and therefore it is like the best history.

A PROTEST AGAINST EARLY RISING.

Dr. Hall, in the February number of his Journal of Health, says:

One of the very worst economies of time is that filched from necessary sleep. The wholesale but blind commendation of early rising, is as mischievous in practice as it is errant in theory. Early rising is a crime against the noblest part of our physical nature, unless it is preceded by an early retiring. Multitudes of business men in large cities count it a saving of time if they can make a journey of a hundred or two miles at night by steamboat or railway. It is a ruinous mistake. It never fails to be followed by a want of general well-feeling for a week afterwards. When a man leaves home on business, it is always important that he should have his wits about him; that the mind should be fresh and vigorous, the spirit lively, buoyant and cheerful. No man can say that it is thus with him after a night on a railroad, or on the skulf of a steamboat.

The first great recipe for sound, connected and refreshing sleep, is physical exercise. Toil is the price of sleep.

We caution parents, particularly, not to allow their children to be waked up in the morning; let nature wake them up, she will not do it prematurely; but have a care that they go to bed at an early hour; let it be earlier and earlier, until it is found that they wake up of themselves in full time to dress for breakfast. Being waked up early, and allowed to engage in difficult or any studies late and just before retiring, has given many a beautiful and promising child a brain fever, or determined ordinary ailments to the production of water on the brain.

WASHINGTON "IN FUN."

Who has ever conceived of Washington as humorous, or "full of fun?" Yet there is now going on that interminable journey, "the rounds of the press," a reminiscence of him that illustrates not only his business method and wisdom, but also a rich latent humor, not generally credited to him. It is a contract with his gardener, one Philip Barter, who seems to have had such a taste for the "ever-joyful" bottle as to be unrelishable. The contract is, formally drawn up, in verbose legal terms, signed by Washington, and by Barter, who could only make his mark, and also by witnesses, George A. Washington and Tobias Lear. The body of it is as follows:

Articles of agreement made this twelfth day of April, Anno Domini one thousand seven hundred and eighty-seven, by and between George Washington, Esq., of the parish of Truro, in the county of Fairfax, State of Virginia, on the one part, and Phillip Barter, gardener, on the other—witness, that the said Phillip Barter, for and in consideration of the covenants hereafter mentioned, doth promise and agree to serve the said George Washington for the term of one year, as a gardener, and that he will, during the said time, conduct himself soberly, diligently, and honestly; and that he will faithfully and industriously perform all and every part of his duty as a gardener, to the best of his knowledge and abilities, and that he will not at any time suffer himself to be disguised with liquor except on times hereinafter mentioned.

In consideration of these things being well and duly performed on the part of Philip Barter, the said George Washington doth agree to allow him (the said Philip) the same kind and quality of provisions he has heretofore had, and likewise, annually, a decent suit of clothes, befitting a man in his station; to consist of coat, vest and breeches; a working jacket and breeches of homespun, besides two white shirts; three check do.; two linen overhauls; as many pairs of shoes as are necessary for him; four dollars at Christmas, with which he may be drunk four days and four nights; two dollars at Easter to effect the same purpose; two dollars at Whitsuntide to be drunk for two days; and a dram in the morning and a drink of grog at dinner at noon.

SKETCH OF MR. CURRY OF ALABAMA.

A Washington correspondent of the New York *Times* has the following description of this distinguished Representative of Alabama:

"Mr. Curry is a very striking man, and your correspondent regrets that he came just one day too late to hear the famous speech by him, made early in the session, which still rings in the ears of Congress. He is rather tall, exceedingly well built and graceful, with very thick and well pomaded dark hair, combed straight back from the forehead without partition; a broad and acute brow; shading dark eyes full of electricity and penetration; a sharp, gimlet-pattern of a nose, pushing its way into all proper subjects; a long upper lip; resting on a strong and well-shaped mouth; small ears, a pale complexion, gold spectacles jauntily worn, and

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, MARCH 21, 1860.

SENDING OUT ACCOUNTS.

We are now sending out the accounts of the *Advocate* as rapidly as possible. We send a list to the preacher, and individual accounts to the subscribers, at the same time. We send accounts to *all* who have ont paid to January, 1861, it matters not how small the amount; because we wish all accounts to begio and end with the year. We are as careful as possible; bnt should there be mistakes, let us know immediately. Let *all* pay up to 1861, and the accounts will be much more convenient to our subscribers, and also to ourselves.

ONLY A DOLLAR AND A-HALF.

From the 1st of April until the end of the year, the price of the *Advocate* will be only $1 50. With the first issue in April we shall increase the edition, so as to be able to supply new subscribers from that number on. How many new subscribers can our preachers and friends furnish us at that price? Do, brethren and friends, make an *effort*, a *general* effort, a *vigorous* effort, an *enthusiastic* effort, a *long-continued* effort, to *largely* increase our list.

A COLLEGE HISTORY.

In the summer of 1852 the writer of this article, theo pastor of the Methodist Church at Tuskegee, Ala., attended the Commencement of Oak Bowery Female College, in the quiet and beautiful village of Oak Bowery, in Chambers county, Ala., under the Presidency of that elegant Christian gentleman and devoted mioister, Rev. Thos. B. Russell. The only Institntion of learnlog of any promise, besides this, within the bonnds of the Alabama Conference of the Methodist Church, was the Centenary Institute at Summerfield, Dallas conoty, the first edncational institotion ever reared by that Conference. The Oak Bowery institution had beeo recently inangurated for the benefit of East Alabama, Centenary being intended for the centre and the west. Although the Oak Bowery school had enjoyed a good degree of prosperity, yet upon a consideration of its financial basis and prospects, it was evident that it did not promise to realize the ideal of the female institution demanded by the wants of E. Alabama. A friendly consultation was held between the writer, Pres. Russell, and Hon. David Clopton, who was the Commencement orator. Mr. Russell admitted doubts of the success of Oak Bowery. Mr. Clopton and the writer then resolved to inaogurate the enterprise of establishing in Tuskegee a female college eqoal to any lo the United States.

On returning home, it was proposed to the people. The seed was living, the soil was good, and the springtime had come. The college was resolved loto shape oo paper at a public meeting. Many doubted, however. The Alabama Conference, in grave session, doubted. The writer was the agent, not by appointment, hot side-wise. The "long agony" of putting the enterprise through to success, is a history. Souls were tried. The cream of some lives was skimmed. Some brethren of other churches opposed and hindered. Methodists of other places wanted the college located with them, and were tardy in helping. Many of all churches, and some of no church, preached up that old delusion and impossibility, the nnion of all creeds in the same institntion. The enterprise went forward, and reached a point from whence light could be seen on the other side of the surrounding gloom. Money was raised lo astonishing amonnts, for those times. Nothing like it had been seen before.—Alabama was not then awake; she is now. The writer went to Texas as the editor of the *Christian Advocate* at Galveston. Went out of a long agooy loto a longer one. Rev. Mark S. Andrews, the succeeding pastor, be came also the succeeding agent; and he succeeded in more senses than one. Rev. Samuel Armstrong, now of the Louisiana Conference, succeeded him.

And now, there stands Tuskegee Female College—"beautiful for situation," for architecture, for social surroundings, and for the lovely and highly cultivated young ladies that annually go out from her halls to beautify nnd bless the land. It is yonng lo years, and therefore not known widely; bot its superior, we venture to say, for sound, elegant, Christian woman-culture, is not to be found in this country. That rare man, Rev. A. A. Lipscomb, D.D., has been at its head ever since it was organized. He is a second Arnold, and his school is for girls in America what Rugby was for boys in England. Recently he resigned the Presidency, but continues his Lectureship of Art, Poetry, and Literature. Bnt before he resigned, he had trained aoother rare man for the place, Rev. Geo. W. F. Price, A. M. They were David and Jonathan before, and while they remain together it is a sort of joint presidency, like the Emperorship of Japan. There is, however, no danger that "*hara-kari*" will have to be committed in their case.

Bnt we are in advance of our story. While the Tnskegee female college enterprise was going on, Mr. Price, who was then Principal of the female Institntion at Auburn, Ala., inspired by the movement, got up a memorial to the Alabama Conference, to establish a Conference male college. We recollect the grim sympathy with which we corresponded with him from Galveston on the subject. We had a little experience. The Conference was partner in La Grange College, now the prosperous Wesleyan University at Florence, but had no college exclusively its own. The hope of Mr. Price, and of those who joined him, was to have the college located at Auburn. The Conference entertained the proposition, but would not determine the location, nor even commit itself to the enterprise, until a specified amonot, $100,000 we believe, had been snbscribed. A board of commissioners was appointed to receive proposals and snbscriptioos, and determine npon the location. Greensboro and Auburn were the competitors for the location. The excitement ran high. A newspaper war ensued. Snbscriptions were heavy on both sides. The whole country was interested. We could feel the nndnlations at Galveston. The time came. Greensboro being the richest, presented the commissioners the largest bonos. It was a difficult decision the commissioners had to make. The college was located at Greensboro, and the commissioners agreed to recommend the Conference to locate a college at Auburn. As to what the Conference did—well, we were not present. We were in Galveston. Greensboro, however, was adopted as the college of the Conference, according to the original programme. Auburn, undismayed, went forward, and built a college any how, and at the last session of the Alabama Conference, it was adopted also. They have made the fortune of each other.—Let the brotherly rivalry continne, in union and peace.

"What hath God wrought?" Centenary, the old mother school, is one of the most successful female institutions in the country, and steadily growing. Hundreds of young men and young ladies receive a thorough and pious education there every year. The Southern University at Greensboro is in successful operation, and will raise its endowment to half a million. Of Tuskegee, in this article, and of the University in previous articles, we have spoken. In addition to these, fine male and female institutions have been built at Glennville, and one at Channcenggee, and are now prosperous.

And the East Alabama Male College at Auburn has its building completed, has a large number of students the first term, and will raise its endowment to $150,000. The Auburn *Signal* gives a good report of this institotion. It says: "It has just entered npon the exercises of its second term, after a vacation of some weeks, including the Christmas holidays. We are pleased to know that there has been quite a large nnmber of accessions. Its friends are greatly gratified, and will, no donht, rally to it and co-operate with it, with incrensing zeal and liberality. The Institntion is organized, and is ably and skilfully conducted in all its internal appointments and arrangements. The Faculty, in addition to their other qualifications, are industrious and zealous, and are already placing the Institntion in the very highest position of character, efficiency and nsefolness. 'A high moral standard is sought to be reached here; nod it seems to he no object of special anxiety with the Faculty to guard well the morals of the young men committed to their charge. The College is well snpplied with Apparatus nnd a Cabinet, nod a library is now being formed fully equal to all the wants of the students. Pres. Sasnet is every way a *first rate officer*, nnd as a man, in all his relations, a model for the youth of our State. The whole Faculty, indeed, deserve the fullest confidence and warmest sympathies of the public."

Since the beginning of the movemeot to build the Tnskegee Female College, less thao eight years ago, upwards of $600,000 has been raised by the Methodist Church in the Alabama Coofereoce, for educational purposes alone. They have learned how to do these things. Instead of subscribing a hnndred dollars or so, single individuals endow Professorships to the tune of twenty-five thousand dollars each. What is better, Alabama Methodists are doing just as liberal things for all other interests as they are for that of education.

CHIEF JUSTICE LUMPKIN AND CHRISTIAN UNITY.

Hon. Joseph Henry Lumpkin, one of Georgia's noblest sons, who, since the first organization of the Supreme Court of that State, has been continued as Chief-Justice, writes a letter to Rev. Joshua Knowles, editor of the *Educational Repository and Family Monthly*, in which occur the following wise and Christian words: "Although a Presbyterian by Church relation, it has been my happy lot to enjoy throughout my Christian life—now nnmbering more than thirty years—the fruits of the Savior's Sacerdotal Prayer, offered the same night in which he was betrayed, that all his followers might be one, that the world might believe that the Father hath sent him. I love, ont of a fervent heart, all who love the Lord Jesus Christ, and who are laboring for the coming of his blessed Kingdom. When I am with the Methodists I am a Methodist; and when with other denominations I am one of them, so far as I am permitted to be. My heart swelled with pride—laudably I hope—while I was conducted through your Book Concern, at Nashville. Your people have contributed munificently to the cause of Education within the last quarter of a century. This is another movement in the right direction. I bid you God speed in the praiseworthy enterprise."

Since readiog these words we have been qoestioning mentally as follows: which is aptest to live in the hearts of the Christian people of this land, and be qnoted in future christian assemblies, and be embalmed in poetry and literatnre, and be chosen as part of the epitaph of the writer—this simple utterance of a Christinn layman, or the keenest and most sarcastic "hit" of the most eminent ecclesiastical contronersinlist in the land? Then we questioned again, as follows: although the "Holy Catholic Church" is divided into different branches, as society is into differeot families, and though they entertain different views in reference to the accidents and non-essentials of Christianity, while they all hold to the head, which is Christ—yet, nntwithstanding, would they not all live in peace, and harmoniously labor for the glory of Christ, through the success of their respective branches, if the few militant preachers nnd editors who afflict all the churches were to cease their profitless warfare? Theo other questions arose: is not the usnal excuse for these religious controversies—that they are in self-defence, a specious nnd deceptive one? Do not both sides make the same plea? And when, as is often the case, the plea is just, and the self-defence party *has* been greatly provoked, is any good done by the conflict? Is the gratification of local and personal desire to chastise an aggressive member of another church, to be accepted as representative of the church to which the self-constituted Gideon belongs? Is it not generally the case that the self-styled defender of the faith is actnated by egotism, vanity, self-conceit, and an unsanctified desire for a combat of some kind, rather than by a desire to do good, nnd glorify God? Are oot many of the positions taken, and arguments used, such as are not in harmony with the received standards of the Church, and with her authoritative interpretations of the Bible? And yet is not the Church held responsible far both the spirit and doctrine of those who thus represent her? Ought not this popular plea of the necessity of controversy in order to self-defence to be abandoned? If others do wrong, attack us, aod disturb the peace of Zion, should we not attend to our own duty, and follow peace, and thus set them a better example? If teaching on controverted points bo necessary, should it not be given in the nsual modes and tone of the pulpit, and lecture-room, and press, without any controversy at all? And, finally, should not the Christian press be free from this everlasting din of war between the professed children of the Prince of Peace, which is the grief of all good Christians, the disappointment of all good citizens, and the disgust of all who seek to elevate nnd refine the popular Christian Literature of the land?

These are mere qnestions. Who will answer?

THE COLLEGE A RELIGIOUS ORGANIZATION.

Not long since we published an editorial in these columns on "Preaching in our Colleges," in which we took the ground that the President should be the College Preacher, and that preaching should be regarded as one of his highest functions. Not long after, in an article on Dr. Wightman's inaugural at the opening of the Southern University, we indicated the same views, and were happy to find that his views were in harmony with ours. The rapid increase of male colleges in the South, their surprising growth and prosperity within the last ten years, and the power they are to exercise upon the character of the present and future generations of the young men of the South, give to this subject an increasing and solemn importance. Religion is the health and salvation of all character and all institutions. Especially is this true in this country. Not that religion is not equally necessary everywhere, and among all men. But religion is especially necessary to everything American. The war of the Revolution, the Declaration of Independence, the Constitution and the Union, the Farewell Address of Washington, the ideas and institutions of the entire government, are all based upon and pervaded by a strong religious faith and sentiment. All that is peculiarly excellent in American character and institutions will pass away whenever they lose the spirit and saving health of religion.

These things being true, it follows that our young men ought to be religiously educated. It should be a matter of care and solicitude with all concerned that there should be no such thing as education without religion. Indeed, there is, there can be, no true education without it, and, therefore, both for the sake of religion and education, all schools and colleges should be organized upon a religious basis, should be complete religious organizations within themselves. Of course no elaboration of this argument is necessary in the case of the colleges belonging to the different churches; though it may be necessary, however, to stir up, by way of remembrance, the minds of many concerned in them.

One of the most encouraging indications of the times in this direction is seen in the strong religious influence pervading the University of Virginia; although it is not religiously organized, as every college should be—the great objection to State institutions. There is no provision for preaching, or for religious instruction of any kind, by the University, as such—everything relating to religion is left to the voluntary principle. But Professors, as well as students, unite in meeting the religious wants of the institution. There are about six hundred students, this term.

There is an active Young Men's Christian Association, and by it the whole field of labor is divided into seventeen districts. In each district there is a committee to establish prayer meetings, to distribute tracts, to induce their fellow-students to attend the prayer meetings and church, to endeavor to bring them into the Association, and, in short, to 'watch for souls as they that must give an account.' These district prayer meetings are held on some evening in the week, during time taken from the hours of recreation, and yet, notwithstanding this fact, such is the bold they have taken, and such the power of the personal influence of the members of the Association, that they have an average attendance of two hundred students—sixty or seventy of these are not professors of religion. On Sabbath afternoon they have a union prayer meeting, which is largely attended. Every Sabbath they have fifty young men actively engaged in preaching the gospel; some in the Sabbath-schools at the University, and others as missionaries to different parts of the surrounding country. There is a morning Sabbath-school in the chapel of the University, and in the afternoon a school for colored children. In both departments they have the efficient co-operation of the ladies of the University. In another part of the building, a meeting is held for instructing adult negroes.

Some of the missionary stations are five miles distant from the University. To supply these destitute localities with the Bread of Life, the self-denying followers of the meek and lowly Jesus forego the privileges of the sanctuary during the day. The plan pursued at these places is to collect the children in Sabbath-schools, the adults in Bible classes, and all in meetings for prayer and exhortation. Also, to visit the families, distribute tracts," &c.

We trust to see the day when every College in the land, whether formally organized on a religious basis or not, is actually a sort of Church of the living God. Let the young men of the South be religiously educated, and the hopes expressed in another column will be realized, and the attendant fears abated.

SUPPRESSION OF THE "UNIVERS."

A few weeks since, the telegraphic advices from Europe informed us of the suppression of the principal organ in Paris and in Europe of Ultramontanism and Jesuitism. The cause was that it had published the Encyclical Letter of the Pope, which French editors were expected to lenve unnoticed, it being a document threatening, in the choicest language at command, spiritual perdition to the Emperor. On the same day a decree was signed at the Tuileries by which "the journal *l'Univers*" was "suppressed." The *Univers* had received its two "*avertnings*," and still went on craving and earning the full penalty. That penalty is not absolute but only local extinction. Already prepared far extirpation from the soil of France, the *Univers* cheerfully becomes an emigrant, and crossing the frontier to a short and convenient distance, sets up again in Brussels. Though the report of the Minister of the Interior, on which the Emperor's decree proceeded, says not a word of the offensive Encyclical, hnt passed it over in that mournful or contemptuous silence with which the French journals were desired to treat it, yet it is evident that M. Billault had calculated on the appearance of the Letter in the *Univers*, and had got his prologue ready beforehand to justify the Imperial fulmination against the offender, when he should dare to make the capital of France recho the thnnder of the Vatican. The decree, dated the 29th nlt., published in the *Monitenr*, at Paris, signed by M. Billault, says:

The *Univers* was the organ of a religious party whose pretensions were every day becoming in more direct opposition to the privileges of the State. The incessant efforts of this party tend to dominate the French clergy, to confound the religious opinions, to agitate the country and to undermine the fundamental bases on which the relations between the church and civil society are founded. The war made against our most ancient and national traditions, is most dangerous to religion, which it compromises, because the French clergy have never separated their respectful submission to the Holy See in spiritnal matters from their duties of patriotism. The religious press had misunderstood the mission of moderation and peace which it had to accomplish. The *Univers*, above all, insensible to the warnings which have been given it, goes every day to the extreme limits of violence. It is to it we owe those violent discussions in which regretable attacks are made in answer to its provocations, and the scandal occasioned by which is a matter of profound sadness for the clergy as for all good citizens.

The true interests of the church, as well as those of public peace, imperiously demand that an end should be put to these excesses. A government founded on the national will does not fear discussion, but it ought to be able to protect effectually, against those who would overthrow or compromise them, public order, the independence of the State, and the authority and dignity of religion.

It is with that object that I propose to your majesty to apply to the *Univers* the 22d article of the decree of February 17, 1852, and to pronounce the suppression of that periodical. The doctrines and the pretensions which that journal would resuscitate among us are not new; the old French monarchy has always energetically combatted them; great bishops have sometimes given powerful assistance in the struggle. Your majesty will not show yourself less careful than your predecessors in making respected the principles consecrated by our national traditions.

The *Monitenr* of the 31st says that the government had only deplored the irritating character of the controversy on religious questions. The *Univers* having been suppressed, any violent articles in reply to its provocation are henceforth without motive and without excuse. The whole press will understand that these grave questions must be discussed with that quietness and moderation which are required by the interests of the public peace and respect for religion." This is the most significant fact yet recorded in regard to the change of the policy of the Emperor. The *Univers* has long been the most powerful organ of the Roman Catholic Church in France. It has ever been in the hands of the Jesuits, and has always been found in favor of the most thorough Ultra-Montane doctrines and measures—an enemy alike to all true constitutional liberty in the State and independence in the Church. It has been as much opposed to the idea of a *Gallican Church* as of a *French Republic*. It was regarded as the most pestiferous journal in Europe. Its suppression is the most hopeful proof we have yet seen that Louis Napoleon is not going to allow himself to be brow-beaten by the Hierarchy of Rome. It is incredible that Mr. Veuillot, Pius IX, and Napoleon III. can ever be one again, as they were but lately. We have made allowance for the Emperor of the French, as being religiously an honest Romanist, though politically too much enlightened not to see that the temporal power of the Papacy creates the plague spot in Italy. Now, however, he has personal cause to question whether the Bishop and Sovereign of Rome is infallible in spiritual any more than in temporal matters. In fact, the spiritual infallibility is both questioned and conditioned, that is, virtually denied, in the authoritative article which appeared in the *Constitutional*. Louis Napoleon is getting fresh light, and doubtless sees and feels much more than he discloses.

Pius IX. makes the return of the Legations, by force of the Emperor's arms, to his obedience the condition of Louis Napoleon's individual salvation, if there is any meaning in those masked menaces—"Actuated by that paternal charity with which we are bound to watch over the eternal safety of all, we recalled to his mind that we all should one day have to render a strict account before the tribunal of Christ, and undergo a most severe judgment, and that therefore each of us ought to do everything what depended on him to merit mercy rather than justice. Such are the things which, among others, we answered to the very great Emperor of the French; and we consider it our duty to communicate them to you, and to the whole Catholic universe."

The *Univers* has no right to complain, for there has been no journal so hostile to the principles of literary, as well as political and religious freedom. Pius IX. may bewail the silencing of his organ in France, but cannot deny that from his point of view it is the essential prerogative of power to paralyze mind. When he permits the Scriptures themselves, and independent periodicals, to be published and circulated in Rome, he may exclaim against the supression of his faithful journal in Paris.

THE YOUNG MEN OF THE SOUTH.

The young men of the South are at once a cause of pride, of pleasure, and of anxiety, to the Christian citizen and patriot. Inheriting all the elements of noble spirit and character, surrounded by all the influences and facilities of a clime most genial and beautiful, citizens of a country abounding in present and prospective wealth, they have within their compass a glorious destiny, while, at the same time, they are in danger of a deplorable degeneracy. The greatest advantages are always attended by the greatest dangers. Adam and Eve, one day the residents at Eden, were, the next, outcasts upon the earth.

The young men of the South have all the motives necessary to inspire them to strive for noble and useful lives. But it is probable that but few of them have fully felt the force of one motive we now propose to mention, viz: their relation to the civilization of their section of the country, and the interest that section consequently has in their character. In addition to their own aspirations and hopes—in addition to the love and pride and hopes of their fathers and mothers and friends—the South, whose sons they are and whose citizens and representatives they are to become, looks anxiously to her future, as shadowed forth in their early promise. Her peculiar civilization, and the institutions and ideas that constitute its elements, are to be judged in the eyes of an antagonistic world by their character and destiny. They are to be the fruits of Southern civilization, and the tree is to be known by its fruits.

Let the young men of the South remember that they are to represent a civilization, a social organization, and corresponding institutions, ideas, character and manners, unknown elsewhere in the bounds of the civilized world. Let them remember also, that this is peculiarly and eminently the age of philosophic inquiry, that the philosophy of society and government is just passing out of a rudimental development, that every principle and institution is judged by its results, and that truth is mighty and will prevail. Already are Southern institutions and character being vindicated. European opinion, as manifested by the tone of the *London Times*, and other indices of public sentiment, is already favorably modified. And the same happy tendency is becoming more and more manifest among our fellow citizens of the North. Time, greater facilities of intercourse, the increase of knowledge, and the right development of the promising elements of Southern character, are the only things necessary to gain the victory in that warfare with semi-infidel error and fanaticism which now agitates the country and threatens the Republic.

In future numbers we hope to be able to elaborate the thought here suggested more in detail. In what we now say, and in what we may say in future, we are inspired by no sectional spirit. We simply aim to do our duty to our whole country, by doing our duty to a particular class of its citizens.

WONDERS OF THE FAR WEST.

Western Texas, that is, the extreme west, and the regions beyond, even to the Pacific, are becoming more and more known, as emigration, and scientific, military, and railroad explorations progress. We recollect with much pleasure the account given us in Galveston, one cold day, in the winter of 1855, in a conversation of an hour or two, by Rev. D. D. Lore, on his return from his missionary tour in New Mexico. We have felt an increased interest in that direction ever since. The Overland Mail route, the telegraph enterprise to the Pacific, and the Pacific railroad bill, all now agitated in Congress, have increased this interest. Recently, Dr. A. S. Newberry delivered a lecture in Washington City on the expedition of 1857–58, which was ordered out by Congress, for the purpose of attempting, through the navigation of the Colorado (not the Colorado in Texas, but in New Mexico), a more ready and convenient access to the Indian regions of North-western New Mexico, inhabited by the Navajoes, and also to the Southern parts of the Territory of Utah. The National *Intelligencer* gives a report of the Lecture.

The Colorado is about one thousand miles long, and was ascended by Lieut. Ives' expedition in the little steamer Explorer, fitted up with special reference to the character of the trip it was to undertake, for the distance of five hundred miles. In passing up the Colorado, the scenery and surroundings were often of a very peculiar and even mythical sort of character. Parts of the distance through which the Colorado flows appear like vast caverns, so that a traveller on the table lands may see water for days together and yet perish of thirst, for such is the vastness of the depth to the water from the summit of the river's banks, or rather such is the perpendicularity of those banks that they can, for the most part, neither be ascended nor descended. The vast ravines or passages through which this river descends to the Gulf of California are termed *canons*, whilst the table lands are called *mesas*, a Spanish word, but now quite thoroughly naturalized among the Anglo-Saxon inhabitants and travelers in those western regions. Some of the canons through which the Colorado and its tributaries pass, have banks with perpendicular walls fully three thousand feet in height, but this is in the lower part of its course; further up, as table land overlops table land, these canons increase to five thousand feet, and at one portion of the river there is a chasm with perpendicular sides not less than six thousand feet high.

The tributaries of the Colorado as the Grand and Green rivers, have lofty banks of porphyry, of a red tinge, and except occasionally, along the edges of the stream below, exhibit no signs of animal existence or vegetable product. Though in many respects sublime and grand beyond the power of verbal description, there is a devastation, a desolation in the landscape, that begets no desire ever to visit these scenes again. The whole country looks as if it belonged to some other planet than this. On ascending the Colorado, and observing the mountain sides, all the ribs of which the earth's crust is geologically composed may be seen rising one above the other. First, and below all, is the granite, then the palæozoic, the carboniferous, the new red sandstone, cretaceous, and, on the table lands or plains, the sedimentary. On approaching the Rocky Mountains, these strata lose their regular horizontal arrangement, and become disposed vertically, plainly showing that the country here has suffered some great convulsion. This the lecturer deemed to be that of the elevation of the mountain chain from the general level of the rest of the continent. He does not think these great chains were the result of erosion, which might nevertheless have been the case with some others, as the Cumberland mountains, for instance.

In his travels in New Mexico considerable areas of excellent soil were found along the banks of the river San Juan, a tributary of the Colorado. Much of it is of high fertility, a sort of neutral ground for the Utahs and Navajoes, through which passed a clear, beautiful stream, the San Juan, abounding in trout. This is south of the junction of the Grand and Green rivers, and the fertile strip runs, say at a mile wide, for a distance of two hundred miles, and is susceptible of a considerable population. At another place on this river the party found plentiful evidences of former populousness, where there is not now a living soul. Ruins exist which indicate that a population of at least one hundred thousand, and probably two or three times that number, had lived in peace and plenty there, but from atmospheric changes and the excessive drainage by means of those river drains above spoken of which run hundreds or thousands of feet below the level of the table lands, the surface had become bereft of a supply of the fluid indispensable to existence. In all directions remains of human dwellings, with walls built of square and even polished stones, and handsomely plastered and filled up within, may be met with, and broken pottery in the greatest profusion. It has been said that the depopulation of these regions took place when the people were called south to defend the country against the inroads of the Spaniards at the time of the conquest of Mexico, a fact which is probably only in part true.

It is reasonable to suppose that the Pueblo Indians of New Mexico are the descendants of these ancient inhabitants, since there is a general similarity between their dwellings and these ruins already referred to. But the Pueblos along the Rio Grande and in Eastern New Mexico have, by intercourse with the Spaniards, contracted many habits and ideas, particularly of a religious character—for they are ardent Catholics—from their conquerors, and thus it is only among the remote Moquis that we have an opportunity of seeing the true aborigines of New Mexico in their native and unsophisticated state. They live far west of the Rio Grande, beyond the country of the Navajoes, in a dry region, placing their villages on the tops of lofty, isolated strips of table land, like islands in an ocean. For water they depend on reservoirs, most carefully constructed and preserved. These are in the crevices of the mountains, and are formed by the dribbling of the water from small springs. The Moquis are a mild, well-behaved people, exceedingly industrious, neat and moral, and their exterior shows them to be quite disconnected in race with the hawk-billed Indians of the more eastern regions of North America. The Moquis raise corn and cotton sufficient for their uses, besides vegetables and edibles. They worship the sun and moon with great devotion, and have a very high veneration for water—which is to them so valuable an article—or rather for the good spirits that preside over water and springs. As may be supposed, their food is simple, their bread being mostly the tortilla, a very thin cake rolled up and eaten with salt aler being dipped in water. In the art of weaving blankets they are very dexterous and successful, and several specimens of their work in this way were exhibited.

DR. BASCOM AND DR. BOND.

In the recent controversy between the *Richmond Advocate*, of the Southern Church, and the *Baltimore Advocate*, of the Northern Church, Dr. Bond, the editor of the latter, and the son of the famous Dr. Bond who, as editor of the *Christian Advocate and Journal*, divided the Church, seems to have forgotten, in his heat, that propriety which has heretofore characterized his course.—He gives, without an attempt at proof, or a conscionsness, seemingly, of the necessity of it, the following as an "item of secret history."

Hedor, afterwards Bishop Bascom, of the Church South, was a confederate of Alfred Griffith in the preparation of that awful resolution. Dr. Bascom was bitterly disposed against Bishop Andrew, and resolved to deal heavily with him. He opened his heart to Mr. Griffith, and after long consultation, suggested to him to prepare the resolutions; Mr. Griffith agreed to do so.—It was arranged that on the next morning, a half hour before the meeting of Conference, Dr. Bascom would meet Mr. Griffith in the vestibule of the church, and take charge of the resolutions which were to be offered by him and seconded by Mr. H.—Accordingly he was in the vestibule and received the resolutions but, after reading them, he said that he had come to the conclusion during the night to take no active part in the matter. Mr. Griffith turned from him, and seeing Mr. Davis stated the facts, when Mr. Davis put his name to the paper—and, at the winding up, Dr. Bascom stood forth as the writer of the grandiose protest against his own resolutions, and became Bishop of the Southern Church.

That there is not one word of truth in the above, we are fully satisfied. Dr. Bascom's character and entire history contradict it. More than this, his colleagates from the South, several of whom we have heard speak of it since the publication of the above, contradict it flatly and unthoritatively. Dr. Bascom went up to the General Conference of 1844 fully foreseeing the result, anticipating the necessity of division, stood firmly to the South throughout the contest, and had so thoroughly studied the whole subject, and was so entirely imbued, with the argument of the case, that he was able to present his immortal "Protest" of the minority almost as soon as he could accomplish the mere labor of its penmanship. In this matter, Dr. Bond is simply expending some of his inherited hatred of Bascom. But, really, it is a hyenaism, a species of thuggery, we had not expected of him. He tells a tale that never was heard of while Bascom was alive. During the whole contest succeeding the General Conference of 1844, while Bascom was provoking the deadliest opposition from the North by his writings on the slavery question, this argument, strangely enough, was never hurled at him. But now that he is dead, and when the two wings of Methodism are comparatively at peace, without a word of proof, or a shadow of plausibility; this story is trumped up, for what object a generous and noble mind finds it difficult to conceive.

THE SOUTHERN CHURCH AND AFRICA.

Rev. C. W. Thomas, whose book on the West Coast of Africa has just been published, is writing, in the *Southern Christian Advocate*, a series of articles in advocacy of the establishment of missions by the Southern Methodist Episcopal Church in that country.—He recommends, as mission-stations, particularly, St. Paul, the capital of the Portuguese colony of Loando, and Careysburg in Liberia. The only difficulties he apprehends are, the machinations of the Romanists in the first, and those of the abolitionists in the last. He thinks the first may be avoided; of the last we have no fear; negroes have a preference for Southern men and slave-holders, the world over. We do not see, we never did see, any reason against our establishing missions in Africa. Indeed, we see no reason why we should not send two or three more missionaries to China, to accompany Mrs. Lambuth on her return home. We see no reason why we have not had missions long ago in Central and South America. We see no reason why we should not send more men to California and Oregon. We see no reason why we should not take additional steps to preach the gospel to the hundreds of thousands of negroes who are yet without it, on the plantations of Alabama, Mississippi, Louisiana, Arkansas, Texas, and Florida.

If we were likely to do *any* thing more than we are doing in the missionary cause—if we were likely ever to take any steps beyond the old beaten track—if we were likely ever to have a well organized, fruitful, living, progressive missionary system—then we should be in favor of this African movement. But until we are likely to do something, we do not know that it will be of any advantage to propose doing a part of it, without the prospect of even accomplishing that. We do not need a "revival" in our missionary system, so much as we need a "new creation." Without it we are "dead"—if not in "trespasses," at least in the great "sin" of missionary omission.

THE LONDON RELIGIOUS DAILY.

For the last two or three years the entire apparatus of advertising and agitation has been employed to secure shareholders and funds for the origination of a daily newspaper, which was to eclipse the *Times*, and take a large and comprehensive view of politics, religion, and things in general, such as never yet had been achieved.

But, although some were induced to take shares, and the names of a few clergymen and Dissenting ministers at last appeared as directors, the scheme has not succeeded as well as had been hoped. It seemed, however, necessary that something should be done, and a reprieve is, therefore, granted to the *Times*, whilst it is announced that, for the present, the issue of a weekly paper must suffice, under the name of the *Dial*.

Several numbers of the *Dial* have already appeared, as we learn from an English letter, and not a few are startled at the unmistakeable latitudinarianism of the journal, which has called forth the rebuke of the *Morning Advertiser* in an article headed, "Infidelity recommended in a Religious Journal." The second issue of the *Dial* had an article on the atheistical Holyoake, in which he is lauded as a man "not far from the kingdom of God," and the last issue had an article of admiration of Theodore Parker, although the writer candidly admits that Mr. Parker is shunned not only by the evangelical Christians in America, but that their "prevailing intolerance," as the *Dial* calls it, is shared by the more respectable of the Unitarian body.

This seems a strange commencement for a newspaper which advertises two clergymen of the Church of England, one Independent minister, and Dr. Jabez Burns, General Baptist, as among its directors. All those of its proprietors who receive and revere the Bible as of God, must feel that they incur as serious moral responsibility in supporting a paper which eulogizes the works of a man, and the man himself, who glories in his hostility, not only to evangelical religion, but to the Bible itself, whose claims to be considered a Divine revelation he scornfully rejects.

OLDEST MANUSCRIPT OF THE BIBLE.

The new MS. Bible discovered by Prof. Tischendorf in the library of the monastery on Mount Sinai is to be printed in St. Petersburg with great magnificence, under his care and at the cost of the Imperial Government. A letter adds:

Prof. Tischendorf finds strong reasons for fixing its date in the first half of the fourth century; and he says, that as a means of determining the text of the sacred writings, especially those of the Apostles, it is far more important than even the MS. of the Vatican. The age of the new MS. has already been the subject of lively controversy, a concerted attack having been made upon Prof. Tischendorf's deductions by a number of St. Petersburg Academicians. His replies were, however, so satisfactory that his opponents have become converts to his belief.

This MS. is the oldest MS. of the Bible which has been preserved in the Christian world. It is far older than any other except the Vatican MS., to which it is superior in age and in completeness; for the MS. of the Vatican lacks five books entirely and one in part. Its authority is also confirmed by the quotations of the early Fathers, which agree with it more nearly than with any other MS.

Prof. Tischendorf has already filled ten folio volumes, with Bible documents, and may be presumed to know as much about the correct version of the Bible as anybody. His seventh edition of the New Testament is the standard. He will illustrate this edition profusely with fac-similes; and while he is sure that the original MS. will, as soon as it becomes known, be esteemed throughout Christendom as a great national treasure for Russia, he hopes to make the *editio princeps* of it a worthy monument of Imperial munificence, and one which the whole Christian world shall receive with grateful thanks.

ABOMINABLE BOOKS.

I notice some of the Mobile papers advertising Fremaid's "Funny," which has just been issued by a New York house. The book is one of the most licentious and demoralizing that was ever brought forth from that hot-bed of immorality, Paris. Written in the most brilliant imagery, the work does, nothing less, than boldly advocate partial infallibleness. The hero loves a married woman, and all his heartrending agonies turn upon his jealousy of the husband. I am pleased to see that a Savannah bookseller suppressed the sale of "Fanny," as soon as its vicious character became known to him.—*New York Correspondence of Montgomery Advertiser.*

Whenever our eyes rest on the announcement of a bad book, we feel that a power for evil has been let loose on society which no man can measure in the depth and scope of its consequences. Nor are we ever more gratified than when we see our secular papers, as in the instance above, lifting up an earnest protest against this gigantic iniquity. The amount of mischief done by such books, the poisonous influence inoculating the blood of thousands of human hearts, the inevitable ruin wrought by their sentiments, is beyond all computation. Bad books are the worst of evils. The same wickedness in men or women startles us into disgust and abhorrence, but in books, it is so artfully, so delicately, so insidiously infused into the soul that few, very few, are on their guard against its effects. Books are living things. The strongest life of the world is in them, and through that life we are thinking, feeling, acting, more or less, every hour of our being. Books are the silent legislators of society, forming its tastes, habits, manners; and therefore, the urgent need of care and watchfulness over what we read. Men take their deepest impress from books, not from associations with society and hence, the necessity for pure and wholesome reading.

DEATH OF DR. LIGHT.

At the last session of the Mississippi Conference we saw Rev. Dr. George D. Light for the first time. A healthier, heartier old gentleman, apparently, we never saw. In preaching, he seemed to lack neither mental nor physical strength. But in the midst of life we are in death. We learn that he died very suddenly at the residence of Rev. C. K. Marshall, at Vicksburg, recently. He was in his usual health as he passed through Jackson on his way to Vicksburg; indeed, some friends who saw him at the depot, remarked that they never saw him look better. On entering the house of Dr. Marshall he complained of feeling very unwell, and on taking a seat immediately ceased to breathe. He was that day just seventy years old, thus filling up exactly the Scripture term of life. His disease was rheumatism of the heart. He was a minister of the Methodist Church of high standing, and highly esteemed, as a Christian and a gentleman. Thus "one generation after another passeth away."

APOLOGETIC.

We regret to find that in our remarks upon the firemen's parade on Sunday, a few weeks since, we did injustice, and unintentionally of course, to the Postmaster of this city, S. F. Marks, Esq. The Mr. Marks who was connected with the celebration on that day was not the Postmaster. We are truly glad to find that a gentleman filling so important a position in this community did not sanction by his presence a proceeding, so discreditable to it; and we hereby make the *amende honorable* with the greatest pleasure. We confess that our mortification on the occasion was greatly increased by the fact that the procession was accompanied by several of our public men, and, particularly, as we thought, by the Postmaster. We had no more doubt that he was named I. N. Marks than we have of the initials of our own name. We trust this explanation will be satisfactory. We hope to be able to distinguish between the different "marks" hereafter.

THE BIBLE READ BY MOHAMMEDANS.

A letter from Constantinople states that more than 9000 Bibles have been sold to the Turks of that city, during the last four years. "The Bible is now sold in the streets, side by side with the Koran. The Turks say that not less than 10,000 of their nation in that city alone, are seriously reading the Christian Scriptures. Many in other parts of the Empire are thus engaged. At Jerusalem, eight soldiers and seven officers of the Turkish army meet regularly with one of Bishop Gobat's assistants, for the purpose of reading the Bible. A Turkish soldier was seen in Constantinople, reading it in the public street, and as he read, the tears streamed down his cheeks. The Bible-reading is not without fruit. Twenty or more converts have professed their Christian faith recently in Constantinople, most of them within a year past. New cases of inquiry arise every week. Thirty or forty regularly attend the Turkish service of Rev. Mr. Williams, a converted Mussulman."

"WHAT A BLIND MAN SAW IN ENGLAND."

Many new and striking "lectures" have been delivered by eminent men during the present season; but we (says the *Christian Advocate and Journal*,) think we are fully justified in saying that none has been more eminently successful than that of the Rev. W. H. Milburn; with the above title. Its combination of eloquence and humor with ample and varied information, its exquisite pictures of English scenery and domestic life, and especially its genial and graphic portraitures of distinguished men, give it all the elements required for great and deserved popularity. Immense audiences, of all classes of auditors, have listened to it with admiration and delight. Those who have heard it before will need no urging to go again.

Centenary of American Methodism.—From our exchanges we see that public opinion among Methodists, as to whether the Centenary should be celebrated in 1860 or '66, is about equally divided. If there is an iota of proof that *American* Methodism existed before 1766

THE NEW ORLEANS CHRISTIAN ADVOCATE.

MARCH 21, 1860.

THE CHINA MISSION.

Ms. Editor: You have announced that Sister Lambuth, the wife of our Missionary in China, had arrived in America. Yes a fine representation of the China Mission has been at my house: Sister Lambuth and her sweet little boy, Walter Thornton, with two native Chinese boys, John R. Lambuth and C. K. Marshall, preceded by a very large box of Chinese curiosities and specimens—almost a museum in itself.

My object in this communication is, to call the attention of every member of the Mississippi Conference, and all our dear *liberal friends*, to the fact that Sister Lambuth starts back to China about the 10th of April. Brethren, sisters, what you do do quickly. Brother Lambuth could not leave the mission. He has sent over his little children to be educated free from the influence of heathenism, among their relations, and two Chinese boys to be trained in civilized, and Christian life, and carry back its benefits to China. This has been done at an expense of at least $500 out of his own pocket, *unless you help*. Help—help now! Do not wait till to-morrow. Go put your money in the mail at once; send it to Rev. John R. Lambuth, Canton, marked inside from—(A. B.)—for Mrs. Mary Lambuth. The money is not only needed to replace that $500, but for woollen clothing, provisions, books for the scholars in China, and for a church and house-rent. Brethren, send up that money promised me for a church in China. Bro. Lambuth will send it on now. The Citizens' Bank in New Orleans will furnish you with a draft on London, on which there will be little or no loss in China.

And now, O my brethren—O my young brethren of the Mississippi Conference, what an commentary is the course of this devoted sister on the purposes, plans, practice and delays of our young men, pledged to the Missionary work, and that of our Conference! Yonder is the husband in China hard at his work. See the young, pious, energetic wife sailing over two oceans and many seas, bays and rivers—17,000 miles—bearing her two children and two Chinese boys, to be educated, and sent back to teach their countrymen the way to heaven. But does she come here to rest and enjoy the pleasures of civilized life with her friends? No, no! She hardly arrives in the dead of winter, in New York, before she is off with her boys to Tennessee and Mississippi; arrived there, she and her husband's father are off to Sharon, Canton, Vicksburg; next Sunday at Pearl River Church, and Tuesday she expects to start back and arrange for her departure, leaving the children and boys behind, to engage again in her blessed work in China.

Dr. Drake said at our Conference there were two young men ready, Dr. Watkins said the money was or would be ready.—Where are they? If all things are ready, come on. Send them with the recommendation of the Quarterly Conference and the Presiding Elder, and their doctors and others, and I will warrant the Bishop in charge of the China Mission will start them with Sister Lambuth. I depend more on her judgment than on the opinions of half a dozen speculating divines. In the former there is *reality*: here are the Chinese boys, with whom she converses and reads the Chinese language with as much facility as her own native tongue; they are already taught the way to heaven. One of them told me when he came to America he thought all were Christians, but he had found out that men in America were bad like bad China men. Then, turning, began to catechize me: "Are you a Christian? Do you love God? Are you going to heaven?" I showed him a Chinese god, and asked what he thought of it. He said, "Bad China man's god. My God is here," laying his hand on his bosom, "is here and away, away up yander," pointing towards heaven. Here is a *reality*. It, young men, can I more you? Mrs. Lambuth says they need at least six more missionaries. I charge you before God and our Lord Jesus Christ, who is ready to judge the quick and the dead, "confer not with flesh and blood." Come, awake, you and your wife; and if you have no wife, get one, and be off. Dr. Drake, who said you were ready, and Dr. Watkins, that the money is ready, will help you to be off in just five weeks from this day. I am a dying man. My venerable friend Dr. Light has gone. I shall soon follow. If this be the last act of my life, I glory in it, and say, as did Coxe, of Africa: "Let a thousand Missionaries fall before China is given up!" Now, brethren and sisters, send on the money, either as above, or to Dr. Kelly, Franklin, Tenn.; and let our sister go back full—"with enough and to spare."

T. C. THORNTON.

P.S.—More, if able, hereafter, about this mission and its prospects.

LETTER FROM NEW YORK.

Mr. Editor: For the last two years at least, the old John street Church in this city has been practically "a house of prayer." From one to three prayer-meetings a day have been held in it without intermission in that time. The second anniversary of these meetings was celebrated a few days ago, and was an occasion of some interest.

You remember that a few years ago there was an effort made to sell the old John street building and with the proceeds build a house further up town. The defeat of that project was wise, in my judgment. The plan was opposed chiefly, if I remember right, upon the ground of the venerable antiquity and associations of the old spot of ground. But apart from all considerations of this sort, I see great necessity for just such a house in this part of the city. You know in New York there is an "up town" and a "down town;" as the *up town* has extended and increased, the men of property have all removed further up, leaving the lower part of the city devoted to business, and the residence of laboring people. And the John street church is the only Methodist place of worship in this part of the city.

I clip the following from the New York *Times* of yesterday. I presume the information is correct, though I had not heard of it before. It is what might be expected.

SECESSION OF THE VIRGINIA METHODIST CHURCHES FROM THE PHILADELPHIA CONFERENCE.—On Sunday of last week, (the 17th of February), remarks the Petersburg (Va.) Express, two large and influential churches in the county of Accomac, formerly belonging to the Philadelphia Conference, by a unanimous vote, placed themselves under the supervision of the preacher in charge of the Eastville Circuit of the Virginia Conference. Extraordinary efforts were made by their Northern pastor and sister churches to retain them, but both congregations determined to change their communion without a single dissenting voice, thus proving their allegiance to the Old Dominion and to her institutions by severing their connection with a Northern, and connecting themselves with a Southern Conference. These two churches, the Editor adds, have set a noble example which should be followed by every church in Virginia and Maryland connected with the Northern Conference.

Sober men are beginning to get sober. It is believed that the tone of the religious press in this quarter will change materially before long. I know of individual persons in high official position in the Northern Methodist Church, whose views in regard to slavery and abolition have modified very materially of late. The line between the two parties in the Church in this region—the abolitionists and conservatives—is deepening and widening every day.

And, by the way, right here; I regret that our Southern papers, correspondents, etc., have not *let the Baltimore Conference alone* more than they have. They have been trying to get right and be right, and do right, too, but we have scarcely given them a free, unmolested opportunity to do so. It is difficult to *force* a man to turn *Splendor*.

An official report represents that there has been a diminution of no less than 4000 families in New York in the year '59. This is attributed to the want of remunerative labor in the manufacturing districts of the city, and *this* is, perhaps, attributed to a falling off in Southern trade, and *this* to the folly of social interference. I have strong hopes that the time is not far distant when men men will understand better than they seem to at present, the rights and relations of sections and communities of people.

R. ARMEY.

EXCITING NEWS FROM THE TEXAN FRONTIER.

MORE INDIAN MURDERS.

The Belton *Independent* publishes a letter of the 2d inst., from which we extract the following:

A company of seven or eight men from Comanche (the county seat) struck a trail of horses yesterday on Sweet Water, and followed it up to the head; thence over on Salt creek, where they found an Indian camp, which, from appearances, they still occupied, though not at home. There were twelve head of horses hobbled and grazing around the camp. Several carcasses of horses lay scattered about in the vicinity of the camp, and their hides used as a covering to their teats. Sitting near one of these teats, against a tree, they found a rifle, which they took possession of. In a ravine near by they found about forty pounds of cured beef, wrapped up in a green hide, and covered with brush and leaves, which showed conclusively that they intended returning. Acting upon this supposition, they drove the horses into town, and at midnight eight men started back to guard the camp; but they were destined not to reach there, as in one-half-mile from town they met in the road some fifteen Indians on horseback. The boys instantly charged them, and the Indians fled, too, being pushed too closely, they turned and commenced acting on the offensive. The men had by this time pretty well fired out, and made a precipitate flight to town. Two men were wounded, and it is believed mortally. Their names are James and Kenneth McKenzie, brothers. It is not known for certain that any Indians were killed; the boys say that several fell from their horses, but no signs could be found this morning.

The intention of the Indians was, undoubtedly, to attack Comanche, and only failed in their attempt by this meeting. They were not the same Indians that belonged to the camp where the horses were found, because these Indians had left the camp on foot, as they were trailed a mile or so. There has been a good deal scouting around, and from every indication of camps, trails, etc., taken in connection with the number of Indians that have been seen, there are, at the lowest estimation, fifty Indians in the county. Part of the horses that were recovered were re-taken, last Tuesday, in broad day light, not over three hundred yards from the court house, in the town of Comanche; and the Indians were seen in the act.

The Indians have become perfectly indifferent, and do not try to conceal themselves. I do not believe there are a dozen horses in the county fit for service—but being the case, we are almost helpless, and the Indians are aware of the fact. The citizens in the vicinity of the county seat are all forting up, and look for a regular movement all the way down. The settlers in the James settlement on the Leon and Sabana have stampeded, and are now in Stephensville. If you have any men who want a little excitement, send them up; and if you have a stout, able-bodied horse to spare, and will send him to me, I shall be under the highest obligations to you. I am almost sick with excitement and impatience. We are nearly in hearing of their devilish yells, but can not go half way to meet them.

The same paper furnishes us another column the following later intelligence from the scene of disturbance: Mr. Lon. Price came to town as we were going to press, having left Comanche on last Saturday night. His reports are of the most exciting character, and truly distressing. The two McKenzies, who were wounded in the fight, have since died. The Indians on Saturday evening came to Mr. John Taggart's, and drove a horse into the yard to catch it, and while there murdered two children. Mr. Taggart and his little girl had gone to one of the neighbors, and Mrs. Taggart says she saw the bonnet and shawl of her little girl on the Indian, hence the strong supposition is that Mr. Taggart and the daughter are killed. On the same evening Gideon Force man was murdered within three miles of Comanche. The cow driver has been out for several days, and can find no cattle, so they conclude that their cattle are all driven out of the country. The people at Dora and Comanche are all forted up and out of provisions, and, with their cattle gone, are in a desperate condition to live. They send down for help, and want some provisions, for which the money will be paid at any price. Mr. Price said he ate two meals without any bread, and that it was not there to procure. The Indians are well armed both with bows and guns, and can use them like white men. The two men who were killed in the fight were in the hottest of the battle, and one of them said he killed an Indian. They were shot through with arrows. Lieutenant White, with ten men, left Comanche on last Sunday morning, with the intention of trying his hand with them; so we shall wait with no little anxiety to hear the result of the scout.

The Waco *Democrat*, of the 8th inst. has the following: Last night (Tuesday) about 1 o'clock, Dr. O'Bryan, and another gentleman from Searsville, in the upper edge of this county, reached here on express, bringing the sad intelligence that the Indians were in that vicinity depredating, and that six families had already been killed and several houses burned.

The Austin *Gazette* publishes the following letters: Passengers in the stage from Waco to-day informed us that a few hours before the stage left that place on yesterday morning a messenger came down from a neighborhood on the east side of the Brazos, bringing the appalling intelligence that on the evening before (Tuesday last, the 6th inst.) six families were murdered by the Indians in that neighborhood. One man stood in his field and saw a body of Indians go to his house where his own and his brother's families were. He was totally powerless to protect them, and they were murdered by the savages. Another body of thirteen Indians were seen on the same day, not far from the same neighborhood. How long are these things to last? Capt. John Smith, of Waco, immediately commenced raising a company at Waco, to pursue the Indians, and is doubtless now after them. One of my informants is Mr. Aycock, brother of Hon. T. J. Aycock, of Marlin. W. S. COLEMAN.

Burnett, March 5, 1860.—I stop the mail a moment to say that our county is literally full of Indians. Nine were seen yesterday four miles west of town; six yesterday four miles north of town, and fifteen this morning south of town. A negro belonging to John S. Proctor, Esq., was shot in the head with an arrow by one of the fifteen. I have just extracted the arrow; wound not dangerous. We think it probable another negro belonging to Mrs. Allen was shot through the arm by the Indians. He saved himself by getting to a house. There is a log cabin with the Indians—don't know whether they are white or an Indian. Our boys are all after them, with a fair prospect for a fight. The Indians are well mounted, and in full retreating—we think for the Morgan Creek encebrake. We have a mounted guard waiting there to receive them. We need more arms, more ammunition, more horses, and something to feed the horses. *Shall we appeal to the citizens of Austin in vain?* Give us your aid! Our Governor fails to do so. Remember, if Burnett falls, Austin comes next—therefore nothing to prevent the Indians from going down the Colorado to your city. We have by voluntary contribution raised ten or twelve hundred dollars to pay a few men to range till we can get our crops planted. Every man we can raise is out. Our condition is truly awful. T. MOORE.

The San Antonio *Ledger* has received a letter from Mr. R. W. Vaughan, of Cherokee Creek, San Saba county, dated the 3d inst., giving the details of a fight with a party of Indians on the evening of the same day. Mr. Vaughan went out early in the morning to look for a mule he had staked out on the prairie, but on arriving at the place found that it had been driven off with four horses, and saw a fresh Indian trail on the spot. He immediately returned to his house, and communicating the news was joined by five of his neighbors—Capt. John Williams, Isaac Williams, Matthew Kuykendall, Milton Hanner and Edmund Moore—with whom he went in pursuit of the Indians. After following the trail a considerable distance, they overtook them about sunset in a very rough and wild country. The Indians were eight in number, well armed with guns, bows and shields, and stood their ground manfully for about half an hour, by which time they had lost three of their number. The citizens charged upon them, when the Indians dismounted and ran into the timber, carrying with them their fallen comrades. The whites then took possession of their horses, and not being able to follow the Indians further on account of the approach of darkness, returned to their homes. None of the citizens, fortunately, were hurt in the fight, but Capt. Williams had his horse shot through the body with a rifle ball.

Mr. Rosbe Woods, living on Richland creek, San Saba county, was killed by Indians on the 27th of February, having been shot through five times.

FRANCE AND ROME.

IMPORTANT CIRCULAR OF THE FRENCH MINISTER OF THE INTERIOR.

The following circular has been addressed by the French Minister of the Interior to the Prefects of Departments:

PARIS, Feb. 17, 1860.

M. le Prefet—The Roman question has for some time past given a pretext for attempts at agitation, to which it is necessary to put an end. Forgetful of what the Emperor has done during the last ten years for the Holy Father, we hear of people talk of hostility and spoliation. Regardless of the profound peace the Church enjoys in France, of the respect with which the Government surrounds it, of the benevolence and liberality with which it is treated, people talk of persecution. Little pamphlets composed in this sense, with more or less of ability, and in a popular form, are by hundreds of thousands gratuitously distributed in the temples, in schools, in private houses. The pulpit itself is made, in certain places, the echoes of these calumnies and this excitement. Among the promoters of these manœuvres, many, doubtless are blind, though sincere. The spirit of party, however, gives them auxiliaries, and these are not amongst the least ardent. The population seems to be little moved by all this effervescence, which is in the eyes of sensible people more hurtful than useful to religion; and the Government had hoped that it would subside before its patience and its forbearance. Good citizens ask whether forbearance, by being prolonged uselessly, might not become weakness, and whether it be really prudent to allow excitement to be any longer spread among the faithful, merely because there exists a diplomatic question, which must assuredly will not be resolved by these imprudent but fruitless attempts to lead the public astray. The Government is of that opinion, and, without ceasing to be moderate and benevolent, it believes the moment has come to recall those who go beyond the law to the execution of the laws which it allows to remain dormant.

The sixth clause of the law of the 27th of July, 1849, prohibits the gratuitous or non-gratuitous distribution of any production or pamphlet when the authorization for it has not been given by the Prefect, and punishes with from one to six months imprisonment, and a fine of from 25 to 500 francs, those who act in contravention of the law.

I charge you, M. le Prefet, to take care that in your department this prohibition shall be henceforth respected. If, after a friendly warning, this distribution be persevered in, you will concert with the Procureur-General and the Procureur-Imperial, to whom his Excellency the Minister of Justice has given his instructions, that those who commit an infraction of the law, whoever they may be, shall have the law applied to them.

There is another class of cases, more delicate, but not less to be regretted, to which I also direct your attention. On many points of the territory, a zeal as unjust as it is unenlightened, has caused to be heard in the pulpit, either against the Government or against the Emperor himself, words which neither the bishops nor the counsel and kind warnings of the civil authority could prevent. Perfectly free with regard to all which concerns the faith, the pulpit, for the evident interests of religion as of public peace, ought to remain scrupulously apart from this external excitement; and there exists in our code an enactment which awards to such irregularities a correctional penalty. The Government does not think it opportune to prescribe its strict application at once. With adverting for the present to severities which acts of a graver kind only might incline it to employ, it reminds you that in virtue of the law of the 18th Germenal, year X., abuses of this nature may, after official information, be brought before the Council of State. In order to direct your notice to this matter, you will receive from the Minister of Worship detailed instructions.

In these circumstances, where the Administration must not depart from their habitual moderation, but according to what shall be strictly necessary to put a stop to the agitation of people's minds, I ask you to exercise at the same time moderation and firmness. Take care also, that no one shall misunderstand the nature and the extent of the measures which I recommend to you. The Emperor desires peace and liberty for religion. He desires that the most profound respect, the most benevolent protection shall be secured to religion and to its ministers; that the faithful shall have complete security for the maintenance and the liberty of their faith; but he, moreover, wishes his authority, which is the keystone of the arch under which are guarded the interests of religion as well as others, to be also respected; that those who should mock desire public tranquility should not labor to disturb it; and that, as one in France being above or beyond the laws of the country, those laws shall be by all faithfully observed.

Receive, M. le Prefet, the assurance of my distinguished consideration.

BILAULT, Minister of the Interior.

THE WAR WITH MEXICO.

The arrival of Miramon, with his army, before Vera Cruz, and the departure of General Morin from Havana, with a squadron bearing reinforcements and munitions for the belegauring forces, appear to bring to a crisis the long contest between the contending parties in the Mexican Republic. That is to say, if the contest be viewed as dependent for a final result on the issue of this campaign. The repulse of Miramon would probably be a fatal blow to his power. If, as the Havana papers state, his forces number eight thousand men, he has concentrated almost the whole of his effective strength in the besieging expedition. In the meantime the federal armies are gathering in his rear, preparing to intercept his communications, and even attempt the capture of the capital. If he succeed in taking Vera Cruz, he may find that he has only changed places with his adversaries; with a defeated army he could never hope to regain the capital. Already Queretaro and Zacatecas have fallen into the hands of the Liberals, and their forces are gathering for action in the great and populous States of the South. Such is the view taken by the Vera Cruz press.

The opinions and anticipations entertained on the other side come to us only through the collateral medium of the Havana newspapers. The Diario de la Marina, which reflects the sympathies and ideas of the Spanish authorities, is naturally favorable to Miramon, because it approves the policy of the party he represents, and hostile to Juarez, because Juarez is friendly to the United States. It therefore takes an encouraging view of Miramon's situation, and correspondingly depreciates the prospects of the Liberalists. It doubts the reported capture of Zacatecas and Queretaro, and ridicules the idea of any danger to the capital during the absence of Miramon before Vera Cruz. It refers to the failure of General Degollado's former attempt on Mexico, during the first Vera Cruz campaign, as evidence of the probable failure of the second effort of the same kind. Moreover, it says that the Liberals lack both the men and the means for a campaign against the capital; that they can expect nothing from the South, because General Calvo, now in possession of San Luis, holds them in check in that quarter; nor from the South, because there is no movement in that part of the country; nor from the West, because there Will, Mejia and Velez are triumphant and dominant. It is impossible to reconcile these conflicting views without more precise information, and this, unfortunately, is wanting.

The Diario denotes some remarks to a branch of the subject which may involve the most important consequences. The expedition of Gen. Marin, bearing succor for the Reactionary party, had already sailed from Havana, and its arrival on the Mexican coast was daily anticipated. The Vera Cruz papers, so it is stated by the Diario, were calling on the commander of the American squadron to undertake the defense of the port against this new and threatening danger. The Diario asserts that the American commander exhibited an inclination to comply with this demand; nevertheless, the American vessels were anchored off the Castle of San Juan, as if with the intention of defending Vera Cruz against any manifestation attack. The Havana correspondent contends that, under the laws of nations the American forces have no right to interfere; that the Miramon expedition is under the Mexican flag, and obeys the orders of a legitimate government recognized by all civilized nations, including even that of the United States.

Under present circumstances we do not see how we are to avoid interventhn, in some form or another; nor is it policy to attempt to avoid it. We may just as well seize the present opportunity, as to waste our time in waiting for another, and meanwhile suffer the intrusion into Mexican politics of foreign elements and foreign influences, which we may find it extremely difficult to expel.—*Delta.*

DOMESTIC.

Washington Affairs.

WASHINGTON, March 15.—The majority of the House Committee on Post-offices and Post-Roads are of opinion that a daily overland mail can be carried between St. Louis and other points on the Mississippi, and California, for $1,000,000 per annum.

Attorney-General Black is rapidly recovering, and was out yesterday.

The Treasury Department and the President are still in conflict upon the tariff question.

Secretary Cobb strenuously opposes any increase of duty on iron.

All the officers and employees in the Baltimore Custom-house who voted for Douglas delegates to Charleston, at the recent election in that city, have been summarily dismissed.

The Senate Post-office Committee has unanimously agreed to recommend to the Postmaster-General to advertise for contracts for the overland mail service, twice a week, between St. Paul and Olympia and Fort Vancouver; also, between St. Joseph and San Francisco; from St. Louis via Fort Comanche to San Diego and San Francisco, and from New Orleans via San Antonio and Fort Comanche, where it is to connect with the present overland route from St. Louis and Memphis. Each trip is to be performed in twenty days. The present mail service by steamers, via the Isthmuses, is to be abrogated.

The Navy Department has been advised by dispatches from New Orleans, received by the Star of the West, that Miramon's Government was taking measures to blockade Vera Cruz, and that ships leaving Havana under the Spanish flag would hoist the Mexican flag on reaching the vicinity of Vera Cruz.

March 16.—The Senate, in executive session, rejected the Nicaraguan treaty, the measure having failed to obtain votes from two-thirds of the members.

In the discussion on the Nicaraguan treaty in the Senate (executive session) yesterday, even the most remote encouragement to anything like filibusterism was strongly condemned by nearly all who spoke upon the subject.

The House Pacific Railroad Committee has adopted a resolution to the effect that it is the opinion of the Committee that communications and aid the Government should construct railroads and other internal improvements, but that it is the duty of the Government to aid such enterprises by liberal grants of land and money. A majority of the Committee are in favor of a central route.

The Secretary of State received the Minister from Honduras on the 13th inst. The interview was a long one, and it is believed that the negotiations which were broken off two years ago are about to be renewed.

The State Department has received favorable information from Mr. Collins, our Consul at the Amoor, who is now at St. Petersburg, concerning inducing the Russian Government to favor his project for a telegraph line from Moscow, in Russia, via the Amoor and California, to St. Louis, Mo.

Latest from California.

St. Louis, March 15.—The overland California mail, with dates from the Pacific coast to the 24th ult., has arrived at Molley's Station, the present terminus of the San Francisco telegraph line.

The business at San Francisco continues to be dull. The speculative movements during the past week were unimportant. A quantity of Muscovado and New Orleans Sugars, all in first hands, were taken up. New Orleans Sugar has sold at 12 cents per lb.; Crushed sold at 12¼ cents. There was no demand for Refined; no sales are reported. The Pork market closed quiet—Clear Pork was selling at $20 per bbl.; Mess at $17 per bbl.

The Black Republican State Convention, to elect delegates to the Chicago Convention, met on the 22d ult. After having elected delegates, a resolution was offered, which was carried by a majority of 17, directing them to vote for Wm. H. Seward for President of the United States.

The day appointed for the meeting of the California Democratic State Convention, to elect delegates to the Charleston Convention, was the 28th. It is generally believed throughout the State that the delegates elected will favor Gov. Latham as their first choice for President, in the contest of 1860.

The net earnings of the Sacramento Valley Railroad, which is twenty miles in length, for the past fifteen months are reckoned at $270,000.

A rich and valuable vein of silver ore has lately been discovered in Tuolumne county.

The accounts from the several mining districts continued to be favorable.

Accounts lately received from the quicksilver mines in Sonora and Nava counties were of a most cheering nature.

A line of stages has been established between Placerville and Carson Valley. The stages are now running regularly between these two points.

Three Days Later from California.

A bill had been introduced into the Legislature, proposing to the General Government, that for the sum of $50,000 per annum, the State of California will undertake to relieve the Federal Government of all responsibility regarding the Indians in the reservations of that State.

Resolutions were also offered and a bill presented, providing for the apprentice system.

A large number of prominent San Francisco merchants left that city on the 25th for the silver mines of Washoe county.

Accounts received from the southern portion of the Territory of Oregon to the 26th state that great excitement is prevailing in the vicinity of Jacksonville in consequence of the discoveries of rich quartz.

One of the mining companies had taken $175,000 from rocks weighing in all 1500 pounds. A rock has been found which yielded sixty pounds in gold.

A spaches of silver ore has lately been found in the mines of Washoe county, which is said to assay over $30,000 per ton.

One hundred and forty-six delegates elected to the California State Convention, favor the views of Latham—forty-four others, those of Gwin and Weller.

Execution of Stephens and Hazlitt.

CHARLESTOWN, March 16.—All the parties concerned in the late Harper's Ferry conspiracy have forfeited their lives. Stephens and Hazlett, the two last conspirators, were brought to the scaffold at noon to-day, and after a short prayer delivered by the minister, they were launched into eternity. Everything passed off quietly.

Another Nicaraguan Treaty.

WASHINGTON, March 19.—Negotiations for another treaty with Nicaragua are to be immediately commenced. The Administration were very much surprised at the rejection of the treaty recently concluded, by the Senate, as its provisions were very liberal, and gave the United States full protection and right of transit across the Isthmus.

Any attempt at a renewal of the treaty with Nicaragua for the transit route and other objects, it is admitted, will be useless. The Republican Senators are decidedly opposed to all intervention by our Government in the affairs of Nicaragua.

The Executive, it is understood, will attempt no more treaties with the Central American States for the purpose of protecting them from outside assaults; the negotiations with the Minister from Honduras are therefore suspended.

Prince of Wales's Visit to Canada.

It is stated that the Prince of Wales will sail for Canada at the latter end of May or early in June, in the line-of-battle ship Renown, 91 guns. The suite that will attend his Royal Highness has not yet been arranged, but everything connected with this visit will be conducted on a scale worthy of the mother country, and calculated to do honor to the American colonies.

Miramon's Navy Annihilated—City of Mexico Surrounded by Liberals—Great Excitement at Vera Cruz.

PASS-A-L'OUTRE, March 19.—The Mexican steamer Marquis de Habana has arrived inside the bar at this pass, as a U. S. prize, in charge of Lieut. Chapman, of the U. S. sloop-of-war Saratoga.

She left Vera Cruz on the 11th inst., but before reaching the mouth of the river, her engines broke down, and she was detained outside until the tow-boat Anglo-Saxon came to the rescue, and towed the prize inside the bar.

She brings full particulars of the capture of Commodore Marin's expedition, recently fitted out at Havana for the purpose of aiding Miramon in his operations at Vera Cruz and other Mexican ports on the Gulf.

Marin's two steamers were well supplied with provisions, ammunition, and such other supplies as Miramon's army stands most in need of.

The General Miramon, which arrived at the Southwest Pass this morning, in charge of Lieut. Minor, and the Marquis de Habana, were both taken off Anton Lizardo, on the morning of the 6th inst., by the U. S. sloop-of-war Saratoga.

The steamer Marquis de Habana has on board a portion of the prisoners who were taken; and the United States steamer Preble, which was to have left Vera Cruz on the 14th, is hourly expected with the remainder of the prisoners.

The officers in charge of the Marquis de Habana, report that the town of Alvarado, which had previously been dismantled by the Liberals, was in possession of Miramon's troops.

Miramon was actively besieging Vera Cruz, but with slight chance of success, now that his supplies and support from sea are cut off.

The Liberal forces in the interior had been rapidly concentrating on the city of Mexico, which is now entirely surrounded.

Much bad feeling existed among the French and Spanish fleets against the Americans, and great excitement prevailed generally at Vera Cruz, in consequence of what is considered by many the high handed action of Com. Turner in capturing these steamers.

Particulars of the Capture.

On the 5th inst., Miramon commenced the siege of Vera Cruz. On the 6th March appeared before the city with two steamers, and not showing his colors, Commander Turner, in the sloop of-war Saratoga, with a detachment from the Savannah and the Preble, on board the steamers Indianola and Wave, was ordered to proceed to the anchorage of the steamers, off Anton Lizards, and ascertain their character. Upon nearing the steamers one of them was seen to be moving off, when a shot was fired ahead of her to bring her to and the steamer Indianola was sent to overhaul her. The hail from the Indianola was answered by a shot from the General Miramon, accompanied by a volley of musketry, whereupon the Saratoga fired a broadside into the Miramon, and the action became general, resulting in the capture of the two Mexican Steamers, together with Marin their commander, and nearly all his men. Marin and most of the prisoners are on board the Preble. The action was brief but spirited. Fifteen or twenty men were killed, and as many more wounded.

Americans Driven from Mesilla.

The "Arizonian" has the following particulars of the recent difficulty between Americans and Mexicans at Mesilla:—A serious difficulty had arisen between the American and Mexican population, which had resulted in bloodshed and the driving from town of the American residents. The Judge of the Probate Court, A. Barila, a Mexican, elected at the late election, issued an order to shut up several houses belonging to Americans. G. H. Dary, Esq., Clerk of the Court, refused to carry it into effect. Each party arming themselves, retreated to their homes for defence. An American was shot at. Several persons fired at the Mexican, but unfortunately missed him, killing a woman. A Mexican again fired at an American, but was immediately shot down. Three others were killed. The Marshal sent to Fort Fillmore for aid. Before the troops arrived the Americans were obliged to leave town. The troops are now in Mesilla, but not an American resident remains.

Interesting From El Paso.

The Tucson Arizonian, of the 18th inst., has a letter dated El Paso, Feb. 22, from which we extract the annexed interesting intelligence:

Many Mexicans of distinction and wealth have arrived, determined to reside here. They have been driven from the State of Chihuahua, the Rio Grande divides that State and Texas. These Mexicans belong to the Liberal party. One gentleman, by name Bordero, formerly Governor of Chihuahua, (a millionaire) upon his arrival declared his intention to become a citizen of the United States. Judge Crosby, of the District Court, being in El Paso, Caltero at once took out his declaration papers. An English gentleman, by name Potts, who has resided in different parts of Mexico for the last twenty years, (Church party,) now in power in Chihuahua, would not make any arrangement to allow him to remain in the country. He has a charter from the authorities, upon liberal conditions, to construct a railroad through the State—to connect with the great Pacific Railroad project.

Rumor reached us last night that the Tacubyans and Liberalists had fought a grand battle a few days since, near or at the city of Chihuahua, and that the Liberals got worsted and had a general killed in the engagement. Some allowance must be made for these reported great battles, at least fought among themselves.

Lieut. Jackson, of Fort Bliss, received dispatches by last San Antonio mail, from Washington City, which he forwarded by express to Santa Fe.

These dispatches, rumor also says, make the inquiry of the Quartermasters's Department, as to the capacity of maintaining and provisioning a certain number of troops. "Coming events cast their shadows before."

FOREIGN.

The French Treaty Sustained by the British House of Commons.

Mr. Disraeli's motion, in the House of Commons, for the consideration of the French treaty in advance of the budget, created a warm debate.

The result of the vote was as follows: For the motion 230, against it 283; majority for the Government 53. This considerably guarantees that the treaty will be ratified.

The London journals, by the North American, contain detailed accounts of a spirited debate in the British Parliament on the annexation of Savoy and Nice to France.

In the House of Commons, Mr. Kinglake moved that the Minister of Foreign Affairs be requested to lay before them the correspondence which had passed between the English, French and Sardinian Governments, in relation to the annexation of Savoy and Nice to France.

Lord, in seconding the motion, took occasion to denounce in strong terms the policy and ambitious designs of the Emperor Napoleon.

Lord John Russell responded that he would immediately produce the papers, but at the same time he deprecated the discussion of the subject at the present time.

The motion was agreed to by a large majority.

Speech of Napoleon.

The most important political intelligence by the Circassian is the programme of the French Emperor, as indicated in his late speech to the Legislative body which met at Paris on 1st last.

Among other things, the Emperor declared that Tuscany was to be created into a separate kingdom, while Parma and Modena would be allowed to annex themselves to Piedmont.

His remarks upon the annexation of Savoy to France relieve all doubt as to his policy on that point.

He plainly intimated that France wanted Savoy for the security of her frontier, and expressed a hope that the great powers would see the necessity for taking this step.

Spanish Defeated in Morocco.

Advices from Morocco, via Madrid, state that a battallion of the Spanish troops had been surprised by a largely superior force of Moorish troops, and were defeated with heavy loss.

The engagement took place near the fortress of Melilla. The Spanish loss was reported at 200 soldiers and fifty officers killed besides a large number wounded.

The Spanish Government had offered terms of peace to Morocco, but the Spanish demands are so exorbitant that they cannot be accepted.

Austria and the Annexation of Savoy—Further Compulsion in Italy.

Advices received from Vienna state that the government of Austria will make no steps to oppose the annexation of Savoy to France.

The Papal Government has prohibited the commercial intercourse which has been existing between Ancona and the Romagna. The merchants are greatly vexed at this measure, and are using their best efforts to restore commerce between these two points.

Great agitation continues to predominate in the Marches, the owners of real estate are refusing to pay the tax imposed upon them. In Italy, thousands of citizens are daily signing the address to the great European powers in favor of the annexation of Savoy to France.

The Austrian army in the Papal States is rapidly increasing. Large numbers of soldiers continue to arrive daily.

It is currently reported that the citizens of Nice received the proposition of the Emperor Napoleon, relative to the annexation of their territory to France, with great enthusiasm.

Victor Emanuel has agreed to the solution proposed by France in reference to the Romagna.

Buoncampagne has resigned his position as Governor General.

Garibaldi Suing for a Divorce.

A correspondent of the Manchester Guardian says that Garibaldi, the celebrated Italian leader, has already separated from his wife.

General Intelligence.

The French Ministerial circulars demand obedience to the laws from the clergy on the Roman question.

Prussia and Russia, it was reported, had joined in a proposal for a conference of the five great powers.

Hanover had consented to submit the question of the State dues to a general conference.

A Hong Kong letter says that the claims of American citizens for losses sustained at Canton, in the year 1856, are in a half way of liquidation. A dividend is to be paid forthwith, and the remainder is guaranteed.

Rumors were current of an address, attributed to Victor Emanuel himself, calling on Sicily for insurrection.

A congregation held at the Vatican had decided that the King of Sardinia should not be excommunicated, whatever political events might supervene.

Lord John Russell had brought forward the Ministerial Reform Bill in the House of Commons, which was attracting much attention. It extends the elective franchise to £10 for county occupancies, and £6 for borough occupancies.

It is authoritatively stated that the French Government has resolved to reduce the army to 150,000 men.

It is reported that Prince Lucien Bonaparte now has the best chance of being made King of Tuscany.

It is again stated that the Pope threatens to excommunicate King Victor Emanuel.

The English minister at Turin condemns the annexation of Savoy with France, and is using all his influence with the Sardinian Government to prevent it.

It is reported that the Pope has signified his willingness to make some concessions to the demands of France.

The title of Knight has been conferred on Capt. M'Clintock.

The telegraph line connecting the Isthmus of Suez with India has been completed, and is now in working order between Calcutta and Alexandria.

The Atlantic Telegraph Company have secured subscriptions to their stock to the amount of £70,000, for the purpose of supplying the necessary additional cable that will be required to repair the old one, which is to be taken up and examined.

The total amount expended thus far in the construction and laying of the Atlantic cable is £166,558.

Arrests, imprisonments, and transportation, continue unabated in Venetia, and a new and more economical mode of punishment has now been devised.

The Governor of Venetia has issued a circular declaring that all persons host le in opinion to the Austrian Government will be compelled to serve in the militia.

The whole Spanish press are violently attacking England for the course the latter has adopted towards the Pope, as well as the Morocco question.

Later advices from Shanghai state that a Dutch war-steamer had been boarded and captured by pirates in the Chinese Sea. The pirates killed seven officers and forty men, and after robbing the vessel of everything valuable, run her ashore.

A telegram from Shanghai states that advices had been received from Japan to the effect that the ports of Swatow and Kiawan had been opened to foreign trade.

The check upon business, growing out of the recent difficulties, continued, and affairs were generally unchanged, but it was hoped that the firm attitude assumed by the American and British Consuls would soon reassure the Japanese Government.

The steamer Louis, bound from Marseilles to some other point in the Mediterranean, foundered at sea, and-is a total loss. A large number of passengers were on board, fifty of whom were drowned.

The Austrian Government has issued a decree suppressing the circulation of the London *Times* in any portion of the Empire, owing to its course on the Italian question.

Mr. Thouvenel, the French Foreign Minister, in a dispatch in reply to Count Rechberg, says that France will consent to a less radical combination than that proposed for the disincumbrement of the States of the Church, provided the principle of strict non-interference be maintained on the part of Austria.

The Russian Ambassador at Turin had cautioned Count Cavour to be careful about the annexation of Central Italy to Piedmont, intimating that Russia might interpose grave objections.

It is reported that in consequence of, and in accordance with the advice of France, all projects with reference to Central Italy will be abandoned by the Sardinian Government for the present.

The Spanish squadron had bombarded the Morocco ports of Lavacae and Cancella. It is also reported in Madrid that the town of Robbatt has been bombarded.

MARRIAGES.

"It is not good for man to be alone."

At the residence of the Bride's father, on Sunday morning, the 19th of February, by the Rev. A. W. Moore, Mr. WILLIAM J. CHASEY, of Dallas county, Ala., to Miss MARTHA A. E. JONES, of Chambers county, Ala.

February 9th, at the residence of Joshua Willis, by Rev. W. C. Moreland, Mr. WILLIAM M. MALONE to Miss SENORA WILLIS, all of Claiborne Parish, La.

In Gretna, La., on the 15th inst., by Rev. James D. Parker, Mr. ISAAC W. SCHAEFE and Mrs. MARTHA EGLESTON.

ADVERTISING.—By advertising, this paper was largely supported in the days of its weakness. By advertising it is to be made strong enough to enlarge. Many of our friends do us injustice here. We sometimes receive a long advertisement of a Church interest, expected to be inserted *gratis*, when, for the same space, we are getting from other people $250 a year. This is a *fact*. Our advertising columns are worth to us from $600 to $1000 a year.

RECEI

Poetry.

THE HARPY EAGLE.

BY SALLIE M. WHITE.

Why should he bear
A sullen spirit in his rough, bold breast,
When far above old Chimborazo's crest
He soars in chilling air?

Above the war
Of storms that clash on Andes' rocky steeps,
His fearless pinion the proud region sweeps
Upwards and on, afar.

He sees the sun
Rock weary on Pacific's reddened breast,
And fleets of clouds sail down the rosy west,
When the long day is done.

He could bathe in light
Of stars that brighten as the years advance,
That stand like marshalled hosts with spear and lance
Upon the plains of night.

But, like a demon driven
From mountain temples where the air kings reign,
To dark, mysterious haunts he comes again—
Like Miriler from Heaven—

Where forests span
O'er shadows twilight, deep as noon of day,
He broods in gloom, nor fears that here will stray
The foot of mortal man.

THE VINDICATION.

Persons represented—Father, Mother, Kate, and little Fred.

SCENE: Breakfast table—*Di.* in attendance.

Di. (in an under tone)—Miss Katie, Miss Katie! you makes a mistake.

Fred.—Do look at sister Katie, mother; instead of sending me my cup of coffee, she is sending me the coffee pot, and I saw her just now pour nearly half the cream into the sugar bowl.

Mother—Why, Kate, what in the world is the matter—are you in love?

Kate—Nu, indeed, not I.

Father—Looks suspicious—strong symptoms.

Kate—I was only thinking—that is, I have some idea—of—writing a little sketch for the *Advocate*, and just then I was thinking what I should say.

Mother—Well, the child certainly is losing her senses.

Kate—Not so much of a child, mother; you know I shall be seventeen years old next February.

Mother—And considering that this is somewhere about the first of March, the time must appear to you very near at hand.

Kate—Well, I was going to say, if I expect ever to shine in the literary world, it is high time I was making some kind of a commencement.

Mother—Bless my heart! May I presume to inquire how long you have aspired to literary fame?

Kate—I have had a desire to try and do my duty to my country ever since I read the piece in the *Advocate* entitled, "Southern Intellectual Sin," and that desire has been strengthened lately by hearing a Northern lady say that, in her opinion, the Southern ladies lacked intellect.

Mother—I suppose, then, you are determined to show her that at least one of them has a small sprinkling of intellect, and who knows? perhaps your bright ideas and brilliant wit may reflect a glory upon all of them.

Kate—The Southern ladies need no reflected light; they shine by a light of their own. Their refined and graceful manners more than counterbalance the all-knowingness and independence of the Northern ladies.

Fred.—*Counterbalance;* that's the word sister Kate was trying to think of when she sent me the coffee-pot.

Father—Literary ladies never make good housekeepers, Fred.

Kate—But what is the reason, mother, that Southern ladies so seldom write for magazines and newspapers?

Mother—There are good reasons, Kate. But what does the editor of the *Advocate* say? I read the piece when it made its first appearance, but don't recollect much about it now.

Kate—He calls upon wealthy planters, their wives, sons and daughters, to enrich, with their well-stored brains and ready pens, the columns of Southern magazines and newspapers, and help to shape the character and destiny of the South.

Mother—He can call spirits from the vasty deep; but will they come when he calls them? Authors are generally poor, and dependent on their writings for a livelihood; the wealthy have no such stimulus; they already enjoy wealth and position in society, and are very well satisfied with things as they are.—It is a very small proportion of the rich, in any country, that make an effort to toll up the hill of literary fame.

Kate—And the ladies, mother?

Mother—The ladies of the South, generally, marry very early in life, and after marriage, the care of children, and the oversight of servants, occupy their time, and I believe they think their duty to their family more imperative than their duty to their country.

Father—And they are half right, too.

Mother—Then there are ladies who have both leisure and ability to write, who question whether it is consistent with the retiring delicacy of the female character to seek notoriety in any way. Milton says:

"Nothing lovelier can be found
In woman than to study household good,
And good works in her husband to promote."

Your favorite, Washington Irving, has this passage: "The sweetest days of summer are those in which the sun, partly hid behind the light clouds, warms without dazzling; and the sweetest women are those who never shine, except to those they love."

Kate—Dear old man! I have a great mind to give up all my aspirations for a brilliant literary career.

Mother—Well, you need not decide upon it yet; there are some excellent women who know not only how to write well, but how to fulfill well womanly duties.

Kate—Well, mother, suppose I send this conversation to the editor of the *Advocate*, and call it an apology for the ladies of the South.

Mother—Not an apology, a vindication.

Kate—Oh, yes, vindication, that's the word.

Father—Well, really, Kate, since you are getting old enough to help your mother talk, I am afraid I shall forget the sound of my own voice.

KATE ASHTON.

Woodlawn, La., March, 1860.

BIOGRAPHICAL.

Mary Brame.

MARY BRAME, the daughter of Walter and Jemima Brame, was born in Caroline county, Va., in 1785. In her second year she was deprived of her hearing by a violent attack of putrid sore throat, which also seriously injured the organs of speech; and the little one thus early became deaf and partially dumb.

Her perception, naturally quick and clear, enabled her to apprehend readily; she gained ideas and information with wonderful facility. Of remarkable personal beauty, and of a loving and grateful nature, she was an attractive child to all, and her misfortunes only made her the dearer to the members of her own family. At this day there were no institutions for the instruction of the deaf-mute, and little Mary grew up without a knowledge of letters. Such facts and principles as could be imparted to her by the aid of the very limited means that were available to her friends, were carefully communicated. The intelligent assiduity of one sister especially, did much to develop and cultivate her faculties.

This sister, the next younger to Mary, was awakened and converted in her girlhood, and was the first of her family to become a Methodist. The blessing which Elizabeth had found was too full of peace and joy to be enjoyed alone; and it was with her a delightful duty to communicate to her mute sister the knowledge of the forgiveness of sins through a Savior, even Jesus. Her lessons, simple, graphic, clear, were sanctified and impressed on the heart of the pupil and awakened earnest enquiry. She too saw herself to be an offender against a Holy Law, and trembled under its solemn penalties; she felt her heart to be far from God and unholy in His sight; she felt her need of Jesus, the Savior, the Advocate, and out of the depths of a speechless and despairing agony, she emerged after many days, to tell by her impassioned gestures and most expressive signs, and in her imperfect but picturesque language, that "she loved God; that Jesus saved her; that God was angry with her no more; that she loved the great God; that her heart was lad no more, and that she loved *every* body."

In this child-like and happy faith and trust, she lived from that hour, and in the light of that peace she walked. In 1807 she professed to find peace and joy in believing; and we who have known her daily life for the most of the last fifty years, know that she partook of the spirit of Christ. Her character was an example and an admonition. Always employed, always cheerful; happy and ready to serve her friends in even the humblest offices, she was disinterested in that service to a degree more than human, for it was of God's grace and not of nature.

Her habit of private devotion was sacredly observed. She used to mingle in the public worship of God though she heard nothing; her piety was kindled by the fervor of the preacher and the devout emotion of the children of God. But best of all, she loved the closet where the Spirit helped her infirmities, and whence she could send her supplications, earnest and confiding to the most Holy Place. Her individual trials were made the subject of her petitions, as she has often told the writer; and as her thanksgiving for special mercies were never omitted. It needs no articulate language to reach the ear of Him to whom all hearts are open and all desires known.

This gentle and beneficent life was closed at the ripe age of *Seventy-six*. A touch of paralysis, early in the summer of 1859 warned her that the Master was calling her. In September she was stricken down helpless, but so rallied as to enjoy the pleasant days of autumn with fervent thankfulness. She truly loved Nature—in the garden, in the forest, or in the sky, always referring all to God, the Maker.

Her peace and resignation, her cheerfulness and gratitude, during all the weeks of seclusion from her accustomed and much loved occupations, was wonderful and beautiful. Her only impatience was that she had a *desire* to depart—but as she often said, she did not murmur. She often and anxiously inquired when she might expect her release. She wanted "to go home," "wanted to see the great God."

Thus she waited, and her release came on the 25th of January, 1860; when with little suffering and in the full possession of all her faculties, she sweetly fell asleep in Jesus. To her it was a blessed and glorious awakening—to hear the harmony of heaven; to utter the repressed praises of a lifetime. To us there is the missing of a dear familiar presence—the quiet step, the loving service, and all her daily life of cheerfulness and thankfulness; to us the loneliness of the deserted chamber and the vacant chair.

The children whom she loved and caressed in their babyhood, and whose sports she loved to watch, gathered about her and cheered her hours of weariness; kind friends, dearly loved, and often thanked by her, rendered life's last sad offices, and the strong arms of those whom she had once dandled on her knee, bore her tenderly to her last resting place beside her beloved sister, Mrs. Elizabeth Burruss, in the family grave yard of Hon Edward McGehee, of Wilkinson county, Miss.

But there can be no deep grief in such a death as hers. As a ripe shock she was gathered into the garner of God. We rejoice to know that she is with the dear Savior whom she loved, and with the "Great God" whom she so reverently worshipped, and that her voiceless prayer is now turned into perfect and adoring praise.

Thus lived and died "Aunt Polly," known as such to hundreds who will think kindly and happily of her when they read this.

M. B. M.

Mrs Eleanor M. Reed.

MRS. ELEANOR M. REED was born in Baton Rouge, La., September 11th, 1818. When six years old her parents moved to New Orleans, where she lived many years. When about nineteen years of age she was united in marriage with Lewis A. Reed, April 6th, 1837. She experienced a change of heart, March 8th, 1841. The same day she joined the Methodist Episcopal Church, and at the communion table sealed her covenant vows, which she kept sacred and inviolate through life. Thet was a memorable day to her, it was the beginning of another life—the life of faith. She was the subject of early religious impressions; the good seed thus early sown on her susceptive nature by the Spirit of God, fostered by the prayers and counsel of a pious aunt, did not lie dormant through a perpetual winter; while yet in the spring-tide of life it germinated, and produced the fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." All these graces combined in her character made her truly amiable. Her modest, quiet spirit sought to conceal rather than display her graces, but their influence, like the fragrance of the embowered garden, was diffusive, and was recognized by all who knew her best. She had a sympathetic nature; she would rejoice with the happy and weep with the sorrowful. Her soothing voice and kind attention in the chamber of the sick, gave her the attractions of a gracious angel in their view.

She set a high estimate upon the ordinances of the Church. "Her sweet communion, solemn vows, her hymns of prayer and praise," were the feasts of her soul. She was an efficient teacher in the Sabbath school; long will the children of Waterproof remember her pious instruction. It was a sad privation when affliction kept her from preaching, class-meeting, or the social prayer-meeting. From the time of her conversion, she read her Bible through consecutively every year. She made many sacrifices to aid her devoted husband that he might serve the church efficiently in easy circumstances. Engaged in a profitable business, surrounded with domestic comfort, she resigned much of it, and cheerfully subjected herself to the privations consequent on an itinerant life. To a friend she said, "I can never forget the time when my husband consecrated himself, his family, and all his interest, to God, and resolved to obey his call to preach the gospel. I resolved, too, to give him all the encouragement and aid I could, by relieving him of domestic cares;" and she did faithfully perform her vow. Her last sickness was protracted and severe. After her confinement in November, the disease—"dropsy of the heart"—became fixed. She gradually grew worse, till death terminated her suffering March 1st, 1860. The evening before her death the writer visited her, when he inquired if she was still resigned to the will of God? She said, "Yes, though I walk through the valley and shadow of death I fear no evil, for I know that God is with me." Her pain during the night became acute, but she was happy, even in rapture. As beams of celestial light flashed through the rifting clouds, she exclaimed, "*I shall see,*" referring to the text, "We shall be like him for we shall see him as he is." Her joy was full of glory. She called her husband, bade him farewell, thanked him for his kindness to her through their united life, begged him to never locate, but continue to preach Jesus, to live faithful and meet her in heaven. She called all her children and blessed and charged them as a dying mother only could, then took her *babe*, embraced and blessed it, then gave it to her husband and said, "raise it for God, my dear, that I may receive it in the better home." After thanking her friends and earnestly praying for all, the final hour came; the angel convoy was in waiting; the intermediate shadows began to fade away; the valley that in the distance seemed dark, opened in the daylight of heaven; the passage that in the distance seemed lonely, was a triumphal procession.

"O, had we seen thee when the vail withdrew,
And thy fond spirit from its prison flew,
What floods of glory burst upon thy sight,
What songs melodious ring the ether bright,
As heavenly spirits led thee through the sky,
'Midst blazing suns and flaming worlds on high;
While joyful friends thronged thick the heavenly way,
And hailed thee in the bright abodes of day;
Then joining in their songs of triumph high,
The loud hosannas echoed through the sky.

J. D. ADAMS.

Waterproof, La., March 9th, 1860.

Children's Column.

BIBLE PICTURES.—NO. V. BY THE EDITOR.

Creation of the Living Things.

Our last BIBLE PICTURE was a description of the "creation of all the green things"—the grass and the vegetables, the shrubs and the flowers, and the trees, and the vines, and the fruits. But, although the earth had been dried, or drained, by rolling the waters off into the ocean, and though it had been covered with a beautiful carpet of green, there was yet no *living thing* upon it to enjoy these things. There were no beasts, no birds, no fishes. It was a wide and beautiful world, but it was silent as midnight. If you had been on it then, you would have felt awfully lonely. Any person who has been out upon the wide, green, and flowery prairies of Texas, where there are no inhabitants or cattle in sight, can form some idea of how the world looked at this time. There stood the trees, but not a bird sung in their branches. There spread out the fields of green, waving grass; but no cow, nor horse, nor other animal was there to crop it. The flowers lifted up their heads, and wafted "their sweetness upon the desert air," but there were no busy bees to enjoy the honeyed sweets. The broad heaven and the soft yiel ing atmosphere spread out like a great upper ocean; but not the wing of a single fowl was seen cleaving its blue depths. There stood the grand mountains, lifting their snowy tops up into the lonely skies; but not a single wild goat nor other animal climbed their crags, or hid in their caverns.

But at last God, out of the ground formed every beast of the field and every fowl of the air.

"A HOME FOR MY MOTHER."

Business called me to the United States Land Office. While there, a lad, apparently sixteen or seventeen years of age, came in and presented a certificate of forty acres of land. I was struck with the countenance, and general appearance of the lad, and inquired of him for whom he was purchasing the land. The reply was:

"For myself, sir."

I then inquired where he got the money! He answered, "I earned it." Feeling then an increased desire to know something more about the lad, I asked him whether he had any parents, and where they lived. At the question, he took a seat and gave the following narrative:

"I am from New York State. I have living, a father, mother, and five brothers and sisters. I am the oldest child. Father is a drinking man, and often returns from his day's work drunk, and not a penny in his pocket. Finding father would not abstain from liquor, I resolved to make an effort, in some way, to relieve mother, sisters and brothers from want. After revolving things over in my mind, and consulting with mother, I got all the information I could about the far West, and started from home for Wisconsin, with ten shillings in my pocket. I left home on foot. After spending my ten shillings, I worked my way to Wisconsin, where I got an ax, and setting to work, cleared land, earned money, saved it until I gathered fifty dollars, and with it now pay for forty acres of land."

"Well, my good lad" (for by this time I became interested in him), "what are you going to do with the land?"

"I will work on it, raise myself a log-house, and when prepared, will invite father and mother, brothers and sisters, to come and enjoy this home. The land I desire for my mother which will secure her from want in her declining years."

"And what will you do with your father," said I, "if he continues to drink ardent spirits to excess?"

"Oh, sir, when we get him on the farm, he will feel at home; he will be happy at home; and become a happy man."

I then replied—"Young man, those being your principles so young, I recommend you to improve upon them, and the blessing of God will attend you."

By this time the receiver handed him his duplicate receipt for his forty acres of land. Rising from his seat on leaving the office, he said:

"At last I have a home for my mother."

FRANKLIN'S BIRTHDAY.—On the evening of the 17th Feb., at Boston, the anniversary of the birthday of Benjamin Franklin was celebrated by the Franklin Typographical Society. The Hon. Edward Everett delivered an oration on the early life of that distinguished printer, prefacing his remarks with a most beautiful and feeling allusion to the catastrophe at Lawrence, and also appropriately eulogizing the talents and writings of the late eminent historian, Lord Macauley.

Obituaries:

"Let me die the death of the Righteous."

Of scarlet fever, on Tuesday, Feb. 28th, at 2 P. M., HATTIE, second daughter of W. A. Woods and Charlotte Balfour Delap, aged 17 years.

The deceased was a member of the Girls High School, Fourth District. The following is a tribute from her classmates:

Each day some pearl drops from the jeweled thread of friendship; some lyre to which we have been wont to listen, is hushed for ever. Each day a flower is plucked from some sunny home—a breach is made in a happy circle. In vain we endeavor to convince ourselves that that joyous young creature, who so lately moved in our midst, is now slumbering in the "silent city of the dead." Each morning we await her accustomed smile and cheerful welcome; but as day succeeds day, and she comes not, our hearts feel the truth, that "Death has claimed her for his own." Sweet Hattie! Even now, while we pen this simple tribute to her memory, her fairy form rises before us, her eyes sparkling with

"A beauty forever unchangingly bright,
Like the long sunny lapse of a summer day's light."

She is gone! and with heavy hearts we turn to the duties in which she was so faithful a sharer. If we, then, who are but schoolmates, so mourn the loved and lost, what must be the anguish of that home circle from which she has been so suddenly snatched? It has been truthfully said that it is a painful thing that Love and Death should dwell in the same world. But since such is the dire decree, we can but bow in submission, and point the sorrowing parents to the "land where grief is never known, neither sickness nor death."

Gently!
She is sleeping—
She has breathed her last.
Gently!
While you're weeping,
She to Heaven has passed.

The above notice was written by the schoolmates of the deceased. I visited her during her illness, prayed with her in her last hours, baptized her and received her into the Church. Her father and sisters were baptized at the same time, and united with the Church. May God bless the bereaved ones, keep them faithful, and bring them together in Heaven at last.

L. PARKER.

MRS. THIRZA SAUNDERS, daughter of Rev. Thos. Arundel, died 8th of March, at the residence of her son, Col. Wm. A. Saunders, Marion, Ala., in the 67th year of her age.

She was born in Franklin Co., North Carolina, 4th Sept. 1793, piously educated, at 12 years of age she attached herself to the M. E. Church. For about 54 years she lived a consistent and useful Christian. Her zeal knew no abatement; and while the praises of God dwelt upon her lips, her hands delighted to minister to the wants of suffering humanity. In the Spring of 1822 she emigrated to Alabama, where her house was the home of the preachers; and pleasant to the itinerant were the seasons spent in that family circle. She was a dutiful wife, a most affectionate mother, and a kind and indulgent mistress. For 36 years it was my privilege to mingle frequently in the family, and experience those kind attentions which spontaneously flow from an affectionate and pious heart. For many years she suffered from severe attacks of disease, which she bore with Christian resignation. Some two or three years since she was attacked with neuralgia which, settling in her eyes, destroyed her sight, nor did she enjoy an hour of exemption from pain up to the hour of her death. I often visited her during her affliction, and in the midst of severe sufferings, always found her enjoying inward peace, with her mind firmly stayed on God by unshaken trust in his promises. When she found her end drawing nigh, it was her earnest prayer to die without struggling; which prayer was fully answered; for when the hour came she lay quite composed, and expired without a groan. Though her loss be felt by a large circle of friends, yet none sorrow as those without hope, all believing she has entered into rest, and many indulging the hope to meet her in that better world. Doubtless her entrance to Heaven was hailed by a father and a brother who died in the ministry, and soon that company will be enlarged by another brother, who has been a preacher sixty-four years.

"Oh, what a mighty change
Shall Jesus' sufferers know,
While o'er the happy plains they range,
Incapable of woe.

LEVERT.

Southern Christian Advocate please copy.

MRS. ELIZABETH B. HOBBS, was born January 5th, 1829, and died February the 17th, 1860. In the fall of 1845, under the ministry of the sainted Level, she was converted, and joined the Methodist Church, in which she lived and died. During her sickness she lamented the want of a sanctified heart. She had lived, however, after the order of the gospel of the present age—exemplary and consistent—but during her sickness she told me that she had neglected the life of a deep and entire devotion to the service of God. As her pastor I visited her, and with others, prayed to God to forgive the folly of a partial devotion, and to sustain her in the conflict with death; it was her comfort, and the rejoicing of surviving friends to see her calm. Thus she passed away safely, we believe, to her heaven-home. But to the surviving friends, and to the Church of God, who mourn her loss, I would say, let the providence of that death utter its lesson of wisdom to all. The universal testimony of a large circle of friends and acquaintances, give assurance that in her bosom beat the impulses of a warm and noble heart. The wife, the mother, the sister, the friend, the mistress is gone. A husband weeps in bereavement, and eight children in orphanage. But the wife, mother, sister, friend and mistress lives, and there the vision of earthly gladness, undimmed by sorrow, and relumed by the smile of Jesus, may again be realised "through the belief of the truth and the sanctification of the Spirit."

WHITFIELD HARRINGTON.

On the 23d of February, 1860, LIZZY, the daughter of Isabella and the Rev. W. Harrington, of the Mississippi Conference, died in Jackson, Miss, aged two years and five months. The beautiful child we have lost, God adopts as his own for ever. Amen and amen.

MRS. HENRIETTA L. CROSS, daughter of Robert and Elizabeth Bowdon, and wife of Dr. Z. E. W. Cross, departed this life January 8th, 1860, at the residence of Rev. N. M. Skipworth, Jackson parish, La. She was born in Shelby county, Alabama, Oct. 20th, 1837. When but a child she was left an orphan. About the age of thirteen she professed faith in Christ, at a Methodist Camp-meeting, and joined the M. E. Church, South. Soon after she left home to go to school, and being inexperienced, failed to present herself to be received in full membership, and she retrograded in spiritual enjoyment. In 1858 she emigrated with her husband to La. Feeling unsettled she deferred attaching herself to the Church; still, however, determined to do so as soon as circumstances, in her judgment, would justify. But in the meantime she fell destroyer, consumption, selected her for his victim. She suffered intensely, yet bore her affliction with patience and fortitude. She was greatly concerned about her spiritual condition, and prayed fervently for an evidence of her full acceptance with God her Savior. A short time before her death the blessed answer came, the Heavenly messenger entered and took possession of her soul. She exhorted her husband to repent and meet her in heaven. She has left an affectionate husband and two children, with many friends to mourn her loss.

J. R. NEELIE.

MRS. NANCY S. FOXWORTH, wife of Samuel G. Foxworth, of Marion county, Mississippi, departed this life Feb. 10th, 1860, after an illness of about ten days. She was born Jan. 22d, 1810. embraced religion and became a member of the Methodist Episcopal Church, when about nineteen, at a camp-meeting at Chrystal Springs, Mississippi, and was a bright and shining light in the Church. She was the mother of nine sons, seven of whom survive to mourn the loss of an affectionate Christian mother. Only five days after the funeral I was called upon to attend the funeral of her husband (Samuel G. Foxworth), who was born Jan. 29th, 1808, died Feb. 16th, 1860. May the Lord make this afflictive dispensation of his providence a blessing to all their surviving relatives. N. B. YOUNG.

Columbia, Miss., March 5th, 1860.

Died in the vicinity of De Soto parish, La., 18th Feb. 1860, MRS. SARAH ANN HEDDING, wife of James T. Hedding, and daughter of Josiah Dickson, of Hinds county, Ms. in the thirty-second year of her age.

She joined the Methodist Episcopal Church in 1858. She was truly conscientious in all her deportment, yet always a doubting Christian; still we have encouraging hope that her spirit is with God. There are but few occasions in which death makes more remorseless havoc than in the present. Nor did his ravages cease here. The grave had scarcely closed over the daughter-in-law ere another was opened alongside for the mother-in-law. It is to be hoped that their spirits are re-united.

H. J. HAMILTON.

SHOE STORE.—E. C. CATE & CO., 18 & 19 CAMP-ST. Equal House No. 18 camp street, under City Hotel.

In the Department of FAMILY SHOES—

We have ladies', Misses' and Children's Boots, Brogans, Gaiters, &c., in every variety, both for dry and wet seasons; and Gentlemen's, Boys' and Youths' light and heavy work, adapted to any season and in every style.

All of which goods have been manufactured under our own supervision, of such materials and in such manner as a long retail experience has shown us to be best adapted for durability and good shape during wear. As in quality, so in price, our goods cannot fail to please. For an index, note the annexed

LIST OF BOOT PRICES:

Ones' Calf Pegged Boots for	$ 2 50
do Fine Sewed do	4 00
do Fine Dress do	6 00
do Heavy Sewed Water Proof Boots	5 50
do Best Rump Boots	8 00
do Super-Quality Bottom Water Proof Boots	10 00
do Fine Congress Gaiters	$1 00 to 5 00

Gents' Quilted Bottom Congress; heavy and fine Calf and Morocco Brogans and Oxfords, &c.

In the Department of PLANTATION SHOES—

Durability has been our especial aim. All having been made to sell to the Planters direct, we have sought to put them together in that manner that will prove the most economical, and will warrant them equal to any made to measure.

In this, as well as the other branches of our business, we have tried to be progressive, and have made some additions to the usual styles of Negro work for which we can give advantages. Among them are:

Men's Long Russet Boots for drivers.
Men's and Women's half Russet Boots for swampy lands.
Men's Extra Heavy three soles, Russet Brogans.
Men's do do Kentucky Blue Brogans.
Women's Heavy Unlouped Dutch Lace Boots.
Men's super Dipping Boots.

These goods, together with the regular Russets and Dutching Boots, House Servants' Shoes, &c render our stock most desirable for all Family and Plantation purchasers.

We have the same styles as the above, by the dozen or package, for all merchants requiring good goods, at our Wholesale Rooms, No. 19 Camp street—opposite City Hotel.

EDUCATIONAL.

DOLBEAR'S COMMERCIAL COLLEGE, OF THE City of New Orleans, founded in 1832—Chartered by the Legislature of Louisiana, with Agricultural and Mechanical Departments—Capital stock, $2 0 000—in the new and spacious edifice known as STORY BUILDING, south east corner of Camp and Common streets, entrance on both streets, open day and evening. Faculty:—

RUFUS DOLBEAR, PRESIDENT.
MATHEMATICAL DEPARTMENT.
GEO. E. BRACKETT *Professor,*
BOOK-KEEPING DEPARTMENT.
RUFUS DOLBEAR, *Lecturer.*
J. W. BLACKMAN, *Professor.*
ENGLISH DEPARTMENT.
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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 13.
WHOLE NUMBER 470.

NEW ORLEANS, WEDNESDAY, MARCH 28, 1860.

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NEW YORK LITERARY CORRESPONDENCE.

Report of the Evangelical Alliance—Addresses of the American Delegates—Dr. Nast and Strauss—German Methodism—Northern Methodist Missions—Improvement in School Books—The School-Reader Problem—A new Volume of Hood's Poems—Marsh's Lectures on the English Language—Thomas's West Coast of Africa—The Fool of Quality—Taylor's Five Years in China—Elgin's Mission to China and Japan—Harpers' Greek Texts.

New York, March 8, 1860.

The "Conneil of the British orgnnization" of the great Evangelical Alliance, has just issued a report in English, of the proceedings of the last meeting of that body, at Berlin, in 1857. I say just issued, but it is dated 1859—and I should say I have just got hold of a copy. It is a portly volume of over 700 pages, and contains, besides minutes of the proceedings, reports of all the important papers read before the Association. A great many very interesting subjects were discussed, of which I have now only space to mention the addresses delivered by American delegates. Rev. Dr. Baird, of New York, spoke a few words on "Emigration to America," giving some information on the care our government bestows on newly arrived immigrants, to protect them from the wiles of "sharpers"—information much needed, for America has of late years got a very hard name among the German people. Professor Carver, of Pensylvanin, spoke for the American Lutheran Church. Rev. Dr. Schaff, of Mercersburg, Pa., delivered an important address on "Christianity in America," in which he shows the working of the American system of *dis*-connection between Church and State, which Europeans can hardly understand, and gives a very clear and interesting view of the religious culture and condition of our people. And finally, Rev. Dr. Nast, of Cincinnati, the honored pioneer of Methodism among the vast German population of this country, contributes an able exposition of the work done by our Methodist system, chiefly among the Germans. I think the statistics of Methodism which he gave, of its widespread mission work, of its great success in all parts of the Union, and world, of the energy of its spirit, and the faithfulness and success of its ministers, must have both surprised and delighted the German divines, who can scarce conceive of so vast a work as our Church has accomplished in this country. Coming from Dr. Nast it must have been especially cheering, for he grew up in Germany, in close acquaintance with many whom he here met again for the first time after many years, and found among the most eminent church dignitaries present at Berlin, old university friends, whom he had not seen since early youth. I think as Methodism has had no more faithful laborer in its fields than Dr. Nast, neither could it have had any better representative at this great German festival than him.

I believe it is not generally known that Dr. Nast and Strauss, the celebrated German Infidel, whose "Life of Christ" is yet one of the "strong books" of that side, were fellow-students at the University. Here seems to me matter for grave reflection. How widely different have been the paths of those two men—both setting out from the same *alma mater*, both taught in the same learning; both eminent as scholars, and men of no ordinary intellectual powers. One has written a book which, while confessedly the ablest on the Infidel side, has yet been without any perceptible influence on the human mind or on human progress, except in the negative way of calling out some of the best defences of the Christian religion that the world has seen. The other is hailed by thousands of Germans throughout the length and breadth of this Union, as their spiritual father, to whose labor, whether writing or preaching, they owe, under God, their conversion from the rationalism which so drearily besets Germany, to the saving light of Christian truth.

The first German Methodist congregation was formed in 1838, by Dr. Nast, in Cincinnati. In 1840, I remember, then a boy and living in Cincinnati, that the German congregation numbered about 30, all told, all belonging to the poorest and lowest class of German residents, who often embrace religion in spite of violent persecutions from relatives, and it was no unusual thing for members to be attacked by their rowdy acquaintances of other days, when returning home from the night service. In 1857, according to Dr. Nast's report, there were over 200 German Methodist stations in the country, from Iowa to Texas, and from Maine to California, and over 16,000 members; besides which there is a large and prosperous work going on in Germany.

The forty-first "Annual Report of the Missionary Society" of the Methodist Episcopal Church, is before me. It seems that we have missionaries and members in the following foreign countries:

	Missionaries.	Members.
Liberia	25	1,494
South America	1	67
China	5	50
Germany	37	1,319
India	20	82
Bulgaria	3	
Sandwich Islands	1	20
Scandinavia	8	441

Making a totnl of 100 Missionaries and 3183 members.

These are besides Domestic Missions which return a total of 319 Missionaries, and 22,827 members, *besides* the American Domestic Missions, under the care of the Annual Conferences, with whose support the Society is not charged. The receipts up to January 1st, 1860, amount to $276,660; of which I notice that the Philadelphia Conference contributed over $25,000; the New York and New York East Conferences together, $39,000, and the Baltimore Conference over $13,000.

The following are the disbursements for the year to various foreign missions:

Foreign German Mission	$21,869 60
Liberia mission	22,035 05
China mission	17,368 43
Norway and Sweden	6,509 86
Buenos Ayres	966 07
India mission	32,355 38
Bulgaria mission	2,539 03

I have often thought that nothing would surprise the men who died twenty years ago, more, if they could come back to us, than the vast improvement that has in that time been made in school books. Not only have many branches of study been introduced and popularized, such as Physiology and Chemistry, which were then thought to be purely "professional," but in every one of the old departments great improvements have been made in the text books. From "Reading without Tears," that welcome little pictured primer for the poor little beginners, to plain and common-sense expositions of human physiology, everywhere the landmarks of knowledge have been widened, and the highways improved. No school-book has retained so much of the old style as our various "School-Readers." There are a great many different "Readers" in use in various schools, but all seem to be modelled on the one plan, of providing a certain number of pieces, of moderate length and correct style, mixing poetry and prose at random, and selecting the whole from our best authors. By reading such pieces over, under the supervision of a judicious teacher, the scholar was supposed to get proper habits of pronunciation, enunciation, accent, tone, and whatever else might be necessary to enable him to "open his mouth without putting his foot in it," as Mrs. Partington says.

Now, as long as fourteen years ago, it occurred to Professor Marcius Wilson, a gentleman who has devoted his life to the work of education, and who is the author of a number of school and college text-books, which have been very successful, and are now in general use,—that it might be possible to give to the 'Reading Lessons,' (which, though always selected from the works of the best authors, are unfortunately too often prosy extracts, and scarcely ever afford what the young and growing mind most ardently desires—*useful information*), to give to these, now tedious "reading-lessons," another character, and to embrace in one lesson the conveying of useful and interesting knowledge—no other way to be taught in the public schools, and therefore generally omitted—with the regular object for which children are made to read in schools.

The common schools of our country, in which ninety-nine hundredths of our people receive all their scholastic education, are necessarily confined to a very limited range of studies; little beyond the elementary branches of reading, writing, spelling, geography, grammar, and arithmetic, can *ever* be introduced into them, because the time of the teacher is fully occupied with the classes required in these elementary studies alone. Yet an intelligent parent would have his children, although they were to be farmers and mechanics, know *something* of such useful branches as Animal and Vegetable Physiology, Natural Philosophy, Chemistry—especially in its applications to Agriculture—History, Astronomy, &c., &c. The "people" are continually demanding that these higher branches shall be taught in the Public Schools, especially to the more *advanced pupils*. But all the efforts of parents and teachers, and the planning of educators, have until now failed to devise any means by which any acquaintance whatever with these branches should be obtained by *one out of fifty* of the children in our Public Schools.

Professor Wilson noticed that the children in a highly intelligent and well-regulated family are instructed in these subjects, not by formal studies and recitations, but by familiar conversation, and by an abundance of interesting and instructive books. By such incidental means children not only acquire much positive knowledge at a very early age, but receive a good degree of mental discipline also.

Now, the problem to solve is, how to introduce this familiar, kind, interesting way of communicating knowledge into our schools.

The Germans, who are probably the best educators in the world, saw the difficulty long ago, and solved it in a way, and a very pleasant way too, which is very nearly Professor Willson's. In many schools in Germany it is the custom, when the children have been "good" during the day, for the school-master to read to them during the last hour of the afternoon, from some interesting book of Natural History, travels, or adventure. The school sits and listens with the utmost delight, and children—even to the smallest—keep up the connection of the narrative from day to day, often for a month.

Now, this is one way. But Professor Willson's seems to me a better, for the reason that it is of more universal application, and that it has a method about it which must ensure its success. He says: "We believe that many very interesting portions of the higher English branches of study, which form topics of useful conversation, and subjects of reading, in intelligent families, can be brought to the notice of *all* the children in our public schools, in a way to interest them exceedingly, and that, too, without taking any of the time which they are now devoting to their ordinary studies. In no possible way, however, can these subjects be brought to the notice of any large proportion of the children of our country, but through the medium of the "Reading Books" used in the schools. *All* the children read in school. Make the Reading Books interesting and instructive, while they at the same time shall teach the *Art* of Reading, so far as it can be taught from books, and whatever the Reading Books contain, *all* the children will have some knowledge of."

There you have the principles upon which a series of "Readers" are being gotten out, which will, in my opinion, effect an important advance in popular *culture*. One great object of "schools" is to train the youthful mind to correct habits of observation in after life, and to *infuse it with such an ardent love of knowledge that when relieved of the restraints of school the pupil will still go on acquiring knowledge and adding to his stores.* Now it strikes me that there can be no happier way of attaining this grand point in the habits of a child than this, by which he is gradually, easily, by *daily* steps, by interesting means, both pictorial and literary, made acquainted with the wonders of nature by which his life is surrounded. It must be borne in mind that these books will teach the art of reading at least as well as the "Readers" now in use, so that no time is wasted, but much gained in this regard.

By the use of such a set of books as these, important subjects of knowledge that have hitherto been brought within the reach of only a favored few, will become *familiarized*, to a certain extent, to the great mass of the children of our country. Not that the children would thus, and at once, become proficients in any of these departments; but they would, at least, know the subjects embraced in them; they would learn many useful things about them; they would become interested in them, and be stimulated to make further acquisitions: the horizon of their knowledge would thus be enlarged; the world would appear to them in a new aspect, more full of beauty, and more vocal of the wisdom and goodness of the Creator. Such Reading Books would not only *not* exclude from our schools more scientific treatises, but they would create an additional demand for them; and in the Common Schools, and among the masses, the broad foundation would be laid of a higher degree of popular education than we have before witnessed.

The mechanical execution, judging from some specimen pages I have seen, will be very much ahead of the common school-book print. The illustrations are not only beautifully printed, but carefully, spiritedly, and correctly drawn; and I notice in the Natural History parts, that animals are grouped, and may be compared, by a *scale* attached to each group, which will, it seems to me, afford infinite instruction and amusement to the children, in comparing the real size of the animals represented. In short, Harper's series of "School and Family Readers" are in my opinion the most important accession to School Literature that we have had for many years.

It seems late in the day for a new collection of Poems, by Hood. That the author of the "Song of the Shirt" wrote in so many papers, and was so careless as to the fate of many of his best pieces, that Mr. Epes Sargent has been able to gather together from old English papers and magazines a goodly volume of Poems, well known as Hood's, but never before put up in book form. This, Derby and Jackson have just issued, as volume three, of their edition of Hood's writings, though it is complete in itself, under the title of "Whims and Wails." It is an interesting addition to the pieces before collected. It is curious that Carlyle's, Macaulay's, Sidney Smith's, Professor Wilson's, and now Hood's works, should all be collected *first* on this side the water. It shows how much more appreciative the American mind is than the English, of the works of the best writers in the language.

Mr. George P. Marsh, our most distinguished linguist, taking that term in its broadest and best significance, has just published (by Scribner and Co.) "Lectures on the English Language," a very valuable and able contribution to the history and philosophy of our tongue. It is a book which every scholar will at once put upon that shelf which contains the books he most often delights himself with; and which every College and High-school in the land should adopt as a text book for the higher classes.

Rev. C. W. Thomas's "Adventures and Observations on the West Coast of Africa," is a book to which I need hardly call the attention of your readers, who will be glad of so interesting a contribution to our knowledge of Africa, and pleased that it comes from a member of their own Church.

In these days of universal "novel" reading (and writing), when even the staidest D.D. may be seen with Dickens or Thackeray or Scott in hand, it is refreshing to get hold of a novel which Wesley himself recommended, and had reprinted: such is "The Fool of Quality," by Brooke. The able and interesting introduction, by Rev. Dr. Strickland, gives the history of the book, which will interest the reader almost as much as the book itself, and to that I will refer the reader.

Messrs. Derby and Jackson, who publish the above mentioned book, have in the press a volume which will interest, specially, the Methodist world. It is to be called, "Methodism successful, and the causes of its organic success," and is by Rev. B. F. Tefft, D.D., once editor of the *Ladies Repository*, and the author (years ago) of a novel called the "Shoulder-Knot."

Messrs. Derby and Jackson will also shortly publish "Five Years in China," by Rev. Charles Taylor, for some time a Missionary in that country, and now Corresponding Secretary of the Sabbath School Society of the M. E. Church, South. I have not seen the sheets, but am told that it will be a volume of great interest.

Speaking of China puts me in mind of the last and most interesting book on that country and Japan, which the Harpers have just published, in a style which does them credit. It is a book which is having a great run in England, and is likely to have the same here.

Messrs. Harpers have, also put scholars (in both senses of the word) under an obligation, by the publication of what is certainly the most convenient and elegant text of the poems of Horace, that ever I saw. It is a little compact volume, in flexible covers, which may be slipped into a coat pocket, and yet is printed in fair large type, and on the best of paper. As a volume for the recitation room, and for the constant use of the lover of Horace, it is an unexampled convenience. It is immediately followed by "Eschylus," in the same style, and other volumes are in course of preparation. These neat and tasteful little volumes, edited by the most eminent scholars of England, will fill a want which has been but half met by the incorrect and slovenly pocket editions heretofore.

THE NORTH-WEST PASSAGE.—Some years ago the British government offered a reward of twenty thousand pounds sterling to the discoverer of the North-west Passage. The prize has been already awarded by Government to Sir R McClure. This officer sailed from Behring's straits, and reached the farthest point eastward attained by any vessel. From this point he abandoned his ship, after being two years shut up in the ice, and still proceeding eastward, joined the expeditions from Baffin's Bay, thereby completing the voyage and journey across the North American continent from the Pacific to the Atlantic. The friends of Sir John Franklin, however, claim that the credit is due him, and that his widow is in consequence entitled to the claim.

CRITIQUE OF J. C. G.'S "BRIEF CRITIQUE—NO. 1."

A writer under the signature "J. C. G.," in the *New Orleans Christian Advocate*, of 13th February, undertakes to sustain Dr. A. Alexander's Theory of the Conscience against his reviewer in the last Quarterly. J. C. G. admits in the first sentence that he has "never read any work of the late Archibald Alexander." But, nevertheless, he assumes to "vindicate" Dr. Alexander. It is questionable whether any man can sustain the credit of a fair critic and impartial judge between two parties, who confesses that he knows but one side of the case. In the present case, as will be seen, "J. C. G." has the singular infelicity of *not* settling the controversy between Dr. A. and his reviewer, but of making himself a third party.

He says, in "vindication" of Dr. Alexander: "The conscience is not separate from and co-ordinate with the intellect and sensibilities, but is the mind as cognizant of moral truth, and the heart as affected by it." This leaves the question precisely where the reviewer left it. It finds its equivalent in his language. "Postulate: The mind and emotions pronounce in concert one moral judgment; and you have no need to conjure up a separate faculty, *e.g.*, a conscience faculty, to do the same thing." Now a "faculty," in the sense intended by philosophers, is one in itself, existing relatively to every other one. But "J. C. G." merges conscience into the intellectual and emotive faculties. He holds that "the conscience is *not separate from* and *co-ordinate* with the intellect and sensibilities." If it is a faculty at all, it *is* separate *from* and co-ordinate with every other faculty. If one at all, it is such an one, too, as manifests both intelligence and caution, in its own distinct and proper self, in the deliverance of a moral judgment. This would be investing the conscience with understanding and feeling, which are usually reckoned as attributes of distinct parts of man's nature—the mental and the emotional. But he gives a higher statement of this idea. In his view, "conscience is the mind as cognizant of moral truth, and the heart as affected by it." Here the moral faculty affirmed, is totally lost in the *mind*—one-half of man's immaterial nature, with all its separable faculties; and in the *heart*—the other half, with all its separable faculties; whenever they have a moral truth presented for consideration. He must make a better statement of his case, before the least discerning will admit that he has made it out. Till then, as against him, this declaration of the reviewer will hold good: "To show that there is such a faculty as conscience, will for ever remain impossible, unless it is shown to be capable of abstraction from the faculties of intellectual judgment and moral feeling, and independent of their concurrent action for its very being." Until this is done, conscience can only be regarded as an effect and not a faculty—the moral judgment itself, and not its cause.

"J. C. G." takes a step further, and finds that "the conscience is a *simple* faculty, because the moral idea of right and wrong can not be resolved into other ideas, neither can the moral feeling of right and wrong be resolved into other feelings." Here he clearly confounds the moral judgment, which is simple, no matter how many faculties are employed in delivering it, with the faculties giving such judgment birth. It is not disputed that complex faculties, as they are known to us, may produce simple effects. This is the case in all theories of conscience. No one can deny that there is a universal, original, simple moral judgment—*moral*, as distinguished from the emotional, *per se*.

The contest is not us to the existence of such judgments, but as to the cause of them. Hence the reviewer agrees with Dr. Alexander in his "admirable and correct analysis of the complex act of pronouncing a moral judgment," but denies that a "simple faculty" puts forth this complex act. So J. C. G. is shown to be guilty of argumentative tergiversation, when he changes the simplicity of a faculty to the distinct, uncompounded, ultimate judgment which that faculty is assumed to pronounce, and then makes this prove the original singleness of the faculty itself. Such tortuosity will never reconcile the argument of Dr. Alexander with his premises. His champion must give a better answer to the question: "How can that be a 'simple' faculty which performs a complex operation, *judging* what is right, and *feeling* its obligation?" For as there is a clear and universally acknowledged distinction between the intellectual and the emotional parts of our constitution, it is not obvious that there is a single faculty within whose office it is to give expression to our understanding and our feelings. There is nothing irreconcilable in the assumption, on the other hand, that many faculties of our nature combine to give the simple judgment that a certain act is moral, because the intellectual faculties had found it to be right, and the emotive had found it to be duty. This ultimate simple judgment flows out from the judgment of the understanding on one part, and the judgment of the feelings on the other. Hence, a moral judgment always discovers something of both mind and emotion in it. So far, therefore, as the arguments of Dr. Alexander and his champion "inform us of any result," to use the language of the reviewer, "it is—that conscience is the product of the mental and emotional faculties, interpenetrating and acting in an effort to produce one simple result, namely, the deliverance of a moral judgment, and so far as this conclusion can do it, it puts the conscience for ever out of the category of an original, irresolvable faculty of the human constitution.

"J. C. G." further says: "Is this moral sense universal?" Dr. A. affirms. The reviewer seems afraid to take either the affirmative or the negative." To use the mildest terms respecting it, this is an unjust assertion. While the reviewer denies the proof of an surcesolvable moral faculty by the argument of Dr. Alexander, he nowhere denies the existence of conscience as a moral judgment. He expressly says in his review, first: "No one denies that in every case, where a moral object or relation comes before the mind, there is a feeling of approbation or disapprobation, according to the moral character of the object, of which we are immediately conscious; secondly, so long as mind and emotion endure and obey their own laws, just so long will a man know when he has done a wrong, and feel how mean it was; thirdly, to determine the fact that there is a universal human judgment of right and wrong, is by no means a difficult thing—because mind and emotion are universal natural faculties. This is a sufficient vindication of the reviewer from the charge of fear to express his views on the point in question.

As to the point made by J. C. G., that the most objectionable feature of the review is its theory of the ground of moral obligation, it would be easy to show that the critic has left unnoticed the reviewers theoretical grounds of moral obligation, and seized upon the practical ones, to sustain his charge of objectionableness. As the discussion of the "moral imperative," *ought*—which Kant merges into the "categorical imperative," would be too metaphysical for a newspaper article, your correspondent designs. O. A. M.

[Why "too metaphysical for a newspaper?" Let us have it.—Ed.]

OPENING OF THE FRENCH LEGISLATURE.

The French Chambers were opened March 1st in the Great Hall of the Louvre. The day happened to be fine, with a cloudless sky. So early as half past ten groups were assembled in the Place du Carrousel. The entrance by the Rue de Rivoli on one side, and the Quay on the other, was watched by people who are never tired of such spectacles. The cards of invitation to strangers indicated 12 o'clock as the last hour at which they could be admitted. At half-past 11 o'clock the hall was nearly full. The

ARRANGEMENTS AND DECORATIONS

were the same as last year. The throne stood in the centre of a platform, at one end of the room, within a canopy of crimson velvet, surmounted by the Imperial arms, and flanked by pillars displaying gilt shields with garlands over them. On the right of the throne were three chairs, and on the left the same number; the throne, of course, for the Emperor—the chairs for the Princes of the Emperor's family having rank at the Court. On the platform, behind and at both sides of the throne, places were set apart for the Cardinals, Bishops, Marshals of France, Ministers, etc. To the right also, extending in a line along the side, the Cent Gardes, in their handsome uniform, stood. Their cuirasses and helmets shone like silver. To the left of the throne, on a level with the platform on which it stood, was the Empress's gallery, and at the same side the deputations of the Grand Crosses of the Legion, the Grand Marshal of the Palace, the Grand Huntsman, etc. On the right, places were allotted to the President, Vice-Presidents, and members of the Council of State, the President, Vice-Presidents and Secretaries of the Legislative body, and the Deputies; while in front of the throne were the President, Vice-Presidents, and Grand Referendary of the Senate, and the Senators. Along the sides were deputations from the Court of Cassation, Court of Accounts, and Imperial Court; the clergy of different denominations, the Prefect of Police, the Prefect of the Seine, deputations from the Tribunal of Premiere Instance, the Generals and Colonels of the Imperial Guard, the Generals of the 1st Military Division, superior officers of the army and navy, members of the Institute.—The Diplomatic Corps had places to the right, immediately above the Emperor's tribune, and the galleries which run along the sides above were occupied by ladies. The corridors on the floor, between the wall and the enclosed space set apart for the great bodies of the State, were filled by the visitors.

ENTRANCE OF THE EMPRESS AND EMPEROR.

The Empress entered at a few minutes before one, accompanied by the Princess Clotilde and Madame Murat, followed by the ladies of her household. Her Majesty was saluted on making her appearance, and again on taking her seat, and a pause was heard for the Prince Imperial. The Emperor came from the Tuileries by the long picture gallery, and at a quarter-past one some faint sound, supposed to be the salute of the cannon of the Invalides, announced His Majesty's approach. He was preceded by a Master of the Ceremonies, the Equerry on duty; the Prefect of the Palace, the Chamberlain on duty, the Adjutant General of the Palace, the Grand Master of the Ceremonies, the Grand Chamberlain, and the Grand Marshal of the Palace. Then came the Emperor, dressed in a General's uniform, followed by Prince Napoleon, the Princes of the Imperial family having rank at Court, the Grand Almoner, the Aide-de-camp on duty, the Commander of the Cent Gardes, and the officers of the households of the Imperial Princes. His Majesty was greeted with repeated cries of "*Vive l'Empereur!*" "*Vive l'Impératrice!*" "*Vive le Prince Impérial!*"

The Emperor took his seat upon the throne, having on his right Prince Napoleon, Prince Louis Lucien Bonaparte, and Prince Joachim Murat, and on his left Prince Lucien Murat and Prince Napoleon Lucien Bonaparte—the new most Serene Highness, who has not as yet left Paris for Italy, as reported. The Grand Master of the Ceremonies then, in a loud voice, requested all present to be seated—a request with which those who were fortunate to have seats at once complied. Those who had only standing room of course remained in *statu quo*.

The Emperor deviated on the present occasion from his ordinary practice of reading his speech standing; he remained seated during its delivery, owing to fatigue or to slight indisposition. But his voice was as distinct as ever, and it reached every corner of the hall.

SPEECH OF THE EMPEROR.

Messieurs les Senateurs—Messieurs les Deputes—On the opening of last session, relying on the patriotism of France, I endeavored to fortify your minds in advance against the exaggerated apprehensions of a probable war. To-day I have at heart to reassure you against the anxiety caused by peace itself. That peace I desire sincerely, and shall neglect nothing to maintain it.

I have only to congratulate myself on my friendly relations with all the Powers of Europe. The only points of the globe where our arms are still engaged are in the extreme East; but the courage of our sailors and of our soldiers, aided by the hearty assistance of Spain, will doubtless soon lead to a treaty of peace with Cochin-China. As regards China, a serious expedition, combined with the forces of great Britain, will inflict on her the chastisement of her perfidy.

In Europe difficulties approach, as I trust, their termination, and Italy is on the eve of constituting herself free. Without referring to the long negotiations which have been dragging along for so many months, I shall confine myself to a few principal points.

DOMINANT IDEA OF THE TREATY OF VILLAFRANCA.

The dominant idea of the Treaty of Villafranca was to obtain the almost complete independence of Venetia at the price of the restitution of the Archdukes. That transaction having failed, despite my most earnest endeavors, I have expressed my regret thereat at Vienna as well as at Turin, for the situation by being prolonged threatened to lead to no issue. While it was the object of frank explanations between my Government and that of Austria, it suggested to England, to Prussia, to Russia, measures, the whole of which clearly prove on the part of the Great Powe s their desire to obtain a reconciliation of all the lutercsts.

THE EMPEROR'S ITALIAN PROGRAMME.

To second these dispositions it was necessary for France to present that combination the adoption of which would have the greatest chance of being accepted by Europe. Guaranteeing Italy by my army against foreign intervention, I had the right to assign the limits of that guarantee. Therefore I did not hesitate to declare to the King of Sardinia that, while leaving him full liberty of action, I could not follow him in a policy which had the fault of appearing in the eyes of Europe a desire to absorb all the States of Italy, and which threatened new conflagrations. I counselled him to reply favorably to the wishes of the provinces which should offer themselves to him, but to maintain the independence of Tuscany, and to respect in principle the rights of the Holy See. If this arrangement does not satisfy everybody, it has the advantage of reserving principles, of calming apprehensions, and makes Piedmont a kingdom of more than 9,000,000 souls.

ANNEXATION OF SAVOY.

Looking to this transformation of Northern Italy, which gives to a powerful State all the passes of the Alps, it was my duty, for the security of our frontiers, to claim the French slopes of the mountains. This re-assertion of a claim to a territory of small extent has nothing in it of a nature to alarm Europe and give a denial to the policy of disinterestedness which I have proclaimed more than once, for France does not wish to proceed to this aggrandizement, however small it may be, either by military occupation or by provoked insurrection, or by underhand manœuvres, but by frankly explaining the question to the Great Powers. They will doubtless understand in their equity, as France would certainly understand it for each of them under similar circumstances, that the important territorial rearrangement which is about to take place gives us a right to a guarantee indicated by nature herself.

THE ROMAN QUESTION.

I cannot pass over in silence the emotion of a portion of the Catholic world; it has given way suddenly to such inconsiderate impressions, it has given itself up to such passionate alarms. The past, which ought to be a guarantee for the future, has been so much overlooked, the services rendered so much forgotten, that I needed a very deep conviction and confidence—an absolute confidence in public common sense, to establish in the midst of the agitations endeavored to be excited that calm which alone maintains us in a proper path.

Facts, however, speak loudly for themselves. For the last 11 years I have maintained alone at Rome the power of the Holy Father, without having ceased a single day to revere in him the sacred character of the chief of our religion. On another side the population of the Romagna, abandoned all at once to themselves, have experienced a natural excitement, and sought during the war to make common cause with us. Ought I to forget them in making peace, and to hand them over anew for an indefinite time to the chances of a foreign occupation? My first efforts have been to reconcile them to their Sovereign, and, not having succeeded, I have tried at least to uphold in the revolted provinces the principle of the temporal power of the Pope.

ERA OF PEACE.

After what has been already said, you see, if all is not yet over, how it is still permitted to hope for a speedy solution. The moment seems then to have arrived to put an end to these anxieties, which have lasted too long, and to seek for the means of inaugurating with boldness a new era of peace in France. Already has the army been reduced to 150,000 men; and this reduction would have been more considerable but for the Chinese war and the occupation of Rome and Lombardy. My Government will immediately present to you a series of measures, the object of which is to facilitate production, to increase, by affording the means of living cheaply, the prosperity of those who labor, and to multiply our commercial relations. The first step to be taken in this path was to fix the period for the suppression of those impassable barriers which, under the name of prohibitions, have shut out from our markets many productions of foreign industry, and constrained other nations to adopt an annoying reciprocity with regard to us.

But something still more difficult has impeded us. It was the little inclination for a commercial treaty with England. I have therefore taken resolutely upon myself the responsibility of this great measure. A very simple reflection proves its advantages for both countries. Neither the one nor the other assuredly would have failed within a few years to take, each in its own interest, the initiative of the measures proposed; but then, the lowering of tariffs not being simultaneous, they would have taken place on one side and on the other without immediate compensation. The Treaty has done nothing more, then, than to anticipate the period of salutary modifications, and to give to indispensable reforms the character of reciprocal concessions, destined to strengthen the alliance of two great peoples. In order that this treaty may produce its best effects I invoke your most energetic co-operation for the adoption of the laws which will facilitate its practical adoption.

FREE TRADE.

I call your attention, before all things, to the means of internal communication, which by their development can alone permit us to compete with foreign industry; but, as periods of transition are always those of suffering, and as it is our duty to put a stop to a state of uncertainty so hurtful to our interests, I appeal to your patriotism for the prompt examination of the laws which will be submitted to you. By liberating raw materials from all duties and reducing those which weigh on articles of common consumption the resources of the Treasury will find themselves severally diminished; nevertheless, the receipts and disbursements of the year 1861 will be balanced without any need of an appeal to credits or a recourse to new taxes. In sketching out to you a faithful picture of our commercial position, I have wished to inspire you with full confidence in our future prosperity, and to associate you in the accomplishment of a work fruitful in great results.

The *protection of Providence*, so manifestly on our side during the war, will not fail to a peaceful enterprise whose object is the improvement of the lot of the greatest number. Let us continue, then, firmly our path to progress, without allowing ourselves to be arrested either by the menaces of selfishness, or by the clamors of parties, or by unjust suspicions. France menaces no one; she desires to develope in peace, in the plenitude of her independence, those boundless resources which Heaven has given her, and she will not awaken gloomy susceptibilities, since out of the state of civilization in which we are that truth springs day by day with greater force which consoles and reassures humanity—that the more a State is rich and prosperous the more she contributes to the riches and prosperity of others.

THE STORY OF CHEVY CHACE.

It was in the reign of Henry VI. of England, and of James I. of Scotland, that the hot-headed Percy, Earl of Northumberland, made a vow, and swore a great oath, that he would hunt for three good days among the Cheviot Hills, in spite of his Scottish foe—tha brave and mighty Earl Douglas—and all his clan. He declared that he would kill the fattest harts in all the forest, and carry them away to feast upon in his grand castle. When the bold Douglas heard this, he laughed, in a grim, mocking way, and sent the Percy word to look for *him*, also, at that merry hunting.

Lord Percy came out of Bamboro, with a company of fifteen hundred archers, and began the chase among the beautiful Cheviot Hills, early on a Monday morning, in the golden autumn time.

By noon they had killed a hundred fat deer. Then they blew a loud bugle-call, and all came together to see the quartering of the game. Then the proud Lord Percy said, "The doughty Douglas promised to meet us here, to-day; but I knew full well the braggart Scot would fail to keep his word."

Just then, one of his squires called his attention to a sight which quickly changed his opinion of the Scottish chief.

Down below, in Tivlotdale, along the borders of the Tweed, came a host of full two thousand men, armed with bows and spears, bills and brands. As soon as they came near to the hunters, they cried out, "Leavo off quartering the deer, and look to your bows; for never, since you were born, have you had greater need of them than now."

The Douglas rode in front of his men, his white plumes dancing in the wind, and his brazen armor flashing in the mid-day sun; and when he spoke his voice was like a trumpet—so clear, and strong, and threatening.

"Ho, there!" he cried; "what men, or whose men are you? And who gave you leave to hunt in Cheviot, in spite of me?"

Then Lord Percy, with a black frown, and a voice like thunder, answered, "We will not tell thee what men, nor whose men we are; but we *will* hunt here, in this chace, in spite of thee and all thy clan. We have killed the fattest harts in all these forests, and we intend to take them home and make merry with them."

"By my troth!" answered the Douglas, "for that boasting speech, one or the other of us must die this day! But, my Lord Percy, it were a pity to kill all these guiltless men, in our quarrel. We are both nobles of high degree, and well-matched; so let our men stand aside while we two fight it out."

The Percy agreed to this; but neither his nor the Douglas' men would consent to stand still while their lords were fighting.

So the English archers bent their bows, and let fly a perfect shower of arrows, and the Scottish spearmen charged upon them. Then the English and Scots both drew their swords, and fought face to face, and foot to foot. And so began one of the most terrible fights that the sun ever looked upon. Soon the Douglas and the Percy came together, and fought till the blood spirted through their armor, and sprinkled all the ground around them in a thick, red rain.

At last the Douglas cried, "Yield, Percy, and I will take thee to our Scottish king, and thou shalt be nobly treated, and have thy ransom free; for thou art the bravest man that I ever conquered in all my fighting!"

"No!" replied the proud Earl; "I have told theo before, and I tell thee again, I will never yield to any man living; so lay on!"

Just then an arrow, sent by a strong English archer, came singing sharply through the air, and pierced deep into the breast of the Douglas. He gave one cry—"Fight on my merry men, while you may; for all my days are over!" and then straightened himself out and died.

Lord Percy took the dead man's hand, and said, "Woe is me! to have saved thy life I would have parted with my lands; for in all the country there was not a braver or better man!"

As he stood there lamenting, a Scotish knight, called Sir Hugh Montgomery, came galloping up on a swift steed, and drove his spear clean through Lord Percy, so that he never spoke more. Then an archer of Northumland took aim at Sir Hugh, with an arrow tipped with a white swan's plume, and the next moment the knight fell from his saddle; and the plume on the arrow that struck in his breast was no longer white, but red.

And so they went on till evening, and still the battle was not done. Then they fought by the moonlight, until the night winds sighed about them, and the skies wept till tears of dew, and the fearful little stars glinted down upon them through the moaning trees.

In the morning it was found that of the fifteen hundred archers of England there were living but fifty-three; and of the two thousand spearmen of Scotland, but fifty-five, and these were so weary and wounded that they gave up the fight.

When it was told to the Scottish King James, at Edinburgh, that the noble Douglas had been slain at Cheviot, he cried, "Alas, woe is me! for there is not and never will be such another captain in all Scotland."

But when the word was carried to King Henry, at London, that Lord Percy had been killed at Cheviot, he said, "May God have mercy on his soul! I have a hundred captains in England as good as ever he was; nevertheless I pledge my life to avenge thy death, my gallant Percy!"

To fulfill this angry vow, he went to battle against the Scottish King, and made the lives of six-and-thirty of his bravest knights, and many hundred gentlemen and soldiers, pay for the life of the Percy.

Soon the Scots avenged themselves; then the English; till it seemed that there would be no end to the fighting, and blood-shed, and sorrow that came from that hunt in the Cheviot Hills, most often called "Chevy Chace." For century after century, the descendants of the men who fought there were at deadly strife; and few, I fear, were as noble foes as the great Douglas and Lord Percy.

At last they forgot that the first cause of the quarrel was a dispute about the right to kill a few deer, between two chieftains who were reconciled in death, and they went on hating, and robbing, and killing one another; fighting, all the while, in the darkness of ignorance, and superstition, and fierce, wicked passions. But after awhile God sent a better day to England and Scotland—a day of knowledge and true religion; and by its light these men saw that they were brothers—flung down their swords, and clasped hands and were at peace for ever.

THE EMPIRE OF MOROCCO.

The Empire—as it is called—of Morocco embraces nearly one half of the northern coast of Africa, extending from Algeria on the east to the Atlantic on the west—an average width of 200 miles, and a depth of at least 500. It is divided by the Atlas mountains into two regions, the one sloping northwardly and westwardly towards the sea and the other stretching into the desert. It is this northern slope, commonly called the Riff coast, which has been the scene of the late military operations. Upon this coast the Spaniards have long possessed several penal settlements or *presidios*, the principal of which is Ceuta. Tetuan is also on the Riff coast—it is, or rather was, before it was knocked to pieces by the Spaniards, a town of about ten thousand inhabitants, without a harbor of any importance, and with little or no trade to speak of. Tangier is the residence of the foreign consuls; Salee is the decayed station of the Moorish navy, and Mogador is the only port of consequence on the Atlantic coast. In the interior, however, are several large and populous cities—Morocco, the residence of the *Shereef*, or Emperor—Fez, the seat of the University, and the religious capital of the Empire, and Mequinez, the military capital, where the Imperial treasure is deposited. This treasure, which is kept in vaults, and is said to contain $50,000,000 in money, would be splendid booty for the Spaniards. It would more than pay the expenses of the war, but whether the Spaniards will be able to lay hands upon it is very doubtful. It is guarded by the regular army of the Emperor, sixty thousand strong, and which, according to the last accounts, has never yet been in the field—never having stirred from its post at Mequinez. The troops whom the Spaniards have been fighting are the wild Arabs and Berbers of the Riff coast, who constitute the militia of the country, and who have fought for the most part under the leadership of their own *sheiks* or chiefs. The way in which the Emperor has acquired this enormous amount of treasure, the accumulation of which is said to have been the one aim of his life, is characteristic of the people and the government. The Emperor permits the Governors of the towns and provinces not only to collect the taxes, but to extort from the people whatever sums of money they please, subject to the single condition of honoring the Emperor's drafts for whatever amount and at whatever time he may please to draw. In a word, says an English writer, the Governors are the *Shereef's* sponges, and are squeezed as often as they become full. Leeches, as is well known, are an important article of export from Morocco. There are human leeches there, it would seem, as well as other.

The people of the country are fierce and fanatical. The Spaniards have found them brave to a degree of desperation, and what with the increased difficulties of transportation in a mountainous and roadless country, and the obstinacy of the inhabitants, there can be no doubt that any advance

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, MARCH 28, 1860.

SENDING OUT ACCOUNTS.

We are now sending out the accounts of the *Advocate* as rapidly as possible. We send a list to the preacher, and individual accounts to the subscribers, at the same time. We send accounts to *all* who have not paid to January, 1861, it matters not how small the amount; because we wish all accounts to begin and end with the year. We are as careful as possible; but should there be mistakes, let us know immediately. Let all pay up to 1861, and the accounts will be much more convenient to our subscribers, and also to ourselves.

LET US HAVE THEM.

The next issue of the *Advocate* will be the first one in April. The price from then to the end of the year will be only $1 50. We shall increase the edition for the benefit of those who may subscribe during the month, etc. We want ONE THOUSAND NEW SUBSCRIBERS to begin at the date specified. An average of THREE EACH from all the preachers who receive the paper *gratis* as agents, would accomplish it. We place it at the lowest figure, that it may be easily done, and done at once. Every agent could do it within one week after reading this.—We merely state the proposition; we will not urge it. Can our friends be brought to do a great thing, so easily done, for a good newspaper of their own? The paper speaks for itself. This issue, in order to get in the stirring news of the time, has *cost* us something. Much matter, advertisements included, is unavoidably postponed till next week. Be patient.

AN INSPIRED PULPIT.

The health of the world and of the Church.—Luther, Calvin, Wesley—Rev. Dr. Malan, of Geneva—Chalmers and Summerfield—Mr. Guinness—Spurgeon—The Methodist Ministry.

Only angels, and a few chosen, far-seeing, deep-thinking, more than usually inspired men, it seems, can adequately conceive how much the health of civilization, the saving spirituality of the Church, and the salvation of men, depend upon an inspired pulpit. In the days of the Apostles, the pulpit was inspired, and its "word was with power." Losing its inspiration in ecclesiastics, forms and learned scholasticism, the Church was dead, and the world in gloom, until Luther and Calvin arose. The same was true of religion in England when the Wesleys and Whitefield awoke the slumbering Church with tongues of fire, and the inspiring sound of the gospel trumpet. Whenever the pulpit loses its power, the land sinks into unbelief and irreligion. The land of Luther is a pertinent illustration. Evangelical religion is struggling for existence there, but the great German revival, corresponding to the English and American revival of a century ago, is yet to come.

Nothing is more conclusive on this subject than the history of Rev. Cesar Malan, D. D., of the city of Geneva, Calvin's home. About the time of Napoleon's downfall, two Americans, Rev. Dr. Mason, of New York, and Rev. Matthias Bruen, of Philadelphia, visited Geneva. On their arrival they found that one of the chief attractions there was a young clergyman, who was also an officer in the University, and whose brilliant and wonderful eloquence drew crowds of earnest admirers around him, each Sunday, in the Cathedral where Calvin's voice had rung three centuries before.

But the genius of the young preacher was not inspired by the Holy Ghost, nor his eloquent lips touched with hallowed fire. He was a Socinian, as most of his brother clergymen, were. He was the descendant of Malan de Mariadol, a nobleman of the South of France, whose family suffered persecution on account of its Protestant faith. One of the female ancestors of Dr. Malan was buried alive with a Bible in her hands because she would not renounce the belief of her heart. It was at the time of the revocation of the Edict of Nantes that a branch of the Malan family was driven to Geneva. But his education had been tainted by the scoffing scepticism of Voltaire. How had the mighty fallen! Calvin's pulpit usurped by Socinianism, and the eloquent son of the Huguenots blinded by French infidelity.

Dr. Mason and the Rev. Mr. Bruen sought an interview with their new acquaintance, and unfolded to him those leading gospel truths of which he was totally ignorant. His heart became warmed. He began to inquire of the Bible, and before the arrival of Robert Haldane in Geneva he had actually preached a sermon which was doctrinally true, yet without exciting much attention. Then came Haldane's teaching. Day by day, without intermission, for many months did that pious Scotch layman hold forth the truth to all who could come to his house. All Geneva was aroused. Sunday after Sunday sermons were levelled against the doctrines taught by Robert Haldane. The Venerable company of Pastors endeavored to put him down, but the flame was not long destined to smoulder. It was to Malan that the grace and the glory were given to be first to raise from the ground the tarnished banner of the Church of Geneva, and from the pulpit of Calvin boldly to proclaim that gospel whose echoes sacredly lingered within his temple. Whether it was that Dr. Malan's change of doctrine was not perceived, or that the coldness of his manner betrayed the truth that his soul was not yet fully awakened, his orthodox sentiments glided over the minds of his hearers without disturbing the stillness of spiritual death. But when he was indeed aroused, and the sentiments came to be uttered before the Arian and Socinian company, by lips touched with fire, all the enmity of the natural man rose up in arms against the faithful witness for a dishonored Savior. His eloquent words dropped on the leaden slumbers of his audience like bolts of fire shot from Heaven. Pastors, professors, syndics, and private citizens were cut to the heart, and almost gnashed on him with their teeth, as Dr. Malan descended from the pulpit, and passed through their opening ranks unrecognised, as avoided and rejected man. His own relatives turned away from him with mingled emotions of disappointment, vexation and shame. His attached wife, not then a partaker of the same glorious faith, beheld him with a grieved and wounded heart, and reproached him with the shipwreck of all the cherished dreams of their young ambition. He walked in his robes from the ancient temple to his own house, dejected and overwhelmed, about to hide himself in his secret chamber. But, on entering the door, the manly form and benignant countenance of Robert Haldane met his eye, and his sinking spirits were revived as by a cordial, when his hand was grasped, and the words were heard, "Thank God, the gospel has been once more preached in Geneva!" But the deep wound he had given could neither be healed nor forgotten. It burned in a thousand minds, and called for revenge. And revenge was carried out by the most insulting contempt. Dr. Malan was hurled down from the giddy heights of popularity, where he had stood apparently so safe only a few weeks before. He became an outcast and was considered a traitor.

But several influential Christian friends came to him from England, and it was then that Dr. Malan entered into those relations of personal friendship with some of the most eminent of English Christian noblemen and statesmen, relations which, to this day, have been to him as great and constant a source of joy. The Rodens, the Castlereaghs, the Gainsboroughs, the Mandevilles, and several German and Russian princes, and even two queens, are among the many distinguished personages who have repeatedly visited Geneva in order to seek religious advice from this earnest and eloquent divine. For many years he has extended the warmest and most generous hospitality to the thousand foreigners who were anxious to meet him; and his house was the head-quarters of such persons as the world honors, as well as of humbler ones.

The conversion and ministerial history of the great, and good, and useful Dr. Chalmers illustrates with equal force, the doctrine of *this* article. So also, was the history of "that burning and shining light," in whose luminous radiance the nations "rejoiced for a season," John Summerfield. The great power of all of them lay in their inspiration—the baptism of the Holy Ghost. More recently, we have had other illustrations. Mr. Guinness, who is now in this country, is not a great man, intellectually or otherwise. But thousands attend his ministry, and, for his age, a very large number have been converted through his preaching.

He is now in his thirtieth year. His father was an officer in the army, and brother of Guinness the celebrated brewer of Dublin. His mother was the widow of Capt. D'Esterre, who fell in a duel with the late Daniel O'Connell. He received a religious education in his youth, and is said to have been the subject of strong convictions in reference to his spiritual state. These seem to have passed away as he approached manhood. When he was about twenty-two he resolved to go to sea. He accordingly left England and visited the southern shores of this Continent, the West Indies, Mexico, Texas, and returned improved—physically, mentally, spiritually. He had not been a heedless spectator of the ways of God, as these are to be seen in the mighty sea. He had become better acquainted with himself and with his fellow men. In 1854 he set out on a voyage to the East Indies; but the vessel was forced to put back in wrecked condition. Young Guinness was taken violently ill, and returned home apparently dying. About this time he appears to have experienced a change of heart, and to have consecrated himself to the service of Christ. In January 1856, he entered college with the design of qualifying himself for preaching the gospel. While he remained at college, he spent all the time he could spare from his studies among the poor, teaching them and explaining to them the way of salvation. He addressed audiences wherever he could find them. For a time he preached to the inmates of the workhouse in Cheltenham, where he was attending college. Being disappointed one day in addressing a congregation here, as he returned home he took his stand in a retired part of the city, began to read aloud from his Bible, when a crowd gathered around him, which he addressed from the fifth verse of the thirtieth Psalm—"Weeping may endure for a night, but joy cometh in the morning." He pursued this, as well as other methods, for the purpose of benefitting the souls of those around him, while pursuing his preparatory studies. He was ordained as an evangelist in July, 1859, —ministers from different denominations engaging in the ordination ceremony. Previous to this, however, he had occupied for three months the pulpit of the tabernacle Moorefields, London, the same place where Whitefield had preached the Gospel with so much power and success. Within the short space of two years and a half, Mr. Guinness has traveled through England and Scotland, proclaiming everywhere to large assemblies the good news and glad tidings of salvation. He also visited France, and is now in the United States.

All who pray in faith for the coming kingdom of Christ will pray that God may give him yet greater success, and raise up more like him. An educated ministry is *a* want of *these* times, but an inspired ministry is *the* want of *all* times. The regret of all sincere christians that Mr. Spurgeon has "defiled his garments" by "entangled alliances" with modern fanatical reformers, is not so much for his opinions, which are of little weight on these subjects; but that an inspired, powerful, and useful preacher is hindered in his ministry. The great value of the Methodist ministry has been its inspiration and living power. Shall another Wesley ever be needed to awaken it?

MR. SPURGEON'S MANIFESTO.

Mr. Spurgeon is simply a great preacher, and, now that he has tried to be something else, has committed a fatal mistake. He is constitutionally fitted for a preacher, and was happy enough to be "obedient to the heavenly vision" by which providence leads men to their rightful vocations. He is objectionable, in many things, to the clerical taste of the times, and, doubtless, some of these objections are founded in truth. But all original and forcible characters are similarly inharmonious with taste and conventionality. This very ruggedness is at once an evidence of force and an element of success. Great successes are always accompanied by great offences against conventionality. Mr. Spurgeon's originality, in the sense alluded to, is not affected or forced to extremes. However self-conscious and even egotistic he may seem to be, he is, at the same time, both simple and natural; that is to say, he is sincere and true to himself. Subjectively great men, though most egotistic, have least appearance of it; while objectively great men, though least egotistic, are most chargeable with it. Success in thought is not necessarily attended with egotism; success in action nearly always is. Had Mr. Spurgeon arisen and made his *debut* in the United States, he would not have acquired such a reputation as he has. There would have been but little novelty in his earnestness, spirituality, and evangelical eloquence. Such preachers are not so rare in the United States as in England. Nevertheless, Mr. Spurgeon is a great preacher—a man of original mental force, and of real gospel power.

That he should have deviated from the simple mission for which he is so eminently fitted, and in which he has been so useful—directly useful at home, and relatively useful abroad—is deeply to be regretted. It is to be regretted because he is wrong—wrong in mixing up politics with the gospel, and wrong in the political sentiments he has espoused, or rather taken upon himself to promulgate. It is to be regretted because it is foolish. Like Whitefield, he is a great preacher, and like Whitefield, he is nothing more. He is no more equal to the political problems of the times, than was Whitefield to the theological problems he undertook to solve. Great in his true sphere, he has made himself ridiculous by entering one where he is a pigmy. The contempt he incurs in this false relation will react upon him in his true one, and do him great injury there. It is to be regretted, because, were he right in sentiment, his course is utterly useless. The people to whom he preaches are not connected with slavery. The people of this country, who are connected with it, and have studied it, and practically know all about, will pity his folly, and be as much influenced by his opinions as by those of "the man in the moon." Even the abolitionists of this country, who have duped him into this folly, will like him no better for it. The *New York Independent*, the principal organ of Northern ecclesiastical abolitionists, has already intimated to him, even in the same paper in which appears his anti-slavery manifesto, that he had better try his strength upon the cotton buyers and manufacturers of his own country, who are the principal supporters of slave-labor. Mr. Spurgeon's usefulness will be injured every where, because it is undeniable that among earnestly christian people, in Europe and America, whatever their political sentiments, there is a feeling of repugnance to the abolition mania in the pulpit. There is an unmistakeable taint and universally offensive odor about it.

Mr. Spurgeon deserves pity, because, in the new field upon which he has entered, he is a mere child—a poet in a battle-field. He is misled by an unconscious vanity. "The serpent beguiled him and he did eat." The furor with which the press of his own denomination in the South has denounced him is superfluous and in bad taste. The denunciations of the secular press have been undiscriminating and excessive. A young, ardent, earnest, eloquent christian preacher, who has maintained his integrity amid an amount of adulation sufficient to turn a stronger head, has simply made himself ridiculous by expressing opinions common in his own land, about which he knew but little, and which his popularity has deceived him into believing will be of weight in this country. And, to make the matter worse, he has assumed the tone of authority with which he, very properly, proclaims the gospel to the multitudes of London sinners who attend his ministry. It is all very foolish, but very natural, under the circumstances. As to burning his books, and similar excessive demonstrations, it is equally natural, under the circumstances, and equally foolish. There are always a few who take advantage of a general feeling to commit excesses which are not at all representative of the character of the sober and intelligent majority. Devotion to truth and principle, and fidelity to right and duty, never call for such exhibitions; nor is any cause in the least benefited by them. The people of this country are becoming old enough to cease these modes of expressing their sentiments which properly belong to the uncultivated and oppressed masses of the cities of the old world, and some in the new, who have no mode of getting a hearing before the public but in mobs, and "strikes," and riots.

DR. LIVINGSTONE'S AFRICAN EXPEDITION.

DISCOVERY OF A NEW LAKE.—EXTENSIVE COTTON GROWING COUNTRY.

Further intelligence has reached us from Dr. Livingstone. At the Kongone, December of last year, Dr. Livingstone was in the enjoyment of excellent health. The little steam launch, supplied to the Zambesi expedition by Mr. McGregor Laird, is not at all adapted for navigating the Zambesi, being neither able to carry nor to tow, nor to attain, whilst burning wood, a speed of more than four knots per hour. Notwithstanding the repairs by the Lynx engineers, the little craft's plates are in such a corroded condition that she will, in all probability, be abandoned after taking Dr. Livingstone back to Tete. Mr. T. Baines, the artist of the Livingstone expedition to the Zambesi, came down to Cape Town in the steamer Lynx. He left Dr. Livingstone with his brother, the Rev. C. Livingstone, Dr. Kirk, the botanist, and Mr. Ray, the engineer, at the mouth of Kongone. They were about to return to Tete, whence they were to proceed to the country of the doctor's old friend, Sekeltu, the chieftain of the Makololo, on which excursion they would probably be absent about eight months. They expected that, against their return, a new steamer would be sent out from England.

The navigation of the Zambesi is still an open question, so far as experience has yet gone; but it is expected that during the flood season it will be found in every respect to meet all anticipations. Mr. Thornton, the geologist, left Tete in July last, in company with some Portuguese traders, on an independent expedition into the interior of the country. He was, however, expected to return at the commencement of the present year, and it is likely he will be able to furnish some interesting information regarding the lands through which he traveled. The party had all, more or less, suffered from fever; but Dr. Livingstone had endured the least. The following are extracts from letters received from Dr. Livingstone:

We have traced this river (the river Shire) to its departure from the hitherto undiscovered Lake Nyassa, or Nyinyesi. This discovery opens a cotton-producing country of unknown extent, there are no frosts to endanger or cut off the crops, and one sowing of foreign (probably American) seed, already introduced by the natives themselves into several districts, serves for three years' crops, even though the plant is annually burnt down. We found that the Shire, which is easily navigable for 100 miles above its confluence with the Zambesi, has only 33 miles of cataracts above 15 deg. 55 min. south latitude, when the river becomes placid again, and continues so right into Nyassa, in latitude 14 deg. 25 min. south. The land above the cataracts and east of the Shire is arranged in three terraces of different heights. The lower, or that of the valley of the Shire, is about 1,200 feet high, and exactly like the valley of the Nile at Cairo. The second is three or four miles broad, and over 1,000 feet in altitude; while the third is over 3,000 feet at its western edge, and some 12 or 15 miles broad. These terraces are wonderfully well watered with running rills of deliciously cool water. There is also considerable cultivation of cotton of the indigenous kind, which requires to be sown annually.

We travelled in the hottest season of the year, or that called la West Africa "the smokes," when, from the burning of tens of thousands of acres of tall grass the atmosphere takes the appearance of a partial London fog. The valley of the Shire was then very hot and stifling, but one day's march took us up to the third terrace, where it was delightfully cool. On this terrace, which is about equal in altitude to Table Mountain at the Cape, long talked of as the highest in South Africa, rises Mount Zomba, which we ascended, and found to be between 7,000 and 8,000 feet in altitude. Here, though it was cold, there is considerable cultivation, though not of cotton. We have not, thanks to Heaven, lost a man yet, though, from the leaky state of our vessel we never could keep water from our beds, and have long lain on damp, rotten cushions. A common road could easily be made past the cataracts, and a small steamer made to unscrew could be replaced on the lake.

The land beyond Zomba contracts into a narrow isthmus between the Lakes Shirwa, or Tamandua, and Nyassa. The former we found to be about 90 miles in length, but no one could tell us where the head of Nyassa lay. There was a swell on it as on the sea, though there was no wind, and it given off the Shire constantly without rising or falling to any extent. The Shire is from 80 to 100 yards wide, about two fathoms deep, and has a two-and-a-half knot current. A lake giving off such a body of water must itself be large. Where we saw it the width was eight or ten miles.

The two lakes lie parallel with the east coast, and all the traffic from the central region must cross at certain fords, the chief of which is situated at the point of departure of the Shire, for there the traders can pass along the isthmus, between the lakes, without embarking on either. They then diverge to Mozambique, the Angoria river, and other parts.

We met a large east coast slaving party here coming from Cazembe's country with an immense number of elephants' tusks. A more blackguard looking set I never saw; they appeared to be the people of the Angoria river, but were not Arabs, though somewhat like them. When they knew we were English they slipped off by night. The English name is well known far into the country. A colony of our own honest poor would be a great advantage to both England and Africa; and were our religious as well as mercantile establishments planted simultaneously I have no fear as to the result. I have submitted a plan to Government by which I think this new field may be occupied advantageously, and a command of a large portion of the east coast slave market obtained. This is the work which I proposed to myself when the expedition was planned.

In a subsequent letter addressed to Sir Roderick Murchison, dated November the 6th, Dr. Livingstone describes another mountainous and healthful region parallel to the Shire, lying to the east of the Lakes Shirwa and Tamandua and Nyassa, and which, like Mount Zomba, rises to 7,000 and 8,000 feet in height. In concluding this letter he says, "develope lawful trades, including the cotton trade, in this hilly and healthful country, and slavery is doomed over a very large district."

THE CENSUS AND THE CHURCH.

The Census of the United States is to be taken during the present year. It is very desirable that the statistics of religion, and of the Churches, so far as they are to be embodied in the census, should be comprehensive and accurate. This is alike important to the historian, the philosopher, the christian, and the citizen. We have never examined one of the census blanks, and do not know either to what extent religious statistics are included, nor upon what class or classes of persons thoroughness and accuracy may be made to depend. We call attention to the subject, however, that those concerned may be properly awake to it. The following account of the method adopted in taking the census of the United States, we copy from an address made by Mr. Kennedy, Superintendent of the Census, before the American Geographical and Statistical Society in New York, which at the present moment will be read with interest:

The General Government has in each State and Territory one or more judicial districts, with each one of which is connected a marshal, who acts as high sheriff in the District Court of the United States. These marshals are required by law to subdivide their districts, and to each subdivision to appoint an assistant—taking care not to include a greater population (by estimate) than twenty thousand in any one subdivision.

The assistants having been qualified (by oath) for the proper performance of their duties, are furnished, through the marshals, with blanks and instructions.

In the prosecution of their work they are required to make two copies of their work. The original returns are filed with the Clerk of the Court of each county, and the copies are forwarded to the marshal, who transmits one copy to the Secretary of the State for his district, and the other to the Census Office in Washington. The compensation to the marshals is in proportion to the population enumerated by his assistants; should that exceed one million, he is paid one dollar for each one thousand persons enumerated. Should the population returned by his assistants be less than one million, he receives the sum of one dollar and twenty-five cents for each one thousand returned; a system of compensation sufficiently moderate, but which may admit of the payment of a greater amount for a lesser service, as in the case of a marshal whose returns include nine hundred and fifty thousand persons, at one dollar and twenty-five cents per thousand persons, no more than he whose returns do not much exceed one million—an inequality not unusual in rating fees for mileage and service.

The assistants who perform the work of enumeration are paid on a different principle, combining in a novel manner, compensation for labor and travel; one that was found to operate very fairly and satisfactorily to the employees and to government. His allowance is two cents for each person enumerated; for each farm ten cents; for each establishment of productive industry fifteen cents; for social statistics two per centum on amount allowed for enumerating the population, and two cents for each mortality return, with ten cents per mile for travelling expenses, to be ascertained by multiplying the square root of the number of dwelling houses in his division, the product whereof is to be derived from the number of miles traveled, and eight cents per page for two copies.

The marshals and assistants in California, Oregon, Utah and New Mexico, under the operation of an amendment law, received compensation at the discretion of the Secretary of the Interior, which was determined by the addition of one hundred per cent.

RUSSIA AND THE EUROPEAN COMPLICATIONS.

A strangely interesting letter, from Moscow, written by F. S. Claxton, Consul, to the State Department, and published in the *National Intelligencer*, may, or may not, help to explain the apparently unaccountable weight recently attached by England and France to the faintly expressed dissent of Russia to their programme for the settlement of the Italian question—causing them to oppose the annexation of Tuscany to Sardinia. Apart from this suggestion of the danger, felt by France and England, of the approach of Russia, by this strangely circuitous route, to Turkey, India, and China, the letter is full of interest. It gives us a glimpse of an almost entirely unknown region. It presents us the vision of American enterprise gradually leading the van of civilization into the almost mythic regions of Independent Tartary. It conjures up cities of large size and population and trade whose names are hardly known, and where "*cotton* is carried to market." We live in an age "upon which the ends of the world are come," in more senses than one. The letter says:

An adopted American citizen, Mr. Charles T. Huffstettin, at present in the employ of the Russian Government as geologist and mineralogist, having just returned from a visit to an examination of that portion of Independent Tartary lying to the north of Khiva and Bokhara and east of the Aral sea, has made such statements respecting that unknown and unexplored region that I deem it proper to transmit the information to the Department, regretting that I am unable to enter more into details.

Mr. Hoffstettin conversed freely enough until he discovered the purport of my inquiries, after which he became more guarded and only declined permitting me to glance over his notes, or to write out the result of his observations, that I might enclose them to you. It will be recollected by the Department that some ten years since a Russian *corps d'armee*, whilst marching on the Khiva from Oleuburg, became lost in the desert of Bourouk and the Embinsku steppes, and nearly all perished. Since then information has been gradually and secretly sought, and the object of the expedition of which our countryman was a member was of an exploratory character. It consisted of an officer of the corps des mines, General Kartine, Governor of Olenburg, an officer of topographical engineers, and Mr. Hoffstettin. No escort was provided, and the intentions of the party concealed. They left Moscow last spring, and, descending the Volga, landed at Karagan, on the eastern shore of the Caspian Sea, and proceeded thence by camels to Khiva and Bokhara.

My informant states that the amount of traffic along this line is enormous. As many as three hundred camels arrive at and leave Khiva each day. The principal article of merchandise transported westward is cotton, which grows and thrives on the steppes. It is of shorter staple than our own, and commands in Kazan, where it is manufactured into yarn and cloth, about fifteen cents a pound, (English); manufactured silk, of inferior quality, (used here for dressing-gowns,) camel's hair, pistaches, gold dust, and precious stones, are the remaining articles of commerce. In exchange, the Tartars take cotton goods, cutlery, fire-arms and powder, with some few of the European luxuries.

The climate is represented as very mild, about that of the central provinces of France. Furs are not worn, and the Russian stove unknown. The whole country from the Caspian to Bokhar, was found a succession of steppes devoid of timber and water. In the neighborhood of Bokhara good timber lands abound. Inns or hotels were not to be found; nothing but the bare walls of the "Strauger's Karavansaries," where it was expected that both bedding and food should be provided by the lodgers.

The population of Khiva was estimated at over 30,000; that of Bokhara at 125,000; that of the entire country not calculated. Each city is the capital of its respective district, governed by nominally independent princes or khans, who are naturally very much under Russian influence, to which country they pay a very heavy tribute, under the name of presents.

The language of the people is Tartaric, but Sclavonic terms and expressions are so much interspersed, and the intercourse with the Russians so constant that no difficulty was found in making themselves understood in that language by the party. The people throughout were found most peaceable and hospitable; their houses far more comfortable than those of the peasants and lower classes in Russia. Mr. Hoffstettin says they might be termed luxurious; their furniture all, as a matter of course, of Eastern style—divans and cushions forming the principal part.

After leaving Bokhara the party proceeded north into the Kirgees country, and thence across the frontier to Orenburg.—The same quiet inoffensive people were found as in Tartary proper—their habits nomadic and their occupation entirely pastoral. Flocks of sheep and herds of cattle, numbering many thousand, were frequently met with, and as a consequence meat very cheap—one copec per pound; flour the same.

The mineral resources of this section were found to be almost fabulous, and to verify the previous reports and rumors was part of the object of the exploration. Gold, copper, iron and quicksilver, as well as precious stones and marbles, were found, the gold and silver in rivers, and rich "diggings" (washings) of the former, which yield from to twenty-five roubles per hundred pounds (about eighty cubic feet) of earth. Amongst other natural curiosities the party visited a volcano, where the scoria was pure iron; in fact, the mountain was a grand natural smelting furnace. Porphyry, malachite, turquoises, emeralds and sapphires were seen, and some fine specimens brought away.

On this Russian territory the land was much less auriferous; nevertheless, some two thousand persons were engaged in gold digging, and with fair returns, labor being cheap. Parties hire lands from the proprietors or officers of the Crown, and obtain privilege from the proper officer to work a certain tract, generally two versts square. The serfs are hired for six months, and are bound to remain for that term. The police of the district being performed by Cossacks, but little difficulty is encountered in keeping the people at work, but considerable danger is run from the soldiery themselves, who often rob the successful operator. The gold is received at the Government assay office, and a receipt given, which is cashed either in St. Petersburg or Moscow.

With so rich a prize as the land of the Kirghees at their very door, it is not very surprising that the Russians should desire its possession, and that every step made should be with this ultimate view. Mr. Hoffstettin says the Government desires to construct a railroad from the Caspian to Khiva. Whenever completed, it would certainly place the country at the mercy of an invading force, the more so as all the employes would be necessarily Russians.

Independent Tartary, remote as it is, and difficult of access at present, will soon be brought within easy communication with European markets by means of a railroad now in process of reconstruction between the rivers Don and Volga. The road in question will be but forty miles in length, and will constitute the only land carriage between the ports of the Caspian and Black Seas.

Another route, to which I referred in my report on the trade of the Caucasus, will, if ever opened, prove more direct; a road from Poti, the seaport of Tiflis, via that city and Koora or Cyrus river, will obviate the navigation of the Don, the transhipment and descent of the Volga.

THE BALTIMORE CONFERENCE.

The Baltimore and East Baltimore Conferences of the Methodist Episcopal Church, North, both met on the 29th of February last. Bishop Simpson presided at Baltimore, Bishop Morris at East Baltimore. The Baltimore Conference took strong ground against abolitionism, which, by some logical slight of hand, they distinguish from anti-slaveryism. The former was denounced, nothing was said about the latter. The Conference is officially and historically committed to the anti-slavery platform, however. The following are their resolutions, on the subject.

Resolved, 1. That we sincerely deplore the agitation of the slavery question, both in the Church and State, and earnestly hope and fervently pray that this discreditable and disastrous strife may speedily cease.

2. That this conference disclaims having the least sympathy with abolitionism. Or the contrary, we are determined not to hold connection with any ecclesiastical body that makes non-slaveholding a condition of membership in the Church, and that we are opposed to any inquisition upon the motives underlying the relation of master and slave.

3. That the subject of slavery should be committed exclusively to the jurisdiction of the respective conferences in which it may be found to exist.

4. That no action of the General Conference can influence us to violate principles and practices, as indicated in the foregoing declarations; but that we will stand by the rights and interests of our people to the last extremity.

5. That our mission, as ministers of the New Testament, is to preach the Gospel of the Son of God both to master and slave, and to devote ourselves wholly to our appropriate work of winning souls to Christ.

6. That we solemnly remonstrate against the continual aggressive discussion of the slavery question in the newspapers and periodicals of the Church.

7. That the publishing funds and establishments of the Church are common property, held in trust by the General Conference for our *common and equal use*.

8. That any such use of our common publishing funds, newspapers, periodicals, etc., as precludes our people from the benefits of them, while they are in no false or illegitimate relation to the Union, but are faithful to its covenants, is an *abuse of trust*.

It cannot be denied that they have changed their ground since the division of the Church in 1844. Then they were in the habit of expelling their members for buying and selling servants, and their ministers for owning them. Now, though they have the same Discipline, it is a dead letter. They are theoretically anti-slavery, and practically just in the position of the Southern Methodist Church. They cannot remain long in the Northern Church, in this attitude, unless that Church stultifies itself, as Baltimore has done; which is not probable.—Nor have we the least idea that the Conference can ever prosper again in Maryland and Virginia, committed, as it is, to an anti-slavery platform. Its present position will not satisfy either the North or the South. The East Baltimore Conference simply non-concurred with the changes in the Discipline proposed by the ultra-abolition Conferences.

WAR ON THE RIO GRANDE.

United States Troops in Mexico.—From the *Brownsville Flag* we learn that the Texas Rangers, under Capt. Ford and Lieut. Pugh, with the two companies of U. S. Cavalry under Capt. Stoneman and Lieut. Kimmel, had crossed the Rio Grande for the purpose of attacking Cortina at the Rancho de la Mesa, only six miles from the scene of the last action at the Bolsa, on the 16th. Says the *Flag*—

When they had arrived within half a mile, they surprised a picket guard, who immediately gave the alarm. Several shots were exchanged and two persons wounded—one a Mexican soldier, the other a woman who was trying to shut a door, out of which a Mexican officer was shooting at our cavalry—before it was discovered that the surprised party claimed to be Mexican National Guards, upon which the firing immediately ceased.

When our forces were at breakfast, about 150 Mexicans, horse and foot, made their appearance and desired a conference; they stated that they were Mexican National Guards, in search of Cortina, but could give no information respecting his whereabouts, and concluded by requesting our officers to take no further action in the matter till they could communicate with Matamoras, which our forces did not seem inclined to do, replying that they were pursuing Cortina, and should adopt such measures to take him as circumstances might seem to require. It was subsequently learned that these National Guards had been watching our forces during the previous day and night, and the conviction that they were only prevented from attacking our troops through fear, is very strong.

They drove in the pickets and made prisoners of all the occupants, including some thirty-five or forty armed men, but no Cortina. Shortly after daybreak the main body of the troops from Matamoras made their appearance and exhibited no little astonishment at finding the Americans in possession of their camp, and claimed the prisoners taken as a portion of their own men; but were unable to account for the sudden change of occupation in la Mesa, more especially as they had reported themselves whipped by Cortina the day previous, some miles below. On Monday the Mexican authorities sent a formal request to Major Heintzelman to withdraw our troops, which he has not yet seen fit to to do, and they are still encamped in Mexico; he, however, on Sunday last, sent up a battery of twenty-four pounders to reinforce them.

"It is useless and absurd longer to doubt the complicity of the people and authorities of Matamoros with Cortina and his acts. With very few exceptions they are Centralists at heart, and are but waiting the downfall of Vera Cruz, or the approach of a central army, to pronounce; and both are looked for daily. On the authority of the Mexican Consul at this place it is reported today that Miramon had dispatched a force of four thousand men to Matamoros and this frontier; if this be so, they will meet no resistance, but be welcomed by the Mexicans along the whole route, as Carvajal's men are starving and deserting by hundreds."

LITERARY NOTICES.

The Haunted Homestead; and other Nouvellettes, with an Auto-Biography of the Author. By Mrs. Emma D. E. N. Southworth, author of "Deserted Wife," "Lost Heiress," etc. Philadelphia: T. B. Peterson & Brothers, 306 Chestnut street. For sale in New Orleans by J. C. Morgan & Co., Exchange Place.

Mrs. Southworth is a Southern author, and a very popular one. She is also very voluminous, having published, exclusive of the present, about a dozen works of fiction. A child of sorrow, deserted as a wife, with two little children to support, without means, she was accidentally led to the use of her pen, and acquired fame, and, we imagine, fortune. She is now writing for the *New York Ledger*, under a munificent engagement. The present work, we imagine, will be as popular as anything she has written.—It is composed of two large and two small nouvellettes—the first two partaking of that marvellous tinge common to spiritualistic writers; though professedly founded on facts, and admitting, as the author thinks, of a natural solution. Mrs. Southworth's conceptions are vivid, and her style strong. Her excellencies and her defects arise from the same source. Her writings are sensational, and therefore ephemeral—attractive, but not sound and pure.

The London Quarterly Review. January, 1860. New York: Leonard, Scott & Co., 79 Fulton street. For sale in New Orleans by J. C. Morgan & Co., Exchange Place.

The contents of this number are interesting and valuable. In the first article—Three Colonies of Australia—there are the following striking statements about the production of gold:

The net gold produce of Victoria, a colony of Australia, from 1851 to June 30th, 1858, was 16,555,838 ounces, the value of which, in sterling money, was £62,428,852. The net quantity and value of gold exported from the two colonies of Victoria and New South Wales, from May, 1851, to 31st December, 1857, is 17,023,413 ounces, valued at £65,122,360. The price of labor is so high that "three tuns of quartz are at present thrown away to one that is crushed. Quartz that will not yield one ounce and a half to the ton, on an imperfect system of crushing and amalgamating, is abandoned for road metal.

In a letter bearing the date of 1839, Count Strzelecki alludes to the existence of gold in Australia. In 1844, the Rev. W. B. Clarke detected gold when crossing the dividing range to the westward of Paramatta, and addressed a letter on the subject to the Governor, but without effect. Neither Strzelecki nor Clarke had printed a word upon the subject "when Sir Roderick Murchison put forth his grand generalization. Without any other guidance than his own sagacious deductions from geological facts, this eminent geologist boldly predicted the truth.—In 1846, a year before even the Californian discoveries, when addressing the Royal Geological Society of Cornwall, he strongly recommended the unemployed Cornish miners to emigrate to New South Wales and dig for gold in the *debris* and drift of what he called the Australian Cordilliera, where he anticipated from their similarity with the Ural Mountains, that it would certainly be found in abundance. The visions revealed to the prophetic eye of science have never received a more remarkable fulfilment."

As to Cotton, which the gold of the world buys, the second article—Cotton Spinning Machines and their Inventors—a valuable paper, at this time especially—states:

In the year 1801, the facilities of manufacturing had been so much multiplied by various mechanical inventions, the entire stock in Liverpool had become reduced to *one bag!* In Smith Homans' "Cyclopædia of Commerce" (Harper and Brothers, 1858) some curious statistics of cotton supply are given. It is there stated, "the earliest record of sending cotton from this country to Europe is in the table of exports from Charleston, in 1747-48, when seven bags were shipped; another parcel, consisting of 2000 pounds, was shipped in 1770, and a third shipment of 71 bags was made in 1784, which England seized, on the ground that *America could not produce a quantity so great*. In 1791 the export of American cotton, almost exclusively to England, was 489,416 pounds. In 1800 it increased to nearly 18,000,000 pounds; 1850-52 to 927,237,189 pounds. In the year 1859 there were consumed in England 1,859,828 bales of cotton, weighing 1,192,000,000 pounds. The value of the cotton manufacturing industry of the world is estimated at $600,000,000. Taking the population of the world at 850,000,000, every man, woman, and child annually uses cotton goods to the value of seventy cents. Of the raw cotton produced, the United States supplies more than three-fourths. The value of raw cotton exported from the United States, in 1859, is about $100,000,000.

The other articles are: China and the War, the text of which is Mr. Oliphant's new book, "Lord Elgin's Mission to China and Japan;" The Roman Wall; Religious Revivals—a great paper, intrinsically and relatively; Life and Works of Cowper; Reform Schemes.

Narrative of the Earl of Elgin's Mission to China and Japan in the years 1857, '58, '59. By Laurence Oliphant, Esq., Private Secretary to Lord Elgin, Author of the "Russian Shores of the Black Sea," etc. New York: Harper & Brothers, Publishers, 1860. For sale in New Orleans by Thos. L. White, 105 Canal street.

The reading public have been awaiting with interest the appearance of this book, and it will not disappoint them. The Chinese and Japanese constitute more than a third of the population of the globe; to diplomacy, to commerce, to Christian missions, they are the most important people on the globe; the opportunities afforded Mr. Oliphant for observing and describing them were the best ever enjoyed by an Anglo-Saxon; and he has made good use of his opportunities.

The book is a portly volume, handsomely bound; the paper is good, the type is large and clear, and the illustrations give vividness to the description. The interest of Western nations in descriptions of Chinese life can never die, much as we have heard of them. Indeed, we have just begun the study of Chinese history and civilization. It will, for generations to come, have the charm of medieval romance, and all the practical importance of its relation to a third of the population of the earth. The same may be said of Japanese life and civilization. They are not so numerous as the Chinese, but all descriptions of them are stranger and more interesting than the best fiction. They are, indeed, a wonderful people.

These columns have borne frequent testimony to the importance of having taught, in all our Christian Colleges, the Spanish language and literature, in view of the increasing importance of Spanish America to Christian missions (think of the opening of all Mexico to Christian missions, upon the triumph of the Juarez Government, one of the planks of whose platform is religious freedom) —the same doctrine is true in regard to China and Japan. Their history and literature should now be studied in all our male colleges. In the meantime, Mr. Oliphant's book will interest and benefit both the student and general reader.

Harper's Magazine for April has reached us.—Artist-Life in the Highlands of New Jersey, and Gold Life in the Mines of California, form appropriate subjects for illustration, by pen and pencil, in the first two articles. Thomas Dunn English has a poem on the Fight at Lexington which stirs the heart like a trumpet, while the illustrations make a man think of "gathering" his rifle, and fighting revolutionary battles over again. Mr. Charles Nordhoff has a sorely-trying and a sweetly-soothing story of the sea and of the soul, called "Capt. Tom

THE NEW ORLEANS CHRISTIAN ADVCCATE.

MARCH 28, 1860.

RIOT AT ROME.

The spirit of discontent is rife even under the shadow of the Vatican. Whilst Pius IX. is engaged in his desperate and hopeless conflict with his imperial antagonist of the Tuileries, he has also to contend with a sharp fire in the rear. A correspondent of the London *Times* gives a graphic account of an outbreak among the students of the Roman University, in which about one hundred of them were at first engaged, but which soon enlisted them very generally. One of the government functionaries, who was seated in the library to receive signatures to an address in behalf of the Pope, was assailed by them. Violent epithets were poured out without stint, and from words they proceeded to blows. The functionary was assailed with kicks by some, whilst others more remote hurled books, rulers, and ink-stands at his head. They were threatened with a descent of the soldiers, but they declared that if one of them showed his face, they would pitch him over the balustrade into the paved court beneath. One of the Cardinals attempted to quiet the excitement by conciliatory words, but his voice was drowned by a storm of shouts and hisses. They ultimately compelled some of the government party to go after the offensive address, meanwhile retaining hostages to secure the return of the messengers. The paper being brought, was torn to pieces, and the fragments were afterwards burnt, the *auto da fe* being consummated amid such an uproar as the venerable walls of the Sapienza had never before shaken with. This is another of the portentous signs of the times.

SPEECH FROM THE POPE.

At the inauguration of the new North American Theological Institution at Rome, the Pope alluded at length to the existing differences with his rebellious subjects in the Romagna, with Sardinia, and above all with Napoleon, and said:

We will not depart a single step from the way which we have marked out for ourselves, and we will stand steadfastly by the mode of government we have hitherto supported, steadfast as the stone on which he founded this Church, to whom the King of Kings promised his assistance, whom he made his spouse, and against whom the gates of hell shall not prevail.

Alas! if we shall be called upon to say the final word. The vengeance of God will fall upon them, and we also will cry vengeance—yes, vengeance, vengeance. There his voice failed him; he paused a little and then continued: But what will be our vengeance? that of supplication and prayer? Yes, let us all pray, my dearest children. Pray, to the end that God may keep such evil far from his Church, such misfortunes as his enemies seek to bring upon it, and let us pray, because we can assure you that God always listens to us, and begins to lift the cloud which darkens our horizon, where even now appear some rays of light; let us pray that he will restore to our sorrowing hearts that peace and tranquility so necessary to the welfare of the Church, and in this hope I bestow upon you the Apostolic benediction.

A letter from Rome adds the following:

The French general who was sitting with one leg crossed over the other, not far from the Pope, at the first words I have underlined, looked at the Pope fixedly through his eye-glass; and when he received the blessing, kneeled slightly, looking with a meaning glance at the Pope, the audience and the capitolo, then, while all pushed forward, surrounding the Pope, some to kiss his feet, some his robe, his hand, and some to speak words of consolation to him, the general took French leave.

SCHAMYL.—The *Kalouga Gazette* announces the arrival in that town of Schamyl's family, consisting of fifteen persons, including his two wives, two sons, and five daughters, with their husbands and children. Schamyl was reading when the approach of the party was announced, and he appeared at first greatly moved by the intelligence, but soon recovered his composure, and knelt down to offer up thanks to heaven. He then sat down to the table, and had just begun dinner when his youngest son, who had ridden on first, entered the room. The reception was very ceremonious, though both were evidently much affected. After kissing his father's hand, the young man retired to some distance, and, standing in a respectful attitude, answered Schamyl's inquiries. The rest of the family were received in the same manner, the men first and then the women. When all were in the room, Schamyl directed them to join him in returning thanks to God for their prosperous journey.

THE PRINCE OF WALES' VISIT TO CANADA.—It is officially announced that the Prince of Wales is to visit Canada. He will be the first Prince of Wales who ever came to America, but not the first one who came near coming here. The first Prince of Wales of this line—George Augustus, afterward George II., did not live on good terms with his father, George I. They hated each other cordially and puteroully, and the Earl of Berkley, so goes the story, wrote out a scheme for the transportation of the Prince of Wales to America, where he was to be kept in confinement so close that he should never be heard of again. Lord Berkley was then at the head of the Admiralty, and retained his office though the King would not adopt his plan for the suppression of the family feud. When the Prince became King, he found the document among his father's papers, and was highly enraged on reading it, as a much milder tempered man than the Prince would have been. We have had on English King in America—William IV.—and a French King—Louis Phillipe—and a Spanish King—Joseph Bonaparte—and a French Emperor—Napoleon III.—but we never had a Prince of Wales.

MARRIAGE OF PRINCESS ALICE.—The Brussels journal contains the following:

The project of marriage between the Prince of Orange and the Princess Alice of England, appears fully decided on, as well as the visit which the young couple will pay to King Leopold, the great uncle of the bride, when their Royal Highnesses shall leave England for Holland. The marriage will, it is thought, take place on the 24th of May, the anniversary of the birthday of Queen Victoria. The Princess Alice Maude Mary was born on the 25th of April, 1843; the Prince of Orange, Rear Admiral and Major General and Commander of the Brigade of Reserve of the Dutch Army, on the 3rd September, 1840.

LOCAL.

HORRIBLE POISONING AFFAIR.—On Tuesday, after the graduation of the medical students of the University of Louisiana, a dinner was given in compliment to one of them, Dr. Hunt, by Mr. T. L. Lemley, the well known lawyer, at his residence on Jackson street, near Chippewa, in the Fourth District. Beside Mr. Lemley and his family and the young doctor, were a number of ladies belonging to different families in the neighborhood. At night, all those who had partaken of the dinner became sick, at their different residences; on Wednesday many of them got worse; on Wednesday night a little boy died; and the suspicions of the physicians were confirmed that the whole of the sick persons were suffering from poison, taken in some article of food at Mr. Lemley's dinner. The Chief of Police and his officers, and Coroner Beach, at once set about investigations. The following were the parties poisoned: Mr. Lemley, his wife, a daughter seventeen years old, and a child; Mrs. Young, his wife's sister, with her daughter, a young lady, and a little son five or six years old. This little boy was the one who died. Three negro servants of Mr. Lemley are also among the sufferers. Miss Semles, sister of the wife of the Rev. Mr. Markham, of the Presbyterian Church; Miss Hall, a young lady stopping with Mrs. Young, and her daughter and little boy at the house. Mr. James Phelps, her son, a youth of eighteen, and Miss Bonligny, a young lady residing with them. Young Dr. Hunt partook of everything with the rest. After the dinner, he took the evening train of cars for his home in Mississippi. He has not been heard from since. The article of food which contained the poison was the jelley called "Charlotte Russe." It was made by Mrs. Lemley and the other ladies. Mr. Lemley's cook is a mulattress named Ann, belonging to him; a very morose and illtempered creature. She is strongly suspicioned of having done the horrible crime.

Mrs. Lemley has since died, and others are expected to die.

THE LATE DISASTER ON THE LAKE.—The bodies of the people lost by the burning of the steamer Judge Porter, (which happened on Tuesday morning, 13th instant) on Lake Pontchartrain, within a mile and a half of the shore and within a mile of the Carrollton and Jefferson Railroad wharf, which the boat was approaching, having come round direct from Montgomery, Ala.,) commenced rising to the surface of the water on Monday.

Captain Shields was the last, except the pilot, to leave the burning boat. He stated that there was scarcely any of the panic on board, owing on such occasions; the fire was in the rear part of the boat, and the officers and passengers got on the forward guard, and prepared to jump and swim, some of them taking off their coats and shoes. After jumping over, two men got into a pirogue which had come to the rescue; the pirogue rolled over, and they were drowned. Just about the time the crowd were preparing to jump over, the boat ran aground; she swung round; the wind then swept the flames forward to the bow; this was at the time at which most jumped over; and it is believed that as there were good enough swimmers in the crowd to have reached the shore easily, they must have drowned by not being able to get away from the boat quick enough as she swayed around. The people on shore say that the fire was hardly perceptible till the boat swung round, when in an instant, being loaded with cotton, she was enveloped in flame.

FULL MEXICAN NEWS.

Capture of the Hispano-Mexican Steamers.

In last week's *Advocate* there was an account of the beginning of the seige of Vera Cruz, the head quarters of the Juarez, or Liberal Government, by Miramon, the leader of the Church party; and also of the capture of two Spanish war-steamers, sent from Havana to assist Miramon, by Capt. Turner of the United States war-steamer Saratoga, under orders of Commodore Jarvis. One of the Spanish Steamers was named the Gen. Santa Anna, and the other the Gen. Miramon, the first had previously been called the Marquis de Habana. The prizes are worth, it is said, $60,000, containing six mortars, six 32 pounders, 2000 stand of small arms, 1500 shells, etc. The loss of them it is thought, will render Miramon's seige of Vera Cruz hopeless, if not before.

Their Crews and their Statement.

The crew of the Spanish steamers, 250 men, Spanish, French, Americans, and Manilla coolies, seem to have been ignorant of the nature of the expedition. They say they sailed from Havana Feb. 26, were promised pay which they did not receive, and that they did not fight, but that the fighting was done solely by the officers of the vessels, and some of Miramon's officers who came on board just before the affair.

Their Approach to Vera Cruz.

They approached Vera Cruz on the 6th. A signal, and then a shot, from the castle, to show colors, and a signal from the United States sloop of war Savannah, they heeded not, but passed, anchored at Anton Lazardo, 15 miles below Vera Cruz, where Miramon had a signal flag. French, Spanish, and English vessels paid no attention. Capt. Turner, ordered by Capt. Jarvis, went in the Saratoga, towed by the Wave and Indianola, American steamers in the Juarez service, with about eighty men, to learn their nationality and purpose. Busy commealeating with the shore, though the moon was bright, they did not observe the approach of the Americans. They find steam up, however, evidently prepared to fly. When hailed, they began to move. A blank shot was fired to bring them to; they kept on.

The Pursuit and Fight.

The Indianola pursued the Gen. Miramon. Both the Spanish vessels fired on the Americans. The Saratoga opened a broadside upon the Gen. Miramon, on board of which was Commarin, and came near sinking her at the first shot. She returned the shot. The Indianola came up with her. The Miramon showed light, the Indianola returned her fire, and boarded her at the point of bayonet. The Indianola had her pilothouse carried away by a cannon shot. No one was wounded except, Gen. Goicourin, her owner, who received a slight wound on one of his hands, and three American sailors. The enemy under Marin fought with desperation, and the loss was great. Those killed on board their ships during the fight were thrown overboard. As the Indianola boarded the General Miramon, a number of the enemy rushed forward and jumped into the sea. Many were drowned, and some few next morning picked up. The total amount of prisoners is about 150.

While all this was going on, the Saratoga was paying respects to the Marques de la Habana. This was the vessel which cleared from Havana as a Spaniard. She did not offer much resistance. A single shot from the Saratoga brought her to, and then for the first time she hoisted the Spanish flag.

The affair finished, the Wave, until now in attendance on the Saratoga, went to the aid of the Indianola, from which the Gen. Miramon was making a desperate effort to escape, after once being boarded. The Miramon, in endeavoring to escape from them, passed within point-blank shot of the Saratoga, which immediately opened her batteries, and swept the Miramon's decks with a larboard broadside, at the same time delivering her starboard broadside into the Marquis de Habana. The Miramon continued the fight for some time, her pivot forward gun being well manned and handled. The officer in command of the gun, seeing the hopelessness of any further resistance, refused to continue the fight, whereupon, it is said, he was set upon by the desperate crew with knives and badly wounded. In her flight, however, she ran aground, and after a few shots, surrounded. She was not gotten off till two days afterwards, and then only by the aid of her consort, the Marquis de la Habana. She was finally towed into Vera Cruz, by the Indianola; while the Marquis de la Habana had the unexpected honor of returning the compliment, by towing back the Saratoga.

The first engineer of Marquis de la Habana was an American. He was killed by a shot from the Saratoga; a thirty-two pound ball which entered her bulwarks about midships, on the starboard and passed through the larboard side, making a round, clear hole, as if it had been cut with a circular saw. In its passage this ball carried off both legs of the unfortunate American who, in an evil hour, doubtless under the pressure of some desperate stress of fortune, had enlistened in Marin's enterprise. It is remarkable that he was the only person on the Marquis who was killed, and he was the only American in her crew. He lied to death lying on his back, which, with his blankets, is still to be seen, saturated with his blood, within a few feet of where he received his death wound. The name of this unfortunate man was not known to any on board. His trunk will be opened when the United States Marshal obtains possession of the ship, in order to obtain some clue as to his indentity.

The first engineer of the General Miramon was a Frenchman. He was also killed. The second engineer, also a Frenchman, was at last accounts still at his post, but under the command of an American engineer. Among the prisoners more particularly mentioned are Sir. Rafael and the Able Chaudron, well known at Vera Cruz. The important captive is Commodore Marin himself.

Captain Turner's Interview with Marin.

When Marin came on board the Saratoga, Capt. Turner asked him why he had thus fired upon American vessels, without any provocation whatever, and in violation of every rule of honorable warfare. Marin replied that his men were composed of all sorts of people, had been but recently shipped, were badly disciplined and could not be controlled. He confessed that he knew the Saratoga to be an American vessel and that he understood all her signals, but protested that he did not order a shot to be fired. Captain Turner listened to these protestations in silence and then added: "You have been guilty of a great outrage. You alone are responsible for this unhappy affair, and upon you rests the responsibility." Marin responded meekly, that he regretted it very much, whereupon Capt. Turner left him to his sorrows, and turned away. Marin is said to have lived at Havana, while the expedition was being fitted out, in the house of the Captain of the Port; and all the prisoners declare that the arms, munitions and stores were put on board with the knowledge of the Government.

They committed the first violence, fired the first shot, wounded American citizen on the decks of our own ships, and were justly punished and treated as pirates and freebooters. It will be worse than vain and foolish for the Spanish authorities to complain of the insult to their flag in this affair. Their several dispatches and protests to Capt. Jarvis will be treated with little attention and respect. The other officers of the foreign vessels at Vera Cruz, including the British and French commanders, approved and applauded the conduct of our Commodore.

Miramon Before Vera Cruz.

Our latest advices from Vera Cruz are to the 12th. Miramon was still before the city in force, preparing for its bombardment. The number of his men is put down at about five thousand; his artillery at fifty to sixty pieces. Some six or eight of these are heavy mortars throwing sixty-eight and eighty-four pound shells. It is believed he was depending upon the captured steamers for both shells and powder.

From both the city and the works of the besiegers there is firing throughout the day and the night. Sometimes also small batteries are sent out from the city to annoy the enemy at their works.

The city of Vera Cruz is entirely deserted, except by the soldiery. A perfect confidence seems to prevail in the ability of the city to make a successful defence. The confidence has been very much strengthened since the capture of the Marin expedition.

Bombardment of Vera Cruz.—Victory of the Liberal Forces.

SOUTH-WEST PASS, March 23.—The schooner Emily Keith Captain Lockwood, has arrived with advices from Vera Cruz for the evening of the 14th inst. She reports that Miramon, having established a battery of twenty guns, commenced the bombardment of Vera Cruz on on the 13th, which was kept up briskly during the night, the garrison returning the fire with spirit, and the fire of Miramon doing comparatively little damage to the city.

On the morning of the 14th a detachment of Miramon's troops which had been recalled from Alvarado, when near Vera Cruz, were attacked by a force of the Liberal army sent out of the city to intercept them, and after a brief combat the Miramon troops were driven back and completely routed by the Liberals.

Soon after this disaster, Miramon sent a flag of trace into the city, desiring a suppension of hostilities, which was granted by Juarez.

Miramon's proposal far a conference was also accepted, and a military congress, consisting of the principal officers of each army, also the representatives of the Foreign Powers at Vera Cruz, met on the evening of the same day to discuss the proposition of Miramon.

The result of the conference had not transpired when the Keith sailed.

Half an hour previous to the sailing of the Keith, it was currently reported at Vera Cruz that Miramon had abandoned the siege, deserted his army and take refuge an board one of the French vessels of war off Sacrificios.

Miramon's communications in the rear had been entirely cut off and his army was in a desperate situation, unable to communicate with the Capital or to receive supplies from the country, to any considerable extent.

The capture of the Marin piratical steamers was a fatal stroke to his enterprise, and it is believed he now only demands liberal terms for his followers.

The city of Mexico had pronounced against Miramon, and his army were deserting him at every opportunity.

No particulars of the movement against Miramon at the capital, but it was confidently stated as a positive fact.

One day Later from Mexico—Recommencement of Hostilities.

SOUTH-WEST PASS, March 24.—The schooner Virginia Antolnette, Captain Sloan, has arrived here. She sailed from Vera Cruz on the evening of the 16th inst., and brings one day later news than was received by the Keith.

No further details respecting the military conference, but it appears that on the night of the 14th it was broken up without having arrived at any satisfactory basis of settlement.

On the morning of the 15th the bombardment of the city recommenced from Miramon's batteries, and the fire was kept up with unabated fury up to the time of the departure of the schooner.

The fire was far more effectual and much heavier than on the 13th, and it is presumed Miramon had been improving the occasion of the suspension of hostilities to establish new batteries and strengthen his works in violation of the terms of the armistice.

Shell and shot were falling in various parts of the city, and already several persons had been killed, and the shell and round shot were doing much damage to the city. A great many shots had fallen among the shipping anchored in the harbor, under the Castle of San Juan de Ulloa, but so far as known, when the Virginia left, no damage had been sustained by the shipping.

Two Spanish war steamers had just arrived at Vera Cruz as the schooner sailed.

Capt. Flanders, late of the steamship Indianola, is among the passengers by the the Virginia Antonette.

Hungary and Italy.

PRESBURG, March 6.—The Evangelical community have unanimously refosen to submit to the imperial decree of the 1st of September, and to the Ministerial ordinance of the 2d of September.

TRIAN, March 6.—The clergy of Milan have appointed a commission for collecting subscriptions to assist the emigration from Venetia.

THE ITALIAN QUESTION.

INTERESTING AND IMPORTANT DOCUMENTS.

The London Times, of March 5, (brought by the Teutonia) contains the dispatches from the French Foreign Secretary to the French Embassadors in Turin and London, developing the new proposition of Napoleon III. in regard to the settlement of the Italian question, which were briefly mentioned in the summary of news by the steamship Asia. These dispatches are decidedly important, and we therefore give them in full, that our readers may have a clear understanding of the present aspect of the Italian question—the more necessary as new complications may now arise, a foretaste of which is, indeed, presented in the announcement, in the telegraphic summary of the Canada's news published this morning, that "Sardinia has rejected a portion of Napoleon's programme in relation to Italy," and that "the French troops in Italy have, in consequence, received orders to be ready to march at a moment's notice, the evacuation of Lombardy and the return of the French troops to France being threatened if Piedmont persists in opposing the views of France." Here are the dispatches:

France and Sardinia.

PARIS, Feb. 24, 1860.

To Baron de Talleyrand, Minister of France at Turin:

Monsieur le Baron—I have the honor to send you herewith a copy of the dispatch which I have addressed to the Embassador of the Emperor at London, and in which, making known to him the opinion of the Government of his Majesty on the reply of the Vienna Cabinet to our proposals, I point out to him the best line to be followed, according to my idea, to relieve all responsibilities, without depriving any one of his legitimate freedom of action, as also to get out of a situation which would shortly become as dangerous as it is now confused, if left to itself and to the chance of incidents. The moment has, then, arrived for every one to speak out, and I will now give you, without any reserve, the views of the Emperor's Government, so that the Turin Cabinet may form its own judgment as to how far it may suit it to conform thereto in presence of such *revirons*—I may say such *solemn* conjunctures.

The double object, which we have never lost sight of, and which we ultimately wish to attain, with the concurrence of Sardinia, is this: So to manage that, on the one hand, *the results of the war may not be compromised in Italy itself*; on the other hand, to obtain that they may, in a more or less near future, *be consolidated by the official adhesion of Europe*—or, in other words, to prevent complications which would give up the Italian Peninsula to anarchy, and to found a durable state of things, by placing it as soon as possible under the protection of international law.

The Cabinet of Turin can assist us in the accomplishment of this task, and the success would probably be certain. It is also free to adopt a different line, but the general interests of France would not allow the Government of the Emperor to follow it—and frankness compels us to say so. It is these two systems, between which the Government of his Sardinian Majesty has to choose, that I am now going to consider with you.

I am convinced, M. le Baron, that if the Turin Cabinet shows itself resolved to consider, and make every one consider, the organization which a portion of Italy is called upon to adopt as constituting the origin of a historical period without a preliminary term fixed for its duration in the conditions of order and of peace, the very nature of things will overcome many obstacles. That this organization should have such a character in the opinion of all men, it is necessary that it should not contain the elements of eventual and probable disorder, either within its own self, or in its external relations. The Government of the Emperor, for its part, is firmly convinced that one and the same cause would produce either effect, and that it would be unmistakeably manifest from the day upon which it should undertake a work not of proportion to its regular means of influence and of action. If Sardinia extends her territory too far, the work of assimilation would present obstacles which she ought not to overlook. She would, in fact, find herself less powerful, and, especially, less mistress of her resolutions; she will be dragged along; she will no longer direct, and the impulsion which she has made the strength and the success of Piedmont in these latter years will no longer emanate from Turin.

It is not at a moment, M. le Baron, when the destinies of the Peninsula are on the eve of a final solution, that the Government of the Emperor would hesitate to express itself with frankness which testifies, however, to the lively interest it feels in a friendly and allied Court; let us, then, frankly say that the sentiment which brought forward in certain parts of Italy the idea of annexation, and which gave rise to the expression of that wish, is rather a manifestation directed against a great Power than a well-considered attraction towards Sardinia. Such a sentiment, if not checked at the outset, could not fail to fall into errors which it would be the duty of the Turin Cabinet to oppose. Could it do so for any length of time, without being rightly reproached for denying and betraying the cause for which alone it was aggrandized and armed? No one can say, and what is likely is that it would be exposed to two eventualities equally to be deplored.

Taking everything into consideration, M. le Baron, with the firm intention of selecting that solution best suited to the pressing circumstances of the moment and of a calmer future, it will be admitted that it is high time to come to a settlement that may be offered to Europe with some chance of being accepted, and which would conserve to Sardinia the full exercise of the moral influence which she has a right to hold in the Peninsula.

Such a combination, maturely considered by the Government of the Emperor, is on follows:

1. Complete annexation of the Duchies of Parma and Modena to Sardinia.

2. Temporal administration of the Legations of the Romagna, of Ferrara and of Bologna, under the form of a *vicariat* (hereditary) exercised by his Sardinian Majesty, in the name of the Holy See.

3. Re-establishment of the Grand Duchy of Tuscany in its political and territorial independence (*autonomie*).

In this arrangement, the assimilation confined to Lombardy and to the Duchies of Parma and Modena, would no longer be a work to which Sardinia would be bound to devote all her efforts exclusively; the Turin Cabinet would preserve its liberty of action, and might exercise it in establishing tranquility in Italy, while organizing in a compact kingdom the Territories added to the hereditary possessions of King Victor Emmuel. The vicariat would be, in harmony with the municipal spirit which is a secular tradition in the Romagnas, as with the natural influence which the Power must exercise, that has become mistress of the greater portion of the valley (bassin) of the Po.

This manner of settlement would, moreover, have the advantage of guaranteeing to Sardinia the position which is necessary to her in a political point of view, of satisfying the Legations in an administrative point of view, and, in a Catholic point of view, it would constitute a temperament which we hope would fully satisfy all scruples and consciences. Such a result would not be indifferent to France, as she could not in principle admit a radical dismemberment of the States of the Holy Father without compensation; nor can it be indifferent to Sardinia. We shall neglect nothing that the other Powers, enlightened upon the impossibility of restoring completely the ancient order of things, and of not taking present necessities into account, shall exert themselves to make the Pope understand that such an arrangement, frankly accepted, would shield all the essential rights of the Holy See.

What I have said, M. le Baron, of the necessity of anticipating the dangers to which Sardinia might be exposed if she looked for further aggrandizement, is more particularly applicable to Tuscany. The idea of the annexation of the Grand Duchy, that is to say the absorption in another State of a land gifted with so powerful and so noble a history, and so attached hitherto to its traditions, cannot assuredly emanate except from an aspiration, the danger of which it is impossible for the Government of the Emperor to disown, and which it has by far from believing that it is shared by the mass of the population. That aspiration, there must be no delusion, whatever may be at the present moment, I doubt not, the correct intentions of the Sardinian Government, reveals on the part of those whom it carries along with it an *arriere pensee* of a war with Austria for the conquest of Venetia, and an *arriere pensee*, if not of revolution, at least of menace for the tranquility of the States of the Holy See and of the Kingdom of the Two Sicilies. It is impossible to deceive public opinion in Italy or elsewhere, and the question which it is our object to settle, would only be re opened, more embittered than ever.

The Government of the Emperor, without overlooking the difficulties which would remain to be overcome to secure the triumph of the solution to which, if the Turin Cabinet would assent, it would devote its most energetic and persevering efforts, entertains the confidence that those difficulties would not be insurmountable. Certain, moreover, of operating upon a basis of a nature to satisfy completely France and Sardinia, to pacify Italy for a long period, and not to hurt in too absolute a manner any of the interests which Europe has a right and duty morally to watch over, the Government of his Majesty would not only not hesitate to promise to take in a Conference or Congress the defense of such an arrangement, but it would proclaim it as unattackable, in its opinion, by foreign intervention. In this hypothesis, then, Sardinia would be sure of having as with her and behind her. You are authorized to declare this formally to Count Cavour.

Do I need now, M. le Baron, long details to explain what would be our attitude if the Turin Cabinet, live in its option, should prefer to run all the risks which I have pointed out while advising it to avoid them? The hypothesis in which the Government of his Sardinian Majesty would have to rely only on its own forces develops itself, so to say, naturally, and it would be painful for me to dwell upon it.

I therefore confine myself to say, by the Emperor's orders, that we will not consent at any price to take upon ourselves the responsibility of such a situation. Whatever may be his sympathies for Italy, and especially for Sardinia, which has mingled its blood with ours, his Majesty would not hesitate to evince his firm and decided resolve to take the interests of France as his sole guidance. As I have observed to Count de Persigny, to dissipate dangerous delusions is not an abusive restriction of the use which Sardinia and Italy may wish to make of the liberty we are proud of having assisted them in obtaining, and which is finally confirmed by the declarations which the Government of the Emperor has recently obtained from the Court of Vienna; it is simply, I repeat it, making good the independence of our policy, and placing it in safety of complications which we shall not have to resolve, should our counsels have been powerless in preventing them.

I shall not conclude this dispatch, M. le Baron, without saying a few words to you respecting Savoy and the County of Nice. The Government of the Emperor has regretted the premature and out-of-place discussion of this question by the public journals; but it cannot refrain from taking it as the expression of an opinion which daily gains in strength and weight. Historical traditions, which it is needless to recall, have accredited the idea that the formation of a powerful State at the foot of the Alps would be unfavorable to our interest, and, although in the arrangement developed in this dispatch the annexation of all the States of Central Italy to Sardinia should not be complete, it is certain that in the point of view of external relations it would be equivalent, in reality, to an analagous result. The same provisoes, however distinct they may be, claim the same guarantees—and the possession of Savoy and of the County of Nice, excepting the interests of Switzerland, which we always desire to take into account, also presents herself to us in that hypothesis as a geographical necessity for the safety of our frontiers.

You must, therefore, call the attention of Count Cavour to this point; but you will state to him, at the same time, that it is not our wish to constrain the expression of the popular will; and that the Government of the Emperor, moreover, would not fail, when the moment should appear to him to have arrived, to consult first the great Powers of Europe, so as to prevent a false interpretation of the reasons that would direct his conduct.

You will please read this dispatch to Count Cavour, and leave him a copy. THOUVENEL.

France and England.

PARIS, Friday, Feb. 24.

To Count Perigny, Embassador of France at London:

Monsieur le Comte—I have already had the honor of transmitting to you the two dispatches which M. le Comte de Rechberg has addressed to Prince Metternich, and which contain the reply of the Cabinet of Vienna to the explanations which the Emperor had commanded me to accompany the propositions which emanated from the Government of Her Britanic Majesty. I have abstained from retiurning with the Embassador of Austria to judgments, the sincerity of which I in no wise contest, but which are too far removed from our manner of viewing the matter to render it useful to attempt to rectify them.

I have preferred to pay homage at once to the sentiments of moderation which have animated Count Rechberg when, wishing to reproduce the very terms which I had employed, he has declared that "if he deplored the divergence of opinion of our two Courts as to the practical advantage of the combination by Lord John Russell, he clung, nevertheless, to the hope of which I had made myself the interpreter when I laid it down that if the difference of principle could and in some cases ought to lead to different judgments, it was not necessary that the result should be, when the honor of either side was safe, disastrous conflicts and these so far removed from the intentions of both France and Austria. Although it was coupled with the assurance that Austria would do justice to the motives which command the two Powers to abstain from an armed intervention in Central Italy that declaration which, I admit, shuts out all adhesion on the part of the Cabinet of Vienna to the use which we may make of the latitude which it concedes to us; but it arrises from this—and I have pointed this out to Prince Metternich, who has made no sort of objection to the justness of my reasoning—that the Government of the Emperor has now the power to examine the fourth of the propositions of her Britanic Majesty's Principal Secretary of State for Foreign Affairs; it can especially, with a degree of liberty which it did not possess before the exchange of these explanations, discuss the mode of solution which that proposition implies.

This solution agrees with the principles which form the basis of your institutions, and, as I had the honor to write to you on the 20th of last month, we should not be in opposition to dispute their efficaciousness, if they were applied to other countries. We acknowledge, on the other hand, that the wish of the population has manifested itself in Italian affairs with great authority, and it is their wish which we ourselves have taken into consideration when we honestly made known to Austria the difficulties insurmountable to our eyes, which the liberal execution of the stipulations of Villa Franca and Zürich would encounter.

What, then, in this state of things is the aim, or rather, what would be the result of the proposition of the Cabinet of London? To call forth a fresh expression of the wish with the assent of France and England, in such a manner that this manifestation would receive from the previous adhesion of these two Powers a force in some sort legalized and regular. The Government of the Emperor has deliberately examined the situation which would be made for it in this eventuality, and has remained convinced that it could not succeed in settling from moral responsibility, unless the principle of universal suffrage which constitutes its own legitimacy be consecrated as the foundation of the new order of things in Italy. On quite another field the participation of France would be a manifest inconsequence to which its Government could not expose itself. Now what we are forced to consider as an absolute necessity, England, without opposing what the Governments actually established in Central Italy equally acknowledged with us, abstains from advising them to adopt. We know, besides, that these Governments would not lend themselves, except with a sort of repugnance, to a fresh manifestation which they consider to be useless, and of a nature to throw suspicion on the value of the necessity of preceding manifestations. The considerations which I have just pointed out, place us in the necessity of carefully weighing the consequences to which our unreserved acquiescence in the proposition of England might conduct us. To our eyes, one certain method alone can have the right to substitute a new principle of stability and order for another principle hallowed by time and the respect of peoples; but it we have the right and the duty to claim for ourselves the free exercise of our doctrines, we do not recognize it as our right to impose them on others; and we hold it, on the contrary, to be no less imperative a duty to leave them the liberty, as well as the responsibility, of their own opinions and their own actions.

I will add, M. le Comte, that the harmony which it is our lively desire to maintain between ourselves and the Government of her Britanic Majesty could not, nevertheless, prevent us from establishing the fact that our respective positions are not exactly the same. In fact, the course of events during the past year has thrown us into the necessity of sustaining the weight of a war. England, on the contrary, has been able, without harm to her interests, to remain in an attitude of expectation. God forbid that I should pretend that England ought to show herself indifferent to the happy or unhappy results of the experience to which she invites us to associate ourselves! But I shall say nothing but what is conformable to the nature of things in admitting that if this experience happened either to be wrecked in Italy itself or to provoke a European crisis, *England would always be free to withdraw into the post of simple observation.* This task assuredly would be less easy for France, and we have the right, without wishing to oppose ourselves to the wishes of Central Italy, and still less to dictate a solution, after consulting nothing but our own convenience—we have the right, I say, to take into our previous consideration, much more than England has any need to do so, the elements of internal order and of external peace contained in the different solutions which may be offered for the great problem which holds at the present day all minds in suspense.

The Government of the Emperor, M. le Comte, in the name of the services which it has rendered, as well as in the name of the interests which are not exclusively personal to it, thinks it has some claim to give some advice to Sardinia, and its honesty commands it to precise in some degree the amount of support which it would be possible for it to give under this or that combination. Illusions in so serious a matter would be dangerous for Italy and compromising for France; to dissipate them, therefore, is not an intention to restrain the liberty of Italy, it is simply to uphold that of France and free her actions preliminarily in anticipation of eventualities in which her interests would imperiously command her to keep away from complications from which she would have vainly endeavored to guard a friendly nation. The Government of the Emperor thinks it therefore necessary to explain itself frankly with the Turin Cabinet, to call its most serious attention to the consequences of the line of conduct, which, however, it is its own master to adopt, and to leave it in some measure a choice between two systems. It is with this object that I address to M. le Baron de Talleyrand the dispatch of which I annex a copy, and which I authorize you to read to Lord John Russell at the same time as this one.

Accept, M. le Comte, the assurance of my high consideration. THOUVENEL.

The Savoy Question.

We find in the London papers the following dispatch from Lord John Russell, the British Foreign Secretary, to Lord Cowley, the British Embassador to France, giving the views of the British Government on the Savoy question:

Foreign Office, February 13, 1860.—I have laid before the Queen your Excellency's dispatch of the 5th instant in respect to Savoy.

M. Thouvenel states, in substance, that the French Government have never concealed their opinions that if the territories of the King of Sardinia greatly increased, the addition of Savoy and Nice to France would be required for the security of the French Empire; and that the treaty of Zurich did not contemplate such an agrandizement of Sardinia; and therefore the project of annexing Savoy was no longer entertained; but that if the votes of Central Italy should enlarge the dominions of the King of Sardinia, and place him at the head of eleven millions of Italians, the security of France would require the annexation of Savoy and Nice to France.

I have to state, in reply, that, although the project of the annexation of Savoy to France has been sometime mentioned to your Excellency, yet it was in contradiction to the language of the proclamations of the Emperor of the French before and during the war in Italy, and that it is only very lately this annexation has appeared in the light of a probable arrangement.

It is only of late, therefore, that it has been thought necessary by Her Majesty's Government to state their serious objections to the project of transferring Savoy and Nice to France. Her Majesty's Government cannot conceive that the security of France—a country so rich, so populous and so military, possessing thirty-six millions of inhabitants, without counting her colonies—can be endangered by the existence on the other side of the Alps of a State of eleven millions of people, lately joined by a cement not yet dry, threatened, on the side of Lombardy, by Austria, and not very certain of its own independence.

It be said that the danger to France arises not from Sardinia alone, but from Sardinia as a member of a confederation. But it is not at all evident that a confederation of which Sardinia were a member, with only five million of inhabitants, might not be quite as formidable to France as a confederation with which Sardinia would enter with eleven million of inhabitants. The danger, if any, to France, would consist not in the small difference in the population of Sardinia, but in the strength, whatever it might be, of the other Powers who might have so combined against France.

I understand, however, from your dispatch, and from another dispatch received on the 11th inst., that the Emperor would consult the great Powers of Europe on this project, if seriously entertained, and that it never entered his thoughts to consult either the will of the King of Sardinia, or that of the people of Savoy and Nice. Further correspondence, therefore, may be reserved for future occasion. In the meantime, your Excellency will read this dispatch to M. de Thouvenel, and also that of the 28th of January, on the same subject.

If his Excellency expresses a wish to that effect, you will give him copies of both dispatches.

FOREIGN.

THE CRISIS IN ITALY.—The Circular dispatch of Count Cavour, in which he calls attention to the tyrannical acts of Austria in Venitia, especially to the forced enrollment in the army, as a punishment, of all who are suspected of hostility to the Government, had created a profound sensation throughout Europe.

The *Opinione*, of Turin, states, however, that the authorities of Chambery, Savoy and Nice are about to publish a proclamation on the subject of annexation to France, in accordance with Count Cavour's advice, repudiating it.

The official gazette also publishes the decree of Gen. Farini, in which he declares that the propositions for "annexation to Piedmont," or a "separate kingdom," shall be submitted to universal suffrage. The vote is also to be by ballot.

It is now generally believed that the Papal Government in the Legations is forever overthrown; that even it is no longer possible for it to establish a vicarate therein as proposed by France.

Prognostication of War in Italy.

The Cork papers, of the 8th inst., express the opinion that war is very probable between Austria and Sardinia.

Agents of the Sardinian Government are buying up cavalry horses in France, and great activity prevails in all the military departments of Piedmont.

It is stated that Count Avez has been entrusted by the Emperor Napoleon with the definite settlement of the question of the annexation of Savoy to France.

All former decrees against the liberty of the press in Florence have been rescinded.

Several Neapolitan noblemen have been arrested, and others are to be exiled.

Advices from Sicily state that the Attorney General of Messina had been murdered, and an attempt has been made upon the life of the Director of Police, by throwing at him a fulminating bomb.

Letters from Rome state that great agitation still prevails in the southern districts or marches of the Papal States, and the tri-colored flag was slightly hoisted in defiance of the Papal authorities.

More Troops for Morocco.

Advices from Madrid announce that the Spanish government is making preparations to occupy Tetuan permanently, and that several battalions in the Peninsula had received orders to be in readiness to march for Africa at short notice.

General Intelligence.

In the House of Commons, on Monday, the 5th, Fitzgerald said that he hoped Parliament would enter into a solemn protest against the intended annexation of Savoy to France.

Roebuck accused the Emperor Napoleon of having broken treaties.

The French Emperor's speech has not been favorably received in the several provinces of Italy.

The Paris *Constitutional* says that the message of M. Thouvenel, the French Minister, does not contain a Sardinian, but an Italian solution. It says that Sardinia will find in France an ally who will always be ready to aid her to overcome the opposition of Rome and Naples.

Advices received from Bombay state that two regiments of soldiers have been ordered to proceed immediately to China.

The quantity of gold known to be at sea, from Australian ports, bound to England, is estimated at £830,000.

The Italian Question.

PARIS, March 3.—The Monitour contains a message from M. Thouvenel to the French Embassador at Turin. M. Thouvenel proposes the complete annexation of Parma and Modena to Sardinia; the Vicarial government of Romagna by Sardinia, in the name of the Holy See, and the re-establishment of Tuscany in her political and territorial autonomy. France would not only support this combination in a Conference or Congress, but would also proclaim that no foreign

Children's Column.

THE CASH-BOY.

A STORY FOR THE CHILDREN.

"Well, John, you can tell your mother that we do n't want you any longer."

Thus spoke Mr. Augustus Ledger, head book-keeper and respective "Co." of the Broadway dry-goods firm of Gazzile & Measure—meantime carefully arranging the hair over the left ear by the aid of a small mirror balanced against an inkstand.

A plaintive, scared voice came up through the bars of a desk, speaking one word of incredulousness—"Sir?" and a pair of pitiful little chapped hands fell to twirling a button on the shabby coat from pure nervousness.

"I say," continued the elegant Augustus, "you can tell your mother that we don't want you any longer. That *petit-monsieur* has never been found, and we can't trust you."

The poor little cash-boy turned away from his harsh judge with a spot of red on either cheek that told how he had felt the insult. The incident referred to was the mysterious disappearance of a pocket-book that Mrs. Velours had declared to have been stolen from her while in the store. She was positive where she had slid it while deciding upon the merits of some laces, and positive too that the little "tight-haired boy" was the only creature near it.—Three days had passed since then, and no traces of the missing article came to hand; and the exquisite Augustus declared that "it would not do to have such a shabby-looking boy about them any way," and he coolly crushed out hope in the boy's heart in those cruel words of which the most bitter were those, "You can tell your mother."

Mr. Ledger was a widower—had laid in a grave, to which she gladly went, a fair-haired wife. He had fancied her beauty once, but soon tired of it, and his restless, unsatisfied nature could not be true to any thing but his own supreme selfishness. So she had died one spring day when her baby-boy was three weeks old. Every body said she was a frail creature, and could not be expected to live. Augustus said so, and thought to himself how irresistible he should look in full mourning; and if there ever came a thought that perhaps a true manly heart and gentle protecting arm might have saved the poor flower, he banished it. He gave himself credit for being a "real good fellow," and so he was good to himself. His son grew up with hired nurses: and among any chance influences that drifted about him. He too was a "cash," pert and idle, but well dressed and graceful—he was the one who laughed loudest at Johnny's queer coat and patched boots. His father could not spare the time from his ledger and the cultivation of his mustache to remind him of any of those old-fashioned ideas about the religion of Jesus of Nazareth, or the glorious hope of the world to come. "To be sure," he thought, "all that was well enough for women;" "but—" And he would shrug his shoulders, and try to think of something else. There were times that *would* come to him when the echo of his dead wife's prayers came like a far-off sound of solemn music; but the orchestra of the theatre soon drove it away. Such was Augustus Ledger, widower, head book-keeper, and prospective "Co."

John was a little fellow, and this was his first start in life, so it was not strange the thought of "telling mother" brought the tears to his eyes. He went for his shabby cap and to say good-by to Lewis Grey, the only one in that vast hive of humanity who had stopped in the mad race for preferment to care for a poor little weed struggling for life on the borders of the highway. He it was who had slyly slipped a shiny dime now and then in the boy's hand for his mother; he it was who had defended him when Janins Ledger had made fun of the merino coat, stigmatised it as "woman-made" (that coat in whose history was bound up more of real pathos and maternal self-sacrifice than in many a moving tale of fiction)—and he, too, who had interceded for the three days' respite. "Good-by, Mr. Grey;" and the little thin hand trembled as Lewis grasped it in his own. Lewis was what every body called "awkward;" he never knew how to do a thing gracefully; couldn't dance better than a bear; and above all, couldn't endure to have any one know how soft-hearted he really was. If a beggar crossed his path, he would answer her gruffly "No;" and then, perhaps, turn back two blocks to bestow a gratuity, and hurry off again before she could say "Thank you." He was not handsome either. To be sure he had good broad shoulders and a shock of brown hair, and honest brown eyes that were not afraid to look at you; but his mouth was wide, his nose nothing to speak of, and his complexion not to be compared to the pink and white that appeared in the face of Augustus Ledger. He started as the feverish thin hand was laid in his own, and his first impulse was to catch the little fellow in his arms and fight somebody he didn't know who; his second thought was, that that course wouldn't be best: so he only said, almost gruffly, to cover his feelings at the sight of the frail boy's figure before him, "Good-by, John, don't give up the ship;" and then he wheeled straight round and turned his back to him, and Johnny quietly walked away. What made Lewis Grey stand and stare at a pile of gray and brown calicoes—why he should use his handkerchief so sonorously—or why he should remark to his neighbor, when he turned around again, "Very bad weather for colds this," I don't know, but that was the performance.

John walked out into the sunshine with a heavy heart; past the long rows of shops, where everybody seemed to have something to do and some place in this world; past the brown stone fronts where rosy children looked out of the windows; past the long markets, where provisions were so plenty it seemed as though no one ought to be hungry, in the world; and past the quiet old church-yard, where, long ago, the dead were laid, but where, now, the sod was unbroken from the first of summer sunshine until the last whirling leaves of autumn played at hide-and-seek among the tombstones. He stopped to rest and look through the iron fence at this quiet spot. A daisy, a real live daisy, grew within his reach, and as it bent toward him with the gentle wind it put him in mind of the days "when father was alive," and they lived in the country. He was thirteen years old now, but it seemed as though ages had passed since that happy time two years before, and the boy sighed wearily. The daisy kept nodding and nodding to him, as much as to re-echo Lewis Grey's words, "Don't give up the ship." Then, in a fit of childishness, he began to talk to the daisy. "Oh yes, it's very well for you to be so jolly: you don't have any trouble—we *folks* have to pay for being alive, when we don't care about being alive a single bit; and, daisy! you ain't tired either; your back don't ache as mine does, I know, or you wouldn't keep on bowing so! and nobody is ugly to you." As he spoke there came a great gust of wind around the corner, and, sweeping all before it, laid the flower down low in the grass. In a moment the breeze had passed, and then it was up again and nodding to John as merry as ever. He couldn't but smile at it, and at the same moment felt a light touch on his shoulder, and, turning, saw a young girl with a bundle and some books in her hand. "Well, my little friend," said she, in the genteel voice in the world, "don't you see how patient the daisy is!" and she smiled kindly as he looked up in her face. "I heard you talking just now, and I wondered whether you thought that God put you and the daisy both in this world because he had something for you each to do?" and her kind dark eyes looked inquiringly at the small grumbler. He rose from the stone coping where he had been sitting, and answered, frankly.

"Oh yes, Miss, I know—mother tells me such things, and sometimes I try to feel right but I have felt pretty bad to-day. I am not very well nowadays."

A boy's confidence is easily won, and as he walked beside Miss Katie Bonn, before he was aware he had told her of his mother's struggles for a livelihood—until now, sewing gladly for the smallest pay; how hard she worked to get the place for him, and to fit him up for it. "And now," said he, "she will be so sorry about it—to think that any body should call me a thief;" and here the trembling lip quivered too much to form the words. Sweet Katie Bonn! she listened till her own blue eyes were filling up too; but she put her hand on the boy's shoulder and said, cheerily.

"Keep up your courage, Johnny; I think I can get some sewing for your mother to do; and I'll come and see her to-morrow. Here are some tracts, and I'll write my name and number on one, and then you can come to bring home work sometimes. Good-by. I am going up home now."

The widow Mead had just finished her household work. The poor room was as bright as cleanliness could make it; the striped rag carpet was unlittered by a shred; through the open closet door the few dishes were shining and orderly; the single brass candlestick was bright as gold, and the bed covering was clean and trim. The widow had just seated herself to mend Johnny's stockings, and many a modest little bit of an air-castle was woven as well as the heel of the well-worn stockings; Johnny would get to be a clerk by-and-by, and then rise to be a "Co," and then they would have a home in the country Johnny loved so well, just without the city. There should be honey-suckles trained over the windows, and mignonnette beneath; there should be big bursting red roses every where, and a shady porch in the midst of them; and Johnny would be grown so tall and stout, and wear such nice coats and boots, and—and—so was the pleasant dream running on, when in the midst of it the door opened, and with the sound of its latch down fell the fabric she had built, for there was Johnny, poor little Johnny, tired and sick at heart. The tears would come now, and he sat down on the little stool at his mother's feet and cried bitterly, telling her as well as sobs would allow his trial and disgrace.

"Oh, mother! I can't stand it—I can't! Mr. Ledger is too bad; he knows I didn't touch the money; and I do believe his own boy, Jim, took it. You need not shake your head, mother, I do; he has had lots lately."

"My dear boy," said his mother, stroking down his fair hair with caressing hand, "my dear son, don't talk so: you must not accuse another when you felt so badly about it yourself. It will be found out, I am sure, who took it; and perhaps you can get another place soon; I am sure God will help us, if we trust in him and try to do right. It it pretty hard to forgive Mr. Ledger; but we ought to try to do it, and maybe he will be sorry himself."

Then she wiped his eyes and talked cheery and hopeful, though she knew what he did not, that the failure of his petty salary was starvation to them. She brought him some bread—the last loaf—and a little drink of milk, and sighed as she saw how weak and pale he looked. Poverty was coming pretty close now. She could get no work, and the few pence that were due for the last piece were all that she could depend upon for food for the morrow. Met with the trusting faith of a true Christian she meant what she said, when in her night prayer she asked, "Give us this day our daily bread"—ready to go out on the morrow to seek for it in every honest and laborious way; but trusting still that His hand would guide her step.

We left Lewis Grey wiping his eyes and clearing his throat behind the counter of Mezzlin & Measure, declaring that it must be he had taken cold. The slim little figure, clad in faded pants and coat of uncouth cut, the drooping eyes and hot hands haunted him; and Lewis was desperately vexed to think that he had let the boy go home without finding out where he lived. "By George!" said he to himself, "I don't believe he has enough to eat." He would fain have started off in hot pursuit in his usual helter-skelter manner, but a fat dowager demanded his undivided attention while she selected some sort of a "popolorum" fabric as he called it. She was dispatched at last well satisfied, and her place was taken by a fair young girl, no other than our sweet friend Katie Bonn, who, after leaving our little friend, bent thither her steps. She had been at the store several times before, and Lewis always blushed tremendously when she appeared. Her graceful form and movements seemed something wonderful to him, who never knew what to do with his hands and feet; her quiet womanly self-possession, a marvel he could not sufficiently admire. He had found out, in a roundabout blundering way, too, that she was "Miss Bonn" that her father was of the great and mighty firm of "Bonn & Bonn;" and moreover, that Augustus Ledger was thinking, in the most sublime assurance of success, that perhaps he might as well make up his mind to sacrifice his elegant self in consideration of the sum which might reasonably belong to "Old Bonn's" only daughter. Old Bonn's daughter had no idea of such a thing. She laughed a little to herself as she saw his gruwing devotion, and thought that there wouldn't really be any harm in bringing him to her feet, just to tell him "No, I thank you." Lewis was as dexterous in handling the silk as he could be; but nevertheless the folds would get turned in the most aggravating manner, and finally he managed to push a piece in her lap. Then he had to apologize, and as the little woman laughed merrily and returned it with quiet grace, he felt as though his collar wasn't half white enough, as though his hair wasn't brushed right; in fact, as though he wasn't worthy to stand before her at all.

She was thinking what a great, manly-looking person he was, and what good, honest eyes he had, and speculating whether, if he married at all, it would be for money or love. He didn't know all this, and was rather relieved when she turned away to purchase out of his department. Then he remembered too the discarded cash-boy, and started in a hurry to look for him.

As he passed out Katie heard one of the clerks say, "There goes Grey. He'll chase a dozen blocks after that cash-boy, I bet you!" In a moment it flashed through Katie's mind that this must be Lowie Grey—no other than the kind friend that little Joho loved so well. She stopped to think about it all so long that the clerk was obliged to recall her.

"Would she suit?"

"Oh no! please not that, something heavier." The fair hands were turning over coarse mualine and flannels, for she "remembered the poor," and, blessed with riches herself, blessed others in return. She hired poor women to make garments that were to clothe the helpless and needy. She paid liberally, and in many a poor home they thanked God for sending her to them in their times of destitution. And yet no noisy charity movement ever originated with Katie Bonn. The cloth was purchased, and as she passed Augustus she looked so sweet and womanly that he made up his mind to accure her ef once. Ooe hondred thousand dollars—sweet lace, little Methodistical—break her of that soon—um, ah, yes, would do very well.

Three weeks had slipped awey with its burden of joy and sorrow, cares and hopes. The sun of July was reflected back from the flag-stones and glorious brick of the city—the noisome odors enmo up from reeking streets, even to the windows as high up as the room where Johnny Mead lay ill. Yes, he was very ill. The excitement and grief of that weary dey hed hurried on a fever that had nearly worn him out. Like a ministering angel, Katie Bonn had come and gone—come from her luxurious home to these poor streets, she had given food and wine and work, had cheered the poor mother, and helped her bear thle saddest trial of all. Ah, what a blessiug to be rich, if we could only have the sweet charity and humble spirit of this young girl!

The boy'a eyes brighten as, propped up on pillows, he waits her coming—listens for her footstepe on the creaking stairs. Ah, she is here! Her bright face appears at his bedside, and her soft voice speaks: "How is my little friend? See, I have brought you some real country flowers that I gathered on purpose for you yesterday—when I was out of town;" and she put in his hand a bunch of roses, eyringia, thickly interspersed with buffer-cupe, clover-heads, and daisies. How he held them oil, cool and dewy as they were, to his hot cheek and lip—it did not need that he ehould thank her otherwise. His mother's eyes were full of tears as she thanked tha kind friend God had raised up for them. But Katie had better things still in store, for before she left them it was all arranged that she should cell and take the sick child and his mother in her carriage out to the violnity of her father'e estate of Clover Lawn. A little bit of e cottage, then, through Katie's instrumenteilty, had been fitted up for them, and she thought that she could give Mrs. Mead enough employment to supply her daily wents. What a happy prospect! Johnny declared that if it could only be found out that he had not committed the theft, and if he could only see Lewis Grey before he went awey, he should be almost periectly happy. He concluded et last to write a note to Lewis, which he did, in scramhliug, unformed characters, thue:

MR. GREY—I hope you have not forgotten me; I am little Johnny the cash-boy that you used to be so clever to. I am pretty sick—the Dr. says that maybe the country air will do me good; and oh! I have got such a kind friend—she is going to take me aod mother to Clover-land, or some such neme, next week. Oh, Mr. Grey! hasn't anybody found out about that money that I didn't take? Please come to see me. I am tired now, Good-by, dear Sir,

F. H. S.

This letter was finished with much wearinese and lobor, under the supervision of Katie's soft blue eyes, and her practical thoughtfulness added what he had forgotten, the number and street, and as Johnny was too tired to finish the superscription, it was written in her own fair round hand, and posted on her way home, and not a day passed after that without Lewis's kindly face. A week more and again we are at Johnny's bedside. Gono now are all the hopes of health or life. With bowed head and form, the mother looks at the child she loves as he llee eo faint and white. The doctor stands beside him; but lu his pityiug eye there is no ray of hope.

The window is wide opeu, and the sounds of huay life came up from the street below, dimly, and as though they came not from the same world as this within the eiok chamber. Katie is there, watching every movement, proffering the loed drinke, chauging the pillows, and pruying in her heart that He who doeth all things well would comfort the mother. Now and then the boy'a miud would wander off among the scenes he had loved; oud then, like a cloud, would come the great sorrow, and the stoutest heart would have melted to hear those pitiful, weudering, and troubled thoughts.

"Oh! I never etole—oh no, no, never. I didn't eee the money; did you, Jimmy? Now I must tell mother—she will be so sorry;" theu, eheuging his toncies, his eye would light up as he said, "'Tha daieies,' 'the daieies,' they are calling me. Mother, I must go; the daislea, they are calling me to stay with them." Then a muan—and a few moments of oalm and untroubled sleep.

All held their breath as the sick child slept; and when a low tap at the door was lollowed by the entraueo of Lewis Grey, who seemed eager to epeak eome good tidings, Katie laid her fluger on her lip onl pointed lo the bed. Tha noise of hie entraueo, however, awoke him, and he had become calmed and conscious in this interval. He held out his hand to Lewis, who eat beside him. Lewie began to speak to him, but the words choked him, and he whispered to Miss Katie to tell him that the thief had been discovered to be Jimmy Ledger, and that every body knew now that John was true. Johnny held out his arms, and with the ouo word, "Mother!" called her to loy her he ad beside him; then, with a faee of perfect peace he began to meke his childish preparation for that better laud.

"Good-by, Mr. Grey, you have been very gnod to me, and I hope I shall know you when you get to heaven.

"Miss Ketie, I should like you to plant a few daisies on my grave."

On the parting words between mother end eon we will not lutrude; ol the child's hope through Him who blessed little children, wu may speak; ol the simpln prayer that cheered him as he was "going to thu daisies," wheu, with the eyes raised, the weak voiee whispered, "Now I lay me down to eleep." It was no shame to Lewie Grey's manhood that he erled liko a child; lor his guardian angel was by him, theu uuseeu, to bid him look to that Savior that carried thie sufferer so gently down the dark valley. A few more murmuriegs, a few faint sobbing breaths, and the Cash-boy hed closed his eeeount.—*Harper's Weekly.*

WHITE CATS.

Albinism in man and in the inferior animals has been always attended by peculiar traits of character and constitution; but in no animal, except the cat, has it been accompanied with *deafness*.

Dr. Sichel, a French eatarallst, communicated the fact, some years ago, that, after many observations and experiments, he had found that cats with perfectly white coats and blue eyes are invariably *deaf!* Make any sound you will near them, except such as are of a nature to convey vibrations—as shaking the ground, striking the floor with a hammer—and the animal will remain perfectly indifferent. Crack a whip as loudly as you will, imitate the barking of a dog, clap the hands—in fact, make any noise except such as may convey vibrailous, and the result will be the same—indifeeoce on the part of the animal.

If, however, there is the smallest spot of black, brown, or gray on the coat of the cat, or if the iris be any other color than blue, or grayish-blue, then the power of hearing will be the same as to another animal.

This naturally had a cat, which he procured while a kitten; the coat was perfectly white, and the eyes were perfectly blue. This cat, which at sight of a dog made off with rapidity, paid not the slightest attention to his barking if she did oot see him. At the end of a few months the iris became of a deeper color, and the cat began to show signs of attention when a bell was sharply rong about a yard from her ear. But afterlunately the further progress of the experiment was interrupted by the death of poor poss, she having been worried in the street by a dog whose barking she had not heard.

Professor Hevalnger, a German, has drawn alteution to another extraordinary peculiarity of white animals; viz., their inability to resist the injurious effects of external agents, which to other animals are perfectly harmless.

And we are told by Carillo, by Marinosci di Martini, and by Meoni di Lecce, that lo Naples and Sicily eating of *Hypericum crispum*, or, as it is called there, *Fusnulo*, acted perniciously on *white*, but not on black sheep; causing in the former the wool to fall off, the head to swell, and death itself to supervene in a couple of weeks. On this account, in Tarentino, where this plant is very common, *black* sheep alone are kept.

Spinata, in his work on the Diseases of Swine, says that buckwheat, *Polygonum fagopyrum*, if eaten at its time of flowering, causes diseases in white and partially white swine, which are not produced by the same agent in black animals.

Another fact bearing upon the point of the inferiority of white animals, in strength and power of resistance, to otherwise harmless agents, is related by a Mr. Youatt. He says: "A cow, for the most part white, but having some black spots, fell sick, and became bald in every part of the white surface. On these parts the epidermis detached itself from the subjacent true skin, while the dark spots continued perfectly healthy." A similar fact is related by a veterinary surgeon named Erdt.

To this day, in Ireland, the thrifty housewife will always call out for the white calf to be killed; and if you ask her why—little versed in Natural History, but shrewd enough in experimental observation—she remarks, "The white calf is ever dawny (sickly), and the white cow is a bad milker."

A few years ago there was a dinner-party given in the city of Dublin by an eminent dignitary of the Church, famed for learning and eccentricity; and in the course of the evening, during the "feast of reason and flow of soul," the host proposed the following strange conundrum: "Why do white sheep eat more than black ones?"

Taken aback at once by the strange simplicity of the question, which, on account of the well known ability of the interrogator, was supposed to involve a most intricate maze of solution, not one of the noble, learned, and accomplished guests could give an answer! They were fairly nonplussed. Said the Archbishop: "Do you give it up? Do you give it up, Miss Lind" (for the world-famed and accomplished cantatrice was present.) "Do you give it up, my Lord Chief Justice? Do you give it up, Mr. Vice-Provost?" What! all give it up? Well, then, it is *because there are more of them!*"

METEOROLOGICAL.—At a recent meeting of the Boston Society of Natural History, a discussion took place in regard to the meteor of last August. It was stated that the noise of the explosion was heard over an area of two thousand square miles, and that the meteor was seen over an area of six thousand square miles. A single fragment only of the meteor is positively known to have fallen, and this was in Bethlehem, about ten miles west of Albany. The piece, picked up soon after it fell, was quite warm, and had a considerable sulphurous odor. It was irregularly shaped, and about the size of a pigeon's egg. Nearly three-fourths of its surface was covered with a black, non-lustrous, evidently fused crust; the remainder presenting the appearance of a fresh fracture of a light gray color, and a granular, semi-chrystalline texture. It was apparently silliceous, and not metallic. The specimeo was bought by the Regents of the State University of New York, and deposited in the State Cabinet at Albany.

Obituaries:

"Let me die the death of the Righteous."

DR. JOHN FISHER ECKFORD, died, Jan. 19, 1860, at his residence in Polk county, Texas, in the 34th year of his age. He was born in Teonessee, May, 1826; in 1850 he was licensed at New Orleans to practice medicine, and in the same year married an amiable and interesting lady—Miss Sarah McGowan, who survives him; in 1858 he was elected County Commissioner for Polk county. Possessing a nicely balanced mind, a sound judgment and unwavering integrity, he was eminently fitted for the profession of his choice, and was remarkably successful. In his practice he was the friend of the poor, the orphan and widow. As a public officer he discharged his duty with zeal, energy and fidelity. As a man he was mild, sincere and honorable.

"He kept
"The whiteness of his soul and thus men o'er him wapt."

In the family circle he was loving and tender. Sacred be the sorrows of his house. He was a christian, an humble, pious, good men. He lived the life of a good man, and died the death of the righteous. When called to cross the dark oblivious tide that rolls between mortality and immortality, leaning upon the Savior's arm, he joyfully encountered the floods and passed through to endless joys. He spoke much of his firm trust in a dying Savior's love. While the hand of death was upon him, his countenance lighted up with joy; gazing up intently he told his wife that his brother and nephew (who had preceded him to glory) were beckoning him away, and asked if she did not see them. He eew heaven opened to him—it was, he said, a beautiful glorious place—that he would soon be there surrounded alone by the pure and happy. "Blessed are the dead that die in the Lord."

Let us weep for tha widowed heart; for her whose "woe is like an unreal dream; but n dream, oh! how troubled and how soon to settle down to the repose of luiolerable reality." Let us weep for the stricken mother and sister; the mourning friends; but not for him who has exchanged the troubles of earth for the joys of heaven. He lived and died in full communion with the M. E. Church. With him Christianity was no cold abstraction, but a living, active, soul thrilling principle, which animated and directed his whole life. His faith was strong; his love ardent. In the ample folds of his noble and flowing Christian heart there was no sectarianism. The charity of his soul was alone bounded by the numbers of the human family.

In his youth he embraced the religion of the Lord Jesus. In manhood he served him with unfaltering devotion. He triumphed over death and with joyful heart passed from earth. In heaven he enjoys the full fruition of everlasting bliss.

Oh! may his mourning family and friends be re-united to him beyond the cold waves of death, is the prayer of a friend.

LIVINGSTON, Polk County, Texas. J. M. C.

SISTER LANE, wife of Rev. W. H. B. Lane, and daughter of William and Frances Browne, was born April 22, 1817, near Norfolk, Va., and died near Trenton, Miss., 27th Feb., 1860. She professed religion and joined the M. E. Church, at Camp Meeting, near Norfolk, in 1832 or 1833. Her father moved to Mississippi about the year 1834. She was much loved by all her acquaintances. She was devotedly pious, an affectionate wife and mother, a kind friend. Her Bible was her daily counsellor. During her husband's absence she always kept up family prayer, until her oldest son professed religion and joined the church, when she was assisted by him. The family altar first erected was never thrown down. Says her husband, "never did she manifest an angry feeling before her family. She always said that anger was not mentioned among the Christian graces." She has left a kind and affectionate husband, four sons and one daughter, and many friends. She died rejoicing in the God of her salvation. She called her companion and children to her bed side and gave to them her dying charge; and then said, "all is now right; I am done with this world," and breathed her last.

☞ Richmond Christian Advocate please copy.

SISTER ELIZABETH, wife of Bro. JESSIE WRIGHT, and daughter of Henry and Mary Gniwn, died 7th Feb., 1860, in her 45th yeer, at her residence near Butler, Choctaw county, Ala. She was deprived of the privilege of regulur church attendance for several months before her death, by efflictiou; but the domestic circle was the house of God and the gete of heaven. She was well prepered to contend with her last enemy, and as she entered the portels of eternity, shouted victory. Her husband and several children are left behind, enguged in the eame warfere. May they take courage.

I. J. RUTLEDGE.

MRS. ANN P. SINCLAIR, wife of Dr. Elias Sinclair, and daughter of Rev. M. D. Crawford, deceased, died in Kemper county, Mississippi, 15th Feb., 1860, in the fifty-seventh year of her age. She embraced religion when a girl, and lived a devoted member of the Methodist Episcopal Church until death. For ten months she was greatly efflicted by rheumatism, and for four months by dropsy, with which she died. About one month before her death she had a paralytic stroke, and at times was irrational, but at all times the subject of religion aroused her to consciousness, and her fervent prayers for help, and acclemetione of "Hallelujah and Salvation to God for ever!" could but impress her friends with her readiness to go in peace.

She has left an affectionate husband (with whom she had lived thirty-five years), four children and one adopted daughter, four sisters and two brothers, and friends, to mourn her decease.

H. HOLMES.

SOUTHERN CLOTHING ESTABLISHMENT.—26, 28 and 30 St. Charles street, corner of Common. Clothing and Furnishing Goods at Wholesale and Retail

Just received, per late steamers, one of the largest and most magnificent Stocks of FASHIONABLE SPRING AND SUMMER CLOTHING ever brought to the South, which, for Style, Material, Workmanship and Cheapness, is not surpassed. Goods are divided into Three Departments, all under One general view:

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L. W. LYONS,
Nos. 26, 28 and 30 St. Charles street, corner Common st.
Salesmen speak French, Spanish and English. [oc12

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All of which goods have been manufactured under our own supervision, of such materials and in such manner as a long retail experience has shown us to be best adapted to durability and good shape during wear. As in quality, so in price, our goods cannot fail to please for an index, note the annexed

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do Super-Quilted Bottom Water Proof Boots	10 00
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For further particulars see circulars, or address Principal.

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REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge.*

B. D. & A. W. ROBERTS, ATTORNEY-AT-LAW, Floyd, Carroll Parish, Louisiana. ja19

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

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THE RESOURCES AND PROSPECTS OF ALABAMA.

Former Legislature—Wealth of Resources—Improvement of Mobile Bay—Trade of the Gulf—Bill to encourage direct Trade—Two and Three per cent. Funds, and their Appropriation—Alabama Railroads—Railroad and Bank—Medical College—State University—La Grange and Glenville Schools—Deaf and Dumb School, and Insane Asylum.

Your readers in Alabama will be interested in a brief review of what was done at the recent session of their Legislature, for the development of the material wealth of the State. The unfortunate connection of the State with banking some years ago so prejudiced the public mind of Alabama against all moneyed enterprises by the State, that the Legislature had perhaps erred in the other extreme, and Alabama had consequently done less than almost any other Southern State for the development of her vast resources. With the exception of some trifling and, most generally, injudicious appropriations of the two and three per cent funds, nothing has ever been done by the Legislature of the State in aid of her various internal improvement enterprises. Under the wiser policy of the late Legislature, it is to be hoped that a new era has dawned in her history, and that henceforth Alabama will make rapid strides towards the very first position among her sister States in enterprise, improvement and wealth. Nature has done a vast deal for Alabama. The extent of her physical resources is just beginning to be understood by her own people, and when those resources shall have been properly developed, as they will be under the policy inaugurated at the recent session of her Legislature, Alabama will be second to no State in the Union in wealth, population and importance. She is already the leading cotton producing State; she has a large quantity of rich lands yet untouched; she has timber sufficient to build navies for the world; she has mineral wealth enough in itself to make her one of the richest empires on the globe; she has coal beds that surpass in extent those of Pennsylvania; she has water power enough to turn all the spindles of this country and England; she has in the north a provision district that is capable of feeding her entire population; she has a climate that is genial and salubrious; she has, in short, a combination of all the material advantages which are necessary to make her great, rich and powerful. This is what nature has done for her; now let me hurriedly review what was done by the late Legislature, to second these natural advantages.

Commencing, then, on her Southern coast: the Legislature made an appropriation of about $150,000 for the improvement of the bay and harbor of Mobile. This appropriation is upon the condition that the city and county of Mobile shall appropriate about $850,000 for the same purpose. These sums, it is estimated, will be sufficient to remove the obstructions which now prevent the approach of large vessels to the city. There is now a depth of about twenty-one feet of water, I think, on the outer bar, and it is proposed to cut a channel of sixteen or eighteen feet through Dog River bar, where there is a depth now of only about eleven feet. The parties making this movement have the most eminent practical and scientific authority in favor of the feasibility of the enterprise, and if they succeed, the chief barrier which has heretofore obstructed the comaerce of Mobile will be removed, and, with her otherwise great natural advantages, she will certainly become a great commercial emporium. The trade of the Gulf of Mexico is yet in its infancy. When the vast domain which nature has made tributary to the Gulf shall become settled and developed, the richest trade of the world will float upon her bosom. It will become to the commerce of modern times what the Mediterranean Sea was to the trade of the ancients; and Mobile and New Orleans will become what Venice and Alexandria once were, the mistresses of the richest trade on the globe. I am not dreaming, Mr. Editor, and the future will verify my predictions.

In this connection, it may not be out of place to allude to the Bill which was passed for the encouragement of direct trade between the Southern States and foreign countries, which I regard as one of the most important measures of the session, one which I hope may eventuate in great good to the trade of the South. The Bill exempts from taxation the sales of all goods directly imported into any one of the Southern States from foreign countries; and provides for the appointment of a salaried Commissioner, whose duty it is made to confer with similar commissioners on the part of other Southern States, and with other persons interested in the establishment of direct trade between the Southern States and foreign countries, for the purpose of collecting information and maturing a plan for the encouragement of direct comaercial intercourse between the ports of the South and foreign countries; and said Commissioner shall be required to report to the next session of the General Assembly of this State such information and propositions as he may have received, together with such suggestions as his inquiries may have enabled him to make in aid of the purposes of this act; and also, by communication with the merchants of the Southern States, to endeavor to enlist them in the encouragement of direct trade between the Southern States and foreign countries.

I understand that this appointment has been tendered by the Governor to an eminent gentleman in Mobile, whose qualifications for its duties are a sufficient guaranty that they will be faithfully and efficiently discharged. The great fault of our legislation on this subject hitherto has been, that we have attempted too much. We cannot suddenly revolutionize trade by mere acts of legislation. We can only inaugurate a policy, and leave time to accomplish its success. This is all aimed at in this bill, and I think it promises to do a great deal.

The principal railroad measure passed by the Legislature is what was known as the "Three per cent Bill." Perhaps the significance of this title may not be understood by your readers, and I will explain. When Alabama was admitted into the Union, it was agreed by the general government that five per cent of the net proceeds of the sales of the public lands lying in the State, should be reserved for the purpose of making public roads, and canals, and improving the navigation of rivers, of which three-fifths should be applied to those objects within the State, under the direction of the Legislature, and two-fifths to the making of roads leading to the State, under the direction of Congress. By a subsequent act of Congress, the two-fifths which were originally reserved to the general government, were placed at the disposal of the State Legislature for the special purpose of constructing a line of improvements across the State, from West Point, in Georgia, in the direction of Jackson, Miss. This fund is known as the two per cent, and the other three-fifths, as the three per cent fund. The whole fund is held in trust by the State for purposes of internal improvement; the three per cent to be used generally for any works of internal improvement, and the two per cent. only to such improvements in our east and west line across the State. The bill to which I allude was designed to appropriate the whole of this three per cent. fund which was in the Treasury. A committee appointed to investigate the matter reported that there was $663,000 of this fund in the Treasury. The whole of this amount was appropriated by the bill which passed, in this way: the N.E. and S.W. Road, and the Alabama and Tennessee Rivers Road, each receive loans of about $250,000, and the Wills Valley Road, the Oxford and Opelika Road, and the Montgomery and Eufaula Road, each smaller loans, at the rate of five per cent. per annum, for five years. The interest accruing annually is to be paid to the Alabama and Tennessee Central Road, and at the expiration of five years the whole amount thus loaned goes as a donation to the last mentioned road. You perceive that the Central Road is mainly the beneficiary of the scheme, and this policy was adopted, not only because this road was regarded as the most important, but because it runs through a section of country which was the least able to furnish the means for its construction. This Central Road is destined to be one of great importance to the State; it may, in fact, be considered the great artery of the railroad system of the State. Its termini are, Montevallo and Decatur. Montevallo is a small town in Shelby county, situated on the Ala. and Tenn. Rivers Railroad, and is the point at which that road will be intersected by the South and North Road, of which I will speak presently. The Southern terminus of the Central Road is, therefore, the point at which the railroads running north from Montgomery and Selma concentrate. Decatur, the northern terminus of this road, is the point on the Memphis and Charleston railroad at which it is intersected by the Tennessee Central Road, running south from Nashville, and is therefore the point of rudintion to Memphis, Charleston and Nashville. Its geographical position must make this a road of importance, not only in the amount of trade which must pass over it, but in the connections which it will afford to sections of the State now almost entirely disconnected. The connection between north and south Alabama has long been a commercial, social and political necessity in this State; the Central road will supply this three-fold desideratum, and besides, bring into notice and settlement a most interesting and, at present, altogether undeveloped section of the State. From Montevallo to Decatur, for almost the entire distance, the road will run through vast unexplored coal fields and iron beds, which will some day add millions to the wealth of Alabama. This section of the State, though now the poorest, will, in all probability, become the richest portion of the State.

The North-east and South-west road is also one of the most important enterprizes in the State, commencing about the center of the western boundary of the State, it stretches in a north-eastern direction through Eutaw, Tuscaloosa and Elyton to Gadsden in the north-eastern portion of the State, at which point it meets the Wills Valley Railroad, which may be regarded as a prolongation of the N.E. and S.W. Railroad to Chattanooga. Like the Central Road, this line runs for a good part of its length through a country rich in mineral and agricultural wealth, but now almost wholly undeveloped. The whole of this line, as is also the Wills Valley Road, is under contract, and will be completed in a few years. When the road is finished it must command a very large share of the through travel from New Orleans to New York, for it approximates more nearly to an air line between those points than any other road which can be built. From its south-western termini, the connection will some day be completed to New Orleans, and then it will be beyond question the shortest route between your city and New York.

The Alabama and Tennessee River Road runs from Selma to Gadsden, where it intersects the north-eastern and South-western, and Wills Valley road. The cars are now running as far as Talladega on this line, and the whole line will be completed in a year or two. This, too, is a road of importance, and has already done a great deal to develop the country through which it runs.

The South and North Alabama road is the line from Montgomery to Montevallo, at which point, as already remarked, it will intersect the Central, and the Ala. and Tenn. Rivers Roads. This road was not mentioned in the "Three per Cent. Bill," but presented a novel scheme of its own, which was adopted by the Legislature, and from which its friends anticipate the certain and speedy construction of the road. The scheme was this: the Alabama Constitution does not allow the Legislature to charter but one Bank at each session, the consequence is we have but few banks, and they make enormous profits. The Stock of the Southern Bank of Alabama, located at Mobile, has proved so profitable that it has been quoted as high as $130 premium. There is therefore a great demand for bank stock. Mr. Gilmer, of Montgomery, who is at the head of the South and North Railroad, and is one of the ablest financiers in the State, conceived the idea of making this demand for bank stock tributary to his road, and when a charter was asked at this session for a new Bank in Mobile, his friends in the Legislature presented an amendment, requiring those who took stock in the bank to take an equal amount in his road. The Bank was chartered with this amendment, with a capital of $2,500,000, and since the passage of the bill I understand that the scheme works like a charm. Bank Stock in Mobile is in such demand that capitalists are eagerly seeking it, although for every dollar they take of it they have to subscribe for an equal amount of the stock in the South and North Railroad. This road will be built in a few years, and it will prove to be an enterprize of incalculable importance to Montgomery. Without this connection, Selma would soon have taken from her the whole trade of North Alabama; with it, Montgomery will retain her pre-eminence.

There were various other railroad enterprises of importance which came in for a share of legislative aid, but I should protract this article to an unendable length to mention them all. If my space would permit me, I should take pleasure in speaking more particularly of the benefits which these various enterprises will produce, in the development of different sections and interests in the State. It must suffice for the present, however, merely to say, that all together they constitute a system which will make Alabama a noble State. There are now about 2000 miles of railroad in contemplation, and shortly to be built, and when completed they will develop an amount of wealth that old fogydom has never dreamed of in the future of the State.

Such is a hasty and incomplete sketch of what the Legislature of Alabama did, at its last session, for the physical interests of the State. Nor was it forgetful of the other wants of her people. The educational interests of the State were not forgotten. Fifty thousand dollars were appropriated to the Medical College at Mobile, which was made the medical department of the State University. Fifty thousand dollars more were appropriated for the establishment of a military department of the State University. The University has now an income from its endowments, of $18,000, besides its revenue from tuition fees. Under the presidency of Dr. Garland it is annually growing in popularity. It is now one of the very best institutions of learning in the Union, and lacks nothing but numbers, which it is steadily acquiring, to make it one of the most distinguished.

Besides these appropriations the Legislature provided for the education annually of two young men from each county in the State, free of all expense for tuition or board; one half of the number to be educated at Lagrange, in Franklin county, and the other half at Glenville, in Barbour county, both of which are flourishing and deserving schools, conducted on the military plan. In the same connection I may mention an appropriation of $20,000 to the Deaf and Dumb school at Talladega, and $25,000 to the Insane Asylum at Tuscaloosa.

Thus you perceive that while the internal improvement enterprise of the State received a large share of attention at the hands of the Legislature, the intellectual and moral wants of the people were also well cared for. The Legislature contained a large amount of ability, patriotism and public spirit, and has made its impress upon the destiny of the State.

EAST ALABAMA.

Its growth—its lands—its agriculture—its population—its Methodism—its Schools and Colleges.—The Educational Institute.—The Educational Journal.

Twenty-five years ago the largest portion of what is now called East Alabama was a wilderness. In an extensive travel through this country, seeing the immense plantations now in a high state of cultivation, the number of elegant residences, the beautiful towns and villages, one cannot but wonder at the immense amount of labor and skill which has been employed here, within that short lapse of time.

The most of the land in this district of the State was never of the richest kind, yet much of it lying well, in a good climate for the great products of the South, well watered, with a healthy salubrious atmosphere, it has long presented fine advantages to the planter. These the hardy, enterprizing sons of the soil, who took possession of the country, have well employed; many of them have added greatly to their estates, and not a few accumulated large fortunes.

While it is true that much of the country is yet in an uncleared, virgin state, and much is yet fresh and unproductive, yielding fine returns to labor, still the slightest survey convincingly shows that even in this comparatively new country many of the lands are badly *rubbed*, and not a few apparently exhausted. The reckless disregard of all means to preserve their lands, and the old exhaustive methods of culture which have characterized the older States east, and on account of which they have lost, and lost for ever, the finest natural advantages of an agricultural character that ever a people were blessed with, have been transplanted here, and are fast working out the same disastrous results. It is wonderful to notice the difference in the present agricultural modes of Eastern Alabama and of Eastern Georgia. In the former, they are precisely now what they were twenty-five years ago in the latter; while in Eastern Georgia there has been, ever since that period, a constant upward tendency.

Necessity, however, and the example of the older States, are fast waking up a decided spirit of agricultural improvement in this country. Already the people are turning their attention to the various manures that are now being used so successfully in other States, and to the various improved modes of land preservation and land culture. Generally lying well, and with a soil of good foundation and mineral constituency, no country was ever more susceptible of improvement by the skilful use of artificial means. Guano, the phosphates, and other fertilizing manures, which the older States are now using so successfully, and which are now being introduced here, are destined to achieve great results for East Alabama. They will fix population, increase the productiveness and lead to the embellishment of the country; and with its natural advantages of climate, water, and healthfulness, make this one of the most attractive regions of the South.

It may with truth be affirmed, that no portion of the United States was originally settled by a finer population than that known as East Alabama. Coming into market at the time Georgia and South Carolina were beginning to experience the inconvenience of exhausted lands and a crowded population, large numbers of the very best people of those States rushed over here, making the society of East Alabama, from the very first, equal to if not superior to any portion of the older States. The very cream of the population of older States, whether reference is had to wealth, intelligence, or moral worth, gathered here. So that now it is perhaps true, that no portion of this green earth presents a greater proportion of sterling, enterprizing, intelligent men and women.

Here Methodism has had an organized and a prominent place from the beginning. The original population coming from Georgia and South Carolina, where Methodism prevailed, were, for the most part of a Methodist cast, and gave to Methodism from the very outset an impulse and a sphere which has made her dominant ever since. In no portion of the South, perhaps, has that church at this time a stronger hold, or a greater proportion of wealthy, intelligent, enterprising adherents.

Such a people, in such a country, with so many of the best elements of activity and progress, of course could not fail to develop a profound appreciation of the claims of education, and of the obligation upon them to provide the requisite facilities for it, on the widest and amplest scale. Accordingly, it may be safely affirmed, that no people ever made such rapid strides in that direction as they have within the last few years. To say nothing of the many respectable academies, manned by a highly intelligent class of teachers, scattered over the country, there have been established in its midst within the last few years, schools intended to meet the demand for higher education, both among males and females, that will compare favorably with the best colleges of America, and which in themselves obviate the necessity that the sons and daughters of East Alabama should any longer go abroad to be educated.

A number of these there are, but restricted by space, we shall notice specially only the two institutions of highest grade, that sustain an intimate relation to the Alabama Conference.

The Female College at Tuskegee, considered with reference to its internal appointments and general management, the style of education which it dispenses, its religious spirit and general tone, we have no doubt is one of the very finest female schools in the United States. As a Methodist school it was started at the right time and in the right place. Its founders deserve credit for their wisdom and foresight. It is meeting, and successfully meeting, a great public want in East Alabama, and its impress upon the country, already marked and decided, will deepen and widen with every successive year.

But the new Male College established at Auburn, and just now being launched upon its active career of usefulness, is the crowning glory of the educational enterprize of East Alabama. Founded in a profound conviction that education should be religious, and hence should be under the control of the church, and that its present location, in all respects so eligible, so healthy, so accessible, so finely surrounded by a numerous, wealthy, enlightened, Methodist population, was the very place above all others at which a Methodist College, under the control of the Alabama Conference, should be established; it has entered upon its career under circumstances of promise, and with prospects unparalleled, perhaps, in the early history of any similar institution in this country. With a magnificent building, a full and complete apparatus and cabinet, a good faculty, who seem determined, with God's blessing, to realize the hopes of its founders, it has, at the very first bound, planted itself in all that respects success, good order, efficiency, and prudent management, side by side, as its friends believe, with the very first institutions of the land. Thoroughly Methodist in its relations, having been formally adopted as its own by the Alabama Conference, at its last session; a glorious influence it is expected to exert in behalf of a high order of sanctified education in the State of Alabama. Indeed these institutions are an ornament to the State, distinguished signs of a high and advancing condition of Christian civilization.

Writing of these schools and of the growing spirit of denominational education in this region, the Educational Institute of the M. E. Church, South, whose paramount idea is to give greater prominence and universality to this scheme of Christian education, naturally occurs to mind. Say what we will, no idea is greater or more pregnant than this for our times; and this Institute, if rightly sustained, is destined to develop a capability in the great work of realizing it, now not thought of by much of the leading mind of our church.

The *Educational Journal and Family Monthly*, recently established in Atlanta, Ga., as the organ of that association, is a movement looking directly to its efficiency and permanence. If that journal lives, the Institute will live and grow, and living and growing, will become one of the mightiest agencies for the spread of education and Methodism now known to the machinery of the church.

Lovers of Methodism, friends of Christian education, ye who would provide for the elevation of your race and the increasing power and glory of the Kingdom of Christ when you are dead and gone, will you not rally to the support of this journal? The numbers that have been issued indicate the high standard of literary excellence to which it aspires, and which, indeed, it has already reached. There is intended to be no conflict between it and any of our church periodicals. It has its own distinct sphere, and is intended to supply a desideratum, important in itself, which no other periodical among us is designed to meet. A letter to Rev. J. Knowles, Macon, Ga., inclosing $2, will make good a subscriber for one year. All Itinerant Preachers throughout our Southern Church are authorized agents, and are entitled to fifty cents for every cash subscriber they obtain.

SIGMA.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. VI.

Some of the First Fruits.

MR. EDITOR.—I trust I will not weary either your patience or that of your readers by a few closing remarks about some of the first fruits of Protestant Christianity in the Natchez country. Of the preachers, who planted a pure Christianity here, I need say no more; of some of the original members I will say a few words.

Hannah Swayze was the daughter of Rev. Samuel Swayze. She was born October 27th, 1733; married Jeremiah Coleman, senior, March 2d, 1755. Mr. Coleman died June 30th, 1777. She married Richard Curtis, senior, September 26th, 1782, who died November 10th, 1784. After his death she remained a widow until Jan. 15th, 1807, when she died, aged seventy-six years. She was first a Congregationalist, and after the dissolution of that Church at Kingston she maintained her Christian profession and piety until the advent of Tobias Gibson, when she united with the Methodist Episcopal Church. She was a burning and a shining light through all the trying scenes which intervened between 1733 up to the time of her death. Her great excellence was in the eloquence and power of her public prayers. One thing remarkable in her prayers was, that she always besought the Lord to bless her children and her children's children with salvation from sin and holiness of heart, to the latest generation, and, so far, her prayers have been answered in a remarkable manner. Some of the most pious people I have ever known I have found among her descendants, among whom have been six or eight Methodist preachers, and several Baptist preachers. Her daughter Penelope, who married John Gailling, was a woman of "like precious faith." Of her nine children who grew up to man and womanhood, seven have already died in the Lord, and the other two are just waiting the call of their Master to go home. Another daughter of hers named Hannah, married Gabriel Gailling. She was also a woman of holiness and greatly gifted in extemporaneous prayer. Early in the present century she removed with her family to the Prairie Jefferson, in what is now Morehouse parish, La., where she continued to live until her death in 1832. She came as near "exhorting all she had any intercourse with" as any one I ever knew, and such was the sweetness of her spirit, and the outbursting affection of her heart, that few attempted to resist her appeals. She lived in a separate apartment, but under the same roof with her son Jeremiah, who became a local preacher, and was a good man, full of faith and the Holy Ghost. Their house was for many years the place of preaching for the Prairie settlers, and a class room for the Church. She raised a family of grandchildren, who had lost both their parents, and often the first thing heard in the morning by the lodgers at the other end of the house was the lifting up of her voice in family prayer, and that when she was seventy years of age. Most of her descendants have become pious members of the church of her choice.

Lydia Covey, a daughter of Richard Swayze, one of the original owners of the Mundamus grant, lived to a great age near the original settlement of the grantee's at Kingston, and was long "a mother in Israel." Towards the close of life her mind closed in from the outer world, and she seemed to forget everything, even the names and persons of her own descendants, but her relation to God and heaven never escaped her memory. She always seemed to be at home on the subject of the Christian's experience and the Christian's hope.

These are only a few examples of "the unfeigned faith" which was found among the women of those early days, and which, blessed be God, is still found among their descendants to the fourth and fifth generations. The Lord grant that the fruit may be more abundant still! Did I deem prudent to extend these numbers I might say as much of the men of these ancient Methodist and Baptist families as I have said of the women. Many of them were pillars in the churches to which they belonged, and served their generation faithfully by the will of God before they fell asleep in death.

O, that we, their heaven favored offspring, may walk worthy of such ancestors, and serve our generation as well as they did theirs!

J. G. JONES.

LOUISIANA CONFERENCE HISTORICAL SOCIETY.

The design of this Society is to collect and preserve authentic written information relative to the origin, progress, and present condition of Methodism within the State. The importance of such an organization is apparent. It will prepare materials for a perfect history of our church in Louisiana. The advancing greatness of our holy will render this an indispensable addition to our denominational and State literature, and invaluable as a book of reference.

Fifty years hence the events now transpiring on our circuits and stations will be read with ardent interest by the succeeding generation of Methodists; and we are imperatively called by recording the events of our times to augment their edification and delight. No consideration could induce us to part with the precious volumes that embody our past ecclesiastical providences. The developments of our system as a divine agency in the moral regeneration of the world, should not be suffered to float into oblivion, and we will be justly censurable if it cannot be said by our spiritual children, "Our fathers have declared unto us the noble works they did in their days." In ages to come the dwellers around the majestic waters of Methodism in this land will be precluded from a knowledge of their fountains, unless we employ our pens to note the scenes while they gush into existence, and protect with the enduring wood of history the newborn current.

It is therefore proposed that the ministers and laymen throughout our connexion in Louisiana should prepare manuscripts of this character, and present them to the next Conference, to be deposited with the society of ministers and laymen that may be appointed by it for this purpose. These papers will doubtless contain sketches of the men who founded our societies, of original and prominent members to the present time; of revivals, and the principal conversions occurring in them and elsewhere; happy deaths; erection of church, parsonage, and educational buildings; missionary and benevolent societies; retrogression, and its local and peculiar causes; influence on other churches, and their relation to us; and the present condition and prospect of all our interests.

It is a mournful truth that every year removes from our converse many of the aged and devoted persons who can relate valuable incidents of their religious contemporaries, or were themselves engaged in toil and conflict to lay the foundations of Zion. A slight delay and after their departure we will mourn the loss of their intelligence, but the golden sands are swept away for ever. Reflection on these remarks will, it is hoped, be indulged by those who seek the good of the city from above, and know what Israel ought to do. The progress of intellect and the example of our brethren demand that these things be done quickly.

J. H. HOYD.

THINGS NEW AND OLD.

These thoughts which I present to you, my reader, I call "New and Old." Yet I should find it hard to say which were New, or which were Old. Each thought is nearly wholly new to *me*, wrought out in the mind of itself. *You*, doubtless, will have worked your way to many for yourself; perhaps even you will have met them long since in books that I have never seen. Let that be: we are not now contending for prior possession, we are not wrangling over patents. Let who will have the honor, if so be I help you, though ever so little, in your journey towards the goal of Truth.

There are some men who believe, that though God lives, he has ceased to reign; though a King *de jure*, *de facto* he is deposed and utterly without power. The earth is not the Lord's, they say; some devil's, rather; and though the everlasting doors should unfold, no King of Glory would come in. To such men all devotion is impossible; all religious service a dreary tale. Hands and litanies are equally heartless. A public benefactor would they deem him who should introduce and render fashionable the praying-machines of Japan, improved by all the modern appliances of steam-power.

Some men, called authors, have and eye to business even in the deepest sorrow. They put out their griefs to interest, by making them known to the whole world. They melt down the gold and silver statues which they once worshiped, and coin them into current money.

Style is the body; thought is the soul. As there are persons in whom the animal portion of their nature predominates, so are there sensuous writers who think only of the graces, and neglect the subject of composition. On the other hand there are authors who profess to disregard style, literary spiritualists, who are ever repeating that "the letter killeth."

Each of these errs. The error of the former is manifest. The fault of the latter is not so obvious, and deserves a word of comment.

Setting aside the fact that beauty in itself is good, without respect to ulterior effects, it should be remembered that beauty of style is to a book what beauty of face is to a woman. For both beauty is the master of ceremonies who introduces them to the world. A woman may not claim attention from those around her; a book can not. The one trusts to personal grace and attractiveness of form and feature to win the admiration, the respect, the love, which she must not seek. The latter, if heavy, though good, will not command a general notice, for the public, unaware of the goodness, soon become sensible of the heaviness, and decline further acquaintance. The public is not compelled to read books, however good they may be. It must be allured by the enticement of clear and vigorous thought; simple sentences austerely graceful; words that are always strong, and never redundant.

But this is not all. As beauty with women will lead to nothing more than an introduction, if there be only beauty, so, mere elegance of style will cause the reader to lay aside the book, if he do not find the sense corresponding to the words. Mere grace fails, when the more substantial qualities are absent. On the other hand, there are books, even as there are women, which will make themselves known by their own intrinsic merits, in spite of such disadvantages as the want of beauty or elegance. Straightway the style is forgotten in the thought. Nay, even as in course of time we became actually attached to the physical defects of a woman endowed with all bright gifts of mind and spirit, so the very cumbersomeness and awkwardness of a great and powerful book become endeared to us by the sentiment of long association. We would not change the ungraceful face for the cheeks of a Helen, or the bust of an Aphrodite: we would not barter the ungainly style for all the smoothly-flowing periods of an Addison or a Chesterfield.

Two negatives in theology do not make an affirmative, but, as in Greek, only make the negative stronger.—Protests against false doctrine are no substitutes for a right belief; and Anti-Anti-Christ is not the true Christ.

"The quarrels of lovers are the renewal of love," says the Latin grammar. In this case the parties concerned fall out, in order that they may experience the bliss of reconciliation. Quite different is it with some people: these will make up an ancient difference for the sake of creating a new one. To heal up old wounds, for the pleasure of cutting them open again, is their "*Religio Medici*."

The caricaturist holds the very lowest rank in literature. He is a witness to the existence of men with sense so dull, that they can perceive only the magnified and the distorted object. He takes it for granted, that those for whom he writes will fail to appreciate the real measure of character, and therefore he dwells exclusively on some prominent though quite unimportant and superficial traits. Dickens pays his reader a poor compliment, when he makes the individuality of his characters depend upon some physical peculiarity, as, for instance, the possession of prominent teeth; the habit of snorting like a steam-engine; and other such like accidentals. But while the author of *Dombey and Son* and *Little Dorrit* is thus too prone to imitate the school-boy making a rude sketch of his preceptor, by means of slate and pencil, the author of *The Newcombes* is a true artist, faithfully sketching every feature in its true proportion; aiming at the perfect delineation of the men and women that pass before him. In a word, the one writer is an artist, the other only a caricaturist.

It seems as if, in this world, thought and action were ever to be separated. The most practical man is almost invariably the one-sided; the narrow-minded, he who walks by the faith of prejudice, rather than by the sight of reason; he, who having once formed his opinions, is never moved from them, either because he can not understand opposing arguments, or because he obstinately shuts his eyes against all reason.

The many-sided man is always fearful of being overhasty or illogical in his decisions. He must have made acquaintance with and have throughly answered all possible objections before he will accept any proposition as a principle of action. Too late he learns that Art is long and Life is short, and that inaction is a worse evil than illogic. The man of thought is open to another danger. When he comes to converse upon disputed points with those who are not oppressed with too much brains, he is often disgusted to find that they have made up their minds without having studied the points at issue. True, they have arrived at a right decision. But this is not enough; the goal should have been reached by the right path. If the logical man endeavors to show that there are strong and weighty arguments on the other side of the question, he is sure to be met by a storm of indignant reproaches from men who have never learnt that "it is lawful to be taught by an enemy." Instinctively he shrinks from association with such narrow-minded sectaries. He hates the profane vulgar, which, says Sir Thomas Brown, "is opener to rhetoric than to logic," and delights itself in the tawdry tinsel of platform oratory. Unwittingly he sympathizes with an error that has been slandered, and is proportionably estranged from a truth that has borne false witness.

Is such a man, therefore, wholly truthful, or even merely useless? By no means. Were he merely a safety-drag upon the chariot-wheels of society, he would fulfill a necessary purpose. But he is more than this; for while by *doing*, is commonly meant the active, bustling, vigorous exertion of life, such as delights in velocity of motion, variety of occupation, frequent change of place, there is another species of action, unobtrusive, quiet and often invisible. Such is the action of the student who devotes himself to the study of nature's laws, deduces from thence their effects, and so attains to certain sure rules of action by which the "active" man is the first to be benefited, but for which he is the last to be thankful.

Let those who honestly believe and avow their conviction that man ought to give up his reason to God and his church, consider that the Almighty hath never delighted in maimed sacrifices. The work that he has created he would see perfectly acting, not shattered in one part that the other may act more easily. He would not have man destroy his intellect, under pretense of doing sacrifice in its perfect entirety.

So likewise as regards man's social position. The chosen saints of God have not been the most restless, but the hands of families, of armies, of nations. The most perfect man, considered socially, is he whose relations are most diverse and numerous. The brother is a more perfect man than the brotherless; he who has a friend than the friendless; the husband than the celibate; the father than he without offspring. All these relationships afford scope for the performance of duties; and therefore give room for trials and temptations, and therefore furnish a field for battle and for victory. To the man who feels that there is danger in thus joining himself to the world, duty is plain. Let him flee from it; only let him always bear in mind that he is inferior, and not superior to his fellow-men who discharges all the manifold duties of husband, father, friend. The hermit ranks very far below the hero, for, if the truth be spoken, he has run away from the field of battle—wisely, if he can not fight, but certainly not gloriously, since though discretion is a part of valor, only Sir John Falstaff would call it the better part.

Total abstinence, celibacy, seclusion, though virtues, are by no means the highest virtues; except, indeed, they be practised, not for our own safety, but for the good of others. Viewed from one stand-point, they are manifestations of cowardice and of the bondage that engendereth fear. Always (excepting as above) they are contrary to the "perfect liberty" where-with the God-Man came to set us free.

Man is never so afflicted as when he does no feel his sorrows. Want of feeling is want of life. Corruption sets in when pain has ceased.

All approach towards political perfection must be made by means of steady adherence to an improvement on principles already established, rather than by the adoption of new theories. Talleyrand declared that he had "sworn 'eternal allegiance' to eleven constitutions." And had he lived a few years longer, he would have had opportunity for vowing loyalty to well nigh the square of eleven. Systems of government, French polished, "warranted sound," beautiful-looking Pantisocracies, somehow do not answer. The great truth that what is to endure must have a gradual growth, a truth which Nature herself teaches in her living monument, the thousand-yeared oak, can not be violated. Well said Sterling:

> "How slowly ripen powers ordained to last,
> The old may die, but must have lived before.
> So Moses in the vale an acorn cast,
> And Christ was shadowed by the tree it bore."

It has been affirmed again, and it is a lesson hardly learnt through many a sad experience, that every civilized country contains in its laws and constitution the seed and germ of its own advancement; and that every violent revolution not only does not hasten on the consummation, but seriously retards it, and even in some cases endangers it altogether. As when the child impatient that the seed does not at once become a plant, digs it up, ere it has laid hold of the ground, in order to see if it is growing.

The gradual growth of English liberties, through Plantagenet strife, Tudor despotism, Stuart impotence, and Hanoverian stupidity, is a trite illustration of this principle. The last seventy years of French history would form another illustration *e converso* no less obvious.

Laymen should be very cautious how they undertake matters which are usually conducted by regularly authorized individuals. This proposition involves the very important principle of "*division of labor.*" In a world where there is so much to be done, and so many people to do it, let each choose his own part, thoroughly master that, and then, when he comes to give the world the benefit of his experience and knowledge, he can speak with the authority necessary not only to support his own claims to proficiency, but to put down the pretensions of presumptuous and ignorant upstarts. Nevertheless, though based on an elementary principle of political economy, our proposition will sound narrow and exclusive to those who love to sneer at "state-craft," "priest-craft," and all other "crafts."

Most illogical are such people in their objections.—The very word which they use as a term of reproach should teach them better manners. For what is *craft* but *power* or *skill*? And, therefore, state-craft is merely a practical knowledge of state affairs; priest-craft, skill in all matters that relate to the priestly office. The craftsmen of mediæval times were the men trained to one or other of the various crafts, and who, having been tried and found able, were admitted to the fellowship of those who had gone through the same education, and were thus endowed with authority to reject or accept fresh candidates. You say that there are often men not recognized by the craftsmen who are quite as skilled and competent as the most venerable member of the guild. It may be so. If it be so, it is the "outsiders'" own fault or misfortune that they have not obtained recognition from those who alone can issue the royal letters patent of orthodoxy. Certain it is that for one case where the community suffer from refusing to avail themselves of the skill of a competent though unauthorized practitioner, there are twenty cases where the public, deluded by loud vaunts of omnipotence, receives great injury from resorting to ignorant quacks. The advantage of a corporation that possesses powers to examine and approve or reject candidates is too great, viewed as a precaution, to justify any person in resorting to the services of those who have not been thus approved, however skillful they may be.

The sharpest pain which we feel at the loss of a friend, springs from the thought that in a short time this very sorrow will have ceased to be. We can not bear to think that our love, which we deem boundless and infinite, should be outlived by time and space, the finite. Our grief becomes selfish, for it is mingled with self-contempt; we would nurse and strengthen it, in order that we might attain to something of the heroic. Our sorrow is not the anguish of a Constance, mourning for her murdered Arthur, who could truly say:

> "Grief fills the room up of my absent child,
> Lies in his bed, walks up and down with me,
> Puts on his pretty looks, repeats his words,
> Remembers me of all his gracious parts,
> Stuffs out his vacant garments with his form."

We must do more than plead guilty to Philip's charge. We are *fonder* of our grief than of him for whom we grieve. "So was it with me," says St. Augustine, when his friend was taken from him by early death; *and that wretched life I held dearer than my friend.*"

What, then, do we learn from this? That even in our pursuit and most "disinterested" affections, self is the base and crown of all. Cæsar gathered his robes around him that he might fall as became Cæsar. We, when we grieve, would grieve forever, that so the intensity of our passion might be worthy of—our friend? nay, rather of ourselves.

How comes it to pass that perverts are always the bitterest of opponents? Is this rancor a partially assumed hatred, to be paraded before the world as an excuse for desertion? Or is it a natural antipathy, which is always felt to a cause which we have betrayed? Each supposition may be partially true. Certain it is that we never like to look upon the party that we have abandoned. It seems as if they might justly accuse and condemn us; and we hate the accuser and the judge. But charity suggests another hypothesis, which is probably the most correct. It should be remembered that when change of opinions is honest, and proceeds from deep conviction, there must have been a painful struggle, between the conscience and old ties, old predilections, old associations, old prejudices, old friendships. Especially hard to overcome must have been the feeling of dislike to the confession that hitherto we have been in error.—To vanquish all these strong objections, the force of truth must have been great indeed. Men do not lightly turn their backs upon their kindred, nor easily forget their father's home. Not for the sake of any vain caprice will they encounter fearful ontreaties, bitter reproaches. No foolish whim would ever induce them to acknowledge that they are so very fallible. If, in spite of all these deterring circumstances, the honest man becomes converted or perverted, or what you will, must we not infer that conviction must have been very, very deep? And if so, no marvel that for the future, the convert is fierce in defense. Most marvelous would it be did he not thus treasure that pearl of great price, for which he has sold all he once had.—*Dublin University Magazine.*

THE LAST PRAYER.

There was a lovely little child, not three years old, who was once lying with white cheeks and lips, and with dimming eyes, upon her cradle bed. She was dying; but how could such a little one understand that?

She did not understand it, but believed that it was evening, and that she was going only to her usual rest.

As her mother bent over her, the child whispered pleasantly, "Good night, mamma," and then she folded her waxen hands over her breast, that was hardly stirred now by the failing heart, and said,

> "Now I lay me down to sleep,
> I pray the Lord my soul to keep,"

and she never spoke again.

It is affecting to think of that; but several days since an incident occurred which is even more touching.

A youth who was soon to have led to the altar his chosen bride, was taken ill of a fever. Anxious friends did for him everything that love and skill could devise, but it became apparent that he must die. His mind was so affected that he did not know his friends. They tried vainly to bring him to himself. Not for a moment did he have command of his reason sufficiently to make any arrangements for his death, or to bid farewell to the friends whose hearts were breaking to lose him. He muttered and raved constantly until a few moments before his death. Then he became calm, and a very sweet and pleasant expression was upon his face—just like his own sweet and pleasant disposition, it was, and probably the friends who were watching his every breath, hoped that now at last he would know and speak to them. But he did not; he lifted his hands and folding them quietly across his breast, said, as the dying babe said, only he had strength to go through the prayer:

> "Now I lay me down to sleep,
> I pray the Lord my soul to keep;
> If I should die before I wake,
> I pray the Lord my soul to take.
> And this I ask for Jesus' sake."

He had closed his eyes; his breathing grew fainter and fainter. In a few moments all that was left on earth of the beloved of many hearts, and the desire of many eyes, was a still form of beautiful and smiling clay.

Alas, for us! what should we do when our friends lie thus before us, were there no sure promise of the Resurrection?

DR.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, APRIL 4, 1860.

SENDING OUT ACCOUNTS.

We are now sending out the accounts of the *Advocate* as rapidly as possible. We send a list to the preacher, and individual accounts to the subscribers, at the same time. We send accounts to *all* who have not paid to January, 1861, it matters not how small the amount; because we wish all accounts to begin and end with the year. We are as careful as possible; but should there be mistakes, let us know immediately. Let all pay up to 1861, and the accounts will be much more convenient to our subscribers, and also to ourselves.

LET US HAVE THEM.

This issue of the *Advocate* is the first one in April.—The price from this number to the end of the year will be only $1 50. We shall increase the edition for the benefit of those who may subscribe during the month, etc. We want ONE THOUSAND NEW SUBSCRIBERS to begin at the date specified. An average of THREE EACH from all the preachers who receive the paper *gratis* as agents, would accomplish it. We place it at the lowest figure, that it may be easily done, and done at once. Every agent could do it within one week after reading this.—We merely state the proposition; we will not urge it. Can our friends be brought to do a great thing, so easily done, for a good newspaper of their own?

SOUTHERN LITERATURE.

The press is now everywhere acknowledged as an agent of vast power in literature, politics, and religion; hence all are forward to invoke its aid. It is an agent of untold power for evil when sin controls its issues, and in this way has been an agency of vast efficiency in building up the kingdom of darkness. The common secular press of the country which might, if properly conducted, be such a power for good, is probably, in a large number of instances, either decidedly promotive of evil by its course, or else, by a course of cowardly neutrality, it completely ignores the existence of crimes which threaten the overthrow of all that is good in the world or stable in the foundations of society; or if it profess to reprove these outrages on the virtue and peace of society, it is done in such a spirit of levity as renders the proffered reproof a very direct encouragement to offenders to repeat their offences. The good book hath said, fools make a mock at sin, and let me add that other fools laugh at this mockery. We don't intend this as a sweeping charge against all secular papers; there are honorable exceptions, but they are few compared with the great mass of secular prints. Go read the daily and weekly issues of the secular press throughout the country, and what a sickening puffing and glorifying of race horses and racers, gentlemen and cock-fighters and game-cocks, liquor dealers, and theatres, and star actors and actresses, although possibly some of them are notorious gamblers, drunkards and debauchees. Yet these, who are glorified as reformers of language, manners and morals, are constantly receiving the glowing endorsement of thousands of the newspaper conservators of the peace and virtue of society. But it is not the newspaper press alone which is aiding and abetting this process of corrupting the heads and hearts especially of the young. Tens of thousands of what are called the yellow covered literature of the day are scattering broad-cast over hill and dale, over swamp and prairie, on railroad and on steamboat, the deadly virus of which is corrupting with fearful rapidity the heads and hearts of all classes, and especially of the youthful portion of the community. To counteract this tendency to evil, the church has felt itself called on to make vigorous efforts to circulate a literature pure and elevated in its tone and character. The last General Conference bestowed a good deal of attention on this subject, and devised a plan which, it was supposed, would afford so many facilities for circulating our publications as would ensure their general dispersion throughout the country. The Annual Conferences, many of them, have responded; depositories have been established, houses rented, agents employed, books procured, and every arrangement made to induce the preachers and others to buy and circulate the books. But what will all this avail so long as the books remain on the shelves unsold? Now, I don't know the state of matters in the different Conferences, but I have recently visited one of them, viz: the one at Mobile, which I think it likely is doing as well as most of the others, and I understand they are doing rather a light business. They say their orders are rather too few and far between to justify the outlay which they have been compelled to make to carry out the designs of the Conference. It should be borne in mind that to meet the probable demands of the public it is necessary to keep on hand a considerable variety of books, requiring the employment of considerable capital in furnishing the depository, or the various depositories. This, of course, involves the necessity of large investments at the publishing house, in order to keep the depositories supplied; so that unless the books are promptly disposed of and paid for, the operations of the publishing house are crippled, and this state of things long continued must result disastrously to the publishing house and its branches. The Alabama Conference has given its money very liberally to build up the establishment, but unless more general and vigorous efforts are made to circulate the books, its results will greatly disappoint its friends. We make a great ado about Southern independence, and yet 'tis possible that among some of those who are most thorough *salamanders*, not a few would not hesitate to prefer trading with a Northern house, if thereby a few more dollars might be made or saved. Now, it seems to me that if I were a member of an Annual Conference, I should feel bound in honor and in conscience to give the preference always to my own Conference Depository; respect for the action and character of the body to which I belonged, by whose action such Depository had been established, would require this much at my hands, even if the act establishing had not at the time met my approval entirely. Now I recommend to our friends to think on this subject seriously. Remember the establishment at Nashville is a *Southern experiment*. You talk a great deal about being independent of the *North*, which you never can be as long as the North furnishes your literature; *never—never*. Your politicians can't make you independent after all their thunder. *You must create and sustain* an indigenous literature, and when that is done broadly and energetically, other things will necessarily follow, and Southern independence in the best sense will be established, and never till then. As long as the people of the South ignobly truckle to the manufacturers of Northern literature by giving to Northern books and periodicals the *decided preference* over those of the South, all our large talk is but empty swagger. Now we hold that Southern periodicals are, to say the least, as good as those bearing a Northern imprint, and if they are not, why? Is it not because many of our ablest authors contribute the fruits of their genius and study to build up and give currency to Northern papers, because such writers, many of them at least, can't afford to labor for nought, while their bread depends, to some extent, upon the labor of brain and pen? Northern publishers pay liberally because their subscription lists are large, embracing many hundreds of Southern subscribers. Now and then some public-spirited Southerner resolves to wipe off the reproach from his Southern home, and he puts forth a prospectus full of patriotism, inviting his countrymen to rally to the support of a sterling Southern periodical, and to enable him by their liberal support to establish and sustain it, by procuring the best talent of the country. The papers for a while land it and glorify the editor, and bid him God speed; but then these God-speeds don't pay the paper-maker, nor the printer, and in a short time we are advertised that this hopeful periodical has died for want of bread. Such has been the history of a majority of the magazines and family newspapers published at the South. May we hope that a brighter day is dawning on the land of cotton and rice and sugar cane? We would fain hope so, though we should like to see ground for a stronger faith on which to rest our hope.

Now, one main reason why we wish to see Southern literary enterprises sustained is, to call out and sustain the efforts of Southern minds. That we have an abundance of sterling talent at the South cannot be doubted, and all it needs to bring it abundantly into vigorous action is sufficient encouragement and material aid. And why is not this aid furnished? There is wealth enough in the country, and if our men of wealth would bestow but a moiety of that which they waste on cock fights, race horses, cards and liquor, there would be an ample endowment to call into active service a host of the ablest pens of the country.

But I must bring this long chat to a close. Again we invoke the serious attention of preachers and people to the great work of earnestly and diligently engaging in the wide dissemination of the literature which goes out with our imprint. This is a work in which our laity, both male and female, may engage with great propriety and hopeful success. True, I have known some aspiring genius of a preacher who felt that his stilts were too high to enable him to come down to bookselling; but such men are very apt to be good for nothing except to harangue the people from the pulpit. Take our people generally and they honor above all others the travelling preacher who does all the work of a travelling preacher. As ministers of God, we are called on to do everything in our power to spread through all the land the knowledge of the grace of God, and as this is one grand and efficient means of doing it, let us embrace it heartily and carry it forward with diligence and earnestness.

JAMES O. ANDREW.

Summerfield, Ala., March 27, 1860.

NEW YORK LITERARY CORRESPONDENCE

NEW YORK, March 23, 1860.

The great event of the last two weeks, in the literary world, is the publication of a new work by Nathaniel Hawthorne, after a silence of eight years. The lovers of Hawthorne had their curiosity fully aroused and everybody was eager to know what was the reward for so long waiting.

I have read the "Marble Fawn," as the new story is called. I think it, so far as style goes, the finest of all his works. There is indeed no such writer of English as Hawthorne, and the "Marble Fawn" is his most carefully written, his most exquisitely written production.

As for the story—it is weird; it is powerful; it is intensely interesting; and—I venture to say it only in a whisper,—it is unnatural and unsatisfactory; in some points forced, and in others vague.

Mr. H. complains that our dry and matter of fact America does not furnish material for romance, and if it were not for his own "Scarlet Letter," and "House of Seven Gables," I should call his complaint a very just one. But remembering the "Scarlet Letter," no one will forgive Mr. H. for shifting his ground from New England, where he is at any rate at home, to Italy, where it is very evident he never penetrated Italian life, and where his New England characters walk somewhat stiffly, and as in a masquerade. It seems to me that when our writers once see Italy they never get it safely out of their heads again, and I could wish that the better part of them might never see it, while I cordially join in the devout wish of a recent critic of Italian journeyings, who prays that in future all journeying Americans who purpose a book of travels thither, may literally "see Naples and then die."

Finally—is it wrong to ask that the "Marble Fawn" should have a purpose? A lady friend of mine, who is one of Mr. Hawthorne's admirers, sat up till twelve one night to finish the book, which had—so she said—a terrible fascination for her. "But," said she next day, "What is the use?" And it seemed to me a very pertinent question. Here is speech, after eight years' silence; speech of the finest kind, as to manner; but everybody asks, what does it mean? And one ruthless and conscienceless person whispered in my ear, "Monk Lewis and Mrs. Radcliffe did that kind of thing, not quite so elegantly, but much more effectively."

That is to say—finally—the *Marble Fawn* will not compare, as a genuine work of genius, with the *Scarlet Letter*; while, as a work of art, it must take the highest rank in American literature of that kind. One good result it will probably have: it will bring its author back to American soil—where he belongs.

Messrs. Derby & Jackson of New York have just published a most interesting volume, "Recollections and Private Memoirs of George Washington, by his adopted son, G. W. Parke Custis." We can never have too many facts about Washington. And the Recollections of Mr. Custis, which are here collected from the columns of the Washington Intelligencer, are of that kind which are of most value now; they refer to the *private* life of the great man, with whom it was Mr. Custis's fortune to be thrown into such intimate connection. To these Recollections rescued from newspaper columns, are added in the present volume others, and also quite a number of letters, never before published, from Gen. Washington to the father of Mr. Custis, and to others. The whole is thoroughly "edited" and abundantly annotated by Benson J. Lossing, Esq., the author of the *Field Book of the Revolution*, a gentleman to whose patient and zealous and timely research the history of our country owes more than to any other man—for he alone has preserved, with pen and pencil, more memorials of the men and the scenes of the Revolution than all our other historians put together; and whoever follows Mr. Lossing will gain a more accurate and satisfactory knowledge of how the Revolutionary patriots lived and moved, dressed, ate, drank, spoke, slept, starved, fought, died, than he can get by any other study: just as this fine volume of Mr. Custis's Recollections seems to bring one nearer to the Father of his Country, and shows more satisfactorily how the great man did, when he lived at home, among his family, friends, servants, and cattle, than half a dozen stately histories.

There are some wise letters from Washington to G. W. P. Custis, then a young man at College, which are now published for the first time, and all show once more how thoroughly conscientious, and how equally tender and wise he was, and how easily he could turn from those affairs which seemed enough to engross his every thought, to the affairs of his young ward who had not yet entered upon life's duties.

I have before me a prospectus which announces the publication, in a short time, of the first Part of a Commentary on the Holy Scriptures, in German, the preparation of the materials for which has been the work for the last ten years, for the Rev. Dr. Wm. Nast, of Cincinnati; and which will be his life work when it is completed. It is published by authority of our General Conference, which at the session of 1852 appointed this work for him in addition to his other labors.

The Part I have seen shows sufficiently his arrangement of matter, which seems to me admirable, because exceedingly simple and methodical. The plan is entirely new, and is stated thus:

"While in all other commentaries, verbal explanations, geographical and historical remarks, doctrinal exposition, and practical application of the text have been indiscriminately united, the expounding material in this work is distributed among four distinctive rubrics, so that the reader is not obliged to search through the whole in order to find an illustration in a certain direction.

a. In the first place, every Gospel is divided into paragraphs, each of which forms a connected whole, and the table of contents annexed to each Gospel, will enable the reader, by reference to the paragraphs, to find any discourse or event at a furtive glance. The text of each paragraph will be preceded, where it is needed, by some introductory remarks, which point out the connection with the preceding paragraph, and enable the reader to view the succeeding text from the right stand-point and in the proper light.

b. If the text the reader will find small ciphers and letters appended to certain words, pointing to parallel passages and foot-notes. These foot-notes contain all such annotations as may be considered by themselves; as, for instance, corrections of the authorized translation, historical and geographical notices and illustrations of certain customs. The foot-notes will be especially welcome to the Sunday school teacher.

c. The text of each paragraph is followed by the doctrinal exposition given by reference to the verse or verses inclusive of critical remarks, solution of difficulties, refutation of misinterpretations and of objections made by infidelity.

d. In most cases each paragraph closes with a practical edifying application of the preceding exegesis, mostly in homiletical form."

The Commentary proper is preceded by a General Introduction to the New Testament—an essay, which, as the synopsis of its contents will show, will be of very great service to the student of the Bible:

CHAPTER I. The ground on which the canon of the New Testament rests.

CHAPTER II. The genuiness or apostolical origin of the New Testament writings.

Sec. 1. The outward historical testimonies.
Sec. 2. The internal evidences.
Sec. 3. The integrity of the text.
Sec. 4. Refutation of the mythical hypothesis.

CHAPTER III. The historical credibility of the evangelists.

Sec. 1. The personal and literary character of the evangelists.
Sec. 2. Refutation of objections made on the ground of apparent discrepancies and seeming contradictions.
Sec. 3. Refutation of objections made on the ground of the pretended impossibility of the miracles reported by the evangelists.

CHAPTER IV. Jesus Christ—the subject of the Gospel history—himself the most irrefutable proof of its truthfulness and divinity.

Sec. 1. The historical character of Jesus.
Sec. 2. Summary of the oral teachings of Jesus, infinitely superior to all that the wisest men before him ever taught.
Sec. 3. The moral perfection of Jesus.
Sec. 4. The declarations of Jesus concerning his divinity.
Sec. 5. The miracles in the history of Jesus.
Sec. 6. The predictions of Jesus and their historical fulfilment.
Sec. 7. The incarnation of the son of God the great historical center of all divine revelation.

CHAPTER V. The inspiration of the New Testament writings.

CHAPTER VI. The relation of the New Testament to the Old.

CHAPTER VII. The language in which the New Testament was written.

CHAPTER VIII. The principles of correct interpretation.

CHAPTER IX. The different parts of the new Testament.

CHAPTER X. A harmonistical table of the four Gospels.

Distinguished clergymen of different denominations, to whom, as good German scholars, advance sheets of the work have been shown, express their pleasure at its completeness and ability, and also the hope that it is to be translated into English, which I understand is to be done.

Rev. Mr. Milburn's book, "The Pioneers, Preachers and People of the Mississippi Valley," is almost ready for issue, and will be a treat, and I think a success. I heard recently his lecture on "What a blind man saw in England," and enjoyed it vastly. There is a whisper going around here, that perhaps you are to see the Blind Preacher down your way, and if he lectures within fifty miles of your sanctum, Mr. Editor, I advise you to go and hear him.

This is the day of fine Editions. Oliphant's interesting account of Lord Elgin's mission to China and Japan, in which we for the first time get a full length portrait of the Japanese, has been got up in beautiful style and at a low price by the Messrs. Harper, who are also getting ready a fine edition of Bulwer's novels—something in the best style of type, paper, and binding, at a singularly moderate price. They will probably add other really sterling novels from time to time to this "Library Edition," which will be uniform in size and binding, and thus make handsome sets for shelves.

A new book is announced by the Harpers, by the author of Adam Bede. It is to be called "the Mill on the Floss." Great is the curiosity as to how it will compare with Adam Bede. There can be no doubt as to its merits, and I venture to predict for it a great run.

To come back to choice editions: Messrs. Brown, Taggart & Chase, of Boston, who have now in press a splendid edition of Lord Bacon's works, in, I think, seven volumes, and ably edited, promise also a new and complete edition of Carlyle's Essays, revised, enlarged, and annotated by the author. The work will be in four volumes, printed at the Riverside press, on fine tinted paper, in the style of the Boston edition of the "Curiosities of Literature." It will have a copious index and new portrait, and will be altogether the finest edition of Carlyle ever issued on either side of the Atlantic.

The Harpers will publish in a few days a very interesting "History of Inventions and Inventors," by that indefatigable collector of quaint gossip and out of the way facts, Mr. Timbs. It is a book which would have delighted me when I was a boy, and over which I have spent some pleasant hours even this last week. They will also publish, in a few weeks, a book to which the critics and lovers of History are looking forward with much more than ordinary interest. This is Vol. I of Parke Godwin's *History of France*. Mr. G. has been engaged on this work for the last ten years, and his reputation as a writer and thinker, causes the expectation that it will take rank with those great historical works by which Bancroit, Motley and Prescott have made their country illustrious.

"Beulah," by Miss Evans of Mobile, has reached a sale of 22,000 copies, and still it sells—so I am creditably informed. Messrs. Derby & Jackson, the publishers of Beulah, will publish in time for the next holidays, a splendidly illustrated work, "The Loves of the Poets." The steel-plate illustrations will be gotten up in the very finest style of the art. It is a collection of the finest love-poems of the English and American poets, from the earliest times to the present day. Stoddart, the poet, is responsible. The work could not be in better hands. Mr. Stoddart is a gentleman of fine and correct taste, a poet whose own poetry shows that he knows how to criticise himself, and in whose hands such a selection as is proposed cannot help being well made. It is therefore safe to look for a holiday book which shall not be *merely* a holiday book.

NOTES WHILE ON A FURLOUGH—No. VI.

San José, Costa Rica.

San Jose is situated near the eastern extremity of the plain of the same name, at an elevation of some 4,200 feet. It has a fine location, on a plateau that descends gently from the Plaza in every direction. The city is regularly laid out, though the streets are rather narrow, the side-walks in the central portions are wider than those of Havana. The streets are paved with small stones, in squares of about thirty inches, and in the Oriental style, with the gutters in the center. They claim a population of some sixteen thousand for the city proper; but as various suburban villages are connected with it by continuous streets, their population should, in propriety, be included, in which case the number may be put down at 25,000. The buildings, with a few ambitious exceptions, are all of one story, built in this style on account of the frequent earthquakes that occur in this country; and like all other towns and cities in Central and South America, are built of adobes.

San Jose has no claims to architectural distinction; there are no private buildings worthy of mention, and the only public ones worthy of note are the Cathedral, located on the east side of the Plaza; the National Palace, which includes the Hall of Representatives, the President's apartments, the rooms occupied by the heads of the different Bureaus, and by the Supreme Court; the University, Hospital and Theatre. The National Palace is a neat two-story building, but has nothing of the grandeur or magnificence that its pretentious name might lead one to expect. The University is a one-story building, built on four sides of a court, and has a pretty appearance.

The population of San Jose and the surrounding country bears the same general appearance already mentioned; all are quite dark, and many show evidences of belonging to the mixed races. As this is the capital of the Republic, as a matter of course, there is a larger number of families of unmixed blood here than at any other point in the country; they are generally cultivated and intelligent, and, as in all other cases, while the ignorant and bigoted and prejudiced are more or less against foreigners, these are liberal in their views and feelings. Though, aside from the unfortunate influence which Walker's forays into Nicaragua produced upon the public mind here, I think the Costa Ricans a very peaceably disposed, friendly people. The city has quite a trade in the retail way, but does very little at wholesale, except in the article of coffee. Saturday is the regular market day, when a scene of some interest and excitement is presented. Early in the morning the people commence pouring into the city from all parts of the surrounding country, as far as Heredia, Alajuela, and even Cartargo, twelve miles distant; they come on foot, on mules and on horses, and in carts, with their various articles for sale. The crowd numbers by thousands. They cover the Plaza, and throng the streets in every direction around it. Their commodities are spread out upon ox-hides, blankets, or in palm-leaf baskets, according to their nature. They comprise a variety of grains, vegetables, sugar, fruits, rice, chickens, eggs, manufactures, &c. Bartering, chaffering and chattering, go on in a manner amusing to witness and hear. Merchants of the city, or rather shop-keepers and pedlars of various descriptions, taking advantage of the occasion, set up booths around the Plaza, and offer their wares for sale. This is the great trade day in San Jose, for nearly all these thousands wish to purchase something, after selling off their own little stock. Notwithstanding this influx, and the attendant excitement, little or no rowdyism is seen or heard. Indeed this is one of the most quiet cities I was ever in. There is little drinking and less quarrelling and brawling. You could see more of these evils in a single day in almost any American city than in a month here.

The city is surrounded by mountains on three sides: the mountains of Barba on the north, in which formerly was a volcano, but which is now an unfathomable lake; the mountain of Cartargo, on the east, which has a suppressed volcano also, emitting smoke and gas; on the south the mountains of San Miguel. These mountains present exceedingly fine views; their broad slopes are cultivated far up, and being divided into small farms and fields, differing in color according to their respective crops, they present scenes picturesque indeed. Many of the mountains of Costa Rica are volcanic. I could see them from my window in the hotel. Earthquakes are of frequent occurrence; there have been four shocks since I have been in the city. The first was so violent that it rolled us from side to side in the bed, several times.

I have spoken of a University, but you must understand something very different from what we usually mean by that term. Its advantages and scholarship are about equal to those of a moderate High School or Academy with us. In passing it I heard the pupils going through an exercise in concert. They seemed to be boys, from 13 to 16 years of age. This institution, and a private school recently opened by an exiled Cuban, furnish all the means for the education of boys which the city and vicinity afford. For girls, I learn there is no school at all! There is a number of small schools where the alphabet and the simplest rudiments are taught young children; they are generally kept by small shopkeepers. This list comprises the sum total of the educational facilities of the capital of Costa Rica.

Romanism here is true to itself; as there are no Protestants to proselyte by schools, and no danger that its youth will come under the influence of heretics, the youth of the country are left to grow up almost without education; and the country generally is far worse off in this respect than the city. Of course Romanism never troubles itself about schools and education, except when something is to be gained in the way of proselyting. Will it be plead that they are poor and have not the means to support such institutions? But how is it that they can always find means enough for this in Protestant communities? No one can imagine how much Protestantism does for Romanism when it is brought fairly in contact with it, in the way of making it decent, by compelling it to omit numerous absurdities, and attend to various duties, until he sees it without competition and where it has nothing to dread from comparisons. There is, I learn, a general desire among the latter classes of the capital that their children should learn the English language, and I have no doubt that a school for girls, by an American gentleman and lady, would find a ready patronage.

The Sabbath is observed here about the same as I suppose it to be in all Catholic countries. All celebrations, inaugurations, and public merry-makings are reserved for this day. The Legislature of the Republic commences its session on the Sabbath, the Constitution was promulgated on that day, followed by public rejoicing, a procession, fire-works, &c., &c. There is always mass in the morning, and trafficking and pleasure-seeking through the whole day. Yesterday a large crowd was engaged all the forenoon in selling their commodities, on a vacant lot right in front of one of the principal churches of the city. Some of them had their articles spread out on the side-walk, against the end of the church, and I believe some parties occupied portions of the steps themselves! In the meantime the services of the day took their regular course in the church, and the traffickers went in and worshiped by turns. At eight o'clock each Sabbath morning there is a grand military mass performed in the Cathedral, at which the President, Heads of Departments, officers of the army, and soldiers from the quarters of the city, are expected to be present. During this performance the "Star Spangled Banner" is played as *an Anthem* by the military band. Careless, lazy-looking priests are seen about the streets, in their "man-millinery," wearing hats with brims two feet across, fastened up at the sides, so as to present to an American's eye a most ludicrous appearance. When they wish to raise funds they cause themselves to be carried about the city on the shoulders of several men, preceded by a band of music, and accompanied by several young girls dressed in white, and carrying plates to receive the contributions of the faithful. Of course I distinguish in these strictures between the honest and devout among the members of this church, and the corrupt managers who might reform its evils and abuses.

San Jose has a very fine climate; the variation of the thermometer in the 24 hours is seldom more than ten degrees, and its extreme range through the year is but twenty-two degrees, say from sixty-two to eighty-four degrees, and only on four or five days did it reach the latter figure. The warmest weather is in the month of May, the coldest in December. In coming up from the sea-board to the altitude of San Jose, and especially to Cartargo, caution is necessary to prevent unpleasant consequences, from the great and sudden change; not being advised of the fact I adopted no precautions, and had an attack of fever.

There are no pleasure-grounds within the city limits, the Plaza being an unprotected thoroughfare; but one mile out of the city there is a beautiful savanna used as a public parade ground. It comprises some 120 acres, is entirely level, and faced on three sides by residences, and orange, mango, and panana groves. It is a beautiful place for either riding or promenading. It was most refreshing to my feelings to find a little praying band in the midst of the dense moral darkness of this place. I had heard that there was a Protestant service in the city on the Sabbath, and after some trouble found the place. I found a little company of something over a dozen assembled. The service was conducted by a layman, a Dr. Brealey, an English gentleman. It was mixed, consisting of a hymn, an extempore prayer, a chapter in the Bible, the Litany of the English Church, then another hymn, and then at their request I preached to them. I felt it really good to be there, and was refreshed in spirit. Dr. B. is a truly pious man, of a truly catholic spirit. I preached for them subsequently, when the congregations were larger, and as the British Consul was present and the Litany embraced prayers for the Queen and Prince Albert, Dr. B., who read that portion of the service, extemporized a clause embracing the President of the United States also. I deem it an honor to have been the first regular Protestant minister that *ever preached the Gospel in the Republic of Costa Rica*. A sea-captain, by the name of Andrew, had addressed them before, but he was not a regular preacher. May the time be at hand when the voice of the messengers of mercy shall be regularly heard in this city, and throughout the Republic. But I will close this long rambling letter.

J. H.

LETTERS FROM TEXAS.—NO. XI.

I can scarcely, in conscience, say from Texas, since, for the present time at least, Texas is merely made our starting point; though I believe it is quite allowable now-a-days to select any subject you choose, and write upon any other that may strike your fancy.—as new hats are sometimes advertised under the head of "Alarming Intelligence!" or a fine assortment of gentlemen's clothing under "Exciting News! A General War in Europe!" In fact, the nuities are antiquated, and are gradually beginning to retire from society.

In another letter, I have spoken of Indianola. To my eye, it is one of the best looking towns I have seen in Texas. There is some thing about it, I can not decide whether it is a mere fancy, but some thing about it reminded me of Dieppe—perhaps, after all, it is only that both are upon the sea-shore—a very general and indefinite sort of resemblance, it must be confessed.

Nothing very remarkable happened at Indianola.—The hotel at which we stopped was a very good one, kept by a Frenchman. After tea I went into my room; you know how all the bed-rooms look at a hotel. It is the same thing repeated a thousand times in our lives, like the same dream which comes back, and back, and back, and we can not tell why, for there is nothing impressive in it. There is the same air of loneliness; the same "bolt your door!" pasted up before your eyes, to remind you that you may be intruded upon, and to bring up pleasant visions of prowling loafers and robbers, with which to commence your slumbers; the same emotion: "the landlord will not be responsible for any articles of valuable jewelry, or for any gold which is not deposited at the office"—this never disturbs my tranquility; the same carpet, that covers a part of the floor; the same bureau and glass; the same wash-stand; the same piece of soap, that passes over your hands like a piece of marble; the same bed; the same Bible, *presented by the Bible Society* (by the way, however, it strikes me I saw no Bible at the hotel in Indianola); the same traveling trunk in the corner—your own! which reminds you that you are a wny-farer.

Through the kindness of Rev. Mr. Carden, who is the minister of the Methodist Church at Indianola, I was furnished with a copy of "Beulah," to while away the time of my journey—yet nothing whiles away the time to an anxious heart; nothing but the "prayers of David, the son of Jesse," then seem readable, and these are mingled and interspersed with the more homely petitions of your own.

As we sat in the parlor at the hotel, two very pretty, fashionably-dressed girls left the room, and a gentleman present remarked that they were "very fancy ladies."—Afterwards I began to think of the meaning and origin of that term as applied to ladies. Well, let me see! what does it mean? a fancy lady? what do fancy articles in general mean? A fancy basket for instance—what is that? It is not a market-basket that has any thing to do with potatoes and meat; it is not a basket to carry the keys; nor a basket for plain sewing nor knitting—let me see! what is a fancy basket made for? Oh, a basket that is made for visiting cards is a fancy-basket! That is it. That gives one some inkling of the meaning.

At two o'clock, Thursday, P. M., we stepped on board the strong fine ship that was to bear us to New Orleans. I looked at my berth, as a monk may look at the coffin which he sometimes keeps in his cell; I read a chapter in Beulah; Dr. Lyons kindly came down stairs, and talked to me very cheerfully and entertainingly; but still I knew that the sea was around me, and that the still waters of the Bay were only an introduction to the Gulf-billows. We sat down to tea, but I did not eat with much appetite. There were those horrid little barriers running along the table to remind one that the plates and cups and saucers have a trick of occasionally sliding off. I was rather disgusted, upon the whole, and retired to my state-room. I have an indistinct recollection of the ship's having landed the next morning for an hour or two at Galveston. I remember to have sat upon the deck, encouraged thereto by Dr. Lyons, and to have looked out upon the beautiful houses of the Island City, wishing that some friend or acquaintance would saunter down to the ship—but none sauntered down.

This hour or two, however, was only a short relief from the dreadful state of drunkness into which I had fallen, just outside Matagorda Bay, and which continued to the mouth of the Mississippi, when one experiences all those delightful effects which you might imagine to result from eating tobacco and opium, mingled. Once in a while the tantalizing stewardess came to inquire if I could not take something *now*. I answered very placidly: "No, I thank you; I will just lie quiet." Of course I would! I could do nothing else. At last I heard one of the sailors say: "I see the muddy waters!" Blessed sounds! I hope his sweet-heart kissed him twice when he landed.

Sunday morning we landed at New Orleans, some five or ten minutes perhaps too late for the cars of the Mississippi railroad. I regretted it; for although utterly opposed to Sabbath-traveling, I felt that in the circumstances it was a work of piety to go on rather than to stop. David ate the shew-bread and was blameless, nevertheless; our ignorant judgments are often wisely and kindly over-ruled. That day there was an accident on the rail-road which detained the cars until they were overtaken by the evening train. I spent the day sad, and for the most part lonely, at the City Hotel. I wrote a note to the agreeable Editor of the New Orleans *Advocate*, but did not know where to send it on the Sabbath. The servant insisted that he would receive it in an hour or two through the post. I did not believe he would, but had not spirit to contend. The note was sent. He probably received it when I was in the center of Mississippi.

JANE T. H. CROSS.

LETTERS FROM CUBA.—NO. I.

Methodism in Savannah—Dodging the Pope—Embarkation—"Good night! my native land, good night!"—Sea-sick—Hole-in-the-Wall—Cardenas—Matanzas—Havana.

MR. EDITOR: Several months of debility, resulting from the pertinacity of chill and fever, have prepared your correspondent to appreciate the full benefit of a few weeks of relaxation and travel. By the kindness of our good friend Dr. Sassnell, of the East Alabama Male College, I obtained a furlough, he consenting to preach for me during my absence. Leaving Auburn at half-past twelve, on the 22d February, I reached Savannah, Ga., in 19 hours in time for early breakfast. Savannah being my native home I, of course, passed a few days very pleasantly with the friends of "auld lang syne." Here the immortal Wesley spent his time and labor to little purpose, endeavoring to elevate the standard of morals among his own countrymen, and to enlighten the savages of the New World. More than a century has passed away, and, through a series of failures, Methodism has at last obtained a solid foundation in the city of Oglethorpe. Yet, there is still much room for progress. The discouraging influence of pope and prelate is still a barrier well nigh insurmountable. To illustrate the power of this influence upon the heart of the Roman Catholic laity, I will mention a circumstance which occurred here during my visit to Savannah last Spring. Two lady friends, who had been, in a measure, associates of my youth, we having lived for years as near neighbors, were desirous of hearing me preach; there was one difficulty in the way—they were confessing Catholics (and, I believe, true christians), and must by no means enter into a "heretic" chapel. Curiosity, however, prompted a compromise, and they took a convenient stand on the side-walk, where, through an open window, they could see the preacher and hear the sermon. This was settled the question whether the altar pollutes the preaching, or the preaching the altar. They listened to the heresy, but not inside of a heretical chapel. When the wearer of the triple crown, the effeminate papa of the Vatican, will lose his spiritual power over these lost tribes of Israel, the Father in heaven only knows.

A week of pleasant re-union with the old folks at home passed by, and at ten o'clock on the morning of the 1st March I was installed as "supercargo" of the schooner Alice Anne Bandel, Captain Alchorn, bound for Havana with a cargo of rice. A fair wind from the North-west took us out of port in fine style, and by three in the afternoon we crossed the bar, and under a press of sail stood out to sea. I sat on deck, and watched the receding land, until the dark lines of *terra firma* had faded away, and we were shut in from the sight of land, walled in by the restless billows of the Atlantic Ocean. How strangely one feels when, for the first time, he bids his native land "good night!" Not with the misanthropy of Childe Harold did I look upon the receding shores of Georgia. At *one* hearthstone, at least, a flame is burning which will burn the brighter when I return—at least *one* watch-dog will know my voice, and leap for joy, instead of "tearing me where he stands." Alas! how deeply must he drink of the cup of woe who can bid farewell to the "fatherland" with emotions of pleasure!

But the first evening at sea, however promotive of sentimentalism, is not exactly the right time to indulge it—So I hurried down to the cabin, and prepared to write some letters, determined to dishonor all the drafts of old Neptune on my loyalty. The old lord of the sea was in fine humor, and I dreamed of "passing muster" without attracting his attention. Vain conceit! There was a slight rolling motion of the vessel, and this seemed to me to increase, until all things, visible and invisible, were enjoying the lively exercise of universal churning. For supper I had little appetite, and eight o'clock found me in my berth, feeling decidedly queer. My old friend, the ague, was due at that hour, but seemed to doubt whether or not to come aboard. To say that I was sick would not express the idea, and I know no other word to use. From side to side I turned, and resolved to weather the storm, but alas! what can one do when he writhes beneath the terrible grasp of sea-sickness? Nothing—absolutely nothing. Medicines are vanities, coffee absurd, and my Havanas (tell it not in Gath) are a perfect nuisance. Morning came; but morning only brought with it a larger, stronger nausea. Thus passed away Friday and Saturday, and the beautiful Sabbath morning came with thoughts of home and friends, and *solid earth*; the bright faces of Anclara; and, above all, relief. Now I could walk the deck, using my "sea-legs," as the kind captain has it, like an "old salt." And the Sabbath saw left us seven hundred miles from "the home of the free, and the land of the brave." One word of advice to the confident landsman. Never boast thyself of impunity from sickness—it will come. Let it come at its pleasure; meet it bravely; and *do nothing for it*. Preventives are humbugs, and remedies are useless. Keep on deck, on your feet, and "tough it out."

All day Monday we were coasting the Island of Abaco, one of the British possessions, and at four in the afternoon we passed the Hole-in-the-wall light-house, at the extreme South-western corner of the land. The island is barren, almost entirely uninhabited, the captain informs me, although it is sixty miles long and some sixteen wide in the widest part. The light-house receives its name from a point of land, or rather a wall of rock which juts into the sea like a rampart; and about midway the wall is a cavity which can be seen with the naked eye three miles off, through which the water rushes with considerable force.

On Tuesday we made the Bahama Banks, the water varying from fourteen to thirty feet. The Banks are about ninety miles across, and the wind dying away, we cast anchor about midway on Wednesday, waiting for a breeze. Here I saw for the first time the beautiful star-fish, lying on the bottom, like real stars in a firmament below us.—Eight or nine weary hours passed away before the winds quickened, and then we moved off slowly until we reached the Gulf Stream on Thursday. Here a monster sun-fish; twelve or fourteen feet in length, swimming or rather floating along upon the surface, was the only relief to the monotony of view until evening, when a dark, cloudy spot in the horizon was announced as the first view of the Island of Cuba. It was a bill above Cardenas, about 120 miles below Havana. Next we passed the Pan of Matanzas, near the city of that name; and after beating against the tide all night, with a feeble wind, we sighted Castle Moro on Friday morning, and slowly worked our way by the gloomy looking castle, through the narrow entrance to the Bay, and cast anchor at a little after two o'clock, in await the visitation of the officers of the custom-house belonging to "*la excelsa Reina de Castilla*," the most excellent Queen of Spain. It being the dinner-hour of these officials, and as the law allows them two hours and a-half for that very interesting operation, I shall give your readers a longer respite, promising my "impressions" in future letters.

W. P. HARRISON.

Havana, March 10, 1860.

LETTER FROM DR. POWELL.

MR. EDITOR: Allow me to tender you my thanks for sending me the back numbers, embracing the "Notes from one on a Furlough." Our Brother Hamilton's letters, coming from that highly interesting region of the globe, cannot fail to edify all the readers of your most luvaluable journal. The Doctor, like yourself and your many contributors, wields a ready and graphic pen. Indeed, his correspondence alone, I opine, will be worth more than five times the subscription price of your paper, which I regard as one of the very best of the family of *Advocates*, though all are doing good wherever they go. My deepest regret is, that so many religious families fail to take a religious paper. Many who are in affluence, who have the ability, entirely neglect it. Would to God our people could be aroused to a sense of duty in this great matter, and may the day speedily come when every religious family, especially among God's poor, shall receive a weekly messenger from the religious press, diffusing light and knowledge in every household. But I seated myself to inclose you a small pittance, with a request that you send the *Advocate* to the following female friends, and greatly oblige yours, &c.,

N. B. POWELL.

Channenaggee, Ala., March 23, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

APRIL 4, 1860.

MADISON COLLEGE, SHARON, MISS.

Mr. Editor: Having occasion to write a short notice to the members of the Mississippi Conference in regard to another matter, I beg the privilege of a few thoughts and words concerning the above named Institution. You remember that at our last annual conference a proposition was made, that if the friends of the Church and of education would raise an endowment fund of fifty thousand dollars, the trustees of Madison College would transfer the entire property—worth from twenty-five to thirty thousand dollars—to the Conference. Many members doubted the propriety of accepting the offer, on the ground that we might embarrass our operations in behalf of Centenary College, and by undertaking too much, fail to accomplish *anything* worthy of the Church or the cause of education. Upon reflection, and after a more perfect understanding of the proposition, seeing that it imposed no burden, involved no pecuniary responsibility on the Conference, the offer was accepted, and the Presiding Elders of Vicksburg, Sharon, Yazoo, Greenville, and Starkville Districts authorized to receive contributions to the endowment fund.

There can be no question as to the ability of the church and her friends to endow handsomely Centenary and Madison Colleges. There certainly can be no difference of opinion as to the obligation that is upon us to do thus much for so great a cause. Centenary College is the joint property of Louisiana and Mississippi Conference. Each Conference ought to feel therefore the same interest in the success of that noble institution. And yet Mississippi Conference can sustain Madison College also.

It seems that the Conference and the Church would be recreant indeed if they did not foster so important trusts committed to them in the providential way that the property of Centenary was, and that of Madison now is, to be passed into their hands. The locality and all of the advantages enjoyed by Centenary have been so frequently the subject of remark, and the theme of Educational Reports from Conference, that I need not speak of them here.

But I wish to say a word for Madison College. A sense of duty arising from more sources than one influence me to do so. This Institution is located near the geographical center of my native State, in the heart of the most lovely portion of the State. Wealth, refinement, intelligence and piety, unsurpassed by any other portion of the land, surround it. It is a shame that our people have not long since erected here a monument, not (as some would say) to their liberality, but to the goodness and mercy of God, by providing on the most extensive scale the facilities for acquiring a thorough and finished education.

Some may have their prejudices against Sharon. There may be blots on the page of its history, and yet there are associations that hallow the spot where sleeps the dust of the sainted Minter, Kinsman, and Samuel Divine, Greer M. Rogers, and John H. Magruder, whose prayers and tears have oft baptized the effort to establish literary institutions here that should be a blessing to the Church and the world. It constituted no small part of the vision that rose before the philanthropic spirit of Dr. Minter, who was a holy man of God, that amid the groves of that rural seat which he mostly planned, many a lovely girl would be trained for woman's proper sphere, and many a noble boy should be educated in all that would fit him for usefulness on earth and happiness in heaven.

When we think of all that has been done to promote the cause of education at Sharon, and the character of those who have put forth these efforts, we feel that while God's word is sure we must succeed in this enterprize if its friends will but persevere. Besides the worthy dead who devoted themselves earnestly to the work of sustaining the schools at Sharon, there still live some whose noble example is worthy of all honor, and will certainly provoke others to good works. The Messrs. Baldwin, J. S. Pritchard, the indomitable Jacob Matthews, H. H. Mootgomery, with the "vim" characteristic of the man, and the staid, steady Weggins; these all have wrought day and night, and still work, most of them to build up and sustain the schools at Sharon; and how that Sharon Female College, under the Presidency of Bro. Gard, is doing well, these brethren and friends direct their efforts and solicit the countenance and encouragement of the church in behalf of Madison College.

We risk nothing in saying that the Faculty of Madison College will compare favorably with most of the institutions in the land. The venerable President T. C. Thornton has labored and toiled for years to get the College fairly established. Who that has heard him talk and pray in behalf of Madison College but has felt, surely blessing—God will bless" Madison College. For his sake, who was my friend in other years, long, long ago, and whom I still love as a brother in Christ, I would rejoice in the success of this effort to endow Madison College.

The amiable, sweet-spirited J. M. Pugh is Professor of Mathematics, and one of the best instructors of youth in our land; faithful and zealous both as a preacher and professor. Pres. Thornton and Prof. Pugh have been identified with the College since its inauguration. In the department of Ancient Languages Prof. Hunnicut presides. He is a fine specimen of the Southern Christian scholar and gentleman; a Georgian, and specially recommended by Bishop Pierce for the place he fills. Hugh W. Pierce, A. M., is the Professor of English Literature. He is in all respects worthy and well qualified. A native to the manor born—a Mississippian by birth and education; as warm and generous a heart pulsates in his breast as in any man we know. From his boyhood I have known him. By industry, integrity, and the cultivation of mind and heart amid adversity, he has gained a position that is truly enviable. He, too, has been associated with Messrs. Thornton and Pugh from the beginning in the enterprize of sustaining Madison College.

Here then we have a College already doing well, having all the advantages of one of the finest locations in the State; a faculty who have been tried and proven; all Southern men; all Methodists but one (Mr. Pierce, who is a worthy member of the Episcopal Church); men who have shown their love for the cause of education by obliging to this College through all its fortunes. Shall we not improve the opportunity to make this institution fully the properly of the Church. May God bless the effort; and may Heaven smile graciously upon every effort to sustain and build up Centenary College.

H. J. HARRIS.

TO THE MINISTERS OF THE LOUISIANA CONF.

BRETHREN: You are aware that at the last annual session of the Educational Institute of the Methodist Episcopal Church, South, held in the city of Atlanta, Ga., in July, 1859, that body, after due deliberation, determined, conditionally, upon the publication of a journal under their auspices and control, expressly intended to favor and foster the great educational interests of our Zion, and to spread the benefits of popular science and sanctified learning among the intelligent masses of our people, while the endearing claims of a pious home and a cheerful fireside should not be forgotten.

Those conditions having been fulfilled, the Educational Committee, to whom was entrusted the future management of the journal, proceeded vigorously to the execution of their work, secured the services of a faithful and experienced editor—Rev. J. Knowles; and after some unanticipated embarrassments and delays, have already issued the two first numbers of the *Educational Repository and Family Monthly*, which, we hope, will meet with your grateful approval. As its name imports, it will be issued monthly, and will be executed on excellent paper, and with fine type, by one of the best printers in the South. Each number will contain sixty pages of reading matter, much of which will be original and supplied by some of the ablest pens in our connexion.

By a recent official act, designed to secure it as wide a circulation as possible, the Itinerant ministers of the several Southern Conferences have been constituted regular agents for the Institute. The subscription price of the journal is $2 per annum, and each minister is authorized to retain for his services fifty cents on every subscription procured and forwarded to the treasurer, Green B. Haygood, Esq., of Atlanta, Ga. As this publication supplants no other recognized organ of our church, and is intended to be an efficient auxiliary in promoting the great cause of education, as well in our common as in our high schools and colleges, and all in subordination to the claims of religion and the authority of Heaven, we cannot but hope our brethren of the Louisiana Conference, with those of her sister Conferences in the South, will cheerfully exert their best efforts to advance and sustain so laudable a work.

While decided in its religious tenets, the *Repository* will never, we trust, forget the christian courtesy and brotherly kindness due to all sister denominations, or fail to favor their praiseworthy efforts to promote the same great interests which it espouses.

In Georgia the Rev. J. Blakely Smith has been constituted agent for the State, and while neglecting no other public duties, will "gladly give a prominent place to the claims of the journal." Prof. W. H. C. Price, of Auburn, Ala., has been, since the inauguration of the enterprize, and still remains general agent for the work.

In conclusion allow us to say that we have sent the first number of the *Repository* to such preachers as were known to us, and will gladly transmit a copy immediately to any gentleman who will accept the agency tendered, and on the terms proposed, and who will give his name and post office, by letter, addressed to Green B. Haygood, Esq., Atlanta, Ga. With fraternal regard, &c.,

A.

LETTER FROM BALTIMORE.

Mr. Editor: Our two Conferences closed their sittings last week. The following are the names of those who were chosen delegates to the General Conference—Revs. Alfred Griffith, Thomas Sewall, John S. Martin, N. J. H. Morgan, Norval Wilson, and E. R. Veitch, of the Baltimore Conference; Revs. C. B. Tippett, Henry Slicer, T. Mitchell, T. H. Sargent, George Guyer, George Hildt, and James H. Brown. Both sessions were characterized by harmony of action. The resolutions of the East Genesee Conference recommending the General Conference to admit lay-delegation into the Annual and General Conferences, was non-concurred in by both Conferences. The resolutions on slavery from the Cincinnati, Providence, and Erie Conferences, were each and all unanimously non-concurred in by both Conferences.

A Committee in the Baltimore Conference reported the *Baltimore Christian Advocate* to be in a flourishing condition. A number of petitions from different places in Virginia were presented to the Baltimore Conference, urging the necessity of an immediate settlement of the slavery agitation, or the separation of the Conference from the Methodist Episcopal Church at the North. These memorials and resolutions were referred to a committee of seven (one from each district), in connection with the seven lay delegates. This committee recommended moderation under present circumstances, assuring the people that the Baltimore Conference will stand by them and defend to the last their rights as christians and citizens, and that any violation of these solemn rights by the General Conference, as now held by them under their discipline, would be considered as just cause of separation from the Northern Conferences.

The next Annual Baltimore Conference is to meet in Staunton, Virginia, on the first Wednesday in March, '61. The East Baltimore Conference is to meet at the same time in Chambersburg, Pennsylvania.

Our State Legislature closed its session at Annapolis, according to constitutional limitation, on last Saturday night, 10th inst. Several stringent free negro bills which had been before the House of Delegates, were defeated. A bill was, however, passed preventing future emancipated free negroes to remain in the State, and granting free colored persons the privilege of returning to voluntary servitude. Our City Railway Company, Messrs. Brock & Co., of Philadelphia, failed to obtain a charter. By a vote of two-thirds of both Houses, Judge Stump of our Criminal Court has been removed by Gov. Hicks. We may now hope for better law and order.

M.

Baltimore, March 14, 1860.

THE CHINA MISSION.

Mr. Editor: Having read and pondered President Thornton's appeal in behalf of the China Mission, is it presumptuous in one reared amid the secluded shades of humble life to offer a few thoughts on the same subject? The tiniest flower and the lowliest shrub are permitted to join in the great drama which Nature is ever enacting; and may I not hope that the suggestions of youth may meet with kindly consideration from older heads and wiser hearts? Truly does your venerable correspondent, whose name is a household word in many homes and hearts, say, "Here is a *reality*." Yes, a noble and a fearful reality! Here is food for the thought of young divines, and stimulus for the noblest aspirations of woman. What a comment on the fashionable frivolities of life does the example of these young missionaries afford! What a proof of the power of God in awakening the soul of man to a consciousness of his vast responsibility, and in arousing the latent energies of woman to a degree of activity commensurate with the depth and earnestness of her nature! We once knew a young minister whose cheek would glow and whose eye kindle when he spoke of the China Mission, and his conversation betrayed that there was a struggle going on within in reference to its claims upon *him*. We have since learned that he is married. Is he ready to go? And is the trusting heart, whose fate is irrevocably linked with his, willing to relinquish the ties of friendship and the blessings of home, to find on heathen shores the post of duty and of happiness. Read the life of the first Mrs. Judson; follow her o'er burning sands, and stood beside her when, with faltering breath and glazing eye, she would catch a glimpse of the loved and absent "Teacher;" then imagine the smiles of the Saviour and the shouts of the Redeemed which greet her entrance into the New Jerusalem, and say will you go. Poets have sung and minstrels chanted, with sweetest melody, the praises of "Mary." Sainted mothers, cherished sisters, and valued friends, have borne the same name; but in the "last great day" who shall appear to us more lovely, or who shall receive a sweeter reward and a brighter crown, than Mrs. MARY LEMOTTE?

ELLEN.

THE SOUTHERN METHODIST CHURCH IN THE CITY OF WASHINGTON.

Mr. Editor: You will please allow me to acknowledge through your paper the donation of two hundred dollars in behalf of the above enterprize, contributed by our Church in Montgomery, Alabama. If you can find space for the following extract from Brother Smithson's circular, it may excite some of your readers to aid us in the erection of our Southern Metropolitan Church:

The enterprise is an important one, and ought to succeed; and for the following reasons—

For the last ten years we (the Southern Methodists) have had a Church here, but it has been kept in comparative obscurity, owing to the lurking of its members to place the Church upon a firm basis. In consequence of this fact, we have not been able to exert that influence and command that respect in the community which we should have done had we been differently situated.

Again: Our obscure position here at the Metropolis of the Union has reflected seriously upon the reputation of our Church as a Southern organization; wherein strangers and distinguished foreigners have been led to suppose that the Southern Methodist Church was held in low repute in her own country—on Southern soil and in slave territury—and, therefore, we were, as a Church, but of little consequence in America. As they see the churches represented here, at the Capital of the country, so do they place their estimate upon the standing and influence of said churches in America, and carry away with them the impressions here made upon their minds, and publish them wherever they go. Being judged by such a standard, can you estimate the damage that we, as a Church, must suffer under the circumstances? Can you conceive of the prejudice that thousands must entertain and cherish against "our" Church, judging us from such a stand-point? Other denominations in this city do not to this day seem to understand why the great Southern Methodist family are so poorly represented here in Washington city. Again and again they enquire of me, "Why don't you people in the South place your Church upon a stronger basis here? Why (say they,) your present position—the back ground in which you are thrown—really reflects seriously upon the reputation of your whole Church." This is a pertinent fact, and it is deeply mortifying to me, and should be to every Southern Methodist. Owing to the facts here stated, we frequently lose our own members, and Southern friends—young men and women—who come here from the South, now and then wander off to more prominent and influential Churches, and are lost to our Church altogether. Is there a Southern Methodist in the land willing that we should any longer occupy this obscure position in Washington city? I opine not.

Now, brother, I am in favor—strongly in favor—of changing the present state of things, and of placing our Church in this city upon a sure and firm basis; of raising her in rank with the leading and most prominent churches in the city. It can be done, and in justice and honor to Southern Methodism it should be done at once. We should build a Southern representative Church here in Washington city this year. The work ought not to be delayed. And all the Conferences ought to be alike interested in the great enterprise, and by all means should contribute alike, in order to secure its speedy and triumphant success. When the Church is completed, the members here are generally in favor of having the station supplied from all the Conferences alternately.

Providence permitting, I shall be in your city shortly, to receive donations from any who are willing to contribute to the cause. Yours in Christ,

JOHN BAYLEY.

Summerfield, Ala., March 24, 1860.

CLINTON, LA.

"IGNATIUS" talks cheeringly. We feel inclined that way. He says: As your cheerful "phiz" has never been seen within the incorporated limits of our beautiful little town, permit me to trouble you with a description.—Clinton is twelve miles from Jackson, in the same parish, about twenty-one miles from the Mississippi River, having a railroad connection with Port Hudson, a population of about 1,800, three churches—Methodist, Baptist and Presbyterian; stores in abundance, *no licensed grog-shops*, and consequently few loafers (bakers' excepted). The majority of the people are regular church-goers, and very many of them professors of religion. Of about fifteen members of the bar, seven are professors of religion and three are local preachers; and our presiding Judge is a pious, God-fearing man.

We have four female and one male school, and nearly three hundred pupils. The Principals of all the schools are members of the Church. There are two Sabbath-schools, with about one hundred and fifty scholars. A large Masonic Male College will be completed by about the first of July next.

The health of the place is remarkably good. We have a most remarkable boy-preacher, a member of the Methodist Church, not more than fourteen years of age. I had heard much said about little Bontoer's preaching, and to satisfy my curiosity I attended one of his appointments at his father's house a few Sabbaths since. When the hour for service arrived, he modestly arose and gave out his hymn, and went through the opening service in a very solemn and unembarrassed manner; he announced his text and divided his subject with the correctness of a man of mature years, and preached a sermon surpassing my expectation and that of others who had heard him for the first time. I thought of what the Psalmist says of the children of the mouth who feareth the Lord. Surely out of the mouth of babes &c., is the truth of the Lord being established, and may He raise up many such throughout our land and country, is my sincere prayer.

Thus you will see, Mr. Editor, that we have one of the most desirable places in the South. Those who have children to educate could not select a better place anywhere within the bounds of the Mississippi and Louisiana Conferences. Trusting you will not be satisfied entirely as to all I have said, but that you will make it convenient to come up and see for yourself during the summer months, I remain yours &c.,

IGNATIUS.

STATE STREET COLORED CHARGE.

Mr. Editor: State St. Charge is prospering. About 36 received on probation last quarter; conversions every month; classes well attended; leaders industrious; and we are *threatened* with a coming shower. God speed it. Take it all in all, this is the most pleasant charge it has been my lot to serve. How would you like to have 1200 or 1400 hearers every Sabbath? to be sung into Paradise by a thousand voices, making melody sweeter than any this side the heavenly world? to have to meet 17 classes once a week, and 30 leaders once a fortnight? to keep the register of 1100 members; and above all to preach in an atmosphere of prayer to a people that *love* you, and come to hear the Word, and not to criticise the manner of its delivery? The greatest inconvenience under which we labor is want of room. We have a large house but want one much larger.

It may interest some persons, to know that the charge is self supporting, and will raise this year nearly $2400 for different objects. I write this that it may *provoke some of our white charges to love and good works*. There are some tokens of good in the other Charges. That venerable man of God, Rev. John Hersey, is here, and is preaching day and night. He will soon visit your city. God grant us a gracious rain of salvation.

B. B. ROSS.

Mobile, March 15, 1860.

A CARD.

To those kind brethren who have undertaken the sale of my book, "The Methodist Pulpit South," for the benefit of our Washington City Church, and in whose hands a large number of copies were placed last year, will pardon me when I earnestly request them to render me a statement of their sales at an early day. I am anxious, dear brethren, to see what we have done, and to learn what are the prospects of doing still more. Do not delay, if you please, to send in a statement of your sales, and also such funds as you may have in your hands for me.

WM. T. SMITHSON.

☞ Other papers will please copy.

FOREIGN.

Approaching Crisis in Italy.

NEW YORK, April 2.—The United States mail steamship Bavaria, from Hamburg, Southampton and Havre, arrived at this port today.

The Bavaria left Southampton on Sunday, 18th inst., and brings one day later political news than was brought by the Arabia.

The Bavaria brought no commercial news.

The most important political news received by the Bavaria is rapidly approaching crisis in Italy, which seems to be the all absorbing topic on the continent.

It is thought that Prince Carignon will assume the position of Governor-General of Central Italy, lately occupied by Gen. Buoncampayne.

The Paris journal, *La Patrie*, says that the question of unexation of Savoy to France has been definitely settled in Tuscany.

Negotiations are on a fair way of conclusion.

Great indignation is being manifested in Tuscany toward the Pope, in consequence of another circular, lately issued by him, which, together with other important measures taken by him, are considered in high quarters as inevitably tending to verify the programme laid down in the pamphlet entitled "Le Pape et le Congres." This last circular of the Pope will probably cause him to lose every portion of his domain, with the exception of Rome.

Letters received from Rome says the agitation is so great in that city that it is doubtful whether the French army will be able to restrain the people much longer.

The second warning, which immediately precedes excommunication, is said to have been sent to Turin.

DOMESTIC.

Congressional.

WASHINGTON, April 2.—In the Senate to-day the bill recently introduced, providing for a final adjustment of the private land claims in the States of Florida, Louisiana, Arkansas and Missouri, was passed.

Connecticut Election.

HARTFORD, Conn., April 2.—The election for Governor and other State officers was held to-day in this State.

Unusual excitement prevails throughout the State, and great anxiety is manifested as to the result.

Up to ten o'clock to-night the returns from the several counties, so far as heard from, are too meager to predict any definite result. The vote is believed to be very close.

Later From California.

ST. LOUIS, April 2.—The Overland Mail, with advices from California, has arrived at Malby's Station, the terminus of the San Francisco Telegraph line.

The news possesses no features of importance.

On the 19th inst., a fire broke out in the city of San Francisco, by which eight of the largest buildings were destroyed.

SAN FRANCISCO, (via Placerville) March 13.—The Sugar market closed buoyant; the demand for various qualities was fair.

The Celebrated Divorce Case.

ST. LOUIS, April 2.—The celebrated divorce case of Carstang vs. Shaw has been decided in favor of the defendant, reversing decision of the Lower Court by which Miss Carstang was awarded $100,000.

Large Fire in Jacksonport, Arkansas.

MEMPHIS, April 2.—a fire broke out in the town of Jacksonport, in the State of Arkansas, by which almost the entire business portion of the place was destroyed.

The loss is estimated at $100,000; of which amount about $60,000 is said to be covered by insurance.

Fatal Affray in Nashville.

NASHVILLE, April 2.—Dr. Henry Carew was shot and almost instantly killed on Saturday last at the Commercial Hotel, by P. P. Frewett, of Spain.

Dr. Carew was professionally called out by Frewett to attend upon him, and while writing out a prescription was shot in the back part of the head by Frewett.

There are many rumors as to the motive of this dreadful deed, of which the most prevalent is that Frewett had the mania potu.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*.

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely spread circulation in the great and growing metropolis of the South.

HARPER'S MONTHLY.—The contents of the April No. of this very popular magazine will be found advertised in the fifth column, third page.

ALABAMA DEPOSITORY.—In the sixth column, third page, is a list of new books on sale at the Mobile Depository.—All sound Southern books.

QUARTERLY REVIEW FOR APRIL.—Read the advertisement of this first-class periodical, in fifth column, on third page.

CARPETING.—J. D. Dameron & Co., are offering Carpets, etc., at reduced prices. See advertisement, fifth column this page.

STOKE'S INFIRMARY.—This excellent institution has a card in fifth column of this page. Read it.

SAND'S SARSAPARILLA.—See advertisement in sixth column of this page.

ACCOUNTS.—They are now going out, both to preachers and subscribers.

JAPANESE ARMOR.—The North China Herald, published at Shanghai, says that of the many beautiful productions of art in which Japan abounds none has excited greater or more deserved admiration than a complete suit of armor, purchased upon his late visit to that country by Mr. Ward, United States Minister to China. This curious and magnificent suit is of inlaid chain and lacquered copper plate; and, although evidently of great antiquity, is yet in a complete state of preservation. The helmet is of polished steel, engraved and richly inlaid with gold. Upon the summit is an aperture for the insertion of a small staff with a Japanese flag. The mask and gorget are of the elastic plates of steel. The armlets, anklets, and gauntlets are likewise of steel, with concentric loops in front for the purpose of entangling and breaking a sword or lance. The cuirass or body armor is of copper, covered and ornamented beautifully with silk. The designs and chasings are of the most exquisite workmanship, and the entire panoply has been pronounced by those familiar with the armories at Malta and the Tower of London the most perfect and unique specimen extant. It is said to have belonged to the grandfather of the present Emperor of Japan. Accompanying the armor are two handsome Japanese swords and a pair of heavy silver stirrups inlaid with gold. We learn that it is the intention of his Excellency to present it entire to the Historical Society of Georgia, his native State. It is the only suit of armor ever obtained from Japan.

RECEIPTS, BY THE POST-OFFICE,

From March 28th, to April 3d, 1860.

H—J B Bowen, $2; A F H Brandon, $2; H D Berry, $5; J J Burkhalter, $1 00; A F DeHaany, $10.
C—S H Cox, $20; R D Carver, $2; T W Castles, $10; J J Cassady, $3; W Coleman, $1 50.
D—M A Dawson, $2; C L Dabbs, $5; T F Dixon, $2.
F—F G Ferguson, $5.
G—P G Garrison, $8; N Goodwin, $2.
H—I A M Henderson, $9; G Hawkins, $6; C W Hodge, $10.
J—W H Johnson, $5 12; J A Jones, $1 50; J G John, $20.
K—S J Kane, $2.
L—E V Levert, $4.
M—W G Millsaps, $10; W G McGanghey, $6; J W McNeill, $4 60; W McNeill, $5.
P—N B Powell, $3; J A Peebles, $5; A A Pilley, $2.
R—W H Robbins, $1 75.
S—J J Snelgrove, $2; H Stanton, $2; J W Solomon, $1.
T—J H Tremble, $2; J W Threadgill, $8 21; J W Turnley, $2.
W—J O Woodward, $10; P J Walker, $5.

OUR OWN NOTICES.

A LITERARY TASTE.—All your children should acquire it. It is a charm and a joy. The *Advocate* is a literary as well as religious paper. It is worth more than thousands of books now called popular literature.

CONFERENCE AGENTS. How much these could do for the *Advocate*! Yet how little they do! And yet how much they require the *Advocate* to do for them! Let us make a "reciprocity treaty."

NEW SUBSCRIBERS.—They are coming in at the rate of nearly a hundred a week. Cannot each preacher send one each week. Let the laity—ladies and gentlemen—join in the work.

TAKE TWO.—We frequently hear it said, or have it written to us, "I wish to take your paper, but I am already taking the ——— *Advocate*, and I should regret to give up an old friend." Of course you should not. But who, in this rich and prosperous country, cannot afford to take two good papers? That practice is a quarter century behind the times. Sustain your own paper by all means; but every body needs a good, paper from New Orleans, whatever else they may have. Send for the *New Orleans Advocate*.

A CITY EXAMPLE. A brother who is a clerk in one of the largest dry goods establishments in the city, and superintendent of a Sunday-school, and who has no leisure at all, is constantly bringing us the names and money of new subscribers to the *Advocate*. "Do thou and do likewise."

Patronizing Conference interests, like quarterly meeting notices, hereafter will be advertised, three insertions at one time, and noticed editorially, *gratis*, provided the advertisements are not more than three squares. Otherwise, the regular rates will be charged, in advance at that. Those now owing, must pay up before advertising at all.

BRETHREN AND FRIENDS IN NEW ORLEANS, the *New Orleans Christian Advocate* is published in your own city. You call that city the "Commercial Metropolis of the South." Ought not your paper, circulating as widely as your trade, to have a large circulation at home? Our brethren and friends abroad, who know and esteem those of you engaged in business say, "I suppose you have a fine circulation and hearty support in New Orleans?" You see what is expected of you. Is it not a just expectation? The *Advocate* ought to have ten times its present circulation in New Orleans. Will not every present subscriber recommend others to take it? They will do so, if you ask them.

OUR CITIES AND TOWN AND VILLAGES. Have you ever thought of the number of cities, towns, and villages within the bounds of the circulation of the *Advocate*? They are counted by hundreds. How easy it would be for the pastor, the local preachers, and the members and friends, to greatly enlarge, if not double our list in each place! Try it, and let us know the result. Try it now, in the beginning of 1860.

IF YOU WANT PARSONAGES, circulate the *Advocate*. It is on that side.

DO YOU WISH A LARGE MISSIONARY COLLECTION? Get all the people to take the *Advocate*, and by the time you are ready for the collection, the people will be prepared.

HOW TO PROMOTE A REVIVAL? Nothing is better calculated to do it than general circulation of the *Advocate* among the people. Besides its general religious reading, its revival intelligence is inspiring.

ADVERTISING.—By advertising, this paper was largely supported in the days of its weakness. By advertising it is to be made strong enough to enlarge. Many of our friends do us injustice here. We sometimes receive a long advertisement of a Church interest, expected to be inserted *gratis*, when, for the same space, we are getting from other people $250 a year. This is a *fact*. Our advertising columns are worth to us from $600 to $1000 a year.

COMMERCIAL.

MONDAY EVENING, April 2th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 4th instant:—

The week opened with a fair degree of animation in the market for our leading staples, but operations since have been checked by less favorable advices from Europe, and adverse weather, as well as by a poorly assorted stock of cotton for sale and limited supplies of the better qualities of Sugar. In Tobacco the movement has been very limited. In Western Produce we have noticed a dull market for Flour and a drooping tendency in most articles of Provisions.

COTTON.—With respect to prices, we have to remark that for the lower grades, and for mixed lots averaging about Low Middling to Middling the market has been in favor of buyers while clean Middling and the better grades, which are very scarce, have been firm at our outside figures. We, however make no further change in our quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 1,850,625 bales, against 1,457,027 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 691,120 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 628,525 bales to Great Britain, and of 114,351 to France, while to other foreign ports there is a decrease of 44,004 bales.

New Orleans Classification:

Inferior	6 @ 6	Good Middling	11¾@12
Ordinary	6¾@ 8¼	Middling Fair	12⅛@12⅝
Good Ordinary	7⅞@ 8⅝	Fair	—@—
Low Middling	8¼@ 9⅜	Good Fair	—@—
Middling	10¼@10¾	Good and Fine	—@—

SUGAR.—The sales of the week amount to 7000 hhds. We quote for Inferior and Ordinary 3 to 4¼; Common to Good Common 5 to 6; Fair to Fully Fair 6¾ to 7; Prime to Choice 7¼ to 8; Centrifugal and Clarified 5¾ to 9 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ⅜ per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 25 to 33 cents per gallon; and Prime to Choice, 34 to 35 cents; half barrels, 28 to 36 cents per gallon.

FLOUR.—About 12,000 bbls have been sold during the past week, at from $6 40 to $6 55 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 47,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 85 for good white. Oats have been in moderate request at 57c to 58c per bushel for good to prime St. Louis. Bran sells at $1 70 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 75 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8 to 8½; Ribbed Sides 10 to 10½; Clear Sides 11 to 11½; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10¼ to 10½c for prime to choice prime, in tcs., and 11¼ to 11½c for kegs.

BUTTER.—Western generally selling at 12 to 16 cents per pound, according to quality; and Choice 11 to 11½c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13½ to 14 cents per yard; India Bagging, 12½ to 13½c; Bale Rope, hand spun, 7½ to 8c, and machine made, 8½ to 9 cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 10½ to 11c. for heavy and extra heavy bags.

COFFEE.—We quote fair at 11¾ to 13, and prime at 13½c per pound.

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LIVE-STOCK.—Beef Cattle—Western, 7 to 9½c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $18 to 35 per head.

Hogs, selling at 9 to 10c. per pound net.

Sheep—Selling at $4 00 to $5 50 per head.

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Milch Cows—at $30 to $85 per head.

NEW ADVERTISEMENTS.

HARPER'S NEW MONTHLY MAGAZINE.—No. CXIC. APRIL. CONTENTS.

ARTIST LIFE IN THE HIGHLANDS.

ILLUSTRATIONS.—The Highlands of New Jersey.—On the Road.—Upper Fall, Clinton.—Lower Fall, Clinton.—Hook.—Dog Trotters.—Showering.—Dripping.—Green Pond.—The King of the Pollywogs.—Lord Stirling's Forge.—Entrance to Hibernia Mine.—Interior of the Mine.—Mouth of Adit, Swede's Mine.—Interior of Adit.—Surface Works, Byram Mine.—Pursuit of Knowledge under Difficulties.—Diagram of Mine.—A Miner.—Pushing Ore Car.—Gallery in Byram Mine.—Surface Works, Dickerson Mine.—Offsets.—Driving a Drift.—Turn-Table.

HOW WE GOT GOLD IN CALIFORNIA.

ILLUSTRATIONS.—Camp on the Stanislaus.—The First Gold Hunters.—Panning.—Winnowing Gold.—Cradle-Rocking.—Washing with Long Tom.—River Operations.—Murderer's Bar.—Hydraulicing.—Packing Earth.—Quicksilver Machine.—Flutter-Wheel.—Tremont Mill.—Helvetia Quartz Mill.—El Rastra.—Ocean Beach Mining.—Gold Smelting.—Tunnelling.—Interior of Tunnel.—Hydraulic Mining.—A Fresno.

THE FIGHT AT LEXINGTON. By THOMAS DUNN ENGLISH.

ILLUSTRATIONS.—The Fight at Lexington.—Battle-Ground at Concord.

CAPTAIN TOM: A RESURRECTION. By CHARLES NORDHOFF.

KATHIE MORRIS. By T. B. ALDRICH.

LITTLE BROTHER. Part III.

THE ALEXANDRIANS.

YET'S CHRISTMAS-BOX.

——'S REMARKABLE EXPERIENCE.

THE LITTLE ART-STUDENT.

AN ICY FLAME.

ON TWO CHILDREN IN BLACK. By W. M. THACKERAY.

ORIANA INN; A DISPUTED POSSESSION.

THE LOST STEAMSHIP. By FITZ-JAMES O'BRIEN.

LOVEL THE WIDOWER. By W. M. THACKERAY. CHAPTER III. In which I Play too Spy.

ILLUSTRATION.—The Omnibus.

MONTHLY RECORD OF CURRENT EVENTS.

LITERARY NOTICES.

EDITOR'S TABLE.

EDITOR'S EASY CHAIR.

EDITOR'S FOREIGN BUREAU.

EDITOR'S DRAWER.

MASTER CHARLEY'S FIRST PANTALOONS.

ILLUSTRATIONS.—The new Garment.—Cook's Admiration.—At Night.—In the Street.—Appearance of Pockets.—Contents of Pockets.—Vanity.—A Fall.—Consequences.—Degraded to Frocks.

FASHIONS FOR APRIL.

ILLUSTRATIONS.—Spring Fardessus.—Home Dress.—Medallion Under-Sleeve.—Lace Under-Sleeve.

One Number after the present will complete the TENTH YEAR, during which HARPER'S MAGAZINE has made its monthly visits to the American public. The experience of all this period has convinced the Publishers that the periodical was established upon sound principles. While other publications which aimed at local and sectional objects, have died only a brief and struggling existence, HARPER'S MAGAZINE has never lost the favor which it gained at the outset. Policy and Principle both compel the Publishers to maintain unchanged the general character of the Magazine as a national work, the organ of no party in politics, or sect in religion. Contributions will, as heretofore, be welcomed from every quarter; and while the Publishers hold them alone in no way responsible for the private views of their Contributors, they will continue to exercise the most watchful care that nothing shall find place in the Magazine which shall render it an unwelcome visitor in any household.

The general favor which the Magazine has received has not induced the Publishers to remit their exertions. Each successive Volume has been prepared with more labor and at a greater expense than its predecessor. To the Press and the Public, who have so generously appreciated and so liberally rewarded their exertions, they again present their warmest acknowledgments. No Number of the Magazine has met with more general approval than that for the last month. Almost every article contained in it has been made the subject of special commendation.

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QUARTERLY REVIEW FOR APRIL.—A Liberal Proposition.—The QUARTERLY REVIEW for April is in press and will be issued in due time. Its table of contents is very inviting. The first article is entitled, Extempore Speaking—being a masterly paper on Hunter; Art. II. Prescher und Prediger—a review of Dr. Murray's late work on that subject, by the Rev. J. E. Edwards; Art. IV. The Prophetic Messiah; Art. V. The Rev. Ignatius A. Few, LL. D., being Bishop Andrew's personal reminiscences of that great man

Poetry.

SONG OF THE EVENING STAR.

When the sun glides on like a golden swan,
With its crimson wings all furled,
Till he sink in a sea of transparency,
The lake of the upper world!
Then the spheres ring a chime to the march of Time,
As the dying day expires;
And earth's guardian powers in their high watch-towers
Light heaven's ethereal fires!
And I come from my rest in the burning West,
The queen of the starry choirs!

My light is fair 'mid the dreamy air,
The delicious air of even,
While the sphere-clouds around in a sleep profound,
Are glassed in the blue of heaven!
Then the moon from afar, like a silver bar,
Spans the breast of the waveless sea!
And the forests deep lie hushed in sleep
As still as eternity!
But every eye in the earth and the sky
Is gazing alone on me!

Oh! the west is blessed when my diamond crest
Is set in its sapphire shade,
While there I spy from the folded sky,
The tints of daylight fade!
Thus might angels keep from heaven's golden steep,
Their watch over all below!
Through the endless blue where orbs shine through,
Which mortals never can know!
And lovers say that the orb of day
Hath not half so soft a grace,
As I, when I shine, with light divine,
From my holy dwelling-place!

The blackbird sings with folded wings,
Beneath the greenwood tree,
But 'tis I inspire with the burning fire,
For his eye is fired on me!
The stream receives through its margin leaves,
Miss image sweetly there,
Till the small birds between their folds of green,
Gaze in wonder at thing so fair!
But I look most in love from my throne above,
On the child at evening prayer!

But when night draws near through the atmosphere,
As no other spirit may,
The glory's too bright for my raptured sight,
And I faint and fade away!
And I sink down through the dissolving blue,
Upon ocean's liquid wave,
Till ere once more its sapphire door,
With her gorgeous colors pave,
Then I shine from afar—heaven's loveliest star—
Love triumphing o'er the grave!

Children's Column.

THE KING AND THE GOOSE-HERD.

"Cobbler! stick to thy last."

Most if not all our readers have heard this proverb applied, when some one has attempted what was out of his province. But assuredly none of them ever saw it so royally exemplified as it was in the *true* history I am about to relate, the principal actor in which was no less a personage than Maximilian Joseph of Bavaria, the grandfather of the present king of that country, and one of the most loving, as well as one of the most beloved monarchs, that ever wielded a scepter. On one hot summer day, King Maximilian, clad in very plain habiliments, had gone out alone, (as was his wont,) to walk in the fine park which surrounds his castle of Tegernue,* and after a time, drew a volume from his pocket, and seated himself on a bench to read. The sultriness of the air, and the perfect stillness of the place, made his eyes heavy, and laying down his book on the bench beside him, the monarch fell into a doze. His slumber did not last long, however, and on awakening, he rose to continua his walk, but forgot his book, and left it lying on the bench.—Wandering onwards, from one division of the extensive park to another, he at length passed beyond its limits, and entered on those grassy downs which stretch down to the margin of the lake.

All at once, the king remembered his book, and the possibility that it might be seen and appropriated by some stranger passing by. Unwilling to lose a book he valued, and equally unwilling to retrace the way he had come, while the path to the castle lay temptingly before him, the king looked round in every direction, for some one whom he could send for the volume; but the only human being within view was a boy, tending a large flock of geese. The monarch, therefore, went up to him, and said: "Hearken, my lad: dost think thou could'st find for me a book I left lying in such and such a part of the park? thou'lt get two 'zwanzigers,'† for bringing it to me."

The boy, who had never before seen the king, cast a most incredulous look on the corpulent gentleman who made him so astounding a proffer, and then turned away, saying, with an air of comical resentment: "I am not so stupid as you take me for."

"Why do you think I consider you stupid?" asked the monarch.

"Because you offer me two zwanzigers for so trifling a service; so much money can not be earned so easily," was the sturdy reply.

"Now, indeed," said the king, smiling good-humoredly, "I must think thee a simpleton! why do yen thus doubt my word?"

"Those up yonder," replied the boy, pointing in the direction of the distant castle, "are ready enough to make sport of the like of us, and yo're one of them I'm thinking."

"And suppose I were," said the king; "but see, here are the two zwanzigers; take them, and fetch me the book."

The herd-boy's eyes sparkled as he held actually in his hand a sum of money nearly equal to the hard coin of his master's herding, and yet he hesitated.

"How now," cried the king; "why don't you set off at once?"

"I would fain to do it—but I dare not," said the poor fellow; "for if the villagers hear I have left the plaguy geese, they will turn me off, and how shall I earn my bread then?"

"Simpleton!" exclaimed the king, "I will herd the geese till you return."

"*You!*" said the rustic, with a most contemptous elongation of the pronoun; "you would make a pretty goose-herd; you are much too fat, and much too stiff; suppose they broke away from you new, and got into the rich meadow yonder, I should have more trespass money to pay than my year's wages come to. Just look at the *Court Gardner* there, him with the black head and wings; he is a regular deserter, a false knave; he is for all the world one of the court trash, and they, we all know, are good for nothing. He would lead you a fine dance! Nay, nay, it would never do."

The king felt ready to burst with suppressed laughter; but mastering himself, asked, with tolerable composure: "Why, can I not keep geese in order as easily as men? I have plenty of *them* to control."

"You," again said the boy, sneeringly, as he measured the monarch from head to foot; "they must be silly ones, then; but perhaps you're a schoolmaster! Yet, even if ye be, it is much easier to manage boys than geese; that I can tell ye."

"It may be so," said the king; "but come, make short work of it: will you bring the book or will you not?"

"I would gladly do it," stammered the boy, "but——"

"I'll be answerable for the geese," cried the king, "and pay all damages, if such there be."

This decided the question; and so, after exacting a promise that his substitute would pay special attention to the doings of the stately gander, whom he designated as the "Court Gardner," and pronounced an incorrigible breaker of bounds, and prime seducer of the flock, he placed the whip in the king's hands, and set off on his errand.

But scarcely had he run a few yards when he turned back again.

"What is the matter now?" called out the king.

"Crack the whip," resounded in return. The monarch swung it with his best effort, but procured no sounding whack. "I thought so!" exclaimed the rustic. "A schoolmaster, forsooth, and can not crack a whip!" So saying, he snatched the whip from the king's hand, and began, with more zeal than success, to instruct him in the science of whip-cracking. The king, though scarcely able to contain himself, tried in right earnest, and at length succeeded in extracting a considerably sharp report from the leathern instrument of authority; and the boy, after once more trying to impress the duties of his responsible office on his temporary substitute, ran off at full speed in the direction the king had indicated.

The monarch, who could now indulge in a hearty laugh, sat himself down on a tree-stump which the goose-herd had previously occupied, to await the return of his messenger. But it really seemed as if his feathered charge had discovered that the whip was no longer wielded by their accustomed prompt and vigilant commander, for the treacherous "Court Gardner" suddenly stretched out his long neck, and, after reconnoitering on all sides, uttered two or three shrill screams; upon which, as if a tempest had all at once rushed under the multitude of wings, the whole flock rose simultaneously into the air, and before the king could recover from his surprise, they were careering, with loud screams, toward the rich meadows bordering the lake, over which they quickly spread themselves in all possible directions.

At the first outburst, the royal herdsman called "hall," with all his might; he brandished and tried hard to crack the whip, but extracted no sound which could intimidate the Court Gardener. He then ran to and fro, until, teeming with perspiration, and yielding to adverse fate, he reseated himself on the tree-stump, and, leaving the geese to their own devices, quietly awaited the return of his messenger.

"The boy was right, after all," said he to himself: "it is easier to govern a couple of millions of men than a flock of 'plaguy geese,' and a court gardner can do a deal of mischief."

Meanwhile the boy had reached the bench, found the book, and sped back in triumph, little dreaming of the discomfiture his substitute had experienced. But when, on coming close up to the king, he looked round in vain for his charge, and still worse, when their vociferous cackling led his eyes in the direction of the forbidden meadow, he was so overwhelmed that, letting fall the book, he exclaimed, half-crying with grief and vexation: "There we have it! I knew how it would be! Did I not say from the first you understood nothing? And what is to be done now? I can never get them together by myself. You must help, that's a fact."

The king consented; the herd-boy placed him at one corner, showed him how to move his outstretched arms up and down, whilst he must shout with all his might; and then the boy himself set out, whip in hand, to gather in the farthest scattered of the flock.

The king did his best, and after terrible exertions, the cackling runaways were once more congregated on their allotted territory.

But now the boy gave free vent to his indignation, raised the king soundly for neglect, and wound up all by declaring: "Never shall any one get my whip from me again, or tempt me, with two zwanzigers, to give up my geese. No! not to the king himself!"

"You are quite right there, my fine fellow," said the good-natured Maximilian, bursting into a laugh; "*he* understands goose-herding quite as little I do."

"And yet laugh at it, to the bargain!" said the boy, in high dudgeon.

"Well, look ye now," said the monarch, "I *am* the king!"

"You!" once more reiterated the indignant goose-herd; "I am not such a flat as to believe that—not I. So flit up your book and get along with you."

The king quickly took up his book, saying as he handed four additional zwanzigers to the astonished lad: "Don't be angry with me, my boy; I give you my word, I'll never undertake to herd geese again."

The boy fixed a doubting gaze on the mysterious donor of such unexampled treasure, then added, with a wise shake of the head: "You're a *kind* gentleman, whoever you may be; but yen'll never make a good goose-herd!"

* The same romantic residence to which the still suffering King of Prussia resorted last summer.

† An Austrian coin, value 7d. or 8d. sterling.

A VISIT TO HEENAN'S TRAINING GROUND.

The London Field, of February 19th, contains an article under the head of "An Evening with Heenan." After detailing circumstances under which the writer and the American met, the narrative proceeds:

Perceiving that I very nearly knew where to draw for him, he invited me to his castle. I did so next day, and found it to correspond exactly with his description, viz: "A fortified farm within a high wall of flint and clay, like the squares on a chess board." No bell was on the gate, nor was it needful to blow a horn, as did Jack the Giant Killer, to gain admission, "once upon a time." My giant's gate was not fastened. I pushed it aside, and on walking across what was once a lawn, the door was thrown open to me by one of his friends, a well-educated and well-spoken New Yorker. The party consisted of three, the gentleman aforesaid, the Benecia boy, (about four feet around the chest) and his trainer, a small man, who walked as though he never could tire. I was curious, but I hope not offensively so, asked many questions, and was answered most courteously. They had found the place by accident, and chose it for its lonesomeness. The house itself is worth seeing; the old porch, with a massive stone seat on each side, the four steps to the keeping-room, and the various descents to its enormous cellars, bespoke it of ancient date, and accustomed to good cheer. It was built before the days of "strikes" and "documents," for the walls are of immense thickness, and have doubtless heard many a funny story from the glorious race of monks of old. It stands within hearing of a peal of Cathedral bells, and is supposed to be coeval with the sacred edifice. The archæologists have found amusement in the neighborhood, and many an Oldbuck has raised antiquities almost within gunshot of Heenan's isolated home. Coffins and spears of ancient date and unknown fabric have there been lifted from their beds of flint, and flint abounds at the foot of the "breezy Downs" on which the Athletic States' man delighteth him to walk. From the windows of his refuge, which I fancy was in former days the dairy farm of the jolly inmates of the neighboring cloister, this well-conducted gladiator pointed out to me the range of hills on which he takes his early morning's walk. From the other side of the house he showed me the gently-flowing river, wherefrom the speckled trout were taken to deck the tables of the refectory. On either side of the stream, and as far as the eye could reach, stretched meadows, on which many a herd of kine, aye, and perhaps the Abbot's mule, has grazed. All these the open-hearted fellow seemed fond of dwelling on; and he finished his lecture by saying: "Yours is a fine country, but do you ever have any fine weather?" He next initiated me into a few of the arts and sciences connected with athletic exercises. "Now," quoth he, "you have seen the play-ground, allow me to show you the school." Not learned in pugilistic lore, the slight of his gymnasium was to me an interesting novelty. A large barn, replete with every luxury appropriated to the art of self-defence—that is the term used by the professors, to soften down the more rough word "boxing"—was the school to which he conducted me. The articles of furniture bore but slight resemblance to anything I had seen at Gillow's or Dowbiggin's, but they were such as, being constantly used, would strengthen the frame, expand the lungs, give liberty to the shoulders, develop the muscles; in short, render a man so active and healthy that he could endure excessive exertion without showing fatigue. One bay of the barn was full of agricultural implements, the other was the Boy's playroom on a wet day. There he had weights and palleys to get him into wind; he had no boat to pull to get him into water, although he sat at his work as do the gentlemen who start from Putney; there he had a swinging sack to practice at, and fancy he was engaging the renowned Tom Sayers; there he had some very pretty clubs, which he called his dumb bells, of about the same size as one imagines that of Hercules to have been when he tamed the Nemæan lion. With these toys he played as would a small boy with a battledore. I yielded to his kind invitation to handle his playthings, but after a very few circumvolutions my feeble arm did not seem to care about it. I pleased non-gentleness to the ways and means of training a human being; but I should imagine that a few weeks' practice with the sort of tools I have attempted to delineate, would give a man such a preparation that "Observer" would describe him as being "fit to run for a man's life." My afternoon's lounge did not terminate with the lesson on the dumb bells, for I was invited to take a second peep at his parlor, and test the quality of his Bohea. From my youth up I have loved Bohea. A fair white cloth bedecked his massive oak table—even that item bore no trace of being town-made; and, in the absence of a bison, a grass-fed ox supplied a dish most palatable to a man with an appetite. The meal was soon discussed, and we had a chat about things over the water, or what he called "home." This aspirant to fistic honor is no illiterate visitor; and if I may be allowed to venture an opinion, after seeing his quiet and decent demeanor, I must yield to the notion that if he be not too much of a gentleman for the work he has set himself, he will achieve it. His age is 25; he therefore has a decided advantage in point of youth. He has also length of arm to serve him, and only requires that most necessary ingredient in the manufacture of a pugilist—science, to render him a most formidable opponent.

KIT CARSON.

The New Mexican correspondent of the Boston Journal, who rode with Kit Carson from Santa Fe to Taos, thus speaks of that famous mountaineer:

When on his feet Mr. Carson has a somewhat dumpy look—the result of what the Hoosier girl described in Mr. Douglas as "an in-fy-nite small chance of legs;" but he sits upon a horse like a king. I never saw a man presenting a more regal aspect than this veteran mountaineer, when upon his favorite animal, dashing along like the wind. Kit enjoys the reputation of being one of the most daring riders in this region; and as I had not mounted a horse for four months, and was still weak and reduced in flesh from a month of sickness at Fort Smith, I anticipated a ride which would prove something trying.

In this respect I was not disappointed, for we flew along over rocks, through canons, across ditches, and up and down break-neck hills, at a speed which sent my blood bounding through my veins, and tingling to my very fingers' ends. A running horse, according to the proverb, is an open sepulchre; but it may also be a new and more vigorous life. If there is any other physical enjoyment equal to horseback riding, among the wild scenery and in the clear air of the mountains, I have yet to experience it. My little steed proved of good mettle, showing no disposition to fall behind; and I consoled myself with reflecting that the powerful American horse was much more likely to stumble than my diminutive pony, and that in case of a misstep, Kit must fall nearly twice as far as I before striking the ground.

He speaks with great enthusiasm of his long experience as a trapper among the mountains, declaring that the happiest days of his life were spent there. He states that during the ten years in which he followed this fascinating career, he was associated with from one to three hundred men. Fresh beaver and buffalo meat, without salt, bread, or vegetables of any kind, constituted their ordinary diet. Once or twice a year, when the trains arrived "from the States," they enjoyed such luxuries as flour and coffee, perhaps for a single meal, though they cost one dollar *per pint*. During the winter, when visiting their trapsthey a day, they were compelled to break through the ice, and wade in the cold water up to their waists. Notwithstanding these hardships, and infractions of almost every hygienic law, and the irregular habits of some of them, he cannot recollect that during the whole ten years a single man of the three hundred trappers ever died from disease! They were often picked off by hostile Indians; but their life in the wonderfully healthy open air seemed to render them proof against sickness. Trapping was then a very lucrative pursuit; but like all men who earn money easily, few or none of them ever saved it.

Like most persons of real courage, Mr. Carson is modest and retiring; never speaking of his own exploits, except in reply to direct questions. He gives reminiscences, however, of some exciting battles with the Indians, in one of which four trappers, in a log building, kept a hundred and fifty Blackfeet at bay for half a day, and finally defeated them. He deems all Indians cowards by nature, and asserts that they never attack even those of their own race, except when they have a decided advantage of position or numbers. They seldom take prisoners; to obtain scalps is their highest ambition in war. His experience in the matter of diet has been more varied than those of most men. He thinks the flesh of a wild horse the best meat he ever tasted. A fat mule is not altogether unpalatable; but when the animal is old and poor he does not even deem its flesh inviting. The most sorrowful repast he ever took was upon the Pacific slope, when necessity compelled him to kill and eat a faithful horse, which had borne him many hundred miles. He is a zealous admirer and devoted friend of Col. Fremont, and speaks of the pleasant years they spent together with great enthusiasm.

Much of our road was over barren plains; but we passed through some fruitful valleys, dotted with fine farms, which displayed speckled corn and wheat dying in the sun. Twenty-five miles out we made a noon halt, to eat a lunch of bread and dried meat, and smoke our mid-day cigars, upon the grassy bank of a shallow stream. The spot is called the Canada, or "hollow," and is celebrated as the battle ground where, in 1847, four hundred Americans under General Price attacked nearly 2000 Mexicans, who had taken an apparently impregnable position upon a neighboring hillside. The Americans, from the shelter of the perpendicular bank, kept up a straggling fire during the afternoon; but just before night grew tired of inactivity, and charged up the hill, completely routing and killing many of the Mexicans, while they lost but a single man.

Fifty miles out we passed through the Eisnbindo, or "funnel," another battle ground of '47. The Mexicans, to the number of five hundred, took possession of the steep hills on each side of a passage, so narrow that only two men can go through it abreast, and waited the coming of two hundred Americans. The Americans were of course exposed to their fire from both sides, and had every conceivable disadvantage of position; but they dislodged the Mexicans with great slaughter, and lost only one of their own men.

HAIR-BRUSHES AND COMBS.—Children should be taught, from their earliest remembrance, the importance of keeping the hair clean, not so much by the use of the comb as the brush. Two sorts of combs are used, fine and coarse, made either of ivory or bone; when the brush has been well used, there is seldom any necessity for the fine tooth comb, and the intention of using the coarse comb is merely to disentangle the hair and prepare it for the brush.—Nothing is more injurious to the skin of the head than the frequent application of the small tooth comb, the points of the teeth of which scratch and otherwise irritate the scalp, tending more than any other cause, to the formation of scurf.

Obituaries:

"Let me die the death of the Righteous."

Tribute of Respect.

On the 23d March, 1860, the students of Madison College appointed a Committee to draft resolutions expressive of their feelings on the melancholy event of the death of their lamented President, whereupon the following preamble and resolutions were unanimously adopted, to-wit:—

Whereas it has pleased the Almighty Ruler of the Universe to remove from our midst our venerable President—the Rev. T. C. THORNTON, D.D.—and whereas we desire to express our heartfelt grief in so sad a bereavement, and our deep regret at his lamented death, therefore be it resolved:

1st. That while we mourn the loss of our aged and beloved President, whose name will ever be sacred to our memory, it is ours to cherish his paternal admonitions and submissively bow to the will of God.

2nd. That as our President was doubly dear to us, both in the capacity of a guardian and instructor, in his death we and the College to which he has so long been devoted, have sustained an irreparable loss; the Church an able and efficient minister, and the missionary cause a zealous advocate.

3d. That we regard President Thornton to have been no ordinary man; that his long life (spent as it was for the good of the human race) gives evidence of his martyr-like devotion to the principles of Christianity, and that we mourn his death as only the great and good can be lamented.

4th. That as he was an advocate of equal government and the rights of the South, never intimidated by any false fear in his zeal for the cause of justice, and a strong defender of our own institutions, and an able friend of Southern education, he has endeared himself to the people of the South.

5th. That as he was so loved by us for his gentle and fatherly reproof, for his learned and clear instructions, that it be our highest aspiration to emulate his great and good example.

6th. In token of our appreciation of the many virtues and highly esteemed character of President Thornton, we wear the usual badge of mourning for the space of thirty days.

7th. That we tender to his venerable lady our warmest sympathies, and sincerely hope that the grace of God may be sufficient to sustain her in this trying hour; and that we give his family and other relatives our condolence, and beg them to remember that he whom we mourn is not lost, but gone before to the bright clime of joy and bliss.

8th. That a copy of the above preamble and resolutions be forwarded to the *New Orleans Advocate, Vicksburg Whig, Mississippian, Canton Citizen,* and *Eastern Clarion*, for publication; that a copy be placed in the archives of the College, and also that one be sent to the relatives of our beloved President, accompanied with a letter of condolence.

9th. That H. C. Buck, J. A. Hunnicutt, G. B. Hebron, in behalf of the Senior Class; L. H. Garrison, J. P. Parker, jun., E. T. Easley, S. B. Bryan, of the Sophomore; and George Jackson, W. H. Wilson, of the Freshmen, be appointed a Committee to carry the foregoing resolutions into effect.

H. C. BUCK, Chairman.

J. A. HUNNICUTT, Secretary.

Sharon, Miss., March 27th, 1860.

☞ Exchenges please copy.

Tribute of Respect.

Forasmuch as it hath pleased Almighty God in his wise providence, since the last meeting of this Quarterly Conference, to take from our midst our most dearly beloved brother and faithful co-laborer, BENJAMIN F. JONES, who had been a faithful steward of this circuit for twenty-five years, and recording secretary of this Conference for fourteen years; therefore it is resolved:

1st. That while we deeply feel the loss of a congenial and influential spirit from the church militant, we nevertheless bow with reverence and humility to the divine will, and unitedly give thanks to God for the long and useful life and peaceful end of our departed brother.

2nd. That we appreciate his long, diligent, and effective labors in the various subordinate offices in the Church, especially as class-leader and steward.

3d. That above all else we appreciate his sweet, christian spirit; his conciliatory manners; his deep, warm-hearted, consistent devotion to the cause of our Redeemer; and that we will strive to follow him as he followed Christ.

4th. That we tender our Christian sympathies to the family of our departed brother, and that we will give his widow and fatherless children an interest in our prayers.

5th. That a blank page of our minute-book be inscribed with the name of our deceased brother, and be dedicated to his memory.

6th. That these resolutions be spread on our minutes, and that the *Fayette Times, New Orleans Advocate*, and *Nashville Advocate*, be requested to publish them, and that a copy be furnished the family of the deceased.

Unanimously adopted by the second Quarterly Conference of Fayette circuit, Mississippi Conference, held at Cane Ridge Church, the 25th March, 1860.

B. M. DRAKE, P.E.

WM. J. GIBSON, Sec.

Tribute of Respect.

Whereas, it has pleased Almighty God to remove from our midst our friend and beloved Sunday-school companion, LIZZIE P. NEATHERZ, therefore resolved:

1st. That in the death of Sister Lizzie this school has lost one of its most faithful members, whose affable manners and virtues had greatly endeared her to our hearts.

2nd. That while we exult over the peaceful end triumphant death of our late associate, yet with her sorrowing relatives and friends we mourn, because of the bereavement, and give them our heart-felt sympathies, commending them to God who causes "all things to work together for good to them that love God."

SUSAN E. MILLER,
MARY JANE HARPER,
VICTORIA J. LYNN,
} *Committee.*

The subject of this notice was born Jan. 20th, 1845, and departed this life March 19, 1860, in Waterproof, La. She was amiable in her manners and warm in her affections. She was the youngest child of P. W. and E. M. Neathers; and is her parents', brothers', sister's and relatives' affections centred. Lizzie loved God's house and people. Her sickness was severe and protracted, and on the morning of the 12th inst., just one week before her demise, as the meridian sun threw his rays behind the eastern hills over our earth, the Sun of Righteousness shed into her soul his rays of divine light and truth, and from thence until her death she was in ecstacies of joy.

W. J. M'F.

Died, In Clark county, Ala., Feb. 7th, 1860, of typhoid fever, NEAL CALHOUN, aged 57 years.

The deceased moved from Cumberland Co., N. C., to this county in 1819. He had been a member of the Methodist Episcopal Church more than 35 years; and as a class-leader, a Sunday school teacher, a worker in prayer meetings, and for the general interest of Zion, he was ever at his post, and these all found in him an earnest, devoted member. As a citizen, (in the language of another) "it is questionable whether a better one ever resided the same length of time in Clark county. As a husband, father, brother, and neighbor, he had, and well deserved, the esteem of all who knew him." The same meek, Christian spirit that had characterized his life was developed in his death, and the religion of Jesus was his strong deliverer, yet the grave had no victory, and death no sting, but even then he could give thanks unto God that giveth us the victory. Then wife, children, relatives and friends, sorrow not, he sleepeth in Jesus.

JOHN A. CALHOUN was born in 1826 or '27, in Clerk Co., Ala., and died of typhoid fever, March 1st, 1860.

He was early instructed in the principles of the gospel by religious parents. Joined the M. E. Church in sons 15 years since, and lived in her favor as a Christian until his death. He was not sensible of his approaching dissolution, and said nothing of his state, yet those who knew him best entertain great hopes that though his bark was early wrecked by the common foe of man, his spirit has realized the boon of the gospel in all its power to save. He had been married some three years, and has left an infant, and an affectionate and young wife, with many relatives and friends, in whose memory and affections will ever live the remembrance of a kind husband, father, brother and friend. May his short life and unexpected death inspire them to holy lives that after death these ties may be renewed in that rest which remains to the people of God.

CHRISTIAN, wife of Daniel Calhoun, was born in Cumberland county, N. C., June 23d, 1811. She was raised under the Presbyterian faith, and joined that church in youth. She married and removed to this State in the winter of 1840, and joined the M. E. Church in the autumn of the same year. She died of typhoid fever, March 5th, 1860. She left an affectionate husband, several children, and many relatives and friends who mourn her loss, but not without a well grounded hope, for her life was that of a Christian. She endured her afflictions with Christian fortitude, and often, when in her right mind, spoke of the coming dissolution with the faith and firmness of a true soldier.—She had no enemies, but was loved by all who knew her, and regarded as the salt of the gospel: Though the Church has lost one of her brightest lights, heaven has added another redeemed spirit to the blood washed throng. Her life should be imitated, and her death desired by all.

J. P. JONES.

DR. WM. HENRY M'COMBS, the subject of this notice, was born in the city of Nashville, Tenn., Feb. 11th, 1830. It was his happiness to be born in a pious family, to be taught the duty and the privilege of prayer, to be a Sunday-school scholar, and constantly to attend on the preaching of the Word. All these gracious instrumentalities resulted in his happy conversion to God in the year 1846, in his 16th year, when he joined the Methodist Episcopal Church, of which he lived a faithful and consistent member.

He was a graduate of the Nashville University; afterwards of the Nashville Medical College; but being ambitious of the best advantages, and the most thorough cultivation, he went to Paris, France, and graduated in that celebrated school of medicine. He married, and settled in Texas; but in a few years it was obvious that consumption had marked him for one of its countless victims. All that travel, skill, and kindness could do, was done, but done in vain. He died in New Orleans, Jan. 6th, 1860. His closing hours were calmed with heavenly peace, and cheered with immortal hope. He leaves a wife and "little one" to mourn his loss, but he leaves them the heritage of an unsullied name, and the blessed hope of meeting where they "die no more."

Nashville and Texas Advocates will please copy.

J. B. WALKER.

CHARLOTTE SAVAGE, wife of James Savage, of Coffee county, Ala., died Oct. 7th, 1859, aged 52 years.

She joined the Methodist Episcopal Church in the year 1841, was happily converted to God in 1842, and was a consistent member up to the day of her death. She was an affectionate companion, a kind and tender mother. She strove to lead her children aright, and to train them to love and serve the Lord. As a neighbor she was beloved by all who knew her; she was always ready to visit and to administer comfort to the sick and needy; and as a church member she was a faithful attendant at the house of worship, and was an example of piety to be imitated by all who enjoy Christian perfection, or that perfect love that casts out all fear that hath torment. I have often seen her happy in the love of God. A few weeks before her illness I saw her engaged in a meeting, and when seekers were invited to the altar for prayer, and invited to go with the female mourners to the grove, she would go there and pray with and for them, and would often return to the Church with good news. The Church Militant has lost one of its brightest jewels.

R. D. CARVER, *Pastor.*

ROBERT J. WILLIS departed this life in Newton Co., Miss., March 1st, 1860, with typhoid pneumonia, after an illness of 41 days, in the 41st year of his age. His end was peace.

J. D. WILLIS.

Died in Caddo parish, La., March 19th, 1860, HENRY P. DEAL, aged 19 years, 11 months and 10 days. He was born in Davidson county, Tennessee. April 9th, 1840, and came to Shreveport in the Spring of 1851. He professed religion and joined the Methodist Church in October, 1859, in which he remained a faithful member. He was a true example of the faith which he professed. He leaves a father, mother, sister, and brothers to mourn his loss. But they have comfort in his last words which were in prayer and praise.

THOMAS A. YOUNG.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 15.
WHOLE NUMBER 478.

NEW ORLEANS, WEDNESDAY, APRIL 11, 1860.

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"WILD BILL."

In the month of June, 1810, when I was about twenty-four years of age, I located at what is now known as Woodville, Wilkinson county, Miss., and erected the first building in the place; it was a log cabin, and intended for a country school house. A short time previous to my arrival there, that very extraordinary occurrence, the capture of the person known as Wild Bill, took place. Thinking that perhaps a sketch of the circumstances connected with his history would interest your readers, and as the incidents properly belong to the history of Mississippi, I have concluded to furnish you with some of the facts for publication. And I would add, that there is no one now living who had a better opportunity than myself of knowing the facts, having known Bill for eight years after he was taken. The circumstances connected with this extraordinary person are these:

A party of bear hunters were hunting in one of the Mississippi swamps, about ten miles below Fort Adams, where, though ten miles from any settlement, they discovered the tracks of a barefoot child around the lagoons and ponds. They naturally concluded that a child was lost in that dismal swamp. They immediately returned to the settlement, aroused the neighbors and started in search of the lost child, who, when discovered, fled and sought refuge with a herd of wild hogs, who fought for him as they would have done for one of their own family. After considerable difficulty he was secured, though he fought with the ferocity of a tiger as long as he could struggle. He was entirely naked; his hair was long and bushy, nor could he speak one intelligible word, though he was apparently about twelve years old. Bill, as he was afterwards called, was taken to the neighborhood of Woodville, and placed in the care of Mr. Benj. Rollins, who treated him with great kindness. At his house Bill learned to eat cooked food, of which, of course, he had previously no knowledge.

He remained at and near Woodville until he was grown; but he never became sufficiently reconciled to the customs of civilized life to adapt them to any extent. He had a great aversion to work, and if at any time Bill's stay at a neighbor's house was longer than was agreeable, his immediate departure was ensured, by an intimation that there was work to be done and that his assistance was desired. He took no pleasure in dress; preferring to go without shoes or hat. His greatest vice was his love of ardent spirits, and he would fight any man when encouraged to do so, but never on his own account, being of an amiable and forbearing disposition. He never learned to talk well, but could make himself understood by those who knew him.

The most reliable account that Bill ever gave of himself was, that his father and mother and two children beside himself were traveling down the Mississippi in a "dug out," and that they stopped to camp near where he was found; his father got drunk, killed his mother and then threw her into the river, and while he was killing the other children, he ran into the swamp, where he had been ever since. How long he had been there he did not know. He became friendly with the wild hogs, and he said they treated him "very good." He slept with them in cold weather in a hollow tree, and they kept him very warm. His food was the same as that of the hogs—fish, frogs, crawfish, nuts, berries, &c.

I have been credibly informed that in 1819 Bill found his way to New Orleans, and died there of the epidemic which prevailed that year.

I sincerely give you the facts of this remarkable occurrence, as they came under my own observation, and will leave it to others to speculate upon the history and probable origin of this strange individual. I will add that I always thought Bill deficient in intellect; whether he was naturally so, or became so from long association with brutes, I cannot determine; but I am inclined to the latter opinion, for how could any but an intelligent child have managed to have subsisted in that desolate wilderness.

JOHN BOOTH.

☞ Woodville papers please copy.

THE VOTE FOR ITALIAN UNITY.

As far as depends on the vote of the population the fate of Central Italy is now decided. The result of the elections in all four provinces of Tuscany, Parma, Modena, and the Romagna, is now sufficiently known. By enormous majorities, by a vote almost amounting to unanimity, the people have decided for annexation to the Sardinian Kingdom, and have utterly rejected both the claims of their legitimate Sovereigns and the scheme which has been lately put forward by the Emperor of the French. So important a political act has not been performed since the autumn of 1852, when the French nation, by a vote almost as decisive, overthrew the Republic, which had been founded less than five years before, and established the Imperial Monarchy which now rules their country. The present appeal to universal suffrage will, however, have the sympathies of Englishmen more than any former display of the kind. It cannot be doubted that the act of the population is sincere. A nation which has suffered more than any other in Europe, the whole of whose modern history has been a long record of oppression—a nation which has not only never known public liberty and national independence, but whose private life has been embittered and degraded by all that the petty tyranny of Courts and the bad activity of a police can perpetrate, has at length been able to pronounce in favour of union and Constitutional Government. No one—not even Lord Normanby, not even the organs of the Viennese Government, will venture to say that this extraordinary vote does not express the real feeling of the Italian people. There is no question of force or fraud, of terrorized peasants and cheating ballot-boxes. The Pope, the Austrian press, the Ultramontane clergy, and their few sympathizers in this country, will not be able to say that the Italian people are mad, possessed, led away by the teachings of Atheists and revolutionaries; but they will be obliged to confess that, right or wrong, the whole mass of them utterly reject the Government under which they have hitherto lived, and desire to link their fate to that of the Monarch against whom Austria would willingly let slip the dogs of war, and at whose head the Pope is ready to hurl an excommunication. Where all are so completely in favour of annexation it is impossible to say that any one province exceeds the other in enthusiasm. But, undoubtedly, the vote in Tuscany and in the Romagna, has a greater importance than in the two minor provinces. The French government had already assented to the union of Parma and Modena with Victor Emanuel's kingdom, and consequently the voting there may be taken as merely formal. The addition of these small States to Piedmont seems to excite no jealousy on the part of the Power which desires the Alps as a protection against a too powerful Italy. Austria has made up her mind not to interfere, the population is known to be friendly to Piedmont, they have no traditions of provincial rivalry to keep them apart, and their addition to King Victor Emanuel's dominions may be taken as a matter of course. But we own that we have been much relieved by the approach to unanimity in Tuscany and the Romagna, for the destiny of these provinces still hangs in the balance. The French Emperor cannot be considered to have given up his plan of an independent kingdom in Tuscany, and of a Piedmontese regency in the Papal province. If any considerable number of voters had pronounced in favor of these views the destinies of the two provinces might be very doubtful. A party favorable to Papal suzerainty and to a new Duchy of Tuscany would, when disclosed by the ballot-box, have given encouragement to all the enemies of Italian unity. The apparatus for working on continental populations has been carried to such perfection in certain quarters that we may be sure that a fourth, or even a fifth, of the Tuscans or Romagnoli, if supported by France or Austria, would have the power to counteract the wishes of the great majority. But, happily, and we should think somewhat to the surprise of the French government, the propositions emanating from Paris have found hardly a partisan in the two provinces. By the telegrams which we publish it will be seen that in Tuscany not one elector in 25 voted for the separate kingdom. The list is made up, with the exception of 108 communes, and stands thus:—For annexation to Piedmont, 259,061; for the separate kingdom, 10,729. Now, we do think that this is a most remarkable and important result. Nothing can show the fixed resolution of the Italian people more than the Tuscan vote. The Duchy and its celebrated metropolis have a long and glorious history. Every Florentine has been accustomed to consider his city as a capital, as rivaling Rome in the presidency of Italian cities, as the pure fount of Italian literature, and the classic home of art. Nor has Florentine jealousy of other cities wholly died out. Many very practical politicians have been in favour of preserving the present Italian sovereignties, and being content with uniting them in something like a federation, and this solely on the ground that neither Milan, Florence, nor Turin would ever recognize the claims of any city but itself to be the capital of the monarchy. This sentiment has been appealed to and encouraged by the manifesto of the French Emperor. Florence has been told that the greatest potentate of the Continent thinks she should still remain a capital city, and that the banks of the Arno should still be honored with the residence of a Court and the throng of visitors from all parts of the world. To give up, or, at least, to stand the chance of giving up all this, and at the same time to offend the master of half a million of men, has been the choice of the Tuscans. They have voted unconditional annexation to Piedmont, and the small minority which has listened to the counsels of M. Thouvenel only serves to show the preponderance of the opposite opinions. Florence is content to take its rank with the other cities of Victor Emmanuel's kingdom in order that the darling object of Italian unity may be attained.

Nor is the result of the elections in the Romagna less noteworthy. In that province of Bologna, which suffered so much from Austrian oppression and priestly mischief, the Pope has received a severe lesson. The votes for annexation to Piedmont are 78,478; for a separate kingdom, only 70. In the province of Ferrara 48,000 people have voted with the like results. We trust that we now see the end of the Papal pretensions over this province, and that the Ministers of Pius IX. will learn from the loss of this fair region how necessary it is to rule with wisdom, justice, and mercy. But a year ago the Pope felt himself secure from the anger of his ill-treated subjects. Their complaints and the remonstrances of the world, including the first Catholic Power of Europe, failed to move him. "*Non possumus*" was the answer to every appeal in favor of justice and good government. Now the retribution has come. The territory of St. Peter is rent in twain; in a whole province hardly a fraction of the people can be found to declare in favour of their former ruler, and they leave the spiritual head of Latin Christendom without a regret to find happiness and prosperity under other auspices.

One remarkable circumstance remains to be noted. The priesthood seems to have frankly adhered to the popular cause. The peasants, we learn, went in masses to vote for annexation, headed by their priests. We congratulate the Italian clergy on this tardy wisdom. They have learnt, it seems, that no body of men, however well organized, however subtle and energetic, can long control the impulses of a resolute people; and when the folly of resistance is demonstrated the only step is to resign themselves, and endeavor to lead the movement they cannot stem. This acceptance of Italian nationality by the clergy will, we trust, satisfy even Irish Ultramontanes of the uselessness of any further agitation. In no country has the Catholic laity been so besotted as to refuse their sympathies to the Italian people in this long struggle for freedom, and we may hope that the counsels of the Catholic Powers will finally restore religious peace to the enfranchised nation. A great victory has been won. Napoleon III., who owes his throne to universal suffrage, and who is now appealing to it in his design of extending his frontier, cannot but recognize the unanimous vote of the Italians, and aid them in bringing to a settlement this dangerous and long-vexed question.—*London Times.*

THE ITALIAN QUESTION.

The official documents received by the City of Washington, and the accounts by the Bavaria, show that there is a perfectly good understanding between France and Sardinia, not only as to the developments of the Sardinian policy in Italy, but likewise as to the annexation of Savoy and Nice to France. The London News announces that the annexation of the two Sardinian provinces to the French dominions is already as good as accomplished; that Sardinia has consented to part with those portions of her territory, and to permit their future political relations and affiliations to be decided by a vote of their inhabitants. With this view a special treaty is to be made; a vote of the municipalities will then be taken, which, it is not doubted, will result in favor of the new programme, and the contracting parties will afterwards communicate to the European Powers "the nature of and motives for this territorial arrangement between them."

Under this arrangement France will come into possession of all the passes of the Alps. Mont Blanc, mounts St. Bernard, St. Gothard, Cenis, and the passes between them, leading down to the broad plains of Northern Italy, lie in Savoy. With these in her possession, France will have an impregnable barrier against invasion from that side, and from her citadel on the summit of the Alps will dominate over the countries which lie below. To the southward, the possession of the County of Nice shuts the gate against an enemy advancing along the coast of the Mediterranean or through the passes of the Maritime Alps, while France holds the key in her own hand. These are no trifling advantages. They fully explain the desire of the French Emperor to acquire Savoy and Nice, apart from the mere ambition of territorial aggrandizement. The material benefits to be derived from these acquisitions are inconsiderable. The sterile soil of Savoy offers no temptations, and even the olive groves and fertile valleys of Nice are not worth the chances of a war.

But what is important to France beyond all the advantages of mere territorial extension, is the commanding position she will gain by these arrangements—the security they confer against attack, the facilities they afford for offense.

In addition to the important intelligence of the understanding between the two Powers, with reference to Savoy and Nice, we find in our files, a series of documents on the subject of the settlement of Central Italy, which confirm the opinions we have recently expressed concerning the interpretation placed by Sardinia on the French Emperor's programme, as indicated in Mr. Thouvenel's dispatch to the Baron de Talleyrand. The reply of Count Cavour to that dispatch we have already published in full.

From the tenor of Cavour's reply, it was perfectly evident that he did not intend to abandon the idea of the consolidation of Central Italy, under the government of Piedmont, and that he was perfectly willing to accept the responsibilities which M. Thouvenel indicated as the probable consequences of a complete development of that policy. But the grounds upon which Sardinia will justify her course, and the interpretations she puts upon Louis Napoleon's propositions, are more clearly shown in a dispatch from Count Cavour to the Baron Ricasoli, at Florence. Sardinia does not reject the French programme; on the contrary, she accepts it as she understands it—that is to say, in its alternative sense. Cavour, after informing the Tuscan Minister of the French propositions, says that he has, on the part of the King, replied to Baron Talleyrand that Sardinia would not oppose any obstacle to the proposed settlement; that she would transmit the propositions to the Governments of Tuscany and the Romagna, and would entrust them to the wisdom of the men who administer public affairs in those provinces. At the same time he hopes that the Tuscan government will take into consideration the counsels given to it by a generous ally, to whom Italy is indebted for her new destinies, and declares that, whatever the vote may be, the King of Sardinia is willing to abide by it.

The Baron Ricasoli replies in a manner which shows that he thoroughly understood the feelings of the Tuscan people, and which, taken in connection with the subsequent vote, dispels the idea of M. Thouvenel that Tuscany's history and traditions would cause her to adhere to her autonomy, in spite of the dawning prospects of liberty and reform offered by the consolidation of Central and Northern Italy. He declares that Tuscany is intelligent enough to perceive that the period of municipalism is past, and that the idea of nationality has taken its place. Farini, the Dictator of the Romagna, replies in similar terms. Nevertheless, he declines to submit to a vote of the people, the proposition for a Papal vicariate, administered by Sardinia. The vote would be taken simply for annexation, or a separate government. The question of a vicariate he considers one affecting the relations of the King with the Pope, more than of the King with the people, and he therefore leaves it to be determined by subsequent negotiations. The following paragraph contains the substance of the argument on this point:

"In the second place, how can a matter, so abstract and delicate as the report in question, be proposed to universal suffrage? Nations cannot be consulted except on simple and clear ideas; and here, on the contrary, it would be necessary to accompany the proposition by complicated explanations defining the nature and limits of authority, and of which, to say the truth, I can not now form a very precise idea. Besides, all the public acts of the Court of Rome have so completely destroyed every possibility of this or any similar combination, that to bring forward such a proposition as a vantage with the wishes of the people would only tend to excite disturbance.

These documents were the preludes to the votes by which the Duchies and the Romagna decided in favor of annexation to Sardinia. So far from exhibiting any weakening of the alliance with France, or any fear of opposition on the part of the French Government, they show that precisely the reverse is the case. We may expect to hear very soon that the Sardinian troops have taken possession, with the consent of France, of the three Duchies and the Romagna, and that Savoy and Nice, with the consent of Sardinia, have become French provinces.—*Delta.*

REIGN OF TERROR IN NAPLES.

Tarquinius, says the Roman history, received the messenger in his garden, and, as he walked up and down, he struck off the heads of the poppies with his staff. Sextus knew what it meant, he accused some of the leading men to the people; others he caused to be assassinated, others he drove into exile; in line, he deprived the Gabines of all their men of talent and wealth; and judging from the experience of the last ten years, this passage of history has been well studied by the Government of the Two Sicilies, for its policy has been exactly of a similar kind, and with some verbal alteration the passage quoted above might have been written of the Governments of Ferdinand II. and Francis II.—Every one remarkable for talent, or education, or love of liberty has from time to time been made away with, until London, Paris, Turin, and Florence, and even Vienna, now possess Neapolitans who would do honor to any country, but whose simple presence here would be a living protest against the wretched and ferocious Government which now affects to direct the affairs of this country. On Saturday last seven victims of despotism, not fourteen, were sent out of the country; for at the last moment the sentence was suspended in the case of the others. Those who left were—the Marchese Vulcano, the Marchese Monterossi and his brother, Cavalier Mezzacape; De Simone, an advocate and literary man, and nephew of the confessor of the late King; De Filippis, an advocate, and his brother, a Government employe, promoted by a Royal rescript on the very day of his arrest, and paid as well; and Varca, ex-Attorney-General of the criminal Court of Capua. They were arrested, some in the street, and some in their houses.—Vulcano was told not to make a noise (it was near midnight), and was not permitted to enter his house for his cloak; all were taken to the prefecture, and told that the Prefect wanted to speak to them. To some he said that their residence in Naples was incompatible with public tranquility; others were kept waiting—it was not convenient for the Prefect to see them, and a commissary of police informed them later that they must leave the country on the following day, and that passports would be given them. No accusation was made—"a special order of the king so required it; he was determined to maintain order, and they would be quieter out of the country." Some protested against the illegality of the procedure—a useless term; two requested permission to go to Rome by land, as their health was delicate, but the favor was refused. One of these, always infirm, had been put into a low small room with six others, where the closeness of the atmosphere and the effluvium from the privy, which opens into the room, are so insufferable that prisoners are compelled to keep the window open during the nights even of winter. The gentleman of whom I speak threw up blood as a consequence, and his voice and appearance but too well attested his suffering. In this room and two others adjoining, alike infected, noblemen, gentlemen of His Majesty's bedchamber, advocates, and literary men, spent the night in the company of others who have been there for months, and one since 1849, I am told—kept there as a deedy dark or spy. As the seven prisoners of whom I spoke were taken out of the Prefecture, another was brought in, Stanislan Gatti, a literary man, received on the first circles of Naples. On Thursday night I met him at Baron Brenier's, the French Ambassador's reception.—He had not slept in his own house for a week, in order to avoid the police; and in twenty-four hours he was in one of the fetid chambers of the Prefecture. I cannot describe the despair and consternation of the people; for they feel that union is impossible in face of such an organized system of espionage as that which exists here, as the result of many years of tyranny and corruption; whereas partial risings would only expose them to be mowed down by the cannon from the forts, or shot like dogs by the soldiers in the streets. The state of affairs cannot be appreciated by persons at a distance, and those who prate about union and resistance should first study in detail the circumstances of this people on whom the curse of man seems to rest. It is easy to talk of union in the streets of London, but Naples—God help her!—the very birds of the air are hirelings of the Government.

The young King drove by the landing-place about the time that his beloved subjects were embarking. Less than a year ago an opportunity was presented to him of becoming the most popular and the most powerful Sovereign in Italy, and what is he now? The conviction which was entertained by a few a short time since is now general, that the existence of the dynasty is incompatible with the liberty—nay, with the very life of the nation. Are they traitors to his crown who counsel His Majesty? Is his confessor an instrument in the hands of an Austrian, and of certain generals who have grown old in iniquity and corruption? It is so asserted, and that not lightly. A distinguished personage says that, "there is good ground for believing that a settled plan exists for disgusting the King, and persuading him to abdicate in favour of the Count of Trani." If so, it is part of a plan which began to develop itself at the beginning of his reign, and of which there appears to be no doubt. His Majesty, it is well known, professes to follow religiously the system of his father; but he always acts under advice, and that advice cannot, it is difficult to believe, be otherwise than treacherous.—But I have too many facts to report to indulge much in speculation. On Sunday morning, a day of repose in most countries, here of ruffianism and persecution, Signor Zir, the highly respected landlord of the Victoria Hotel, was pulled out of bed at six o'clock in the morning. The British Minister is residing under his roof.—Zir was arrested in 1848; his brother is now in exile, and he himself for many years has scarcely spoken above his breath. Teodorico Cacuce also was arrested; he is the legal adviser of the French Legation, and one of the accusers of Poerio might have been deemed safe. Errico Pessina, an advocate, a young man of distinguished talent; Giovanni de Falco, formerly Attorney-General in 1849; and the priest Leopoldo Perez, an ex-Jesuit, are in the last hour, and I pause for other names before I send off this letter. Meanwhile let me ask at what a spectacle are the British and French Ministers assisting? Sent back prematurely, as I have always been of opinion, they have ever since their arrival been the witnesses of nothing else but gross outrages on law and humanity.—Their advice has been despised, their remonstrances laughed at and their protests of last Friday followed up on the Saturday by exiles and fresh arrests. Is this a dignified position for the Minister of Great Britain to hold? Personally, Mr. Elliott has acted manfully throughout, and deserves well from the friends of liberty; but his position is an ignominious one. On Sunday afternoon Baron Brenier went to the Palace and requested an audience of His Majesty, but after waiting for two hours the Minister of the Emperor of the French left without obtaining his request. He then wrote to the Commendatore Carafa, asking for the liberation of Cacace, who was the adviser of his Legation. The letter was laid before the King at once, who sent for Ajossa, the Director of Police, who remained with the King till near midnight. It was then communicated to M. Brenier that Cacace should be placed at his disposal, and that he should send him out of the kingdom where he liked. M. Brenier replied with dignity that he would not act the *sbirro*, and immediately gave Signor Cacace his full liberty. The Spanish Minister made two attempts to see the King, but also unsuccessfully; and Mr. Elliott, too, requested an audience. During the night of Saturday, the *capo lazzaroni*, seven or eight in number, were arrested, and a number of the *popolani* who formed a part of the political processes in 1849. Some of these had been acquitted, and others had completed their term of punishment. Duke Proto was liberated on Monday morning, and received the cold shoulder from all his friends and acquaintances in consequence. His Royal Highness the Count of Syracuse took him through the Toledo in his carriage, but the Duke was so mortified and hurt by the evident reprobation of his countrymen that he went to the prefect, confessed he had demanded permission to remain in a moment of weakness, and asked for his passport. Of course, there were "no instructions." Whether these excesses are officially will not say, but they follow two incidents—the arrival of the Count of Syracuse with the Sardinian Minister, and the speech of the Emperor of the French. Denunciations have been as thick as blackberries during this week, and in answer to all demands of an explanation the only answer returned is "*Sic jubet* the Viceroy of God in the Two Sicilies."—*Cor. London Times.*

It is a very common error to suppose that love and friendship are based upon identity of dispositions and ideas. Similar minds, like parallel lines, never meet.—There must be divergence if there would be convergence; and then the two lines meeting, make a right angle.

THE NEW ARCTIC EXPEDITION.

At the meeting of the New York Geographical Expedition on the 23d inst., Dr. Hayes made the following interesting remarks:

Mr. President, Ladies and Gentlemen—It is now a little more than four years since Dr. Kane returned from the North, reporting the discovery of an open Polar sea. Physicists had long before been generally agreed that such a sea probably existed, and the northern coasts of Europe, Asia and America having been determined with considerable accuracy, it was assumed that the great body of water which they invested was mainly free from land; and hence, being free from all centres of ice accumulation, must be mainly open, at least during the summer. The first substantial confirmation of this theory was obtained by the Russians, who, under Hedenstrom, in 1810-11, and again—under Anjou and Urangel, in 1820-24, discovered an extensive open area, or *polynia*, to the northward of the New Siberian Islands. It was left to our countryman, Dr. Kane, to bring from an opposite meridian more conclusive proof, and his researches assume the dignity of a great discovery. Dr. Kane, whose first voyage as surgeon of the expedition under Lieut. DeHaven, in 1850, had given to him some important information upon the currents and ice movements of Baffin's Bay, carefully collated such accounts as had been published respecting the various efforts to penetrate the ice-barrier; and he thus arrived at the conclusion that the true route lay up the theretofore unexplored Smith Strait, which opens at the head of the Bay.

To America is due the credit of having reduced the evidence to practical results. The second Grinnell Expedition, began in 1853, added new proofs to those previously known, in favor of the route by Smith Strait; and at the present time there is sufficient warrant for asserting that it is by this channel that the pole is to be reached. It is true that, in this direction the ice-belt is broader than at any other point; but this fact gives to the route peculiar advantages, since the polar current, acting rapidly to the south through Baffin Bay, loosens the ice, and opens passages through it, such as are not found to the same extent in other quarters, where the direction of the current is northerly. Although ice is often met in the line of Baffin Bay as low as the banks of Newfoundland, yet no serious obstruction to navigation is presented until we have reached the latitude of Upernavik, 72° 40'; and beyond this whale-ships penetrate annually, and with little risk, as far as latitude 76°, in order to get to their fishing-grounds about the mouth of Lancaster Sound. Between the highest latitude attained by the whalers and Smith Strait, the water is mainly free during the summer, and the distance, not exceeding 150 miles, is readily traversed. Dr. Kane's efforts in this direction were experimental, and his winter harbor was selected on the eastern side of the channel, in latitude 78° 37.

His subsequent explorations proved his position to have been an unfavorable one; for he was exposed to the full force of the Polar current, which comes down from the north through the newly discovered channel of Kennedy. The ice carried down by this current not only prevented his release, but in consequence of the obstruction presented by the land, it was broken into hummocks to the northward, which rendered traveling in that direction excessively laborious. The same cause which operates to free the ice upon the Greenland coast will free the coast of Grinnell Land. Upon visiting this shore in the spring of 1854, I found a smooth sheet of ice extending along the land as far up as latitude 80°. This ice was of but one winter's freezing, and hence, upon the closing in of the winter of 1853-54 there was open water as far as that parallel. It is the knowledge of this fact which leads me to believe that a much higher latitude can be attained on the western side of the strait than on the eastern. Beyond Cape Frazer, lat. 79° 42, the coast tends almost due north, and the current, flowing through the channel without obstruction, will no doubt leave the ice smooth and favorable for sledge operations. It is upon the coast of Grinnell Land that I will secure a harbor; and, as already observed, I have every confidence that a vessel can be taken along this shore with ease and safety, nearly to the 80th parallel.

The first summer will be exhausted in making this locality, and the winter will close around us early in September. From this time until the first of the following month we will remain inactive. Upon the earliest return of sunlight, the advance parties will be sent forward, and by means of dog-sledges, provision depots will be established at available points along the land. These parties will be followed by the main expedition for the exploration of the Polar Sea. A boat mounted on runners will be transported over the ice, until we have reached the object of our search, when, if such fortune awaits us, we will launch our little vessel upon the unknown waters, and bidding God speed, will push off directly for the Pole. If the season is backward, its southern margin may not extend as far south as the point at which it was discovered by Dr. Kane; but I do not anticipate that in any case our sledge travel will be extended further north than lat. 82 deg. Beyond this latitude there are, as already observed, conclusive reasons for believing that an open sea exists. The land does not, in all probability, extend far beyond the parallel mentioned, and all experience shows that it is only near the land that we find the Arctic waters completely closed. It is, indeed, not too much to say, that so large a surface of water as the Arctic Ocean cannot be frozen over, even during the winter; and with the advance of summer the ice rapidly dissolves. I come now to speak of the utility of the proposed effort. Happily on this head I am spared any reflections of my own.

The subject has been maturely considered by the leading scientific societies of the United States—by your own body, by the American Association for the Advancement of Science, by the American Philosophical Society, by the American Academy of Arts and Sciences, by the Philadelphia Academy of Natural Sciences, by the Boston Society of Natural History, and by the New York Lyceum of Natural History; and these conclusions expressed by a large number of our most eminent citizens, are to the effect that the objects contemplated are not only important to mankind, but are such as to warrant a full sanction and hearty encouragement to the project. I will merely state that, beside the survey and exploration of the Polar Sea and its adjacent lands, the proposed line of exploration covers a field in which the solution of important questions of magnetism and meteorology, and of natural history can certainly be effected. Indeed, there is no department of science to which valuable results will not be contributed. I am fully aware of the peculiar causes which have tended to mislead the public mind, in relation to the dangers of Arctic exploration. These causes justify the hesitation which was felt in former years; but now that the truth has been made known by so many reliable observers; now that the means of travel have been so fully perfected, and the facilities for promoting health and comfort have become so well known, is it too sanguine a disposition which leads me to believe that I shall see again the little flag which, in 1854, I planted upon the coast of Grinnell Land? or to hope that it may even be my fortune to carry it thence to the point of extreme northerness?

VICTOR EMANUEL AND THE POPE.

The Paris correspondent of the *London Star* gives a summary of the contents of some letters, which, it is stated, have passed between Victor Emanuel and the Pope. He says:—The publication of the confidential correspondence between Victor Emanuel and the Pope, which has found its way to Munich, and been issued there, has occasioned an immense sensation in the Catholic world. These letters are only three in number—the first written so long ago as the day fixed for the meeting of the Congress, and expresses not much more than the grief and humiliation experienced by his Holiness at the affront put upon the Church in the late transactions. A remarkable feature in this letter is, however, the absence of that personal benediction which it is the custom to bestow upon the sons of the Church to whom the Pope condescends to write. The second is the answer dispatched by Victor Emanuel to this epistle. This is of great length and enters into the closest details relevant to the position in which the King then stood. The defence of his conduct with regard to the Romagnas is simple enough, and little calculated to convey hope or security to the fusion of his Holiness. "The Romagnas," says the letter, "have befallen the authority of the Pope destroyed by a spontaneous movement of the populations. The King has never for a moment accepted the position offered him by these populations. But Victor Emanuel could not remain an indifferent spectator to their fate." The King then retraces the vast efforts made by his father for the deliverance of Italy, and the immense inheritance of danger and responsibility, which, after a death brought on by the struggle in which the latter years of his life had all been spent, he bequeathed to his son. The King is bent on the emancipation of Italy, and this task is already more than half accomplished, thanks to the help afforded by his generous ally, the Emperor of the French. Then Victor Emanuel goes on to quote the names of several illustrious prelates of the Church, who have declared that the Church stands in no need of temporal grandeur to sustain her spiritual power. He hopes, therefore, that Pius IX. will enter into the views of these prelates, and that he will renounce all temporal power in the Romagnas, and humbly begs that his Holiness will consent to the government of Piedmont in those provinces under the lordship of the Pope, to whom the King will secure a splendid budget, and for whom he can prepare likewise an unexceptional place in the new organization of Italy. Thus, by the Pope's letter, he demanded the aid of Victor Emanuel, in restoring the Romagnas to submission and order, and the King's answer conveys the counsel to renounce the idea of temporal power altogether! Now comes the third epistle, most curt and pithy of all three. In this the Pope finds that the King's letter displays a want of "health" (*sic*), that it must have emanated from a wandering brain and from a troubled heart. The Pope will never consent to renounce his temporal power nor resign any portion of his dominions. Victor Emanuel seems to have forgotten that his soul is laboring already under several ecclesiastical reproofs, and, moreover, seems to be under a delusion with regard to the gravity of the danger with which he stands threatened—that of a censure more terrible than all the rest, to which Victor Emanuel will, infallibly, be exposed, should he persist in the pernicious line of policy he has adopted.

AN EXTRAORDINARY SCENE.

An extraordinary meeting was recently held at midnight, in St. James's Hall, London—an assembly of "ladies women," to hear exhortations and prayers in their own behalf. It consisted of hundreds gathered from the streets; they received some simple food, and then were addressed by the Hon. and Rev. Baptist Noel, who was surrounded by more than thirty clergymen.—Mr. Noel, about an hour after midnight, commenced his address by drawing the picture of a virtuous woman from her childhood, pointing out the unspeakable love of the father and mother for the child, the association with sisters and brothers, the affection of the husband, and not last the love which she herself bears her own children; and then he compared that picture with the position of those who had erred from the paths of virtue. It was quite possible, however, he assured his hearers, that some of them might yet be happy; they might ask him how? and say it was difficult to become so, and so it was, he admitted; but it was not impossible, for they had a Friend who was even more tender than the mother, and stronger in his love than the father, and one who would never desert them. He was a friend who would rescue them if they trusted in his boundless confidence. That friend was Jesus their Savior, who had died for them. He was with them in that room, as certain as possible, and just ready to be their friend; therefore, he entreated them to turn to their Savior. Their whole future depended upon whether they would have him or not. He could take them to glory from a life that must end in perdition; could cleanse them of their sins and carry them to God. If they asked him when to do it, he should say at once, and they would be happy for the rest of their lives; if they believed in him they would be saved. The Savior himself said, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Would they accept the offer or not? He entreated them to accept it at once, and be happy forever; their cheeks never fading, their consciences would sleep in peace, and they would live long to enjoy the esteem of those who were good. Let them take the resolution at once, and they would never regret it. The honorable and reverend gentleman then read letters from several girls who had been reclaimed, stating the happiness they felt; and then he went on to say that his young friends might ask how they could follow the course he pointed out? Of course, it would require some sacrifice to be made; but they must expect that, and help each other, and it would not be a matter of regret ultimately that they had made the sacrifice. They might think they would never be loved again; he told them they would. Therefore, let them say, like others, "Let us make tha sacrifice;" for was it not better to be happy, forever than to walk on to the end which was perdition? In conclusion, he exhorted them not to depart without heeding what he had said. Might the Lord accept his prayers, and might he also accept those unfortunate young creatures he was addressing; and to them he said, "Give up that which is contrary to the will of Jesus, and say, 'I will take heart and be a child of God.'"

The Rev. W. Brock, the Rev. Mr. Haughton, the Rev. W. O'Neill, and others, then offered up prayers; and the effect produced by the earnest and touching appeal of the first-named gentleman, delivered in a deep tone of voice, was most touching. It was announced that any present who repented of their sins would be received into the London Reformatory or the Trinity Home, and that further arrangements would be made for the reception of others elsewhere if funds could be provided. The meeting broke up about three o'clock. The conduct of those present was highly creditable, and quite void of levity or contumely.

Later word assures us that good results immediately followed this truly Christian experiment. A correspondent of the London Times says: "Twenty-three, 'not worse-out and hopeless outcasts,' but young women, several of them of the higher class (one the daughter of a magistrate) and well educated, were on Tuesday night received into the homes. The average age of these young persons is nineteen years; thirteen are under twenty; the oldest twenty-six." Mr. Daniel Cooper, secretary of one of the refuges, also says: "We received eleven girls from the Midnight Meeting, ten of whom were under twenty years of age, and the other was only twenty-four. As to the class of 'unfortunates,' one is the daughter of a magistrate, and another is the daughter of a solicitor; that is, according to their statements, which we have no reason to doubt. They were well dressed, with one or two exceptions."

This example is well worthy of the consideration of the Christian public in all great cities. The greatest problem of Christian charity is presented by these suffering victims of vice. Modern Christianity does not meet that problem as bravely as it should. We are staggered too much by its apparent difficulties. More simple Christian courage, more tender sympathy for these outcasts, for whom Christ died, are what the Church needs.

MISSIONS IN TURKEY.

The friends of missions will be interested in the following extracts from a letter written by a lady who has resided a long time in Constantinople, to a relative in Baltimore. Her letter first remarks upon the late conspiracy against the Sultan and the probable change to our missionaries which would have occurred if that conspiracy had succeeded in placing on the throne his brother, who is a bigoted Musselman, and not likely to be at all tolerant to the missionary cause. She then proceeds as follows:—

"The missionaries have had for a long time upwards of a thousand Turks in their schools, studying both the Old and New Testaments. Some of these occasionally visit our mission station, and I have had opportunities of knowing that they can quote the New Testament better than many Christians could. Some also have visited there lately who had never conversed with a Christian until about two weeks since, when they came to Mr. D. and others in their office. These Turks say that they believe in the inspiration of the Scriptures, in the Trinity, in Christ as the promised Messiah and the Son of God. They believe in the Holy Spirit, who has inspired them to believe in and to understand the Scriptures, as they have had no other teacher, nor even conversed with a Christian until they saw Mr. D.

"The Bible has been translated into the Turkish, Armeno-Turkish, Greek, and others of the most important languages of the East, and extensively circulated, and these are some of the results.

"While visiting for a few days at the house of one of our missionaries in Bebec, (one of the villages on the Bosphorus) I saw a young man who two years ago aided in stoning a native Protestant preacher out of his village. This very act afterward awakened his conscience. He began to read the Scriptures, and his heart was changed. He came to our missionary at Bebec, and is now a preacher of that faith he once condemned.—The incident was talked over in my presence.

"There is now a Christian Turk living at Bebec, who, with all his family, have embraced the Christian faith. He is now a preacher and goes freely over Constantinople, and everywhere, to preach, without being molested by any one, although he is well known. Turks come to him daily to hear the Bible explained, and his son is studying for the ministry.

"I think Mohammedanism has received a blow it will not survive. A Turk was employed by the missionaries to sell Turkish Bibles and Testaments which were bound so as to resemble Turkish books. This man seated himself on the bridge, (a bridge of boats across the Golden Horn, which divides the city of Constantinople proper from the European quarter,) and one of our missionaries, seeing him, stationed himself at a little distance to watch his success. He saw Turks of every class buying of him as soon as they looked at the books.

"It seems to be that the time for the regeneration of the Turks has come. It is God's work, and it will prosper."—*National Intelligencer.*

ANNEXATION OF SAVOY TO FRANCE.

The following is the text of the proclamation which the Governor of Chambery has issued to all the communes of the province:

Inhabitants of the Province of Chambery: Sent here by the King's Government for the purpose of drawing closer the ancient ties that unite these populations to the monarchy, I could not foresee events that are strange to me, and which render the accomplishment of my mission so difficult.

A secret agitation has for some time past possessed the minds of the inhabitants of Savoy. This agitation was caused at first by the question of territorial reconstructions, raised by the journals, and afterwards by the publication of official documents, that have created a painful anxiety respecting the fate of your noble country.

Anxiously mindful of your destinies, the King's Government, which has never strayed from the paths of justice and loyalty, before it forms any resolution, will make an appeal to a sincere manifestation of the wishes of populations, according to such legal form as the parliament of the kingdom shall be willing to establish.

You will then be called upon to elect between this monarchy of Savoy, to which you are bound by the affection of ages and by an unlimited devotedness, and the nation that has so many claims on your sympathies either on account of its proximity or of recent benefits.

However poignant may be the regret felt by the heart of the King, should the provinces that were the glorious cradle of the monarchy be able to decide on separating from the rest of the States, he would not refuse to acknowledge the validity of this manifestation, expressed in a pacific and regular manner; but nothing would so much afflict the heart of our magnanimous King as to see, while loyally appealing to your wishes, disorders occurring which might disturb the solemn manifestation frankly demanded of these populations, and at the same time prevent him from really knowing your wish.

Ready to maintain order and the respect due to the laws, I shall in every case depend on the calm and tranquil attitude that becomes a people which has to pronounce upon the destiny of its country.

COMMERCE AND THE HOLY LAND.

Lieutenant W. F. Lynch's lecture, discussing the commerce of the East and its influence on the future of the Holy Land, has been published. The Lieutenant gives in its pages the most condensed yet lucid account we have ever read of the various commercial routes to the East, from the time when the first Arabian ca

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NEW ORLEANS:

WEDNESDAY, APRIL 11, 1860.

SENDING OUT ACCOUNTS.

We are now sending out the accounts of the *Advocate* as rapidly as possible. We send a list to the preacher, and individual accounts to the subscribers, at the same time. We send accounts to *all* who have not paid to January, 1861, it matters not how small the amount; because we wish all accounts to begin and end with the year. We are as careful as possible; but should there be mistakes, let us know immediately. Let all pay up to 1861, and the accounts will be much more convenient to our subscribers, and also to ourselves.

LET US HAVE THEM.

The price from 1st April to the end of the year will be only $1 50. We shall increase the edition for the benefit of those who may subscribe during the month, etc. We want ONE THOUSAND NEW SUBSCRIBERS to begin at the date specified. An average of THREE EACH from all the preachers who receive the paper *gratis* as agents, would accomplish it. We place it at the lowest figure, that it may be easily done, and done at once. Every agent could do it within one week after reading this.—We merely state the proposition; we will not urge it. Can our friends be brought to do a great thing, so easily done, for a good newspaper of their own?

A WORD TO OUR FRIENDS.

Sending out our accounts brings to light errors and mistakes, of different parties, here and there. Let all our friends be assured that we are making vigorous and persevering efforts to have everything of the kind corrected, by our plan of having the subscriptions begin and end with the year. If every one owing, however small the sum, will pay up to the end of the present year, all danger of similar confusion will be removed, once for all. We urge our friends, agents and subscribers, to help us, promptly and patiently, through the labor and trouble of accomplishing this desirable work during the present year. There are no better kept books than ours. We are doing all we possibly can to work out of the unavoidable confusions and annoyances of an unlimited credit system. We are annoyed a thousand times more than any of our friends. If we can be patient and pleasant, they surely can be also. Let all communicate with us promptly and fully, whenever necessary. Let not a mistake, crodispute, or discontent, or debt, exist at the end of the year. Let us begin 1861 with an absolutely clean list.

New subscribers come in constantly and increasingly. Many of the preachers are exerting themselves. Some are striving to send ten, some twenty, some fifty, and some one hundred new subscribers during the year.—Nothing prevents us from doubling our list but the failure of *unanimity* in this noble effort of some of the preachers. Some of the laity are exerting themselves nobly in this good cause. Fair ladies, all over the land, are sending us new subscribers. Would it not be well, and worthy, and wise, for *all* our subscribers to help us in this way? What is the use to *talk* about sustaining "Southern literature," and then *do* nothing for it?

Let us say a few words about the paper. We intend to enlarge it shortly, if our present efforts to improve it are practically appreciated by our friends. We hope that our increase in circulation during the present season will justify us in the proposed enlargement. When we do enlarge, we wish to be able to bring out a paper as large as a folio weekly ought ever to be, and to make it as beautiful as fine paper, type, and press-work can make it.

We are also constantly adding to our present able corps of writers. Compensation for literary labor is the only plan by which a powerful and useful paper can ever be established. Give us the ability to adopt this plan, and we trust to be able to do something for the honor of Southern journalism. Remember the words of Bishop Andrew in the last issue.

GOD ERECTS NO STATUES.

To-morrow, Thursday, the twelfth day of the month of April, in the year of our Lord one thousand eight hundred and sixty, a statue of Henry Clay, the greatest orator, statesman and patriot of the South-western States of the American Union, is to be erected in New Orleans, the great city of the South-west. Its place is in the centre of Canal Street, which, when the appliances of art shall reach their intended perfection in its adornment, will be, it is said, the finest street in the world. Andrew Jackson, the greatest hero of the South-west, has already been similarly honored by an equestrian statue, in Jackson square. According to human judgment and ambition, these things are wise and well. But, the greatest names and the sweet-loves ever known to this world, have no monumental commemorations. God himself buried Moses, "in a valley, in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." When the warrior dies, his comrades, with muffled drums and reversed arms, show banners taken, toll of battles won, and rehearse his noble deeds. Amid the first and most honored of the land—sages, poets, and statesmen—they lay him to rest, where costly monuments of bronze and marble speak to a world of departed greatness. But Moses, the man of God, the bravest warrior, the most truthful sage, the inspired poet, and the greatest philosopher that ever earth knew, sleeps in a nameless spot,

"By Nebo's lonely mountain,
On this side Jordan's wave."

Moses, whose life, from his very birth, was one of hardship, struggle, and toil; who religiously refused to become the heir of royalty; who meekly declined the honor which God designed should be bestowed on the savior of Abraham's children; who, under God, safely delivered them from their cruel bondage, and the tyrant's power; who patiently listened to the complaints and bore the reproaches of the children of Israel; but who, finally, provoked to anger at the rock at Meribah, incurred the displeasure of the Lord, and forfeited his entrance into the promised land, whose fertile fields and pleasant rest had been the goal of his hopes, for more than forty years—this friend of God was permitted only to view the land, and then called to rest in his unknown grave.

Christian friend and mourner, do you grieve that your husband, your child, or your friend, lies in an unknown spot? Do you weep because you cannot plant myrtles, and strew flowers above the unmarked grave, and sigh that no marble speaks of the worth, and guides to the resting-place of the departed one? Remember that he who, favored as no other has been, talked with God, face to face, at the same time the greatest and the meekest man, has, for thousands of years, lain where man knoweth not his sepulchre.

THE QUARTERLY FOR APRIL.

From some cause unknown, this number has failed to reach our table. We hope yet to receive it. We have, however, read a borrowed copy. We know not whether the change be in us, or in the *Quarterly*, but we have read this, and the number preceding it, with more interest than any previous ones. In fact, we are delighted with it. We are encouraged to believe, too, that this kind of reading is approximating to popularity among us—one of the best signs of intellectual progress that could possibly exist. We hope to live to see the time when we shall have among us a *popular* Quarterly—not by a lowering of its tone, but by an elevation of the standard of popular taste and intelligence, and by the promotion of habits of study among all classes of the people. We do not write, at this time, a criticism of the *Quarterly*, so much as a general exhortation to procure it, read it, and circulate it. The honor of the Church and of our section of the country is involved in its success. The failure of the *Quarterly* would be an immense discouragement to all our rising hopes of the progress and character of Southern literary culture.—With as numerous a people as ours, what must be said of their intelligence and literary taste—what must be said of the influence of our schools—nay, of our pulpit—if, in all, there is not enough of devotion to the higher class of periodical literature inspired to sustain a Quarterly Review! Lightly as others may regard it, we should never again have our present confidence in the fruitfulness of the Southern mind, if the *Quarterly* should be allowed to fail. Southern institutions are in need of this kind of defence against charges of their materializing influences, more than the thoughtless imagine. Let not literary men come to believe that there is no hope for them in the South. "A word to the wise is sufficient."

WEST COAST OF AFRICA.

We lately alluded to the arguments of Rev. C. W. Thomas in behalf of Southern Methodist missions on the West Coast of Africa. The Southern Christian *Advocate* strongly advocates the same views. We have nothing to say, particularly, for or against, at present. The Missionary Board, soon to assemble in annual session, will doubtless discuss the whole question of enlarging our foreign missionary operations, and this among the rest. The following statement will give an idea of the present missionary forces and successes on the west coast of Africa: Wesleyan Methodism (English): missionaries, 20; local preachers, 75; school teachers, 160; members, 18,000; school children, 5000. Church Mission (English): missionaries and native assistants, many of whom are ordained, 120; teachers, 200; communicants, 3000; scholars, 6000. Methodist Episcopal mission (American): missionaries, 23; teachers, 22; members, 1400; scholars, 850. Baptist mission (American): missionaries, 23; teachers, 20; members, 700; scholars, 500. Presbyterian mission (American): missionaries, 25; communicants, 150; scholars, 200. Episcopal mission (American): missionaries, 13; teachers, 27; communicants, 250; scholars, 550. English Baptist mission: missionaries, 6; teachers, 15; members, 130; scholars, 300. Basle Society (Lutheran): missionaries, 3; members, 40; scholars 300. American Association mission (Mendi mission): missionaries, 17; members, 100; scholars, 150.—Scotch Presbyterian (United Secession) mission: missionaries, 15. Total number of communicants, 23,770. Total number of scholars, many of whom are learning trades, 13,850.

When we add to the above the 15,000 converts, and 15,000 school children under care of Wesleyan, Independents, Episcopalian, Presbyterian, French Protestant, German Protestant, and Moravian missionaries in South Africa, we see what grounds the Church has for encouragement in such an enterprise.

A JAPANESE STEAMER AT SAN FRANCISCO.

By the overland mail from San Diego to San Antonio we learn that on the 17th of March, the Imperial Japanese steam propeller, Candinmurrah, Capt. Kat Lintarro, bearing the broad pennant of Admiral Kimmoorahselloko Casni, intended as a present from the Emperor to the President, accompanied by Lieut Brooks, U. S. N., arrived at San Francisco. She is about 250 tons, has 10 guns, and 60 men, exclusive of officers. The *Herald* says:

Yesterday the members of our Board of Supervisors, headed by Mr. Teschemaker, the President, visited the Japanese steamer, "Candtumarrgh," lying in the stream, a short distance from Vallejo street wharf. The day was exceedingly beautiful, the water being as smooth and bright as a mirror. The visitors were received at the gangway with the ceremonies usually practised on board American man-of-war, and conducted to the quarter deck, where they were presented to Lieut. Brooks, U. S. Navy, who introduced them to Capt. Katlintarro, and by him conducted to the Admiral, and their rank made known. The interview was marked by courtesy and refinement, the Japanese appearing quite pleased. Between 3 and 4 o'clock, P. M., the Admiral's boat was hailed away, and in a few minutes pulling for shore, with the Admiral, his interpreter, two captains, and several other Japanese officers, besides Lieut. Brooks, U. S. N. They landed at Vallejo street wharf, in the presence of a large number of our citizens, and were received by the Board of Supervisors, who had preceded them, and who ordered carriages to be in attendance.

On mounting the steps, President Teschemaker stepped down to the boat to assist the Admiral; but one of the captains signified to Mr. Teschemaker that he should follow behind the Admiral. Lieut. Brooks, however, informed the Japanese that Mr. Teschemaker was of equal rank with the Admiral, who immediately accompanied him, the two walking side by side. A lane was opened amid those present by order of the supervisors, and the Japanese officials conducted to their carriages, each vehicle moving in the order of rank of the occupants. They were modestly attired, and we presume were not in full dress, but their garments were composed of rich stuffs. Every one carried two swords and a walking cane, and some of them wore elegant patent leather gaiters instead of the Japanese shoe. They are very intelligent and good-looking men, much superior in personal appearance to the Chinese, and seemed to enjoy all they saw, but still evinced a good deal of Indian stoicism. They were driven to the International Hotel, where the Admiral alighted; but the greater number of his officers accompanied several of the Supervisors through our principal streets, the carriages attending them wherever they went.

Large numbers of our citizens collected to witness the novel and tasteful sight, which marks the commencement of another important era in the history of the world. Lieut. Brooks observed to the visitors that they must not think strangely of the curiosity they excited, for it was because the Americans liked the Japanese they were so anxious to see them. It is to be hoped that our citizens, of all classes and degrees, will vie with each other in politeness and courtesy to these strangers, and create among them so favorable an impression that when the embassy shall arive, its members will receive accounts calculated to foster the favorable disposition already exhibited by this strange but interesting people.

DEATH OF PAULDING.

Just as the fellow members of Washington Irving in the New York Historical Society have taken occasion of the recurrence of his 77th birthday to pay a graceful tribute to his memory, the death of his early literary associate and life-long friend is announced.

James Kirke Paulding, who on the 4th breathed his last at Hyde Park, New York, was born in Duchess county, in that State, August 22, 1778. At an early age he entered one of the public offices in the city of New York and soon formed the acquaintance of Washington Irving, whose elder brother Mr. Paulding's sister had married. The Salmagundi Papers—the publication of the first series of which was commenced in 1807—were at the time very popular, and were mostly the composition of Irving and Paulding, who sometimes joined hands in the preparation of a single article. They have not, however, been included in Mr. Irving's works, and were incorporated in the edition of Mr. Paulding's writings which was issued by the Harpers a number of years since.

Mr. Paulding's principal productions were his "Lay of a Scotch Fiddle," a satirical poem, and "Jokey," a burlesque of Scott's "Rokeby," in six cantos; the "Diverting History of John Bull and Brother Jonathan," "The Backwoodsman," a descriptive poem, the second series of "Salmagundi," of which he was soul author, "Konigsmarke," a romance founded on the history of the Swedish settlements on the Delaware, "The Dutchman's Fireside," "Westward Ho," "The Life of Washington," and "Slavery in the United States." In regard to the latter, it is a little significant that the first edition was strongly hostile to the peculiar institution, while from the second, which was issued after its author became Secretary of the Navy under President Van Buren, all sectionalism was carefully erased. At the close of his term of office, in 1841, Mr. Paulding retired to private life. His only publications after that were "The Old Continental," a novel, which appeared in 1846, and "The Puritan's Daughter," issued four years later.

Mr. Paulding's earlier works abound in boisterous mirthfulness, not always in accordance with modern canons of good taste or genuine wit. His novels are not without interest, but they are wanting in dramatic unity. The reader often finds himself losing the thread of the story, and when he has finished the narrative, is at a loss to discover what moral it is designed to teach. The "Satires on England," which attracted much attention, and were warmly appreciated on their first appearance, are now chiefly valuable as illustrations of the feeling that existed thirty or forty years ago between the United States and Great Britain. "The Dutchman's Fireside," though in a measure forgotten, has always been regarded as the best, and will probably be the most popular of Mr. Paulding's works.

DR. RIVERS.

Dr. P. F. Eve kindly called at our office, says the Nashville *Advocate*, on his return from Florence, last week, and gave us an account of the misfortune which befel Dr. R. Saturday evening, March 24, and of the state of the patient. He had started in a buggy, into the country, where he was to dedicate a Church on Sabbath. The horse ran away, starting from his gate, and he was violently thrown from the buggy, breaking an arm and leg. The latter was broken a few inches above the ancle—compound fracture—and the bones thrust through the boot into the ground. Fortunately, he was near his home, and instantly cared for by the best attention. An attempt is being made to save the dreadfully fractured limb, without resorting to amputation, which, at first, it was feared would be necessary. A note from General Rivers, 28th ult., encourages us to hope that the useful life of our friend and brother will be spared. May it be, long! He had then very little fever, and suffered less pain than was to have been expected. His physical and moral constitution afford the best conditions for recovery, and medical and personal attentions are extraordinarily good. At any rate, Dr. Rivers must be confined to his bed for a good while.—His brother thinks he will be able to hear the recitations of his classes in his room, a month hence. The sympathy of the Florence community, and of the many friends of Dr. R. elsewhere, has had a painful shock in this event. The students of the University, in formal meeting, 25th ult., passed resolutions and addressed a touching note of condolence to their beloved preceptor. The exercises of the institution will not be interrupted.

LOGIC OF OUR INSTITUTIONS.

A good story, all the better for being undoubtedly true, is told of an interview between a very distinguished American and the present Pope. His Holiness, designing a special compliment, had expressed his desire that the American should visit him, at a fixed hour, and in a familiar way. This was accordingly done. The Pope met his visitor most graciously, and very soon expressed his great gratification that Roman Catholics enjoyed such unrestricted liberty in the United States. Without waiting to calculate the embarrassment which his remark would occasion, following hastily the first impulse of his nature, the American accepted the compliment to his country, and expressed the hope that His Holiness would reciprocate this privilege of liberty to his own spiritual children, by granting an equal liberty to Protestants in the Roman States. The embarrassment of the Pope was instant, and the American discovered the uneasiness which he had occasioned. Following, then, his next impulse to remove this embarrassment, the American added, "But we each carry out the logic of our institutions." "Yes, yes," exclaimed the Pope, lifting and dropping repeatedly his hands, as if extravagantly gratified by a happy deliverance; "yes, yes, we carry out the logic of our institutions—we carry out the logic of our institutions!"

And so we do! That is the difference. Protestantism carries out its logic in freedom; Romanism, its logic in despotism; the one has made the United States, the other has made Rome.

DR. CARTER AND SOULE UNIVERSITY.

We had been aware, ever since the winter, that our friend and brother, Rev. Geo. W. Carter, D.D., then Professor of Intellectual Philosophy in the University of Mississippi, contemplated the probability of resigning his post to accept the previously proffered one of President of Soule University, in Texas. Several months since he decided, definitively, to accept the new position. We mention these things, well known to us, because his recent resignation, at the time of the difficulties at the University of Mississippi, had been considered as caused by them. This is altogether a mistake.—We know nothing of the merits of the difficulties alluded to. We are assured, however, that the Mississippi University is an excellent institution, whatever may be the incidental weaknesses of otherwise useful officers, and that it has no better friend than Dr. Carter.

Soule University affords a fine opening for usefulness, and the institution has been singularly fortunate in securing such a President. Located in the centre of the State, accessible by railroad, with the support of the whole body of Texas Methodism, from the Sabine to the Rio Grande, no similar institution has before it a more promising future.

BURNING OF LAGRANGE FEMALE COLLEGE.

When, during the summer of 1859, we visited LaGrange Female College, Ga., witnessed the festivities at its commencement, and enjoyed the refined hospitality of the society of the beautiful town of LaGrange, we little feared that we should so soon be called upon to record its destruction. It was burned a few days since. The loss is estimated at $50,000, and we regret to learn that there was no insurance. Everything was lost but the boarding-house. The exercises of the institution were immediately resumed. It will be re-built at once; twelve thousand dollars were subscribed by the citizens next day. The country interested in the College should come to the help of the noble citizens of LaGrange at once, and with a will. The building burned, though claiming little in the way of architectural taste and beauty, was, nevertheless substantially built of stone capacious and commodious, and imposing in appearance, being situated on a beautiful eminence in full view of the whole town. We trust that economy and architectural taste will harmonize in the new building, and that insurance will not be neglected in our Colleges hereafter.

CONFEDERATION OF YOUNG MEN'S CHRISTIAN ASSOCIATION IN THE UNITED STATES AND CANADA.

This body is to assemble in this city to-day, in the Carondelet street Methodist Church. It is expected that 400 or 500 delegates will be present. Though not strong in the faith of Christian organizations outside of the Christian Church, nor satisfied as to their permanence, nor convinced of the ultimately healthful influence of even the highest success, yet the spectacle of such an assembly, so large, representing so many different Christian communions, and such differences in climate and circumstances, is one of deep interest to every Christian mind. It is symbolic of that rapid and enlarged growth in brotherly love which is characteristic of the different Churches in latter years, and which, without affecting present ecclesiastical organizations, will ultimately bind all of them together in "the unity of the Spirit." With the spirit which brings this large body of Christian men together, we have the most through sympathy. We trust that the meeting of the Confederation will be greatly promotive of the spirit of brotherly love throughout all the Churches of North America, and bring them into closer acquaintance and fellowship with each other. We promise our readers a full account of their proceedings.

PROGRESS.

Every one who speaks of the present age, designates it as an age of progress; and certainly the triumphs that have been achieved on every field of investigation, and in every department of enterprize, within the last sixty years, amply vindicates the justness of the designation. The accelerating velocity with which the car of improvement moves is prophetic of the fact, that the world is hurrying fast to some wonderful and glorious consummation.

The far-sighted men who stand upon the tall watch-towers of observation to note the march of events, call our attention to the many triumphs which distinguish and illustrate this onward age.

Educational processes simplified—improved methods of communicating knowledge—books numerous, various, and accessible—the physical divisions of the globe discovered, and nearly all explored and described—the means of communication between all the great and interesting localities of the earth direct and rapid—the steamboat penetrating every river—the steamship plowing the waves of every sea—commerce trading in the products of every clime—rails enough laid down even in our own country to belt the great globe itself with bands of iron—the electric wire, a combination of the optic and the auditory nerves of the world's great brain, almost encircling the earth, and nations most remote brought into the proximity of immediate neighborhood—the press, as a sun for splendor among the stars of modern civilization, fast flooding the earth's most distant and benighted regions with light; in short, the philosopher of progress announcing that the dawning light of the world's moral and political regeneration is already brightening upon the horizon of the near and glorious future.

Doubtless the march of improvement shall still be onward, as man shall better understand the elements around him, and acquire a more complete mastery over them. The fields shall be plowed by steam, the productiveness of the earth increased, and subsistence be multiplied and cheapened, and the toiling millions have increased leisure for mental improvement and social enjoyment. The solitary places shall yet be gladdened by the presence of rejoicing multitudes, the barren waste shall smile with verdure, and blossom as the rose. Thus shall the earth continue to be filled with the triumphs of mind, and cheered with the benedictions of providence, until we may hope that the blessings of an enlightened Christian civilization shall bless all the nations, and the dwellers on every zone that belts the globe yet rejoice because this light has come.—

"Fly abroad, thou mighty gospel;
Win and conquer, never cease;
May thy lasting, wide dominions,
Multiply, and still increase;
Sway thy sceptre,
Savior, all the world around."

ITINERANT.

LOCAL ITINERANTS.

It is the fashion with some writers and speakers to exhaust their vocabularies in grumbling at local itinerants. This, in the main, is downright injustice. Who is to blame for the situation of these men? Nobody in the world but *Brother Stinginess!* The men who are now in some sense burthens on the Bishop's cabinet, and who bear the stinging lash of newspaper writers, were once true itinerants. They never *intended* to be anything else, but having been guilty of the crime of marrying, and God having cursed (?) them with children, they were *compelled* to settle. But why so compelled? Simply because *Brother Stinginess* happened to have lived in several of the circuits to which they were sent. He was always "a big man" in the Church, and wherever he moved was immediately made Steward. He was indefatigable to collect a dollar from one, four bits from another, and an old pair of shoes from another. He never failed to give his "quota," *two dollars* a year, to the preacher! The result of such benevolent energy was to bring the preacher into a fit of sober thought. He thought—he thought he must locate! Ah, how his heart was saddened. But, no; a happy thought strikes him. He has a little money; he can purchase a little home, save the expense of travel and change, and still itinerate, through less extensively. And *there he is!*—Alas, poor man; in the midst of his joyful gratitude to God for suggesting a plan so good, he is assailed at Conference, and called a renegade. Newspaper scribblers publish him to the world as a nuisance, and faith only keeps him from deserting the gospel plough.

The fact is, that most of the local itinerants are useful men, who do more *hard work* than half the men who pride themselves on being "afloat." Louisiana is indebted, far beyond her ability ever to pay, to several just such men. Thousands have been converted under the preaching of these beluhored brethren; and thousands still are ministered to by them.

Come, brethren, let us quit this perpetual cant about local-itinerants. If men locate for the comforts and pleasures of a home only, and not because they are driven to it, let us give them a full discharge. But those who are worthy—the legion—let us rejoice that, under all their difficulties, they still labor in their master's vineyard.

R. P.

The Sunday School Celebration at Jefferson City Methodist Church, last Sunday afternoon, was a model and triumph. The crowd was great, the singing and speaking were excellent. Every body was delighted, and —*seed* was planted, broad-cast, that will bring forth an unexpectedly large harvest.

Rev. William A. Harris, recently President of La Grange Female College, Ga., has assumed the Presidency of Martha Washington College, Abingdon, Va. He was beloved, successful, and useful, in Georgia; we trust he will be equally so in Virginia.

Rev. P. P. Neely, D.D., spent Sabbath before last in this city, and preached in the Carondelet-street Church in the morning, and in the Felicity-street Church in the evening, to the delight and benefit of the audiences.

Rev. John Henary, of Baltimore, who is on a tour through the South, and whose preaching has been greatly blessed, especially in Mobile, where many have turned to God, is now spending some days in this city.

Rev. C. W. Thomas' excellent book on the West Coast of Africa has been so highly spoken of in these columns, editorially, and by our New York correspondent, that, upon the reception of a copy, little is left us to say, else than that it is for sale in New Orleans by H. D. M'Glinnis, 36 Camp street.

The Eclectic Magazine for April is fully equal to the already high reputation of this valuable monthly.—It gives, in a cheap form, the very cream and top-sparkle of foreign periodical literature.

Moore's Sewing Machine, at $35, is advertised in this issue, sixth column of this page. It is warranted to be excellent.

NOTES WHILE ON A FURLOUGH—No. VII.

Costa Rica, March 1, 1860.

Costa Rica has quite a variety of climate; and is adapted in different parts to the production of almost everything necessary to meet the wants of man. On either seaboard, and in some other low parts of the country, the climate is really tropical, and all the fruits and products peculiar to such a climate, are found, together with rice, cocoa, &c. In the valleys of San Jose, Cartargo, and Orosa, which have an elevation of from 4000 to 5,300 feet, the climate is much milder; here, not only most tropical fruits abound, but coffee, Indian corn, and most of the vegetable productions of the temperate zone flourish. Higher up the mountain slopes, where the soil is almost equally productive as in the valleys, wheat, oats, Irish potatoes, &c., of excellent quality, are produced. Sugar-cane grows at all altitudes, from the sea shore to the highest mountain slope. The soil of the country generally is of the richest quality, bearing a very strong resemblance in some places to the best alluvial, and in others to the best prairie lands in the Southern and South-Western States. Pasturage, especially in the rainy season, is excellent, and hence they have an abundance of fine cattle. With a Manzana—two acres of land—and their labor, the laboring class of the country, who are industrious and economical, not only support their families, but lay up money. This they may do, as they indulge in no extravagances and few luxuries; indeed they know little of what Americans mean by "comforts," though they have abundant means for their enjoyment. Every idea of this kind is swallowed up in the desire to accumulate. Nine-tenths of the whole population, male and female, go barefooted; when going on a journey, when it becomes necessary to protect the feet, the men prepare soles of untanned oxhide, which they fasten to the feet by strings coming over the instep and between the toes. As a class they are believed to be better off than the same class in any other country in Christendom. The country greatly needs a much larger population; there are large bodies of the very best land unoccupied, which can be had at a very moderate price, and the government is disposed to encourage immigration in every practicable and safe way. The limited means of the government, with the smallness of the population, have prevented the development of the resources of the country, and the promotion of such improvements as are really necessary for the accommodation and comfort of the public. There are very few such roads in the country as are demanded by public convenience and for the purposes of trade. To us it seems incredible that a country should be settled two hundred years, by Europeans, and yet not have a carriage road; but such is the case in Costa Rica. It has one from Punta Arenas to the capital, over which they carry the coffee crop in carts, but it is not suitable for carriages; in fact there are none in the Republic, except a few in San Jose.

Costa Rica may be regarded as healthy on either seaboard; the inhabitants are liable to the diseases peculiar to tropical climates; but leaving there, and going to the interior, we find a very pleasant, healthy climate, liable to few epidemics. Indeed the only one with which the capital was ever visited was the cholera, and by that only once. I have noticed numerous cases of goiter, a disease peculiar to Switzerland in the old country, I believe, and generally ascribed to the use of snow-water there; but as there is no such thing in this country, it must arise from some other cause. It not only occasions great deformity, but in some cases the protubernace becomes so large as to be such a burden that it is necessary to support it with a sling. A peculiarity about the disease here is, that it invariably afflicts females. I have not seen a single male who had it. The medical men with whom I have conversed, profess their entire ignorance of the cause of the disease.

This country might produce various crops for exportation, with profit, as indigo, tobacco, &c.; but the number of laborers is not equal to the demand for such crops, as they must be promptly gathered when ready. Coffee is the great staple product for export. The process of preparing it for market is much more varied than I had any idea of. In order to procure the plant the berry is sown broadcast; this is done in the month of April. In June, when the plants are some three inches high, and put forth the first form of leaves, they are transplanted into what is called the nursery, and placed about seven inches apart. Rich virgin soil is desirable for this, as if placed in poor soil, the plant never recovers from the injury; then it is allowed to grow one year, when it is transplanted a second time, and placed in its final position; it is then set in rows, about six or seven feet apart; three years from this they bear their first crop. Very much depends upon their trimming, topping, and cultivation, as to the extent of the crop, the length of time they bear, &c. The crop ripens in the month of November; the berry then has much the appearance, in size, color, &c., of the wild cherry. Each berry contains two grains of coffee; when gathered, it is at once passed through a pulping machine, which consists of a copper cylinder, with teeth, working against an upper and lower breast. In this operation the principal part of the hull is carried off by the cylinder, while the coffee is thrown in an opposite direction, through a space left between the two breasts. The coffee is then put into a cistern or vat, and left about twenty-four hours, generally, in water. It is then washed well, and that which is imperfect floats upon the surface, and is separated from the better quality. Afterwards it is spread out to dry; if the sun does not do this sufficiently, it is put in a stove contrived for that purpose. When thoroughly dried, it is passed through a pair of mill-stones (usually wood), to break and loosen the remaining hulls. After this, it is winnowed in a cane-wood winnowing machine. It is then put in a large circular trough, and two large stone wheels, or wooden ones shod with iron, are made to revolve rapidly upon it, fifteen or twenty minutes, when it is again winnowed, and finally women and girls then pick it all over and separate the black and imperfect berries. This is the process with the best quality, which is then ready for the London market. Such an article never goes to New York, only the inferior quality. Costa Rica Coffee brings as high a price in the London market as Java. I think I never drank better. The whole crop of the Republic, or nearly so, finds its way to England. Indeed England has monopolized nearly all the trade of Central and most of that of South America, and Mexico, and is reaping a golden and silver harvest. An English steamer on which I traveled lately, had on board two and a-half millions in silver; two millions of the amount came from the western coast of Mexico. England's trade with Mexico amounts to over $32,000,000 per annum, while that of the United States, her nearest neighbor, amounts to only $9,000,000. Her West India steamers, twenty in number, touch at some sixty different ports in Central and South America, and Mexico, regularly; while we have not a single line from any port in the country to Mexico, though it offers as a most lucrative trade.

The Government of Costa Rica is nominally Republican; but their ideas of republicanism differ widely from ours. When one party comes into power, to prevent trouble from those thrown out of office, they exile them. If a priest or politician becomes troublesome, by writing or saying anything unpleasant to those in power, they send him off at once, either to the very outskirts of their inhabited territory in the country, or to visit foreign parts. This saves all discussion. Whilst I was in San Jose, a Spaniard published an article in a newspaper which the Government did not like, and by eight o'clock the evening he was on his way to the frontiers of civilization. But with all their faults there is much to commend in both the country and people of Costa Rica.

J. H.

THE CHINA MISSION.

Mr. Editor: I am just in receipt of a letter from my son in China, containing also a letter for you, which I send you; you can make such disposition of it as you think best. I am glad to find such a liberal disposition manifested to sustain the China mission. At a meeting held at Pearl River church, Madison county, Miss., a missionary collection was taken up, after an appropriate sermon by Bro. C. K. Marshall, amounting to two hundred dollars, to pay the expenses of my daughter-in-law back to China, from which place she had just arrived, bringing her two children to remain in this country with relatives, while she returns to her husband in that land of darkness and idolatry, to suffer and labor for the salvation of the heathen. She also brought with her two of the Chinese boys, to remain and be educated in religion and literature that they may go back a blessing to their kindred and country. Brothers Marshall, Walton, Camp, Pugh, and other ministers, were present on that occasion. The Chinese boys, Charles and John, were present, and brought before the audience; they repeated the Lord's prayer and the ten commandments, and read from a Chinese Bible the word of God in their own language. It is astonishing what perfect knowledge these Chinese youths have of the historical facts recorded in the Bible. Christianity has made its mark in China, thank God! In consultation with Bro. Marshall, we concluded to place them, for the present under the private instructions of Dr. D. E. Kelly of Tennessee Conference; he having been a missionary to China, and speaking the language, can instruct them with more ease than they could be anywhere else, until they learn our language more perfect. President Thornton's dying letter in your paper, Mr. Editor, is telling upon China. I received through the post-office at Canton, on yesterday, in money and drafts, to the amount of two hundred and twenty-five dollars and thirty cents from four individuals for the China mission. Bro. Puverance of Camden, sends five dollars for himself and five for his wife; Rev. H. J. Harris sends me fifteen dollars from his work; Mrs. Lucretia M. Lum sends a draft for fifty dollars, and Mrs. M. A. Sessions of Warrington sends a draft for one hundred and fifty dollars and thirty cents, and she a widow.

John R. Lambuth.

Madison county, Miss., April 4th, 1860.

LETTER FROM CHINA.

Mr. Editor: I have not written to you now for more than a month. The home mail has just arrived, and brings me one copy of the *New Orleans Christian Advocate*, dated 15th October. It seems you had not then heard of the unfortunate battle which had been fought by the English at the Pi-ho, off Peking, in which they were defeated. (Pi-ho means north river.) It is there where the forts are built, and is the only navigable stream toward the Capital. At the mouth of that river they are now preparing to resist the English by throwing up their mud forts, and drilling all the countrymen and Tartars on the coast. Peking is about one hundred and twenty miles from the forts, and news is conveyed to the Emperor in twenty-four hours from that part of the coast. The English have surveyed the coast north of the forts, with the intention probably of attacking the forts in the rear. In the last *Advocate*, I see you are very sanguine in reference to China, only to be disappointed by news which you have heard before this; but these reverses are undoubtedly for our good, and God makes them work to his glory. We had asked for much, and we were looking for much, from the beneficent hand of God; but perhaps we were trusting too much to ourselves and exulting too much in the strong arm of man. These changes must be from the hand of God, and for some good and wise purpose. We do not see it now, but the veil which hides these things from us will one day be drawn aside, and the providences which seem so strange to us now, will then be made plain. During the past year two of our best missionary brethren have been removed to their reward in heaven. They were of the American Board: Brothers Aitcherson and Macey. They were both young, and just prepared to enter into their work, but God took them to himself. Also a sister Syle, of the Episcopal mission, who was taken to her reward in heaven but a few days since. It is a mystery to us which can only be revealed in eternity. God teaches us by these important lessons that he does not work by numbers. There is the mystery; that while He commands us to pray that laborers may be called into the vineyard, he taketh to himself some who are in the very midst of usefulness. Such an one's work perhaps is complete on earth. It also teaches us to be ready, with our lamps trimmed and burning.

As regards our work for the present, we are almost confined to Shanghai. Singolinsin, the Emperor's uncle, has stirred up the people in all parts of the empire against foreigners. He had charge and direction of the forces against the English, and is now the General in Chief of the whole army. He was successful some five years since against the Insurgents when they made an attempt to approach the Capital, and now being successful against the English, he has gained great celebrity among his people, and they are ready to denominate him the Dragon of China. He is a Tartar prince, and always has an enormous body-guard about his person. In 1858 he was not in command of the forts, but in 1859 he volunteered his services to set to right the forts and bar up the river against any foreign force. Much of his own money was used for this purpose. If he is conquered in the first battle which is now in contemplation, then China is in the hands of the English. But if he makes a successful resistance, and repels the English, then the foot-hold which we now have on the coast will only be held by a strong force of foreign arms.

Missionaries have endeavored to go to other cities and have been refused admittance into them—places where we have preached weeks at a time, and to hundreds and even to thousands. They do not even seem to know that America has a treaty. They do not fear America, it is England they fear. The English and French are now collecting their forces in China and preparing to proceed up the Pi-ho in the Spring. A large number of the forces have already arrived. They are building barracks now at Shanghai for a portion of them; so we will have some protection in Shanghai.

Now I must turn more particularly to myself, and the work of saving the souls of the dying heathen. This world is of a strange composition. While one is seeking to save, another is seeking to destroy. The work of destruction does not become the age in which we live. The second week in this month we observe as a day of fasting, humiliation and prayer to God. It is observed at the same time throughout all the East, and we hope in our beloved land, America. While we pray for the heathen, destruction is going on. Much devolves upon the missionary of the Cross in trying to elevate the heathen in such times as these, and make them a Christian people. The hindrances are many. We see them every day, but through the strength and blessing of God, we are enabled to persevere in this good work. It is an arduous one, but a noble and honorable one. The moral degradation of Chinese is exceedingly great. The ineotlou of the minds of the people to whom we present the gospel, fills us with astonishment, and we are ready to say, God hath given them ears to hear, but not hearts to understand, and they are so filled with vice that they are ready to destroy that without which they themselves must be destroyed. Their desires are earthly, sensual, selfish. They were never before taught to think of the immortality of the soul. They do not desire to make any change in their views; and when we try to present the gospel of our Savior to them, in all its beauty and loveliness, they are not at all inclined to appreciate it, and look upon you with a suspicious eye. The heathen with whom we have to deal are full of pride and sin. A Christian people cannot conceive of the greatness of the difficulties with which we have to contend. Thrown among them as we are, without the helps of Christian ministers in Christian lands, we have to begin at the foundation to eradicate the errors into which the heathen have fallen. We have to make books, rectify their previous way of thinking, and teach them to think rationally upon their soul's eternal interest. O, that our Christian brethren would pray more particularly for the missionary among the heathen; that his hands may be held up while the temple of God is being erected, and the old heathen fabric is being pulled down. The foundation of that glorious temple of our God is now being established. We see, day by day, one stone, and then another, being laid; and pillar after pillar goes up. But this is not done without difficulty, care, and constant watching. It requires every energy, and often it seems impossible to make any headway in demolishing the old ruins. It sometimes infuses itself into the new, and we are often perplexed at its complication and deep-seated sophistries. We often wonder if our work will ever have any end. It is a work of labor, and the laborer often in digging deep finds parts of the old building which he never before discovered. So we daily find difficulties which only the power of God can totally destroy and overcome. The Christian Missionary

among the heathen ought to be a man of unceasing prayer, living near to God. His dependence alone ought to be on God. Pray for us, dear Christian brethren. We want life put into these dry bones. We want to see a great shaking among them. Will you then pray for us? May God bless us all, and help us to be faithful watchmen on the walls of His Zion. Let all the church hold up the heathen in prayer, and let their conversion be the burden of our desires to God.

J. W. LAMBUTH.

Shanghai, China, Jan. 4th, 1860.

MINUTES OF THE MISSISSIPPI CONFERENCE.

SABBATH-SCHOOL REPORT.

MR. EDITOR:—With your permission, I wish to call the attention of the members of the Mississippi Conference, together with the membership, to the statistical exhibit of our minutes; and in doing so I trust I am prompted by the desire of usefulness. Whatever of blame may rest upon us as a Conference, and attach to us as members of the Church of God—in whom is entrusted the world's welfare—I trust I shall preserve a keen sense of my individuality, and that my personal responsibility will be lost among you as a mass. I trust that those who read this may do likewise. Newspaper articles are too often hurriedly read; but when stubborn facts are arrayed in solemn lines—facts vital to the prosperity of the church—they *demand* and *deserve* to be pondered. And I am persuaded, where there are both a lively conscience and reflection, that such facts are not read in vain. With this as a basis of hope, I ask your attention to the Sabbath-school report for the present, and if consistent with other claims, I will, at another time, call attention to some school cause the other disclosures.

It will be remembered that the Sabbath-school report was regarded by all as meagre and defective, when it was read upon the Conference floor. Yet the report itself intimates a prosperity, when it rejoices in "a slight tendency forward" in the interest of the Church. So far, then, as its defectiveness may tend to form a plea for our continued indifference and negligence, we may regard it as about the best exponent of the prosperity of the Sunday Mississippi Conference has ever made.

There is a slight discrepancy between the report and the statistics. This arises, however, from a want of proper information coming before the committee. The statistics show that there are 3,081 scholars, 607 officers, 93 schools, 12,937 volumes in library, 890 Visitors taken, and $797 92 raised within the bounds of the Conference for Sunday-school purposes. Now, the exhibit which the statistics make discloses the most criminal negligence upon the part of the ministry and the Church. I think I can show, by fair calculation, that instead of 3,081 scholars, there should be 20,651; instead of 607 officers, there should be 4,130; instead of 93 schools, there should be 823; instead of 12,937 volumes, there should be 82,604; instead of 890 Visitors, we should take 20,651; instead of $797 92, we should raise annually $35,205 in the bounds of our Conference.

By adding the members and probationers, we have in all 18,007 members that come positively under Methodist jurisdiction. Now, by reference to the church register, I find that in the church of which I am pastor about three-fourths of them are heads of families. Taking this as an average, we have 6,877 Methodist families within our bounds. If you allow 2 S. S. scholars to the family, you will have 13,754 Methodist children who ought to be in the Sabbath school. Take 3,081 from them, and you have 10,673 children of the church uncared for. Again, it seems to me a fair supposition to say, that there are half as many families in no church, whose children might be brought up under our influence and to our schools, as we now have in the church. Allowing 2 children to the family, this would give us 6,877; which would make in all 20,651 children in the bounds of our Conference who ought to be in our Sabbath schools. Accordingly, there are 17,570 children neglected by the Methodist Church, within the bounds of the Mississippi Conference. What wholesale havoc such negligence makes among the lambs of the flock! One would almost think the Church had given herself to the task of seeing to it, that the children committed to her care in the providence of God, should grow up in Scripture ignorance. How can the Church expect that God will answer her prayers, or send prosperity upon her, while such negligence is perpetuated!

To supply the actual demand of the Church, if you take the present ratio of 5 scholars to the officer, we should have 4,130 members engaged in teaching in Sabbath schools; whereas we have only 607, out of 18,000 in the Conference, while there are 17,313 members who are living almost as an incumbrance to the church.

Again, allowing 4 volumes to the scholar, which is the present ratio, we would have 82,604 volumes in library. There would be 79,667 volumes read by the children in our care, that now are not in the bounds of the Conference. And allowing 1 Sunday School Visitor to each scholar, there would be 19,781 more copies taken within the bounds of the Conference than are now taken.

And allowing $8 50 to the school (the present ratio), there would be raised annually, for Sunday school purposes, $34,407 more than are raised. And if each Sunday school was made a missionary society, as all ought to be, and paid the sum of $8 50 each into the mission-treasury, there would be contributed, by the Sabbath schools of our Conference, $35,205 to the cause of missions annually. Thus the children of Mississippi Conference could pay as much for the cause of missions as the Alabama Conference now pays. We are, my brethren, almost doing nothing.

But let us look at this subject more minutely. Let us try and give the facts an array that will call a more special attention to this wholesale negligence. Let us look at it in the several districts of the Conference.

In the Natchez district, according to the above rule, there are 817 Methodist families in the district; and by allowing 2 scholars to the family, there are 1634 children who ought to be in the Sunday school; while in the district there are only 315, leaving 1319 children of Methodist parents uncared for. Now, if you add half as many for the families out of the Church whose children might be brought into our schools, you have 2451 children in that district that should be in our schools; and instead of 55 Visitors, there should be 2451 taken in the district; and allowing 4 volumes to the scholar, there would be 9804 volumes in library.

In the Fayette district there are 1101 Methodist families; 2202 Methodist children, minus 538, leaves 1664 Methodist children in this district uncared for. By adding the number of children out of the church, you have in this district 2765 children neglected. There are 192 Visitors in the district, when there should be 3303. There are 1074 volumes, when there ought to be 13,212—more than the Conference now has.

In the Vicksburg district there are 775 Methodist families; 1550 Methodist children that should be in Sunday schools, and 923 of them neglected by the church; to which if you add the number out of the church, you will have in that district 1698 children neglected. There are 233 Visitors taken, when there should be 2305. There are 2050 volumes in library, when there should be about 10,600.

In the Greenville district there 100 Methodist families; 200 Methodist children who should be in the Sunday school; 153 of them neglected. Add the number out of the church, and you have 253 children neglected by the church in this district. There are no Visitors taken when there should be 300.

In the Yazoo district there are 693 Methodist families; 1386 children, and 1050 of them uncared for; adding the number out of the church, you have 1744 neglected in this district. Number of Visitors taken 32, when there should be 2076.

In the Starkville district there are 1070 Methodist families; 2152 Methodist children, 1927 of these neglected; adding those out of the church, there are in the district 3003 children uncared for by the Methodist church. And to supply 3228 Sunday school scholars in this district, there are only 5 Sunday schools. There are 6 circuits and missions in the district, with not less than 54 appointments, not to say Methodist societies, who have not a single school. There is not a Visitor taken, when there should be not less than 3000.

In the Sharon district there are 643 Methodist families; 1286 Methodist children, of whom 1006 are neglected; add those out of the church, and there are 1649 children uncared for in this district. There are only 180 Visitors taken, when there should be 1929 taken.

In the Biloxi district there are 887 Methodist families; 1771 children, 1198 of which are neglected; with those out of the church, there are 2385 children neglected in this district. There are 42 Visitors taken, when there should be 2385. There are 760 volumes in library, when there should be 9,510.

In the Clinton district there are 660 Methodist families; 1320 Methodist children, 782 of whom are neglected; add those out of the church, and you have 1442 children in the district uncared for. There are 150 Visitors taken when there should be 1980.

For the sake of brevity, I have not given the deficiency of each district in the same or all of the items in the statistics. In conclusion, let me say that, living in the same glass fabric, I have no stones to throw; but I hope that these facts may promote a universal and strenuous effort to remove this criminal negligence. It is made the duty of the presiding elders "to promote, by all proper means, the cause of missions and Sunday schools." With these disclosures, has that function in the church been a name merely, or a power? Has this enterprise of the church had anything like justice done it? Is it not time, my brethren, that we inaugurate a new era in a cause commensurate, in its interests, with the true prosperity of the church and the immortal destiny of thousands? Where is the preacher, or the member of the church, so lost to responsibility, that he will not feel, repent, and resolve to do, under these disclosures?

In conclusion, I beg of each minister that he will read the article in each of his congregations, and of the presiding elders that they do the same; and that all endeavor to organize schools where there are none. And then tell every body who will act, who can think, and has the spirit to live for the good of others, that we will meet in a Sabbath School Convention, in the city of Vicksburg, on the 9th of May next, then and there to inaugurate a nobler destiny for this sacred cause. The Convention will be addressed by Drs. Watkins and Marshall, Col. C. S. Tarpley, of Jackson, Miss., and the Hon. J. O. Fuqua, of Clinton, La.

ONE OF THE COMMITTEE.

LETTERS FROM MRS. CROSS.—NO. XII.

All day long I had been in my room in the City Hotel in New Orleans, alternately reading the tender, pleading words of David, and pacing the floor, or pausing at the window to watch the shadow as it climbed up the wall of the court.

At length the afternoon came on, and I sat in the parlor, waiting for the coach that was to convey me to the railroad, listlessly regarding the beautiful butterflies of fashion that flattered in and out with their many colored silken wings. I looked with more interest, from time to time, at a gentleman who sat apart on a sofa, and who appeared to my eyes like one hunted down by misery. The biographer of the Prince of Viana says, "The pen which writes his history should be dipped in tears," and with such ink, perhaps, should the inner life of the world be written.

But I see Dr. Lyons at the door. He comes to announce to me that the coach is ready, and all nervous and trembling, I run down stairs. We get into the coach; the baggage is long in being arranged; we have to wait for an other passenger; the Doctor is saying, "I wish this fellow would drive on," and I am catching my lip between my teeth. After a while we move forward. The streets seem interminable, and piles of slime are everywhere scraped up along the way-side. I said to myself, "There is the yellow fever again ready to crawl out." An end was put to these reflections by our arrival at the depot. While Dr. Lyons was kindly procuring my ticket, &c., I remember to have seen some baskets of very rosy apples and very golden oranges, and to have heard some question addressed to me in Spanish as to my taste for "naranjas," but I only uttered an impatient "no!" for all the orange groves of Granada would have no attractions for me then, nor all the golden apples of Atalanta, unless I could have paid my passage to Kentucky with them.

Dr. Lyons has at last closed his kind offices, and said "adieu" to me. I am on the railroad, alone, flying through the darkness, but a lady behind me entered into a very pleasant conversation with me, and when she fell asleep, I pressed my face against the window, and looked into the night, looked at the great waste of waters around me, dotted with black cypress knees, and at the tall cypresses which stood like the guardians of desolation. Mingled with this was seen, by the magic of reflection, a lofty, splendid bridge, beautified by marble columns, and adorned with gilding; and this bridge was spanning a river which we were crossing all night long, and whose margin we never reached. The sombre scene around me was contrasted in my own mind with Chateaubriand's glowing description of the forests of Louisiana, with their bright green foliage, and their graceful vines, loaded with gold en and crimson blossoms, and their birds of many hues glancing like houris through the trees, and all things beautiful as a Mahommedan paradise. Well, every land and every heart must have its time of desolation; and there is seldom a season when, at least, a forget-me-not or a daisy may not be found somewhere.

Whether the Mississippi railroad is rougher than other railroads I will not attempt to decide; but it appeared to me, during the night, that we were occasionally running over stumps or getting out among the cypress knees. I presume, however, that this was not actually the case.—About midnight, perhaps, the cars stopped for supper. As I stepped out, the conductor happened to be passing with a lantern, and seeing me, said, "You can come along now if you want to." I wanted to, and came along; procured my supper and returned to the cars, realizing rather forcibly that I was travelling alone.

At Jackson, the next morning, two very agreeable young ladies and a gentleman who was with them left. I tried to get a sight of this capitol of Mississippi as we passed, but I only got a glimpse of an indefinite looking cupola, and here and there a fragment of a brick wall forming a part of somebody's house.

Then we overtook the train which had preceded us; two or three of the cars were crushed, and the passengers were waiting by the wayside to be taken up by us. I had an opportunity of inquiring on which side the cars had run off. I wished to know if the fact, in that case, verified Lieut. Maury's theory that, as a general thing, cars in going north run off upon the east side of the track, and in going south, upon the west, and was pleased to find that it was confirmed, not only by the instance before us, but a man assured me that he had been upon the railroad for seven years, and that all the accidents he had known in that time had happened conformably to this principle. For the next day and night we had a long train crowded with passengers, and I think I have never seen the same number of persons more completely governed by the same spirit—namely, that each person shall procure one place, at least; two, if practicable; and four if possible, to himself. This is an admirable disposition, since, if every one attends to his own interest, the good of the whole will be secured; but I had not supposed it characteristic of Mississippians, nor do I yet. I am inclined to think the travellers on that day's train were exceptions to all the general rules that prevail throughout the Southern States.

The next morning we took breakfast at Huntsville, and once more the mountains looked down on me smilingly as they did seven years ago. There is something in the sight of mountains that ministers the soul, and brings it nearer heaven. I had been weary and drowsy, but to sleep amidst such scenery was impossible; and as we wound around the Look-out Mountain, and I saw it kissing the the skies, while the old forest trees stood like tried sentinels in the court below, and the waters were gurgling and glimmering through the valley, I felt that if the ecstatic sense of beauty, which filled my heart could only be expressed, it would flood the world with lilies; but—

"Who has not felt how vainly words essay
To fix one spark of beauty's heavenly ray!"

JANE T. H. CROSS.

LOUISIANA CONFERENCE.

ALEXANDRIA, MONROE DISTRICT.—Rev. N. A. Cravens writes: Our second quarterly meeting was attended with some success—nine accessions to the church.

PREACHING TO THE COLORED PEOPLE.

MR. EDITOR: An interesting letter from Bishop Andrew is published in the *Advocate* of March 7th, on "Preaching to the Colored people." This subject lies near my heart, and I trust near the heart of every Methodist preacher. I am glad that venerable man has written an article on this subject; I would be glad if he would write again. The importance, the responsibility, and the necessity of the subject he forcibly presents; the plan, too, he shadows in outline. The plan—that of preaching to negroes in chapels erected for the purpose—he says has been adopted only in a few places. To make this plan to be universally adopted is the great object sought after. Will this object be attained by our usual method of travelling around our circuits and organizing missions and building chapels wherever we can? *Is* it being obtained? A presiding elder told me not long since that *some* of the preachers on his district never or seldom ever preached to the negroes at all, how much less of organizing missions and building chapels! I hope this apathy is not general. Do we in Louisiana widen our missionary fields in proportion to the increase of the number of slaves by emigration into the the State? We do not. Compare Missionary statistics with the statistics of emigration, and the difference will be apparent. Then look at the increase of population by by births, and the vast territory yet unoccupied by us, and we will arrive at this conclusion—that instead of the negroes of this State becoming Christianized, they are absolutely becoming heathenized. The premises force us to this conclusion, and they are correct. The usual method then is *not* accomplishing the object desired.

Can we devise a better? In the report of the Committee on Missions, for 1859, is found this resolution:

"That we recommend the appointment of a suitable man to visit the planters of our State, and lay before them the importance of the religious instruction of their slaves, and form circuits wherever practicable."

This resolution went to the cabinet, but unfortunately for the poor negro, it came back unheeded. The plea was, "We have not men to spare to appoint one to this work." But had one volunteered to go to China, I wonder if he would not have been spared! And the papers would have sounded his praise all over the country. But this was carrying the gospel too close to home to be of much importance. This resolution has many an opposer in a private way; and I am glad on the Church's account that it is private. They say that we have not preachers enough to supply that work. This is an oversight; I know of local preachers enough in one district in the Louisiana Conference to fill all the colored missions that can be organized in that district. They are acceptable men, and are anxious to do the work. The fact of not having the negroes preached to does not lie so much in the planter as in the Church and her ministers. I have had but one circuit since I have been in the Louisiana Conference; it was easy to organize a mission on that, and they built chapels too. I hear of calls by planters almost every month, for preachers to preach to their negroes; and if properly approached, I doubt not would build chapels.—As to the support, there is no doubt about that; it will be sure. I do think if that resolution had been executed we would now be preaching to thousands of slaves, where we only preach to hundreds. Action has been the secret of the success of Methodism heretofore, and action must be the secret of success in carrying the gospel to the negro now.

S.

LETTER FROM SAN FRANCISCO.

THAT PRESS—THANKS.

MR. EDITOR: In my call for a press for the *Pacific Methodist*, I promised that when the money began to come, your readers should hear from me again in tones of thanksgiving. Well, thank the Lord, it has begun to come, just as we expected. It is just like the noble sons of the South, and just like Alabama to lead off in the good work. And the time has come to redeem that promise; and while I write my heart swells with gratitude that the ball is started, and I expect that, before this, many others have given a helping hand, and yet others, from whom you have not heard, are devising liberal things to keep it rolling to its intended consummation. Amen—let it be so.

Shall I undertake to tell how I felt when unfolding your issue of 1st February, my eye fell upon the letter of Judge Groce, and read what he proposed, and your exhortation? I imagine that I felt somewhat as the lame man did who held Peter and John, after he was able to stand upon his own feet, and "walk, and leap, and praise God." The strength begins to come to our ankle bones, and we believe and trust in God that the day is not far distant when we shall go forth upon our own feet, "walking and leaping, and praising God."

We first thank God for His favor to us in this matter, and then, Mr. Editor, we thank you for reiterating our call, and sending it forth to the thousands of your readers, with your exhortation in our behalf. Then, ten thousand blessings upon him who furnished the first material aid, and thousands upon all who follow.

Now, this is not moonshine. We feel it, and feel it in our "heart of hearts." And I can assure the brethren and friends who aid us in this matter, that it will "redound to the thanksgiving of many," and that many prayers will daily ascend from numerous and sincere hearts, for the blessing of God upon those who help us in this time of need. More anon.

L. CATELY.

HOMES FOR THE EVANGELISTS.

MR. EDITOR: In these times of so much writing and talking about "homes for the evangelists," some facts touching the history of such benevolent planning in the Mississippi Conference, may be worth notice. For instance: I once knew a noble-hearted, generous Methodist, a preacher, whose praise will last long years to come, who conceived the idea of founding a village for social educational and religious purposes. The plan was adopted; his idea took form, and a delightful village in our bounds is the result. But they would need an academy, a church, a burying-ground, and "home for the evangelists." A generous donation of sixty-six acres of ground, lying just where it ought to, was made. The church was built, the dead were buried, and houses were erected for the presiding elder of the district and the preacher on the circuit—"homes for the evangelists." All this in his day. The deed was properly executed, and the trustees therein named held the property "for the use and benefit of the church." The good man died, and other trustees were appointed, and other purposes were to be served.—The "homes" were sold in 1856, and the lands, all except a fraction, went into other uses.

This looks as if "homes for the evangelists" were held loosely, especially as there is now no such home in the district or circuit alluded to.

MISSISSIPPI.

REV. MR. HERSEY.

The aged gentleman whose name heads this article, has been sojourning in this city for about three weeks. He is about seventy-four years of age. He preached every evening but Saturdays, with the exception, perhaps, of two. He preached three times on Sabbath, and lectured one or two Sabbath-schools. He eats no animal food of any kind, drinks no tea nor coffee, eats no warm victuals on the Sabbath.

He is never fatigued. I pronounce him one of the most astonishing men of the age. He is a preacher in the evangelical and apostolic sense of that term—a workman that needeth not be ashamed, rightly dividing the word. His whole object and aim is to glorify God and save souls. He is gray-headed, looks feeble, but he makes his hearers love him and his cause.

Let all go and hear him. He preaches all the narrowness and straitness of the Gospel, yet with so much love and evident solicitude for the soul, that he does not offend.

A. HEARER.

Mobile, April 5, '60.

A CITY EXAMPLE. A brother who is a clerk in one of the largest dry goods establishments in the city, and superintendent of a Sunday-school, and who has no leisure at all, is constantly bringing us the names and money of new subscribers to the *Advocate*. "Go thou and do likewise."

FROM THE RIO GRANDE.

Just as we go to press we learn, by the Arizona's advices, that a battle was probably fought on the 6th instant, between the American troops under Capts. Stoneman and Ford, and the Mexicans, at Reynosee. Capt. F. had gone over with about seventy men, to demand the surrender of some of Cortina's bandits known to be there. The Mexicans raised a force of two hundred, Ford went back for reinforcements, Stoneman then formally demanded the surrender, under threat of attacking the place with his whole force—300 men. The Mexicans plead for time to consult them, thereby, and sent to Matamoras for reinforcements. At last advices they were about to engage in conflict.

FROM JAPAN.

The letter, of which the following is a copy, had been circulated in Kanagawa and Yokohama:

CONSULATE OF THE UNITED STATES OF AMERICA,
Kanagawa, 20 December, 1859.

SIR: An official communication has been received at this Consulate from the American Minister resident at Yeddo, that he has obtained a pledge from the Japanese Government that the treaty of Yeddo shall be carried out in all its integrity, and that the following points were specially agreed upon.

1st. That the free purchase of all kinds of Japanese produce shall no longer be obstructed. 2d. That all Japanese articles may be exported without limit as to quantity, except rice, wheat, copper coin, and Japanese gold and silver uncoined. 3d. That Japanese officers should not act as the sellers of any article, nor interfere in any business transactions. 4th. That the exchange of money should be carried into immediate effect; only 20,000 (ten thousand) Itzebous will be exchanged at this port per day. This will continue until arrangements are made for making the supply equal to the demand. 5th. The quarter to be occupied by foreigners to be immediately settled.

In addition to the foregoing, the Minister informs me that for the purpose of giving currency to our dollars among the people, they should be stamped with Chinese characters showing their value. This has been agreed upon, and a stamp will be sent to Kanagawa as soon as it can be prepared. It is optional with Americans to have their dollars stamped or not, and it is expressly understood that all dollars stamped or unstamped will be exchanged for Japanese coin, weight for weight.

Your Obedient servant,
E. M. DOSS, U. S. Consul.

LATER FROM CHINA.

By the arrival at San Francisco, on the 15th ult., of the ship Flora, sixty days from Hongkong, we have dates to January 14, sixteen days later than previous advices.

The Overland Trade Depot, of January 14, says that since December 30 nothing had transpired to throw light on the movements of the Chinese, but no doubt existed about their resolution to try the issue by an appeal to arms.

Trade continued uninterrupted. The tea-men held the little good black tea they had with great firmness, and were not making their customary arrrangements regarding next season's crop.

Money was scarce, owing to the proximity of the Chinese New Year. Rice continued high. Ships are taken up at improved rates to go in quest of the article. Increased emigration had sprung up for Sidney, and the stock of unemployed ships had sensibly diminished; still rates were miserably low.

The U. S. Consul had hoisted his flag at Swatow, and it is understood that the British Consul will follow the example shortly. The customs will be conducted under foreign inspectorship.

FROM COCHIN-CHINA.

The news from Cochin-China is more favorable. At Turon, the allied French and Spanish force had entrenched themselves and await reinforcements. Admiral Page had taken a portion of the force with him, and moved to Saigon, where, after erecting some requisite fortifications, it said to be his intention to open trade. It would appear that there are many native converts about Saigon, and that a number of them had been enrolled to bear arms in the French service.

FOREIGN.

Political Intelligence.

In the political circles of England the question regarding the annexation of Savoy to France is the principal topic of interest.

The London *Times* admits that the annexation of Savoy to France must be quietly allowed, but denounces the act as a spoliation wrong almost as bad as a march upon the Rhine, or a sudden attempt on the city of Antwerp.

The complicated affairs in Italy are assuming a high tone of importance, and continue to attract much of the public attention on the Continent.

The King of Sardinia has formally accepted the conditions of the annexation of Tuscany. The provisions of the treaty have met with his entire approval.

The French army was daily quitting Lombardy, and were proceeding to Savoy.

The Paris *Constitutionel* says that this step has not been taken by France to express any coldness toward Sardinia, but because the independence has been irrevocably assumed.

The troops of Sardinia stationed in Savoy have commenced to evacuate that territory.

Advices received from Paris, explaining the necessity for the annexation of Savoy, have been published, but they contain nothing of importance.

The Government of France has disavowed the theory of a natural frontier.

Savoy Ceded to France.

The annexation of Savoy to France is generally regarded as an accomplished fact. The London Times says the Emperor Napoleon must be permitted to carry off his prey. All the appointments of officials for Savoy that been completed in Paris.

Victor Emanuel Excommunicated.

The Paris Constitutionel states that the Pope had addressed a monitory to King Victor Emanuel, intimating that henceforth all relations between his Holiness and the royal family must be broken off; that his majesty will understand that he has openly violated the laws of the Church, and is to multiply excommunicated.

The Holy Father reserves to Himself the duty of taking into his consideration the interests of the universal Church and the good Catholics of Piedmont, before proceeding to severe measures, which in any event weigh from henceforth upon the person of the King. Le Nord says the moment the Pope's bull is fulminated, the cities of Milan, Genoa, Leghorn, Parma, Bologna, and Florence have agreed to illuminate and give it the character of a national celebration to the event.

It was said at Vienna that the French troops at Rome would return to Civita Vecchia if the Pope excommunicated Victor Emanuel. Another report is that the Neapolitan troops will at once enter the Papal States if the Sardinians take possession of Romagna.

The Municipal Council of Nice had voted against annexation to France, and sent a deputation to Turin on the subject.

Commercial Intelligence.

BOSTON, April 9.—The European mails by the steamship Niagara are due at this point this evening, and those of the South will be forwarded by to-morrow morning's train.

LIVERPOOL, March 29.—The amount of Cotton now in this port is estimated at 840,000 bales, of which 703,000 are of American production.

On Saturday the Cotton market closed steady at the following quotations by the Brokers' Circular:

Fair Orleans, 7¾; Fair Mobile, 7¾; Fair Uplands, 7; Middling Orleans, 7¼; Middling Mobile, 7; Middling Uplands, 6¾.

LONDON, March 25.—The English money market closed active. The demand was fair throughout the week. The funds have evinced no change since the sailing of the last steamer.

Consols for money closed at 94 three-eight to 94 five-eighth. Consols for account closed at 94 five eighth to 94 three-fourth.

The Paris Bourse has somewhat recovered from its late state of depression. The 3 per cent. rentes closed at 69f. 30c.

THE BLIND NEGRO BOY TOM.

Though his head and face have an idiotic look, and though he is simple-minded and almost idiotic in general respects, his brain is a perfect cabinet of sweetest music, to which his clear and faithful ears cater continually, and which whatever it receives it retains with a correctness and distinctness which utterly baffles and dumb-founds all the processes known in regard to the faculty of memory which the auditors may have entertained. The boy's power in this respect seems to be one of those natural gifts or providential compensations which atone for deficiencies in the other organisms, at the same time that they baffle the closest researches of psychological science for a clear solution of the mystery. He excites the greatest wonder among ladies and gentlemen of thorough musical culture, and accomplished in the difficult uses of the piano; not only for the readiness with which he furnishes, from his brain *repertoire*, any popular piece that may be called for, or the remarkable correctness, vigor and sweetness with which he performs, but by his truly wonderful faculty of hearing a new piece of music only once, and then playing it himself as correctly as if he had known it all his life.

A few nights since a crowd of musical ladies and gentlemen were luxuriating in the surprise and pleasure of a first visit to Tom. The manager requested that if there was any one present who would sit down at the piano and play some piece of music which was not common or popular, and not likely to be known to Tom, the boy would listen to it, and afterwards play it himself. One lady accepted the challenge. She played a Spanish piece of some length and difficulty; one of those heavy *chef d'œuvres* in which a sweet and delicate melody flings its way through a hurricane of heavy accompaniments and variations. A severer test could not possibly have been offered to the boy. As he listened, he leaned his elbows on the end of the piano, with his hands clutched in the wool over his ears, his sightless eyes rolling upward, and his whole body writhing and twisting as if in pain. When the lady finished, he took the stool and repeated the piece in a manner which astonished everybody. But the lady detected a few faults, and mentioned the same. The manager politely asked her to play the piece again. As she seated herself, he said to the boy, "Now, Tom, listen well." He listened with all his former intensity; and when the lady finished, he seated himself, and this time played the piece perfectly.

His performance of a martial air, in which he imitated the liveand drum; of the "Anvil Chorus," with the anvil accompaniment; of "Yankee Doodle" with one hand and "Fisher's Hornpipe" with the other, at the same time; and of numerous popular pieces which combine thundering heaviness and lightning rapidity, were astonishing.

Tom's brain is as wonderful upon his tongue as it is upon his ears and fingers. You may recite a passage of Latin or French to him, and he will repeat it perfectly, following your emphasis and pronunciation exactly; if there is any fault, it was yours in giving it, he knows nothing of the languages. He sings "Gentle Annie" and other songs with a voice so sweet and clear, and a pronunciation so pure, that if you were to shut your eyes you might fancy some white and cultivated school-girl was singing, instead of a little woolly-headed monkey of an Ethiopian.

DEATH OF THE ORIGINAL SAM.

Of the demise of Hon. Lewis C. Levin, of Philadelphia, on the 14th ult., the Philadelphia Press of the 15th says:

Mr. Levin was a Southern man by birth, having been born in Charleston, S. C., November 10, 1808. He received a liberal education, having graduated at Columbia College, S. C. He adopted the profession of the law, and he practiced it in Maryland, Louisiana and Kentucky. He first came to this city about eighteen or twenty years ago, and he soon attracted much attention from the prominent part he took in the temperance cause. He possessed much power as a public speaker, and his graphic lectures upon the subject of temperance always attracted crowds. In the year 1843 he attached himself to Native Americanism, and if he was not the founder of the party in that year, he was at least among the most influential of its founders. Mr. Levin became the editor of the Daily Sun about that time, and made the paper the organ jointly of Native Americanism and temperance. On the memorable Monday, May 6th, 1844, Mr. Levin was making a speech in the market-house at Kensington, when the meeting he was addressing was fired upon, and Shiffler, Rhinedollar, and other Natives were killed and created party martyrs. This act was the commencement of the series of terrible riots, murders and church-burnings which disgraced Philadelphia in May, 1844, to be repeated in July of the same year, at the time of the bloody affair at the Church of St. Philip de Neri in Queen street, Southwark. In that occasion Mr. Levin used all the power of his eloquence to restrain the fury of his own partisans.

During the excitement of this period Mr. Levin was untiring. With his pen and tongue he labored exceedingly for the cause of Native Americanism. He was among those arrested on the charge of treason in 1844, but he was never tried. In 1845 Mr. Levin was elected to represent the First District in Congress. He served with credit to himself from 1845 to 1847, and again from 1847 to 1851. He generally formed a part of the Committee on Naval Affairs. He was succeeded by Mr. Florence, who now occupies a seat in the House. After his retirement, Mr. Levin did not make a prominent appearance in politics until the campaign of 1856, when he inaugurated a movement against Fremont. He held a meeting in National Hall, which broke up in a disturbance. Mr. Levin being ejected from the platform by the supporters of Fremont. This was the last appearance of Mr. Levin in public. He has been in a declining state of health for the past few years, and his death was daily expected.

MARRIAGES.

"It is not good for man to be alone."

March 14th, at the residence of the bride's father, in the Parish of East Feliciana, La., by Rev. A. T. Simmons, Mr. JOHN D. DU BOSE and Miss MELVENA S. COLLINS.

By Rev. N. A. Cravens, on Bayou Rapides, Mr. JAMES W. SIMS, of Texas, to Mrs. CAROLINE A. HAWORTH, of Rapides Parish, La.

On the 11th of March, by Rev. T. H. McCleadon, at the residence of Mr. Isaac Collins, Ouachita parish, La., Mr. C. BISHOP to Mrs. N. S. ROBERTSON, all of this parish.

By the Rev. J. H. Bowen, Mr. JACQUES B. BOWEN to MARY R. PURSEY, all of Jefferson county, Miss.

In Biloxi, Miss. on the 1st of April, by the Rev. Matthew D. Thomason, Capt. THERON L. BALFOR to Miss ARABELLA KINZ.

RECEIPTS, BY THE POST-OFFICE,

From April 3d to April 10th, 1860.

A—J C Ardis, $1 75; A Adams, $3.
B—L R Bell, $2; J H Bowen, $1 50.
C—J G Carlisle, $5; J D Cameron, $10; A Canaon, $10.
D—T F Dixon, $0; W P Dickson, $10.
F—F G Ferguson, $10.
H—H Harrison, $10; C F Hallberg, $10; E. Hearn, $4.
J—J P Jones, $3.
K—J E Kenney, $2.
L—J J Laidlow, $3;
M—H H Montgomery, $15; W D Matthews, $15; M F MacDonnell, $3.
N—E M Newman, $1 35.
P—J C Pitts, $5; R D Patrick, $2.
R—T J Rutledge, $10.
S—H A Sibley, $3 75.
W—A West, $4; W W Worthington, $1 50; D Williamson, $2.
Y—N B Young, $7.

COMMERCIAL.

MONDAY EVENING, April 9th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 8th instant:—

The market generally has exhibited only a moderate degree of animation during the week just closed, though we have noticed a fair demand for the better qualities of Cotton, which are scarce, and an increased movement in Tobacco. Sugar has been dull, with a drooping tendency in prices, and in Molasses the supply and demand have been limited, with a fluctuating market. In Western Produce we have noticed a dull and heavy market for flour, but a rather active movement in grain, and more firmness in the rates for the leading articles of provisions.

COTTON.—With respect to prices, we have to remark that for the lower grades, and for mixed lots averaging about Low Middling to Middling the market has been in favor of buyers while clean Middling and the better grades, which are very scarce, have been firm at our outside figures. We, however make no further change in our quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 1,850,625 bales, against 1,457,027 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 091,120 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 628,525 bales to Great Britain, and of 114,351 to France, while to other foreign ports there is a decrease of 64,664 bales.

New Orleans Classification:

Inferior	8 @ 8	Good Middling	11¾@12
Ordinary	8¾@ 9¼	Middling Fair	12¾@12¾
Good Ordinary	9¾@ 9¾	Fair	—@—
Low Middling	9¾@ 10¼	Good Fair	—@—
Middling	10¾@11¾	Good and Fine	—@—

SUGAR.—The sales of the week amount to 7000 hhds. We quote for Inferior and Refining 3 to 4¼; Common to Good Common 5 to 6; Fair to Fully Fair 6¼ to 7; Prime to Choice 7¼ to 8¾. Centrifugal and Clarified 5¼ to 6 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ⅜ per pound.

MOLASSES.—Total receipts of the week 10,000 barrels. The prices obtained during the week were: Inferior to Fair, 25 to 33 cents per gallon; and Prime to Choice, 34 to 36 cents; half barrels, 28 to 36 cents per gallon.

FLOUR.—About 12,000 bbls have been sold during the past week, at from $6 40 to $6 55 for superfine, $6 25 to 7 00 for ordinary to good extra, and $0 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 47,000 sacks have been sold at from $0 68 to 0 70 for ordinary and $0 85 for good white. Oats have been in moderate request at 57c to 58c per bushel for good to prime St. Louis. Bran sells at $1 70 to $1 75 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

PORK.—The principal sales reported through the week were at $17 75 to $18 75 per bbl. for Mess.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 8 to 8½; Ribbed Sides 10 to 10½; Clear Sides 11 to 11½; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10½ to 10¾c for prima to choice prime, in tcs., and 11¼ to 11¾c. for kegs.

BUTTER.—Western generally selling at 12 to 16 cents per pound, according to quality; and Cheese 11 to 11½c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 13½ to 14 cents per yard; India Bagging, 12½ to 13¼c; Bale Rope, hand spun, 7½c to 8c, and machine made, 8½ to 9 cents per pound.

GUNNY BAGS—Limited parcels sell at 10 cents for light and 10½ to 11c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 11½ to 13, and prima at 13½c per pound.

NAVAL STORES.—A good demand for Spirits Turpentine, mostly on speculation. Sales of some 600 bbls at 45 to 46.—Latterly holders have been asking 47½ to 50c per gallon, the market closing at the outside rate. Of Rosin some 1000 bbls have sold at $1 55 to $1 60 for Common and No 2, and $1 72 to $2 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of some 6000 bbls on hand.

LIVE-STOCK.—Beef Cattle—Western, 7 to 9½c. per lb. net; Texas—ordinary to fair $15 to 20, and choice $18 to 35 per head.

Hogs, selling at 9 to 10c. per pound net.

Sheep—Selling at $4 00 to $5 50 per head.

Veal Cattle—Selling at $8 00 to $13 00 per head.

Milch Cows—at $30 to $35 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

Book and Tract Society of the Mississippi Conference, at Vicksburg.

It is with heartfelt thankfulness that we are able to record the prosperity of this Society, which has really become one of "the Institutions" of the age. It has a high sphere of usefulness before it, and if our brethren and friends abroad will do their duty, much and great good will be accomplished by it. At a recent meeting of the Board of Managers, it was resolved "that the sales should all be for Cash or City Acceptances," which is the only safe plan on which the business of the Society can be successfully carried on. There are many accounts of long standing which have not been paid, and as no small a profit is charged on the books sold, the Society cannot afford to lose any of them, and if our brethren and friends will think of the matter properly, they will all agree with us that the Cash plan is the only true one. We hope our brethren will send on their orders. Is it not a duty as well as a privilege to disseminate Christian

Poetry.

MRS. ELEANOR M. REED.

BY SALLIE M. WHITE.

"Blest dead! They sure have need of thee
In the place where thou art going,
Though earth of angels has too few
And heaven is overflowing."

Dear, sainted one, my soul is sad
For sympathy;
But tears shall never dim thine eyes,
Nor sorrows heave thy breast with sighs;
All hearts should now be truly glad,
Blest dead, for thee.

I heard thy voice's melody
In days gone by,
Hymning thy spirit's praise to God—
Treading the path thy Savior trod,
Thou hast at last triumphantly
Gone up on high.

A holy star has been removed
From earthly even,
So gently and so radiantly
The light still shines resplendently,
Winning the spirits thou hast loved
To a fair Heaven.

When spirits such as these go home
From earthly woe,
We follow up the heavenly heights,
Till a long train of golden lights
Are to the shining portals come
From shores below.

I loved thee here on earth, my friend,
In wastes of sin;
The memory of pleasures fled,
Like farewell blessings on my head,
Shall sadly rest till time shall end
And heaven begin.

Thou'rt blest, and I am happy then,
Though tear-drops swell
From eyes that muse on love within,
Remembering pleasures that have been;
And hoping still to meet again—
Till then farewell.

Children's Column.

A LITTLE GIRL AND THE BIBLE CAUSE.

Rev. C. D. Oliver writes to us: "You cannot fail to share with me real gratification in perusing the following letter from a little girl in your State. I send it to you for publication, believing that you will cheerfully give it a place in your columns. May it influence other good children to do likewise. God bless the dear little daughter and her noble mother, who is seeking to encourage her child to the performance of Christian deeds. I will endeavor to give this contribution the special direction asked."

Quebec, Madison Parish, La.,
March 21st, 1860.

MR. OLIVER: Mama read me your call "to the lovers of the Bible," in the last number of the *Advocate*, and as I love the Bible, and love to hear the nice little Bible Pictures read that the Editor so kindly writes for little children, I enclose you one of my little gold dollars, to buy a Bible for some orphan child that has no kind parents to tell her of God and heaven. I am quite a little girl—only seven years old—but Jesus died for me, and Mama teaches me *I am old enough to be useful*. We live in a wild, new country, and have no Sabbath-school or Church to attend, but hope in a few years to have all the advantages of an old settled country.

Your little friend,
MOLLIE KATE MORRISON.

A STUDENT'S ADVENTURE.

Some ten years ago I spent a long vacation on the coast of Ireland; somewhat disappointed with early fallures and with myself, I affected the solitary. I tried hard at twenty to get up the then impossible character of foolish old, misanthropical Timon. I soon, however, discovered the hopeless-antness and impracticability of this. The wild precipices and mountains of that grand coast exorcised my demons, and the limitless, full Atlantic beating restlessly on its iron bounds, roused me to action. Presently I dropped into the doings and crafts of the rough fishermen and cragsmen of the neighborhood, and soon gaining their hearts by some unusual feats, I acquired the high character of being "a gay, venturesome lad,"—no unworthy fame.

My rather confident address and courage, such as they were, underwent a peculiar trial when and as I least expected. I was living in the vicinity of the celebrated swinging-bridge, Carrick-a-rede. The troops of tourists visiting it reminded of the world from which I was, I fear, after all, an unwilling exile. The danger of crossing the bridge with my dog and gun afforded some excitement.—The glorious views of shore, sea, and isles, delighted me; the deep mossy heather on the headlands made a luxurious couch for either reading or dozing upon under the summer sun.

One day from my favorite eyrie I had watched a gay party descending the slope to the bridge, mixing and changing colors as they went, like the view in a kaleidoscope. I could distinguish laughter and sweet voices pleasantly ringing out; and I confess it needed the solace of my favorite book and all my fortitude to render me contented in my solitude up among the sea-gulls.

I had resumed my last place, and stretched myself very comfortably on the moss of my tall, out-standing, pillar-like cliff, when suddenly my old dog Tasso rushed close to me, and fixed his big dark eyes anxiously in the direction of the bridge. We both trembled at that moment, for a piercing scream smote us. The sea-birds darted out from the rock face, and after a short silent flight, circled at their shrillest and loudest. Could I be deceived? It was surely human! Another scream still possibly more lutensely painful. It was a woman's voice!

"Can it be," I thought, "that some of them are over cliff?"

Grasping my gun, I rushed down hill, as men only run to save life. Again and again, as I flew over the broken ground, I felt the same bitter cry striking, as it seemed, into my very heart. A few bounds over the slippery seagrass along the edge of the precipice, and I stood at the head of the ladder which leads down to the swinging-bridge.

Heavens! what a sight!

Right in the midst of it was a young, fair-haired girl. With her two small white hands she desperately clutched the slender cord which the fishermen use as a balance, or guide; the pressure of her whole weight drove it out from the floating strip of board on which she stood.—Sometimes with her hands spread out she swayed, face downward, over the abyss, with its white raging waves a hundred feet below; sometimes the wind and the double oscillation laid her backwards, with her hands clenched on that wretched, worthless cord, and her pale, sharp face straining upward, as her long hair streamed out, pointing down to the sea. The bridge itself was shaking and swinging, giving forth that clank and moan peculiar to it in storms, writhing about like some serpent struggling with the poor girl's efforts. On the platform of the rock beneath the ladder stood the rest of the party, each in a different attitude of a lent, horrified expectancy, incapable of the slightest attempt at rescue.

At a glance this never-to-be-forgotten scene was all understood. Another scream, another look of wild appealing despair from the poor girl, and I was out upon the narrow plank. Under the double motion and weight the rope shook and were depressed, so that I could scarcely walk; the rattling on which the foot-boards lay, strained to the utmost in sharp angles clearly marked against the rushing white and green underneath.

There was no time to think or pause. With very rapid strides I came on. I could hear her praying now; her courage and strength had given way under the reaction of hope; she was almost to faint. I measured the terrible vacancy into which she was about to fall breathing. I was prepared to abide the desperate plunge the bridge would give the moment she dropped.

In the last extremity of fear and hope, I shouted in a voice that stirred my own heart too:

"Courage, brave girl; courage, one moment longer!"

Just then I was within six feet of her, standing on six inches wide of a deal plank that bent under me like whale bone, my only hold the loose swinging cord from rock to rock across the gulf, below a black walled chasm of rugged rocks, with a dizzy whirl of roaring foam between them. Judge, then, my dismay and astonishment when I saw this girl, as I spoke, leave hold of the hand-rope and walk unassisted towards me along that narrow shaking path hung out in air. I could not credit my senses; it was unheard of—it was too daring—it was impossible for any human being. Before I could recover or decide how to act, *she had flung herself upon me* her arms about my neck, her whole weight resting upon me like lead. I could scarcely retain my balance, and I could not attempt to relieve myself. I felt she was about to faint—I felt, for from her position I could not see. I knew no human power could save us if she did. Moved, then, for my own life as well as hers, I whispered in that stern, strange, inward tone which arises in the extreme of anxiety or great peril:

"If you faint or give way, we are both lost!"

The effect was wonderful. Bravely the poor young, frail creature fought with her weakness, beating back the faintness there on that thin, quaking plank, with the three eddies rushing far below, and their hoarse voices filling the wide air about us; only my arm round her waist to stay her against the swaying ropes beneath.

"Now, are you ready to try it?"

"I am ready," said the brave girl.

Gently and gradually I loosed her hold of my neck and arms; I put the hand-rope into her grasp, with directions to let it slip through her hand, merely resting on it as she walked, and with her left hand slapped tightly in my left, which was stretched out behind for her hold, inch by inch and foot by foot, without a single sigh or even flutter, she reached the platform where her friends stood, like statues, waiting us in breathless awe.

I had only time to lift her from the bridge when she gave way in real earnest, and for a long time she lay, pale and rigid as a corpse, on the black rocks.

Whenever symptoms of recovery began to appear, her friends were very profuse in their acknowledgments. One old gentleman—the Pater-familias, I suspected—eyeing my rough shooting coat and worn leggings, began about "any remuneration I could fairly ask," fumbling, at the same time, in his pocket. I fear I consigned him rather abruptly to the tender care of a certain unmentionable personage, and in great dudgeon with what I conceived much too large a party of heartless cravens, I called old Tasso from admiring and nosing about the young girl. I had assisted, and stomping up the ladder with him in my arms, (he could never climb it, though he always got down splendidly, poor old fellow,) I reached the top. A very sweet faint voice followed me:

"Oh, sir, I wish to thank you!"

This sounded soothingly and real; but stay my hot, bashful young blood would not. I dimly remember taking off my hat, and replying, with many blushes,

"Not at all; don't mention it, I beg," and immediately I moved away.

I suppose you think the above-mentioned young lady is now Mrs. ——. It should have been so, perhaps, but it never was, or is likely to be, unless she turns up and rewards me niter this long delay. I never heard her name, or anything of her beyond this adventure at the swinging bridge; and as I am far out of the world's notice, it is very improbable that we should know more of each other now.

But let no one disbelieve on this account the simple truth of our strange meeting on Carrick-a-rede, to which I have added nothing.

THE SUNSET GLEAM.

Two strangers were introduced by the crack of a rifle.

Briggs, a lawyer, rusticating in the country, was in the forest hunting partridges, one afternoon, with decidedly ill success. Finally the sun, red in the face with overmuch shining, consoled to set, leaving Briggs to take care of himself. Just then a squirrel ran nimbly up a very tall tree, and looking saucily down, challenged our hunter in the most approved squirrel dialect:

"Fire away, Mr. Briggs, I'll risk you—you're a lawyer and no sportsman—do your prettiest, young man!"

Briggs couldn't stand that.

Raising his rifle, he touched the spring, and while the sharp crackle was dancing through the forest, down came the poor thing.

Emma was out on her palfrey taking an evening ride. That she was quite alone is no marvel, for these were peaceful rural districts, and the girl was spirited. The crackle of the rifle, multiplied by the echoes, together with a sudden sight of a hunter's shirt, quite overset the equanimity of "Jenny," her steed. Jenny danced, reared, plunged, and curveted. With a steady eye and lip compressed, the lady held her rein in a firm hand; but the animal was thoroughly frightened, and Emma was thrown.

The girl opened her eyes upon a hunter's shirt, with a man in it, a gray cap with an irregular lace under it, and a Minie rifle.

The man opened *his* eyes upon a dishevelled brunette, with a bleeding temple.

If Briggs's face was not handsome, his heart was, as was shown by the courtesy, gentleness, and discretion, with which he cared for the young girl. And if Emma was not so comely as the average of heroines, she was quite as brave and gentle as the best.

In the door-way of her home—the farm-house over the hill—sat a white-haired old man, talking by signs with a deaf mute by his side. It was the father of Emma, to whom Mr. Briggs resigned his charge with becoming manfulness and modesty. A noble old man. Little less than seventy years of age, and evidently shaken by the earthquakes of life, there were yet the nomistakeable marks of warmth, breadth of heart, and native greatness, which characterize Nature's chosen nobleman.

This was the introduction. Not particularly romantic, nor yet impressive in its effect upon either of the persons.

"A very good girl, I should think," mused Briggs, on his way to the village hotel; "rather interesting."

"Rough features," thought Emma, as she lay resting on the lounge; "but all the better for that I dare say. A fig for handsome men!"

A week or two wrought a change in the state of affairs. Briggs found himself deeply interested in this problem: Given, a young lady of a very quiet, unreadable exterior, to find her nature. Emma found herself wondering why the young man talked so much with her father, and so little with herself. "How his features kindle!" thought the girl. "I believe he is handsome, after all!" and the point of her cambric needle pierced the tip of her plump little finger. "Miss Roberts is positively pretty," thought Briggs, in the midst of a learned remark, addressed to the old gentleman, on the economic use of corn-stalks.

A week or two more, and Briggs had found rich veins of ore under the rather impenetrable surface of his little friend; while Emma had learned to flush at the sound of a single familiar footfall.

A little while after Emma sought her nest one night, with a fluttering bird where her heart used to be; while in his walk to his room, Alfred Briggs saw a richer beauty in moonlight and star twinkle than had ever crept into his soul before.

The aged father had been a man of enterprise. Many of his earlier years had been spent in commercial turmoil. His later resort to rural life was taken as a rest in declining strength, involving neither harrassing care nor burdensome idleness. One great burden had followed him, however, to his country home—a weigut of apprehension hanging heavily over his accumulated years. By one of those frequent accidents of property transfer, the title to a large portion of his estate had become the subject of litigation, and there was real danger that the honest gatherings of industrious years would be wrenched from him by the technicalities of legal procedure.

The blow fell at this point of our story, breaking in upon the otherwise pleasant flow of events. The old man withstood the rush of ill fortune with the iron tenacity of age, but came out of the overwhelming dismantled, as a ship comes up from the engulfing of a mountain wave. It was not that the venerable man was sordid, that this grasping of his gains was so keenly distressing—it was not for the loss of the property as property; but life-long commercial effort gives a tie between a man and his estates analogous to the patriarchal, and even the paternal. Not poets alone, but men of business as well, personify inanimate things.

Under the pressure of the wrong, the old man, finding the injustice perpetrated through keen technical pleading at the bar, became strongly impressed against the legal profession, and this impression soon ripened into ungovernable prejudice. Indeed upon this point there appeared to be an approach to derangement; and yet, coupled with such grandeur of sense in all other respects, it was hard to count it absolutely so.

Its earliest manifestations brought tears to the eyes of one of the best and most trusting of maidens, whose weeping had been lately tears of joy rising copious from deep springs of feeling in her richly loveable nature. Alfred became the object of the old man's most earnest dislike, and even of his evident hate. Under the spell of this prejudice the father annulled the heir's will.

Entreaties, reasonings, tears, were alike unavailing. Mouths, full of stolen interviews and painful uncertainties, produced no change.

Love is reckless of expedient, and Alfred renounoing the law at a dash, entered upon the career of a journalist. But the unreasoning prejudice had listened upon the person. There was no hope. To cap the climax of misery the old man, reverting to the forms of his early religious teachings, pronounced his paternal curse upon his child if she ever gave her hand to Alfred Biggs.

The die was now cast. The most dutiful of daughters could never lose the spell of that anathema, however unreasoning, and Alfred could never ask the violation of that command. The anathema would follow them to the end of life. Emma told the distressing story; one glance into the other's eye, and each was understood from the instant.

A few months thereafter the old man was stricken with sudden disease. For days death and consciousness hung in a trempulous balance. A long stupor lay upon him, broken only by fitful motions now and then. But one morning, as the sun streamed in at the eastern window, the old man opened his eyes with the dear old familiar light in them. Emma burst into tears. The lips of the father moved while his fingers closed on her hand. He had lost the power of speech. To vain he struggled to articulate; not a sound escaped. This was evidently the last flash of the setting sun, and the words which were struggling for utterance were of infinite value. In vain. Suddenly a thought lit his anxious face, and resorting to the alphabet of the fingers he gave the word "Alfred." Never was courier sent in more breathless haste; and when the lover had reached the bedside the feeble fingers moved to the words "My son." Then the old man sank into dreams, from which, after a few intervening minutes, he woke to see "the Great White Throne, and Him that sitteth thereon."

THE PRICE OF A VOTE.

Amoog the stories told of the canvassing in Paris for the seat in the French Academy, made vacant by the death of De Tocqueville, is the following by the Boston *Traveler's* correspondent:

A lady, one of the most beautiful women in Paris, warmly advocated Father Lacordaire's claims to the vacant seat, intending her eloquence for the ear of an eminent member of the Academy, who happened to be in the room. In conclusion, she directly appealed to him to give the friar his vote. He replied: "Georgiana, Duchess of Devonshire, the most beautiful and most intellectual woman of her day, took a most active part in the canvass for Charles James Fox. In her zeal for the eminent orator, she even went so far as to solicit in person the votes of the humblest freemen. She was of the greatest service to the Whig party; her winning beauty, her rank, and the splendor of her equipage, made her indeed an irresistible advocate. In the height of the canvass she appealed to a butcher for his vote. He said she might have it if she would allow him to kiss her. She accepted his terms. He kissed her. Fox got his vote." The advocate of Friar Lacordaire understood the apologue, and holding out her cheek to the very celebrated but very ugly academician, said: "Take your price!" The bribe was instantly taken. Finally, the Reverend Father secured his triumphant election.

Obituaries:

"Let me die the death of the Righteous."

ANN WEATHERELL, daughter of John and Margaret Weatherell, was born in Durham County, in the North of England, November 2nd, 1794. Her parents were in very moderate circumstances. In the twenty-first year of her age she was converted, and joined the Wesleyan Methodist Church. From some quarter, I am not informed what, she was exposed to severe persecution. I have heard her say she had to walk five or six miles to hear preaching; but none of these things moved her. In 1816 she was married to John Robson, a former neighbor who had been absent in America for about six years. The attachment was an early one between the parties, and I am under the impression that an engagement took place before Mr. Robson came to this country. Soon after her marriage she accompanied her husband to Fayetteville, North Carolina, at which place he had resided for years, and was a successful merchant. Her change from poverty to affluence did not affect her christian character. She was an example of piety in Fayetteville for many years. Pecuniary misfortunes came over the family. Mr. Robson lost his property; but he honorably gave up all to his creditors, even to the watch he wore. He was released by them, and came to the city of Natchez in 1821. They recommenced life with three borrowed chairs for seats, one small room renting for three dollars per month, and an old goods box for a table. Mr. Robson set out in a few days, with a small pack of goods on his back, as a peddler.

This reverse no more moved Mrs. Robson than did her sudden elevation. Energy, industry and frugality, soon brought returning prosperity. Mr. R. soon became a successful merchant; then a successful planter. All these changes made no change in the christian character of Sister Robson. She learned how to abound and how to suffer want. She was kind to the poor, especially a mother to the itinerant ministry. Her house to them was always a welcome home; her hand opened to supply their wants. To her children she was exceedingly affectionate, rearing them in the fear and admonition of the Lord. Two of them already follow her godly example, and the third, we have good hope, will not remain long behind. In the latter part of her life she was subject to a nervous disorder, which sometimes deprived her of reason. In one of these attacks she died suddenly, on board a steamer, returning from the residence of her daughter, Mrs. Bass, in Madison Parish, La. This occurred on the 18th February, in the sixty-sixth year of her age. She was interred, in presence of a large company, beside her husband and several children, who had gone before her, at her late residence, Prospect Hill, Adams Co., Miss.

"There sweet be thy rest, till he bid thee arise,
To hail him in triumph descending the skies."

B. M. DRAKE, P.E.

Magnolia Springs, Miss., March, 1860.

BERNARD YOUNG, a native of Virginia, died, of typhoid pneumonia, near Wetumpka, Ala., 3d March, in the eightieth year of his age. He was a member of the M. E. Church for more than fifty years. Much of the time he was a class-leader. Father Young was a practical, energetic, persevering man. He never said or did anything without having some motive in view. Commencing life comparatively indigent, he succeeded, by industry and economy, in amassing a large fortune, demonstrating in his own experience that "the hand of the diligent maketh rich." He loved the church, her ministry, and her ordinances. A few Sabbaths before his death he knelt with his wife at the communion-table. It was a refreshing season to them, as their tears and other evidences gave abundant testimony. No one dreamed that in so short a time they would drink the wine new in their Father's kingdom. She preceded him only two days. During the latter part of his illness he was conscious of his condition; knew that he must die; did not rebel or murmur; but made all necessary arrangements in the disposition of all his worldly matters, and then calmly resigned himself to the will of God. The last night he spent on earth was devoted mostly in prayer for death. To the weeping inquiries of a young grandchild, whose destinies he had guided from a motherless infancy, he returned the answer: "I want to go—I want to go and be at rest!" Into the long desired and patiently waited for rest of the people of God he has entered, leaving a large family of children and grandchildren the rich legacy of a life whose steady, calm beam burned constantly and unflickeringly, until lost in the brighter radiance of the Sun of Righteousness.

R. M. SAUNDERS.

"And art thou gone, young bud of hope,
Before the reckless hand of time
Had withered thy sweet petals up,
And scathed that lovely brow of thine?"

KATE MILLER, daughter of the late James Miller, Esq., and Mrs. Catherine Miller, of Waterproof, died after a short illness of two days, at the residence of her mother, March 24th, aged thirteen years, two months and seven days. When about eight years old she joined the Methodist Church, since which time she has been, to all human appearance, a devoted Christian. One who knew her intimately says: "she was better read in the Scriptures than any child of her age I ever knew. I have often been astonished at her pertinent quotations, and her evident understanding of them." Though always delicate, and often much afflicted, she was remarkably sprightly, and her mind unusually well developed. Her love to her friends was most ardent, and she was among the most unselfish of human beings. About twenty minutes before she expired, she reached out her hands and said, "Pa, pa! take your little daughter home!" She then uttered a prayer of most surprising consistency and touching pathos. Her very last words were, "An humble and contrite heart, O Lord, thou wilt not despise." Her friends deeply mourn, but not without good hope. She was a beautiful specimen of early and consistent piety. May heaven sustain her much afflicted mother and sisters! She is

Gone like the green leaves that freshen'd the wild wood,
Gone like the sweet songs that gladden'd our childhood,
Gone like the bubble that breaks on the stream,
Gone like those pictures which are not, but seem;
And return never more!

B. M. DRAKE.

Magoolia Springs, Miss., March, 1860.

MRS. MARGARET ANN SMITH, daughter of Bartholemew and Margaret Yogor, was born 9th November, 1842, and married M. M. Smith 28th Oct., 1858. She was a dutiful daughter, and an affectionate wife. She died of typhoid fever Feb. 23d. The day of her death she said to her husband, parents, brothers and sisters, "I am now going to die, and go to heaven. You must come—go with me. But if you cannot go now, you must come to me, that we may part no more." Thus she left the world as if going to sleep in expectation of a glorious rest.

MANSON M. SMITH, her husband, of the same disease, died on the 23d March, in peace with God and man. He was a moral young man; truthful in all his intercourse with society. He professed conversion to Christ Jesus about two years and eight months ago, and continued a Methodist of good character until his death. He was much beloved of all who knew him. No doubt he was God's instrument in the salvation of his wife.—How soon these two and their infant have met in heaven!

JOHN H. MASSEY.

WALLACE FLOWERS, youngest child of Mrs. A. Flowers, died on the 30th January last, at the residence of M. T. Fritz, in the thirteenth year of his age. Few children there are who are more filial than he was, or bade fairer to make glad the heart of a widowed mother. But thy will be done, O God; for thus hast said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

M. T. F.

MEDICAL CIRCULAR.—THE TREATMENT OF CERTAIN DISEASES.

Rheumatism (all the various forms of this complaint either inflammatory; acute, or chronic); Sciatica; Neuralgia; Lumbago; Diseases of the Kidneys and Spine, as also of the Pericardium, and Heart.

Dyspepsia, (Indigestion), all the various stages of this complaint, whether of recent or of long standing; General Debility, and Nervous Affections; Scrofula, Cutaneous Eruptions, and all diseases arising from an impure or vitiated condition of the blood and vital fluids.

DR. MORTIMORE, OF LOUISVILLE, KY.,

Whose success in the treatment and cure of the above complaints is now generally known throughout the Union, yielding to the solicitation of many who were afflicted to meet and take them under treatment in New Orleans, has, since his arrival, had a large number of patients from city and country to visit him at his rooms;

No. 9 Camp street, opposite City Hotel, N.O.,

Hereby give a notice that he will Continue his offices till the first of May next, where all who are thus afflicted can consult him, and if they desire it, avail themselves of his treatment. In all cases he further uses his own preparation of Remedies, adapting to the peculiarities of each case of each separate disease.

Dr. M.'s success, as above stated, is now generally known throughout the Union, in the fact that, aside from the various other diseases above enumerated, he has, by personal treatment, and the use of his remedies, furnished on order to Physicians and Druggists, already cured upwards of Twenty Thousand persons, who were afflicted with that painful and paralysing disease—Rheumatism—alone. These comprised cases of every existing form of the disease, from the recent inflammatory, acute form, to old chronic cases of ten, twenty and even thirty years standing, where all other remedies known had failed, as also visits to the various celebrated Springs and "Water-Cures" established, and the treatment of the most eminent physicians, both in this country and Europe, had failed to give relief, and had left many of them helpless cripples.

The statement of this last may seem incredible to some, yet those who doubt it can call or send for one of his "Medical Journals" in the columns of which will be found convincing evidence editorials from the leading presses in the country, letters and certificates from physicians of high standing, clergymen of various denominations, and other voluntary evidence from vast numbers of prominent citizens, occupying stations in every range of science and art, who have been restored by his treatment. Thousands of such letters have already been published.

Mr. M. makes no appeal to the public, or the afflicted, for patronage or favor only in the publicity of his place of business for the season, and in doing which he believes he but serves the cause of suffering humanity. Wherever he locates a office he commands a large patronage, even of those coming from a long distance—from nearly every State in the Union and from Europe central and south America and even during the past few weeks, that he has been in this city one who went from out the Union *helped a cripple*, have been entirely restored to the use of both limbs and feet so as to walk and visited the sights for years. Without receiving any pecuniary benefit.

For the aged and those who have already failed, or may apply during his stay in New Orleans, Dr M provides ample assistance to attend to all, and will hereafter, on call, visit at wards, Boarding-houses and private residences, those who are unable to come or be brought to his office. He discards the use of mineral, Narcotic or poisonous medicines—his own vegetable preparations principally in all his practice, believing that in these, if properly applied to treat a disease, may be found for the cure of nearly all diseas es that afflict the human family.

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No. 9 CAMP STREET NEW ORLEANS,
(Opposite City Hotel, as used before.)

February 1st, 1860.

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Persons at a distance who are afflicted and cannot visit the city, can write out or have written as full and complete a statement of their case as possible, and send by mail—giving also the name of post-office, parish or county and state—and on receipt of this the case will be considered and no answer returned by mail, giving terms of treatment etc.

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☞ We shall retain our office here until 1st of May next. fe 2m

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH SOUTH----C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 16.
WHOLE NUMBER 479

NEW ORLEANS, WEDNESDAY, APRIL 18, 1860.

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LETTERS FROM CUBA.—NO. II.

Havana, March 12th, 1860.

In my last letter I left the "Bandel" anchored in the Bay of Havana in 7 fathoms water, waiting to be visited by the captain of the port. Of course no one could land until this visitation was made, and I employed myself in looking at the shipping in the harbur. It would be difficult to give a stranger any adequate idea of this beautiful bay. The entrance is very narrow—about two hundred yards wide; but the bay gradually enlarges until it forms a basin capable of anchoring an immense number of vessels. At the present time there are more than two hundred vessels at the wharves and in the stream, and three times as many could find convenient anchorage. Castle Morro, built of stone upon a point making out into the sea, commands the entrance to the bay. It is a formidable fortress, I should think unequalled anywhere, as it would be impossible to take it by storm from either land or sea. The walls are about 60 feet above the sea and the streets of the city. From the harbor Havana presents a very gay appearance. The houses are built of stone, two or three stories high, on the water side, and painted all colors, green, blue, yellow and white. In some instances these colors are to be seen in the same house, mingled in picturesque order.

The next feature that attracts attention is the great number of boats, covered over with canvas at the stern, carrying passengers from place to place in the bay. I am told that there are 1500 of these boats, and that they pay about $15 per annum for the privilege of conveying passengers. All the American steamers are required to anchor on the opposite side of the bay from the city, and if any communication is had, it must be through these watermen. From daylight until midnight these boats are plying to and fro, propelled by oars, or a single sail. Thirty vessels of the Spanish navy are anchored in the bay, of all sizes from the 74 gun ship to the smallest craft. Some of these men-of-war are dangerous looking fellows, with the noses of the iron dogs peering from the port-holes. To-day one of the steamships of the line left the harbor, it is said for Mexico.

Five o'clock comes, and the shrill whistle of a steamer announces the coming of the captain of the port. The little steamer puddles alongside; the captain draws his papers, and business commences. How many tons? where from? when did you leave? what have you on board? any passengers, supercargo, etc.? Whilst these questions were being answered, another official came alongside in a boat manned by ten men, with the Spanish government flag at the stern. I seemed to be an object of interest to these fellows, who commenced eyeing me as curiously as if they had never seen a white man before. Various conjectures were entertained as to my position in the vessel, which were finally silenced by the officer who had gotten aboard, who informed his companions that I was an "Americano," and "sobrecargo" of the vessel. Lest your readers may not distinctly understand the real value of this dignity, let me state in the first place that a foreigner must obtain a passport where he embarks; for this passport he is permitted to pay four or five dollars. On arrival here the passport must be supervised, which costs as much more. If he passes beyond the city limits he must obtain a permit, for which he is allowed to pay ten or twelve dollars, and thus he is taxed at every step of his progress. Every vessel, however, is allowed to have a "supercargo," who is sometimes master of the vessel and sometimes merely an agent, to buy a cargo or transact any other business appertaining to the vessel. In my case, my name was entered on the articles of the schooner with the privilege of going and coming whenever and wherever I pleased, without the cost of passports, etc. This was a considerable relief to me, although the officers are by no means so strict in the island as the laws require them to be.

The captain of the port having pronounced the schooner's papers "all right," the inspector takes a look or two, moves towards his boat, the captain lowers his, and he and I are rowed to the shore. Here the Babel begins. The mingling of voices, old and young, creoles, negroes, and Spaniards; some of them making ineffectual attempts to talk English, and every possible gesticulation of hand and head, cause a stranger no little bewilderment at the outset. And here let me say that the language called Spanish, and taught in the books, is by no means the language you hear spoken in Cuba. You may be able to read a Spanish book, and even familiar with the pronunciation of the pure Castilian, but it does not therefore follow that you can make yourself intelligible to this mongrel population. They have a dialect of their own, which is certainly not unpleasant to the ear, but differs in many points from the real Spanish. Perhaps this is true more or less of all languages; the written being more precise, exact, and polished, than the spoken tongue. Foreigners meet with this difficulty, doubtless, in our own country; the occurrence of provincialisms, cant phrases, and ungrammatical expressions, is calculated to bewilder any one. But here you are not to expect to find literary men, for the heaviest possible embargo is laid upon knowledge. Of this more anon.

Here is a veritable *volante*—the strangest of all possible means of locomotion. Two wheels, five or six feet in height, with a sort of gig placed two feet in front of the axle-tree, and shafts from ten to twelve feet in length, fastened to the saddle of the horse. An immense saddle upon which a negro rides, having his legs cased in boots that swallow up his thighs and yet leave his feet perfectly naked; the whole concern occupying about as much space as two American buggies, and I suppose much heavier than two ordinary buggies. Such is a rough draft of a Cuban volante. To describe the ludicrous appearance of these things is altogether out of my power. I can only wonder how one poor little horse can carry such a load of wood and iron, two passengers, and a rider into the bargain. Yet they do it, and carry them all from daylight to midnight, in a brisk trot always, and sometimes in a gallop. I am sure an American horse could never stand the usage which these poor brutes endure. And yet they are universally small. I have not seen in Havana—and at this present writing I have been all over the city repeatedly—a single native horse above the size of an American pony, or full grown mule. Now and then I notice a fine looking charger in an American buggy (I have seen three or four such), and a good looking horse in an English carriage; but there is as much foreign air about the horses as their drivers, and I am told the Cubans resist all attempts to improve the breed from the American stock. Possibly it would be no improvement; not in the days of the volante at least.

Next to the volante, one is compelled to laugh at the drays and ox-carts. I think it likely that the pattern of these has come down from the days of Cortez and Pizarro. The wheels of the dray are as much too small as those of the volante are too large, and the mules which draw them small specimens of muledom, carry on their backs an unaccountable quantity of canvas rolled up into a sort of pack, surmounted by a saddle, the whole making a bundle nearly half as large as the mule towering above the creature's back. The common ox-cart, the reader has seen in the American carry-log, used for conveying heavy timber. The oxen are fastened to this by a yoke or band passed around the *head*, not the *neck*, a rope being passed through the *nostrils* of the ox to secure his docility, I suppose. These oxen are the only fine animals I have seen in Havana, and truly they are noble beasts. Two of them will draw one of these ponderous carts, a load in itself, and three hogsheads of sugar, with apparent ease. Upon the whole, excepting the oxen,—and I have seen nothing equal to them in the United States—so far as locomotion is concerned, we have nothing to learn from Cuba; no improvements at least.

The first building that strikes the eye, on entering the city from the lower bay, is the palace of the Captain General. "Palacio de Gobierno," in the rear of the "Plaza de Armas." This is a large building, very much resembling some of our American hotels, by no means so imposing a structure as I expected to see, however.—The main entrance is guarded by two Spanish soldiers in full dress uniform, and just as I was passing to an American hotel, the first afternoon of my arrival, I got a view of His Excellency himself, "Don Francisco Serrano y Domingo z. Conde de San Antonio." He is an elderly man of not very prepossessing appearance, but my view was a very hasty one, as he passed in his carriage through the palace gate, between a line of soldiers, who presented arms, and gave him a blast of bugles as he entered. The plaza in front of the palace is a beautiful square, adorned with evergreen trees, paved with stones, and has several royal palm trees in the centre. Here, every evening, the people have a grand promenade, marching around the square, whilst the brass band discourses something they call music, and the volantes rattle an accompaniment on the pavements.—My first evening in the city was spent in sight-seeing, of course. I had been "confined, cabined, and confined," for nine days on a vessel, and the liberty of walking about was too precious to be unimproved; so I determined to take a half-hour's walk before tea, which in the end proved to be a much longer stroll than I had bargained for. Having no way-marks whatever, and trusting to my memory in turning corners, I walked on; but I soon found that I should be fully employed in keeping out of the way of the abominable volantes, for they rushed by in continuous procession, and the throng of comers and goers was so great, that I felt some apprehension for my limbs. The side-walks, so-called in courtesy, are, on an average, about two feet wide, never designed for *ladies* to walk on, even in ante-crinoline days; and the streets not more than twelve, and these thundering volantes come scraping along the pavements, with their wheels in frightful proximity to the heads of wayfaring men. So, with the crowd, twisting and squirming, the volante drivers yelling, and the general confusion of the streets, I began to realize the unpleasant truth that I was *lost*. I had forgotten the name of the street on which the hotel was, and only remembered that it was not very far from the Cathedral. I was rather distrustful of my Spanish, and for two hours tried to solve the problem myself by keeping on the move. At last, however, seeing nothing that looked like America, and fearing that matters might grow worse, I entered a store, and ventured to inquire my way. A gentlemanly clerk put me on the track, and in a few minutes I was at home, where I heard my own English tongue again, and where I was quite willing to rest myself. When I speak of being *at home*, let not the reader imagine that I mean to say that I was in as good a place as the meanest of American hotels—I only intend to say that any port will do in a storm; any sort of home is better than none in a foreign city. The practice here is to give you the least possible accommodation, and charge you the highest possible prices. Three dollars a day with good fare, might be endured, but to get but little to eat, and to sleep on a cot; to have servants that serve you not, and dishes that resist all attempts at an intimate acquaintance—these are great evils. Nevertheless, tired and sleepy, I retired to a pen in the third story, found a copy of Harper's Magazine, read a little in the "Drawer," took a look through my window at Castle Moro, and laid down to rest, thankful to the Giver of all good for my safe passage across the waters. Notwithstanding the zealous labors of a bugle-blower in a neighboring house, who was practising for a forthcoming serenade, and to whose credit I will record that he made about as much noise as I suppose possible for one pair of lungs, I was soon asleep, and dreaming of castles, and fountains, and statues, and volantes, all moving in solemn procession to the sound of the bugle.

On Saturday morning I awoke, much refreshed, and my friend of the bugle blowed me a salute, a grand peroration, as I prepared for breakfast, which was served at nine o'clock. A good cup of coffee, which they know how to make here, made me think better of the house and its landlord; so paying my fare, I commenced my pedestrian exercises again. From the Plaza de Armas, I walked up Calle del Obispo, or Bishop street, one of the prominent thoroughfares of Havana. The manner of doing business, in all departments, is peculiar to this city. There is none of that bustle and hurry in the stores which we see at home. Indeed, if it were not for the enormous profits realized, we may wonder how so many merchants manage to live. If a lady wishes to buy a dress, the Senora does not walk around the corner and stand at the counter—not she. But she has the volante rigged up, and takes a drive up one street, and down another, for inasmuch as two volantes must not meet in most of the streets, for the very good reason that they cannot pass each other, there are laws prescribed, which regulate the turning points for these vehicles. Arrived at the store, Madam does not think of alighting from her volante, but the goods must be brought out for her inspection. She sits and looks, and jaws the clerk until the price is agreed on, and the great event of the day transpires—a king's purchase. Tired of walking, I took a seat in the door-way of a tobacconist, and watched one of these negotiations. The article examined was a piece of muslin, for which the merchant demanded "tres pesos fuertes," three dollars (strong) per yard.—Senora could not give so much as that—it was only worth "tres reals fuertes," 37 1-2 cents. Here was a wide difference, nearly as great as that existing between Louis Napoleon and the Pope on the Italian question, and I doubted whether the "high contracting parties" would effect a compromise. However, be of the shop consented, after a long disquisition on muslins, and that piece in particular, to abate one peso a yard, and she of the volante rose one real in her estimate of its value.—At this stage of the game, the clerk holding at two dollars, and she offering fifty cents, there was a movement in the volante indicative of a determination to look elsewhere, and the clerk stepped towards the door with his goods—but this was only a *feint* on both sides.—Senora wanted to buy, and Senor the clerk wanted to sell—so both parties returned to the charge, the clerk falling four reals, and she rising two, and thus they quibbled until finally the clerk surrendered at one dollar per yard, vowing that it was the cheapest bargain in Havana, and the lady protesting that she could buy it at "la Gran Senora's" for 75 cents. This is shopping in Havana, at least the specimens I have seen of it are all like this. The muslin in question would be sold in most of our cities for thirty cents.

The dwelling houses in Havana are built of a soft stone, which is hewn with an axe, and the walls are covered with a cement, which renders them hard as granite. Most of these houses are only one story high, the exceptions being the residences of the Spanish grandees.—They have no window-glass in the windows, which rise from the floor to the ceiling fifteen or twenty feet, and are made semi-circular, enclosed with iron rods running length-wise. Inside of these bars are the shutters, heavy massive concerns, like the folds of a dungeon door, and having generally smaller divisions, which allow the insiders to look out into the street without being seen themselves. The main entrance is a door eight or ten feet wide, and twelve or fifteen feet in height, barred, bolted, ribbed and crossed with a multitudes of bolts, according in appearance with the ability of the owner.—The first object inside of the door, is the indispensable volante, burnished and bright for the afternoon drive, and in three or four feet from this vehicle is the drawing-room or parlor. It looks exceedingly queer to a foreigner to see a lady drawn in her carriage through her street door to her parlor, but so it is. The horses are kept somewhere in the court-yard, under the same roof with their master. In the matter of furniture, you will see nothing very beautiful, but everything is very costly. A dozen or two of chairs, old-fashioned in style, an ottoman, a settee or lounge, a few rocking-chairs, and a centre-table, sometimes a few family portraits hung around the wall, and here and there some paintings of "the masters;" these are the principal articles I have noticed in their parlors. Notwithstanding the meagre appearance of many of their residences, there seems to be an air of quiet comfort, of lazy indifference, enjoyed by the occupants. The rage for pianos has not yet reached Cuba. One can hardly walk through an American city without hearing the thrumming of scores of fingers on these behindered instruments. I have seen but few here, and they are neither large nor sweet-toned, if I am any judge in such matters. The Spanish caballero with his guitar, and evening serenade, I think would be a nuisance in Havana. The people are not fond of music, unless they fancy the car-splitting *strains* of my bugle-blowing friend, for of this they have enough. In every castle, fort, and square, in the evening, these horrible bugles are shrieking, and always on the same piece—I suppose a national chant, I know not what else it can be.

But this letter is sufficiently long. *Adios.*

W. P. HARRISON.

METHODIST PULPIT, SOUTH.

A book of Sermons, bearing the above title, has recently been published by William T. Smithson, of Washington city, D.C. It comprises some twenty-five gospel sermons, accompanied with twenty-five beautiful likenesses of living preachers of the Gospel, embodied in a neat and elegantly-bound volume.

Having read the sermons, *seriatim*, we feel prepared to say, that whilst all of them are worthy of a place in this "repository of Gospel truth," there are some of them which possess surpassing beauty and excellence. The sermon by Professor Cross, D.D., upon "Labor and Rest," breathes in its tenor the spirit of the Gospel of Christ; and seems to have been composed by its author in full view of a "chariot of fire."

The sermon by C. B. Parsons, D.D., upon "The Divinity of the Church," leaves the mind of the reader most deeply impressed with the grandeur and sublimity of the subject, as well as the power and majesty of intellect which have been evinced in its development and illustration.

The sermon by Bishop Soule, upon "The perfect law of Liberty," while it exhibits some points of doctrine which are new to the writer, is alike worthy of its eminent and distinguished author, and of the interesting subject upon which it was delivered. Having read this soul-cheering exposition of "the perfect law of liberty," we turn with reverence and delight to look upon the majestic form and features, and heaven-illuminated countenance of this "aged disciple of the Lord." Remarkable and illustrious man of God! Heaven has graciously lengthened out your days till a second, a third, and a fourth generation have risen up to reverence and bless you, and to adore Him who, in his goodness, hath blessed his people in their dark pilgrimage on earth with your life, and your labors, and the Gospel ministry with the light of your example. Having now reached that period of life when "ripe years yield their full perfection," may you yet live many days to see your "work of faith and labor of love" prosper, and enjoy, in some measure, on earth, the rich fruits of a well-spent life, and at last "receive the crown of righteousness which the Lord, the righteous Judge, will give unto you at that day, and not unto you only, but unto all them also who love his appearing."

We have read, and re-read, with increased delight and admiration, the sermon of L. Pierce, D.D., upon "Paul's Commission to Preach." This, in our imperfect judgment, is, in some of its features, not only the superior sermon of the compilation, but superior in some respects to any we remember to have read. In that part (the introductory part) of the sermon in which St. Paul's commission simply is considered, there is a process of analysis and of cogent reasoning worthy of a Calhoun, and not surpassed by anything of a forensic, judicial, or theological character with which we have any acquaintance; and to the mind of every one not mentally disabled to judge, by an incautious surrender of principle to creed, conviction, irresistible conviction must follow every proposition and every conclusion of this "master in Israel." In that part of the sermon in which St. Paul's preaching is discussed, there is, at once, a beauty and perspicuity of division and arrangement of the subject which flashes the conviction upon the mind of the reader, that the work which is about to be performed has been laid out and arranged by the hand of a "master workman," and that the entire subject, in all its parts, viz.: "the matter, the manner, and the extent of Paul's preaching," is to be duly and properly considered. And this conviction is fully and triumphantly sustained by the result. As a sermon, finished, perfect in all its parts, linked and joined together by the most consummate logic, in which "a workman that needeth not to be ashamed, has rightly divided the Word of Truth," and that too, upon a subject on which the prevalence of sound and enlightened views is of vital importance to the repose of society and the "peace of Zion," the sermon of Dr. Pierce must be regarded as a model sermon.

The discourse by H. N. McTyeire, D.D., on "the Intermediate State," embodies, in a most pleasing and delightful form, the teachings of Revelation upon a subject of great interest to all who are accustomed to extend their thoughts beyond the grave, viz., "the state of the soul between death and the final judgment." The erroneous views prevalent upon this subject, viz., "that it is an unconscious state, and that it is an eternal state," have been noticed by the author, and refuted; and the true and correct view stated and fully sustained, viz., "that the state of the soul between death and the final judgment, is a conscious interval which all must pass through, except those found on the earth at the second coming of Christ." Death, then, is but a change in the mode and place of our being, and its triumphs over the joys of earth but short. Though myriads of ages should intervene between death and the final judgment, but a brief period is to intervene between the separation and the re-union of those who have lived and loved together on earth. A re-union is speedily to take place, where life in its fulness shall still go on—where the blessedness of our being shall no more be disturbed by the vicissitudes of earth, and

> "Flesh and sin no more control
> The sacred pleasures of the soul."

Dear departed kindred and friends; dear objects of our fondest affections, of our hopes and joys, and our sorrows, we shall soon embrace you again. We are coming, we are coming! We look forward but a little, when the noise, the business and the tumult of this world shall have ended with us, as they have already ended with you for ever, when we shall close our eyes upon earth and upon the abodes of men, and waking up in a moment, with full consciousness of life and immortality, shall look upon you with unobstructed vision, safely housed in the abodes of the blessed above, and upon the wings of undying love come to you and there embrace you once more and for ever; "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Thanks be to God!

We close this communication with a brief notice of the sermon or essay of President Thwentt, upon "the Holy Scriptures." This essay is not only worthy of its place in this volume of divine truth, but also in every theological study, and in every library wherever the Bible has a place. The division and arrangement of the subject will satisfy the reader of the broad, enlightened and comprehensive views of the author. The subject has been discussed, illustrated and enriched by the learned author, with much biblical and classical learning, under the following divisions and arrangement:—The term Scriptures; a brief history of the Scriptures; the character of the Scriptures; contents of the Scriptures; inspiration of the Scriptures; arguments for their truth; guilt of neglecting them; man's condition without them; their final triumph; the reading, study, practice, &c., recommended and urged.

With all our heart, and our best judgment, we earnestly commend this "Pulpit South" to the favorable consideration of the reading public, both North and South.

J. H. M.

St. Charles Hotel, March, 1860.

DIES IRÆ.

The "Dies Irae" is perhaps better known than anything else within the whole range of mediæval literature. Its author was probably Thomas of Celano, a small town near the lake Fucino. The grand and terrible effect with which in Goethe's *Faust* certain stanzas of this poem are made to fall like thunder on the ear of poor guilty Margaret, who has come, alone and friendless, among worshippers purer than herself, is familiar to almost every one.

The translation now offered was written under the impression that all existing English versions deviated more or less from the metre of the original. This impression was not quite correct. There is a version by Dr. Noris, with which, however, the present translator is unacquainted, which is metrically faithful. It is with no desire to compete with this, but from a conviction that where the end to be attained is so high, every conscientious effort has its value, that the following attempt is published.

Day of anger, day of wonder,
When the world shall roll asunder,
Quenched in fire and smoke and thunder!

O vast terror, wild heart-rending
Of that hour when earth is ending,
And her jealous Judge descending;

When the trumpet's voice astounded,
Through earth's sepulchres resounded,
Summons universal soundeth!

Death astonished, Nature shaken,—
Sees all creatures, as they waken,
To that dire tribunal taken.

Lo! the Book, where all is hoarded,
Not a word unrecorded:
Every doom is thence awarded.

So the Judge, when he arraigneth,
Every hidden thing explaineth:
Nothing unavenged remaineth.

In that fiery revelation
Where shall I make supplication,
When the just hath scarce salvation?

Fount of Love, dread King supernal,
Freely giving life eternal,
Save me from the paths infernal!

This forget not, sweet Life-giver,
Me thou earnest to deliver:
Cast me not away for ever!

Seeking me thy soul life lasted,
On the cross death's pains were tasted;
Let not toil like this be wasted!

God of righteous retribution,
Grant my sins full absolution,
Ere thy wrath's last execution!

Lo, I stand with face suffused,
Blushing, in my guilt self-veil'd:
Spare my soul, with sorrow bruised!

By the Magdalene forgiven,
By the dying robber shriven,
I too cherish hope of heaven.

Though my prayers are full of failing,
Save me, of Thy grace availing,
From the pit of endless wailing!

On thy right a place provide me,
With thy chosen sheep beside me:
From the goats, good Lord, divide me!

When to penal fire are driven
Those who would not be forgiven,
Call me with thy saints to heaven.

Kneeling, crushed in heart-before thee,
Sad and suppliant I adore thee:
Hear me, save me, I implore thee!

P. S. WORSLEY.

—Blackwood's Magazine.

ABOLISHING CASTE.

One of the most important services accomplished by the late Bishop Wilson of Calcutta was the abolition of caste in the churches of his diocese. The manner in which this was effected is a striking illustration of what may be done by decision, energy, and Christian kindness, in overcoming social prejudices and great practical difficulties. We have already remarked in noticing his memoir, that Bishop Wilson sufficiently magnified his office, and was sometimes arbitrary in the administration of his diocese; but he had so much practical good sense and genuine Christian feeling, that his very self-will was often an instrument of good.

When Bishop Wilson entered upon his office, the question of caste was already perplexing and dividing the churches. No vigorous attempt to abolish caste had yet been made within the diocese. The year before his consecration one hundred and sixty-eight native converts had apostatized through the influence of caste dragging them back into heathenism. Some of the missionaries were greatly troubled as to their duty with regard to this evil, but few had the courage or the skill requisite to grapple with it in the churches. In 1833, Bishop Wilson addressed a letter to the clergy of his diocese, in which after setting forth the evils of tolerating Caste in the Church of Christ, he uttered the Episcopal mandate in these emphatic words:

"The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ must give this proof of their having really put off, concerning the former conversation, the old man, and having put on the new man in Christ Jesus. The Gospel recognizes no distinctions such as those of castes, imposed by a heathen usage, bearing, in some respects, a supposed religious obligation; condemning those in the lower ranks to perpetual debasement; placing an immovable barrier against all general advance and improvement in society; cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognize. On the contrary, it teaches us that God 'hath made of one blood all the nations of men;' it teaches us that whilst the 'princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them,' it must not be so amongst the followers of Christ; but that 'whosoever will be great amongst them, is to be their minister; and whosoever will be chief among them, is to be their servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

"The decision of the apostles is, accordingly, most express: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' For if the strong separation between the holy nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the Gospel, how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of polytheism, to be abolished."

Many pleas were urged to induce the Bishop to modify his position, but the was inflexible. Two years later the Bishop himself resolved upon a course of practical efforts to abolish the distinction of caste in his own churches. The movement began at Trichinopoly in 1835. The Bishop was then upon his first visitation.—He had observed that in the congregation the Sudras, of the higher caste, kept themselves aloof from the Parialis, of a lower caste, and he knew also that Sudras had refused to commune with Parialis. He did not expect at once to conquer prejudices so deep and strong, but he resolved to break down the distinction practically, by his own example. Says his biographer:

"Thus a nucleus might be formed, round which others might gather from time to time, and to which all new converts might be added. If this nucleus could be formed in each station, and arranged upon the basis of the Bishop's directions, then time, patience, and watchfulness, by God's grace, would do the rest. This therefore was the Bishop's purpose; and to accomplish it, notice was given of divine service and the administration of the Lord's Supper, for the very morning of his departure. All seemed impressed with the importance of the occasion, and the church was thronged. When the Bishop, in his robes, left the vestry in order to proceed to his seat at the communion-table and commence the service, he saw many scattered groups of natives standing apart from the main body of the congregation, who were seated on the floor. Fully aware of the cause, he joined one group, and, taking two native Christians by the hand, he gently led them forward to a vacant place in front, and seated them. His chaplain, following in the surplice, by his directions, did the same. Others who were present were bid to assist. It was all done quietly and kindly, and no sort of resistance was made. The Soudra sat by the Pariah, and the Pariah by the Soudra, and both were intentionally intermingled with many of the authorities and influential Europeans of the station. When all was quiet the service commenced, and in the course of it forty natives came up, without distinction, and were confirmed. Then followed the sermon, from the words, 'Preaching peace by Jesus Christ.' When the Holy Sacrament was about to be celebrated, the Bishop quietly gave directions as to the mode of administration. A Soodra catechist received it first, then two Pariah catechists, then a European gentleman, then a Soodra, then some East Indians. The gentry of the station, having been much interested in the matter, had placed themselves at the Bishop's disposal; and, at the special request of a lady of the highest rank, a Pariah knelt and communicated between her and her husband. This facilitated the arrangement; and silently, but most effectually, the barrier which had existed for so long a time was broken down, and I47 partook of the Lord's Supper, without distinction. A precedent was thus set. This was the nucleus of the native church of the future."

AGES OF LIVING AUTHORS.

The Boston Transcript corrects from Once a Week a list of the ages of English authors, and adds a similar list of the ages of American authors. The following is the complete list as prepared by the Transcript:

ENGLISH.

James Hannay, 33; Julia Kavannugh, 36; Matthew Arnold, 37; Florence Nightingale, 37; Rev. C. Kingsley, 46; Captain Mayne Read, 42; G. H. Lewes, 43; Tom Taylor, 43; Shirley Brooks, 44; Albert Smith, 44; William Howard Russell, 44; Prof. Aytoun, 47; R. Browning, 48; C. Mackay, 48; C. Dickens, 48; W. M. Thackeray, 49; A. Tennyson, 50; Fanny Kemble, 49; Mark Lemon, 51; Edward Mimll, 51; R. M. Milnes, 51; W. E. Gladstone, 51; Hon. Mrs. Norton, 52; Charles Lever, 54; Professor Maurice, 55; Sir E. Bulwer Lytton, 55; Benjamin Disraeli, 55; Harrison Ainsworth, 55; Mary Howitt, 56; Harriet Martineau, 58; Mrs. Gore, 60; S. C. Hall, 60; Mrs. Marsh, 61; Barry Cornwall, 61; Samuel Lover, 62; Albany Fonblanque, 63; Rev. G. Gleig, 64; T. Carlyle, 65; W. Howitt, 65; Sir John Bowring, 68; Sir Archibald Alison, 68; Rev. H. H. Milman, 69; J. P. Collier, 71; Frances Trollope, 73; W. J. Fox, 74; Sir W. Napier, 75; Rev. Dr. Croly, 80; Lord Brougham, 82; Walter Savage Landor, 85; Gerald Massey, 32; Miss Mulock, 34; William Wilkie Collins, 36; Sidney Dobell, 36; James Grant, 38; Wm. Hepworth Dixon, 39; Eliza Cook, 42; Francis Brown, 44; Philip J. Bailey, 44; Adrian Domett, 45; George Gulliam, 47; John Forster, 48; Elizabeth B. Browning, 50; Mary Cowden Clarke, 51; Richard C. Trench, 53; Charles Swain, 57; Dr. Mac Bond, 58; Robert Chambers, 59; G. P. R. James, 60; Henry G. Bohn, 60; John Kemble, 60; Joan Maynne, 61; Charles Lyell, 63; Alexander Dyce, 63; T. C. Grattan, 64; George Grote, 66; Michael Faraday, 66; John Clare, 67; Frances B. Head, 67; Lord Mahon, 78; David Brewster, 76.

AMERICAN.

Paul H. Hayne and William Croswell Doane, 28; Mary A. Denison, 33; Frank B. Goodrich, 34, Richard H. Stoddard, William Allen Butler, Bayard Taylor, F. S. King, Charles G. Leland, and Winthrop Sargent, 35; William W. Caldwell, Francis Parkman, Thomas William Curtis, 36; Alice Carey, William R. Alger, Donald G. Mitchell, and A. J. H. Duganne, 37; Samuel Eliot, Edward Everett Hale, and T. B. Read, 38; Charles H. Brigham, Julia Ward Howe, Thomas W. Pearsall, C. A. Bristed, and Herman Melville, 40; William E. Channing, jr., Henry Giles, Mrs. E. D. E. N. Southworth, Elizabeth F. Ellet, Frederic D. Huntington, Frederic S. Cozzens, William W. Story, James Russell Lowell, and E. P. Whipple, 41; A. Cleveland Coxe and J. T. Fields, 42; E. A. Duyckinck and Parke Goodwin, 43; John G. Saxe and Epes Sargent, 44; George E. Ellis and R. H. Dana, jr., 45; J. T. Headley, C. A. Bartol, W. H. C. Hosmer, Henry T. Tuckerman, Henry N. Hudson, Henry Ward Beecher, Henry W. Bellows, and E. H. Chapin, 46; Charles T. Brooks, Caroline M. Sawyer, Christopher R. Crauch, and John S. Dwight, 47; Ralph Hoyt, Harriet Beecher Stowe, Richard Frothingham, jr., Theodore Parker, Jones Very, William H. Burleigh, Samuel Osgood, 48; George W. Greene, Charles Sumner, Horace Greeley, Andrew P. Peabody, Elihu Burritt, Henry Barnard, and Alfred H. Street, 49; James Freeman Clarke, Isaac M'Lellan, Asa Grey, and Oliver Wendell Holmes, 50; George S. Hillard, Park Benjamin, T. S. Arthur, Albert Pike, Robert C. Winthrop, and B. K. Curtis, 51; Theodore S. Fay, Nathaniel P. Willis, John G. Whittier, Louis Agassiz, C. G. Felton, and H. W. Longfellow, 52; A. D. Bache, Richard Hildreth, and George B. Cheever, 53; Wm. G. Simms, George Lunt, M. F. Maury, and Frederick H. Hedge, 54; George W. Bethune, Nathaniel Hawthorne, John L. Stevens, J. S. C. Abbott, Charles T. Jackson, and J. R. Bartlett, 55; Horace Bushnell, and George D. Prentice, 56; George H. Calvert, Jacob Abbott, O. A. Brownson, Wm. H. Furness, and Ralph Waldo Emerson, 57; George Folsom, George P. Morris, Chas. D. Cleveland, Louisa J. Hall, Mark Hopkins, Louisa C. Tuthill, Albert G. Greene, E. S. Gannett, Lydia Maria Child, and Leonard Bacon, 58; Wm. H. Seward, Francis Bowen, Catherine E. Beecher, and Geo. P. Marsh, 59; Stephen H. Tyng, Francis Lieber, Geo. Bancroft, and Caleb Cushing, 60; Albert Barnes, L. P. Hickock, S. G. Drake, and Francis L. Hawks, 62; Charles Anthon, George B. Emerson, 63; S. G. Goodrich, Sarah J. Hale, and John G Palfrey, 64; John P. Kennedy, Fitz Green Halleck, Wm. B. Sprague, Wm. Cullin Bryant, Orville Dewey, Edward Everett, and James Walker, 65; John Neal, Caroline Gilman, Edward Robinson, and Jared Sparks, 66; Henry C. Carey, Henry R. Schoolcraft, Edward Hitchcock, and N. L. Frothingham, 67; John Henry Hopkins, George Tickner, and Charles Sprague, 68; Chauncey A. Goodrich, and Mrs. Sigourney, 69; Joel Hawes, Joseph B. Felt, and John W. Francis, 71; Jacob Bigelow, L. M. Sargent, and R. H. Dana, 73; John Pierpont, 75; Gulian C. Verplanck, and Lewis Cass, 77; Joseph T. Buckingham, 80; Lyman Beecher, 84; Eliphalet Nott, 87; Josiah Quincy, 88.

The Transcript also gives the ages of several French and other writers of continental Europe, whose works are translated into English and enjoy a popularity on this side of the Atlantic:

Louis Blanc, 47; Kossuth, 54; George Sand, 55; Alexander Dumas, 57; Victor Hugo, 58; Emile De Girardin, 58; M. A. Thiers, 63; A. de Lamartine, 68; Victor Cousin, 69; Francois P. G. Guizot, 73.

HENRY WADSWORTH LONGFELLOW.

Professor Henry Wadsworth Longfellow was born at Portland, Maine, on the twenty-seventh of February, 1807. He is the son of the Hon. Stephen Longfellow of that city. In his fifteenth year he entered Bowdoin College, Brunswick, at which College he graduated with high honors in 1825. While at college he contributed various pieces of verse to the *United States Literary Gazette*. He was intended for the study of the law, and spent some time in his father's office for that purpose; but a professorship of modern languages having been founded in Bowdoin College and offered to him, he accepted the office as more congenial to his tastes. In order to qualify himself for the office, being then quite a youth, he came over to Europe, where he spent three years and a half in traveling through France, Italy, Spain, Germany, Holland, and England, and in acquiring a knowledge of the languages and literature of those countries. His residence in Germany, in particular, had a powerful influence upon him—an influence visible throughout his subsequent writings. It began in him a kind of eclectic theory of literature, and a love for European and especially mediæval and German themes and sentiments, as distinct from that intense American patriotism which some of his countrymen advocated.—"All that is best," he has said, "in the great poets of all countries is not what is national in them, but what is universal. Their roots are in their native soil, but their branches wave in the unpatriotic air." This was a state of feeling very proper in one who was to fill the office of Professor of Modern Languages in an American College; which office he returned to occupy in the year 1829, while yet only in his twenty-third year. While discharging the duties of the post, he wrote various articles of literary biography and criticism for the *North-American Review*; in 1833 he published a translation of a Spanish poem, with an Essay on Spanish Poetry; and in 1835 appeared the first of his regular prose-works—*Outre-Mer*, or a *Pilgrimage beyond the Sea*, containing sketches of his travels in France, Spain and Italy. In this same year, Mr. George Ticknor having resigned the Professorship of Modern Languages and Literature at Harvard University, Mr. Longfellow, then twenty-eight years of age, was called upon to succeed him. Before entering on the office, he spent another year in European travel, visiting Germany again, and also Switzerland, Denmark, and Sweden, and thus adding a knowledge of the Scandinavian tongues and literature to his previous acquirements. From the year 1836 to the present time, Mr. Longfellow has held, with high distinction, the chair in Harvard University; and it is during this period that he has published the series of works by which he is best known. In 1839 he published his prose-romance of *Hyperion*; in 1840 his *Voices of the Night*, a collection of poems; in 1841 his *Ballads and other Poems*, including translations from the German and Swedish; in 1842 (in which year he again visited Europe) a drama called *The Spanish Student*; in 1845 his *Belfry of Bruges*, and also an extensive work entitled *The Poets and Poetry of Europe*, consisting of translations from various languages, with introductions and biographical notices; in 1847 his poem of *Evangeline*, a story of early American colonial life, written in English Hexameters; in 1848 his *Kavanagh*, a kind of poetico-philosophical tale; in 1849 a political series entitled *The Sea-Side and the Fire-side*; in 1851 the *Golden Legend*, a mystical and dramatic version of a mediæval German story; and lastly, in 1855, his *Song of Hiawatha*, a kind of American Indian mythical epic, written in a very peculiar meter.

From the nature of some of the subjects in this long series, it will be seen that Mr. Longfellow, while true in the main to the cosmopolitan theory of poetry and literature with which he set out in his career, has yet exhibited his genius again and again in national American topics. No poem indeed is so thoroughly American in its scope and associations as the *Song of Hiawatha*. Of all American poets Mr. Longfellow is the most popular on this side of the Atlantic. Almost all his works have been reprinted separately, some of them in various forms by various publishers; and there are at present (1856) several editions of his collective works in the market, one or two of which are illustrated.—Though the influence of Goethe, Jean Paul, and other Germans is to be traced both in the matter and in the method of some of his writings, there can be no doubt that he is a man of fine original faculty, a highly-cultivated scholar, and a genuine literary artist.—*Extract from a London Cyclopædia.*

EARLY HISTORY OF PADDLE WHEELS.

Paddle wheels are mentioned by Vitruvius, who states that even in his time all record of the name of their inventor had been lost. Professor Pancirolle, of Padua, saw (about 1287) on Roman coins representations of war ships, each furnished with three paddle-wheels on either side, to be set in motion by bullocks; such war vessels the Romans are said to have used during their first war against Carthage. Between 1687 and 1693 Prince Rupert possessed a paddle-wheel boat in London, which was moved by horses: and about the same period the French engineer, Dugnet, was trying experiments at Havre and Marseilles with vessels of a similar description. Steam is said to

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THE NEW ORLEANS CHRISTIAN ADVOCATE.

NEW ORLEANS:

WEDNESDAY, APRIL 18, 1860.

LORD MACAULAY'S OPINION OF THE GOVERNMENT OF THE UNITED STATES.

A letter from Lord Macaulay, written to the Hon. H. S. Randall of New York, in 1857, has recently been published in the *Southern Literary Messenger*. The high position occupied by Lord Macaulay, the rare combination of talents and genius which he possessed, his twofold fame as a great statesman and the most eminent literary man of his day, his known liberality of sentiment, together with his popularity on this side of the Atlantic, would lead us, under any circumstances, to give much more than usual attention to his carefully expressed views of any subject. But in the present instance, we have an additional interest to prompt our attention to his Lordship's views. The letter in question treats of the American Government, its character and prospective duration. The following is the substance of it:

I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty, or civilization, or both.

In Europe, where the population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure democracy was established there. During a short time there was reason to expect a general spoliation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in twenty years, have made France as poor and barbarous as the France of the Carlovingians. Happily the danger was averted; and now there is a despotism, a silent tribune, an enslaved press. Liberty is gone; but civilization has been saved. I have not the smallest doubt, if we had a purely democratic government here, the effect would be the same. Either the poor would plunder the rich, and civilization would perish; or order and property would be saved by a strong military government, and liberty would perish.

You may think that your country enjoys an exemption from these evils. I will frankly say to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land, your laboring population will be far more at ease than the laboring population of the old world; and while this is the case the Jeffersonian polity may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly populated as Old England. Wages will be as low, and will fluctuate as much with you as with us. You will have your Manchesters and Birminghams; and in those Manchesters and Birminghams, hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another cannot get a full meal. In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select, of an educated class, of a class which is, and knows itself to be, deeply interested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly, yet gently, restrained. The bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plentiful; wages rise; and all is tranquillity and cheerfulness. I have seen England pass three or four times through such critical seasons as I have described. Through such seasons the United States will have to pass, in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good deliverance. But my reason and my wishes are at war; and I cannot help foreboding the worst. It is quite plain that your Government will never be able to restrain a distressed and discontented majority. For with you the majority is the Government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when, in the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. Is it possible to doubt what sort of Legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance for public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and ride in a carriage, while thousands of honest folks are in want of necessaries. Which of the two candidates is likely to be preferred by a working man, who hears his children cry for more bread? I seriously apprehend that you will, in some such season as I have described, do things which will prevent prosperity from returning; that you will act like people who should, in a year of scarcity, devour all the seed corn, and thus make the next year a year not of scarcity, but of absolute famine. There will be, I fear, spoliation, the spoliation will increase the distress; the distress will produce fresh spoliation. There is nothing to stop you. Your Constitution is all sail and no anchor. As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Cæsar or Napoleon will seize the reins of government, with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century, as the Roman Empire was in the Fifth—with this difference, that the Huns and Vandals, who ravaged the Roman Empire, came from without, and that your Huns and Vandals will have been engendered within your own country, by your own institutions.

The general idea of the letter is, "that institutions purely democratic, must sooner or later destroy liberty or civilization, or both." In application of the supposed principle to our government, Lord Macaulay feels assured, that when the population of this country becomes dense, there will be a large class of poor and depressed persons; these artisans will have their seasons of suffering and distress from want of work; and hating the rich, jealous of property, and open to the arts of demagogues, will rise against the order and peace of our society, and overthrow it. Then he adds, "your constitution is all sail and no anchor." It is evident, therefore, that in Lord M.'s opinion, we are destined to perish as a government by means of agrarianism. A conflict between rich and poor is inevitable here, and whenever it occurs, the rabble are certain in the overthrow of American liberty or American civilization.

So much for the statement of the case. The premise is, that there will be a fierce collision between labor and capital; the inference is, that said collision will issue in the triumph of the fanatical party. Neither premise nor conclusion has, in our judgment, any sagacity, any philosophy, any statesmanship in it. If the predicted strife were to occur, we should have no such results as Lord M. forebodes. Labor and capital might become arrayed in hostile attitude, but they would fight their battle without affecting the stability of the government, simply for the reason that our government is not a party to bread and meat matters. It has no connection with the prosperity of the wealthy class and the poverty of the opposite class. Poor men in our country do not lay, as in Europe, the evils of their condition on the government. They are not fools enough to be guilty of such egregious nonsense. And moreover, the laboring class of this country are just as much attached to our institutions as the rich, loving them wisely and well for what they enjoy under their protection, prizing them justly and generously because of the personal rights which they secure and maintain to them, and honoring liberty as a sentiment, a practical good, an individual and household joy, which is their own precisely in the same sense and in equal measure with their more favored brethren. Poverty, then, in the United States, is no grievance against government. It is a private circumstance, not a legislative ordination; and hence, one of the bitterest elements of poverty—an element more than any other that tends to debase and brutalize the artisan population of Europe—has no existence among us. Poverty as the offspring of natural laws, is one thing; poverty as the offspring of bad government and aristocratic oppression, is quite another thing. If the ills of poverty are vastly enhanced, as in England and Europe, by false legislation, by wasteful extravagance for the benefit of courts and nobles, by partial discriminations in favor of the rich and against the indigent, then nothing is more natural than that poor men should make an issue with the government. But poverty, as poverty, could never rise in this country to such a pitch of blind, crazy, beastly fanaticism.

And now for the basis of the argument. Is there any likelihood that such a collision as predicated can occur between our rich and poor citizens? None whatever. The whole supposition is gratuitous. For among us, neither class is a stationary class. Rich and poor are forever changing positions. The mechanics of to-day are the millionaries of the next generation, and the wealthy are constantly falling back into the ranks of their homespun brethren. So it must be whenever property is a mere question of skill and energy, as it is here. The saving clause, by which American society is guarded against the dangers named by Lord Macaulay, is in the fact, that every man feels the path of prosperity is open before him—that luxury is not an organic monopoly, that the prosperous classes are continually purified by an ascent of good blood from the hard-working men—and hence, that wealth in a free country can never seriously antagonize labor, nor labor antagonize wealth.

The argument by Lord Macaulay is weak and inconclusive, because it confounds the distinction between natural and artificial circumstances. If the poor are shut up in their mud-holes; if they are half-clothed and half starved because of their government; then, so far as this state of things exists, the poor have a right to quarrel with their governments. But where they are poor, simply because circumstances over and above outside interposition create such a condition, then the mere fact of poverty has no tendency to breed agrarianism. So far from being a disturbing element in society, it is a peaceful element, a conservative element, a salutary element, in the working machinery of the world.

Poverty will never be so general in this country as in England. There are no laws of primogeniture, nor other monopolistic kinds of legislation, by which it is rendered next to impossible for the masses to improve their condition. And, further, the people of this country, as a whole, will soon be an educated people, the facilities of education are becoming abundant and cheap. Moreover, the wealth of this country, changing from family to family every generation or two, the means of even the highest culture is in nearly all families sooner or later. And when a family once becomes educated, as a rule, it always remains educated. Thus, ignorance, more dangerous than poverty, is rapidly passing away, and poverty separated from ignorance, its most dangerous ally, will not, itself, be found in connection with any considerably large class of people, for a series of sedition-breeding generations.

And last, whatever application Lord Macaulay's views may have to the Northern States, they have none whatever to the Southern States. In the language of the *Delta*: "Macaulay, overlooked entirely the element of negro slavery in the United States, in his parallel between American and European society.—Where that conservative element does not enter into our society—where that society is but a crude development of European society, his parallel is just, and his gloomy views of the future are scarcely exaggerated. But Southern Society, peculiar and original as it is, does not come within the parallel."

WILL THE SOUTHERN METHODIST CHURCH BUILD A HOUSE OF WORSHIP AT WASHINGTON CITY?

This question is now prominently before the whole Church. It will be decided, affirmatively or negatively, before very long. We have a small membership there, nearly a hundred, and an ordinary house of worship on an obscure street. But we need a "representative" church, *there*, above all other places. Indeed, as Washington is the centre of the nation, and the very picture of the Union in the eyes of the world, it will be absolutely discreditable to the Church not to have such a house of worship. It will be a sin, for we can, through such "a city set on a hill,"—such "a candle on" such "a candle-stick,"—let our light shine more widely than through any other individual church. The most intelligent people of all parts of this country, and of every other country, assemble there from year to year.—Every thing about Washington City, of a public character, is magnificent and monumental. The house of worship should be of the same character. It is plain, then, that we ought to have such a church. Nearly every other denomination has so thought, and acted accordingly.

Mr. William T. Smithson has been for some years trying to build such a church. His plans for raising the money have not succeeded as he had hoped. The Church at large must help, and help liberally, if the house is built at all. Why does it not help? Why is it that the richest Church in the land is behind all others in this matter? We can see no good reason. We urgently call on our people, everywhere, to contribute to this worthy cause.

To those concerned in the building of the Church we wish to say: Your mistake has been that you have not sent into the field an agent, or agents, suited to the work, to raise the money. Had you done so, you would have had it long since. It is the only way to succeed.

CHAPELS FOR THE NEGROES.

A few weeks since Bishop Andrew, than whom no man is better acquainted with the subject, or sounder in judgment in reference to it, published in these columns an earnest article in advocacy of the provision of suitable chapels, wherever needed, for the accommodation of the blacks in their Sunday services. Last week a Louisiana correspondent responded in another very earnest article, showing that much of the responsibility for the deficiency in this matter rested upon the church and ministry. We are glad to have the subject agitated. We are improving in this matter, but there is an immense amount of this kind of work to be done, and the apathy in regard to it, comparatively, is lamentable. Many planters are also negligent in this matter. They are responsible to God, to the world, and to their servants, for the manner in which they provide for the religious instruction and pastoral care of those thus committed to their charge. Slavery is scriptural and benevolent, but these abuses of it cannot be defended, and ought not to be. We are glad to see that the Methodists of Mobile, in addition to one excellent church for colored people, intend to build another. It is to be sixty feet wide by eighty-seven feet long, with a basement twelve feet, and the church proper twenty-eight feet high. This edifice is for a colored congregation, in charge of the St. Francis street officials. Its location is on Church street, one square above the Old Graveyard. It will be simple in its details, but convenient and substantial, offering accommodations for a congregation of two thousand, with such advantages as the religious training of servants require. The public will be grateful for these generous movements, by which intelligence and good morals are to be encouraged.

INAUGURATION OF THE CLAY STATUE.

On last Thursday, the 12th of April, Mr. Clay's birth day, statues were erected in honor of his memory both in Richmond, Va., and in this city. A grander affair than the latter inauguration we never have seen, nor expect to see, in this life. A hundred thousand people were in the streets. Business was almost universally suspended, and mercantile doors closed—a circumstance probably unprecedented in New Orleans. Every department of American society was represented in the procession. The clergy of all religious denominations joined—Episcopal, Presbyterian, Baptist, and Methodist ministers—Catholic priests, and Jewish rabbies. When the colossal statue, in the centre of that grand avenue, Canal street, was unveiled, amid a storm of thunderous music, booming of cannon, and the shouting of ten thousand human voices, and the figure and face of the great statesman was disclosed, in the attitude in which he delivered his last great speech in the Senate, men became little children, and wept as at the funeral of a father. All political distinctions were forgotten in the general sympathy. During the oration, the old Clay Whigs were easily distinguishable in the vast multitude by their flowing tears.

It was touching exceedingly to witness the tears of childhood flowing beneath the hoary locks of age. It was a far grander triumph of Mr. Clay's genius, patriotism, and fame, than would have been his election to the Presidency.

CONVENTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Convention of the Confederation of the Young Men's Christian Associations of North America commenced its session last Wednesday, and continued until the Monday evening following. Delegates were in attendance from all the leading sections of the country, representing the leading denominations of Christians. The number was about two hundred. Owing to unexpected detention of boats, about half of the delegates arrived after the Convention was about half over. The session seemed to be harmonious and pleasant. The "Christian Journal," the organ of the Association, was discontinued for want of support. The place chosen for the next annual meeting of the Association is St. Louis. The President of the Convention, Mr. Monford, of Richmond, Va., is one of the best presiding officers we have ever seen. The Association was hospitably entertained by the citizens of New Orleans, and the delegates seemed delighted with the place. By invitation, they joined, in a body, the procession on the day of the inauguration of the statue of Henry Clay. The Convention numbered among its members several ministers, and a respectable number of able men.

ONLY $1 25 FROM 1st MAY.

From the first of May till the end of the year, the price of the *Advocate* will be only $1 25. We suggest to our Agents and friends to make a unanimous and vigorous effort to send us a thousand subscribers to commence with that issue. Make a special push for it, brethren, if you please.

REV. J. B. JONES' SKETCHES.

This interesting series will be resumed next week.—Press of matter has crowded them out for the last two issues. Nothing more interesting has appeared in our columns.

Visitors.—We have been favored of late by the presence in our midst of Rev. Dr. Thompson and Prof. Merrick, of Ohio, Rev. Mr. Hersey, of Baltimore, Rev. Mr. Proctor, of our Washington City Church, and Rev. Mr. Bayley of the Virginia Conference.

"Lutha Fontelle" is a new contributor, and will prove her "quality."

NOTES WHILE ON A FURLOUGH.—NO. VIII.

Carthagena, March 10, 1860.

Many things, both in the products and usages of all these countries, remind us of oriental lands and scenes, as set forth in the Bible and by modern travellers. Here mountains, vallies, and rocks—prominent features wherever you go—remind us of similar characteristics of the country inhabited by God's chosen people. Here, too, as there, at one season of the year the land is consumed by drought and seared as by fire; at another, "dressed in living green," and "as the garden of the Lord." The palm and cocoanut, as also the cactus, answer to the same productions of the East. The mango, like the almond tree, bears buds, blossoms, and half grown and ripe fruit at the same time. The narrow streets of the cities, the style of paving—with the gutters in the middle—and narrow side-walks, take us to the cities of the East and show us Jerusalem as it is, whatever it may have been. The water jars which the women carry to and from the springs, have come down to us unchanged in material or shape from the days of Rebecca and Rachel; while the "ox-goad," a pole an inch to an inch and a half in diameter, with an iron pike at the end, reminds us of the instrument with which he of old "slew six hundred men." The girdle for the waist is universal in all these countries; so of various other particulars.

The fences in Costa Rica are a curiosity. They are made by setting a row of green stakes, of almost any kind of wood, into the ground; they immediately take root and grow. Thus in a few years there is a fine hedge 20 to 30 feet high, not only furnishing a fine shade most of the day, but presenting a very picturesque appearance. But if allowed to grow unmolested, the hedges would shade too much ground and injure the crops, so they are topped and trimmed off, and these trimmings furnish most of the fuel used by the inhabitants of the valley of San Jose and other portions of the Republic. In this climate they need fire only for culinary and washing purposes. There is not a fire-place in a distance of a thousand miles. By the way, Mr. Editor, have you ever analyzed the philosophy of the *fire place?* There is a pleasure about it little appreciated by us, but which is sadly missed in those countries from which the climate excludes it. It is an "institution" the influence of which does more to make our domestic circles scenes of improvement and sources of happiness, than all the discoveries and theories of our social reformers. It is a point of common rendezvous for the household; here the family are sure to spend a portion of each day for much of the year—a portion generally free from ordinary engagements and care—when the heads of the family can afford to listen to the wants and inquiries of the youngest of the circle. It is the time, often, for the importation and circulation of intelligence; for the interchange of courtesies, and the cultivation of sympathies and domestic affections. Our American homes owe more of their refinement and happiness to these reunions than to our "republican institutions." In lands from which they are absent, nothing takes their place; there is no point of union but the table, and that by no means furnishes the desideratum, as the condition of the family and society manifestly show. The "family circle" seems to imply—desiderate—the *fire place*.

But the reader will say, perhaps, that it is time to leave Costa Rica's *rich coast*; to this I am agreed; but before doing so, I must embrace the opportunity to record my indebtedness to the family of our Minister to Costa Rica and Nicaragua, Hon. Alex. Dimitry, for the kindness experienced at their hands. While in the capital I had a severe attack of intermittent fever—the first in my life. The prospect for proper attention at a public house where they did not speak English, while I did not speak Spanish, was not encouraging, so I accepted the kind and pressing invitation of Mrs. Dimitry (Mr. D. was absent from home) to make my home in her family until I should recover.—While there, all that the most pains-taking care and kindness could devise, was done for my comfort and recovery. Those who have been sick in a distant land among strangers, will know how to appreciate kindness like this. I shall not soon forget it, and I feel that it is due alike to myself and the Church to make this public acknowledgment of my obligations.

And now, mounted upon the indispensable pony, with "cargu" mule for my baggage, and a peon to take charge of it and take back the animals, I start for Punta Arenas. There has been no rain in three months. The carmen are in the midst of their labors transporting the coffee crop to the port, and the dust, from the nature of the soil, is of the "finest quality," and from three to four inches deep; but we must make the best of it. The first day we reach Atenas—*Athens*. The accommodations are not equal to those of the St. Charles, but we must put up with them for it is the best we can do. The floor is of the same kind that Adam used before he went to housekeeping; the cooking—well, let it pass. I laid down upon the sacking, for I have not seen a bed in the republic. Ox-hides and sacking stretched upon cot bedsteads, with nothing upon them but a straw mat, such as we put upon our floors, are the general substitutes. A colony of bloodthirsty parasites, for which the houses of all the natives of these countries are famous, immediately commenced operations. I endured them until 3, A. M., when I called the "landlord," —the whole family and several guests occupied the same room—ordered my horse, and started. The coffee haulers, to make it easier for their oxen, travel in the night. I must have passed fifty carts before sunrise. I crossed the Aguacate mountains before day, at an elevation of 6000 feet, and so missed one of the finest views afforded by any country. Various trees in the forest are in full bloom, bearing large flowers of the most beautiful hues—bright yellow, pale delicate pink, and brilliant red. This was something new; with us, beautiful flowers are confined to shrubbery, but here large forest trees bear them.—It was a sight to be enjoyed. I thought of a certain friend of mine, who edits a periodical for ladies, and is very fond of flowers.

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And here again I wish to acknowledge my obligations to various gentlemen. Upon a simple introduction to the agents of the Panama Railroad, and the Pacific Steamship Company, by our gentlemanly Consuls at Aspinwall and Panama, and also to Captain Dow, of the Guatamala; these gentlemen not only franked me over the railroad twice, at a saving of some $60, but deducted $37 50 from the regular fare on the "Guatamala," and tendered me a free passage to California. Such courtesies to a stranger deserves public acknowledgment. The managers of these companies have a reputation for marked generosity in such things.

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J. H.

"HOMES FOR THE EVANGELISTS"—"MISSISIPPI."

Mr. Editor: In the *Advocate* of 11th inst., Mississippi proposes to give the "history" of a certain "donation of land" for "Church, burying-ground, and homes for the P. E. and preacher of the Circuit." "Homes were built," and other good things done while "the good man" who gave the land lived. But Mississippi says: "The good man died, and other trustees were appointed, and other purposes were to be served. The 'homes' were sold in 1856, and the lands, all except a fraction, went into other uses."

We should like to know what "other purposes were to be served" than such as were for the interests of the Church? The lands were deeded to the Church for its use and benefit, and could be used for any purpose which the authorities of the Church might deem best. If the deed had said the lands could be used only for "parsonage purposes," then they could not have been sold nor used for any other purpose.

"Mississippi's" insinuations are unjust. The land was not sold because "other trustees were appointed" who did not know Joseph. Why then? If you will read R. P.'s article in same paper, on "Local Itinerants," you will see the answer in part. Old "*Brother Stingy*" was the cause of it.

The houses for P. E. and P. C. were built of logs—some of them black-jack—about 1836. Timber will get old and rot in this country. Boards rotted, and roof had to be repaired or put on anew. Logs rotted also. Fences decayed, had to be repaired or rebuilt. But who was to do the work? and who pay for it? There was the rub. A few brethren became responsible for it once. One brother, I think, at another time. One P. E. spent $80 at another time, and one could hardly see that he had made a beginning of what was necessary to be done. The District Stewards refused to help; the community refused to do anything; the P. E. abandoned the house and the improvements, and left the job unfinished, minus $80. The other "home" had less done for it, and had not been occupied by a preacher's family since 1848. As it was all "Church property," several thought it was a "fine thing," and pitched into the rails, boards, pickets, and timber that grew on a part of the land, until not a rail could be found; hardly a loose board or picket.

The houses would not keep any one dry in a rain; hardly fit for the hogs to sleep in; and surely Mississippi would not want an "Evangelist" to put his beloved wife and little ones into such houses. He lives in too fine a house himself for that.

To prevent the utter destruction of the houses, timber, etc., the Quarterly Conference directed the trustees, if they thought it to the interests of the Church in the village, to sell a portion of the land. The trustees resolved to sell, *provided* a certain price could be obtained. Since the sale the land has been protected. The proceeds of the sale are to go into a new Church edifice.

Madison.

ALABAMA CONFERENCE.

Eufaula District.—Rev. J. W. Laney writes: I have just completed my round on the district, so far as the two days' meetings to the missions are concerned. The blacks seemed to rejoice greatly that they received this extra attention, and the patrons of the missions were gratified at the result of these meetings to their slaves. We had good attendance on Saturdays, and good attention to the word. In some places I had the pleasure of listening to the missionary catechize the children, and the questions were answered promptly and without embarrassment on the part of the children. I am more than ever impressed with the greatness of this mission work among the colored people, and I am happy to believe that the owners of the slaves are being convinced that it is their duty to do more in this direction than ever before. Arrangements are being made to build more mission-houses in the district. And the missionaries are going to be better supported than ever before. We have some men engaged on the missions that have no equal in this business. God bless these brethren in this great and glorious work? The whole district, I might say, is in a good condition. It is true there is no religious excitement as yet; but I have no doubt the word preached by God's ministers will, ere long, prove the power of God unto the salvation of souls. Churches are being built, and those that were half completed are being finished. Almost an entire square in the beautiful city of Eufaula, Ala., has been consumed by fire. Many of our worthy, industrious citizens have lost nearly all their hard earnings. Much will be made up to them; new buildings will go up in the place of these burnt down.

Pleasant Hill Colored Mission.—Rev. J. Williamson writes, on sending his second quarterly report: This mission is situate in Dallas county, embracing a few of the many plantations lying on the east side of the Alabama river, and some in the interior, between Benton and Cahawba. When I came to this mission I found it almost totally disorganized; out of seven appointments served last year, but one or two were willing to be served this year. I visited some of them and several have employed me to serve their people. I have now six appointments, embracing eight plantations, and I think I have a fair prospect for two more appointments. It would be difficult to attempt to give a detailed account of its present condition, for it is yet in a state of formation. Yet I am greatly encouraged; the manner of teaching seems to give pleasure and great delight to the colored people, and, at the same time, meets the general approval of the owners and Superintendent.

"OUR KATE;" OR, "SISTER."

BY LUTHA FONTELLE.

Near one of the prondest cities of the South, in a loved home, shaded by the customary grove of ohias and live-oak trees, lived a fair maiden, gay as fair. I shall not stop to tell you more of her external appearance. If you have not already seen every type of blonde or brunette beauty you have become familiar with them in the cheerful pages of the Lady's Book, in the quaint stories of Harper, or in the lively Ledger. And yet Kate was like none of these. Indeed, if you could catch the features in repose, you would have been startled, as I was, at a face I had never before thought plain. I will tell you something of her mind and heart, and your tutored imagination may sketch the outline, and fill it up with the soul's impress—yours, or Kate's, as best suits your fancy.

With the buoyant spirits of health (alas for the romance for my heroine is not a delicate, languishing lady, whom the blandest south wind may not touch too freely), with a never failing fund of brilliant humor, and a keen relish for every passing good, she was a favorite with all the ladies of the neighborhood, with the old no less than the young. Her mother died the year she left school, when she was just entering her seventeenth year, and she had gratefully availed herself of proffered kindness, and sought the sympathy and counsel of the staidest matrons of the vicinity.

She forgot the arrows pointed with polished wit, with which she discomfited many a bold suitor, when she visited the shadowed home of the widow mourning over the blight which had fallen on her last flower, the bright child of her hopes and joys; and her quick perceptions, her cultivated intellect, and exquisite tact, never served her will so earnestly in a brilliant assemblage, or presiding in her father's house, she entertained authors and divines, world-wide travellers and ministers of State, and charmed them by her lively sallies, her extensive information and her noble thoughts, as while she roused the drooping energies of the dying boy, or cheered his mother.

You see Kate, then, the light of her father's widowed heart, the sharer of his thoughts and cares, the loved sister of sweet girls and fun-loving boys, a joy to her friends and a bright attraction in every gay scene.

But amid her fashionable pursuits, came thoughts unbidden, all foreign to her surroundings. While moving in the dance, amid troops of friends, she saw the faces of her young sisters and remembered that they were motherless. Would their sainted mother, so gentle, so true to their best interests, so beloved, would she desire to see all her daughters in the flower-strewn path she was so eagerly pursuing? Oh, no! that mother would have chosen a more quiet way. And so, thinking of her sisters and her sweet mother, she lost all her relish for the ball room and gay throng.

The clear outlines of Duty, beautiful in its symmetrical proportions, became ever more manifest. The firm lips of this chaste figure, and the deep, earnest eyes that were often raised heavenward and turned again to earth with a new, searching light, became to her heart like the face of a friend. But she trembled as she saw herself standing alone, at the entrance to this new path to which Duty's immovable finger pointed.

Her father had been, many years previously, a consistent Church member, but in pursuit of wealth and honors he had turned his back on the self-denying injunctions of the Bible, and the world deemed him one of themselves. He was.

And this sweet girl, standing in her mother's place, resolved to follow that mother's example, and make Jesus her friend. She made her decision, not so much for her own sake, as for the loving young sisters and wild brothers that looked to her loving guidance. A heart of any warmth and truth must ever be made purer and nobler when loving trust reaches up its arms for guidance. This maiden felt its power, and one night when she had returned from a brilliant scene of gayety, herself the belle of the evening, she went to Jesus, resolved to leave all and follow Him.

I saw her three months afterwards, not alone, then, going to the altar of God with three of the sweet sisters she loved so well, one noble brother, and the sire whose wanderings from his Savior his daughter's example had so suddenly checked. How his eyes followed her with blessings, while her face was radiant with the deep tide of joy that flooded her soul. And the world looked on and wondered, scarce believing the change. At first it tried to lure her back, and was half startled from its own light by the repeated failure. Then it spoke slightingly, in words of bitter scorn, of her delusion and of the coward heart that trembled at false terrors. But still unmoved, she quietly pressed on in duty's path.

Home had new charms for her, and in her watchful care her household flourished. Now she found leisure to create a thousand joys and glad surprises to bind their hearts together, and guard her brothers from the alluring temptations of the city.

And one sweet sister—Lilly—she knew, at last, was saved. Fair as the flower whose name she bore, she was as fragile. Of a peculiarly delicate organization, fashionable excitement would have killed her. But in their pleasant home, and in the quiet circle of choice friends, her glowing genius and warm heart unfolded healthfully.

And Kate's rare conversational talent was by no means lost or undervalued in this more quiet life. The blended dignity and grace of her manner seemed only the true expression of her soul. And those who formerly merely admired, now eagerly sought the honor of her acquaintance. Her father regarded her with tender reverence, and looking into her eyes' calm depths saw there the spirit of her mother.

And still the world looked on, and half admitting, now the wisdom of her course, since full success had crowned it, prefixed its meed of praise. She did not need this, but every year her pure influence was more widely felt. One brother entered college with high hopes, and two fair sisters left school with well earned honors. Then Kate gave her hand to one she long had loved, of whom it is sufficient to say that he was worthy of her.

A roguish niece of mine came dancing into my room half an hour ago, and seeing me occupied, stood quietly by my chair till I finished writing. Then she assured me that she had not been idly waiting, but had vengefully destroyed every unsuspicious that had attacked me; and if there was any excellence in the story it was due chiefly to her efforts. I acknowledged this, for I had been sadly tormented, and yielded the papers. After she had read them, she asked demurely, why I had made Kate the favorite of all the *ladies* of the neighborhood. "Belles," she said, "did not usually aspire to such distinction. They were content if favorites of the other sex." Reader, perhaps you can tell her. Then she insisted, this niece of mine, on having the sequel to Lilly; and she went away altogether satisfied, when I put into her hands a favorite volume of Sketches, by this same Lilly, and a book of Songs which, I told her, I had heard Lilly sing to the music of her harp.

MARRIAGE FEES.

Mr. Editor—Some time since I saw an article in a Presbyterian paper, headed "Marriage Fees." I came to the conclusion that Methodist

JAPANESE WAR STEAMER AT SAN FRANCISCO.

From the Alta California of the 17th, we extract the following interesting report:

His Imperial Japanese Majesty's war steamer Candinarruh, commanded by Kat-sin-tarroh, a Captain in the Japanese Navy, arrived in our harbor yesterday, and anchored off Vallejo street wharf, at three o'clock P. M., after thirty-seven days passage from Uragawo, and hauling on board the Chief Admiral of the Imperial Japanese Navy, Co-ser-ke-ma-sa-no-ci-nia. The object of the visit of the Candinarruh is as a tender or preceding vessel to the United States steamship Powhattan, which left Yeddo on the 10th of February, bound to this port, having on board the Japanese Ambassadors, (and suite of seventy) sent by the Emperor to Washington, as already detailed in our last Japanese correspondence. The following are the names of the officers of the ship: Admiral, Co-ser-ke-ma-sa-no-ci-nat; Captain, Kat-sin-tarroh; Captain attending, Manager; Lieutenants, So-korah-te-to-sah, Okeamo, Ya-ha, Ike-e-ro, To-mo-a-go-ro, En-ah-ket-ohe; Chief Engineer, Ha-ma-ge-ro; Second Engineer, Kin-ge-ro; four midshipmen, three doctors, and seventy before the mast.

The steamer mounts ten guns, viz: four eighteen, and six thirty-two pounders. She also mounts four swivels and one howitzer. She brought, as passengers, Captain John M. Brooke, United States Navy, Mr. E. M. Kern, United States Navy, and nine of the crew of the late United States schooner J. Fenimore Cooper, which was wrecked at Yokahama on the 23d of August, 1859, as already detailed in our columns.

THE PASSAGE OVER.

The Candinarruh has been thirty-seven days sailing to this port from Japan. Her engines were not used but during three days in getting off the Japanese coast. She sails pretty well, having made about two hundred miles in one day. She was built in Holland, for the Japanese Emperor, and was sent out in her present condition about three years ago. She cost $70,000.

We visited the ship yesterday, on her arrival, and were there introduced to Captain Brook and Mr. Kern, from whom we obtained many interesting details of the passage. This is one of several steamers composing the Japanese Navy. She is the first one that has left the country for a foreign port, and perhaps would not have been allowed to come except that the two above mentioned officers happened to be in Yokohama to attend them. The express object is to await the arrival here of the Powhatan, when she will at once return to report the safe arrival of the Ambassadors and suite. The Japanese sailors are *an fait* in all the usual work pertaining to the duties of seafaring life. The boatswain is as thoroughly up in his work as any man could be in any service. There is no kind of sailor-work that he does not thoroughly understand, and can also manage his men in a ship-shape manner.

The crew run aloft, and make and take in sail with the utmost alacrity. There were no punishments of any kind inflicted on the crew—everything going pleasantly and easily from the first. The government on board is mild and humane. The science of navigation is thoroughly understood among the officers, who learned it from the Dutch at the school at Nagasaki. The instruments are of Dutch and English manufacture. They had two chronometers of English make. The ship is worked in all respects like those of the Dutch. The food on board is principally rice, dried fish and pickled vegetables.—The flesh is irlet in rape seed oil, making a very palatable mess, and one which no hungry man would refuse. Each of the crew is allowed a gallon of rice per day, of which the greater portion is retained in Japan for their families.—Vegetables, tea, sugar, etc., if used, they pay for themselves.

At first, on the passage, the hours were not marked off into watches, as in other sea-going ships, but soon the necessity of this was made apparent, and the system was adopted. Tables are used to eat from fore and aft—chop-sticks being used, as with the Chinese. No religious ceremonies were observed on board during the passage, nor were there any evidences of idolatory. They were heard, however, to pray to their deities occasionally in their own rooms. They looked forward with pleasure, during the passage, to their arrival here—exhibiting the greatest curiosity to know about America, its people and institutions. The Government was particularly a subject of inquiry. They were cleanly in their habits, and bathed frequently.

The Admiral had four servants, who were constantly in waiting; but the Admiral being a very sensible man, exacted no unnecessary servitude or formalities. In a gale of wind, the orders were given entirely in Dutch, and were executed with celerity and cheerfulness. The whole nautical education of the people, in fact, is based upon the Dutch language—thus illustrating the policy of that nation to preserve its exclusive hold in Japan, and to hand every useful art which they introduce upon their language.

SCENES ON BOARD THE KAT-SIN-TARROH.

A number of attaches of the Alta proceeded, yesterday, on board the steamer soon after she anchored. We were received at the gangway by a marine wearing the uniform of the Japanese navy, viz: dark worsted material, consisting of frock and trowsers, with soft wooden sandals (not clumsy wooden shoes, like those of the Chinese). Stepping upon the spar deck, we were at once struck with the neatness and order which everywhere reigned. Groups of sleazy clad and really seamen-like looking men were standing about lost, or wonder-stricken, at our appearance, as we were with theirs. The marines have a large square patch between their shoulders, upon which their peculiar rank is written in Japanese characters. The countenances of these people wear a far more intelligent look than any Chinese that we have seen.

We were received courteously and conducted about the ship. The rigging, engines and other matters do not differ from those of any Dutch propeller of the size, which is about three hundred tons. She has not a deep draught of water, but great beam. The guns are rather clumsy, and unwieldly; and the muskets, which are kept with the most scrupulous brightness, are of the same old-fashioned, angaluly appearance. Descending into the cabin, we found the same neatness and order. The floor was scrupulously scrubbed—the mahogany polished. This (after) cabin has been appropriated during the passage to the American officers, who have received every attention—a profusion of servants to wait on them, and the best that the ship afforded.

In an adjoining cabin we were introduced to Admiral Co-ser-ke-ma-sa-no-ci-um. He is a benign, benevolent-looking man, about forty years of age, and evidently in high favor at the Imperial Court to be intrusted with so important a charge as this. When we entered, he was having his hair most artistically dressed with oils and pomatum by one of his servants—the Admiral being seated on the floor and evidently enjoying the luxury of the shampoo. Soon after, he appeared on deck, dressed in an unassuming but gentlemanly costume—his feet encased in snowy white sandals and stockings; a dark brown or olive frock confrasting finely with a deep blue vest, which was laced in front with a heavy silver cord. At his side hung two swords, resembling yataghans.

The officers on board a Japanese ship, from lieutenant up, are called "two sword officers," and entitled by rank to wear two swords. These weapons are keenly sharp-pointed and beautifully polished. The Admiral's head is partially shaved, and the hair handsomely bound up behind. In an adjoining cabin, the Chief Engineer, Hama-ge-ro, was having his hair oiled and dressed by a servant.

We noticed in the Admiral's cabin a picture of President Buchanan hanging in a conspicuous place. The Japanese national flag is displayed on board the ship at the main and in the bows. This is a white groundwork with a ball in the center. At the main floats the Admiral's private signal—a diamond shaped figure, within a red circle, on a white ground. We were offered for refreshments a very delicate, but strongly flavored *liquer*, something like *maraschino*. While we were taking notes about the ships decks, the Japanese showed the most intense curiosity to see our style of writing, and were much gratified at being allowed to examine the book. This curiosity was manifested as to articles of clothing, watches, pencils, knives, etc., and it may be safely presumed that the crew cast long and wistful eyes ashore at the city, whose strange sights they were doubtless eager to explore.

The Captain, Kat-sin-taroh, has been sick nearly the whole passage, and under the care of the Doctor, who is a very intelligent man. When a servant entered the Captain's cabin, he made a low obeilleance to that dignitary, and the same on leaving. We noticed that while the sailing master was conversing with the Admiral, or receiving from him some lengthy instructions, the former bent very low, and kept his eyes fixed humbly upon the deck, while the Admiral preserved a peculiarly upright position, with his head well up, as though he felt the dignity of his office. The name of one of the Midshipmen is *Kun-u-rah-tse-no kame*. "I thank you," in Japanese, is *A-rung-a-tu*.

The ship, we presume, will be open to inspection for all who desire to visit her. She is a curiosity, which none should neglect; and probably another chance of the kind will not occur again for many years. A salute will be exchanged between her and the fort to-morrow.

Last evening, Captains Man-ge-ron, Yo-se-ro, O-ke-yre o, and U-hera came on shore in one of the steamer's boats, with Captain Brooke and Mr. Charles Wolcott Brooks, and proceeded through several of our principal streets, to the International Hotel, where they took lodgings. There dinner was served, containing many of the usual varieties afforded by the market, which they discussed with a good relish, expressing gratification at the new dishes which were now set before them for the first time. Supervisors Brooks and Young were received by them, on behalf of the City Government, and the civilities of the city were tendered to them in an informal manner, until such time as the Board could meet. Later in the evening they visited Job's Hotel, by invitation of Mr. Brooks, and then, for the first time, indulged in the luxury of ice creams and other delicious confectionary.

VISIT OF THE PRINCE OF WALES TO CANADA AND THE UNITED STATES.

One of the most inveterate traditions of our fathers was the immobility of royalty. That the king should remain habitually within a certain radius of his capital, and never go beyond it, except for the purpose of making a solemn and formal visit to some loyal province, was, with the later sovereigns of the House of Hanover, almost an article of faith. The first two Georges were, of course, constantly running over to Germany; but when the prince who, born and educated in the country, "gloried the name of Briton," came to the throne, the Tycoon of Japan was almost as immovable. This may have been partly the result of natural sluggishness of mind, but it was, perhaps, more an imitation of French and Spanish royalty, which had then reached the extreme of absurd punctilliousness. Whatever the cause, George III was content to oscillate all his life between London and Windsor, and an excursion to Weymouth was the most formidable journey which he ever attempted. His son and successor never visited either Scotland or Ireland until he had ascended to the throne, at the age of nearly sixty years. King William, though he had seen the world in his youth, was almost as stationary after he ceased to be a midshipman. It cannot be doubted that much of the narrowness of these sovereigns, and despotic tendencies of the first two, arose from their having seen so little of the world, and even of the country they were to govern. In the age before railways, the greatest lords were content to pass much of their time in residences almost suburban, being deterred by the enormous expense from transferring their households frequently from Northumberland or Derbyshire and back. The sovereign encouraged this dislike of locomotion by his example, and, in spite of grand tours in his youth, the English nobility could not be said to be a really travelled man.

Now, however, Englishmen go every where in Europe and in the East, and royalty is about to lead them to a field which, if not untrodden, is less known than it should be. The Prince of Wales, is likely to make American travel popular by his intended visit to Canada. For the first time since the discovery of America, an heir apparent to the British Crown is to cross the Atlantic, and in his character as the future ruler of this Empire receive the respects of one of its most flourishing provinces. Other princes have visited the Western world in military or naval capacities. The father of her present Majesty held high command there. But the unity of the Empire and the *status* of the British North America as a great allied province, and not a mere dependent "plantation," will for the first time be recognized when Albert, Prince of Wales, sets foot on its shores. The Governor General, in opening the Canadian Parliament, announced the approaching visit, and the satisfaction of all classes has since been loudly expressed. The people of the North American colonies are prepared to receive the Prince of Wales with every demonstration of regard. Not only as a tribute to his station as the future head of the greatest commonwealth in the world, but as the representative of a rule which has conferred immense benefits on the provinces, the Canadian people will give him welcome Far twenty years the progress of the North American colonies has been such as to surpass even the rapid growth of the neighboring States. Her present Majesty's accession to the throne found the Canadians deeply discontented, and, as is now admitted, not without cause. Insurrection followed, blood was shed, and our evil-wishers all over the world raised their raven croak, as usual, on the inevitable dismemberment of the British empire. But the folly of seventy years before was not to be repeated; justice was preferred as a remedy to the employment of Hessians, and the policy of conciliation produced not only quiet but loyalty. Since those menacing days the prosperity of the provinces has been almost uninterrupted. The reign of Victoria has seen what may be called a nation grow up on the banks of the St. Lawrence and Lake Ontario. The population of the provinces has more than doubled, and their wealth has increased on a far greater proportion. Wise negotiations have broken down the commercial barriers between them and the United States, and allowed the creation of a most thriving trade. British capital, instead of seeking investment among decaying Spaniards or faithless Orientals, has been able to develop the resources of a people which is one with our own. The country is now traversed by railways; the most astonishing—engineering work of the age has been constructed within its territory by the genius of Stephenson; steamers of great speed and capacity are built for the direct service of the colonies, and everything promises that the prosperity which is to come will be as permanent as great. Nor are the Canadians united to appreciate their political advantages. Under the protection of the United Kingdom they have become a nation without any of the burdens and perils of nationality. Like men standing on the shore while ships are battling with the waves, they are able to look on the struggles which convulse the neighboring Union. That Canada is anxious of admission into the sisterhood of American republics is an assertion that the most reckless orator would hardly now make. The people of the provinces are independent enough in their way, and would, no doubt, fiercely resent any assumption of undue power by England. But as long as the mother country rules with kindness and moderation the Canadians are not likely to mix themselves up with the feuds of slavery, or throw in their lot with a people who confess that their own future destiny is dark and troubled.

It would, however, be a matter of regret if the Prince of Wales, satisfied with the homage of the Canadians, should neglect to visit the Republic which now plays so conspicuous a part in the world. We do not, of course, anticipate in any case that the Prince would return to England without having set foot on the United States territory; but there are different ways of visiting a country, and, as none repays attentive observation more than the American Republic, so none is likely to be so ill understood by a mere flying tourist. America is not a country of museums and palaces, to be "done" in so many days with a Murray's hand-book. Its interest consists in its people, in the phases of the civilization through which they are passing, in the political and commercial activity which they display, in their energy and restlessness, their greatness and their weaknesses. Although we can not expect that a youth in his nineteenth year should be able to appreciate the American Commonwealth; yet we feel sure that a journey through the United States and some association with the people would not be lost labor. Of a kind and courteous reception the son of Queen Victoria may be very sure.

The interests of Americans in the descendants of the former ruler of their country is second only to that of Englishmen themselves, and, whatever may have been formerly the case, the feeling is now one of good will and sympathy. The Prince of Wales might find both instruction and recreation in a visit to the Atlantic cities, whether it be New York in all its ambitions and span new splendor, or its more quiet rivals. There is much to be learned from a few weeks of such travel—more than a royal personage may ever afterward have an opportunity of learning. One who is called to such high destinies, and who will have such opportunities of directing the tastes of his countrymen, may advantageously study the progress in the arts of life by a people thrown, as it were, but yesterday on the shores of a new continent, a progress not less wonderful than their commercial prosperity. If the Prince of Wales should further visit the President of the United States, at Washington, the courtesy will, we feel sure, be appreciated, and tend to courtesy will, we feel sure, be appreciated, and tend to *London Times*.

SANGUINARY DRAMA AT ROME.

Full Particulars by an Eye Witness.

The correspondent of the London *Times*, writing from Rome, March 20th, gives the following particulars of the late collision, by which so many lives were sacrificed, and which seems only the precursor of more sanguinary events:

Yesterday Rome was the theatre of a sanguinary drama. I was a spectator of the whole scene, and have put myself, not without great personal risk, in a position to be able to give you minute and correct particulars.

On the 15th, the leaders of the Patriotic party sent forth a proclamation, which I here submit:

ROMANS! Gen. Garibaldi promotes a subscription for the purchase of 1,000,000 muskets (for which subscriptions were made in the United States) wherewith to accomplish the work of national redemption. Let us lay our own offerings on the altar of the country, and remember that for the present we can only give profits of self-denial and sacrifice. Bent upon our great purpose of reconstituting an independent and free Italy, we must persevere in that noble and dignified calmness which won us the gratitude of our sister cities and the sympathy of civilized nations. We trust to the justice of our cause, and the patriot zeal of those who are hastening its triumph, and we await in union and security the forthcoming day which will join us to the rest of the Italian family.

The Government provoked by the appearance of this proclamation, which was stuck up at every corner of the streets, in print, proceeded to arrests and perquisitions.—Through they were made aware of a great demonstration which was to take place as soon as the result of the *plebiscite* of Central Italy became known in this place. On Monday, in fact, it was arranged that a solumn but orderly promenade should take place along the Corso, between five and seven in the evening, to celebrate the annexation. Instructions had been given that the demonstration should take place with the usual calmness, and with exemplary moderation, avoiding even the slightest chance of a disturbance." In the morning the students, who, as usual, were assembled in their church to hear mass, immediately upon the termination of the "dinalless sacrifice," as it is called, set up the chant of the *Te Deum*, singing praises to heaven for the annexation. The director or rector of the church, mad with rage, jumps upon the benches, then leaps from one chair to another, crying out:

"Away, away with you, ye profaners of the temple. This is the house of God, the house of prayer! Ye are blaspheming!" Yet what the young men were singing was no profane ditty, but the holy Ambrosian hymn, "We praise thee, O Lord!" The director, however, was not to be appeased; he rushed out of the church, calling loudly for the police, and was followed by the students, who, once out in the open air, hooted and hissed him with all their might.

Five o'clock in the afternoon came. The Government, aware, as I said, of the intended demonstration, had spread a rumor that the promenade was to be not on the Corso, but out of the Porta Pia, where the grand Carnival demonstration had previously taken place. Their object was to weaken the assemblage of the multitude, and have it more helplessly at their discretion.

Five o'clock came, as I was telling you, and the Corso was already alive with the usual large number of private carriages and hackney coaches, in two rows, proceeding in contrary directions at a slow pace, agreeably to the custom. The footpaths were crowded with people of the of the middle classes, with their families; the women, I should say, rather outnumbering the men. Not one Roman *gendarme*, policeman or *sbirro* was to be seen. The usual patrols of French soldiers headed by *gendarmes* of the same nation, by their presence reassured the order-loving people. Six o'clock had not yet struck, when from every street, at every turning, bands of Pontifical *gendarmes* broke out, rudely pushing and elbowing their way to the right and left through the dense population, endeavoring by all manner of provocation to pick quarrels with them. The crowd, however, gave way before them with great forbearance, avoiding all collisions.

Meanwhile, in the adjoining Piazza Colonna, where I was, and in the Corso, from Piazza San Lorenzo in Lucina, and Via in Lucina, fresh bands of Papal gendarmes came down with an irrestible charge upon the people. After them, and in the wake opened through the crowd by their broad swords, there came the *sbirri*, in plain clothes, but armed with stilettoes and sword-canes. I am not able to tell you how many are the wounded. I saw the blows; I saw the blood. I should say hundreds must have been hit; my own blood runs cold only to recall to mind what I witnessed. Three of the French officers I saw myself bleeding. I saw women and children bleeding on the ground. The French officers again and again dashed through the crowd in the thickest of the fray, rescuing the defenceless people from the hands of their ruthless destroyers. Owing to their exertions order was to some extent restored. They showed the greatest sympathy with the people; they promised them redress and justice; they bore witness to their prudence and forbearance; they are willing, even to-day, to give evidence that the whole outrage was the result of the wanton provocation of the gendarmes. New arrests and perquisitions were made in the night.

ANNEXATION OF CENTRAL ITALY.

The King of Sardinia has taken the step for which he has long been preparing. He has laid his hand upon the patrimony of St. Peter. Modena and Parma had already been allowed to gravitate to the forming mass of Italian power, and the mere appearance of the decree which annexed them to Sardinia, would have caused but slight sensation. But this formal State paper is accompanied by a declaration which startles many who have accustomed themselves to believe that there was a real power latent under the threatenings and lamentations that came to us from Rome. This King of a half-formed kingdom, ostentatiously deserted by his great protectors, denounced as a sacrilegious robber, by all the adherents of the old Papacy throughout Christendom, and bitterly hated by every nation which, like Austria and Spain, makes religious bigotry the spring of its civil system, *advances as calmly to seize a province of the States of the Church, as an English soldier would walk up to take a jewel out of the head of an Indian idol.* When Farini lays before Victor Emmanuel, the result of the suffrages, his master declares his acceptance "not only of the States of Modena and Parma, but also of the Romagna, which has already separated itself from the Papal Government." Imitating the promptitude of his great confederate, the King of Sardinia has probably already put his troops in motion to take possession of the new province. There is always great virtue in possession, but at this crisis an accomplished fact is especially strong in its inertness. Who shall now move a Sardinian garrison out of Bologna? What police will be strong enough to call to arms the jaded and exhausted States, whose zeal for the priesthood has already well nigh eaten them up? Rumors are passing from month to month, how the zealots and the bigots and the perverts, and how others who are only curious in rare ceremonials, are packing up for a journey to Rome in the hope of seeing the unwonted forms of an excommunication of a Sovereign. Prince Victor Emmanuel must have calculated the effect of such a fulmination before he fulminated it, and must have convinced himself that among his own Italian subjects it would be but a by-word and a jest. The faithful Saroyards, who might have had scruples of conscience in obeying an excommunicated Sovereign, are transferred to an Emperor who is happily in the bosom of the Church; but as to the people of Lombardy, Modena, Parma, and the Romagna, any public act which may mark the hostility between their new Sovereign and their ancient tyrant, or the ally of their ancient tyrant, will be to them a claim to their confidence and affection. Moreover, these imprecations would have an unexpected acknowledgement, if the same curses which should expel Victor Emanuel from the pale of the Church, should also scare the French army from the city of Rome. It is clear that Victor Emanuel has ascertained either *that these thunder-bolts will not fall or else that he can afford to despise them.*

However, Massaroni himself could not pocket a booty with more politeness than does Victor Emanuel accept the Romagna. The expression of Sardinia's "deep devotion" must be very gratifying to the Holy Father when looking round upon his new Austrian lories, he comes to the conclusion that they are not numerous enough to chase his affectionate but rather predatory son. When the Kind declares that he is ready to defend the independence of the Supreme Minister of religion, he must inspire great confidence in the College of Cardinals; and when he promises to pay homage to the Sovereignty of the Pope he is probably as welcome as a gang of housebreakers who should ransack your cellars and drink your health in the contents of your best bins.—*London Times.*

TERRORS OF THE PAPAL ARMORY.

Our European advices make frequent reference to the threat of excommunication denounced against Victor Emanuel. It has been stated that the sentence would be executed as soon as the King should announce his acceptance of the Italian provinces. That acceptance has been signified, but it does not appear that the sentence has yet been formally pronounced, although mention is made of a "monitory," in which the King is informed that he is in fact excommunicated. In the minds of most persons in our day, the idea of excommunication excites but little of the emotion with which it used once to be associated.

The excommunication and interdict, we need not say to many of our readers, are different modes of punishment by which the Head of the Church visits its displeasure, and, according to the Catholic creed, the displeasure of Heaven, on such as it adjudges to be the sinners deserving of these penalties. The minor excommunication delars the offender from participation in the Lord's Supper. The major excommunication denies him a union in any Christian rite and all Christian solace. It is not only to be debarred from the Sacraments but refused admission to the house of God.

No priest can celebrate his marriage. His bones, if he die, cannot repose in consecrated earth, nor can the Christian burial service be read over them. If he is a monarch who is thus doomed, the subjects are absolved from their allegiance to him. No Christian can speak to him; nor the meanest Christian serve him, even in extremity, though he were perishing from cold and hunger. He is a legal and social outlaw and accurst; he is *anathema maranatha*. The interdict is a form of excommunication applied to a whole kingdom. In a kingdom lying under an interdict, the whole religious action of society is brought to a dead stand. The churches are closed; the bells are silenced in their towers, and the priest's voice at the altar. With the cessation of religious worship there is a cessation from all the other offices of the church. There is no longer marriages, burial or baptism. The dead are carried without ceremony by night to ground not blessed by a priest. The faithful put on the emblems of mourning at the death of their friends; "the mourners go about the streets." The effect of an interdict was in some instances terrible. King John of England withered before it. The execution of the severer Papal sentences has perfectly prostrated mighty sovereigns. Emperor have gone to Rome as suppliants to propitiate the anger of the Pope, and have only been pardoned on condition of the most abject humiliation.

Undoubtedly, even when the Church was at the height of its power, the cause in which it seized its spiritual arms, and the objects against which it levelled them, had much to do with the effect they produced. The Pope could prostrate King John of England, when he dared not attempt the same denunciation against other princes on the English throne. Thus Edward III., being threatened with excommunication, called on Parliament, and that body passed the famous *Praemunire* act, which punished any attempt to introduce a foreign power derogatory of the King's right, and was aimed at the assumption of setting the Pope's mandate over an act of Parliament or the King's proclamation. A person guilty of a premunire was punished by imprisonment and confiscation. The Bishops throughout England were forewarned that the King would scathe them if they broke this statute.

If Victor Emanuel is to be excommunicated, we are told the sentence will be pronounced at St. Peter's, either by the Pope or a Cardinal. The interior of the Church will be draped in black, the crucifix will be veiled, and torches lighted and extinguished one after another. Other solemn ceremonies of a funeral cast will figure in this grand act of denunciation. The Philadelphia Gazette, referring to the decree, says that the form of excommunication is one of the arcana, secrets only known to the highest authorities of the Church. These denunciations are sometimes framed *pro hac vice*, though in accordance with the practices of the Colleges. The published digest of the church omits many forms besides that of excommunication, such, for instance, as that used on the coronation and on the reception of penitent women in the Bosom of the Church, and the like. These may be found at the Jesuits' College at Vienna, which is, we believe, the depository of the arcana; also in the library of the Vatican; but they are sealed books to the multitude, and to all but those to whom the rulers of the church open the seal.

Whether or not there will be a formal excommunication can not be determined by the accounts we have. The probability is that if it is ventured on it will not seriously damage the King of Sardinia or the cause of Italian unity.—*St Louis Republican*

DEATH OF MRS. JAMESON, THE WRITER.

We record with much regret the death, after a few days' illness, of Mrs. JAMESON, the authoress, whose literary works were of a high class in art and social science, and who has left friends, not only in her own country, but in almost every capital in Europe, to lament her loss. Mrs. Jameson was the eldest daughter of Mr. Murphy, painter in ordinary to the Princess Charlotte, a well-known artist in the early part of the present century. She married Mr. Robert Jamson, the late Vice-Chancellor of Canada, whom she survived six years. Her literary labors commenced with the "Diary of an Ennuyee," in 1826, followed by numerous volumes on various subjects of biography and art. Her principal and most popular publications were her "Characteristics of Women," chiefly studies from Shakspeare; "Visits and Sketches at Home and Abroad," "Winter Studies and Summer Rambles in Canada." The latter work she regarded as peculiarly a record of her own social views and convictions. In 1842 she published the "Hand-Book to the Public Galleries of Art in and near London," which was the first of a series of artistic works of subsequent production, viz.; on "Sacred and Legendary Art, Legends of the Monastic Orders," "Legends of the Madonna," &c. One of her last publications was a revised and enlarged edition of "Memoirs of the Early Italian Painters," published by Mr. Murray. For two years past she had been engaged on a laborious and elaborately illustrated work announced by Messrs. Longman, and nearly completed, the "History of our Lord and of his Precursor, St. John the Baptist, with the Personages and Typical Subjects of the Old Testament, as represented in Christian Art." In the completion of this labor she had re-visited Italy and passed several months in Rome and other continental cities.—*London Times.*

TUSCANY.

The expelled Grand Duke of Tuscany is about to issue a protest, addressed to the crowned heads of Europe, against the violation of treaties and the violence done to the rights of legitimacy in the annexation of Tuscany to Sardinia.

He is low down on the list of dynasties which exist, and are tolerated in the face of the dogma, that families rule by divine right. England, France, Spain, Portugal, and Belgium, have each changed their dynasties in disregard of family rights and treaties. The Count de Chambord, so-disant Henry V, of France, and the Count de Paris as the successor of Louis Philippe, whom all Europe treated with as King, have been vainly seeking for recognition of a title to the throne from which the treaties of Europe prescribed the family of the Bonapattes. The Count de Montemolin shows a hereditary claim under Spanish law to the throne of Isabella II. Leopold of Belgium is King by a successful revolution which overthrew the settlement of the treaty of Vienna, and the same great powers put a Italian Prince on the throne of revolutionized Greece. The ex-Duke of Tuscany will hardly persuade the monarchs of Europe, at this day, to revive in his favor, the despotic dogmas which the spirit of the age has outgrown, and which they have one and all, at some time heretofore, set aside, as impossible to be safely applied to Europe in its present state. Ferdinand may protest loud and long, but he may be content if he succeeds in exchanging his claims for a comfortable pension to enable him to live somewhere in obscurity at his ease. He has never shown any qualities which make it likely that he can do any thing to take care of himself.

The expelled Grand Dukes are Austrian by descent, but of a stock partly French in its origin. The Grand Duchy of Tuscany grew, by various successive accretions, out of the ancient republic of Florence, of which the reigning family was de Medici. Florence, originally a dependency of the German Empire, purchased its independence of the Emperor Rudolph, at the close of the thirteenth century. In the growth of the republic by conquest and purchase into the Grand Duchy of Tuscany, the Medici became rulers, and had the title of Grand Duke conferred to them early in the sixteenth century. The house of Medici flourished till its extinction in the year 1737. Tuscany then fell to the house of Lorraine, not by any hereditary right, but by virtue of the treaty of peace between Austria, Russia and France, which terminated the war of Polish succession. These powers agreed that after the death of John Gaston de Medici, Grand Duke of Tuscany, the last of his race, that Francis, Duke of Lorraine, should have Tuscany, and Stanislaus, the exhaunt to the Polish throne, should have Lorraine. When John Gaston died this arrangement took effect. Francis became Grand Duke of Tuscany, and by marrying the celebrated Empress Maria Theresa, carried Tuscany into the Imperial family of Austria. Stanislaus took Lorraine, and dying, left it to his daughter, who had married Louis XV, and thus Lorraine came into the possession of France. The expelled Grand Duke, Ferdinand IV., is fourth in descent from this Lorraine Francis, through the succession of Leopold I., Ferdinand III., Leopold II., Ferdinand IV., with whom ends the line of Hapsburg-Lorraine, and causes the extinction of Tuscany as a separate State. Austrian and French influences have been resisted and expunged, and two millions of intelligent Tuscans unite themselves with ten other millions animated with a zealous and enlightened aspiration to build up one strong Italian State, founded on popular rights and devoted to popular progress.—*Piray-mus.*

DOMESTIC.

Arrival of the Japanese Embassy.

The U. S. steamer Powhatan, Flag Officer J. Tattnall, with the Japanese embassy, composed of two chief Ambassadors, eighteen other officials, and a number of servants, which sailed from Jeddo the 4th of February, arrived at San Francisco on the 27th ult.

They were warmly greeted by the citizens of San Francisco, who extended them courtesies calculated to make them feel at home and impress them with a favorable idea of their hospitality and refinement.

The embassy, after a short stay in San Francisco, will proceed to Panama, thence by a train across the Isthmus, and thence by a U. S. vessel to Washington, where the new treaty will be ratified.

Rush to the Washoe Mines.

Advices received from Carson City states that emigrants are pouring in from all parts of California. Every day large pack trains of mules leave for the Washoe diggings, and the excitement in that quarter continues unabated.

The stages from different quarters arrive daily, crowded with strangers, all eager to get to the land of promise.

The most absurd stories are believed, and a stranger is looked upon coldly and suspiciously if he presumes to doubt the most extravagant rumors.

Steam Communication between San Francisco and Japan.

A company is being organized in the city of San Francisco, for the purpose of taking into consideration the propriety of running screw steamers to Japan.

FOREIGN.

The Savoy Question.

The Paris *Patrie* says that the Sardinian troops have commenced the evacuation of Savoy, and that the first detachment of French troops returned from Lombardy, will arrive at Savoy on 25th March.

M. Thouvenel's last dispatch to Count de Persigny, containing explanations for the British Government relative to the annexation of Savoy, was published in the *Moniteur* on the 22d. It contains little but what has been previously stated. It points out the necessity for the revision of the French frontiers; reiterates the Emperor's respect for existing treaties; claims that this is purely an exceptional case; shows that the cession will be made without violence, and free from all constraint, and concludes by expressing confidence that England will see that the situation of France has required the consummation of this project.

The London *Times*, in an editorial, admits that the annexation must be quietly allowed, but at the same time denounces the act as one of spoliation and wrong, and le principle as bad as a march upon the Rhine or a sudden attempt on Antwerp.—It adds, it must leave on all minds that there is no safety, except in continual watchfulness and preparation against the aggressions of a Sovereign who thus seizes upon the possessions of a friendly power.

The Paris correspondent of the London *Times* says that all the powers had replied to France relative to Savoy, and gives the following as the substance of their notes:

Russia says that so long as the right of the people to select rulers is not put forward by France, and that as the present change does not affect the balance of power of Europe, what Sardinia may do with Savoy is no business of hers.

Prussia says that as the Emperor of France formally disavows the doctrine of natural frontiers, the transfer of Savoy is no business of hers.

Austria declares that she certainly does not approve of any annexation of the kind, but as Europe stood by when other annexations were effected, she does not see what she has to do with the annexation of Savoy.

Six French regiments are said to have taken possession of Chablais and Faucigny.

A French frigate had arrived off Nice, and several steamships were expected there on the 26th. The population of Nice had signed a petition against the representative of the municipality.

France.

Gen. Dufour, who is on a special mission from Switzerland, had an interview with the Emperor, and expressed himself satisfied with his assurances to respect Swiss interests.

The fleet now lying at Toulon has received orders to be ready for sea.

It is asserted that the French Government, while still retaining Chablais and Faucigny, is indispesed to give most solemn guarantees to Switzerland and Europe that Swiss interests shall be protected.

The Grand Duke Michael had arrived at Toulon incognito, where he is inspecting the newly constructed portable gun-boats with a view to the application of the new system on the Amoor river.

Orders had been issued for the formation of two camps additional to that of Chalons, one consisting of infantry near Stenar, and the other of cavalry at Luneville, near the Prussian frontier.

Le Nord says the reply of the British Government had reached Paris, and it was understood that it had not renounced all hope of preventing annexation, or, at least, of reducing it to proportions which would make it a constant source of embarrassment to France.

The Emperor Napoleon, in receiving the deputation from Savoy, stated that the re-union of Savoy and Nice to France had been resolved on in principle. The assent of Piedmont, and of the population, had been obtained, and the negotiations with the Powers who signed the treaty of 1815 permitted the hope of a favorable examination of the question by the greater part of them.

Italy.

The French army in Lombardy commenced its return on the 21st.

The Sardinian Council of State had decided that the concordat concluded by Austria with the Pope is not binding in Lombardy.

The Ex-Duke of Tuscany is preparing to protest against his fate.

Baron Ricasoli reached Turin on the 22d, and presented to the King of Sardinia the vote of Tuscany on the annexation question. The king in response to a congratulatory speech by Ricasoli, said: "I accept the vote of Tuscany, which, after having been expressed by the National Assembly, is now confirmed by an unanimity of popular suffrage. Tuscany, in associating her destinies with those of Piedmont, far from renouncing, continues her glorious traditions and augments their importance, by uniting them to those of the other parties of the State. The Parliament in which the Representatives of Tuscany will take seats beside those of Piedmont, Lombardy and the Armelia will bring the laws of the country into conformity with the truthful principle of liberty. Thus Tuscany will enjoy the blessing of administrative autonomy without weakening the union of power and the national will upon which the prosperity and independence of the country are principally dependant."

The King then signed a decree annexing Tuscany to Sardinia.

It is ordered that on the promulgation of the decree annexing Tuscany to Piedmont the French delegation at Florence would be dissolved and return to Leghorn.

The Paris *Constitutionnel*, in an article by its principal editor, says the withdrawal of the French troops from Italy must not be considered a sign of coolness between France and Sardinia. France leaves Lombardy because its independence is irrevocably assured. Austria only intends to act in defence of the frontier of Venetia. The loyalty of the French policy could not occasion any embarrassment on that subject. The withdrawal of the French army from Italy is therefore a sign of the approaching solution of the question of Italy, and not a sign of complication, which the wisdom as well as the interest of Piedmont will know how to prevent.

It was reported that Cavour would be Minister of Marine in the Sardinian Council.

Prince Carignan was expected to proceed to Florence on the 26th, not as Regent, but as the King's Governor at Tuscany.

The Ex-Grand Duke of Tuscany was preparing a protest, addressed to the European powers, and a manifesto to the Tuscans, against the flagrant violation of treaties that has taken place.

The Duchess Regent of Parma has appealed to the Great Powers to support her protest.

A demonstration had taken place at Rome in honor of the birth-day of Garibaldi. The soldiers dispersed the crowds, and a number of persons were wounded.

Austria.

The agitation in Hungary continued, and numerous arrests had been made in Pesth.

The Swiss *Charge d'Affaires* at Vienna had presented to Count Rechberg a circular note in which the Federal Council protests to the Powers who guaranteed the treaties of Vienna against any measure having for its object the incorporation of Chablais and Faucigny with the French Empire. Count Rechberg replied that Austria reserves her definitive reply until she has ascertained the disposition of Europe; but he remluded the Minister that last year, when the French troops were conveyed by railroad from Culoz to Chemberg, the Austrian cabinet in vain presented to Switzerland, as well as to the Great Powers, that the neutrality of that part of Savoy should be respected, but by the passage of the French troops that neutrality was openly violated, contrary to the treaty of 1815.

Letters from Pesth report that many arrests in that city had been made, and revolutionary proclamations ere said to have been discovered by the police.

Many rifled cannon had been recently made in Austria, and were supposed to have been sent to Venetia.

The Austrian government was raising at home a new loan of 200,000,000 florins, interest at five per cent., payable in fifty-seven years by means of lottery drawings.

Savoy and Nice to be Released from Allegiance.

The complication of the state of affairs in Italy seems to be much increased.

The Pope excommunicated King Victor Emanuel on the 26th ult., as a plunderer of the Church.

An act of excommunication against those who are aiding and consenting a rebellion for an invasion in Romagna, made its appearance under publication in the city of Rome on the 26th ult.

General Garibaldi has been elected a deputy from the Territory of Nice.

The King of Sardinia has published a proclamation, by which he releases the inhabitants of Savoy and Nice from further allegiance.

The late massacre at Rome appears to have been much more serious than was at first presumed. The number of persons killed and wounded is reckoned at 183. A number of ladies were more or less injured. The American Consul was stabbed in the side. The wound inflicted is but a slight one.

Dispatches received from Vienna says that the Austrian Cabinet has addressed a note to the Cabinet of Turin, in which it sternly protests against the annexation of Tuscany, Parma and Modena to Piedmont.

The Ambassadors of the Western Powers at Naples have urged reforms on the King.

The Ministry has sent in its resignation, but it has not yet been accepted by the King.

The latest advices received from Rome, state that in case the city should be evacuated by the French troops, the Pontifical troops and the army of Naples will enter the Marches.

Three thousand of the Papal troops are conc

Poetry.

A COURT LADY.

The following beautiful poem, from from the pen of one of the most gifted women of the age, will be welcomed and appreciated by our readers, not only as giving a touching picture of Italy after the war, but as delicately conveying the author's political views in reference to that proposed arrangement in the Italian States, which is now the chief question of European politics. It is proper to mention that Mrs. Browning is a Napoleonist, and looks with enthusiasm for the freedom of Italy through the aid of France:

Her hair was tawny with gold, her eyes with purple were dark;
Her cheeks' pale opal burnt with a red and restless spark.

Never was lady of Milan nobler in name and in race;
Never was lady of Italy fairer to see in the face.

Never was lady on earth more true as woman and wife,
Larger in judgment and instinct, prouder in manners and life.

She stood in the early morning, and said to her maidens, "Bring
That silken robe made ready to wear at the court of the king.

"Bring me the cheque of diamond, lucid, clear of the mote;
Clasp me the large at the waist, and clasp me the small at the throat.

"Diamonds to fasten the hair, and diamonds to fasten the sleeves,
Loose to drop from their rays, like a powder of snow from the moon."

Gorgeous she entered the sunlight which gathered her up in a flame,
While, straight in her open carriage, she to the Hospital came.

In the west at the door, and gazing from end to end,
Many and low are the pallets, but each is the place of a friend."

Up she passed through the wards, and stood at a young man's bed;
Bloody the head on his brow, and livid the droop of his head.

"Art thou a Lombard, my brother? Happy art thou!" she cried,
And smiled like Italy on him; he dreamed in her face, and died.

Pale with his passing soul, she went on still to a second:
He was a grave, hard man, whose years by dangerous wars were reckoned.

Wounds in his body were sore wounds in his life were sorer.
"Art thou a Bourgeois?" Her eyes drove lightnings before her.

"Austrian and priest had joined to double and tighten the cord
Able to bind these, O strong one!—free by the strokes of a sword.

"Now be grave for the rest of us, using the life overcast
To ripen our wine of the present (too new), in glooms of the past."

Down she stepped to a pallet where lay a face like a girl's,
Young, and pathetic with dying—a deep black hole in the curls.

"Art thou from Tuscany, brother? and sweet thou, dreaming in pain,
Thy mother stand in the piazza, searching the list of the slain?"

Died as a mother herself she touched his cheek with her hands:
"Blessed is she who has borne thee, although she should weep as she stands."

On she passed to a Frenchman, his arm carried off by a ball;
Kneeling, "O more than my brother, how shall I thank thee for all?

"Think of the heroes around us has fought for his land and line,
But thou hast fought for a stranger, in hate of a wrong not thine.

"Happy are all free peoples, too strong to be dispossessed;
But kneel are those among nations who dare to be strong for the rest!"

Over she passed on her way, and came to a couch where pined
One with a face from Venitia, white with a hope out of mind.

Only a tear for Venice?—she turned as in presence of a distressed
And stooped to his forehead and—[illegible] the majority
Who are always [illegible] passion and loss,
The day will come [illegible] it, as if she were kissing
Peace—a breakfast.
Pallet with [illegible] of pure
sister, will chief strain of heart she moved on then to another,
sort—[illegible] strong in his death. "And dost thou suffer, my brother?"

Holding his hands in hers: "Out of the Pledgeot lion
Cometh the sweetness of freedom! sweetest to live or to die on."

Holding his cold rough hands—"Well, oh, well have ye done
In noble, noble Piedmont, who would not be noble alone."

Back he fell while she spoke. She rose to her feet with a spring.
"That was a Piedmontese! and this is the Court of the King!"

Children's Column.

AN HONEST ARAB.

We had been on a fishing tour in the Highlands of Scotland, and, en route to town, were idling a day or two in "the gray metropolis of the north." "Scotchman, Xpress, Merkery, Fawcess, penny a hunder—this day's Scotchman, Sir!" shouted a shrill-piped, ragged little imp at the fag end of a cold, wet, bitter day in October, as we stood blowing a cloud at the door of the New Royal in Princes Street.

"No, we don't want any."

"Fawcess, penny a hunder, Sir!; this day's paper, Sir—half price, Sir—only a bawbee;" persisted the young countryman of Adam Smith, as the market showed symptoms of decline, and threatened to close decidedly flat.

"Get along, Bird's-eye, don't want any," growled Phillips.

"They're gude fawcess, Sir, penny a hunder."

"Don't smoke." Phillips, *loquitur*. whif, whif, whif.

"They're gude fawcess, Sir, hundur and twenty for a penny, Sir," coming round on my flank.

"No, don't want 'em, my boy."

The keen blue face, red bare feet ingrained with dirt, and bundle of scanty rags, looked piteously up at me, moved off a little, but still hovered near us. Now, when I put down my first subscription to the One Tun Ragged School in Westminster, I took a mental pledge from myself to encourage vagrant children in the streets no more. Somehow in this instance that pledge wouldn't stand by me, but gave way.

"Give us a penn'orth, young un."

"Yes, Sir—they dinna smell."

"If the lasifers don't, the son of Lucifer does," threw in Phillips.

"Ah, I haven't got a copper, little 'un, nothing less than a shilling; so, never mind, my boy, I'll buy from you to-morrow."

"Buy them the night, if you please. I'm very hungrey, Sir."

"He'll give you his check for the balance, Geff."

His little cold face, which had lightened up, now fell, for, from his bundle of papers, I saw his sales had been few that day.

"I'll gang for change, Sir."

"Well, little 'un, I'll try you—now be a good boy, and bring me the change to-morrow morning to the hotel—ask for Mr. Turner."

"Give my friend your word of honor, as a gentleman, as security for the bob."

"As sure's death, Sir, I'll bring the change the morn," was the promise of young Lucifer before he vanished with the shilling.

"Well, Turner," as we strolled along Princes Street, "if you don't expect to see your brimstone friend again, do you?"

"I do."

"Your friend will dishonor his I.O.U. as sure as—"

"Well, I won't grieve about the money; but I think I can trust the boy."

"Can? Why, you have trusted him; and your deliberation savors remarkably of the wisdom of the historical stable-keeper, who began to think about shutting the door when—but the illustration don't seem to strike you as a novelty."

"Well, we'll see."

"Yes, wonders, but not young Brimstone and your money."

Next morning was spent in "doing" the lions.

On our return to the inn, I inquired:

"Waiter, did a little boy call for me to-day?"

"Boy, Sir?—call Sir? No, sir."

"Of course, Geff, he didn't. Did you really expect to see your young Arab again?"

"Indeed I did, Charley. I wish he had proved honest."

"Then, oh Lucifer, son of the morning, how thou art fallen!"

Later in the evening a small boy was introduced, who wished to speak with me. He was a duod-cimo edition of the small octave of the previous day, got up with less outlay of capital—a shoeless, shirtless, shrunk, ragged, wretched, keen witted Arab of the streets and closes of the city. He was so very small and cold and childlike—though with the same shivering feet and frame, thin, blue cold face, down which tears had worn their weary channels—that I saw at once the child was not my friend of the previous night.

"Enter Antonio to redeem his bond!" said Phillips.

He stood a few minutes diving and rummaging into the recesses of his rags; at last little Tom Thumb said:

"Are you the gentleman that boucht fewzees frae Sandy yesterday?"

"Yes, my little man."

"Weel, here's a sevenpence (counting out divers copper coins), Sandy canna come; he's no weel; a cart ran ow'r him the day, and broken his legs, and lost his bannet, and his fewzees, and your fourpence-piece, and his knife, and he's no weel. He's no weel ava, and the doc—tor says—says he's dee—in, and—and that's a' he can gin you noo." And the poor child, commencing with sobs, ended in a sore fit of crying.

I gave him food, for, though his cup of sorrow was full enough, his stomach was empty, as he looked wistfully at the display on the tea-table.

"Are you Sandy's brother?"

Ay, Sir;" and the flood-gates of his heart again opened.

"Where do you live? Are your father and mother alive?"

"We bide in Blackfriars Wynd in the Coogate. My mither's dead, and father's awa, and we bide whiles wi' our gudemither," sobbing bitterly.

"Where did this accident happen?"

"Near the college, Sir."

Calling a cab, we were speedily set down at Blackfriars Wynd. I had never before penetrated the wretchedness of these ancient closes by day, and here I entered one by night, and almost alone. Preceded by my little guide, I entered a dark, wide, winding stair, until climbing many flights of stairs, in total darkness, he opened a door, whence a light maintained a feeble unequal struggle with the thick, close-smelling, heavy gloom. My courage nearly gave way as the spectacle of that room burst upon me.—In an apartment, certainly spacious in extent but scarcely made visible by one guttering candle stuck in a bottle, were an overcrowded mass of wretched beings sleeping on miserable beds spread out upon the floor, or squatted or reclining upon the cold unfurnished boards.

Stepping over a prostrate quarrelling drunkard, I found little Sandy on a bed of carpenter's shavings on the floor. He was still in his rags, and a torn and scanty coverlet had been thrown over him. Poor lad! he was so changed. His sharp pallid face was clammy and cold—beads of the sweat of agony standing on his brow—his bruised and mangled body lay motionless and still, except when sobs and moaning heaved his fluttering breast. A bloated woman, in maudlin drunkenness, (the dead or banished father's second wife, and not *his* mother), now and then bathed his lips with whiskey and water, whilst she applied to her own a bottle of spirits to drown the grief she incouped and assumed. A doctor from the Royal Infirmary had called and left some medicine to soothe the poor lad's agony (for his case was hopeless, even though he had been taken at first, as he ought to have been, to the Infirmary in the neighborhood), but his tip-y nurse had forgotten to administer it. I applied it, and had him placed on a less miserable bed of straw, and feeling a woman, an occupant of the room, to attend him during the night, I gave what directions I could, and left the degraded, squalid home.

Next morning I was again in Blackfriars Wynd. Its close, pestilential air, and towering, antique, dilapidated mansions (the abode of the peerage in the far-off times) now struck my senses. Above a door-way way was carved upon the stone—"Except ye Lord do build ye house, ye builders build in vain."

I said the room was spacious; it was almost noble in its proportions. The walls of paneled oak sadly marred, a massive marble mantle-piece of cunning carving, ruthlessly broken and disfigured, enameled tiles around the fire-place, once representing some Bible-story, now sore despoiled and cracked, and the ceiling festooned with antique fruit and flowers, spared in the general Vandal wreck. With the exception of a broken chair, furniture there was none in that stifling den. Its occupants, said the surgeon whom I found at the sufferer's bed, were chiefly of one nation, pants, and the poor lad's step-mother—who had taken him from the ragged school that she might drink of his pitiful earnings—was as sunk in infamy as any there.

For the patient medical skill was naught, for he was sinking fast. The soul looking from his light-blue eyes was slowly ebbing out, his pallid cheeks were sunk and thin, but consciousness returned, and his lamp was flickering up before it sunk forever. As I took his feeble hand, a flicker of recognition seemed to gleam across his face.

"I got tha change, and wan comin'—"

My poor boy, you were very honest. Have you any wish—any thing, poor child, I can do for you? I promise to—"

"Renby, I'm sure I'm deein', wha will take care o' you noo?"

Little Reuben was instantly in a fit of crying, and threw himself prostrate on the bed. "Oh, Sandy! Sandy! Sandy!" sobbed his little heart.

"I will see to your little brother."

"Thank you, Sir. I Diuna—didna leave me, Reu—Reu—by. I'm com—comin', comin'—"

"Whist! whist!" cried little Raub, looking up, and turning round to implore some silence in the room. That moment the calm faded smile, that [illegible] alighted as a momentary visitant [illegible] seemed to have passed away, the eyes became [illegible] upon his face, slowly little life imperceptibly [illegible] all became blank and glazed, and his hop—[illegible] publy rippled out.

[illegible] boy lies in the Canongate churchyard, not of from the grave stone put up by Burns to the memory of Fergusson, his brother poet, and I have little Reuben at Dr. Guthrie's ragged school, and receive excellent accounts of him, and from him.

"What of your young Arab, Turcer?" said Phillips, the following afternoon. "Was he honest, and is he really ill?"

"Yes Phillips, he was an honest Arab; but now he is where the wicked cease from troubling and the weary are at rest."

EXTRAORDINARY HOAX.

The Manchester (England) *Guardian*, of February 28, has the following account of an extraordinary hoax at Warrington, Lancashire:

On Saturday, a hoax of a most extraordinary and impudent kind was played off at Warrington. It appears that some waggish individual, at present unknown, last week addressed letters to various gentlemen and traders in the town, dating from the Rectory, and purporting to be signed by the Rector, the Rev. W. Quekett, giving invitations and orders to an almost incredible amount. On Saturday morning, about 11 o'clock, that end of Church-street that fronts the Rectory presented a curious aspect. Crowds of people had gathered, and were watching the fun, as butchers and sweeps and bakers made their appearance at the house of the Rector. Mr. Quekett, as may well be imagined, was nigh frantic at seeing the numerous articles that were being deposited at his door; and it really was no joke to be presented by seven carters, each of whom had brought a load of coals, and was determined not to be gammooed into taking them back. Nor was it at all a laughing matter to be troubled with sweeps, and butchers, and doctors, all seeking an *entree*. While a squabble was going on between the coal-carters and domestics, up drove two empty carts, the drivers having orders, as they said, to take the Rector's luggage down to the railway station; and confusion was worse confounded by the arrival of a joiner, armed with full instructions to measure Mr. Quekett for a coffin. The bewildered servants astonished "ohips" by telling him he had better ask the master himself," and feeling himself "done," he walked off amid the derisive cheers from the people outside. The joiner had barely left the door when four sweeps made their appearance, eyeing each other askance, as they thought it quare thur on us should be caw'd to sweep one chimney." They were undecided at last, but not without some difficulty, and the disputation had scarcely closed between them and the Rector's servants when the Mayor's carriage was announced, and out stepped the chief magistrate, expecting to take luncheon with his reverend friend. A few words sufficed to show His Worship how matters stood, and he was preparing to leave, when two celebrated members of the medical fraternity made their appearance. Perhaps they were sent for to prepare the Rector for the services of the joiner.—Eight butcher boys, with prime joints, next besieged the Rector's door, supplemented by a lad with a handcart full of currant bread, which had been prepared for some party that was to take place. Explanations ensued, but a barber who had come to shave the Rector would not believe the news, and he had to be told to depart. After the coals came the liquors. Men with porter and wine arrived from various merchants in the town, each morally certain, as he knocked at the door, that his were the only things ordered. All were, however, doomed to disappointment, and they had to return as heavily laden as they came; and so had the fishmonger's boy with a barrel of oysters. A cab next drove up, but drove away as it came, empty, the drivers looking as pleasant as was possible under the circumstances. A couple of cartloads of bricks were next driven up to the door, followed by a boy with a truck laden with buckets and tubs, and another with a barrowful of spades, all the parties being evidently in a state of deep mystification at the crowd, the coals, the sweeps, and the butchers, their intellect being out at all cleared by the lusty cheers with which they were greeted. The matter has been placed in the hands of the police, and every effort is being made to discover the author of this outrageous trick.

AN ARMY REVIEWED BY A LION.

The author of a recent work on Algeria relates the following incident, which occured while marching with a body of French troops on their way to attack the Kabyles:

We had ridden carelessly forward, admiring the view, or speculating on the game to be found in those mountain passes, when the sudden halt and the unalinging of carbines startled us. Pushing past the rear files, we galloped to the front just in time to prevent the sergeant who led the advance firing at a noble lion, who, advancing towards the same path which we are pursuing, had halted abruptly at our view. He had evidently come from a different direction to the one we were pursuing, and was making to the very pile of the mountains whose sombre colors had excited our curiosity. Five minutes later, and we should not have seen him; but, as it happened, there he stood, evidently very much astonished at this plumping so suddenly on so large a party. Were we in fire, we should doubtless either kill or mortally wound the animal. In the first case, all would be well, and we should be the richer by a hon's skin; in the second place, we should be sure to lose one or more men, and it was a responsibility the young officer in command would not assume. Hastily giving the order to unsling the carbines, he closed up the men with some difficulty, for the horses were very restive. In case the lion showed a disposition to attack, all were to face toward him, and it was to be hoped a general discharge would prove mortal. If disposed to let us do so, were to pass him quietly.

I have often heard that the lion by day in no way resembles the same animal by night. During the darkness, seeking his prey where he can find it, he will attack anything with the greatest ferocity; but, during the daytime, it being its proper period of sleep, and being besides, generally gorged with food, he seldom attacks man. In the present instance, I had little confidence in the effect of our fire, for our horses, as their riders approached their dreaded enemy, became more and more alarmed and restive. The lion was, doubtless, the one I had heard roar in the distance the previous night, and he had been to the other side, seeking his food among the donors of the native tribes near Tenient, from which he was now returning to his den.

Our files were closed up—we neared the lion who showed no symptoms of fear; gazed at us, not savagely, but apparently with great enrlosity. Then he moved his tail to and fro, like a large cat; and, as we neared him, he deliberately sat down on his hind quarters, looking then, for all the world, like a queer colored, large Newfoundland dog. Just as we ranged up with him, passing by in single file, the horses' heads and tails were together, he opened his large mouth with a mighty yawn, uttering, as he did so, a sound between a heavy sigh and a groan. This he did without rising, and in a most sleepy manner, as though he were supremely indifferent to our presence.

All this time our horses were terribly excited, and my own, a jet black Syrian barb, which had carried me many a mile over the plains of Wuldschina and Rommello, and who, from his intense love of mischief and fighting, I had long since christened "Beshi-Bazourk," was now completely cowed, and though walking at a very slow pace from the lion, and I could not resist the fancy that seized me to rein in and look at him. Trembling in every limb, my horse obeyed me, and as the rear files of our escort moved passed, I contemplated the noble brute. He was a splendid male, of the color called by the natives the "black lion," and which, they say, is the most fierce and terrible of all. He seemed sleepy and quiet enough, just then, and did not even look at me. The jangling of the men's arms appeared to catch his attention; and it was, indeed, but a moment's space that allowed me for contemplation, for a slight move on his part caused my horse to bound aside so as almost to unhorse me; and when I recovered my seat and my power over my frightened steed, the sleepy fellow had deliberately laid down, and resting his noble head on two mighty paws, he followed us with his eyes as we moved slowly away.

CONVERSION OF CHILDREN.

The following interesting account of a revival among the children in Cinstable, England, is taken from the *London Watchman*:

Two or three weeks ago four boys of our Sunday-school, about ten or eleven years of age, became convinced of sin, and began to hold prayer-meetings in the fields. They all found mercy. They then prayed for their brothers and companions. Their numbers increased, all the new comers finding mercy, until twenty were found, all converted.—They held meetings for every day from one to two o'clock and from half-past five to seven. Their number still increased, until last week they had forty in Mr. W——'n loft, all of whom are either rejoicing in Christ or earnestly seeking salvation. Last Sunday was a good day at school; after the evening service nine boys, some of whom were the most unpromising in school, stayed at the prayer meeting, and all found peace. I went to the prayer-meeting on Monday night, and was surprised to see thirty boys, all under thirteen years of age, in the gallery. Others came to until there were fifty, including some of the elder scholars. They were very quiet during the meeting. At a few minutes to eight Mr. Barnley said, "two more will pray," when one of the boys began, then another, until in about two minutes ten had prayed, with great earnestness and simplicity. They prayed for the school, their teachers, superintendents, ministers, parents, sisters, brothers, school-fellows, backsliders, the heathen, and the world.—About half-past eight we concluded. At nine the united prayer-meeting at the market commenced; a dozen of the elder boys were present, and were evidently under a gracious influence. One poor ignorant boy, who found peace only the night before, prayed with great propriety. Another boy at the meeting of adults to-day prayed and pleaded until the whole meeting were in tears. No one has had any hand in organizing this work of God; it is the Lord's doing, and it is marvellous in our eyes. It is creating quite a sensation in the town. We are expecting greater things than these. To-morrow week united service will be continued. A FURLONG.

HOW VICTORIA TRAINS HER CHILDREN.

A primary regard is paid to moral and religious duties. They rise early, breakfast at eight, and dine at two. Their various occupations are allotted out, with almost military precision. One hour finds them engaged in the study of the ancient, another of the modern authors, their acquaintance with the languages being first found on a thorough knowledge of their grammatical construction, and afterwards familiarized and perfected by conversation.—Next they are trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with the light accomplishments of music and dancing. Again the happy party assemble in the riding-school, where they may be seen deeply interested in the various evolutions of the *menage*. Thence—while drawing and the further exercise of music, and the lighter accomplishments, call off the attention of their sisters—the young princes proceed to busily engage themselves in a carpenter's shop, fitted up expressly for them, at the wish of the royal consort, with a turning lathe and other tools essential to a thorough knowledge of the craft. They thus become not only theoretically but practically acquainted with the useful arts of life. A small laboratory is occasionally brought into requisition, at the instance also of their royal father, and the minds of the children are thus led from a contemplation of the curiosities of chemical science and the wonders of nature to an inquiry into their causes. This done, the young carpenters and students throw down their saws and axes, unbuckle their philosophy, and shoulder their miniature percussion-guns—which they handle with the dexterity of practised sportsmen—for a shooting stroll through the Royal Gardens.—The evening meal, the preparation for the morning lessons, and brief religious instruction, close the day.

REV. THOS. H. STOCKTON.

This eminent clergyman, now chaplain to the House of Congress, was recently compelled to suspend the publication of a small religious journal, in Philadelphia, for the want of support. In announcing the suspension, he feelingly remarked: "It seems hard, to the midst of daily struggles with sickness and death, without any private means, without regular pastoral position or support. In a condition far poorer than that of simple poverty, toiling, though unable to toil, and steadily sinking, notwithstanding all toils; we repeat it, it is hard to be driven to one's wits end, hemmed in, crushed out from the very center of a great Christian public, a vast, mighty, wealthy, and exultant brotherhood, yet callous as statues and careless as etques."

Obituaries:

"Let me die the death of the Righteous."

MRS. CLARISA YOUNG, the daughter of Mr. and Mrs. Wuritzell, was born in Capenay County, State of New Jersey, November 14th, 1794. She embraced religion and joined the Methodist Episcopal Church in early life; was married to Mr. T. Young in 1812, and moved to this place in 1833; brought her certificate of membership with her; in 1842 she was one of five that composed the first Methodist Society in this place—the year that the Rev. Q. Y. M'Nab had charge here. She remained a member of the same Society until God called her to himself. She died in great peace on Sabbath morning, Feb. 5, 1860. She left an aged companion, two sons and one daughter. She sleeps in the grave, where three of her class-mates that joined the church with her had gone before, leaving only one of the original number, who is our class-leader; but he is not alone—God has raised up others to fill the vacant seats in our church, and we now number about seventy members; and we still look for better times. To God be all the glory.

MATTHEW D. THOMASON.

Biloxi, April 3, 1860.

MRS. MARY MINOR died of cancer, 18th November, 1859, at the residence of John H. Sharp, Cass Co., Texas, aged 75 years. For forty years she was a consistent member of the M. E. Church. She endured her affliction with Christian fortitude. Complaint was never heard: she often expressed her faith that "God did all things well." When suffering each excruciating pain as to cause those who waited around her bed to shed tears of sympathy, she would say, "weep not, my dear children, for every pang I suffer brings me nearer to my blessed home." She cheerfully bore testimony that there was a sufficiency in God's grace to make the soul rise superior to all pain, toil, and care. A Christian in health, she was happy in affliction; "tranquil amidst death's alarms."

C. L. HAMMILL.

MATTHEW G. PALMER died 16th March, at his residence in Claiborne Parish, La., after a long and protracted illness, in the forty third year of his age. He was a consistent member of the Methodist Church, and had been for a number of years. He was possessed of all those christian virtues and graces that adorn the lives of men. He was not, however, permitted to express any wish, or to testify to the grace of God in his last moments, death came depriving him of that consciousness desirable in the dying hour. But his past life was sufficient to justify us in believing he died the death of the righteous. He was a kind husband, an affectionate father, and an indulgent master. He leaves a companion and three children, as well as a large circle of friends and acquaintances, to mourn his death. But their loss has been his eternal gain.

J. D. H.

RACHAEL H. PEARCE, wife of Rev. W. P. Pearce, and daughter of Henry and Susannah Hennington, born in Jones county, Miss., died March 1, 1860. She was a child of much affliction, but learned to be patient in her sufferings and to resign her all into the hands of Jesus. She said that she was confident that as soon as she died she would go straight to heaven, and then continued to shout and praise God, saying, "Peace on earth and good-will among men." All was peace in her soul.—She professed religion in the days of her youth; joined the Methodist Church, and has been an acceptable member ever since. She had many virtues and many friends.

WESLEY.

RICHMOND A. M'LEOD died of consumption 30th January, 1860, after two years suffering. He made a profession of religion a few days before his death. He had been raised by religious parents, and knew well how to approach the mercy-seat. A few hours before his death his father asked him if he was ready to meet his God. "Father," said he, "I earnestly repent of all my sins." His father again inquired, some time after that, of his unwillingness to die. He seemed perfectly resigned to the will of God, and said he felt that God, for the Redeemer's sake, had pardoned all his sins. He leaves many friends to mourn his loss.

P. M. FEATHERSTON.

JOHN PERCY, infant son of Simeon T. and Maggie M. Goodwyn, aged 11 months and 20 days. Johnnie was our household pet; he was a flower of rare sweetness and purity—a bud of such hopeful promise! Yet, like all the perishable things of earth, this fair and lovely bud, ere it had scarce unfolded its petals, withered and died, to bud and blossom again in the celestial world. His sweet, smiling face, and laughing blue eyes, greet us no more. We mourn his loss, yet not as those without hope.

JULIA.

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and M. B. M'CARTHY, *Professor.*
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LETTERS FROM CUBA.—NO. III.

Havana, March 17th, 1860.

I know not but that I may be wearying your readers with tiresome details of matters insignificant in themselves. If this be the case, you know the remedy. A city so full of peculiarities—so unlike everything American, must be seen in detail to be understood.—At every corner in Havana you meet with objects of interest—not because they are beautiful, nor grand, but because, for the most part, they are singularly grotesque. The volante is a type of the citizen—the dwelling house is an emblem of the government. If the volante is a huge, awkward, ill-contrived affair, behind the age, so is the citizen a relic of the past. He thinks—if perchance he thinks at all—just as his forefathers thought. The Creole hates the Spaniard, the Spaniard despises the Creole. Mutual distrust among the Creoles themselves, causes them to be as watchful and as suspicious as if every man were a rogue. Indeed, roguery is not unknown in Havana. It is a system, an organized system, reduced to rules, having its nicks and bounds, its definite methods of prosecution. If you are thoughtful, you get your American money changed into Spanish before you leave America. A Spanish *ounce* is worth $16 50 in the United States—here its value is seventeen dollars. Of course you have no banker, or ought not to have any. Well, this ounce of gold is changed for you into four quarter-ounce-pieces, whose mythical value is $4 25, that you can get but $4 00 for it, unless it is a rare chance. Being an American, you will of course take American gold and silver. But this American silver is taken back from you at a discount of twenty per cent. Now if you dream of a speculation—buying up this money at this discount, you will not be able to get it, for the simple reason that it must go back into the hands of strangers from "the States," at par. This sharp needs no explanation, and if it did, you would not get it. It is one of the "institutions" of Havana. The why and the wherefore of things are matters too profound to engage the attention of this people. They have been accustomed to yellow uniforms—to Captain Generals—forts—policemen, etc., but you can hardly find a man who can or will give you a word of information about them. Whether this is a politic reserve, dictated by Spanish tyranny, or real ignorance, the effect upon seekers of information is the same.

On Saturday afternoon, whilst strolling towards the city wall, I saw some soldiers in full uniform, filing down the street. Following the crowd beyond the gates, I arrived at the "Paseo del Isabel 2d," just opposite the Tacon Theatre, in time to see a review of the regular and volunteer troops, by the Captain General. It was a grand parade, in honor of the recent Spanish victories over the Moors. The soldiers, infantry, artillery, and dragoons, passed before the Governor and his staff, in quickstep time, and occupied more than an hour and a half. I endeavored in vain to obtain some clue to the number, but these clever "know-nothings" could only answer, "To no se," i do not know. From a rough estimate of my own, I think there must have been at least 12,000 men under arms. About five thousand spectators, men, women and children, were grouped together for the space of half a mile, and the roof of Tacon Theatre was covered with ladies and gentlemen. Nearly every style of uniform, some of them gaudy, others by no means beautiful, passed along the Paseo, and occasionally a faint huzza was heard in the neighborhood of the Captain General, but for whom it was designed, or from whom it came, I could not discover. A large number of the troops were volunteers, and two regiments were *bona fide negroes*. I had never seen Africa in arms before, and I thought it a little incongruous to force them to celebrate the defeat of their African friends the Moors. By the way, I hear it said, that these same negro regiments were the cause of the unpopularity of General Concha, towards the close of his administration in the Island. After the last filibuster expedition, Concha organized these regiments of negro soldiers, and so great was the opposition to the movement that he diminished them. The whites very properly regarded it as an effort to equalize the negroes and whites, and they demurred. It is plain enough to me that these negro *volunteers* are merely designed to intimidate the Cubans. The whispered threat, terrible if true, and there seems to be no reason to doubt it, of *arming the negroes for the massacre of the whites* in the event of a native revolution, seems to crop out in this colored corps. Here is a demonstration to all doubters that negroes can handle fire-arms, and make good soldiers—so these Spanish masters would have their subjects to believe, and really I could see no difference in military skill between the black and white men. General Serrano has revived this feature of the soldiery, I am told, under the name of a *Fire Department*, but the absurdity of this pretension is too plain. They are designed to be *soldiers*—and to take no animportant part in any future movement towards political regeneration.—Perhaps it may amuse your readers to give them a translation of an address issued by the Captain General on the day of this parade. I have seen no English translation of it, and must therefore depend upon my own rendering—it is taken from the *Gaceta de la Habana* of March 11th.

"Alocucion dirigida por el Excmo Sr. Capitan General a los cuerpos de todas armas de esta Isla, con motivo de la toma de Tetuan."

"Address issued by His Excellency Sr. Captain General to the troops of the whole army of this Island, on the occasion of the capture of Tetuan.

"*Soldiers and Volunteers*—The glorious deeds of the Spanish army, which already garrisons the walls of Tetuan, and which we this day celebrate, have aroused your enthusiasm, and your enthusiasm belongs to the country. As the organ of these noble sentiments, I have the satisfaction of sending up to the foot of the throne of our Queen an expression of your loyalty. Her Majesty, appreciating your generous ardor, will, without doubt, reward you with the most valuable recompense in her power to bestow upon you, that of being considered worthy to defend, in this important territory of the monarchy, the honor of the national flag.

"Hear the declaration which, at the request of the Government, I shall place in the hands of Her Majesty the Queen.

"'Senora—The news of the war of the army of Africa, and the echo of its victories, mingled with the name of your Majesty, have traveled without delay the one thousand six hundred leagues which separate as from the metrópolis. The Spanish army of America, and the volunteers of the Island, are proud of their brethren of the Spanish army of Africa. We who have not had on this occasion the glory of spilling our blood, fighting beneath the banners of your Majesty, venture to place at your royal feet the homage of our respect and enthusiasm.

"The title with which your majesty has exalted the already illustrious General O'Donnell, is the reward the most appropriate and patriotic which your Majesty could bestow in his services. The Duke of Tetuan is not the sole proprietor of his own glory, which belongs to the country, and your Majesty has thus perpetuated, in the commander of the army, the memory of many glorious events, giving in history the distinguished surname to him by whom it has been so justly merited. All honors of this kind are preserved in the reward. And it could not be otherwise, for if this victory had not been achieved, invoking the august name of your Majesty, the triumphal car Majesty have always been esteemed as the honor and gratification of all Spaniards.

"Moreover, Senora, we are now able to bear, without a blush, the satire which points out in the Pyrennees the limits of Africa. Wherever Africa may commence, no one will deny us the glory of having carried the banner of Spain, and leaving the impression of her civilization upon that continent. Condescend, your Majesty, to accept the respectful congratulation which, for success so signal and prosperous, the army of Cuba sends up to the throne, as an evidence of the loyalty of their sentiments.'

"Soldiers and Volunteers: Viva la Reina! Viva el Ejercito de Africa!

FRANCISCO SERRANO."

Havana, 10th March, 1860.

I have endeavored, as far as possible, to preserve the exact language of this document, in order that your readers, who may not be familiar with Spanish glorifications, may have an idea of the style of their proclamations. One would imagine from the tone of this document, that a vast amount of "enthusiasm" would be visible among the soldiery. If there was anything of the sort, however, I did not see it. It is true, that the war with the Moors seems to have given new life to this degenerate government, and a certain personal interest is felt here with reference to the war, owing to the fact that General O'Donnell was at one time Captain General of Cuba. His name may be seen in large letters on the lighthouse which stands on the point of Moro Castle, the building having been erected during his administration here in 1844. But so great is the distance between "His Excellency" and "the people," that the remembrance of his former connection with them seems to produce no great amount of "gratification" at his success.

A little incident which occurred during the procession of the troops amused me very much. On the eastern side of the Paseo, a "Col." Wood from New York had a little menagerie, consisting of a pair of lions, two hyenas, a leopard, two elephants, and a few reindeer; these were being "stirred up" to the delight of the spectators, and a hand-organ was in full exercise, playing "Yankee Doodle" with great vigor in honing of the Captain General himself. The association of ideas was somewhat suggestive. These legions of yellow coats are drilled and fed for Yankee Doodle's especial benefit, but the native Yankee inside cared as little for the display of her Majesty's troops as he did for the Bey of Algiers, and gave them a quickstep time to march by, with which they may some day have their ears saluted by the band in Castle Moro.

Whilst on the subject, I may mention that this African war has been celebrated by innumerable feasts in all parts of the "siempre fiel Isla de Cuba," (ever faithful Island of Cuba). From what I have seen, however, the demonstrations are gotten up by partizans of the Government, and are by no means popular rejoicings. You can see in a dozen places placards posted at the doors of exhibition rooms, where "grand panoramas" of the battles which have been fought may be seen on canvass for "dos reals sencillos," twenty cents. These picture-makers are the only "sensation" mongers I have met on the Island, and as the idea of seizing upon the public interest in this way smacks strongly of the States, I suspect that the Yankees have a hand in it. How it pays, I am not able to say, but should suppose that, whatever methods the "faithful" may have of showing their "enthusiasm," this is not one of them, as the spectators seem to have been few when I passed the doors.

Havana contains about 225,000 inhabitants, and yet it is comparatively a small town, so far as space is concerned. From the directory of Havana, a publication issued last year (for the first time), I gather some facts in this connection. The city within the walls (intramuros) is much smaller than the portion without (estramuros). The city wall is 2700 English yards long, reaching from the bay opposite the Moro to the water on the Southern side of the bay. From Castillo de la Punta to the Paseo de Roncali is 2650 yards; from the Governor's Palace to the extreme limit, outside the walls, 3400 yards; from Castillo de la Punta, nearly opposite the Moro, to Puente de Chavez, the most Southern portion outside the walls, is 3400 yards; so that the city is nearly two miles square, a territory of which many American towns can boast without an eighth of the population. The Paseo del Isabel 2d is a wide promenade running North and South, about one mile in length. At its Southern terminus is the Campo de Marte, or Field of Mars, the parade ground of the troops. At the Campo de Marte the Calzada de S. Luis Gonzaga begins, a wide street which terminates at the suburbs in the Paseo de Tacon. These streets are great thoroughfares in the cool of the afternoon, and at night, being constantly thronged with seekers of pure air, who have escaped from the confinement of the city. Adjoining the Campo de Marte is the "Almacenes y Depositos del Ferro Carril," in other words the Railroad Depot, not a very ambitious affair, but quite as much as we can expect here. The road extends to Cardenas, and on the opposite side of the bay another railroad is in course of construction direct to Matanzas.

Notwithstanding the horror which American filibusterism excites in Cuba, the Yankees are the originators and managers of nearly all their public works. The little steamboat in which the Captain of the Port pays his official visits was built in Philadelphia, and cost $6000. The staves and hoops which make the casks and hogsheads for their sugar and molasses, are imported ready to put up from the United States. Although they have an abundant supply of wood, they have no coal. Indeed what little energy and industry you can see in exercise in Havana proceeds from American energy. A company of New Yorkers are just now putting up the largest sugar house in the world. The building-frame is of cast iron, brought out from New York. The house stands on the Regla, a point of land running into the bay. When finished, it will cover nearly seven acres of ground. The main room, now nearly completed, is 950 feet in length, having 335 iron pillars as supports for the second story, and this single room covers *three acres and a half*. The house will cost $2,500,000 when completed.

It makes one nervous to see these people work. They do not allow vessels to discharge freight at their wharves after eleven o'clock in the day, as it must all be removed before night. Negro stevedores and hands work with segars in their mouths, and I have seen them stop lifting a bale of goods to the dray, until some one of the party got his segar to burning. When necessity prompts, they work for high wages, and then lounge away their time until the money is spent. The negroes are impudent, and do not hesitate to return word for word to the Creoles, and it offended, walk away, and leave the employer helpless. Of course these are the free negroes, and these are principally seen in the city. You need not expect one of these fellows to give you the inside of the walk, and if your American blood rises at a push or a rub from one of these negroes, it must not cool itself by giving him a tap with your cane, unless you are familiar with the mysteries of a calador's office, for he will certainly make complaint, and you must foot the bill. From the Spaniards and Creoles, as a general thing, a stranger receives every courtesy in the streets. But more anon.

W. P. HARRISON.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. XI.

PROTESTANT EPISCOPAL CHURCH.

MR. EDITOR: When I wrote a series of ten numbers under the above running title about a year ago, I nearly exhausted the materials I then had on hand, and expecting but little time for writing during the year upon which I had then entered, I thought to conclude the series; but being urged by a number of valuable friends to continue the subject, especially as to the origin of the Protestant Episcopal and Presbyterian Churches in Mississippi, I determined, at a suitable time, to make the attempt. I am aware that my materials are meager, but they are reliable as far as they go, having been derived from the family records and lineal descendants of the principal actors in the scenes narrated. I will do what I can, and if others, who can aid, will interest themselves in the matter, we need not despair of rescuing from oblivion names and facts that deserve to be prominent in connection with the ecclesiastical history of our country.

In the conclusion of my ninth number, I briefly alluded to Rev. Adam Cloud as the first Protestant Episcopal minister that came to Mississippi. I have since obtained from his son, Samuel G. Cloud, M. D., of Oakley, Franklin Parish, La., some very interesting and characteristic facts connected with his father's first settlement in the Natchez country, which I will introduce in their proper place.

Rev. Adam Cloud was born in New Castle county, Delaware, Dec. 30th, 1759. Of his early history I have no account. In 1781 he was admitted on trial as a traveling preacher in the Methodist connection, and placed on Roanoke circuit in Virginia, as the junior of Enoch Matson. He received an appointment as a traveling Methodist preacher for seven successive years, until in 1788—in the language of the printed minutes—he "desisted from traveling in connection with, and under the direction of, our Conference."

He was married to Mary Grandine, near Morristown, in the State of New Jersey, Jan. 31st, 1788, and his marriage may have been the cause of his "desisting from traveling in connection with the Conference," as the support of married preachers was exceedingly parsimonious in these early times. He subsequently entered the ministry in the Protestant Episcopal Church, and in that character emigrated to the far famed Natchez country in 1792, and settled on St. Catherine's Creek, about two miles from Natchez, just below where the road to Washington crosses. He probably brought several slaves with him from New Jersey, as it is known that he soon after had them in his possession. He acquired a title to 1700 acres of land in the district, and soon gave evidence of thrift in the way of a good stock of hogs, cattle, and horses. His settlement in the country was hailed with acclamations of joy by the Protestant families, especially such as adhered to the Episcopal Church; for since the death of Samuel Swayze in 1784, they had been quite destitute of Protestant worship in that portion of the district. Though all public Protestant worship was still under the interdict of the Spanish government, Mr. Cloud was successfully importuned to preach an occasional sermon, baptize the children, marry the young folks, and bury the dead. It was thought at first that the American feeling and influence was strong enough to protect him in these holy Christian ministrations, so far at least as to secure the connivance of the Spaniards. But in this they were mistaken. The emissaries of the lynx-eyed priesthood carefully noticed, and reported at head-quarters, all the movements of Mr. Cloud, and it was soon determined to end his labors of love among the people. At about the end of three years from his first settlement in the country, a file of armed soldiers from Natchez entered his house in the middle of the night, and forcibly secaring his person, hastened off with their prey. He was confined as a prisoner in Natchez several days, when it was determined to send him bound to Carondalet, the Spanish Commandment at New Orleans. The objects contemplated by this movement seem to have been to get him as far as possible from the sympathy and protection of his friends, and to deprive him of any palliating testimony he might be able to avail himself of in the vicinity of Natchez. Two soldiers were charged with conducting him to New Orleans, who placed him in fetters on board a common pirogue, and in that way descended the Mississippi river to the place of destination, a distance then of three hundred miles. The allegations against Mr. Cloud were "for preaching, baptizing, and marrying people contrary to the laws of the existing government."—On his arrival at New Orleans he was duly committed for trial. After long delay, under pretence of a careful investigation of his case, Governer Carondalet submitted two alternatives to him, one of which he was compelled to accept. Either he must go to Cuba or Spain and be tried before an ecclesiastical court upon the specified allegations, or he must leave forever the Spanish dominions. If Mr. Cloud had crouched at the feet of his oppressors, asked their forbearance for the past, with promises of abstaining from preaching in future, no doubt they would have set him at liberty, and permitted him quietly to return to his home and family. But he was firmly fixed in the doctrines of the Protestant faith, and this he would not, aye, felt that he could not do. He maintained a firm and dignified bearing throughout this trying ordeal, and would have preferred a martyr's fate to a renunciation of his faith and ministerial obligations.

When the final alternatives were submitted to him for his choice, he was ready for a prompt decision. He was too well acquainted with the history of the devil-invented Spanish Inquisition to risk himself before one of their ecclesiastical courts under a charge of heretical preaching. Moreover, being yet in the prime of life, he knew if he could regain his liberty without a sacrifice of principle, he might yet be worth something to his family and the world. The latter alternative was chosen, and in view of a command to carry it out speedily, he sent to Natchez for his family to join him as soon as possible. Except the sum of three hundred dollars, and one bed and bedding, his property was all left behind and was lost to his family. I have no evidence that even the few servants were permitted to accompany their mistress. Mrs. Cloud, with her four children, the two eldest daughters, the youngest an infant, with only three hundred dollars to defray expenses, took passage in a small row boat at Natchez, and after a tedious voyage joined her husband in New Orleans. They were sent off on the first vessel sailing for the United States, which was a small schooner bound for Charleston, S. C. How Mr. Cloud passed the next twenty years of his life I am not informed.—In 1816 he returned to Mississippi in good standing as a minister of the Episcopal Church, and settled near Greenville, in Jefferson county. If any Protestant Episcopal Church was organized in the Territory previous to that date, he had no agency in it. About the year 1820 an Episcopal Church was organized in the south-western portion of Jefferson county, of which he was Rector for several years. After his term of service ended here, he never again took the pastoral oversight of a church in Mississippi. Being now about sixty-five years old, he was hardly capable of performing pastoral duty, and, moreover, he was not very acceptable to the High-Churchmen who now took the lead in his branch of the Church. Perhaps his early Methodistic training had led him to adopt as an article of his creed the opinion of Hooker, Stillingfleet, and White, on the subject of ordination, for he seemed too well satisfied with the validity of the ordination received from Bishop Asbury to suit the High-church notions of some of his brethren. But the venerable man, as his strength permitted and occasion offered, continued to "preach, marry the young folks, and baptize the babies," for doing which, thirty years before, he had suffered the loss of his property and been cruelly expelled from the country.

After his return to Mississippi, by patient industry and economy, he acquired a handsome little estate, sufficient to rear and educate his children and make him comfortable in the evening of life. Not long before his death he removed to Texas, and settled at Brazoria, where in May, 1831, he finished his eventful pilgrimage on earth, at the advanced age of seventy-five. His remains were deposited in the common grave-yard of that place, to await the resurrection of the just. Whether his grave is suitably marked or not I cannot tell, nor is it of the least importance to him; but posterity ought to know where reposes the dust of such a man. I knew him well in my youth. Peace to his memory!

J. G. JONES.

NOTES WHILE ON A FURLOUGH—No. IX.

New Grenada, March 15, 1860.

CARTHAGENA.

This is a walled city, built upon an island, the whole of which is enclosed and fortified, at an expense, tradition says, of *fifty-five millions*; and upon a survey of the walls and defences, I am disposed to credit tradition; the labor and outlay were vast indeed. This was the work of Spain in the days of her glory; and tradition reports further, that when the Minister showed the King (Philip II., perhaps,) the amount of the expenditure, he took his spy-glass, and ascending a tower, took a long and steady look in the direction, saying, that walls and defences that had cost that much ought to be seen. This is a finished city, too, as Holton has remarked; it was finished when New York and Boston were insignificant villages, and when our grand Confederacy comprised not more than four or five feeble colonies. It would seem strange, indeed, to an American to live in a city where a new building did not go up in fifty years. I do not think one has arisen in this city in that time. For the last thirty or forty years the hand of decay has been at work upon public and private buildings, and ruins, some of them stupendous, meet you in every direction. Separation from the mother country placed the seal of death upon the city. The present population, including the suburb Jimanie, which is also an island, and fortified, cannot be over 8000, and three-fifths of them are Africans in whole or part. They are idle, improvident, and degraded, in the main. Central, and most part of South America, is the very paradise for the African race; the climate, and almost spontaneous productions of the earth, enable them to live with very little exertion, and they will not work more than they are obliged to. Formerly the population must have been much larger. Its character in the city and border regions was affected greatly for the worse by the Revolution. When the province rebelled against the old country, the natives of Spain and their immediate descendants, living in this region, in consequence of more frequent intercourse and more intimate relations with Europe, adhered to the royal cause; and consequently, when the revolution was established, they were obliged to leave the country. Thus the better elements of society were withdrawn, and the sediment left. In addition to this, when emancipation took place in Jamaica, many of the negroes of that island becoming restless, and wishing to better their condition, emigrated to this region, and helped to swell the idleness. And to complete the list of misfortunes, slavery, which formerly existed in this republic, ceased five years since; and the same result followed here as elsewhere, where the African has been placed in a position for which he was not prepared. Northern men residing here are earnest in their wishes that the Black Republicans and Abolitionists could come and reside here a while, and witness the movements of the negro without a master. Among the population I notice an unusual number of very old persons, which speaks well for the salubrity of the climate. Indeed, with the fresh and constant sea-breeze enjoyed here, I do not see how the place can be otherwise than healthy, especially as there are no swamps adjacent.

Like all other Catholic cities I have seen, Carthagena was well supplied with churches; some of them were most costly, magnificent structures, with large conventual establishments annexed. One half of them are now mere ruins, or closed up, and most of the others seem to have a mere lingering existence. In the Cathedral is a pulpit, the gift of one of the Popes. It is of variegated and various marbles, and of exquisite workmanship, far better than the *gospel* preached in it, I doubt not. The priests here, as in all these countries, are taken mainly from the "lowest of the people;" the presence of African blood proves no bar to its honors. Indeed, such is the condition of the Church, that no one with any worldly prospects would enter its ministry. This remark goes upon the assumption that there is no Divine call to the work. It might be expected that men without the advantages of good raising, and thus void of proper self respect, and a proper sense of the value of an elevated character, and unrestrained by the grace and fear of God, would not be very strict in morals; and accordingly, they are generally flagrantly derelict; several of them living openly with their families! But, alas! what may not a people shut out from the Bible and Protestantism be made to believe! Holton, in his work on New Grenada, mentions the case of a Catholic lady who, speaking of just such priests as these, remarked, that she would prefer such to a married man, "for his sacraments would be efficacious still, wicked as he is; whereas, if married, those who trusted to them would be lost." What a work to convert such a people to the knowledge of the truth!

Carthagena is not the natural outlet for the commerce of the Republic, being seventy-five miles from the mouth of the Magdalena, the river that drains the larger portion of the country, and on which most of its productions are brought to the coast; but it has a good harbor, and Sabanilla, at the mouth, has not. An attempt has been made to force the trade of the interior to this point, by means of a canal connecting it with Calamar, 90 miles distant, and near 100 from the mouth of the river; but this is in a poor condition, and imperfectly answers the end proposed. The Spanish government had no idea, when it spent so many millions in fortifying this place, of the arrival of a period in the history of commerce, when the products of a country and its imports could not be most profitably carried on donkies. It was a donkey age, and many governments were donkey-ish in views and policy; and donkeyism has not been bleached out of the Spanish race by a great deal. The place has a small export trade, but nothing to what it might have if the government were more enlightened and energetic, and the people more industrious. It has a fine back country, but it is lying waste, except little patches here and there cultivated to raise plantains, yams, &c.

Like all cities on the Spanish main, when the Anglo-Saxon race have not infused life into them, this is a dull place. Its streets have a deserted appearance, and the people are destitute of animation. According to my philosophy, this is the result partly of climate, partly of their religion, and partly of race. Its market is a curiosity in its way: those who sell in it understand short division; everything is divided out into the smallest portions, and if you wish to purchase more than the value of a medio, several of the piles are united. Prices never change, but quantities do often. Animals killed for the stall are "used up" more completely than in any market I ever visited. I should not like to attempt to specify the part of the animal not used for food. Among other curiosities offered for sale, are lizards, some three feet long. These are opened alive, their eggs taken out, and then they are allowed to go, and I am assured that they heal up and do well afterwards. Sometimes, however, they are not let off so easily as that, but are eaten.

This was originally a well built city, according to Spanish tools, a century and a half or two centuries ago. Its streets would be considered very narrow by us. The floors in the different stories of the houses, and some of the roofs, are of brick. There is not a glass window in the city, I think. When light is needed, the doors, of which there is a good supply, are thrown open. The streets are partially paved, but are not lighted, except as individuals hang out lamps. There is but one road from the city to the country, and that passes out to the south-east. Just outside the gate you pass the huge rock, San Lazaro, hewn into a fort, entirely deserted. A little farther on, you pass the high hill, La Popa, crowned with a church and convent, both deserted also. Once a year, on the saint's day to whom they are dedicated, priests and people assemble there in honor of its patron; after *religious* services they feast, and close with a dance, of course. The effeminate, useless, fallen people of all these countries, can all do that and smoke. Men smoke, and women smoke, the old smoke and the young smoke, the whites smoke and the blacks smoke; they smoke at the table and in the parlor, at home and in the street; they will smoke at all times, and in all places, but in heaven; the reason they will not do it there I need not mention. Here, as well as in Costa Rica, I find cotton growing wild, and some little under cultivation. In both places it is perennial, and not an annual, as with us. It will flourish and bear from year to year indefinitely. It is excellent in staple and quality, and might be cultivated to great profit, but for want of labor. So of coffee; the finest coffee plantation in the Republic, the product of which took the premium at the World's Fair, has to be given up from the same cause. Emancipation does not promote industry, except in genuflexions.

J. H.

THE UNEQUAL STAKES.

BY LUTHA FONTELLE.

Two gentlemen sat together in a spacious library, one fifty, the other thirty-five years of age. The rare collection of works by authors of every age, the fine statues, and costly paintings, which had so frequently attracted them thither, were, that night, unnoticed. They were awaiting the sad return, from a brilliant career at college, of the eldest son. The lifeless form of his father, half idolized by the warm-hearted youth, had lain, since 8 o'clock in the morning, in an adjoining room. It was then 11 at night. The family, exhausted by grief, had been persuaded to retire. After the return of the field hands from a distant part of the plantation, their load wail for their beloved master floated across the bayou, and deepened the gloom that had settled on the household. But it brought relief to the widow. The narestrained outgushing of their sorrow broke up the depths of her still grief, and her tears flowed freely. When, at last, she slept, Richard Firmly silenced their cries. And, now, the sadly sweet tones of an occasional dirge alone reached the mansion.

As they sat in the quiet library, now retrospective, now glancing into the future, Firmly broke the silence, as if half unconsciously,

"And what is life?" he asked.

"Life," said Dr. Gladsun, and his round face, so expressive of his genial humor and his keen appreciation of all pleasure, lost the pensive shade that seemed a stranger to it, "life is an enjoyment of the senses. We live only when they thrill our souls with the beauty and harmony of nature and the joys of a happy existence. The lost friend before us is an example in point. For fifty years he revelled in all the brightness of sunlight, in all the wealth of a rarely endowed nature. Fortune was ever pouring a flood of gold into his coffers, and though he was untroubled by care and lavish in expenditure, they were never empty. Blessed with a beautiful wife, who was created for him, as certainly as Eve was for Adam, though I do not think she ever tempted him to evil; brave sons and lovely daughters grew in gladness around him. His sisters, each of whom he educated, and dowered liberally on her marriage, settled near him and never poisoned his domestic bliss. Save one," and here his voice trembled a little, "all were friends who knew him. His chosen friends lived and prospered. Sometimes, it is true, a financial pressure, and especially the last crisis, troubled them for a moment, but they remembered the king of open hearts, and were relieved. I do not think he was ever called to mourn over the death of a valued friend or near relative. No one could long carry a sad heart in his presence. His large eyes were always brilliant with some happy thought, his face radiant with some glad emotion; when he spoke, one forgot care or sorrow, Fatton's happiness was so diffusive. His voice was like the full sound of a summer's stream, flowing through sunlight, cool shadows, and flowers; and the joyous ring of his laughter was full of the music of kindness and unalloyed bliss. What a rich, genial nature! What a life filled but not crowded with blessings! And then his death, though startling to us, was a fitting end to such an existence. Cut down, like the ripe cane, while the breath of Autumn was still soft as the south wind, and fragrant with its wealth of fruit ungathered."

A long silence followed these words. Dr. Gladsun laid his head back in the tall library chair, and, though he thought himself satisfied with the completeness of his friend's life, the former pensiveness stole over his face. His companion had retained his grave thoughtfulness, deepened by a sadness, now stern, now tender.—Once or twice he seemed about to speak, but his warm friendship for the deceased, and his habitual delicacy of feeling, closed his lips. At last he rose and went out on the gallery.

There he found Ruth, his young wife, whom he had brought over with him in the morning. Ruth, though almost a stranger to the family, could render, he know, every possible solace, as gentle was she in her love and care, so firm in the hour of trial. The stricken daughters wept in her arms, as they turned from the statue-like grief of their mother, and all had been soothed to sleep under her loving administration. Then she sought the gallery to gather fresh strength for her calm soul. Leaning against a pillar she looked out on the fair gardens that lay beneath her, most lovely in the moonlight. The rays fell on the orange groves, changing their bright leaves into silver, and revealing the golden fruit. Above and around her the live-oaks swayed their long arms in the gentle breeze, and silently waved their grey drapery.—Lights still gleamed from the "quarter," but all was still, save an occasional grief-laden note that came faintly over the bayou.

Sometimes, Ruth moved quietly across the gallery, absorbed in thought. When Firmly asked in his deep, musical voice, "What is life?" the question chimed with her musings. Dr. Gladsun's theory, by no means peculiar to himself, was familiar to her, but the illustration startled and shocked her. Involuntarily, as she passed the library window, open to the floor, she looked in, searching the face of Firmly. Its expression and his silence satisfied her, though Dr. Gladsun mistook the latter for conviction. When he ceased, Ruth shivered with the agony of the contrast.

Again, she saw the lifeless form borne through the stately hall, and heard the one heart-rending groan of the widow, and the shrieks of the children and house servants. Frank Fulton had fallen in a duel with his one enemy. In the midst of happiness he had perilled all, and Ruth asked herself, "*for what?*" "The reputation of a man of honor," the world said, and while it pitied the resulting grief, still praised the deed. "A man of honor," she repeated aloud, unconsciously, "he was that before."

"He was," said Firmly, and Ruth looked up to meet the tender, earnest eyes of her husband. He drew her into the library, and they sat down together. "There never lived a more honorable gentleman. And then to fall by the hand of the depraved Villecoeur; Fulton, with the large, true heart and noble mind, and with the happiness of so many hearts bound up in his! And Villecoeur, with his dissipated life, unredeemed by one good act; without a single tie of friendship, and with no near relative!"

"Why this alone," said Ruth, "should have prevented the duel. The stakes were too unequal. But what was the origin of Villecoeur's enmity?"

"They were both rivals for the hand of sweet Mary Glenn. Very naturally she favored Fulton, and shrank from the attentions of Villecoeur, then a dark, splendid-looking man, with the intuitive perception of a pure, womanly spirit. The latter swore to be revenged, and after Mary's betrothal attempted to poison her mind with subtle tales of Fulton's unfaithfulness. But Frank was to her, *the one*, chosen from earth's noblest sons, and he could not disturb her trusting heart with one doubt."

"And his revenge has slept till now?" asked Ruth.

"A few weeks before their marriage, when he was attempting to bring about a duel between Fulton and one of his dearest friends, he was obliged to fly in consequence of some intrigue, and went to Europe. There, engaged in other pursuits, he appears to have forgotten Fulton. Two months ago he returned, and has been continually seeking an occasion for a quarrel. At last, he insulted Fulton so publicly that he felt obliged to challenge him."

"Was there not a better way?" asked Ruth, a little anxiously.

"Villecoeur richly merited chastisement, but that would only have developed the assassin. Yes, Ruth, I think there was a severe and more certain punishment than the whip or the challenge. What would you have desired me to do?"

"What I feel assured you would have done—taken no notice neither of the person, nor the insult, but proceeded quietly with the business in hand. All who knew you would have understood that you considered it beneath your dignity, as a gentleman, to resent a deliberate and unprovoked affront, with a transparent deadly intent, from one, equal only in wealth and in the social position of his family."

"But were it one who stood high in the world's esteem, by virtue, also, of his own talents and virtues, and God had blessed him with another Ruth; should I not then abide by this received code of honor?"

"Not even then," said Ruth, calmly, for she was looking into his eyes, and read his thoughts, "not even then, for you would obey the higher code of Christian honor."

"Even so, my Ruth."

"Even so," echoed Dr. Gladsun, and he grasped warmly the hands of Richard Firmly and his sweet wife.

Just then they heard the sound of carriage wheels in the avenue. The gentlemen went out to meet the bereaved son and secure his quiet entrance, and Ruth hastened to calm the house-servants, and then repaired to the bedside of the widow and daughter.

Pale and haggard, young Frank almost fainted as he passed over the threshold, and he shed his first tears, after the terrible message reached him, in the arms of his father's most valued friends.

Let us leave them thus, and let the readers of the *Advocate* take the sad lesson to their hearts.

UNDER CHLOROFROM.

Until the last three or four hundred years amputation of a limb was very rarely performed except when, from injury or disease, its extremity had begun to mortify; and then few surgeons ventured to make incisions in the sound portion, but limited themselves to an operation through the tissues which had already lost their vitality. This timidity was due to the fact that they were unacquainted with any effectual means of stopping the bleeding from the larger arteries divided by the knife. Certain and easy as is the control of such bleeding now, by the simple process of tying a piece of thread or silk round the extremity of the bleeding vessel (as we shall hereafter see), it was unknown, at all events as applicable to amputation, to any surgical writer from Hippocrates, 400 B. C., or from Celsus, who flourished in the first Christian century, to the fifteenth. Consequently the numerous instances of injury and disease in which life is now saved by a timely resort to amputation were then always fatal. Hence, also, arose the various expedients which the more adventurous operators of the time restored to in order to stop fatal bleeding, with the effect only of increasing the patient's torture, and with the attainment of no good result. Thus the incisions were performed with a red-hot knife, that the divided vessels, seared and charred by the horrible contact, might contract or become plugged, and so be prevented from bleeding (Albucasis, eleventh century). Effective for the instant, the force of the circulation quickly overpowered the sleader obstruction, and fatal hemorrhage sooner or later took place. Yet this plan continued more or less in vogue down to the discovery of the ligature in the sixteenth century, and was practiced even later in Germany by the celebrated Hildanus (1641), although he subsequently adopted the new method. According to another fashion, the surgeon, after making a tedious division of the flesh down to the bone, with studied endeavor not to divide the arteries until the last moment, relied on applications of red-hot irons, or of some styptic fluid, usually a powerful acid or astringent, to arrest the bleeding. If these were not successful, a vessel of bleeding pitch was at hand, ready prepared, into which the bleeding stump was plunged. Between Scylly and Charybdis, the patient rarely escaped with life; either the duel from loss of blood in a few hours or less, or, if the dreadful remedies succeeded, he survived a day or two to die of fever or exhaustation. After an earlier method, that of Guido di Caulico (1363), a bandage of plaster was made to encircle the member so tightly that mortification attacked all the parts below, which then, after the lapse of months, dropped off, a horribly loathsome and offensive mass. Another surgeon, Butalli (1560), invented a machine to sever the limb to an instant by a single stroke; and it was not uncommon at this period to effect the same purpose by the hatchet or by a powerful mallet and chisel.

It is to Ambrose Pare, the great French surgeon, who flourished in the sixteenth century, that we owe the application of the ligature (used long before in ordinary wounds) to the bleeding arteries in amputation. He discarded the use of the red-hot cautery, and of all the frightful adjuncts already described; and accomplished his purpose by carrying the thread round the vessel by means of a needle passed through the soft parts adjacent—a method of adjustment which, although still in use, is now employed only in exceptional instances.—Richard Wiseman, sometimes styled the father of English surgery, who practiced about the middle of the seventeenth century, is believed to have been the first to employ the ligature in England, and to relinquish the application of heated irons. At this era also, the circulation of the blood was discovered by the renowned Harvey, and the distinction between arteries and veins being thenceforth clearly understood, the value of the ligature was rendered more than ever obvious.

But enough of this: let us soothe our ruffled nerves by seeing how the thing is done to-day. We will take a quiet post of observation in the area of the operating theatre at one of our metropolitan hospitals in this year of our Lord 1860. Notice is posted that amputation of the thigh will be performed a two o'clock P. M., and we occupy our seat ten minutes before the hour.

The area itself is small, of a horse-shoe form, and surrounded by seats rising on a steep incline, one above another, to the number of eight or nine tiers. From one hundred to one hundred and fifty students occupy these, and pack pretty closely, especially on the lower rows, whence the best view is obtained. For no assemblage of youths between eighteen and twenty-five years, who have nothing to do but to wait, they are tolerably well-behaved and quiet. Three or four practical jokes, however, it is evident, are disturbed among them, and so the time passes all the quicker for the rest. The clock has not long struck two when the folding doors open, and lo walk two or three of the leading surgeons of the hospital, followed by a staff of dressers and a few professional lookers-on—the latter being confined to seats reserved for them on the lowest and innermost tier. A small table, covered with instruments, occupies a place on one side of the area; water, sponges, towels, and lint are placed on the opposite. The surgeon who is about to operate rapidly glances over the table, and sees that his instruments are all there and in readiness. He requests a colleague to take charge of the tourniquet, and with a word deputes one assistant to "take the flaps," another to hold the limb, a third to hand the instruments, and the last to take charge of the sponges. This done, and while the patient is inhaling chloroform in an adjoining apartment, under the care of a gentleman who makes that his special duty, the operator gives to the now hushed and listening auditory a brief history of the circumstances which led to an incurable disease of the left knee-joint, and the reasons why he decides on the operation about to be performed. He has scarcely closed when the unconscious patient is brought in by a couple of sturdy porters and laid upon the operating-table, a small, but strong and steady erection, four feet long by two feet wide, which stands in the centre of the area.—The left being the doomed leg, the right is fastened by a bandage to one of the supports of the table, so, as to be out of harm's way; while the dresser who has special char

THE NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS:

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MISSIONARY CONFERENCE AT LIVERPOOL.

We have received, from some unknown friend, the *Liverpool Courier*, of March 24, in which appears a full account of a grand Missionary Conference, the leaders in which were about one hundred gentlemen, chiefly missionaries and mission secretaries, old soldiers and civilians, from all parts of the world, and all sections of the Church of Christ. There were representatives of the following societies: Church Missionary, London Missionary, Baptist, Wesleyan, Moravian, Church of Scotland, Free Church, United Presbyterian, Welsh, Calvinistic, Irish and American Presbyterian, Turkish, Vernacular Education, &c., representing almost every evangelical church, both Established and Nonconformist, in the Kingdom. The object was to discuss the whole subject of missionary work at home and abroad in a practical, business-like manner, so as to elicit useful suggestions as to the best modes of operation from those best acquainted with the subject.

The proceedings were inaugurated with a prayer meeting, presided over by the Rev. Dr. Dixon, Wesleyan minister, after which General Alexander took the chair. A discussion was then commenced on European missionaries abroad, which involved the following subjects:—The necessity for a missionary mixing intimately with the natives and obtaining a thorough mastery of their language—vernacular preaching—itinerating—house visitation—local pastoral work—medical missionaries—translation of Bible and Christian works—causes of missionary success; of failure—should missionary effort be concentrated in limited localities, or diffused over a large surface—reflex influence of a greater degree of vital religion among the European soldiery and countrymen abroad.

Major Gen. Alexander presided. They were in session four days, and had fine dinners, and very delightful tea takings, all together, each day—a good feature, and one which should be adopted in this country. At one of their meetings the subject brought under discussion was, "How best to stir up, direct and work the missionary feeling at home," which involved the following topics: A missionary intelligencer, periodicals, correspondence of missionaries with university prayer unions and missionary associations, in their native towns, deputations, juvenile associations and missionary effort on the part of the young, conferences, a professorship of missionary history at the universities. The Rev. Dr. Lockhart, formerly a medical missionary in China, referred to that country as an illustration of what might be accomplished by medical missions in gaining the confidence of the people and opening their hearts to receive the Word; for after being relieved of pain and distress, the seed was sown and many were brought to know Christ. In every respect the medical mission in China had been satisfactory, and he had no doubt that in India they would be equally successful. He referred to the immoral conduct of English sailors in China and other foreign lands as one of the great obstacles to missionary efforts.

The Rev. W. Shaw, missionary from Africa, submitted statistical details of missionary labors in that country. He said there were now from 15,000 to 18,000 natives of various tribes and nations regularly accredited members of Christian churches, and admitted to the communion of the Lord Jesus. There were 20,000 in attendance at missionary schools, and taking the number altogether attending the gospel ministrations, there were at least 100,000 persons who had been brought to form the habit of attending the ministrations of the gospel through the labors of the missionaries connected with the various societies. The subject of "native agency" in connection with missionary efforts was brought under discussion.—Other topics intimately connected with the leading question were introduced, namely: The advantages of native agency; how should native agency be obtained; how far should the English language be employed in missionary education; difficulties in the way of ordaining natives as evangelists and pastors; how far should the clerical principle be introduced into native churches; how far should each individual Christian be encouraged to strengthen and propagate the Gospel amongst those still in darkness; and on what principle should the stipends of native agents be regulated. "How best to obtain and qualify candidates of the right stamp for the mission work" was one of the questions discussed. The Rev. Joseph Tucker, of the Turkish Aid Society, called attention to missionary efforts in Turkey, where the society had operated with considerable success. Numerous books had been published in the Greek, Turkish, Armenian, Syrian, and Arabic languages, besides schools established, at which there were now about 450,000 children in attendance.—The society had given a great impulse to the cause of education, and the subject was now being taken up by the Government, who had originated schools similar to those in our own country. In Constantinople alone there were 296 free schools, attended by 22,700 children, and many girls' schools had been established by Greek ladies. The churches organized by the society in various parts of Turkey were going on successfully, and considerable progress had been made in disseminating the principles of the Christian religion. The proceedings were brought to a close by a great public meeting in the Philharmonic Hall, admission to which was by tickets only, which were so much in demand that they were all distributed long before the day of meeting, and when the hall was opened it was speedily filled by a brilliant assembly of ladies and gentlemen. The Earl of Shaftesbury presided. Speeches were made by Rev. Dr. Raffles, Gen. Alexander, Lord Shaftesbury, Major Davidson (an old Indian officer), Col. Herbert Edwards, Rev. Hugh Stowell, Rev. Mr. Cullen, the Mayor, and others. Maj. Davidson related the following anecdote:

> He was confident that the Bible was to this people (of India) the most interesting of all English books, because they found in its history many illustrations of their everyday life; therefore, in many respects they could understand the Bible better than we could ourselves. As a proof of this, he would name an incident which occurred to a British officer with whom he was acquainted in India. His friend one day took a long ride in the country, and halted during the heat of the day at a village, where he rested in the usual receptacle for strangers, the village temple. The news soon spread around, that a white gentleman was in the temple, who could speak Mahrattee like a native—and the villagers crowded to see and converse with the stranger. He talked to them of their husbandry and other domestic matters, showing to the astonished people that he was familiar with the law and code of their habits and customs. In the course of conversation, one of the natives asked the English officer if he could tell them anything about "Usef," (which term they used to designate "Joseph,") and proceeding with his conversation, the officer found out that the villagers were familiar with the history of that patriarch. He inquired how they gathered their information about Joseph, when he was told that one of their number had visited a distant European station, where some one gave him a little tract, containing the history of Joseph in the Mahrattee language. This little tract was so highly prized, that the village accountant had been regularly engaged to read it publicly; and every evening the people assembled round the village well to hear the interesting account of Joseph and his brethren. These poor natives could know and feel what famine was, for they had been long accustomed to it; they had seen the corn reserved for years of scarcity, and they had been accustomed to have these stores doled out to them in scanty portion, to save them from actual starvation and to sow the seed in their fields. These simple villagers had been so deeply interested in the little tract, that they informed the British officer of their conviction, that the God of Joseph was the only true God.

Rev. Joseph Mullens, in the course of his address, said:—

> During this Conference not less than thirty-five missionaries from various parts of the world were present. There was one from among the North American Red Indians. Another had come from the islands of the Southern Seas. They had a representative from the West Indies; and another from the West Coast of Africa. They had one from the Cape settlement. Two of their honored brethren who had been out as medical missionaries, laboring on the coasts of China, were present as the representatives of seventy or eighty Protestant missionaries on the shores of that great empire; and more than twenty were there to plead the cause of India. Many persons there were aware that in India, especially in Bombay, Madras and Calcutta, the missionaries met month by month for discussions of the very kind they had been engaged in during the week, though on a smaller scale. Not only did the missionaries meet in union, but they co-operated on system. It was the rule with them to work together. They felt that in the face of the world they must make it known they were the disciples of Christ. While they respected the conscientious scruples of all, they would show the world they had one Lord, one faith, one baptism, and one God and father of all; and that they had one aim and one purpose, in the love of perishing souls. What a glorious position did they now stand in compared with what their fathers held when they commenced this work sixty years ago. He doubted whether modern missionaries had made a single convert before the year 1800. Dr. Carey went to India, and died to Serampore, as the century opened. A few others went to the South Seas.—Others went to Africa, and others to the West Indies, and now we saw 1,000 missionaries laboring in the Savior's cause wherever the Lord had opened the way.—Now they had more than 2,000 communicants, and more than a million who had forsaken heathenism and who rejoiced in Sabbath services, and who heard the Gospel of Christ. This work began amidst the apathy of friends. Beau Brummel and his crew ruled the world then, and the spirit of French infidelity prevailed; but just when the enemy came in as a flood, the spirit of the Lord raised up a standard against them, and now, thanks be to God, the different branches of the church of Christ went forth under the captain of their salvation, conquering and to conquer in his name. Now they looked upon the missionary following in the steps of Capt. Cook, when idolatry had passed away, when the children grew up like our own, and were now ignorant of idolatry. More than 100,000 Christians were now gathered in these islands, and it was intended by the natives to provide native ministers. The American Missionary Society would soon be able to leave the inhabitants of the Sandwich Islands to their own resources, looking on the missionary cause only as its counsellors and friends in those islands. If they looked at Africa, when, in the beginning of the present century, the Hottentot, the Finjoe, and the Kaffir, were shot down without mercy, they found men civilized and christianized. In China, seventeen years ago, the ports of China were opened for the first time, and now there were eighty Protestant missionaries working for Christ. In China they had gathered into churches 1,400 communicants, and about 3,000 Chinese christians. If they went to Burmah they found 100,000 Kaffirs, every one of whom, but thirty years ago, was entirely ignorant of the Gospel, who now observed the Sabbath, who were active and self-denying in zeal, and who did all in their power to send some of their own people into the work of Christ. And in many portions of India they saw churches planted by christian missionaries, who had labored in this good work for many years. In the island of Madagascar, where they had been literally persecuted and treated with unrelenting severity, and where it was thought that at the commencement of the persecution, twenty years ago, that the Christians were rooted out of the land, and where, perhaps, there were not fifty christians, there were now 3,000 who had been raised up by the blessing of the divine spirit upon the teaching of native agents who stood up for God's holy law.—Then they might refer to the island of Tahiti; and there they saw, that whilst French Popery had endeavored to exert all its influences, and present all its blandishments, they had adhered faithfully to their Protestant religion.

The Conference presented, says the *Courier*, a singularly interesting mixture of the civil, military and ecclesiastical elements. An old Indian General occupied the chair, surrounded by several soldiers, who, like himself, had, doubtless, often trodden the gory field of battle. A striking incident was mentioned, when one officer stated of another present that he had not met him since, as a young ensign, he was placed under his command many years ago in India. Strange that now, after a life of battle and conflict, they should meet once again, and for the first time for so many years, at the board of a missionary conference in England. It does seem as if there were signs of the swords becoming "ploughshares," and the spears "pruning hooks," when generals and colonels are uniting with such real earnestness with ministers and missionaries in promoting that glorious work which is "peace on earth, and good will towards men."

RE-UNION OF AMERICAN METHODISTS.

We see in quite a number of our secular exchanges notices of a movement for the reunion of the Southern and Northern Methodist Churches, which, since 1844, have been separated in consequence of the anti-slavery tests set up by the latter. We know of no such movement, and cannot divine the origin of such publications. However much to be regretted the ecclesiastical intermeddling with this subject, without biblical authority, and without consulting the purposes of providence; and however much to be regretted the consequent division of the Church; we know of nothing upon which to base a hope of the reunion of the Northern and Southern branches of American Methodism. The Southern Church is established upon a scriptural, non-political platform—precisely that of the Apostolic Church. She does her duty to both master and servant without interfering with the established civil relations of either. Had the whole Church, from the beginning, occupied this ground, American Methodism would have been, to this day, one undivided whole, and her strength and usefulness would have been the glory of the Christian world. But the Southern Church, rejoicing in "the liberty wherewith Christ hath made her free" from all these entangling, unscriptural, political alliances, and abundantly prosperous, will never make any concessions, in this matter, for union with any body on earth.

If the sentiments of the speech of Rev. Mr. Kettell, at the recent session of the New York Conference, which we publish below, were the sentiments of the Northern Church, generally, there might be hope of reunion; but such is far from being the case. The *most conservative* party of the Northern Church occupy an avowed anti-slavery platform, which *they* distinguish from an abolition platform. The Discipline of the Northern Church allows no minister to own a slave, and no member, where the laws admit of emancipation; though this law is evaded in their slave-holding territory. The present contest among them is whether or not freedom from slave-holding shall be made an absolute test of Church-membership.

We are surprised to find that the *Picayune* of this city, in publishing the speech of Mr. Kettell, heads the article as follows: "A FEW WHOLESOME IDEAS FOR THE METHODISTS," Is the *Picayune* ignorant of the existence of the Southern Methodist Church; or does it regard such "ideas" as necessary for the health of that Church? We trust our neighbors will see that it is due to themselves to be set right before the public on this subject. Our neighbor of the *Crescent* publishes the case fairly, setting forth the difference in position of the Northern and Southern Methodist Churches. Mr. Kettell, in his speech, among other things said:

> Was slavery a sin to such an extent that a man should be excommunicated for holding slaves! Now, if it was a sin to hold slaves, there was no alternative; they must cut it off, root and branch. Yet brethren who said it was a sin objected to the instant abolition of slavery. Now, the whole question was, "Is slavery a sin or not?" There was a great deal of pious rhetoric and sentimentalism spent on this theme. Slavery was called sinful, because evils grew out of it. He doubted it was necessarily a sin. There were many evils growing out of the marriage relation in the present imperfect state of society, but marriage was not sinful *per se*.
>
> The Sabbath, also, was made the occasion of riot and debauchery, but who would dare to say the Sabbath was a sinful institution? The old adage, that the world owed every man a living, was non-sense; every man owed the world his labor, and if a race would not work, men were right to exact labor by force. This principle was understood and carried out at the North, in our vagrant and workhouse systems. The question with us was not whether we would adopt such a system, but whether its adoption was a sin worthy of excommunication. All the rhetoric expended about people owning the bodies and souls of slaves was nonsense. The Southerners only owned the right to make their slaves work, and to convey them from one place to another to make them do so. At Athens and Rome, the bodies and souls were owned, but in our day slaves were treated with kindness, and cruelty to them was punished severely. Slavery, as it existed, was not a sin. The question was, whether they should let loose 4,000,000, of paupers upon the world. He depicted the natural degradation of the negro race, and insisted that they were best off as at present. The Negro in the West Indies was incapable of taking care of himself. Emancipation had blighted one half of the finest of the Antilles. This was proved incontestably. Toussaint l'Ouverture discerned the evils of freedom to the blacks, and established the famous "Rural Code," with the intent to finally enslave all his race. Go where you would in our own North, and the negroes were so idle set. If slavery had degraded the negro, why didn't freedom elevate him? He affirmed most emphatically that, under God's providence, slavery in America had been the only thing which had elevated the negro race, and he was a bold man who would dare deny it! In morals, health and civilization, the slaves were far above the free negroes. Many statistics were given to show this. Mr. Wesley was often quoted as having said that "American slavery was the vilest system under the sun." Mr. W. must have been blinded by prejudice, or he would never have made such a remark. Folks said we were "cottonized." It was a blessed thing for us that we were. The wealth flowing to us from the Southern cotton crop alone kept alive our institutions and so-called elevation. The speaker here went on to contrast the products of the South and of the North, finding an enormous ratio in favor of the latter, and ending with the conclusion that we were the ones who were actually deriving the most benefit from the institution of slavery. Didn't his brethren love coffee and sugar, and, he was sorry to say, tobacco? Did they ever think of abolishing slavery by the giving up slave products? It was something very curious to see a brother get up and make an anti-slavery speech, with a cotton shirt on his back and tobacco in his mouth. If slavery was a relic of barbarism, 'twas because the negroes were barbarians; all this talk about their being equal with us, he didn't believe a word of. 'Twas all nonsense and sophistry. Attempts to alter Southern institutions by such talk made him think of the European rival villages, "Great Barre" and "Little Barre." Two people in the latter place built a lofty steeple with a wonderful clock in it, looking toward the rival village, from which the semblance of a human countenance loomed forth and made faces at Great Barre, whenever the clock struck the hour of the day. This was what we were engaged in doing—making faces at the South, and he didn't think it was very dignified, or that it would result in much in the end.

THE JAPANESE EMBASSY AT SAN FRANCISCO.

By the last news from California we learn that the Japanese Embassy to the United States, consisting of seventy persons—four Embassadors, eighteen *attaches* of the Embassy, and fifty servants and attendants—had arrived at San Francisco on the 2nd of April, on their way to Washington. They came in the United States steamer Powhatun, which bears the flag of Com. Tatnall. The San Francisco papers give many interesting particulars of the arrival and appearance of these "strangers in a strange land." The Japanese occupied a large space on board—two rows of houses having been constructed on either side of the quarterdeck for them. Their habits are represented to have been cleanly, and their conduct on the passage that of guests. The officers of the ship state that they could not have had less trouble with the same number of any other nation. They have been carefully observant of everything on board, from the day of their starting. Their draughtsmen have taken copies of the machinery, and notes have been made of everything that has transpired on board, by a censor, or secretary, who has also had a copy made, which, with the notes of what transpires up to their departure hence, will be forwarded to the Emperor by the next vessel leaving for Japan. A journal was also left at Honolulu for the same destination. A number of them have made considerable progress in English. There are two or three interpreters with the Embassy, but it is said that none of them can compare with Capt. Mangern, of the Kandinmarro, whose arrival was previously announced in the *Advocate*, who may perhaps accompany the Embassadors to Washington. They stood the passage very well, few of them having suffered much with sea-sickness. Lieutenant Trenchard represents the weather as having been unusually rough, and affording not only an opportunity of testing the Japanese, but of the ship herself.—The three principal dignitaries on board are hereditary Princes, or rulers of Provinces in their native land, and are about equal in rank. The proper title of each in England would be "His Royal Highness," and in the United States "His Excellency," being the highest title under the sovereign ruler. The fourth dignitary (Morita Okarata) is sent out to act as treasurer, on account of his sound judgment and prudence; it is his province to advise and counsel. He is the Lord Palmerston of the Embassy, and nothing can be done without his approval. He appears to be clothed by the Emperor with very high powers.

The Powhatan arrived at Honolulu March 5th, and remained there till the 18th. The Ambassadors were there received with all formal honors. Private hospitalities were extended on every hand, and the King and Queen held court at the palace for the reception of the distinguished foreigners, and welcomed them in appropriate terms. They were also entertained at a grand ball given by the officers of the Powhatan, expressing great delight at the gay and novel scene. They bring $100,000 to defray their personal expenses, although the Embassy is invited at the sole expense of the United States. The chief dignitaries are magnificently dressed in embroidered silk robes, each wearing a sword of beautiful workmanship. They have conducted themselves with great dignity and propriety. The Japanese Ambassadors visited San Francisco on the 31st ult., and remained the honored guests of the city. Twenty thousand dollars were appropriated from the city treasury to provide for them suitable entertainment. All the Corporation officers, the members of the Legislature, the Governor and citizens generally, paid their respects in person; and a grand public reception was given to the strangers at the largest hall in the city, where the United States officers, both civil and military, with the foreign consuls and State authorities, participated in the ceremonies. The Japanese carry an immense amount of baggage, including many boxes of presents to the United States Government.

NEW YORK LITERARY CORRESPONDENCE.

New York, April 11, 1860.

Mr. Collier's Shakespeare Forgeries—The North British Review on Methodism—On Erasmus—The North American on Darwin's Origin of Species—On the Woman's Rights Question—Methodist Quarterly on Lay Representation—Milburn's new Book—Dr. Hayes' "Arctic Boat Journey," and new Expedition—Harper's Summer List.

The Literary world of England is just now greatly excited at the discovery that the curious old Folio of Shakspeare, which Mr. Collier first unearthed, some sixteen years ago, and whose marginal corrections were generally (though not universally) believed to have been made by some person who lived either in Shakspeare's own time, or at least but a generation subsequent—that these corrections are, in fact, mere forgeries—and enormously clumsy forgeries at that. Mr. Hamilton, of the British Museum, first made known that *under* the written corrections in ink, and in an old hand, were in very many places pencil marks in a *modern* hand. Other people say bluntly that these pencil marks, which must have been made *before* the ink marks, are undoubtedly in Mr. Colliers' hand-writing. An ingenious and patient literary detective announces that some corrections in *short-hand*, which puzzled him for a time, he discovers, after six months patient research, to be in a kind of short-hand which was invented in 1740, and could not consequently have been made before then, though they may have been since. Other documents, it is proved, have been either altogether forged, or incorrectly transcribed by Mr. Collier. And thus there stands revealed a most astounding series of subtle forgeries, which have the effect of unsettling many things about Shakspeare's works and self, which the world was rather glad to take for granted on the word of an "old corrector."

Mr. Collier, against whom such very serious charges are brought, and who thus falls under the suspicion of having for many years duped not only the world, but his most intimate friends, is a man now between 70 and 80 years old. He defends himself in the wildest and worst possible manner, by accusing his accusers of all manner of impossible meannesses and crimes, and by pleading his good character and grey hairs in bar. It is a pity he did not die before he was discovered. For that he has himself manufactured some—many—though by no means *all*, the emendations of his "Old Corrector;" and has persistently passed forged documents upon the world as genuine. I think no one who has read the clearly proven charges, and his defence, can doubt. Pity the sorrows of this poor old man, who seems to have had a kind of mania for "discovering" Shakspeare's documents.

The current number of the *North British Review* has a very fine and appreciative paper, on "Wesleyan Methodism." It is a review of "the Life of Jabez Bunting, D.D.," by his son, Thomas P. Bunting; published in this country by Messrs. Harper and Brothers. The Reviewer says:—"Whatever difference of opinion may have existed, or may still exist, regarding Dr. Bunting's policy, his biographer may well be permitted to point to the fact, that when he became a preacher, the members of the Wesleyan community, exclusive of those in the United States, numbered 120,000, and that when he retired into private life, the number had swelled to upwards of 400,000; and this in spite of considerable secessions, and notwithstanding the revived zeal of the Church of England, which Methodism had done so much to quicken and evoke, and which now provided for and absorbed multitudes who would otherwise have found their way into the Wesleyan ranks. And he may also point to the kindred fact, that the annual contributions from the Connexion for the support of missions to the heathen, which, when Bunting originated the Missionary Society in 1813, amounted only to some £5000, and when he assumed the management on Watson's death, in 1833, had advanced to £47,000, reached, when he retired in 1851, the noble sum of upwards of £100,000, with more than a hundred thousand converts enrolled as members of society. And in addition to all that Dr. Bunting did for his own church, the biographer may point to his eminent services to the general cause of Christianity, and his readiness to aid what he believed to be the cause of truth and righteousness in communions far removed from his own, of which his ardent support of the Free Church movement in Scotland may serve as a specimen." Of the book itself he has this high, but not too high praise: "The author is rendering an important service to the universal Church—to which, indeed, Dr. Bunting belonged; for, as Angell James said of him to some Wesleyan ministers, "He is ours as well as *yours*," and it is nothing more than the barest justice to the subject of the memoir that such a record should be drawn up. Jabez Bunting has left little in the world of letters to keep his name alive. And never do we look upon him with greater respect and reverence than when, with all his lofty aspirations, his refined literary taste, and his consciousness of the possession of powers which would have raised him to a lofty niche in the temple of Fame, we find him addressing a friend in these simple yet sublime words: 'The die is cast. If I give to our missions the attention they require, I shall not have any time hereafter for literature.' His monument was to be of another kind. Of the manner in which the biographer has performed his part we can scarcely speak in too high terms. He has told the story of his father's life—so far as it has yet gone—with admirable tact, ability and skill. This memoir is a singularly fresh and interesting work, containing much important information, and many valuable and suggestive remarks, and pervaded throughout by a genial, manly, Christian spirit, which it does one good to meet with. If we complain of anything, it is, that with exuberant good feeling the author has devoted too much space to sketches of his father's early friends. With all respect for these worthies, we must confess that we rather grudge them their room; and we shall be surprised if the biographer himself do not come, ere his next volume sees the light, to be of our opinion. However, we condone the venial fault, partly because of the kindly feeling which led to it, and partly because these sketches are really very interesting in themselves, and are remarkably well executed. Altogether, we can express no better wish for Mr. Bunting as an author, than that he may be as successful with his second volume as he has been with the first."

The *North British* has besides, articles on "Erasmus as a Satirist," a laudatory sketch of the life of him who was with Luther in spirit, but whose love of ease and fear of the fagot kept him "on the fence" when the great Reformer was doing battle with all Europe for freedom of conscience. Also an article on the "Silence of Scripture," not so interesting or suggestive as the subject would seem to warrant. And a number of others of minor or mere local interest, which I have not time to notice.

The *North American Review* for April is a very able and interesting number. The article on "Darwin's Origin of Species" is the most clear and thorough critique that has yet appeared of that book. The reviewer makes evident, that while "we may say of Darwin what Pascal said of Descartes—'it was his ambition, in his system of philosophy, to be able to do without God altogether; but he was obliged to suppose the Deity gave the world a fillip in order to set it in motion;' after which there was nothing more for him to do—he yet proves, in point of fact, the very point which he most constantly denies. "While seeking with so much zeal to disprove the necessity of any fresh exertion of creative power to explain the origin of a new species, he traces back that origin to countless "variations," departures from law, divergences from type, every one of which, on his own principles, is just as much an act of creation as the primary calling forth of light out of darkness. Variations of this sort, not mechanical, but contingent,—not resulting necessarily from the old order of things, but arbitrarily engrafted upon it, not pointing backward in an endless cycle, but forward to a continued progress and improvement,—have been taking place ever since the first appearance of life upon the earth, and are even now constantly occurring around us. Thus, indeed, to adopt the doctrine propounded in another of the mottoes affixed to this book, though not, we fear, in the sense in which either its author or Mr. Darwin understood it—thus, indeed "we can perceive that events are brought about, not by *insulated* interpositions of Divine power," but by exertions of it so frequent and beneficent, that we come to regard them as the ordinary action of Him who laid the foundations of the earth, and without whom not a sparrow falleth to the ground. We will take, for instance, one of his own examples,—the commencement of vision, or the rudimentary formation of an eye. If such a rudiment could see at all, and it must see well enough to give its possessor a decided advantage in the struggle for life,—then its formation was a step of transcendent magnitude; for there is all the difference in the world between *seeing*, however imperfectly, and *not seeing at all*. And as the theory will not allow any variations to be transmitted and preserved but those which are immediately and directly useful in the competition for the ground, the way could not have been prepared, through millions of years, for the formation of an eye which could see, by accumulating variations on an eye which could not see. From a creature, then, which had not even an infinitesimal rudiment of an optic nerve, there must have been a sudden jump to another having an entirely new sense, and that, call it what you will, would be neither more nor less than a new creation."

There is also in the *North American* a very desirable, and only too brief article, on the vexed question of "Woman's Rights." Here seems to me a fair statement of the "rights" of the labor question, as between the two sexes: "what is specially wanted in every community is the natural, untrammelled energy of every adult hand, irrespective of sex. That is the best governed country which best protects each and all in the free use of their hands and their gains, so far as they do no wrong to others. Beyond this, kings and rulers can do but little to mend, though they may do much to mar Nature's plan. If left to the natural laws of demand and supply, women, as well as men, soon fall into their true sphere of duty, doing those things that they can do best, and leaving to others those things that others can do best. Just at this point is the great fallacy of most of the arguments adduced in support of this and that reform in society. The question is not what this or that person can or cannot do. The true inquiry is, who can do it best? When it is said, that among the savages women were left to till the soil, the only profitable inquiry is, *how* did they till it? Did they cause the earth to blossom as the rose under their cultivation, or how otherwise? Who have been the most successful in beautifying the earth, the husbandmen of England and America, or the women of those countries where the stubborn soil has been committed either wholly or partially to them? The question is, not whether women have sat on the throne, or borne sway in one place or another, but, whenever and wherever they have been called to do a certain duty, whether they have or have not generally excelled in doing it." That is to say, the labor market recognizes no sex, but only *ability*. And on that ground the "labor" part of the question must be decided. To plead "sex" is to beg the question.

The *Methodist Quarterly* for April has, in view of the approaching meeting of our general Conference, I suppose, a forcible article on "Lay Representation," one of the prominent questions at present agitated amongst us. The writer maintains that "it is not true that the laity have no voice, no power in the government of the Church. No one can become a member of it, or be licensed to exhort, or to preach, or be admitted to the itineracy, without their formal consent expressed at different times. They act a very important part in the judiciary of the Church. No layman can be excluded from the Church unless tried and adjudged guilty by a committee of laymen, nor can he be denied the right of an appeal to a higher tribunal of laymen. In addition to all this, the laity hold in their hands the support of the minister, determining how much he shall receive. And if they fail to meet their own proposition they cannot be held liable as in a case of legal indebtedness. The ministry has no means of enforcing payment. The laity has the money power in its hands. In completion of the statement of the power of the laity, I would add that all the Church property, excepting the Book Concern, is held and controlled by laymen as trustees."

Without committing myself against or for the position of this writer, I may add that the power which is *indirectly* exercised is often much greater, more overwhelming and determining than any more direct exercise of power against it is likely to be. That we, the laity, have a strong, controlling voice in the counsels of the Church, seems to me to be beyond doubt. It, is another question whether the power, while *thus* exercised, is the most wholesome or efficient in certain directions; and it may be urged with some show of reason that a lay representation would, for instance, relieve our ministry of the burden of conducting the financial affairs of the Church, and place business matters in the hands of business men. Our ministry are a most able set of men, but it is hardly fair to ask of men who have passed their days in preaching, and their nights in study, to be also, on *demand*, first class business men. Few of our merchants would like to undertake to be at once thoroughly educated ministers, and thoroughly trained business men.

That our Book concerns have gone on as well as they have would seem to disprove this point, and to show that our ministry are more versatile than is above supposed. It proves on the contrary, I think, that—while the General Conference elects from the ministry those who shall be "to it responsible," the real labor of conducting the vast business affairs of these concerns rests in fact upon the shoulders of persons who are never known to the public, who have grown up in the business, have a thorough life-long knowledge of it, and for a moderate salary, and *with no hope of promotion (being laymen)* perform the duties of those who are chosen and paid as "book agents," and often even have to instruct newly appointed agents in the mere business routine, which enables those gentlemen to make a creditable show of working for their salaries. Now here is plainly a case where a worthy servant of the church, in one of its most important concerns, goes without his fairly earned reward, merely because he is not a preacher.

The article on "Wesley as a man of Literature," presents our great founder as a commentator, a political writer, and a controversialist. It is an interesting paper.

Derby and Jackson have published Mr. Milburn's new book. I like Mr. Milburn's good, homely, trenchant and pithy English. He smacks of the soil, and is as refreshing as a land-breeze to a sea-worn sailor.

A most interesting book, just out, is Dr. Hayes' "Arctic Boat Journey." The Dr. was a trusted companion of the lamented Kane, and his book rivals in interest that of his captain. Dr. Hayes is just trying to raise the means for a final expedition to the Arctic regions, to explore the open Polar sea, which some of Kane's men saw, which Lieut. Maury proves to exist, on scientific grounds, and which I don't believe is there at all. I hope the money will be raised, and the question settled. And, judging from his spirited volume, Dr. Hayes is the right man to head an expedition, which, if it achieves anything at all, will have to penetrate farther north than ever white man reached before.

The publishing business is growing dull: that is to say, publishers are preparing for the stagnation which must occur, pending the excitement of the Presidential Election.

Messrs. Harper and Brothers have, however, a good list in prospect. They will publish almost immediately Trollope's "West Indies and the Spanish Main," a book whose gossip is as entertaining, as its political economy is interesting. It is really one of the best written volumes of travel I have ever read, and will please equally thinking men and readers for amusement. "Old Leaves," (also by Harper and Brothers) is a collection of articles from the now extinct "Household Words." These papers discuss interesting and often important subjects in a style which is the best, because the most interesting and amusing magazine style of the day. A day in "the London Post Office," another in the Bank of England; some accounts of forgeries on the Bank of England—such are the subjects—always treated in that way which makes the most abstruse points popular.

"Queens of Society," is an account of famous women, who have led "Society" at various times and by various charms. Mr. W. C. Prince, who wrote the articles on "Coins," in recent numbers of Harper's Magazine, which excited such general interest throughout the country, has prepared a fine and thorough "Book of Coins and Coinage," which will be welcomed by all who are interested, and their number just now is great. Mr. Prince is himself one of the oldest and best "collectors" in the United States, and has a collection of coins which can hardly be matched in the country.

Smiths' smaller "History of Greece," will be welcomed by young students, for whom it is intended. And lastly, to end the list of Messrs. Harper and Brothers, come, two new and stirring novels, "The Mill on the Floss," by the author of "Adam Bede," and "A Mother's Trials," a book of a kind of painful interest, but written with great vigor and pathos.

Messrs. Appleton have just out another volume of Rawlinson's splendid edition of "Herodotus," a book of which I will make farther mention in my next.

Enough for this time.

THE NEW KINGDOM OF SARDINIA.

By the annexation of Lombardy, Parma, Modena, the Romagna, and Tuscany, Victor Emmanuel becomes the head of a kingdom containing a population of 11,246,613. Before the war, Sardinia, (including Savoy and Nice) contained a population of 5,167,542; the addition of Lombardy, after the peace of Villa-Franca, raised this number up to 7,977,547. The newly annexed Grand Duchy of Tuscany has a population of 1,807,000; Parma, 567,000; Modena, 606,000; the Roman Legations, 1,014,105. The acquisitions from Central Italy, therefore, number 3,934,105. There is a deduction from this aggregate of about 660,000 for Savoy and Nice, ceded to France; but with this correction, the aggregate population of Sardinia is put at 11,246,613, or more than double the population of the kingdom at the beginning of the war. It is geographically a powerful and compact kingdom, extending from the Mediterranean to the Adriatic, and commanding the whole of Northern Italy, with the exception of Venitia, which Austria still claims and holds.

With Venitia, for which Victor Emanuel has a great longing, and towards which he is accused of having covetous designs, and which belongs to the Kingdom of Northern Italy quite as naturally by geographical fitness and identity of language and ideas as Savoy did to France, Sardinia would be one of the most homogenious and well bounded and powerful States in Southern Europe.

This new power also threatens to be the downfall of the inhuman despotism of Naples. Whether, in the event of the overthrow of the present dynasty, the country would fall into the arms of Sardinia, or be erected into a new government by itself, cannot now be determined.

BENJAMIN OF MOLDAVIA AND THE LOST TRIBES OF ISRAEL.

The *Corner Stone*, a journal devoted to the cause of Judaism, published in this city, in its issue of the 19th inst., speaks at some length of the travels and discoveries of Mr. Benjamin, a Jewish traveller now in this city.—We had heard, through the reports of modern travellers, of Hebrew communities, of very ancient origin, somewhere in the interior of the far East, who had preserved their distinctive nationality, and to some extent their ancient religious books and customs: but we had not before heard them spoken of as the descendants of the "ten lost tribes."—Indeed, we know not that the people mentioned by Mr. Benjamin are identical with those above alluded to. The narrative is a curious and interesting one at any rate, and we quote it from the *Corner Stone*, as our readers will doubtless be pleased to see it:

> This highly distinguished tourist, who has penetrated the depths of Asia and Africa, in search of the lost tribes, is now in our midst.
>
> Benjamin the II as he is called by the greatest men of the world, he being like his namesake Benjamin of Toledo, who flourished in the twelfth century, a Jew, who has undertaken the great and perilous task of exploring the East in quest of the lost tribes, has actually spent eight years in Asia, where he underwent the most trying hardships and perils, and succeeded in discovering their existence,
>
> In Kurdistan he made the discovery of several communities, isolated from the whole world, having their own Synagogues and Rabbis.
>
> The mountains of Kurdistan are synonymous with "the dark mountains" of fabulous notoriety. There is a legend among us that when the ten tribes were led into captivity, they were brought to the places situate beside the "River Chosach." This turns out to be more than a legend, it is a historical and physical fact, and supported by philological research. The word "kurd" is easily reconcilable with the Chaldaic word for darkness, and the fact that some of these mountains are so steep and so high, that the rays of the sun seldom penetrate the valleys, render the legend in question a truth, which the researches and explorations of the intrepid traveller Benjamin of Moldavia, have now proved to a certainty, establishing beyond the possibility of a doubt, that the captive tribes of Israel at the expulsion, were led into Asia, some of whom were brought into Kurdistan, or the mountains of darkness.
>
> Mr. Benjamin is a great talmudist, he has also made himself familiar with all our midrashim, and other sources of information, which had considerably aided him in arriving at proper and judicious conclusions on the subject of his explorations. The work of such a man is, therefore, what we cannot ordinarily get. His is not a made book but a book which will make men familiar with facts and things that can not otherwise be attained. One word more before we speak of Mr. Benjamin's great object in visiting us. Mr. Benjamin, like his work, is, as far we can judge from conversation with him, free from superstition. He is a literary man in the fullest sense of the word. He does not come to us with tales about rivers which flow the whole week and subside on the Sabbath, whether true or not, but he comes to us a credible eye witness of what he really saw or heard upon the great subject of Israel's destiny. He describes to you the actual condition of our brethren suffering the most galling oppression in Asia and some parts of Africa.
>
> He gives a true account of their situation, so that his work is as great an acquisition to the philanthropist as is to the man of research.
>
> We will now only add a few words to reference to Mr. Benjamin's visit among us. Mr. B. having spent eight years in Central Asia, where he made the discovery of the ten tribes, returned to Europe and published his work. The great service which he has thus rendered science, procured him the highest commendations from the most celebrated men of the world—such as Von Humbolt, Prof. Ritter, the two Petermans, as also autograph letters from the reigning monarchs of Europe. But what Mr. B. has thus far done, though greatly benefitting the cause of learning and knowledge, he regarded as a mere entrance into the sacred chamber of knowledge. He stood at the portal and gazed at the hidden arcana. He is, however, desirous of penetrating the hidden chambers thereof, and all he requires is the means to enable him to do so. As follow the example of our brothers in Cincinnati, who our coreligionists have held meetings and pledged themselves to sustain his views. Mr. B. wishes to return to Asia, remain there in quest of his great object three years at the expiration of which time he is sanguine he will have a complete and succinct account of all the dispersed or lost ten tribes.
>
> Let us merely add, that it is highly gratifying to know that Mr. Benjamin has already succeeded here to a certain extent in enlisting public aid for his scheme, inasmuch as the Hebrew Mission Society has voted the sum of three hundred dollars yearly for the space of three years.

A FEW MORE STONES.

We mean that a few more stones for the Washington City Church have been gathered. Rev. John Boyle recently received two hundred dollars from Summerfield, Ala., and more recently, near six hundred have been collected in this city, during the visit of the Rev. Messrs. Proctor and Bayley. The work, we trust, is beginning to progress more hopefully. The enterprise ought to be pushed forward, at once, to a triumphant conclusion. The difficulty is, in the absence of a suitable agent, that "what is every body's business is nobody

THE NEW ORLEANS CHRISTIAN ADVOCATE.

APRIL 25, 1860.

THE LATE REV. T. C. THORNION, D. D.

Ms. Editor: Rev. H. H. Montgomery communicated to you the fact, that our venerable brother, Rev. T. C. Thornton, D. D., President of Madison College, had departed this life; but no notice of his death having appeared in the *Advocate*, I suppose his communication has not reached you. I therefore send you some incidents connected with his last moments, without at present attempting anything like an extended obituary or biographical sketch, such as his long and useful life, his eminent attainments and his zealous and ardent attachment to the cause of God, demand at our hands. He has many warm friends and admirers, who would, while lamenting his death, desire to learn something in reference to the last moments of this devoted servant of God.

He fell asleep in Jesus, on the 22d day of March, and closed forever, on earth, his useful labors. He had been in feeble health for some months, but most of the time was able to be up, though not in sufficient health to engage in college or pulpit duties. He attended the last session of the Mississippi Conference, and was permitted to participate in the deliberations of that body. A few weeks before his death he visited the College and lectured the students; and also at the close of the services on the following Sabbath, addressed the congregation, though in much feebleness of body. The appeal he sent you in behalf of the China mission, was, I suppose, the last thing he ever penned. He did not see it in the *Advocate*, as it reached his office the morning after his death. He felt a deep interest in that mission, and talked much about it during his illness. Even during his sickness, as he had done in his life, he lost sight of self in the interest he felt for the cause of education, the cause of missions, and the great interests of the Church.

His mind was clear and strong to the very last hour of his life. He repeated many passages from the Scriptures, and portions of hymns. I caught some of his expressions during the last day of his earthly existence, and will pen them for the gratification of his many friends. A day or two before he died he said, "Glory be to God, I have not followed a cunningly devised fable; live or die, it is all right." On the day he left us, in reply to the question, President, do you feel Jesus precious to you now? he said, "Yes, I the chief of sinners am, but Jesus died for me. I have felt him precious during most of my sickness, and last night, in the watches of the night, I felt I had the victory, and expect to have it to the end; and if I die to-night, I shall have victory over hell, death, and the grave. 'O death, where is thy sting! O grave, where is thy victory!' Thanks be to God who giveth us the victory through our Lord Jesus Christ, I feel as calm as summer evenings be."

He then asked for his hymn book, and selected a hymn by turning down the leaf; and said, "I thank God I trust to Jesus and his Almighty arm for eternal peace. If it be the will of the Lord that my days be prolonged for the benefit of those around me, especially the College, China mission, and my family, I shall be glad; but if it is not, the will of the Lord, the will of the Lord be done, and to his name be all the glory for ever and ever, amen." About 3 o'clock he had his family and the servants called into the room, and with great calmness and distinctness talked to them as to what he wished done; thanked his family physician, Dr. P. O'Leary, very tenderly for his unremitting kindness, and also thanked the servants for their attentions to him, exhorting all to live for God.—Closing his talk, he repeated the 23d Psalm, pronounced the benediction and the Gloria Patri.

To his wife he said, "Cheer up, my dear, cheer up! the storm is heavy, but Jesus is at the helm. I am not afraid to die. I am not afraid to lie in the grave by my dear Maria," and repeated the hymn commencing, "There is a land of pure delight." He said, "I wish no epitaph, I wish no pomp. A sinner saved by grace, a sinner saved by grace; let a gust of praise go to the ends of the earth for a sinner saved by grace. I die in peace with God and all mankind. I forgive every one, and wish every one to forgive me." About 4 o'clock he felt his pulse to see how the purple tide of life was ebbing, and died about 8 o'clock, P. M., having passed away as calmly as the setting sun. He felt no pain, and literally fell asleep in Jesus. A great and good man has fallen. A faithful minister of the New Testament, an able divine, and a father in Israel has left us to join the redeemed above. His death presented the composure of peace, combined with the sublime emotions of a Christian hero and a Christian philosopher. He talked familiarly of death, and viewed it as but the gate to a brighter world. He died realizing those sublime truths of the gospel which he had for half a century with such faithfulness preached to others. In sublime tranquillity he passed away to dwell with God forever. "He rests from his labors, and his works follow him."

J. M. Pugh.

Madison College, Sharon, Miss., April 13, 1860.

LITERARY NOTICES.

Post-Oak Circuit. By a Member of the Red River Conference. Edited by Thos. O. Summers, D. D. Thirteenth Thousand. Nashville, Tenn.: Published for the Author. Southern Methodist Publishing House. 1860. For sale at all our Depositories.

This is an enlarged edition of "Post Oak Circuit." Five new chapters have been added. Including the humbuggery attaching, as an excrescence, to some parts of the body ministerial, as well as the parsimony formerly diffused through the body laic, as it now does, it may be considered a "full-orbed" ecclesiastical satire, with its "whole round of rays (stlug-rays) complete." Those who have read the original, (and who has not?) will be very apt to read the enlarged work. Ridicule and satire have worked for the devil long enough. If we can make them "means of grace," so be it. Any way to drive parsimony and humbuggery out of the Church.

The Biblical Reason Why: A Family Guide to Scripture Readings, and a Hand-Book for Biblical Students. By the author of "The Reason Why—General Science," "The Reason Why—Natural History," "That's It, or Plain Teaching," etc. Illustrated with numerous Engravings. New York: Dick & Fitzgerald, Publishers, No. 18 Ann-street. For sale in New Orleans by *J. C. Morgan & Co.*

The design of this book is tolerably apparent from its title-page. It is intended to give "reasons," founded upon the Bible, and assigned by the most eminent divines and christian philosophers, for the great and all-absorbing events recorded in the history of the Bible, the life of our Savior, and the Acts of the Apostles. It is intended to be a sort of popular commentary. From the examination we have given it, we judge that it is from an Episcopalian inspiration. We have seen little or nothing to dissent from in its interpretations of Scripture. They are pervaded by evangelical views and a spiritual tone.

Cassell's Illustrated Family Bible. New York: Published by Cassell, Petter & Galpin, 37 Park-row. For sale by all booksellers.

We have received Parts I, II, and III of this work. Its price is fifteen cents a number or part. The numbers appear on the first and fifteenth of each month. Twelve numbers form a volume, and the whole work will comprise four volumes. The publication commenced on the first of March last. It is a periodical illustrated commentary. The scriptural text is in large, clear type; the notes are full; and the pictorial illustrations, drawn from ancient customs, scenery and history, are beautiful and valuable. It is well calculated to interest both old and young, in an unusual manner, in the study of the Bible.

Cassell's Popular Natural History. New York: Cassell, Petter & Galpin, 37 Park-row. For sale by all booksellers.

The first number of this periodical is on our table. It is from the same house, at the same price, and will appear at the same times, as the work above mentioned. The one is intended to illustrate revelation, and the other nature. And, as the Illustrated Bible begins with creation and man, the Popular Natural History begins with creation and the ape. It is on good paper, in clear type, and profusely illustrated with many fine pictures. It is exceedingly appropriate that these two periodicals go together; and we do not know of any publications of the kind that will be more charming to the young, or more beneficial in a family.

Mitchell's New Intermediate Geography. Third Book of the Series. A System of Modern Geography, designed for the use of schools and academies. Illustrated by twenty-three copper-plate maps, drawn and engraved expressly for this work, from the latest authorities; and embellished with numerous engravings. By S. Augustus Mitchell. Philadelphia: Published by E. H. Butler & Co. and for sale by all booksellers. For sale in New Orleans by *E. H. Stevens & Co.*, 55, 57 and 59 Common-street.

We have already, a month or two since, noticed this valuable work in full, and need not repeat at length our commendation.

Wooing and Warning in the Wilderness. A Story of Canetucky. By Chas. D. Kirk (Se De Kay) New York: Derby and Jackson, Publishers. For sale in New Orleans by *H. D. M'Goun*, 36 Camp-street.

This is a series of sketches or life-pictures, of the early times of Kentucky. It describes, in pleasant style, early politics and politicians, early Indian wars and frontier warriors, and early marriages and lovers, in "Old Canetuck." The chivalry and romance connected with those early times, when the "hunters of Kentucky" gained a fame which has enshalmed their memories in history and song and fiction, pervade this book.

Our Church. A Manual for Members and Probationers of the Methodist Episcopal Church, South. By the Rev. Josephus Anderson, author of "The Bible Christian."—Edited by Thomas. O. Summers, D. D. Nashville, Tenn.: Southern Methodist Publishing House. 1860. For sale at all our Depositories.

We hail every book of this kind. We have long needed a small, comprehensive, and thoroughly accurate work to answer the question of inquirers, "What is Methodism?" We have not examined this book sufficiently to say that it is *the* work desired. We like it, however. It discusses the Christian Church—the Methodist Church—her doctrines and government, her probationers, members, and their duties; and concludes with a form for reception into full connection.

THE RECENT TROUBLE IN ROME.

The New York *Tribune* has a letter from its correspondent in Rome, who was an eye-witness to the attack on the populace by the Pope's carbineers. It gives a detailed account, agreeing in every particular with a letter from the London *Times*, which was copied in last week's *Advocate*. The writer gives his own experience thus:

We had just time to ensconce ourselves in a doorway, when about a dozen carabinieri, or Roman gendarmes, some on horseback and some on foot, galloping and running, forming a line which stretched across a street not much wider than Nassau street, every one cutting to right and left, every one with a drawn sabre, flashing in sight. My companion, Mr. W. W. Hall, of Providence, a young Unitarian clergyman, had put one foot on the sidewalk, with a view of seeking some better shelter, when the swordsmen came abreast of us. The nearest one, without a word, struck my companion on the shoulder with the flat of his sabre, a violent blow, and muttering, in reply to his remark that we were Americans, "non importa," "no matter," brought the blade down upon his head with his utmost force, inflicting a gash upon the brow, between the left eye and the temple. Luckily, the wound, although so near a vital part, is a slight one, and will scarcely leave an honorable scare. Another gendarme aimed a blow at me, but I repeated that we were Americans, and he rushed off with his companions, who were hurrying on. It is possible that Mr. Hall's slouched hat heightened the violence of the attack upon him, for it had been given out that the Liberals were to wear slouched hats, which are always suspected by despotic governments.

But the case which comes nearest home is that of Mr. Glentworth, the American Consul, who was getting into his carriage in front of his own door, in company with a French officer in full uniform when the dragoons galloped off. One of them aimed a blow at Mr. Glentworth's head but the officer at his side pushed him back with one hand and half drew his sword with the other. At this point the gendarme would seem to have opened his eyes to the uniform, the presence of which in the city made his own excuse possible, and rushed on with his companions.—Whether the gendarme understood that Mr. Hall and myself were Americans, or that Mr. Glentworth was the American Consul, it is of course impossible to say. But we stated our nationality distinctly between the first and second blow, and Mr. Glentworth's house, before which his carriage was standing, occupies a conspicuous position opposite the Via Condotti, the great shop street and the roughfare from the Piazza di Spagna and the principal hotels to St. Peter's. Every gendarme in the city ought to know the character of the house, even if it were not plainly indicated by the American eagle on the front.—This, which appears to me a vital point, will doubtless receive a thorough examination in the course of the official correspondence which is likely to grow out of the affair. Our Minister here, Mr. Stockton, transmits to Washington, with commendable promptness, by the mail which carries this, a full narrative of the affair of Monday, together with the statements of the Americans injured. A translation of the matter has been furnished to Cardinal Antonelli. No other Minister, as far as I can learn, has moved in the matter.

Antonelli intimated to Mr. Stockton, who called upon him on Tuesday, I understood, that he had as yet no official knowledge of the matter, other than a report that innocent persons had suffered; that therefore he could make no official declaration; but that if the facts were as represented, his government was prepared to disavow the act of its agents performed without orders, and to discharge them if pointed out. At the same time the Giornale di Roma, the official organ, has declared that nothing in the nature of an attack took place, and that no one was wounded. And while some friends of the government cry with Giornale di Roma, that it is all a story got up for effect, others assert that the gendarmes put down a conspiracy, the existence of which had been luckily disclosed to the authorities. The liberals, on the other hand, assert that it was a deliberate massacre, planned by the Cardinals and executed by the carabinieri, under a pretext which might form an excuse for banishment and arrests. Some color is given to the hypothesis by the fact that the squad who charged up the Corso acted as one man, and although they met with no resistance from any quarter, cut down every one within reach.

It may be that at first they struck with the flat of their swords only, but they soon used the blade. I hear tonight moreover that they were joined at the Piazzo del Popolo by another squad, who had galloped up the Ripalsa, a street nearly parallel with the Corso, and debouching into Popolo; and that letters from Ancona speak of a similar raid there. It is certain that on Tuesday five prominent men, who had been members of the Committee of Liberals, and long suspected by the Government, were banished. Their names are Santangeli, Sterbetrelli, Mastrieola, Tissoni, and Ferri. One of them is a merchant retired from business; the others are *mercanti di campagne*, large landholders, all among the wealthiest men; hardly second to the foremost princes. These men have gone, some to Paris and some to Turin. They took the opportunity to carry presents from the Roman people to Victor Emanuel and Napoleon, in the shape of two swords, each of which cost 10,000f. and were paid for by the Romans at a franc a head. The subscription commenced during the late Italian war. I also learn that many arrests were made last night, some very distinguished men being among the victims.

THE ENGLISH CHURCH-RATE QUESTION.

This question is now one of leading importance in England, as also in this country. It will be seen from the *Times'* editorial, which we publish below, that it favors the abolition of Church-rates.

Church-rates!—The very words have already excited some gesture of impatience in half our readers. The topic is an established bore. It would be vain to count how much public time and how much private temper it has already unprofitably wasted. It is always costing good money and making bad law; it is always turning quiet rectors into scheming politicians, and sturdy chapel-goers into pinch-beck Hampdens. How anybody, be he noble or right reverend, or simply an honorable member, can wish to perpetuate the annual procession of this unquiet topic we cannot guess. How a House can ever now be got to do honor to it, is to be explained only by those who are deep in the arcana of electioneering. There cannot be a more dreary portion of the duty of a member of either House of Legislature than to take part, as many will today, in this dull annual farce of discussing what in all modern times the House of Commons has always decided in the same way, and always has decided to no purpose.

The House of Lords has offered a compromise. Soon after the opening of the present Session they appointed a Select Committee "to inquire into the present operation of the law and practice respecting the assessment and the levy of Church-rates." This Committee comprised, among others, the names of the Earl of Derby, Earl Granville, the Archbishop of Canterbury, and the Bishops of London and Oxford—all representative men. There is no doubt, therefore, that its members have sufficient authority to bind their House, and that what they resolve upon the House of Peers will ratify. They seem to have gone to work very heartily with this Church-rate difficulty, and for the space of fourteen days took a great deal of evidence, which we should conceive to have been rather matter of courtesy that necessity upon so well-worn a subject. Having thus decently discussed the topic, the Committee have published their report, and they have propounded the conditions upon which, so far as the Lords are concerned, this long-enduring strife may be made to cease.—The first suggestion is to abolish the jurisdiction of the Ecclesiastical Court, and to assimilate the remedy of the recovery of a Church-rate to the remedy for the recovery of a Poor-rate. This part of the scheme only rivets the collar round the neck of the ratepayer, which was previously so loose that he could easily escape from it; and, so far, it would be acceptable neither to the Churchman nor to the Dissenter. To the Churchman, however, it is proposed that the items for which a rate may be made shall be definitely declared by law, and that the rate-payers in any new parish or district shall be rateable for the purposes of their own church, and for no other. This gets rid at once of the principal cause of complaint which the Church-goer now has, and of the principal difficulty in the legality of the rate. Its lawful objects are ascertained beyond further dispute, and its application is for the immediate advantage of the person paying. To the Dissenters it is proposed that they may exempt themselves altogether from the liability of a Church rate by giving a yearly notice to the Churchwarden of their desire to be so exempted. Any person, indeed, may, under the scheme, surrender all his rights as a parishioner upon his parish church, and renounce all obligations in contributing towards its sustentation. He loses his seat and his right to vote for the making or application, of Church-rates. He goes scot-free, and leaves the parish church to be supported by those who may desire to worship within its walls. Such is the scheme which the leaders of both parties in the House of Peers, and which the most eminent in rank and ability of the prelates of the Church, have agreed to as a compromise on this disagreeable question. A good deal may be said, at first sight, in favor of this plan. It seems to be moderate and reasonable. It appears to acknowledge in their full extent the principles at once of religious toleration, but also of religious equality. It takes from the Church of England the odious reproach of sustaining her own modest ceremonial worship by funds extorted from those who dissent from her communion. It meets every objection of principle which has ever been urged effectively against the system, which, under the opposition of the Dissenters and under the ingenuity of the lawyers, has in practice so completely broken down. It is fairly put by the Lords, that this desire of exemption from Church-rates is by no means common to all the members of the great body of Dissenters. The most rigid independent cannot reasonably ask that he should have rights in a parish church which he refuses to repair, nor can he without intolerance insist that his brother Dissenter of the Wesleyan sect should be forced into forfeiture of his claim upon parochial ministrations simply out of regard to the convenience of the Independent.

These are the considerations which appear to favor the scheme thus authoritatively put forward. It is conceived in a spirit of accommodation, and deserves to be treated with a respectful attention. But, on the other hand, objections will be brought against it which are by no means without their weight. Unless we are much mistaken, many of the warmest friends of the Establishment will be most strenuously opposed to this proposition. It offers a premium to the indifferent of all classes to declare themselves to be of a party distinct from the church. How many tens of thousands are there who are now content to remain nominal Churchmen, and who, although they take no interest themselves in religion of any kind, look upon their parish church as their natural place of worship, whether they would repair if they went anywhere, and whether they would send their children or servants? Is it wise to force or to tempt this great class into a position which is of a quasi-hostile character? To claim this exemption will be to take a party; and when a man has once taken a party he is likely to continue in it, and any accession of religious feelings will in all probability carry him in a direction antagonistic to the Church. This is not an unimportant consideration for Churchmen, and we are sure it will influence the judgment of many of them when considering this matter. On the other hand, the Dissenters will certainly be dissatisfied with the compromise proposed. The annual declaration of their desire to be exempt, and the exclusion from vestry meetings, at which Church matters are debated, will make the division between religious bodies obtrusively public, whereas in all public and secular transactions the true policy of the civil magistrate is to make it as faint and unseen as possible. To the Dissenters this annual claim will appear at once invidious and troublesome. In towns it would almost certainly create a perpetual small religious war.—The annual claim would be a party banner, and would come to be used as a defiance on one side and a reproach on the other.

Upon the whole, we think that the time is past when such a compromise as this could be profitably adopted.—The parties are now too thoroughly committed. The utter extinction of Church-rates has become the popular creed. All the Churchmen of the liberal school of politics have joined the Dissenters upon this point. The House of Commons has once and again condemned the whole system. We see no escape from the position in which we now are but to abolish Church-rates altogether. As to a substitute, there is a natural substitute which occurs to every one, which is in full action all around us, and which is perfectly successful. Let the church be repaired by those who have special accommodation in it. The rector maintains his chancel; let the pew-owners maintain the body of the fabric. It cannot for a moment be contended that a farmer has a right to the exclusive occupation of a pew and to make others repair the roof which defends it from the rain. In many instances it now happens that they who are liable for the bulk of the Church-rates have no pews, or the very worst pews, appurtenant to their dwelling-houses. Free seats, of course; there must be, but the case must be very rare, or the parish must be very much neglected, or the clergymen must be very unpopular, where a moderate system of pew-rents would not suffice for the necessary repairs of the church, and for the simple ceremonial of an English church. We should be glad to see the compromise now proposed carried out, or any other means adopted which would give no triumph to either of the contending parties; but we fear it is too late. Church-rates must go altogether, and pew-rents, or some other kind of contribution, must take their place. It can only come to this, and the sooner the better.—*London Times.*

SAVOY AND THE SWISS FRONTIER.

The annexation of Savoy has not been effected with absolute quiet. The great royal and imperial courts have indeed acquiesced in it, as something they do not approve of, but care not to contest, and it is, therefore, to be treated as an accomplished fact. But all the Savoyards are not contented to be transferred to a new allegiance. A party of them on Lake Geneva have seized a steamer and raised the standard of resistance. The Federal Council of the Swiss cantons have pronounced against the annexation to France of the districts of Savoy which are neutralized under existing treaties, and call for some security that the guarantee of treaties for the protection of the Swiss frontier shall be maintained. There is nothing in this which is going to trouble the French Emperor. The little *emeute* on the Lake amounts to nothing, and he has already made promises to soothe the Swiss sensibilities and undertaken that they shall have no reason to complain of the transfer. His speech on accepting the treaty for annexation contained assurances that the Swiss frontier should have all the benefits of the old guarantee, and in taking possession of Savoy care has been taken not to garrison the frontier posts in the districts which are objects of suspicion to the Swiss.

These districts are Chablais and Faucigny, which are adjacent to the Swiss town and canton of Geneva, on the southern shore of the lake, and effectively surround that small canton. Troops stationed there are at the gate which opens into the heart of Switzerland, and the cautions relying upon the ancient treaties, which guaranteed them from sudden invasion by the neutrality of these districts, when included in the Savoy portion of Sardinia, demand that they shall be placed in no worse position by the transfer of their territories to a more powerful and dangerous neighbor.

The demand is a reasonable one, and the Emperor Napoleon will find no difficulty in appeasing the Swiss without European intervention, and of his own free will. He has no present object to serve by keeping up a threatening demonstration towards Switzerland, and he can therefore comply with their desires and conciliate them without discomposing any plan of his own. If it were otherwise, we doubt whether Europe would interpose and make war on France for the sake of the Swiss. They are rather disposed to let him alone as long as possible, and less to quarrel with him for what he has done than to be doubtful and apprehensive of what he may want to do hereafter.—*Picayune.*

DOMESTIC.

Progress of the Bulkhead Bill.

The bulkhead bill, which has been so long before both Houses of the California Legislature, has passed the Senate.

The supporters of the bill say it will most undoubtedly pass the Assembly also. There are many, however, who are opposed to the project, and public opinion was being brought to bear powerfully on the rest.

An indignation meeting had been held in San Francisco on the subject, the largest that has ever been seen in that city.

It is generally believed that the Governor will veto the bill in any case.

Wagon Roads to Nevada Territory.

The bill providing for an appropriation of a quarter of a million of dollars for the purpose of opening nine wagon roads over the Sierra Nevada has passed both houses of the Legislature, and will undoubtedly become a law.

Great Rush to the New Mines.

Large numbers of persons, from all parts of California, are hourly arriving at the Carson Valley mines and the excitement continues unabated. Provisions are, in consequence, extremely scarce and selling at fabulous prices. Flour has been sold as high as fifty dollars the hundred pounds.

The Nicaragua Treaty.

Washington, April 20.—The Black Republican members of the Senate held a caucus to-day, and have agreed to support the Nicaragua treaty as amended, to guard the landing of troops by Congressional legislation.

Another Exciting Affair.

New York, April 20.—The Washington Correspondent of the New York Tribune says that Ex-Governor Walker of Kansas Territory has challenged Attorney General Black to fight a duel, for denouncing as a forgery a letter received by Governor Walker while Governor of Kansas, from President Buchanan, approving of Popular Sovereignty, non-intervention, etc. Attorney General Black has refused to accept the challenge.

The wife of Rev. J. D. Adams died at Waterproof, on the 20th. inst., as I am informed by brother McFarland.

R. J. Harp.

NATIONAL DEMOCRATIC CONVENTION.

Charleston, April 24.—The National Democratic Convention assembled in this city to-day, at 12 o'clock, pursuant to adjournment. The attendance was full from every State in the Union, the double delegations, for the present, all being admitted.

The committee on organization, appointed yesterday, reported Caleb Cushing, of Massachusetts, for President, and a list of thirty three Vice Presidents, one from each State in the Union; also, thirty three Secretaries, likewise taken from the thirty three States.

The report of the committee was unanimously approved and the Convention so permanently organized, much to the satisfaction of all the members.

The permanent organization effected, it was moved and seconded that the rules of the Cincinnati Convention be adopted as the rules of this Convention, with the amendment that each individual delegate have the privilege of voting as seemeth to him best. The reason of the amendment was that several delegations had been instructed to abide by the decision of the majority, and thus cast the vote of the State as a unit.

A long and somewhat exciting discussion ensued on the amendment, but it was finally adopted by a large majority, as also the rules of the last convention thus amended.

It was then moved and seconded that the Convention adopt a platform of principles, before proceeding to make a nomination for the Presidency. This motion also gave rise to considerable discussion, but it was finally adopted by a large majority, and in accordance with the same, the President appointed a committee of thirty-three, one from each State, to draw up a platform of principles for the Convention.

The Convention, on motion, then unanimously ordered all resolutions on political principles, to be sent to the Committee on Platform, and in accordance with the same, the resolutions of the Alabama State Convention, introduced by Judge Meek, were then referred.

The Committee on Credentials is appointed yesterday, have not yet reported. Meantime the double delegations all have seats in the Convention.

There is an unusual number of people in the city and attendant upon the Convention as lobby-men; nevertheless the proceedings are very quiet and orderly.

Outside the Convention.

It is generally believed here in the best informed circles that the Committee on Credentials will report in favor of the Soft Shell delegation from New York, headed by Dean Richmond and Peter Cagger, and against the Hard Shell delegation, headed by Fernando Wood.

It is, moreover, stated that a very large majority of the Soft Shell delegation stand ready to vote for Douglas.

It is also stated that the Committee will report in favor of the Douglas delegation from Illinois.

As to the double delegation from Georgia, though it embarrasses the Convention, it causes less trouble, inasmuch as there is more harmony of opinion in respect to the principles on which the nomination is to be made.

The Alabama delegation will stand firmly by their instructions, and demand a platform that guarantees, without any equivocation whatever, the protection of slavery.

The Kentucky delegation are unanimous in favor of Guthrie, though they will present the name of Breckinridge, should he seem to be the choice of the Convention.

The Tennessee delegation say they will stand by Johnson to the last, according to their instructions, though it is believed they will quickly go for any other man who seems to be the general choice.

The first choice of the South Carolina delegation was Jefferson Davis, of Mississippi, but to-night it is said they have agreed to go for Hunter, of Va.

The friends of Hunter now say that he has ninety votes sure on the first ballot.

It is rumored this evening that, notwithstanding the formal resolution of the Convention, an effort will be made to-morrow to bring on a ballot for President, before the Committee on Platform shall have reported.

It is also said to-night that the Convention will probably take a recess to-morrow morning, in order to give the Committees on Credentials and Platforms time to report.

Reports of the Convention at New York.

New York, April 24.—The correspondent of the Tribune telegraphs to-day from Charleston that everything is against Douglas, and that he can hardly be nominated in any case.—The writer adds that a rumor is in circulation and generally credited, that the New York delegation, whichever is admitted, will go for Hunter of Virginia.

Second Dispatch from New York.

New York, April 24.—In a second dispatch from Charleston, the correspondent of the Tribune says that nothing will satisfy the South except the nomination of Hunter of Virginia.

The dispatches of greatest interest are those received either from Douglas himself, or his intimate friends. Those received last night generally represented him to be very despondent. Those received from Charleston to-day, represent him to be more confident, though it does not appear that any certain opinion has been, or as yet can be formed as to the result of the Convention's deliberations.

Second Dispatch from Washington.

Washington, April 24.—Private advices received here indicate that the Massachusetts and New York Soft Shell Democrats will act to unison, if the latter are admitted, and go for Douglas, if they can secure his nomination.

The delegates from the cotton States are advised by Southern Senators here to insist on a slave code and Congressional sovereignty in the Territories, or secede from the Convention.

Douglas will not accept the nomination on such a platform He is still confident of his success.

The advices are, however, favorable to Hunter's nomination on the Cincinnati platform. It is said that Hunter and Douglas will accord a hearty support to whoever may be nominated.

Dispatches received by the Administration say that Douglas stock is depressed, and that the South will unite on a Southern man.

Movements of the Southern Delegations.

Charleston, April 24.—The Alabama, Mississippi, Florida, Arkansas, Texas and Louisiana delegates gave out to-night, emphatically, that they will go out of the Convention unless their platform is adopted.

A meeting was held last night by the Pennsylvania delegates, who, after a stormy session, resolved to abandon Breckenridge for Guthrie.

A meeting was also held at the same time by the Southern delegates. After an exciting discussion on several questions, they adjourned at one o'clock this morning without coming to any formal decision. To-night, however, the individual members appear very decided.

Mr. Dickinson, of New York, is to-night industriously pressed by a few ardent personal friends and supporters His only chance, however, is as a compromise candidate. In case of a rupture, he has ten votes from the New York delegation.

Caleb Cushing's Speech.—Particulars of the Organization.

Charleston, April 24.—On taking the chair this morning as permanent President of the Convention Mr. Cushing made an eloquent and patriotic speech, in which he counseled moderation and concession of personal preferences, provided it did not involve a compromise of principle.

The speech was received with great applause by all parties.

During the half hour which was then taken up, in the arrangements of the Vice Presidents and Secretaries, the members of the convention exchanged congratulations on the happy organization.

The amendment to the rules of the Cincinnati Convention, absolving delegates from instructions as a body, passed by a vote of 198 yeas to 109 nays. Many of the Southern delegates strenously opposed the amendment.

The committee on the credentials gave notice that they would report at 10 o'clock to-morrow morning, to which hour the Conventioned adjourned.

FROM CALIFORNIA.

The following telegraphic summary of news by the Overland Pony Express, we take from the Chicago Times of the 15th. It will be seen that the dates are from San Francisco to April 3d, being only twelve days:

St. Joseph, Mo., April 13th.—The first messenger on the Central Overland Pony Express arrived here at 4 P. M. yesterday, with California dates to April 3d, and Carson Valley to the 7th. It came through in ten days to a minute, leaving San Francisco at 4 P. M. April 3d.

San Francisco, March 31.—The Legislature is occupied considering the San Francisco bulk-head bill. The contest is exciting, proportionate to the vast interest involved. The result is doubtful.

The State capital seems permanently located at Sacramento. $100,000 have been appropriated for the commencement of a capital building, which is to cost, when completed, $500,000.

The Japanese steam corvette Condimarrah has been in dry dock at Mare Island navy yard, and put in complete order, free of charge.

The United States steamer Powhatan, Capt. Pearson, bearing the flag officer of Tattnall, arrived on the 27th from Japan, via Honolulu. She brings the Japanese embassy, consisting of two principal embassadors, princes of high rank among the nobility of the empire, and two associates, who are nobles of nearly equal rank.

By the Powhatan, advices from Japan are received to the 15th of February.

The Government of Japan had commenced stamping Mexican dollars, making them legal currency in that country. This obviates one of the principal difficulties in prosecuting trade with foreigners.

The news from the Washoe mines is about as before reported. Emigration thither is increasing.

San Juan Island was in joint occupancy by the American and British troops.

It was estimated that 3000 white men and 2000 Chinamen were engaged in mining at Frazer river.

Mining accounts are encouraging, and new diggings have been discovered in various places.

Carson City, April 4, 7 P. M.—The excitement in regard to the gold and silver mines in this region is unabated. Hundreds are pouring in from all parts of California. Scarcely a company who are prospecting have failed in striking rich ore where they anticipated to find it. The mineral region extends from a hundred miles in every direction and rich discoveries have been made over one hundred miles up the Humboldt.—The Spanish claims, situated where the mines were first opened, were yielding $2000 per day. Ground is changing hands at from $20 to $200 per foot. The Mono lake and Walker river country is rich in minerals, and hundreds are prospecting that region, generally with good success.

Flour is now being shipped to San Francisco for smelting from five different companies; other companies are making arrangements to ship their ore as soon as animals can be procured.—The ore sent yields from $2000 to $5000 per ton. Discoveries of gold bearing quartz are being made every day. Machinery of every description is on its way here for the purpose of crushing, smelting, etc. etc. Town property in different locations ranges high. Many fine proof buildings are under construction. The population is increasing very fast, and it is thought that in two months the population will be 50,000. Society is very bad, no laws for the collection of debts or the punishment of criminals; murders and fights are of daily occurrence.

The Pony Express is greeted with great enthusiasm by the people of the Valley, and as we have had but a semi-monthly mail during the past winter, the prospect of a quick communication with friends in the East is very encouraging.

The telegraph line is now completed to Miller's Station, and an office will be opened at that point during the present week. Miller's is thirty miles east of this city, in route to Salt Lake, and in two weeks the line will be in operation thirty miles still east, when the time will be reduced to eight days from St. Joseph to San Francisco for telegraphic dispatches.

The past winter has been very severe, unprecedented since the country has been known. The road over the Sierra Nevada has been open for travel the entire winter.

We are waiting very anxiously to hear if Congress is going to give us a Territorial Government this session.

San Francisco, April 4, 0 P. M.—The Central Overland Pony Express left here yesterday at 3,45, amid the cheers of over three thousand people.

In the first case to-day Walsh was found guilty, and will be sentenced Saturday.

An extra session of the United States Circuit Court will be held in May.

The amount of gold bullion deposited in the Mint last week was 29,991 ounces, and silver bullion to the amount of 7000 ounces. The amount of money coined was $236,000 mostly in double eagles.

Placerville, April 4, 7:15 P. M.—The Pony Express passed this place at 6:30 A. M.

The State telegraph branch line was completed to this city last night, having been built from Sacramento to Placerville, forty-five miles, in ten and a half working days.

The rush to the Carson Valley mines was still increasing.—The hotels are crowded, and crowds are leaving every day.—Many are detained for want of means to get over the mountains. Horses are engaged ahead. Freight from thirty to forty cents per pound to Virginia city. Several families passed through here to-day, with their household furniture, cows, calves, etc. Sixty-three passengers arrived here this morning, bound for Washoe.

St. Joseph, Mo., April 14.—A spirited demonstration was made here last night in honor of the prompt arrival of the first Pony Express from San Francisco. The city was illuminated, the military and citizens paraded the streets with bands of music, fireworks were set off, speeches appropriate to the occasion were made, and the best of feeling was manifested by every body.

The last hundred miles of the route were made in eight hours, and the carrier states that even better time than this was made in other portions of the road.

We are now advised where the express which left here on the 3d instant met the one coming this way. The next express will leave here Friday next, April 20th, at 4 A. M.

Harper's Magazine for May. On this page, sixth column, will be found the advertisement of this valuable and interesting monthly. The present number completes the tenth year, and twentieth volume of the magazine.—Its establishment inaugurated a new era in American magazine literature, and the completion of its tenth year is the assurance of the success of the ideas embodied in its establishment.

Benthuysen, Lewis, & Co., 116 Canal Street, Plantation, Housekeeping, and Fancy Dry Goods Establish. ment. Their advertisement will be found on this page, sixth column, Read it, and call and judge for yourselves.

MARRIAGES.

"It is not good for man to be alone."

On the 18th inst., at the residence of the bride's father, by Rev. Robert J. Harp, Capt. Geo. H. Swasey, to Miss Ophelia E., daughter of A. O. Jackson Esq., of this city.

By Rev. Wm. Green, on the evening of the 17th of April, 1860, at the residence of L. L. Babers Esq., Wilkinson county, Miss., Mr. John S. Row to Miss Julia A. Collings, both of Louisiana.

At the residence of Mr. Wm. Bagley, Covington La., by Rev. J. English, Mr. Geo W. Wright of Pensacola Fla., to Miss M. E. Bagley, Covington, La.

On the 17th inst., by the Rev. Dr. Hawley, Mr. Philip Hallaran to Miss Isabella S. Dewees, youngest daughter of D. S. Dewees Esq.

By Rev. J. E. Ferguson, at his residence in Richmond, Texas, the Rev. S. W. Martin of the Wisconsin Annual Conference, to Mrs. Arrohia Hans Jacobs, of Houston, on 9th day of March.

RECEIPTS, BY THE POST-OFFICE,

From April 17th to April 24th, 1860.

A—B F Alexander, $5; L Adamson, 4.
B—J G Bethune, $10; N W Brown, $1 50; H D Berry, $5.
C—H Copeland, $5; W A Cunningham, $5; N B Cooper, $11.
D—L F Dowdell, $1 50; C L Dobbs, 12.
E—J English, $5.
G—W H Gill, $5; R Graves, $2; J T M Gregory, $10; A E Goodwyn, $10.
H—A S Hamilton, $2; B Holmes, 1 50; W C Hearn, $5.
J—W. M. Jayne, $5; H Irby, $1 30.
K—S Lynch, $5; H P Lewis, 1.
M—D S McDonald, $3; J J. Millsaps, $15; F P McKinney, $2; C C McKinley, $14 50; T H McLeodon, $15 30.
N—W H Neal, $5.
P—J C Pitts, $5; J M Pugh, $2.
R—U Irby, 20.
S—J F Scurlock, $5; N H Self, $1 50.
T—R J Travers, $2.
V—H C Verdi, $2.
Y—J C Younger, $1.

COMMERCIAL.

Monday Evening, April 23d, 1860.

We condense the following statement from the New Orleans *Price Current* of the 22d instant:—

The market generally has exhibited only a moderate degree of animation during the past week, and with the intervention of a close holiday, adverse accounts from Europe, and some stringency in the money market, the operations in Cotton have been of a rather limited character. Sugar and Molasses have arrived slowly, but about sufficiently to meet the demand. In Tobacco, however, a more active movement has taken place, while Western produce of nearly all descriptions has been inactive, with a tendency in prices in favor of buyers.

COTTON.—With respect to prices, we have to remark that they have been very well maintained for nearly all qualities of clean cotton, and particularly for even running lots of the medium and better grades, which have been in request at rates ¼ to ⅛c. per pound above our figures, while for mixed and average lots the market has been still more in favor of buyers, and the differences to prices between dusty and entirely clean Cotton of the same staple ranges at a ½ to ⅝c. per lb.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,034,958 bales, against 1,582,447 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 772,474 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 706,999 bales to Great Britain; and of 155,557 to France, while to other foreign ports there is a decrease of 82,793 bales.

New Orleans Classification:

Inferior	5 @ 0	Good Middling	11¾@12
Ordinary	8¾@ 7¾	Middling Fair	12⅛@12⅝
Good Ordinary	7¾@ 8⅞	Fair	—@—
Low Middling	9⅜@10	Good Fair	—@—
Middling	10⅜@11	Good and Fine	—@—

APRIL 25, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Poetry.

LINES INSCRIBED TO MRS E. M. M'CLANAHAN, On the Death of her Infant Boy.

BY CHAS. J. HARRIS.

He is gone—the baby-boy,
Gone to seek for purer joy;
Gone to dwell with Christ in glory,
Gone, oh! like a pleasant story.

Like a sunbeam on the wave
The sweet Lord his spirit gave;
And it gladdened life's dark stream
With a momentary gleam.

Then was caught up like a star,
To shed its radiance from afar;
And to the galaxy of Heaven
Now another light is given.

Murmur not at the bereaved:
Trust the Lord, who knoweth best;
Trust him, yes, and thank him kindly,
Human wisdom sees but blindly.

Take, sweet Christ, the tender blossom,
Fold it softly in thy bosom!
O, it will adorn thy mansion!
Fairer still, in its expansion.

Like a pale sweet lily broken,
Like a beauty that's unspoken,
Like a shadow angels leave,
Is the clay for which we grieve.

Back to Jesus Christ who sent him,
Back to God, who kindly lent him,
Now return the precious token,
With its purity unbroken.

LINES.

I walked by the side of a tranquil stream,
Where the sun was reflecting his parting beam;
The water was bright, and so crystal clear,
That every spray had its image there.

And every leaf that n'er it bowed,
And the silver streak and the crimson cloud,
And all that was bright and all that was fair,
And all that was gay, had its image there.

I said it was like the tranquil breast
That religion had soothed to a holy rest,
When sorrow had tamed the impassioned eye,
And the soul reflects its expected sky.

But I took a stone that lay by side,
And cast it far on the glassy tide,
And gone was the charm of the pictured scean,
Its sky so bright, and its landscape green.

Thus I bade them mark how an idle word,
Too harshly spoke and too deeply heard,
Or a rash reproof, or a look unkind,
May spoil the peace of an heavenly mind.

You cannot impede the celestial ray
That lights the dawn of eternal day;
But so may you trouble the bosom it cheers,
Twill scarcely be true to the image it bears.

Children's Column.

A DEATH-BED TESTIMONY.

Returning one Sabbath evening from one of my appointments, I discovered, to the left of my pathway, which led through a dense pine forest, a log cabin. I should, perhaps, have passed it without paying much attention to it, had I not recollected to have heard that a poor man in that neighborhood was sick. Believing, from the locality and general appearance of things, that this was the house, I determined to turn in and see him. I rode up, and could not help feeling sad that one of my fellow-beings should be afflicted, and yet no better cared for than the premises seemed to indicate. Still, as I neared the house, I could not help contemplating a brighter scene. Perhaps, thought I, he is a christian; and if so, it makes but little difference; many good men have died in worth places, and gone to their homes all glorious and bright. This reflection dissipated my gloom.

Alighting at the little yard fence, I walked in. Quite a number of poor people were in attendance. The outside view of things had been a true index to that within. Oh, thought I, surely this poor man has treasure in heaven, for he has none on earth. I went to his bed-side.—The face was pale as death, the eye had lost its brilliancy, the voice was very weak. I took his hand in mine: his pale, thin fingers, and his almost inaudible voice, as he said "very sick, sir," made me feel almost as if I were shaking hands with the dead.

"How long have you been sick?"

"Thirty days."

"Do you not think you are better?"

A shake of the head was the reply. "Alas!" added the sick man, "my friends have tired, and gone off, and left me to my fate."

After some other conversation, in which I had endeavored to encourage him, I ventured to inquire:

"What is the condition of your soul?"

He looked me straight in the eye, and said—

"I am not prepared to die—I have put it off too long."

His look was full of despair. I exhorted him to put his trust in Jesus; told him He was the savior of sinners.

"Oh," said he, "I have tried; but when the body is racked with pain, it is hard to exercise faith. Time was when I might; but now I am afraid it is too late. I am a probationer in your church. I joined, and thought I was doing all I could; but I find I was mistaken. Oh, I wish I had sought a change of heart when I was well and enjoyed church privileges; but I did not, and now I am in such pain I cannot!"

When he stopped speaking, I looked round upon those who were present; they looked solemn as death, and well they might, for the pitiful tone of his voice was enough to have touched the sympathies of the hardest heart. I sang and prayed with him, and left him in the hands of his God, promising to remember him in my prayers at a throne of grace.

As I rode away I could not help thinking how many probationers in our church are in the same situation; and if death should call for them, would make the same sad acknowledgment. A few days passed, and the sad news came, "he is dead!"

R.

A WILD RIDE.

"I'd give my ears this moment, Bill Hart," said I, "only to ride and manage a wild colt of a mustang, like that!"

"Well, Doc., I reckon you might do it just as easy, if you'd only taken your first lessons from the same schoolmasters that I did," was the reply, as the man addressed threw himself gracefully from the back of those untamed steeds of Texas plains, which he had just lassoed, and ridden for the first time. The still but half subdued animal feeling himself relieved of the weight of his rider, sprang tremblingly to the length of his hair lariat; but the wary Texan, planting one heel firmly in the sod, let the frightened and beautiful creature leap in circles about him, and while scarcely noticing his mad efforts to escape, he turned towards me and continued.—

"Yes, Doc., if you could have the good fortune to cut your eye-teeth in mustang-riding as I did, there's little doubt you'd come in time to be as good a horseman as the best of us; ha! ha! ha! I tell you, my boy, it only takes a stiff upper lip, a strong bridle bit and the saddle-girth, with a little knowledge of the ways of the brutes, to master the wildest and most vicious among them."

Saying this, the old mustanger, forcing the long, iron, tether pin of his lariat deeply and securely into the ground, and stripping off his rigging, walked away from the rearing animal, and seated himself among us under the shade of the little live oak grove, where we had established our encampment.

It was a party of "mustangers," or catchers of wild horses, that I had recently joined, not far from the western bank of the Nueces. I had often heard of this rare and exciting sport, and had travelled up from Corpus Christi to the little Irish colony of San Patrico, expressly to join this man Hart in one of his wild-horse hunting expeditions. We had been here in the vicinity of one of his corrals for several days, and having already collected a large herd within its palisades, were now engaged in the exciting and not unfrequently dangerous employment of breaking in to the bit and saddle the most desirable of them, previous to starting them towards the coast, where already had been established a good market for them.

"And how was it you cut your eye-teeth, Uncle Bill?" I asked of the old man, as helping himself to a long ribbon of, half-dried buffalo meat, suspended from the limbs overhead, he drew out his knife and commenced a relishing lunch after his heading ride.

"How was it, say you? Well, I'll tell you, my boy. Years ago, for you see that I'm an old man now, when the Mexicans claimed this broad land from beyond the Sabine as their own, I came among them. Corpus Christi was then hardly a rancho, having scarcely a dozen hide-covered *jacals* in the place. I came to it, a cabin boy from New Orleans, on board a little vessel engaged in the dry hide trade in a small way. Having a misunderstanding with the skipper, I left him, and concluded to live with the Mexicans. I reckon I was the first white person that had ever come among them, and they were right glad to receive me.

"In a little while I learned their language, and, like all youngsters, delighted in being on horseback, especially on those wild mustangs that the hunters brought in from the prairies. But I had never yet had the pleasure of mounting a *caballo bravo*, as those animals were called, that had never felt the pressure of a lasso, and the jaw-breaking bridle bit of the Mexicans; and I was ambitious of doing so, and becoming a mustanger.

"One day old Pedro Solano, the head man of the rancho, permitted me, to accompany the party of hunters out upon this very range where, if the animals were not more numerous than at this time, they were, by far, much wilder and finer.

"In them days they were rarely hunted. It was only when horse hair was wanted for lariats, or fresh horses for the saddle, that they were sought. Their hides were not marketable then, and the vast herds of cattle that roved about the coast furnished all that the people required in the way of trade, and for domestic use.

"Now it happened that there was, out here, a noble black stallion, that had long been lording it over the herds of the prairies. He had gathered the choicest and fleetest mares about him, and moved about with them with all the pride and haughtiness of a king. This noble animal the Mexicans had christened *El Retinto*, from his glassy color; and though numerous efforts had been made to capture him, he had thus far escaped the treacherous noose of the lasso.

"Fortunately, the first herd we sighted, after reaching the range, was that led by the famous El Retinto. The night before, a fine shower had fallen, and the animals were so much occupied in feeding upon the new, green and tender grass, that they had not noticed our approach. The old stallion was nowhere to be seen; and Pedro, suspecting that he was in search of water, in yonder barranca, (ravine,) directed his two best vaqueros, with their lassos, to dismount, and to move cautiously under cover of that little olump of timber, and with the wind in their favor, to reconnoitre this place.

"The men reached the timber, and then drawing themselves noiselessly along the ground, reached the edge of the barranca, without being discovered by the mares. Finding a saltable place, one of them crossed the gully, and gained the top of the other bank, and the two passed cautiously along, one on each side. From where we had halted, I could see all the motions of the men. I was watching with excited interest, when I observed the one on the opposite side of the barranca, rise suddenly to his feet, and swinging his long leathern thong over his head, gave it a wide cast out over the gully. At the same instant the other man also threw his lasso, and we could see by the tugging at the ropes, that some animal had been ensnared. A glad shout, now told of their success; and sinking the vowels into the sides of our animals, we were soon up on the edge of the ravine.

"Below there, by the edge of a water hole, the vaqueros had discovered El Retinto himself. The noble creature was struggling in the coils of the two lassos, both of which had been skillfully thrown over his beautiful, arching neck, and the captured horse possessed in vain to escape their fatal embraces. With wild cries of terror and rage the old patriarch and leader of his herd, gave the alarm; and the excited mares with ears erected, and manes and flowing tails upon the breeze, gathered from every direction, and rushing together, like a body of mounted cavalry, approached the edge of the barranca, at a little distance, and gazing a moment upon the fierce struggle of their leader, uttered wild cries of alarm, and then in one compact troop bounded away over the plain.

"After a severe struggle with the desperate and vicious animal, whose strength was not a match to the skill of his captors, we succeeded in getting him out of the barranca upon the level ground. But when once there, and he caught sight of his beautiful harem, as it continued to sweep in a wide circle about the spot, all his efforts to escape were redoubled; and the fierce cries of the baffled creature were painful to hear. For a time it required all the cunning of the Mexicans to prevent his escape; but when, at length, they managed to throw him upon the ground, and slipped a close bandage over his eyes, it was out the work of a moment to bind the secure wooden saddle to his back, and force the terrible, jaw breaking bridle into his mouth.

"This was done,—and Pedro turning to me, bid me tighten my sash, and prepare to mount the panting and furious stallion.

"Come, my boy," said he. 'You have been long anxious to break a wild mustang; and now is your chance. You shall have it to boast that you have ridden for the first time the noblest animal that ever led a herd of mares on the Neuces Range! Ready, my men!'

"So saying the old Mexican made a sign to the vaqueros to slip the lassos quietly from the still prostrate horse. As he felt his neck and limbs relieved from the pressure of the ropes, El Retinto sprang trembling to his feet. But no sooner had he risen from the ground than I was firmly and securely seated in the saddle, with the bridle reins firmly grasped in my hands. Still the astonished animal did not attempt to move from his tracks; but lifting his proud head, blew the foam impatiently from his nostrils, and scented the breeze, as if to ascertain the direction taken by his herd.

"'All ready, my boy?' inquired old Pedro.

"'Let him go!' I replied.

"At that moment one of the men approached the head of the horse, and with a skillful motion relieved him of the bandage, which had been covering his eyes.

"I tell you, my friend, that was the proudest and most exciting moment of my whole life; I am certain I must have trembled like a very coward, though it was not from fear; for I would not then have exchanged my seat upon the back of that wild charger for all the wealth of kings, with their crowns thrown in to boot. A few moments after, however, had I possessed that wealth, how gladly would I have given it, to have been placed once more on the firm sod of the prairie.

"No sooner had the bridle been removed, than I felt the gallant mustang swell beneath me, as he inspired a breastful of the free air; and then, with an exultant neigh, which was heard by the still circling herd, and fiercely answered back to him, gathered his feet together beneath him, and threw himself with a sudden bound at least ten feet in the air, and striking upon the same spot with his hind feet, leaped furiously upwards again. These motions the wild horse repeated again and again, each time springing with more force and celerity; till, at length, convinced that I was not to be thrown from my secure seat, the frantic animal, with another ringing neigh, threw his head aloft, and switching his long, beautiful, glossy tail from side to side, darted like an arrow, over the plain in the direction of his mates.

"Bracing myself firmly in my stirrups, and closing my teeth, while I grasped the bridle, I gave him free rein. As I felt myself borne swiftly through the yielding air, at a rate I had never before experienced, my pulse leaped within me with a wild joy. The muscles beneath me were strong and supple to a degree I had never observed in any animal I had ever mounted; and as the magnificent creature flew over the smooth and elastic sward of the prairie, my sensations were those of exquisite delight.

"Without swerving an inch from his course, the flying horse bore directly towards the rising ground, where the mares had halted; forming themselves into an extended line, were gazing with elevated heads and straining eyes upon their approaching lord. As he drew nearer he seemed to increase his speed; and filling the air with neighs of glad recognition, had already reached the foot of the slight ascent, when for the first time the herd discovered the strange object upon his back. But an instant only did they stand their ground after making this discovery, for now they wheeled suddenly about, and with high heads, and distended eyeballs, fled away again towards the horizon.

"Still the noble animal pressed after them, scarcely touching the ground as he flew, and we were again gaining upon the herd. So much excited was I by this headlong rush, and so exquisitely did I luxuriate in the rapid motion, that I was not aware of the distance that lay between me and my companions, till, an ascending another eminence of the gently rolling prairie, I cast my eyes over the plain we had passed, and was surprised to find that I had left them out of sight.

"I now determined to retrace my steps, and rejoin them; for this purpose I began to bear upon the powerful lever of my mustang bit, an instrument so constructed that the ordinary force of a child's arm is sufficient to break the jaw of the strongest animal. It was necessary to check my horse's speed before I attempted to turn his head in the opposite direction.

"But no sooner did I exert a little pressure upon my bridle reins for this purpose, than, to my horror, I saw the knot that confined the headstall at the top of the head, slip from its fastening, and, dragged apart by the weight of the heavy iron bit, fall over each cheek of the flying horse.

"I now became excessively alarmed, but, untwilling-standing, still retained my presence of mind, and endeavored, by a continued strain upon the reins, to keep the bit in his mouth. But as if aware of what occurred, the animal regathering all his energies, threw himself into the air, and tossing his head till it came in contact with my own, with an almost stunning blow, freed his mouth entirely of the bit, which fell uselessly upon his muscular breast.

"I was now entirely at the mercy of the frantic brute; and it is impossible to imagine a situation more terrible than mine was then—upon the back of a wild horse, rushing headlong with almost lightning speed into the crowded ranks of a herd of terrified animals—for, now under no control, the horse was gaining rapidly upon the frightened mares, who were straining their utmost to fly from him. With the, to them, strange object upon his back Unless some providential interference should come to my relief, I was certain a fearful death awaited me. Onward rushed the horse with redoubled speed—a speed that made it almost impossible to catch my breath; and with such force did the air impinge upon my face that it seemed as if the blood was starting from the skin. A few more flying leaps, and we were in among the kicking and snorting herd! Now, if possible, my danger was greater than before, for thick and fast the blows fell upon the breast and flanks of my panting steed; each instant I expected to receive my quietus from the blows of the fierce animals

"Away we flew over the plain! The panting horse, now white with foam, refusing to quit the herd, or to permit the frightened mares to leave him.

"I now saw no possible hope of escape from my terrible position; for to throw myself to the ground would be certain death, beneath the feet of the animals; and the only chance in my favor, was the possibility that at length the strength of my mustang must yield to the fierce efforts he was making. As yet, however, there appeared no flagging of the noble brute: and the probability was, that my own failing strength would yield sooner than his.

"Away we sped over the undulating prairie, surrounded by the kicking herd. My friends must have been miles away, for I could see no signs of their approach, if, indeed, they had mounted and given chase after me. This, however, I could not doubt; and this thought encouraged me to cling to my firmly-girted saddle.

"At length an idea occurred to me. It was this: I might kill the noble brute beneath me. I might let out his hot blood upon the plain; and as his glorious strength should desert him by degrees, safely free myself from him. Inspired by this new-born hope, I felt for my knife;—but I uttered a cry of disappointment, as my hand came in contact with the empty sheath,—I had lost the blade. But, as if directed by some good angel, my silken sash now becoming loose, and its ends streaming behind me, attracted my eyes.

"'Thank God!' I exclaimed, as I caught at the scarlet pennon, and hastily unwound it from my waist;—for another plan of escape had suddenly suggested itself to my mind.

"Not a moment did I lose, but hurling my long, Mexican rowels into the lathery flanks of the stallion, which caused him to throw his head suddenly upwards, I threw a coil of the sash about his neck, and hastily knotting it tightly, grasped the circlet with one hand, and with the assistance of my metallic sheath, twisted it with a vice-like gripe about his throat.

"The effect was instantaneous;—for as the animal felt the painful pressure upon his windpipe, he suddenly checked his speed, and in another moment broke into a staggering and undecided trot; and as I took another turn in the ligature, came to a dead halt; and by desperate efforts at coughing and snorting, endeavored to free his throat of the choking circlet.

"His blood-shot eyeballs protruded from their sockets; and as I took still another turn in my silken garrote, I felt his limbs tremble convulsively beneath me, and he fell first upon his knees, and then, with a gurgling, choking groan, tumbled over upon his sweat-reeking side.

"Without an effort, I sprang to my feet—still, however, retaining my hold upon the twisted sash.

"The noble creature was now completely conquered; and relaxing a little the strong gripe I had upon his throat, lest he might die of suffocation, I restored the bridle to his mouth, and knotting the headstall securely to its place, snatched the sash entirely from his neck.

"In another instant he was upon his feet, and I was once more securely seated upon his back. The frightened mares were still scudding away as I turned my already half-broken mustang upon the back track, and gave him the sharp points of my spurs. Again we went flying over the prairie; but not at the rate we had come; and by the time I met the Mexicans, who were in search of me, and had retraced with them to our encampment, the beautiful Retinto might have been safely mounted by a child.

"'Thus was the first ride I ever had on a *caballo bravo*' concluded the old mustanger, 'and thus it was, Doc., I cut my eye-teeth. To-morrow your turn shall come, if you desire it; but take my advice—never mount a wild horse, without first seeing that your rigging is all right and tight.'"

LIFTING THE VEIL.

George, of Cappadocia, born at Ephiphania, Cecilia, was a low parasite, who got lucrative contracts to supply the army with bacon. A rogue and informer, he got rich and ran from justice. He envied his money, embraced Arianism, collected a library, and got promoted, by faction, to the Episcopal throne of Alexandria. When Julian came, A.D. 361, George was thrown into prison; the prison was burst open by the mob, and George was lynched, as he deserved. And this precious knave became in good time St. George of England, patron of chivalry, and the pride of the best blood of the modern world. Strange that the solid, truth-speaking Britns should derive his lineage from an impostor. Strange the New World should have no better luck—that the broad America must wear the name of a thief. Amerigo Vispaci, the pickle dealer of Seville, who went out, in 1599, a subaltern, with Injeda, and whose highest naval rank was boatswain's mate, an expedition that never sailed, managed to supplant Columbus, and baptize half the world with his dishonest name. Thus nobody can throw stones. We are equally bad off in our founders; and the false pickle dealer is an offset to the false bacon-seller.—*Ralph Waldo Emerson.*

Obituaries:

"Let me die the death of the Righteous."

A Tribute of Respect.

Whereas, we, the members of the Quarterly Conference for Lebanon circuit, have, through a mysterious providence, been called to lament the sudden death of our much beloved brother in Christ—REV. JOSEPH W. HIGHTOWER, who, after one round on his circuit, was called to his great reward. He died in great peace February 11th. We feel it but due his bereaved companion and friends to publicly express our heartfelt sorrow. Therefore,

Resolved 1st. That while our hearts are bowed in grief at a calamity so sudden and painful, we express to the surrowing relatives our high and lasting appreciation of his worthy character as a man and Christian minister, and that we would fain alleviate their affliction and share with them the bitter cup of sorrow.

Resolved 2d. That we will ever cherish a grateful recollection of his worthy character, while we will submit patiently to the painful dispensations of divine providence.

EBENEZER HEARN, P. E.

FRANCES M. ROBERTS, Sec.

MARY M. EDWARDS, only daughter of Gen. Daniel and Mary Edwards, was born in the parish of St. Tammany, May 10th, 1820; married W. D. J. Warner, Esq., of East Feliciana, December 22nd, 1840; and died in the latter parish, April 3d, 1860.

Since the latter part of the year 1844, she has been a member of the Methodist Church; and, better still, a consistent, zealous Christian. Her quiet and beautiful path way was illumined by the steady light of the Christian's faith, and made glad by the consciousness of the favor of her Heavenly Father. Meeting every duty, leaving none of the calls of to-day for to-morrow, she, in a few years, attained a ripeness of christian character and experience rarely equalled. Thus, when the summons came, she was *ready*. Who, then, will say, that though called away in the prime of life, and from many tenderly loved ones, she has been taken from us too soon?

Though a great sufferer in her last illness, which continued more than a month, she bore her sufferings with the patience and fortitude which were marked traits of her character. From the first she anticipated the result, and calmly—joyfully awaited it. Her last thoughts were given to her husband and children, whom she exhorted to meet her in heaven; and to her aged father, to whom she sent a message expressive of the confident hope of a speedy re-union in the "better land." "And I heard a voice from heaven saying unto me: Write; blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

O.

☞ Clinton (La.) papers please copy.

JAS. R. STROTHER died, at his residence in Vicksburg March 5th, 1860. He was born in Virginia March 11th, 1823. When quite young, his father removed to Tennessee, where he grew to manhood. He was first married in Opehasas, La., to Miss Emma Lewie, daughter of the Hon. Thomas H. Lewis, who, dying, left him one child—a lovely boy. His second marriage was in St. Louis, Mo., to Miss Ann E. Cox, in the year 1848. He came to this city from Greenville, Miss., about four years ago, and, with his wife, joined the M. E. Church, of which he continued an acceptable member until his death. He was a good man, beloved and honored by all who knew him. As a lawyer he was honest; as a citizen he was faithful; as a friend he was constant; as a husband and father, he was devoted and affectionate; and as a christian he was consistent. His end was peaceful. When he realized that he must die, he was peaceful and resigned. To his honored father, who has long preached Christ, his loving wife and orphan children, and his friends and relations, we offer Christian sympathy, believing that their loss is his eternal gain.

HIS PASTOR.

EFFIE L. and MARY LIZZIE, two little daughters of E. J. and Martha I. Harvey, have joined their angel sisters in the choir above. Not quite a year and a half had Effie L. dwelt on earth to gladden her parents' hearts, when scarlet fever unlocked the beautiful little casket, and on the 3d March her soul flew back to the God who gave it. Four days later, Mary Lizzie was summoned by the same messenger, ere she had numbered her fourth birth-day, and left the fond parents whom she loved so well, to dwell in His presence who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Twice in the last five years have the lifeless forms of two little girls been laid among the flowers of the garden; and the patter of little feet, and music of young voices, been hushed in the home of these parents. Four lovely buds of promise have been taken from their hearts and home, in a world of sorrow, to bloom in that brighter, better land, where they stretch their little angel-hands to welcome those they lived to love. May God guide the steps of these afflicted parents safely to their loved ones.

M.

Deer Creek, Issaquena County, Miss.

☞ Vicksburg papers please copy.

MRS. MARY LUNDY died, suddenly, of apoplexy, at her residence, near Uniontown, Perry county, Ala. Such is the melancholy record we must make of one who so recently moved among us, respected and beloved by all, and scattering the precious light of a genuine religious life wherever she went.—Mrs. Lundy was born in Hancock county, Ga., 12th Feb., 1816, and was brought up under the immediate influence of the M. E. Church, her father, Dr. Andrew, being a minister of said denomination. Our sister did not, however, make an open profession of faith in the Redeemer until some eight or nine years since, during a revival of religion in the Methodist Church at Uniontown, Ala. During her connection with the church (which continued to the period of her sudden death), her department was singularly consistent. During the last two or three years, she frequently stood upon the mount of spiritual joy, and could exclaim with the sweet singer of Israel, "My cup runneth over." Though in her last moments the deceased was not permitted to speak of the bright world to which she was hastening, yet the testimony of her life is, that her spirit is among the happy throng that surround the throne of God on high.

J. B.

Southern C. Advocate please copy.

LITTLE BERIMON, infant son of C. H. and Elizabeth Sewart, of Marion county, Miss., was born February 24th, 1860, and died March 2t, 1860.

N. B. Y.

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feb1 1y RUFUS DOLBEAR, *President.*

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fm

PORT GIBSON COLLEGIATE ACADEMY, FOR Young Ladies, resumed its Exercises on the first Monday in Oct. last. A well chosen Faculty will spare no pains or care to make this Institution a pleasant and profitable place for young Lady students.

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J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Oakes and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*

B. D. & A. W. ROBERTS, ATTORNEY-AT-LAW, Floyd, Carroll Parish, Louisiana. jy15

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Letchford and Co., Broadwell & Haynes, and Pritchard & Pinkus, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., on the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 88 Camp street. MILES OWEN.

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 18. WHOLE NUMBER 481.

NEW ORLEANS, WEDNESDAY, MAY 2, 1860.

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LETTERS FROM CUBA.—NO. IV.

Havana, March 22d, 1860.

One of the plagues of Havana is the "Real Loteria de la Isla de Cuba," the Royal Lottery. The traffic in lottery tickets almost exceeds belief. Hundreds of thousands of dollars pass into the hends of the government from this source every month. To-day one of these lotteries was drawn, and—I am sure, so far as "enthusiasm" is concerned, it far exceeded the war with the Moors. A file of soldiers was stationed with fixed bayonets to keep off the crowd whilst the drawing was in progress. It is managed in this way: 30,000 billets or bonos, marked from 1 to 30,000, are placed in an immense wheel, which is turned by three or four men—out of this wheel a number is drawn; then from a smaller wheel containing the "premiums," rising from $100 to $100,000, a prize is drawn, and set opposite the number. There were about three hundred prizes drawn to-day, amounting in all to $350,000. To raise this amount, the government sells 30,000 tickets at $1 6 each, amounting to $180,000, so that, in case all the tickets are sold, and all the prizes drawn, the Queen has made $130,000 by the operation. The buyer of a ticket has a chance in one hundred of drawing a prize, and yet the patrons of the lottery are to be found in every class, and frequently large sums are invested. I hear of some sea-faring men who have bought hundreds of dollars worth of tickets. Go where you will in Havana, you find the peddler of tickets. He buys them from the government at $16 per whole ticket, and sells them at $17. I had not been on shore ten minutes before I was besieged by an old man who wanted to sell me a fortune for four dollars and a quarter. In vain I told him that I did not want them. "Compra, Senor, compra," "buy, sir, buy," and he followed me up the street to the corner, where I was taken in charge by another, and soon they closed in upon me, old men and young men, some with one eye, or one arm, appealing to charity, and others striving to make me believe it was a certain road to wealth. I escaped from them, however, and they gave me up as a "hard customer." Several evenings afterward, I was taking a cup of coffee in the Cafe beneath the Tacon Theatre when I was again assailed. Two women, very slovenly in appearance, each having a child in her arms, borrowed, perhaps, for the occasion, walked up to my table and besought me to buy their tickets for the "love of God and charity." I appeared not to notice them until they commenced such a hideous din around me that I was glad to get rid of them and the tickets too, at the price of a few dimes. These lotteries are drawn every twenty days, and must prove an immense income to the Government, as the tickets, I am informed, are all generally sold before the day of drawing.

In a previous letter I promised to state some facts bearing upon the literature of the Island. Every one who is acquainted with the condition of things here, knows that the policy of the Government is to keep the Creoles to a certain extent in darkness. With what success this policy is pursued, an American has many opportunities to judge. I have seen but three newspapers, the *Diario*, *Gaceta* and *Prensa*, published daily at $12 per annum, and they are about as poor papers as one would wish to see. As a specimen, let me give you the contents of the *Diario de la Marina* of March 11th. The first column on the first poge commences with "ultima horas," or, as we would express it, "the latest news." Under this head, by an arrival at New York be it remembered, for they get nothing here direct, not even from old Spain, are "Notices of the Peninsula," scraps of news from Madrid, nearly every thing about O'Donnell and the Moors, of conrse. Next comes "General Correspondence" from Madrid, in which O'Donnell figures again in almost every paragraph. Article No. 3 is the one I gave you in my last letter, about the "Grand Parade." The editor prefaces the Captain General's address by stating that it would be impossible to describe "the most brilliant military feast of yesterday afternoon." Next we have a "Popular Subscription towards the preparation of a Testimony of Honor for His Excellency Senor General-in-Chief of the Spanish army in Africa, Duke de Tetuan"—General O'Donnell again. The highest amount allowed to be given is one dollar, the lowest twelve and a half cents. The editor closes the list of contributing Dons with the announcement that $1580 have been subscribed in his office. Official and commercial notices fill up the remainder of this page.

The first article on the second page is an editorial about the blockade of Vera Cruz, and Mexican relations with Spain. Next we have an editorial about the patriotism manifested all over the Island, in helping to increase the fund for the war against the Moors. The same old theme. An article laudatory of the Captain General is next in order, he having recently made some municipal regulation to the editor's liking. A short article on the cultivation of cane is succeeded by another about the commercial treaty between France and England. A paragraph or two of unimportant items close up this head. The news of the Island follows, and Correspondence of the Island, together with an article entitled the Love of Country. A few newspaper waifs fill up the remainder of the paper. Now, in all this, there is much more matter than in most of our daily papers—of this there can be no question; but the difficulty, to be seen fully, must be seen in the paper itself. There is a constraint in the manner of writing—a hollowness in the expressions of patriotism—a want, in a word, of *liberty* to think and write as he feels, which is characteristic of everything I have seen in the shape of an original article. Prohibited from discussing any of those subjects about which men are most deeply interested, it is not to be wondered at that these people are without literature. I have thoroughly searched about a dozen book-stores, all I have been able to find, and nowhere have I seen a book of any size bearing the Havana imprint. I picked up a little pamphlet of twenty-six pages, entitles "Espanoles a Marruecos," written in verse, and aspiring to be a "dramatico patriotic" in one act, "all about the Moors." For this pamphlet I paid *fifty* cents, about two cents a page, and this is a fair specimen of the prices of books. Barcelona and Madrid are the principal publishing points from which their libraries are recruited, and of course no political heresy can escape the watchful guardians of old Spain. Books, like almost everything else, are unreasonably high. For a plain copy of Don Quixote, in two volumes, they asked me eight dollars and fifty cents; could be bought in the States for three dollars. A small work on the Cuoclia administration in Cuba cost me three dollars; the Directory of Havana, three dollars and fifty cents, etc. I noticed some translations of the Waverly Novels, the works of Alexander Dumas in Spanish, and many other French works; Bancroft's History of the United States, etc.

At such prices as these, none but the wealthy can afford to buy books, and those who may desire to purchase foreign works have a very small catalogue from which to chose. But I doubt very much whether the Creole cares to read a great deal. Indeed, with all the evils to which they are subject, they do not seem to be very discontented. "Filibusters" are apt to have their ardor cooled by a few weeks residence in Havana. Magnificent country this undoubtedly is, and for the sake of human progress, and for the benefit of society at large, it ought to fall into other hands; but for the sake of the Creoles themselves I should think the experiment anything else than profitable. Notwithstanding so many of them have been educated in the United States, and speak tolerable English, their mental calibre, or the depression of a political status to which they are accustomed, has rendered their means of information of little value. By far the more honorable, high-minded and intelligent class are the old Spaniards, upon whose word you may depend, but a Creole is to be trusted only so far as you can supervise his actions. Of course I speak not of the whole, but of the majority with whom one comes in contact here. How it may be in the country, on the haciendas, the residences of the planters, I do not know; but let a man take his stand, at any one of the city gates, and see a citizen equipped for a ride in the interior, and he will form no favorable idea either of the law or the police. A holster of pistols is as indispensable as the saddle to which it is attached, and in addition to this a gun is attached by a strap to the saddle, and a rapier or a short sabre swings at the rider's side. Thus accoutred upon a pacing horse, the caballero ventures abroad; but in the event of meeting a highwayman, perhaps pistol, gun and sword would be of little service.—These gentlemen of the road have their rendezvous in the hills and mountains of the interior, in places inaccessible to the police and soldiery, and when they are apprized of the approach of booty, make their descent as suddenly and as dexterously as the Mexicans throw their lasso. Sometimes they pay a visit to a hacienda, and politely inform the country Don that they have taxed him so many dollars, which he will find it to his interest to pay without debate. The man may have arms in his possession, but what can he do against a dozen of these wild lawless fellows? He submits, of course, pays the fine, and says nothing about it, lest the robbers should take it into their heads to punish his indiscretion by burning his houses and destroying his machinery. Ever and anon the law lays its heavy hand on one of these desperadoes, and then wo to him, for the garrote is the speedy reward of his misdeeds.

Whilst passing to and fro through the city, and meeting at every step a policeman, a soldier, or an officer of some sort, I cannot wonder at the good order that prevails in Havana. Certainly you may go where you please, and do as you please, provided you attend to your own business as every gentleman should, and you will be as little likely to be molested as in New Orleans or New York. The soldiers themselves will treat you politely, and even with kindness, notwithstanding your white skin and unmistakeable manners point you out to everybody as an American. In this respect I have known foreigners in the United States subjected to many inconveniences which are unknown here. But what an immense sum does the tiovernment of this city cost. Look at the princely magnificence of the Captain General and his retinue—the garrisons of the Moro, the Cabano, the Castle of the Point, No. 4, Principe, etc—the hundreds of watchmen, sentiuels, day-police, etc.—and the hundreds of soldiers quartered here. No wonder that the Spanish Home Government receives but two out of the nine millions of revenue received from customs at this port. Seven millions go to support collectors, inspectors, and other officers, and to maintain the municipal and departmental organization. In addition to this income, there are taxes upon all species of industry and trade—taxes upon real estate, and upon incomes of all sorts. The gross amount of revenue from Havana and the Western Department I have not been able to learn, but it must be over $20,000,000.

Accustomed as I have always been to observe the Sabbath-day, I felt very much at a loss the first Sabbath I spent in the city. Walking through the streets, you could discover no signs of a day of rest. Indeed there is no Sabbath here—draymen, house-builders, workmen of all classes, shopkeepers of every description, drive on their business with even more animation than usual on Sunday. The cathedral and the churches are open, but not for preaching—mass, and the ceremonies of Romanism. On *Monday* afternoon a sermon was preached at three o'clock by D. Pedro Alburn in Santo Cristo Church, and on *Sunday* evening the Captain General gave a grand ball. So it goes. The people seem to care nothing for either church or priest—and of true religion, alas! they know nothing at all. The priest is welcomed at the sick bed, and in the dying moment, because *then* he is believed to employ the power of God in the remission of sins, and preparation for the solemn realities of eternity. As I was returning home one evening early, I obtained a view of a funeral procession in the streets. A man with a lantern in one hand and a bell in the other went before, ringing the bell, and the hearse followed with the corpse, and as soon as the priest was seen, down the spectators dropped on their knees, the men with their heads uncovered. Clerks behind the counters, measuring goods, fell on their knees, muslins and scissors in hand. I happened to be in a storewhere a lady was shopping, and as soon as she heard the bell (which I supposed to be an auctioneer's notice at first,) she left the counter, fell on her knees, and looked through her veil at the passing procession. I was some what at a loss what to do—curiosity prompted me to see what was going on, but I could not pay the price of pulling off my hat, and getting down upon my knees, and time was when Protestant non-conformity led to serious consequences. However, I stood in the door, looked at his reverence, and made no obeisance whatever, without anything resulting from it. A number of carringes followed the hearse, from which I judged that it was a person of some social position. But how different was the scene I witnessed yesterday afternoon! A plain black coffin, borne on the shoulders of six men, was followed to its resting place by about a dozen persons. No priest in his canonicals—no bells ringing before—no pulling of hats, nor bowing of knees; but the pall-bearers were quietly trudging along to the cemetery, smoking their segars as they went, and chatting away as merrily as if they were going to a wedding! The coffin was so badly joined that I could see the slippers of the dead man between the lid and the coffin. Here was one of the heirs of poverty and sorrow, going to his long home, side by side to lie with his brother dust who had preceded him with so much pomp two evenings before. In the grave distinctions are unknown; and the mass-less soul will fare as well as he for whom the mummeries of an absurd ritual are repeated in the walls of a gloomy cathedral by a poor erring mortal.

Ever recurring to the mind of an American is the old question, when will "manifest destiny" place the "Queen of the Antilles" among the stars of the North American constellation? Echo answers when! Not by the strong arm of power—not by any cohesive element among the people—not by native revolution—not by purchase from the mother country—not by these means will the end be attained. The customs of centuries are not to be overturned in a day, nor are the prejudices of an ignorant people to be overcome by the wild influences of republican neighborhood. These people, even if liberated from Spanish dominion, must have a new master, and I question if the politics of the United States knows any system of government capable of rearing an infant race from the cradle of liberty to intelligent manliness. The experiment will be hazardous, whenever attempted. Yours truly,

W. P. Harrison.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI.—NO. XII.

PRESBYTERIAN CHURCH.

Mr. Editor: Rev. Joseph Bullen (incorrectly written John Bullen in No. IX) was, in my opinion, the first Presbyterian minister that settled within the present limits of Mississippi; but as he spent several years in attempting to establish a mission among the Chickasaw Indians, he was not the first, by a few months, to visit the white settlements in the southern portion of the territory. A sketch of the life and labors of this excellent man and minister deserves a prominent place in the early history of Protestantism in our country. I am glad to say to your readers that I have received from my venerable neighbor Capt. Samuel Bullen, his youngest son, some valuable incidents and dates which will aid me very much in giving a brief outline of his connection with the early struggles of the Church in this region.

He was born in Worcester county, Massachusetts, about the year 1753, as I infer from the date of his marriage. He received his education at Yale College, and commenced his ministry before he attained the age of majority. In 1774 he was united in marriage to Miss Hannah Morse, of Sutton, Worcester county, Mass., by which they had five daughters and four sons, most of whom lived to be heads of families. Early in his ministry Mr. Bullen settled in Windham county, Vermont, where he spent about twenty years in the active duties of his vocation. About 1798 the Presbyterian Missionary Board of New York determined to establish a missionary station in the Chickasaw nation of Indians, and engaged Mr. Bullen to go on a tour of observation, and report the feasibility of the enterprise. In 1799 he made the journey, taking his son Joseph, then about sixteen years old, as his traveling companion. After spending some time in the Nation, he returned to his family late in the year. Having reported favorably to the Missionary Board, he was employed by them to take charge of the mission for three years. His first son, having died in infancy, and his three oldest daughters having grown up and married in Vermont, about the middle of March, 1800, he took his wife and five remaining children, and set out on his long and perilous journey to the Chickasaw nation, then inhabiting what is now North Mississippi. His course was by the city of Troy, in New York, and thence through Pennsylvania to Pittsburg. At the town of Bradford, in Pennsylvania, they were detained some time by the severe illness of several members of the family; an amiable, sweet spirited girl, just blooming into womanhood, died in the Lord, and there she was buried among strangers, to await the day of promise when "the dead in Christ shall rise." The people of Bradford by their unremitted kind attentions aroused in the hearts of the bereaved missionary family the liveliest and most enduring gratitude. Having arrived at Pittsburg, Mr. Bullen, in keeping with the prevalent custom, procured a flat-boat, in which himself and family descended the Ohio and Mississippi rivers to the Chickasaw Bluffs, where Memphis now stands. The bluff was then surmounted by Fort Pickering, which consisted of a stockade fort and several block houses, with a garrison of 60 or 70 United States soldiers, including officers, and was the door of ingress and egress to the Chickasaw Nation. On the arrival of the missionary family at the fort they were received by the commandant and soldiers with great cordiality, and were hospitably entertained during their brief stay. There being neither wagons nor wagon roads leading to the interior, Mr. Bullen procured a sufficient number of pack horses from the Indian traders to convey his family and chattels about one hundred miles in a south-easterly direction to the ancient Indian town of Pontotoc, near which he procured an old Indian settlement for a family residence. The Chickasawa generally received him kindly, and he immediately entered on his work. He engaged the services of an interpreter, through whom he preached the gospel to these heathen people. He also organized a rudimental school, which was successfully taught mostly by his son Joseph, and having a blacksmith and wood-workman connected with the mission family, he succeeded to some extent in learning a few the use of tools. Some good was evidently accomplished by the mission, for in addition to some improvement in agriculture and mechanism, several learned to read, and a few were admitted into the Church. Several white men and half-bloods were also duly married to Indian women with whom they had been previously living. But the influence of wicked traders and the usual effects of ardent spirits threw so many discouragements in the way, that when Mr. Bullen's term of service expired at the close of 1802, he had concluded to leave the Nation. As he had left his little farm in Vermont unsold, he had, until about this time, intended to return.—It was, perhaps, in the spring of 1802, three Presbyterian missionaries, by the name of Montgomery, Hall, and Bowman, spent a night at the mission house on their way to south-Mississippi, which seemed to settle him in the purpose of going also in that direction. Accordingly, early in 1803, he left Pontotoc, and settled about twenty miles north-east of Natchez, in what is now the southern part of Jefferson county. In addition to cultivating a small farm and occasionally teaching school, he engaged in preaching in various neighborhoods, and soon succeeded in forming the first Presbyterian Church in Mississippi. This church, which was called Bethel, was constructed of hewed logs, and was built on the south fork of Cole's Creek, on land then belonging to Alexander Calender, but now to Richard Harrison. Except the family of Felix Hughes, most of the members and patronizing families of this church were either descendants or connections of the Swayze family mentioned heretofore as settling the Mandamus Grant in 1773, south-east of Natchez, and consisted of the Colemans, Callenders, Griffings and others. Bethel was kept up as a place of worship for many years, until the formation of other Presbyterian Churches in more central localities drew off the membership. I now come to a point within my own recollection, for in early boyhood I was a hearer in this church, and Father Bullen, as we usually called him, was the preacher. He was even then venerable with age, and weighed down with accumulating infirmities. My recollection of him is, that he was a tender hearted man, and manifested great affection for his auditors, especially the young people, and was more "a son of consolation" than "a son of thunder." On the 17th of October, 1818, in the seventy-second year of her age, the wife of his youth, and the dear and faithful partner of his long and eventful pilgrimage, "died in faith," and was buried at Bethel. March 26th, 1825, he also closed his sojourn on earth and was buried beside his wife. Their graves are yet distinctly marked by plain head and foot-stones; and any one wishing to visit the site of the first Presbyterian Church in Mississippi, and the graves of the sainted dead buried there, can do so by calling on either Mr. Richard or Battaille Harrison, who will take pleasure in pointing out the locality. Father Bullen doubtless assisted in the organization of most of the early Presbyterian churches in Mississippi. How large a posterity descended from the three married daughters he left in Vermont in 1800, or his son Joseph who married a Miss Ross and settled; and perhaps yet lives, somewhere in east Tennessee, I do not know; but the Mississippi branch of his descendants is large, and the most of them, in addition to wealth and intelligence, are reliable and worthy members of the Methodist Church, South; a beautiful and impressive illustration of the blessings promised to "the seed of the righteous."

In my next I shall have something to say of the Rev. Wm. Montgomery.

J. G. Jones.

LETTER FROM BOSTON.

TREMONT TEMPLE.—DR. HUNTINGTON'S LECTURE BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

"Without a star or angel for their guide,
Who worship God shall find him. Humble Love,
And not proud Reason, keeps the door of Heaven;
Love finds admission where proud science fails."

The immense crowd which gathered to hear Dr. Huntington, Prof. of Harvard University, on this occasion, was too great for the house. They were waiting around the door so thick, that when it was opened, we were fairly borne along by the multitude. Many were obliged to leave for want of room. The deep interest and excitement produced upon the public mind from his late conversion to the Trinitarian faith of the gospel, was all absorbing. His coming out so boldly in its declaration from that Unitarian school of divinity, and its classic halls of literary and scientific fame, was a circumstance of no ordinary character. The talents he possessed; the position he occupied as an accomplished scholar, orator, and a man of unblemished character, were calculated to produce a sensation of the most interesting kind.

There was a deep emotion evidently felt in the vast crowd. A stillness reigned—as if the throbbing pulsations of the heart responded to the soul-stirring thoughts which agitated the mind. We felt a peculiar sympathy with the scene; as if the Holy Spirit was brooding over the assembly with its soft and mellow light, to throw the radiance of Heaven upon the sublime subject of the cross of Christ with convincing power. Every seat, aisle, and vacant place was crowded before the speaker appeared upon the platform. As he entered, all eyes were riveted upon his interesting person, whose countenance beamed with a calm and placid light of intellectual foveliness.—His figure was graceful and commanding; and he appeared of an age when the mental faculties are well matured by deep and holy thought; youthful enough to give energy and spirit to manly eloquence.

The subject of his lecture was, true and false independence of character. His just and clear discrimination of the motives which actuate men of the world, were very beautiful. His analysis of the mind in its most subtle and intimate winding, discovered a searching investigation of the moral principles; illustrated by his eloquent and appropriate address, was calculated to improve and enlighten the young men in the formation of their characters upon the best of principles in the pursuits of life. His nice distinctions developed a philosophical research of a sound understanding, enlightened by divine wisdom. He presented man in his original capacities, God-like, created a little lower than the angels, crowned with glory and honor, yet fallen, utterly helpless as to their restoration, without a mediator. But through Christ strengthening them, they could do all things. True independence of character, he said, could be distinguished from the false, by a sacrifice of selfish interest, and a willingness to bear the scorn of the worldly-minded, when in the pursuit of wisdom and virtue. He cautioned the young against that kind of independence which seeks notoriety by a display of talent to attract admiration. In the closing period of his address, he dwelt with eloquence upon the gospel of Christ as perfecting the character of a young man in the most noble principles of conduct, and which alone gives the finishing touch to their elegant accomplishments, and qualifies them for useful and happy lives; and without which they could never reach that standard of moral beauty which constitutes their most attractive charms.

His style of orutory was chaste and classical; not of that kind which electrifies an audience, but which refreshes like a pure stream flowing through a verdant field enamelled with flowers of the sweetest fragrance, for he drinks from the well of living waters the streams of Lebanon, and communes with one "whose garments smell of myrrh, aloes, and cassia." God will have his witnesses in every place, and the invisible operations of the Holy Spirit are unlimited. Jesus finds a way to that heart which feels a void which nothing but his love can fill.—The speculative and skeptical may be left to wonder through the material and intellectual world, searching after the beautiful ideal, which they never find to exist but in the airy phantoms of their own imagination; while the simplicity of the gospel of Jesus unfolds it all. There is a harmony in its attributes with the spirit of beauty in all that surrounds us, and all that is perceived within of beautiful and good; of the most cultivated and refined intellect in its highest aspirations.

Dr. Huntington has a Bible class for the young men, where he instructs them in revealed truths to great advantage.

HENRY WARD BEECHER.

In the same temple we listened to the lecture of this famous orator, of world wide fame, on the subject of religion and politics. The same rush, the same crowded house; but with an excited expectation of something racy and piquant. We must confess, although having heard him before, we were disappointed. He seemed to have deteriorated in his style of oratory. He descended from the sublime to the ridiculous so often that it detracted from the beauty of eloquence. It appeared to us, in striking at the prejudices of the pulpit he did not give credit to the influence of the true and good, although they might be mingled with error; and, in the spirit of sarcasm, lowering their dignity, without raising a better standard of pulpit eloquence himself. Perhaps, like Lord Bacon in opposition to the peripeleptic philosophy, he aims at the "prejudices of the tribe" of schooled divines, and shows off their training by a quaint manner of burlesque. He said they went to academies to be ground up into meal, to colleges to be moulded up into dough, and into theological institutions to be baked, and come out as shew-bread (lord apphase). How far this applies to the present New England ministry we could not tell. Perhaps he knows. He is an independent speaker, with many flights of a bold imagination; with that insight of human nature, which he knows well how to touch, and make its strings vibrate with various notes which please the multitude.

THE MARINERS' CHURCH—FATHER TAYLOR THE SEAMAN'S FRIEND.

On entering his church we were struck with a beautiful fresco painting on the walls of his pulpit; the scene was in St. Paul's Bay, in the Island of Malta. A ship at strand among the rocks, in the foaming sea; and an angel, with expanded wings, in the clouds above. There was a harmony in the picture with the object of his mission, strikingly illustrative and impressive—a sermon in itself. The body of the church was filled with well dressed, respectable-looking sailors, whose bronzed faces shone with that honest expression peculiar to that class of unsophisticated men. A more orderly, attentive congregation we never saw, than those assembled at Father Taylor's church. He is eminently endowed with talents suited to their condition, and gifted with the pathetic to touch the heart, in the most graphic language. He has the eloquence of nature, refined by grace, and schooled in the gospel Jesus. His venerable form is impressive from the advance of years, but the intonations of his voice are still harmonious, and he rises to the highest note of the sublime, and electrifies his hearers by his bold and majestic figures, borrowed from the mighty ocean, with which he is familiar; either in a calm, or clothed by a storm. He has a son-in law, of like zeal, who assists him in his present labors, an interesting young man of promising talents.

THE PRAYER MEETING.

We attended the sailors' prayer-meeting, which was truly interesting to us, and heard some instructive speeches from sea-captains, with that true simplicity and beauty of the Christian character, which sent a thrill through the soul of holy inspiration. Mrs. Taylor is a lady of beauty and accomplishments, she took a part in the meeting with that good sense and refined sensibility, which told much for the success of this apostle in a work which throws its influence round the whole globe and isles of the sea. This church is a pharos of light extending from China to Japan, for while at his residence, we heard from one of his converts on the latter coast, who sent back the watch-word to Father Taylor "that all was well."

He and his lady spent a day with us at the house of our amiable friend, Rev. E. Otheman, through whose kindness we were made acquainted. We enjoyed their society two evenings at their own home, where he sits like a patriarch, surrounded by his accomplished family of children and grand-children, to cheer his passage to the tomb. Some of his children occupy elevated positions in society. He has traveled through Palestine, and has a large cabinet of specimens from the holy places, which he dwells upon with that enthusiasm peculiar to himself. He is in the decline of life, but not in zeal. He has a great wish to visit New Orleans, which he saw in his youth as a sailor boy.

MR. RICH, THE PHILANTHROPIST.

We were happy to be made acquainted, through our friends, with this distinguished individual and his family. Mr. Rich is a man of large heart, and noble views; he is free from all sectional prejudices of the political world; with that true feeling of a christian gentleman, that looks with a penetrating eye at results which promote the prosperity of our country. He is a man that has made his own fortune by personal efforts, and his possessions are great. He has a residence in the city, and one in the environs of Boston, which, with its surroundings, would well compare with those of England. Mrs. Rich resembles our Southern ladies in character. He "devises liberal things," and gives freely of his substance for educational purposes in our church. He built a house for the President of the Wilbrahum Academy, and designs now to rebuild the beautiful boarding establishment lately consumed by fire, with the aid of another wealthy man of the same benevolent purposes of doing good to the rising generation.

His love and veneration for the character of Dr. Fisk, has induced him to name one of his ships for that lovely man, and has his sculptured figure to adorn its prow, now seen floating upon the ocean's waves! The halls of Mr. Rich were hung with many portraits; we looked upon them with a deep and sad interest. They were the shades of departed loveliness, of youth and beauty, for out of a family of seven children not one remains to inherit his fortune. How true—

"Nothing can we call our own, but Death!"

S. B. Thomas.

READ THE SCRIPTURES IN CONNECTION WITH A COMMENTARY.

It is said that "man should not live unto himself," that his advantages and profiting should be made serviceable to others as well as himself. And having derived great advantage from reading the Scriptures as above, I desire to recommend the same course to others, particularly our young ministers.

Three years ago, having no special reading on hand, I decided to adopt Dr. Clark's comments on the Scriptures for my year's reading. Soon after I had commenced this work I informed one of our D.D.s of what I was doing, whereupon he remarked that "I had undertaken a laborious and comparatively useless task." But the question presented itself to me in this light: that Dr. Clarke was too learned and pious a man to write much nonsense, and that I could afford to read what he thought proper to write as necessary to a correct understanding of God's Word. So the determination was persisted in to accompony him through his forty years' labor. The result was that I came out a wiser and better man. And so great was my profiting, and so keen a relish did it create for the companionship of the learned and pious, in my reading the blessed word, that I procured Jenks' Comprehensive Commentary, and expect, if life lasts, to have him as my companion till I shall reach the close of "Revelations" again.

To read the word in connection with a Commentator is to read it in company with the learned and pious, sometimes curious, too, of both modern and primitive times. This is particularly so with Clarke's comments. He is sure to introduce you into the presence of the different Bible critics worthy of note, both modern and ancient, and also the different versions and renderings of the word—the Chaldaic, Arabic, Syraic, Septuagcot, Samaritan, the Coptic, Talmud, Vulgate, &c. Now, with these different versions of the word before him, and associated with the various and numerous learned men, with Dr. Clarke as the umpire of the whole, the Bible student has an advantage that he could not possibly have alone with his Bible. The young student may derive great advantage by consulting the experienced and faithful of his acquaintance, should he be favored with such, but even if he had such with whom to confer, he could not have their constant companionship, but his commentary he may have with him at least most of the time. We do not wish to be understood as directing the student to abide by the renderings and decisions of the commentator implicitly. Not so; neither should he be too hasty in dissenting from his decisions; he should be sure to give a better interpretation of his own, before rejecting that of his advisor. "In the multitude of counel there is safety."

Again, the study of the Scriptures after this fashion, is no surface work, but is as the miner, with pick and spade, crowbar and shovel, descending the pit, turning up the rich ore, and causing the mine to yield forth its abundant treasures to the faithful laborer. Surface work alone, has, and still will richly compensate the Bible reader, but to enjoy its richer treasures, and to walk in its clearer light, and to behold its more glorious revealments, he must descend to its greater depths, and rise to its greater revealed heights, which can be done only by much prayerful study, and the more helps we can have the better.

The Bible is the "man of the minister's council," the word that he is to preach to the people, the word of Him who has made him a minister; the word by which the people are to be saved, if saved at all; the word which, when faithfully preached—"preached in demonstration of the Spirit and with power, is the power of God unto Salvation." As such every minister should seek to be, if he is not already, well versed in its sacred teaching and divine literature, that he may be an able minister of the new and everlasting covenant. And has any man ever known too much about his Bible, and been too well qualified to dispense its truths to the people? Never did that man live. But, on the other hand, for the want of Bible knowledge, and ability to dispense its teachings to the people, we have had many bunglers in the ministry, and God's word and God's cause has been dishonored, and the Church and the world has suffered thereby.

A. McBryde.

SPRING AND REVIVALS.

I write embowered in flowers with which the kind ladies have furnished my study; the sweet-throated mocking bird is caroling its bewitching varieties in a grand old oak near by. The southern zephyr, fresh from the Mexican Gulf, and rich as an angel's breath, softly cools my heated cheek; and my heart is musical with a psalm of praise and thanksgiving to the great Creator, for having so munificently bestowed upon us the beautiful in nature. Who in the spring-time does not feel thankful for the privilege of living in this green and gracious world! Had earth been intended only as a mere *brouic*, and not a cheerful home, God had been more sparing in its decorations. The green, grassy carpet, the cerulean ceiling, the mountain altars, the cataract choirs, the many-tinted rainbow, the fair and fragrant flowers, the rich and rosente fruits, are all gratuitous, not necessary. But man has esthetic powors, and God has provided the beautiful and sublime to gratify his virtuous tastes. Those who look upon the broad and beauteous world as a mere workhouse, look on it wrongly. It is a grand palatial home—an Alhambra. "The Lord is good to all." The seasons are instructive. Each year they preach to us a sermon, beginning with the flowers and fragrance of spring, continuing with the fruits and flavors of summer, proceeding to the falling leaves and loves of autumn, until at length, "pale, concluding winter comes at last, and shuts the scene." How symbolic is all this of the procession of human life from the cradle to the grave! I love the spring, the season when nature puts on her holiday attire, and God "renewest the face of the earth." Amid buds and blossoms, songs and songsters, sunshine and shades, smiles and showers, one need not be a poet to be strangely pleased.

"There's perfume upon every wind—
Music in every tree,
Dews for the moisture-loving flowers—
Sweets for the seeking bee;
The sick come forth for the heating South,
The young are gathering flowers;
And life is a tale of poetry,
That is told by golden hours."

Is it not singular that we, a Christian people, should continue the heathenish custom of inaugurating the year with the rage and vigour of January? Is not the spring season the birth era, or revival time of the year? Spencer, in the "Fairy Queen," gives spring its proper position, in the march of the seasons—places it first, at any rate, in the poetical calender—

"So forth issued the seasons of the year;
First lusty Spring, all bright in leaves and flowers,
That freshly budded, and new blossoms did bear, &c.

The Hebraic year began in the month Nisan, corresponding with our March, but varying a little with the course of the moon. By Moses it is denominated "Abib." It was called "Nisan" by Ezra, after the return of the Jews from the Babylonish captivity. But custom, the world's common law, is tyrannical, and I suppose that we shall have to continue to celebrate New Year's Day on the first of January, despite the impropriety.

Is not the objection to revivals of religion founded on an implied spasmodia action in the graciousness of God; unreasonable and opposed to the analogies of nature? Nature has her revival era in each returning year, her "times of refreshing from the presence of the Lord." The doctrine of spiritual regeneration—the "new creation," has its striking analogy in what is now transpiring around us. Buds and blossoms, verdure and beauty adorn the vale and the mead, the oak and the shrub, while a "choir of chirping minstrels" are sweetly singing their revival hymns. Why may not the church have her spring season, her time of renewing? "My beloved spake, and said unto me—rise up, my love, my fair one, and come away; for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines, with the tender grape, give a good smell. Arise, my love, my fair one, and come away."

Oh, that the church may have a glorious spring! May her prayer be, "O, my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, and thy countenance is comely!" And, ere the flowers are all blown, and the "last rose of summer is left blooming alone," may she be able to say, "my beloved is mine, and I am his; he feedeth among the lilies!"

H. A. M. Henderson.

A PLAN FOR QUARTERLY CONFERENCE.

First, let each Quarterly Conference henceforth publish and distribute an adequate supply of its own minutes, containing besides the usual questions and answers, &c., a well written Sabbath School report, missionary address, Presiding Elders sermon, or whatever the Quarterly Conference may direct; but in no case omitting a full and succinct Steward's report—showing the amounts apportioned to the preachers, how distributed among the different Societies, amounts collected, by whom and from whom, &c.

Secondly, let each Presiding Elder furnish a copy of the minutes of each Quarterly Conference, of every circuit and station in his district, that his administration may be reviewed by an annual Conference Committee to be appointed for that purpose, who shall report to the Conference all errors and defects of administration, and place said minutes on file with the Conference documents.

If men may be brought to feel greater interest in the transaction of business, by considering that what they do will be made known to their neighbors and fellow-citizens. If the thought "what I am doing will be placed on record for posterity to look at, alongside with what my contemporaries did," hath in it any inspiration, this plan has good elements. These measures are not a reflection upon the administrative ability of our Presiding Elders, but are the offspring of that love of law and order which would look at every man's official conduct with a brotherly glance. It will, however, bring our ablest disciplinarians into frequent communication, if not occasionally into direct contact upon questions of ecclesiastical law and usage, and that under favorable circumstances. Suppose the curiosity of a Preacher or some other person should be excited in reference to the amount of quarterage paid by a certain Steward, there is no delicate way of ascertaining the amount—the curious doubt must remain unsolved. This plan will proclaim from the housetop that which is not now spoken even privately in the ear. And the lash of public contempt shall be dreaded by the white-livered miser. The records of the Quarterly Conferences thus preserved will furnish full and reliable materials for the future historian.

The preservation of our records is a matter of great importance in its legal bearings. Other considerations crowd upon my mind, such as these: the large quantity of printing thrown in favor of our own presses; the addition which would thus be made to our literature in the form of essays, sermons, &c. A vast amount of information would thus be given in regard to our polity, &c.

S. J. Hawkins.

EXCOMMUNICATION OF VICTOR EMANUEL.

The *Courier* gives the following translation of what it says is the bull of excommunication of Victor Emanuel, King of Sardinia, pronounced against him by the Pope, after the meeting of the consistory of the 26th of March ultimo:

By the authority of God Almighty, the Father, Son, and Holy Ghost, and the Holy Canons, and of the undefiled Virgin Mary, mother and patroness of our Savior, and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims and seraphims, and of all the holy patriarchs, prophets, and of all the apostles and evangelists, and of the holy innocents, who in sight of the Holy Lamb are found worthy to sing the new song of the holy martyrs and holy confessors, and of the holy virgins, and of all the saints together, with the holy and elect of God—we excommunicate and anathematize him; and from the thresholds of the holy church of God Almighty we sequester him, that he may be tormented, disposed and delivered over with Dathan and Abirum, and with those who say unto the Lord God, "Depart from us; we desire none of thy ways." And as fire is quenched with water, so let the light of him be put out forevermore, unless he shall repent him and make satisfaction! Amen.

May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who was given to us in baptism, curse him!—May the holy cross which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

May the holy and eternal Virgin Mary, mother of God, curse him! May St. Michael, the advocate of holy souls, curse him! May all the angels, and archangels, principalities and powers, and all the heavenly armies, curse him!

May the praiseworthy multitude of patriarchs and prophets curse him!

May St. John, the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other Christ's apostles, together curse him! And may the rest of his disciples and four evangelists, who by their preaching converted the universal world, and may the holy and wonderful company of martyrs and confessors, who by their holy works are found pleasing to God Almighty, curse him!

May the holy choir of the holy virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints who, from the beginning of the world to everlasting ages, are found to be beloved of God, damn him!—May the heavens and earth, and all the holy things remaining therein, damn him!

May he be damned wherever he be—whether in the house or the stable, the garden or the field, or the highway or the path, or in the wood, or in the water, or in the church! May he be cursed in living, in dying! May he be cursed in eating and drinking; in being hungry, in being thirsty, in fasting, in sleeping, slumbering, in walking, in standing, in sitting, in lying, in working, in resting, *mingendo, cacando, flebotomando!*

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly!

May he be cursed in the hair of his head! May he be cursed in his brains, and in his vertex, in his temples, in his forehead, in his ears, in his eye-brows, in his che

New Orleans Christian Advocate.

Terms—$2 50 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, MAY 2, 1860.

ONLY $1 25 FROM 1st MAY.

From the first of May till the end of the year, the price of the *Advocate* will be only $1 25. We suggest to our Agents and friends to make a unanimous and vigorous effort to send us a thousand subscribers to commence with that issue. Make a special push for it, brethren. If you please.

DR. LIPSCOMB'S POEM.

We learned, without his knowledge, some months since, that our friend, Dr. Lipscomb, had on hand a poem on Milton. We confess we were surprised. Though a prose-poet of high order, we had not dreamed that he had ever attempted anything in the line of poetry proper. But our surprise was still greater when, yesterday, we opened the May number of *Harper's Magazine* and found a poem headed, "Milton," filling seven pages, and at the bottom, "A. A. L., Tuskegee, Ala." We have not had time to examine it thoroughly, and if we had, we prefer, at present, to let a most competent critic speak first, viz.: the accomplished editor of the *Methodist Protestant*, Baltimore:—

"The writer of this poem has not been known heretofore to the readers of *Harper's Magazine* as a "Poet." As an essayist, brilliant at times, always finished, and full of genuine, healthy thought, his papers have attracted the attention of some of the best cultivated minds in America and in Europe. Dr. Lipscomb, of Tuskegee, Alabama, has been regarded by those who have identified his papers in *Harper's Magazine*, and in the Reviews of the country, as one of America's most felicitous writers. But no one had ever heard of his writing a poem, since his boyhood, and even then, perhaps half a dozen stanzas of questionable measure would have met the complement of all his pretensions. How agreeably surprised, then, will those who know him be to find the favorite initials "A. A. L." appended to one of the best poems produced in America for the last five years at least.

"We confess to some surprize on the first reading of this poem. It is not of the flashing, dashing, rhyming, chiming, tripping, skipping school. As Waller said of Milton's "Paradise Lost," so, doubtless, some will say of this, that it is dull, prosy work. But the man whose ear is attuned to the loftier harmonies of numbers, who knows what *blank verse is*, who can measure lofty thought, and with an appreciating sense, *feel* what is serenely majestic—the man, in short, who can read John Milton, and enjoy what he reads—will find in this tribute a song not unworthy the noble theme it celebrates.

"We have intimated our surprise on reading this poem. We were surprized at its excellence. We know it to be a first flight into the region of verse. Lipscomb's high sense of what poetry should be has deterred him from poetical composition heretofore. In a moment of inspiration, however, he seems to have yielded to impulse stirring within, and pleading for an utterance of what he *felt*. The delay of former years has only enabled him the more confidently now to bring to his aid an enlarged culture, a nicely disciplined taste, and wealth of illustration befitting his subject. How he has studied Milton, how he has appreciated Milton, how his mind has been influenced by Milton, how his song has caught somewhat of the stately grandeur of Milton's verse, will be readily seen by those who are familiar with the Blind Old Bard and his wonderful creations.

"We do not mean to suggest a comparison between Milton's verse and that now before us. Such a comparison would be extreme, and by no means just to the poem we are considering. But we do mean to say, that Lipscomb's treatment of his theme shows clearly that his appreciation of Milton is exquisite, and that what, in the hands of one man in a thousand who writes verse, would seem to be a profanation, is in his hands an appropriate and worthy apostrophe to the greatest of English poets."

We have not room for copious extracts. Indeed, the poem must be read as a whole to be properly enjoyed. Those who have not seen it, however, will thank us for such specimens as we subjoin.

Of Milton's earlier life, we have the following:

"The classic banks of Cam heard thy first songs,
Heard them with joy. Its reeds, like organ-pipes,
Took breath from thee, and gave melodious sounds
That flowing waters caught, glad of thy strains,
As sweeter than their own, and bore afar
To blend with ocean's minstrelsy. Its walls
And domes of cloistered thought, proud of their Bard,
Sent forth thy Natal Ode. The pagan priests,
When fired from flowery lands a shining way,
And brought, in rapt entranced, the starry beam
By which their King was seen, laid at his feet
No richer gift than thy adoring chant,
In numbers full and varied. Even then
Thy 'singing-robes,' not tightly worn, were pure,
The vestments of a saintlier time than yoeth,
With passion's heat and senses yet unpurged,
Thy virtue was not stained by contact rash,
Or gross with things unlawful. Manhood's morn
No rising vapors caught from slimy pools;
And worthy were its hours thy festal rites
To grace, when at God's altar holy vows
Were sworn, and Beauty, as the Bride of thought,
To thy warm heart for life was closely bound."

Of his blindness, and its providential purpose, the Poet thus sings:

"Thy gloom
For calmer thought and rest of soul serene
Was kindly sent, that thy high privilege,
Still higher raised, might ampler scope impart,
And grander manhood. Lo! to thee it brought
A firmament lit up with dazzling spheres,
Each star a friend for friends thou hadst resigned.
Night gave thee compensation large and rich
For thy great sacrifice. For thee it wore
Splendors more gorgeous than the day had valled,
And all its orbs shone forth more luminous
By what the landscape lost. The broken group
Of Pleiades (one of their number gone),
As if in sympathy with kindred woe,
Hung o'er thy darkened way with softer beam.
Orion flashed his giant sword, and Mars,
To heroes known, in fuller flame effulged
Across the space of thy extended gloom.
Nor Jupiter with pomp of moons arrayed,
Nor Saturn, with his wide encircling blaze,
Disowned the presence of thy fellowship
When thou wast born into the solemn night,
And shut up with thy God.
Refuse this gift?
Ah! no. Welcome the sacrificial knife,
Its keenest anguish through the seeing orbs;
Welcome the whole extinguished show of earth:
All objects that a poet's heart doth nurse;
Whate'er he lives in as the complement
Of his own life, and whate'er perfects love,
And all that ministers to his great art—
As aids from mountains, fields, and rolling flood—
Still more the faces fair that catch our looks,
Or yet create them, and to their own moods
Adapt responsive feeling; let them die—
Die for the sake of England's liberty;
Die in a free, triumphant martyrdom!"

Of Milton's sorrow:

"Thou didst accept thy sorrow as from God;
And in its litany, low-voiced and calm,
Like the soft murmur of a rivulet,
That through the martin channels of a cave
Glides gently on—a sunless, waveless thing—
As if it feared the depths of its own peace,
Thy worship gave to Him who o'er thine eyes
The shadows of his cross serenely drew."

The closing strain is lofty and significant:

"Not to thy chant sublime shall rivers roll,
Nor forests wave their leafy minstrelsy;
The melancholy main shall not prolong
The measured cadence of thy requiem
O'er Eden lost; nor fragrant airs of spring,
Nor summer winds thy choral strains rehearse.
As then wast exiled from all earthly things,
And to thine own companionship ordained,
With intercourse of angels and of God,
So, too, thy name shall ever hold unshared
The grandeur of its theme, and flow alone,
A stream of sacred music through the world."

BISHOP PIERCE.—We learn from the N. C. *Advocate* that the Third-street Methodist Church, Lynchburg, Va. is nearly completed, and that Bishop Pierce is expected to preach the dedicatory sermon on the first Sunday in May. On the third Sabbath in May, Bishop Pierce, it is announced, will dedicate a Church in Charlestown, Virginia.

THE CHARLESTON CONVENTION.

The great Democratic Party of the United States, which has held together, heretofore, through all temptations and dangers, seems, from present appearances, to be hopelessly divided. The latest advices from Charleston, where the National Democratic Convention has been in session for more than a week, indicate that the feud heretofore existing between the Douglas and anti-Douglas wings of the party has resulted in an open rupture; the latter, or most of them, including the delegations from Alabama, Mississippi, Louisiana, South Carolina, Florida, Texas, Delaware, withdrawing from the Convention. It is said that the remaining Southern States, with California and Oregon, will unite with them. The issue between them is, the question of the duty of Congress to grant protection to slave property in the territories of the United States, if needed. The Southern or anti-Douglas men insist upon the insertion of a clause embodying the doctrine of protection in the platform of the party; the Douglas men, having the majority, refuse it; hence the rupture.

The Douglas men have the majority, but the Southern men represent the States which must elect the President, if elected at all. It seems to be the simple question whether or not the Southern States shall have equal rights with the other States in the common territories of the Union. The territorial question is now the only vital question connected with slavery in the politics of this country. The Black Republicans profess that they have no intention of interfering with slavery in the States, but that no more slave States shall be admitted, nor shall slavery be allowed in the territories. The Southern Democrats contend that slave property has the same right to protection with all other property. This is the issue between the Southern wing of the Democratic party and the Black Republican party. The Douglas wing of the Democratic party admit the rights of slave property in the territories, but deny that Congress has the power to protect it, if menaced by unfriendly territorial legislation. This, it is contended by Southern men, is, in effect, "a nigh cut to all the ends of Black Republicanism."

The result will probably be three candidates for the Presidency—Democratic, Douglas, and Black Republican. This will probably throw the election of President into the House of Representatives, when, it is hoped, the two wings of the Democratic party, and the Southern and Conservative Opposition, generally, may unite, and defeat the Black Republicans.

It is believed also, that, in the House, the fifteen Southern States, with California and Oregon, will be able, alone, to elect their man.

Before we go to press we shall publish the latest and perhaps final advices. In the meantime we say to our readers, trust in God, give yourselves to prayer, and keep perfectly cool. It has thundered many a time before. God has this country in his keeping.

Below will be found the substance of the despatches from Charlestou, up to eleven o'clock last night:

CHARLESTON, May 1.—The Convention assembled at the usual hour. Hon. Caleb Cushing, President of the Convention, in the chair.

Twenty-two members of the delegation from Georgia seceded without giving an explanation.

Four members seceded after having given their reasons for so doing. Ten remained in the Convention.

The delegations representing the States of Tennessee, Virginia, Kentucky and North Carolina held a caucus, for the purpose of consulting and determining the course they shall pursue in the future.

The Secede re' party met this morning, and elected Senator Bayard, of Delaware, President of their Convention.

They also elected eight Vice Presidents, four Secretaries, and a Committee on Resolutions.

The Committee on Resolutions is composed of Messrs. Stockdale, of Texas, twin, of Alabama, Jackson, of Georgia, Hunter, of Louisiana, Berksdale, of Mississippi, Barrows, of Arkansas, Magowan, of South Carolina, Whitley, of Delaware, and Dike, of Florida.

The new organization is called the Constitutional Democratic Convention, and adjourned to meet to-morrow morning.

The National Convention has determined on the two-thirds rule, which means two-thirds of the electoral votes in the Union.

The prospects of Senator Douglas, heretofore considered fair, are on the decline, and his chances for the Presidency are now considered hopeless.

The remaining delegates representing the State of Georgia in the Convention, have been disfranchised by the ruling of the Chair.

The Southern seceders are endeavoring to gather in their Constitutional Convention as many delegates, at present in the National Convention, as they can. It is the general belief that their numbers will be greatly augmented.

Some of the delegates, disgusted at the present state of affairs in Charleston, have left that city for their homes.

CHARLESTON, May 1, 10 P. M.—The Convention at a late hour, after considerable excitement, proceeded to ballot for a candidate for the Presidency,

The first ballot was taken and the following is the result: Douglas received 145½ votes, Hunter 42½, Guthrie 35½, Lane 0, Dickinson 7½, Johnson 12.

The Convention continued to ballot with slightly varying results, Douglas continuing to gain until the 7th ballot, which resulted as follows:

Douglas obtained 150½ votes, Hunter 42½, Guthrie 38½, Lane 0, Dickinson 4, Johnson 11.

It is stated that the Southern Constitutional Convention are endeavoring to bring in California and Oregon, in which case Joe Lane will probably be their candidate for the Presidency.

CHARLESTON, May 1, 11 P. M.—The Douglasites to night made a desperate effort to abrogate the two-thirds rule, but could not succeed.

There is no possible chance for Douglas's nomination. It is now conceded by all that he cannot be chosen.

It is likewise considered certain that no nomination will be made at Charleston by the National Convention.

A project has been started to adjourn the Convention, with the view of meeting again at Philadelphia in the middle of June.

If an entirely unexceptionel man be nominated, the Southern delegation will support him, otherwise they will form an independent ticket.

There are now nine States represented in the Southern Democratic Convention, and it is thought that California and Oregon will join them.

ANNUAL MEETING OF THE BISHOPS AND MISSIONARY BOARD OF METHODIST EPISCOPAL CHURCH, SOUTH.

The Nashville *Advocate* says that the recent meeting was characterized by more than ordinary industry, and satisfactory thoroughness of discussion in regard to the different subjects and fields before it. Below is the Report of the Secretary:

The Fifteenth Annual Meeting of the Missionary Society of the M. E. Church, South, was held in the Mulberry St. Methodist Church in Nashville, Monday evening, April 16, Bishop Early in the chair.

Prayer by Rev. S. Watson, of the Memphis Conference.

The Secretary read the Annual Report to the meeting, which, on motion of W. B. Cooper was adopted.

Dr. Summers, chairman of the committee appointed to nominate the officers of the Society for the ensuing year, reported the following list, who were, on motion, elected:

President.—Bishop J. Soule.

Vice Presidents.—Bishops J. O. Andrew, R. Payne, G. F. Pierce, John Early, H. H. Kavanaugh; Revs. A. L. P. Green, T. O. Summers, H. N. McTyeire, J. B. McFerrin, L. D. Huston.

Secretary, elected by the General Conference.—Rev. E. W. Sehon.

Treasurer, elected by the General Conference.—I. Lition.

Assistant Treasurers, elected by the General Conference.—Rev. E. H. Myers, Charleston, S. C.; Rev. J. C. Keener, New Orleans, La.; Rev. D. R. McNally, St. Louis, Mo.

Managers.—Rev. J. W. Hanner, N. Hobson, W. B Cooper, Dr. R. Martin, A. W. Johnson, Rev. J. Morrow, W. R. Elliston, T. Anderson, Rev. A. P. McFerrin, H. P. Bostick, J. Paul, P. W. Maxey, Rev. S. P. Whitten, Irby Morgan, T. L. Bransford, Jos. Wheless.

Bishop Paine was then introduced to the meeting, and delivered a strong and forcible address in favor of the great missionary enterprise. The Bishop, in concluding, introduced to the meeting Rev. W. T. J. Sullivan, our appointed missionary to Japan.

He spoke feelingly and impressively of his call to the great work to which he had given himself, and of his fixed purpose of heart, trusting in Divine strength, to persevere and continue faithful in the same.

His address was listened to with the deepest interest.

Bishop Early then introduced Rev. J. H. Pritchett, of Leavenworth, Kansas Conference, who delivered a very interesting address in regard to our work in Kansas, and the duty of the Church to sustain our missions in that country.

Bishop Early, in response to a call made upon him, addressed the meeting at some length in a most interesting manner in reference to our general missionary interests.

Brief remarks were also made by Drs McFerrin and Summers.

The deepest interest prevailed throughout the whole congregation during the entire meeting, and much good was doubtless accomplished in favor of the missionary cause.

It was announced by the Secretary that the anniversary of the Society would be held in Macon, Ga., on the last Sabbath and Monday in this month.

ANNUAL MEETING OF THE BISHOPS AND MISSIONARY BOARD.

This meeting was commenced on Monday morning, April 16.

Bishops Soule, Andrew, Payne, and Early were present, with a full representation from the Missionary Board.

Bishops Pierce and Kavanaugh were detained by affliction. The meeting continued in session during the week. Many matters of great interest were brought before the Board, and a special examination had of all the different departments of missionary work under the care of the Church.

The domestic missions, upon the success of which has always depended the enlargement and extension of our work, received the marked attention of the Board.

The colored missions, which, from our position and relation to them, and the success which has hitherto attended our labors in them, we have so often pronounced the crowning glory of the Church, at this meeting were fully presented and duly regarded.

These missions have upon us, as upon all Christian Churches, a strong claim; and we are happy to say, the past and present history of the Southern Church affords proof that that claim has not been unheeded, although much more might and should be done for them.

The Indian Missions, of which this Board have so large a number, and the schools under its care, received due attention from the Board, and such measures were adopted as shall tend to their future advancement and prosperity.

Increased appropriations were made to the China Mission, fully to meet all the wants of the former missionaries and those of our two brethren, Wood and Allen, just sent out by the Board.

The appropriations for the past year have all been forwarded, and those for the present year the Board have ordered to be forwarded within the next month.

The action had heretofore in regard to the Japan mission was fully approved by the meeting, with a request, also, that an additional missionary be selected for that work, and that the mission be commenced as soon as practicable.

The Standing Committee on the Missions, through its chairman, Dr. McTyeire, reported in favor of the establishment of missions at the following points:

Panama, San Jose, in Costa Rica, unless some more eligible point shall be indicated by further examination and reports of Dr. Hamilton; and El Barlo, on the Tehuantepec Ithmus.

The report was adopted by the Board.

It will thus be seen, in order to meet the wants of the mission already existing, and those just formed, together with the increased appropriations made to our Mission Conference, that a much larger amount of funds will be needed for the present than was the past year.

The aggregate amount, as reported from the Conferences, and as published in the Minutes, raised for missions the year just closed, was $234,441. We would here, as we have often said before, state that misconception exists in regard to this subject, from the fact that in this amount thus reported is counted the funds received from the General Government, and nearly one-half the remainder is paid to the missionaries themselves in their different fields of labor.

This amount is reported, together with the cash, by the Treasurers of the Annual Conferences, and, united, from the aggregate returns which the Bishops report as received for missions, and from which the report is published from year to year in the General Minutes.

It is very desirable that the difficulty complained of should be done away. The Board, therefore, at its present meeting, adopted the following resolution.

Resolved, That the Treasurers of the several Annual Conference Missionary Societies, auxiliary to the Missionary Society of the Methodist Episcopal Church, South, be and hereby are requested, in making their returns, to report the full amount received for missions during the year in two separate columns—one showing the exact amount received in cash; the other the amount received in contributions to the missionaries on their work for their support.

We hope this request will be heeded by all our treasurers.

The Board also passed a resolution recommending the Bishops, in examination of the character of the preachers at all the Annual Conferences, in every instance, to inquire if the missionary collections had been raised as required by the Discipline.

Our great hope is to have united, prompt, and general action on this subject. If this were done, as we have so often urged and pressed, our treasury would be full.

The Board resolved to raise, the present year, for missions, $217,800, exclusive of government funds. This amount will allow for what is thought will be paid of this sum to the missionaries themselves. It was proportioned among the several Annual Conferences according to their ability and their former contributions. The appropriations for the year amount to $168,050; with the deficiency now existing, to $208 050.

As a Church we should and ought to raise $300,000. This could and would be done, if united and prompt action were had upon the part of the preachers.

The amount voted can be raised without difficulty—in many of the Conferences resolutions were adopted to raise the present year far more than has been made the *pro rata* allowance—in the present distribution of the sum to be raised by the Board.

RESIGNATION OF THE TREASURER.

Our worthy treasurer, I. Litton, Esq., was compelled by his engagements to resign. This was deeply regretted by the Board and he retired with the sincere thanks of the Board, for services rendered.

On nomination of the Secretary, Dr. McFerrin was unanimously elected Treasurer of the Missionary Society. We hail his election with pleasure, and shall look forward to the future with great hope, aided by his valuable services.

E. W. SEHON, Missionary Secretary.

PUBLIC SCHOOLS OF NEW ORLEANS.

Although our readers have heard of the Public School system of New-Orleans, we doubt if they have anything like a correct and appreciative understanding of its excellence and value. Nothing, outside of its commercial advantages, promises so much for the future of New Orleans as its public schools. They take the children at seven years of age, and conduct them to graduation in the High Schools, male and female. The course, as far as it goes, is excellent, the study and the discipline thorough, and when the boys and girls graduate in the High School, they are well educated for all the practical purposes of life, and fully prepared to conduct their own education to any higher standard to which they may aspire. They have gone through a thorough English course, with the addition of Latin and French.

And these advantages cost not a cent, for either tuition, books, or stationery. And constant improvements and enlargements are being made. It is believed that in time the course of study will reach a full collegiate standard. The rich and the poor meet together, and exercise a mutually beneficial influence.

Of course, we have had neither the time nor the opportunity to examine thoroughly the different systems of culture obtaining in the different Distrjcts of the city, (for they are all separate and independent, under different boards, as they should be); and we are therefore unprepared to give an opinion as to their comparative merits. Among so many able superintendents, principals, and teachers, however, we should judge that there is promise of the best systems.

We lately attended the commencement, properly speaking, of the Fourth District High Schools, held in the Felicity-street Methodist Church, in which the Boys' High School and the Girls' High School were united, the graduates from both receiving their diplomas at the same time. It was equal to anything of the kind we have ever witnessed. It was a beautiful scene. It was touching and cheering to witness the performances of boys and girls who, without the free school system, would far ever have been denied such advantages, in consequence of pecuniary inability. Our friend, J. G. Parham, Esq., is the able and popular Superintendent of the Public Schools of the Fourth District.

THE SOUTHERN FIELD AND FIRESIDE.

This popular Southern weekly, says the *Southern Advocate*, has nearly completed its first year; and is now canvassing actively for a renewal of subscriptions for another year. Its agricultural and horticultural articles and most of its lighter literature belong to a class of reading of which we do but little, and we cannot, therefore, pronounce an independent judgment upon them. If, however, success and popularity be good criteria for determining their excellence, they may be pronounced good. We can, however, testify cordially to the superior excellence of its weekly letter from Paris. The writer takes hold of the political questions of Europe as though he had thoroughly studied his subject, and his letters keep us well posted upon the complicated changes that are taking place on that continent. It is announced that at the close of the present volume, Mr. John R. Thompson, of Richmond, Va., will take Editorial control of the paper. He comes highly recommended as a finished scholar, and an elegant writer—a literary man in the strict and best sense of the term. A poet himself, of no ordinary merit, he possesses, in an eminent degree, the refined and chastened taste, and those powers of nice discrimination, quick, correct appreciation, and facile expression, so necessary in the conduct of a paper that ministers to the intellectual wants of a community, and which aspires to become its literary guide, and the favorite organ of its development. Mr. Thompson's literary standard is very high. He is a critic of practiced and rare ability, thoroughly imbued with reverence for Literature, and an abiding sense of the dignity of his profession as a literary man.

The Field and Fireside is published at $2 00 per annum, at Augusta, Ga.

CHINESE POETRY.

It has been a sort of received opinion that the Chinese were of such a materialized race as to be incapable of climbing the heights of Parnassus, or at least that they would not likely consider the benefits of such an exercise worth the toil and trouble. The "Narrative of Lord Elgin," recently published, contains a number of extracts from poems of Celestial origin, by no means destitute of merit, however they may have failed in promoting an extensive growth of the ideal sentiment among the people. The first of these has for its author no less a personage than Hwashana, a minister of the highest rank at the Court of Pekin, and a leading negotiator of the treaty concluded in 1858. The translation is by Wade. The title reads as follows:

Hwashana's Complaint when on his Second Mission to Mankinden the Capital of Mantchouria, he Finds Himself once more at the Inn at Chulau.

I.

"On toward the sister capital once more,
By duty called, I track my distant way;
The watch-dog notes my wheels as droops the night
O'er the thatched cot, and slowly tramp my steeds
Up the wild pass, in autumn's morning sad,
Joyless the moon. And now in chamber lone,
Beneath his single lamp the traveler dreams
Of home and home, a hundred leagues behind.
Where are his rhymes these papers bore of old?
Vain search I o'er La-he let him restless pore."

II.

"Where herds and swine once lay, a hostel now,
Chulau is won at last. My ear is staid,
As sunset, slanting, strikes its roof, and chill
The wide-spread hars admit the evening breath.
Forlorn the scene—a very 'Walk in Dew.'*
Envoy of majesty I so known to whom?
Peace whom the State hath need—no word of care;
Turn to thy muse—let verse these walls adorn."

* The "Walk in Dew" is a poem, allusion to which is made to convey to the reader the idea of shuddering or shivering horror with which the present poet gazes on the scene before him. The lines on the title-page of this volume are a rythmical version of the last half stanza.

The next is the composition of a teacher known as "Old Chang," and described as a "good scholar, an efficient spy in behalf of his own Government, a gentleman in his manners, a great humbug, and a confirmed opium smoker." He had accompanied the expedition to Tientsiu, and wrote his verses on a fan in honor of Mr. Wade. The heading would be reckoned disproportionally large here, even by a phrenologist:

Two Stanzas of Verse in Five Words each, presented by Chang-Tung-Yan to Wade, his Pupil and Literary Acquaintance of Nine Years standing, with whom he had been a Shipmate to Taku and Tientsin, on Finding Himself Several months on Board the same Vessel with Him. Composed on the Fifth Moon of the year Wu Wu. (June, 1854.)

I.

"So best in lettered toil thine aim
To aid the world—by one fair deed
To earn a thousand autumns' fame.
The days' capacious will why heed?
Fitful is down upon the air,
A fable that the waters bear,
Is all our glory's fleeting pride.
Thy pastime in the leisure hour
The nicely studied rhyme to pair;
Nor cities win thy praise, nor power—
And well for all is change. Though fair
The moon, yet dark the evening's doom
Changeful our lot, as evening's gloom
Play o'er the lone stream's tide.

II.

"Nine years since first we met are sped.
Thenceforth unfriendly union bound;
Now six long moons one deck we tread,
Our night lamp trimm'd, we shut the round
Of earth's affairs; the burning day
On weighty tshors pours its rays;
We put indting matters grave,
For me, my part fled vainly by,
And with what haste! No longer proud,
But free I stray, as floats on high,
Now flustering, now dispersed the cloud.
Home to my books—I ask no more—
With age my limbs are travel sore;
Give me my hill side cave."

PAPAL BULL OF EXCOMMUNICATION.

We have in full the Apostolic Letter of Pius the IX, by which the punishment of Major Excommunication is inflicted on the invaders and usurpers of some of the Pontifical provinces. It is dated at St. Peter, Rome, under the ring of the fishers, 26th day of March, 1860, in the 14th year of our Popedom," and signed by Pius P. P. IX. The letter is too long to publish in full.—We give the following synopsis by the Rome correspondent of the London *Chronicle*:

After a recital of the titles and authority of the Pontiff, the document proceeds to state the injuries to which the enemies of the Holy See and true religion, and especially Piedmont, or the "Sub-Alpine Guberalum," as the Latin phrase runs, have subjected the Papacy for long past. The anti-ecclesiastical laws of Sardinia, the encroachments on the power of the Church in that kingdom, and the protest of Count Cavour, at the Congress of Paris, are all severally alluded to. When the late war broke out between the Emperor of Austria and the allied Sovereigns of France and Sardinia, no wicked act ("nihil scelleris") was omitted by the latter to stir up hatred against the Pope, and seduce his subjects from their allegiance. Whether the word "latter" or rather its equivalent phrase includes both France and Sardinia, or Sardinia only, is left judiciously doubtful. The paper then enumerates the various warnings and remonstrances made by the Holy See, and how they have all failed in their effect, while its enemies have only continued their wicked machinations, till at last the people of the Romagna have been threatened and enjoled into an impious renunciation of the rule imposed on them by God, for St. Peter and his successors. Taking all these things into consideration, and having implored the aid of the Holy Ghost, the Pontiff has resolved to exert his full powers, and therefore, as he says, "Anathematizavimus et excommunicavimus" all those who, whether ex-principals, accomplices or sympathizers, have taken part in the rebellion of the Romagna. This excommunication consigns them to everlasting perdition, abrogates all indulgences or absolutions received by them from the present or past Popes or from any priest of the church—and can only be removed either by the free will of the Pontiff, or of his apostolical successors, and even then only on the devout penitence of the offenders.—The document then warns all persons from rendering themselves liable to the terrors of this sentence, and concludes with something of "datum," by the remark that, as it is obviously impossible to stick up this sentence of excommunication in the rebellious provinces, where it is most needed, therefore it is to be put up at the three spots I have named above, and that all persons who hear of it will be equally liable as if they had actually had it submitted to them.

The excommunication was finally agreed upon at the meeting of the Sacred College on Friday. On the Sunday, on the principle of "the better day the better deed," the document was signed, and has been placarded at St. Peter's, at the Lateran, and at the Monte-Citorio. At the Monte-Citorio, there were only about a dozen persons, chiefly priests, engaged in deciphering it; no person is actually mentioned by name. Even the "Cobernium Sub-Alpium" is, after all, only an abstraction. The truth is, at the last, even "Pius the Ninth's" courage gave way before the absurdity of excommunicating "Victor Emmanuel" in person, in this year of grace 1860.

HELP FOR THE PACIFIC.

REV. O. FISHER, in a letter to the *Pacific Methodist*, makes a most earnest appeal for more ministerial help for the Southern Methodist Church in Oregon. Considering the wants of that work, and, indeed, of the whole Pacific coast, and remembering that the right sort of men are abundant in the older Conferences, it is sadly touching to contemplate the arduous labors of our small but heroic band of pioneers, toiling alone in that great field. We need another Asbury, and the spirit of his day. A man who will not go where the Church needs and desires him, is not fit to be a Methodist preacher.—Old Conferences, with full memberships, many so-called supernumeraries, and easy circuits and stations, are doing more harm to the spirit of the itinerancy than all the unsound theories on the subject in the land. We pray to see a vigorous exercise of episcopal influence and prerogative in regard to these things. It is said that the venerable Bishop Soule is going to attend the next Pacific Conference. We trust that the glorious old hero will be attended by a corps of "good men and true," equipped in every respect for the war on that interesting frontier. Let the matter be agitated in time. Let strong men be chosen by the Bishop, and let them exert themselves in the interval to raise means in their respective regions to support them for a time, and report it as missionary money.

DR. RIVERS, of Florence, Ala., we are glad to learn, is in a fair way of recovery. The attempts of the medical attendants to save the broken limb promise to succeed entirely, and as speedily as could be expected.

DEATH OF COL. C. S. TARPLEY.

We were grieved to learn last a telegraphic dispatch reached his relatives in this city day before yesterday, informing them that our friend and brother, Col. C. S. Tarpley, of Jackson, Miss., died that day at one o'clock, of pneumonia. He had lost some twenty of his negroes by the same disease. He was in this city but a few weeks since, and we never saw a man in finer health or more buoyant spirits. He always called to see us when he came to the city, which he did frequently, and he was always delighted to meet the ministers and other Christian friends, and poured out the fullness of his heart in religious conversation. He seemed entirely devoted to the cause of Christ and to the promotion of the interests of the Church. He always had something to say of his class, of which he was a leader. He was a wealthy and honored citizen, a distinguished Member of the Mississippi Bar, and had filled various public positions with honor and usefulness. But he is gone, and his amiable and accomplished wife, and their children, are left to mourn. He had just completed a spacious mansion on his plantation, with every provision for home comfort and refined culture. Mississippi, and the Episcopal and Methodist Churches, have lost two noble men within a few days—G. S. Yerger and C. S. Tarpley.

THE CHURCH OF FRANCE.

We learn of the establishment in Paris of a new religious paper, *l' Union Chretienne*, under the editorship of one of the most learned Roman priests, Abbe Guettee, and a priest of one of the Eastern Churches, which aims at a union of all the Christian Churches. The prospectus addressed itself especially to the Episcopal Churches and, as a late number of the Union mentions, many letters of sympathy have been received from the Episcopal Churches of England, and especially from the Russian Church. Also from Roman Catholic countries, especially from Italy and Spain, several priests have sent in a declaration that they adhere to the views of the prospectus. We see that the new paper and its prospects are discussed in the leading papers of England and Germany, and the warmest hopes entertained for its success. It is not yet sufficiently known to what extent the Roman Catholic contributors to the new paper desire to carry the reformation of their Church; but the points which have already been urged—denial of the papal infallibility, rejection of the new doctrine of the Immaculate conception, demand of a free circulation of the Bible, acknowledgement of the Christian character of other denominations—are sufficient to secure for this movement a lively interest on the part of all Protestants.—It has thus again become apparent that there are many hundreds of priests who are only prevented by fear from opposing the claim of the Pope to infallibility in doctrinal decisions.

ANNIVERSARY OF THE SUNDAY-SCHOOLS.

The fourteenth anniversary of the Methodist Sunday School Union for New Orleans was celebrated in the Carondelet-street Methodist Church, on Sunday last, at four o'clock in the afternoon. Such a vast congregation of children we have never seen before. They have sixteen schools, and about eighteen hundred children. The exercises were of the usual kind, singing, speaking, dialogues, and poems. Several of the speeches and dialogues, and some of the singing, were in German, which was highly delightful to the audience. Where they will hold their next anniversary is a question, for by the next time they meet, no building in New Orleans will hold even the children, to say nothing of the audience. We suggest LaFayette square. It was a glorious sight to see so many young and happy faces, and the singing by those sweet young voices made us think of the song of the angels heard by the Shepherds of Judea. Let the next one be on a grand scale; let people and schools be invited from the country, and let a whole Sabbath be given to it.

LITERARY NOTICES.

THE LIFE AND TIMES OF HEROD THE GREAT, as connected, Historically and Prophetically, with the coming of Christ; and Incidental Portraitures of Noted Personages of the Age. By William Willett. Philadelphia: Lindsay & Blakiston. 1860. For sale in New Orleans at the Presbyterian Depository, 154 Camp St.

This work combines the sacred and profane history of the times in question in one harmonious and consecutive narrative. It also gives us an insight into the private life of the leading actors, and makes us acquainted with the various traditions concerning them. Pompey, Herod, Hyrcanus, Antipater, Cassius, Brutus, Antony, Cleopatra, The Magi, Anna and Simeon, Augustus Cesar, Agrippa, Mariamne, Zacharias and Elizabeth, and the Holy Family, all pass before us in their natural relations to their time and to each other. The style is solemnly attractive, and the book has a really dramatic interest.

SKETCH BOOK; or Miscellaneous Anecdotes, illustrating a variety of topics proper to the Pulpit and Platform. By William C. Smith, of the New York Conference. New York: Carlton & Porter. 1860.

This is a collection of interesting, pathetic, beautiful, encouraging, consoling, and pious anecdotes, sketches, illustrations, and stories. It will be pleasant and profitable reading.

HELPS FOR THE PULPIT: or Sketches and Skeletons of Sermons. By a Minister. Two volumes in one. First American and fifth London Edition. Philadelphia: Smith, English, & Co. For sale in New Orleans at the Presbyterian Depository, 154 Camp street.

From the examination we have given these "sketches," we are inclined to believe they are as good as any of the kind we have ever seen, if not better. They seem to be natural in arrangement, sound in doctrine, evangelical in spirit. Of course, no man who expects to become a good preacher will servilely follow any body's sketches, but as "helps" in the study and composition of sermons they will be valuable to young preachers.

HOME CIRCLE FOR MAY. This number has a strong array of contributors; among them Bishop Andrew, on the "Ministry of Young Ladies"—Dr. Pierce, on "Anna the Prophetess"—Col. Jack Thorrington on the Bible.—Rev. J. A. Proctor, on "Nathan Hale," (the American Andre)—Rev. D. Stevenson on "Brazil and the Brazilians." These are but few of the leading papers. The editorial department is as neat and tasteful as ever. The musical department is valuable, and will do incalculable good. Let it be continued and enriched more and more.

By the way, do our people appreciate the fact, that the front page of the cover of the Home Circle is unsurpassed for taste and beauty? If that ecclesiastical army which has been so long on drill on the fourth page, were disbanded, and the contents of the third page put in its stead, it would be well. The paper and type, presswork, etc., of the Home Circle cannot be excelled.

HARPER FOR MAY. Through Thos. L. White, 105 Canal Street, we have a number on our table. "Raleigh and his City" is a continuation of "Longings in the Foot-Prints of the Pioneers." "Ancient Monuments in the United States" by E. G. Squier, is another interesting paper, as is, also, "The Silk Worm." Harper is doing good—imparting valuable information—helping to educate the people—by the illustrated articles in every number, on some department of history, science, or actual life. Dr. Lipscomb has a poem on "Milton." The Doctor is well known as a preacher, educator, writer; but this is his first appearance as a poet. We can not speak of it critically now. Dr. L. has also an excellent paper on "Our Cemeteries." The various departments of the Magazine are admirably filled.

LADIES REPOSITORY FOR MAY. This, we believe, is a number of the excellent magazine of our Northern Methodist brethren to which Southern Methodists can make no objection. Heretofore this has not been the case. How long it will be before a "dead fly" will drop into the "pot of ointment" we cannot tell. With this exception, the magazine is the completest and most successful one of the kind in the United States.

LETTERS FROM MRS. CROSS.—NO. XIII.

Of the ten or twelve thousand inhabitants of San Antonio, about one-third are Germans. These Germans are an industrious, economical people, with an element of phlegm that does admirably well to mingle with the fire and excitability of the American temperament. They have also that patience in labor which we so much need; a quiet way of rolling up their trowsers and wading through drudgery without discomposure. Always keeping the end in view, they are never in a hurry to leap to it, but are satisfied to approach it step by step. Thus they are enabled to accomplish the greatest things, since they have usually a physique which is able to bear all the continued and accumulated work which it is called upon to perform. Of Humboldt it is said, that he spent sixteen hours out of the twenty-four in mental exertion, and at ninety years old possessed the buoyancy and cheerfulness of boyhood. Jean Paul says of himself: "I have made of myself every thing that could be made; I have done what could be done with the stuff." I presume that this capability of endurance arises, at least in part, from their judicious admixture of toil and recreation. We Americans are our own fags, and never did a big boy at college tyranize over a little one, as the American tyrannizes over himself; he stands at his desk with an invisible whip suspended over him, walks the streets with an unseen task-master behind him, he eats his dinner with the silent nervous haste of a prisoner who must hurry back to his jail. His life is a perpetual brain-fever; and visions of railroads, banks, and the flapping sails of ships, make up the dreams of his delirium. The German is quite as intent as the American on making money, but

"I see no speculation in those eyes;"

the breaking of no bank will ruin him, nor will the sudden fall of cotton ever make his beer less sparkling, nor his sour kraut less savory; he is walled about with caution as with a fortress, and the fumes of his tobacco are an ever-arising incense to keep off the spirit of unrest. He drinks and he dances, he plays and he works, not everything seems done in excess, until you compare it with his other employments, for with him business and pleasures are alike employments through which he passes always in the same spirit. Although the Germans are not an elegant people, they are not without elegancies. They are distinguished by their love for music and their wonderful knowledge of it, by their enthusiasm for art, by their appreciation of the beauties of nature. They are the most metaphysical and the most physical people I have known. In many of

THE NEW ORLEANS CHRISTIAN ADVOCATE.

THE JAPANESE EMBASSY IN SAN FRANCISCO.

From the San Francisco *Bulletin* we extract the following interesting matters in relation to the Japanese embassy:

Many of the Japanese have suffered considerably by sea sickness, but arrive in good health, and are pleased with the voyage. They express themselves gratified with their treatment on the Powhattan, and are anxious that she shall remain at Panama, to take them back to Japan on their return from Washington. It is their expressed determination not to remain at Washington more than a month, but they do not appear to have any instructions limiting the time that they may spend in the United States.

Night before last, about 2 o'clock, A M., there was a splendid aurora borealis visible, the first sight of the kind ever witnessed by the Japanese. They all came on deck and manifested the most intense curiosity at the strange phenomenon. Some of them asked if it did not portend some great calamity.

The light-house at Point Bonita next attracted their attention, last night, creating quite an excitement among them, as they had never seen a light-house before.

Three Japanese interpreters accompany the embassy. They speak English only indifferently, but have improved rapidly on the way. One of them writes English very well.

The Chaplain, the Rev. Mr. Wood, has taught several of those who desired to learn our language during the voyage, and some of his pupils have proved very apt scholars, writing short sentences voluntarily, and then asking their teacher's corrections. One of them asked the Chaplain's opinion of the following sentence, which he wrote on a card: "God is us (our) father." Many very peculiar sentences, advancing quaint ideas, have been submitted to the Chaplain, which he has preserved as memoranda. He is writing a book of his observations in Japan and on the voyage.

The Japanese on board the Powhattan brought a good supply of books, for their instruction and amusement on the voyage. The print resembles Chinese characters.—Many of them are illustrated, representing incomprehensible objects; but we are sorry to say that a portion of their books are full of villainously obscene pictures, very poorly engraved at that, which they manifest no delicacy in exhibiting. The Commissioners and higher officers, however, did not seem to own or use such books. The tastes of their servants they did not interfere with.

The high officials of the Commission deported themselves on the voyage with proper dignity, and seemed to be quite social in their intercourse with the officers of the ship.

The cruise of the Powhattan has been long, eventful, and not only full of curious incidents, but fraught with great use to the American people. She seems to be a true diplomatic ship.

On visiting the Powhattan this morning, as she lay in the harbor, it seemed as if the whole ship had been surrendered to the Japanese Embassy, as it had been evidently the intention of the ship's officers to leave nothing undone that could be done to make them comfortable on their voyage, to deepen the good impression that had been made, and to secure the objects of this strange and extraordinary visit. On the upper deck staterooms had been fitted up for the use of the portion of the Embassy inferior in rank to the highest. A house on deck was surrendered to the Japanese cooks, who prepared the meals of them all. The first Embassadors had the exclusive use of the cabin usually occupied by the Captain of the ship.

The highest in rank occupied the starboard stateroom, the second took the larboard room, the third had a bunk prepared for him aft, but after a little he had it made up on the floor. At the time of our visit, the Embassadors were in the room of the Admiral. Their servants sat about the floor, enjoying themselves immensely. One was dressing the hair of his fellow. The happy recipient of tonsorial favors sat on the floor cross-legged. All had their hair dressed after the style that within the last week we have become accustomed to as universal with them.—One lay his length on the floor, cooling off quietly. One sat on his haunches, smoking his pipe. A moveable fire place was watched over by one, who, as the charcoal began to glow, set a little copper tea-kettle thereon, and as its contents began to sing, poured out and drank a cup of tea. Very little water any of them drink on board: tea is the universal dish. Chairs, of course, they never use; though at the American table they had learned to sit without awkwardness, and to eat soup with a spoon, and to handle knife and fork over beef, mutton and game with as much ease as if these arts came of instinct, and not of education.

The chiefs of the Japanese dined daily with the captain All other meals they took by themselves — eating mostly vegetables and fish, and though great tea drinkers, light eaters all.

The rank of these visitors we must remember. Of the seventy odd, twenty are dignitaries, fifty their servants. Among the former are three hereditary princes, or rulers, of provinces, and of about equal rank. They are reckoned as Governors, and the proper salute to one of them would be seventeen guns. Simme-Bojeu-no-Kuni, (that is Simme, Prince of the province of Bujeu) probably stands a little higher at home than either of the other three. When servants, or others of the company come into his presence, they prostrate themselves; then rising, deliver their message with bowed heads. At home, no inferior must sit in his presence, but in compliment to our people—believing that in Turkey they must do as Turks do—he says to any visitor, servant or other who approaches, "take a seat."

The second in importance of the Embassy is Muragake, Prince of the province of Agawe.

The third is Ogure, the Censor, who acts as his Secretary, making a clean record of all the experiences of the company the use of the Emperor. He sent home from the Sandwich Islands a diary for their trip down to that point.

The fourth is Morita Okataro, the treasurer of the party—a man who is a prince or lord only by position, not by birth. These four are of the Emperor's Council. They were all to-day magnificently dressed, but not different in appearance from the first officers of the Candinmarro. They wore embroidered silk robes, each one wearing a sword of beautiful workmanship, the blades of the finest steel.

We were allowed to circulate among the company, and to ask all the questions that our curiosity suggested. The son of the first interpreter put our queries into shape, and gave back such answers as were tendered. One with a clean shaved head and his bare feet thrust into sandals, pulled out of his belt some cash to show us. The coppers were: first, a zane, a round coin about the size of our new necket; second, a quan-si, the size of a red cent which citizens are in the habit of dropping into the Washington moument box; third, an oblong tempo, about the size of an English penny, with a square hole in the centre, and 2 cents value.

We were curious to see their silver coin, and succeeded after considerable hunt in getting sight of their itzebue, valued at 32½ cents, their ne-che-yu valued 16 cents, and their ochewoo of half the value of the preceding. All their gold, we saw none, but we were told that they had two gold coins—the ocobang, worth about $14 41, and the obang worth some $95.

The Japanese officials all seemed quick with the pencil. One was busy sketching the appearance of the city from the deck; one did a visitor from on shore the honor to sketch his personal appearance. On the trip they filled their note-books with copies of machinery on board. The officers of the ship say they could not possibly have carried seventy men of any other nation who have behaved more like gentlemen. They were always courteous and remembered that they were guests. They were eminently cleanly, careful of their appearance and neat. The cooks were dressed in blue cloth breeches leaving their legs naked and a black woolen mantle with loose sleeves. Their heads and feet were bare.

The only parties introduced to the Ambassadors were three gentlemen, the first to reach the Powhattan—Capt. Alden of the Active, Lieut. Brooke, and Mr. C. Wolcott Brooks. All parties stood during the interview. Of the Embassy, three were present as principals; the others stood in the background and were quiet. Lieut. Brooke informed the Ambassador, through the interpreter, of the arrival of the Candinmarro, of the health of the party on board, and the particulars of the reception. The Ambassador, in return, expressed his thanks for the courtesy shown his countrymen. The Ambassador is a fine looking man, about five feet nine in height, and with a very intelligent face.

In the intercourse of the officers of the Navy Yard with the Japanese officers, some curious facts were evolved, showing a similarity of origin between the aquaboo and our North American Indians. It was found that several Japanese words have a similar meaning as in use among some of the Indian tribes. For example, the Japanese word for *haste* is *hyach'a*; the Oregon Indian word for *speed* is *hyach*. When this similarity was named to the Japanese, they remarked that it was not unlikely that it might be attributed to the landing of their junks on our shores. The following facts, which we obtain from Mr. Charles Wolcott Brooks, go in a measure to justify the presumption that Japanese junks have roved a good deal more than is generally supposed:

Many years ago a Japanese junk was cast away on Inui, Sandwich Islands.

One was found below Petropaulski, in Kamskatcha, some 200 years since, of which an account may be found in Findlay's Pacific Sailing Directions.

Capt. N. C. Brooks, in the cruise of the Gambia, found the remains of a junk, of Japanese construction on Ocean Island, one of the group northwest of the Sandwich Islands, of which French Frigate Shoals is a part.

The same navigator, some two years after, picked up an abandoned junk in the latitude 42 deg. N. and 170 deg W., 900 miles from land.

Four years ago, another junk was found near Guam, of the Ladrone Islands.

In 1818, Capt. Cox, of New London, Ct., when bound north on a whaling cruise, crossed a disabled junk, and took from her fifteen or twenty of her crew. He carried them into the Okotsch Sea, and landed them finally at Lahaina, after having them some six or eight months on board.

Hence the supposition that some Japanese vessel may have been driven on to the Oregon coast with her crew is by no means improbable. Before the expulsion of the Jesuits, the Japanese built sea-going vessels. After that time, as a measure of their Home policy, junks were, by an Imperial edict, built with an open stern, on purpose to compel them to stick to the coast.

The Japanese insist that there are no words in their language which resemble words of the same meaning in the Chinese language, or which have been derived from a common root. This fact would seem to prove that the two races are of decidedly different origin.

CALIFORNIA, CHINA, AND INDIA.

The San Francisco *Bulletin* has the following interesting article on the products of the Washoe mines, in connection with the trade with Asia:

If the yield of silver during the coming season approximates to the general expectation entertained in our community, California will be in a position to take part in the world's exchanges, which, much as she has added to the general wealth, has never been accorded to her. The real market for silver is in China and Hindoostan. Silver and cotton are, in the main, the means with which we obtain the products of these countries. The silver has been in moderate amounts shipped direct from South America and Mexico to China; but more frequently the outflow of this trade reaches China via London and the Isthmus of Suez. It is an important question if the silver of Washoe shall take this latter route, or the better one to us of direct shipment. In the one case, we will be mere forwarders—as is now the case with a large portion of our gold crop; in the other, we shall receive and retain a portion of the profits.

Leaving to more able masters in the intricacies of pecuniary operations to calculate the differences of exchange and interest to those engaged in all the variations of London commerce, sufficient to us is the fact that time, insurance, freight, interest, commission and loss may be saved by the transfer of silver direct from San Francisco to the Chinese or Indian ports, in payment of merchandise purchased for shipment either to the United States or Europe. When the telegraph connects us with New York, and when steam connects us with Asia, a mercantile house, say in China, may advise of the purchase of a cargo or the lading of a ship, through the agents of a New York house here; the telegraph conveyes this knowledge to New York, and returns the order here to ship silver to China in sufficient amount to meet the purchase. Only two months elapse between the conception and execution of the plan, if the steam passages are made in twenty-five or thirty days—and there need be but three months' loss of interest in the transaction before the goods arrive at New York, if the cargo has been purchased, as is frequently the case, at thirty days. This silver, would be paid for from the remittances yearly for the tri-monthly shipments here—a saving to the one party of exchange towards New York, and to the other of exchange in the usual course towards London. New York, instead of London, then becomes the turning point of our exchange operations with the Eastern hemisphere, and San Francisco the clearing house and adjuster of all difficulties.—The result, therefore, would be a clear gain to our people in the full value of our product, a gain to our merchants in an added business, and an ease of payment to our bankers in the sale of silver product more profitable than that of gold, from the fact of sale and purchase being in their own country. To the country there will be a gain in the amount saved in the payment of English capitalists and their premium paid in foreign bills. The freights of our clipper ships outward will then serve to pay the ladings of our Chinese clippers homewards, and our own payments on imported goods will be need in the purchase of our products of silver. Thus, there will be profit to all branches of business concerned.

This is a matter of vast moment to our country, but it is only to be achieved by regular steam communication with some Asiatic port and San Francisco. Contemporaneously with the development and anticipated great product of our silver mines, and with the extension of the telegraph across the plains, strenuous effort should be made by our delegation at Washington to urge upon Congress the national necessity of such a line of steamers, and the expediency of giving such aid, by a postal appropriation, as may induce parties to establish it. At present there seems no such prospect of profit in the scheme, as a commercial speculation, as would tempt capitalists to embark in it.

But the time seems to us propitious for starting such an enterprise with government aid. The Pacific Mail Steamship Company, in consequence of its recent purchase of Vanderbilt's steamers, has a number of vessels for which there is not trade on the Panama or Oregon routes. With the aid of a subsidy from the Federal Government, some of these might be put on a line between this port and Honolulu, to connect at the latter with first-class steamers running to Japan and China.

FROM PEKIN.

A Chinese mail, dated Pekin, February 3, has arrived at St. Petersburg, of which the following are the most interesting advices:

Seavan, the hero of the Pehio, has been called to Pekin, to take his place in the council of war convened for the purpose of devising the best measures of defence against the expected attack of England and France. Independently of the gulf of Petcheli, Chanhaikuan is being provided with strong fortifications, and a Mongol and Tartar force has been directed in that locality. His excellency Huachana, the same who took a part in the late negotiations with the European Powers, has been granted an audience by the Emperor, and immediately after this mark of condescension on the part of his sovereign, found it advisable to dispatch himself by poison. Hai-Lan is also in disgrace. I-chan, who signed the Aihun treaty with Russia, had to spend a fortnight in the antechamber of the Emperor, when he was at length admitted. It is not mentioned whether the interview was conducive to that dignitary's bodily welfare, or the reverse.

THE PROVINCE OF AMOOR.—Gen. Muravieff, the lieutenant-governor of Eastern Siberia, who is now sojourning at St. Petersburg, has little hope for winning the immediate execution of his colonization schemes. The attempts hitherto made for that purpose seem to have been attended with signal failure. Not that the soil in the newly-conquered province of the Amoor is unfertile; not that there is any want of opportunities for exportation to California and the maritime districts of the Celestial Empire; but the course of Russian officialism has followed the emigrants to the shores of the Pacific, and Muscovite misgovernment is, after a short year's duration, equally rife in further-most Mongolia as it has been for centuries on the banks of the Neva or in the barren steppes of the Ukraine. Nay, the total of defalcations, and the gross amount of oppression, is said even to exceed in the Amoor country the usual average, to the endurance of which the inhabitants of the old provinces have been long ago trained.

The very scum of European officials, having been sent there, their sole intention was to enrich themselves in the shortest possible time, so as to allow of their speedy return to the country of their birth. This purpose they seem to have so well attained as to leave colonists in a state of utter destitution. It is very natural, under these circumstances, that the Emperor should despair of effecting a wholesome change in a region so far removed from his supervision; and this dislike is enhanced by the Cantasan in its present condition offering considerable facilities for the establishment of Russian settlers. It is probable, therefore, that the colonizing activity of the Government will be for some time limited to the latter region exclusively.—*St. Petersburg correspondent of the London Telegraph.*

RELIGION IN TUSCANY.

Bearing in mind all the signs of the times, it may well seem to the most zealous Roman Catholics that the greatest blessing which could befall the Italians at this present juncture would be—the Pope's curse. King Victor Emanuel and his subjects, both old and new, might well go on their knees before Pius IX., and beg him to make haste and visit their sacrileges with the heaviest excommunication that ever issued out of the Church's arsenal. Not a few of the Lombard, of the Æmilian, and even of the Tuscan clergy have dared boldly to dissociate the Pope's temporal power from his spiritual supremacy. Should Rome renew the old war of Church against State the result might be such a schism, such a revival of the old Milan discess, as might introduce into the Catholicism of Northern and Central Italy not a little of the freedom once vindicated by the Gallican Church. Political enfranchisment in Italy must lead to intellectual and moral emancipation: religion itself must be based on the principle of complete freedom of conscience; and the Papacy, spiritually as well as temporally, must learn to stand on its own legs—it must rely on its unaided powers of persuasion.

All this would come of itself, and in its proper time; but the Pope's excommunication, used as a weapon for the protection of mere temporal interests; his close connection with Austria, and the other foes to the national cause; his partiality for that incorrigible King of Naples, upon whom it was yesterday reported the Pope had conferred the Vicarship or Championship of the Holy Church—all these errors upon errors of the feeble Pontiff and of his infatuated or unprincipled advisors conspire to hasten events, to shake the faith of the most stubborn, and shock the sense of righteousness of the most timorous, so that the day may soon come in which it will become natural for a believer to say, "I am a Romanist, therefore an enemy to Rome."

Popes and Kings, however, do not live for ever. The Holy See and the throne of the Two Sicilies may yet be tenanted by men able to understand the spirit of the age. That unity of the whole Peninsula which is now uppermost in the hearts of Italian patriots may be found an impracticable scheme, and if another such man as Victor Emanuel would go share with him, extend the southern kingdom over the Marches and the lands of the Tiber, in the same measure as the Northern State annexes the Legations and the vale of the Arno, the two States, both equally free and national, might have their connecting link at Rome, where the Pope, reduced to the exercise of mere spiritual authority, might still claim the Presidency over the league indissolubly contracted between the two fraternal potentates.

These are vague speculations, of doubtful, and at any rate, remote issue. But what is of present importance is that the great interests of religious emancipation not only inevitably go hand in hand with the progress of the national cause, but receive from the blindness and unreasonableness of the Roman Court such a powerful impulse as to proceed at even a more rapid rate than some of the prudent statesmen in the Italian free States either wished or expected.

The religious emancipation of the Italians, in my opinion, must be a national work, and must be the work of the clergy. There was such a thing as an "Italian diocese" once upon a time, apart from the See of Rome. It is an idea to be revived, and to be wrought out to all its legitimate results. It may lead to an *Italianism*, rivalling, and perhaps outstripping Gallicanism, and even stopping little short of Anglicanism. Let the King look well to it, and seek among his Lombard or Tuscan prelates those who are to aid him in the work. The Pope and his State Secretary will not fail to afford him pretexts and opportunities for secession.

But although we must look for great results only in some such complication as above hinted, still, no doubt, there are minor agencies at work, contributing, in some measure to religious emancipation at this country. England does not stint her means, and we have here the emissaries of nearly all the churches and sects of Great Britain more or less successfully struggling into being. The Waldensian pastors, established both here and at Pisa, of whom mention occurs in my former letters, are in reality mere English missionaries, inasmuch as they carry on the war *ex Anglico*. The course of the religion, like that of true love, does not run as smooth as one might wish, so you will see from the following particulars:—

"On Saturday, the 17th, the Delegate, or police magistrate of Leghorn, sent for Signor Pinelli, in whose house the Evangelical services are conducted by Ribetti, the Waldensian pastor established at Pisa, three times a week, and ordered him to shut up his house, as the religious meetings would on no account be allowed. He showed him the *statuto*, and threatened him with six years' imprisonment if he disobeyed. Pinelli is one of the most active and respectable men of business of the middle class in Leghorn who has connected himself with the movement. The meeting room does not contain over 50 persons. It is almost full, and the almost order prevails. As the annexation is now a *fait accompli*, Pinelli and Ribetti have been advised to persevere and maintain their rights."

Colporteurs, or hagmen, carrying about and distributing tracts and Bibles among the people (several scores of religious works, some of them of considerable size, are being circulated through their means), have been interfered with by the police authorities at Montevarchi, Arezzo, and elsewhere. Their little stock has been sequestrated here and there, and actions have been brought against them as guilty of proselytism. An edition of the New Testament of 5,000 copies, has been stopped by the personal intervention of Baron Ricasoli.

The Government, however, both here and in Piedmont are animated by the very best intentions towards these missionaries, and bent upon establishing freedom of conscience on the soundest basis as soon as circumstances allow it. For the present, both the old Tuscan law and the Sardinian Constitution extend to the established Church a protection of which the priests may always avail themselves, to the injury of any sect not legally acknowledged.

"The priests of Santo Spirito, in Florence," my informant proceeds,

"A fortnight ago addressed the Delegate of the district about the Evangelical school for boys, denouncing it as heretical, etc. The Delegate called about a dozen of the parents to his office, and, on their answering that they were satisfied as to what their children were taught, and they wished their children to be brought up in the same faith as themselves, he was quite pleased, and allowed them full liberty to act as they thought proper."

That the clergy, some of them, at least, are very active against the sectarians, there can be no doubt, and it is also a fact that the Government entertain greater fear of the priests than they would care to acknowledge. The proprietor of the carpenter's shop which the Evangelicals, or Italian Plymouth brethren, had converted into a chapel, has been prevailed upon by the priests to serve the congregation with a notice to quit, and all the efforts of the brethren to secure another locality for their meetings have been frustrated by the intrigues of the same priests, who describe them to the ignorant people as lawless no less than Godless individuals, and inspire the owners of suitable localities with no unreasonable terror of the disturbances to which religious innovation in collision with religious fanaticism may lead. The brethren are driven to the necessity of building a chapel for themselves, an enterprise for which the funds will not soon be forthcoming, as those poor priestless evangelicals seem to be less popular with the wealthy missionary societies in England, and have but scanty subscriptions to fall back on. A small number of this small flock (about 100 of them) have seceded from the main congregation, and headed by an expriest from the Mugello, have set up a small conventicle of their own, without, however, coming to open hostilities with their brethren. It is Evangelicals and the sects under the ordinance of pastors, elders, or preachers of any description, no very good blood exists, or is indeed likely soon to spring up. The Evangelicals, to do them justice, are the objects of a universal ill-will, which they do not fully reciprocate.—*Cor. of London Times.*

THE AMERICAN BONAPARTES.

The Paris correspondent of the London *Morning Star* writes as follows:

A family council, presided over by the Emperor, and comprising Prince Jerome, Prince Napoleon, the Princess Mathilde, and two of the Cabinet Ministers, is said to have been held at the Palais recently, to hold a conference concerning the proper steps to be adopted in the affair of Jerome Patterson, which is beginning to give great annoyance to the Imperial family. The publication of the particulars of the first marriage of Prince Jerome Bonaparte—at that time merely Lieutenant Bonaparte, in the service of the French Republic—with Miss Patterson, an American citizen, as detailed in the last volume of Thier's History of the Consulate and Empire, has aroused the ingenuity as the sense of justice in the bosom of Jerome Patterson; and, upon reading the account, as given by Thiers, he immediately sent in his protestation, with the copy of the letter written by Pius VII on the occasion of the second marriage, wherein his Holiness refuses to annul the first, there existing, according to the Romish law, no reason whatever for so doing. The Emperor Napoleon then, taking advantage of the old Imperial privilege claimed by every royal and Imperial house in Europe, of sanctioning or annulling a marriage contracted by any of its members by the will of the chief of the family alone, immediately declared, in spite of the Pope, that the marriage was void, and that his brother Jerome must forthwith marry the Princess Charlotte of Wurtemburg.

Now, Jerome, who had been quietly enjoying a country life with the wisdom and dignity of a man little caring for greatness, the affliction of his family, is awakened to the idea that it is the second—not the first—marriage which is illegal. It was Madame Bonaparte's consent which had been considered necessary in order to legalize the first marriage. She had been consulted on that occasion, as she was, according to French law, by the death of her husband, the head of the family. This was, therefore, the act by which the Patterson marriage was dissolved, without the consent of the widowed head of the Imperial family. As a civil formality, and in actual defiance of the Pope's decree as a religious necessity, it must naturally be regarded as contrary to the jurisprudence of the country, and consequently of no effect—null and void—he who contracted it unconsciously guilty of bigamy, and the issue of such marriage to stand second as recognized children, not of right the heirs of the contractor.

The summons sent by the *huissier* to the publisher of of the second edition of the volume was of course complied with, the law for publishers having lately been made more stringent than ever on this point, and the consequence was the seizure of the whole seizure of the whole edition before it had left the printer's office, and the expunging of the offensive letter of the Pope with Jerome Patterson's protestation. Notice of protest was immediately served upon the publisher, and his application to the minister resulted resulted in an address to the throne itself for advice in this dilemma.

Jerome Patterson's defense of his conduct is most independent and noble. "For myself I seek nothing. I am as proud of my glorious title of an American citizen as I should be of that of Prince Imperial of France. During Prince Jerome's life-time no measure shall be adopted to restore those who are dependent on my love to their rightful position, but this protestation is necessary for their security in future years."

It has been decided that the volume must appear with the letter and the protest—another protest to come before the public, by way of answer, immediately afterwards. The affair is looked upon as a great annoyance, nothing more; but it is that; and were it not for the calmness with which the Emperor himself guides his family affairs, much harm might be occasioned by it. The strictest secrecy is meanwhile commanded to the journals, to all of which it has been intimated *en masse* that it would be considered an offense *a la suppression* to speak of it for the present. Meanwhile Thiers rubs his little hands, and rejoices that the world will say—Who would have thought the old man had so much mischief in him yet?

THE MOUNTAIN MEADOWS MASSACRE.

The *Missouri Republican*, the leading, and by far the largest Democratic paper of the Great West, referring to the late meeting of Mormons in Illinois, for the purpose of installing Jo Smith, Jr., as the successor of his father, and leader of the "Latter Day Saints," in opposition to Brigham Young, has the following burning and truthful words in relation to that atrocious, almost unparalleled, and yet unatoned-for tragedy, the Mountain Meadows Massacre:

"The recent meeting held in Illinois is not without its significance, and certainly may be more potent than an army handcuffed by instructions, whose soldiery, and even officers, have been ruthlessly shot down, while the ready blades of their comrades were made powerless even for defense, much less revenge, by the mandates of a Government that allowed not only its troops to be butchered, its high civil officers to be insulted, and their functions taken from them, but even the President of the United States himself assailed in a manner so gross and indecent, that we can only refer to it, much less describe it. The scene of the Mountain Meadows massacre, a lonely spot in the fastness of the mountains, contains a monument that is damning to our pride as a nation, so long as justice is withheld. In that desert spot, strewn with bones and skulls, and tufts of hair, a rude cross is erected which tells a story more sanguinary than Wyoming, which has been the theme of poesy and romance. It tells the story of more than one hundred and twenty men, women and children, slaughtered in a *cowardly* by painted satellites, who usurped the livery of the Digger savage to serve Brigham Young in. There, on that fatal day, stalwart men, citizens of the United States, who loved their country, and never were traitors to it, betrayed, decoyed, went down in blood, in the full flush of their lusty manhood; women and children were mercilessly slain, butchered, to paraphrase a well known text, to make a Utah holiday, and to enrich a Danite robber crew. True, after the carnage was over, seventeen babes were graciously spared by these white savages, and these nurslings of blood brought back to the States.

THE GREATEST DUEL ON RECORD.

An old Mississippian furnishes the following to the Woodville (Miss.) Republican:

The famous duel in which forty or more gentlemen were engaged, in 1828, is still remembered in Natchez. Col. Jim Bowie, the famous fighter and inventor of the knife which bears his name, used to spend a great deal of his time in Natchez. He was challenged by a gentleman of Alexandria, La., whose friends, to the number of twenty or more, accompanied him to Natchez to see fair play, knowing Bowie was a desperate man, and had his own friends about him. All parties went upon the field. The combatants took their places in the centre, separated from their friends in the rear for enough not to endanger them with their balls. Behind the battle array—three—Twenty armed Louisianians fifty yards behind their champion and his seconds and surgeon, and opposite them, as far behind Bowie and his seconds and surgeon, twenty armed Mississippians. Behind the lights of Natchez thronged with spectators, and a steamer in the river rounded to, its decks black with passengers, watching with deep interest the scene. The plan of fight was to exchange shots twice with pistols, and to close with knives, Bowie being armed with his own terrible weapon. At the first fire both parties escaped. At the second the Louisianian was too quick and took advantage of Bowie, who waited the word. At this Bowie's second cried "foul play!" and shot the Louisianian dead. The second of the latter instantly killed the slayer of his principal. Bowie drove his knife into the arm. The Surgeons now crossed blades, while, with loud battle cries, came on the two parties of friends, the light of battle in their eyes. In a minute the whole number were engaged in a fearless conflict. Dirks, pistols and knives were used with fatal effect, until one party drove the other from the field. I do not know how many were killed and wounded in all, but it was a dreadful slaughter. Bowie fought like a lion, but fell covered with wounds. For months he lingered at the Mansion House before he fully recovered.

RETURN OF THE UNDELIVERED LETTERS.—The Post Office Department has issued the following important instructions:

When any person shall endorse on any letter his name or place of residence as writer thereof, the same, if remaining uncalled for at the office to which it is directed for thirty days, or such time as the writer may direct, shall be returned by mail to said writer; and no such letters shall be advertised, nor shall the same be treated as dead letters until so returned to the post office of the writers and there remain uncalled for one quarter.

The new rule, it is believed, will diminish the bulk of dead letters by one-half, and at the same time prove a great benefit to the people at large.

THE CALIFORNIA EXPRESS.—As the "Pony Express" is now in operation, and has already brought us important intelligence from California, we give some information for the benefit of all who desire to use it for private or mercantile correspondence. The courier of the Pony Express will leave St. Joseph, Missouri, every Friday, carrying dispatches only, (which must be in Government stamped envelops,) and will run regularly weekly thereafter. Telegraphic messages from all parts of the United States and Canadas, in connection with the point of departure, will be received up to eight o'clock A. M. on the day of departure of the express, and transmitted over the Placerville and St. Joseph telegraphic wire to San Francisco and intermediate points by the connecting Express in eight days. The letters will be delivered in San Francisco in ten days from the departure of the Express. Persons desiring to send telegraphic messages can do so by making application at any telegraph office in the Union. Letters will be received up to two o'clock P. M., at 481 Tenth street, Washington D. C., on every Monday, and be forwarded to the Express of that week at St. Joseph.

BELLS.—We are pleased to learn that the Messrs. Meneely, of West Troy, are receiving so many orders for their justly celebrated bells, that they have been obliged to here their men work nights for several weeks past, in order to keep pace with the demand. Among the many orders received last week, were one for a bell to weigh 4000 lbs, to go to New Orleans, one for a 3000 lb. bell for New York, one of 1500 lbs. for Washington, D.C., one of the same weight for Paterson, N. J., and several of less weight for different places. In the same time, two chimes were shipped, one for Erie, Pa., the other for a Presbyterian church in a city on the line of the New York Central Rail Road. The last mentioned chime, is to be presented by a gentleman of means to the church for which it is intended. The congregation is not aware that it has been ordered, and will, of course, be pleasantly surprised.

THE GREAT EASTERN.—The London *Observer* states that the proposal of the directors of the Great Eastern to raise an additional sum of £100,000 to equip the vessel for sea has been attended with the most complete success. Subscribers to the fund are to be guaranteed a dividend 17½ per cent, out of the profits, subject to the charges of insurance, and redeemable at the end of two years with 20 per cent bonus. This ship will thus cost upwards of a million sterling, which is pretty good evidence that every thing about her has cost double its value in one way or another. The Manchester Guardian says the Great Eastern will be ready for sea by the beginning of June, and that she will accompany the royal squadron which is to escort the Prince of Wales to Canada.

BULWER'S "MY NOVEL."—A writer in the Boston Transcript says that this book was written in a generous rivalry with Dickens and Thackeray, each remonstrating to write a novel, the hero of which should be a writer. The results of this agreement were "David Copperfield," "Pendennis," and "My Novel." Each author did his best; each author included in his work a subtle something, drawn from his own individuality, which was not present in the work of either of the others; but, while there was a great variety of personal opinion as to the relative excellences of the three novelists the general "crowd" gave in a verdict which, we think, literary historians will sustain, that Bulwer was good, Thackeray better, Dickens best.

THE ATLANTIC TELEGRAPH.—The Atlantic Telegraph Company have dispatched Captain Kell, who has left for St. John's, Newfoundland, via Halifax, for the purpose of making a further attempt to bring their cable into working order. His first business, before ascertaining whether it tests perfectly between Newfoundland and Ireland, will be to lift nearly fifty miles of cable, and take it ashore, which will enable him to convey the end to Newperfiaux, a place in Trinity Bay, more than fifty miles from the original landing station. The object of this is to obtain a more suitable locality for the landing, and so lessen the distance to be telegraphed through, which is considered of great importance. Captain Kell will return as soon as he has ascertained that all is right on the Atlantic side, and then continue operations at Valencia, which it is expected will commence about the end of June next.

A RARE SPECIMEN.—The Florence correspondent of the Newark Advertiser mentions that the wife and children of Dr. Achilli, an apostate from the Roman Church, who has conciliated Protestant feeling both in England and the United States, are in a perfectly destitute condition, living on the alms of our countrymen. He shipped them at New York last year, under a specious pretext, with the promise to supply their wants monthly, by bills of exchange; since which the only intelligence they have had of him was through the newspaper report of his having another woman and child in an institution in New Jersey. Measures have been taken to call him to account.

REBELLION IN CHINA.—Accounts from China to the 20th of January state that the rebellion had revived, and was causing the Government considerable apprehension. The coast defenses along the Gulf of Pechelee were ordered to be repaired and strengthened. The United States Commissioners had brought their labors to a termination, and all their claims against the Chinese Government had been well adjusted. Fifty per cent., with twelve per cent. interest, will be paid in a short time.

THE NEW ARCTIC EXPEDITION.—The sum required for the New Arctic expedition has been raised, and Dr Hayes is now in a position to start in the month of June for the shores of Grinnell Land, from thence to proceed towards the open Polar Sea discovered by Dr Kane, where he confidently expects to solve the last great geographical problem of the age, the precise location of the North Pole.

CAPITAL PUNISHMENT IN NEW YORK.—A bill has passed both branches of the New York State Legislature essentially modifying the death penalty. Executions hereafter are only to be for treason, arson, and murder in the first degree. In cases of death sentences the executions shall not take place until one year after sentence shall have been passed, nor until the issue of the Gov.'s warrant.

FOREIGN.

The Insurrection in Sicily.

A dispatch from Marseilles, of the 11th, gives the following latest particulars of the insurrection at Palermo and elsewhere in the two Sicilies.

The rebels attacked the Royal troops at 5 in the morning, then retired and shut themselves up in the convent, which they barricaded. A battalion of the 4th regiment of the line made a sudden assault on the insurrectionists, but were driven back with considerable loss. The Royal Artillery then opened a breach, and the convent was taken by assault. The insurgents and their arms were captured.

Several bands of rebels having risen in the environs, in order to create a division, were beaten and pursued in all directions. The official journal does not speak of an insurrection, but announces that General Salzano has placed Palermo in a state of siege, and also adds, that a telegraphic dispatch received on the afternoon of the 5th inst., affirms that all the other provinces of Sicily have been tranquil, and that the inhabitants of Palermo had not taken part in the combat of the 4th.

Letters state that on the evening of the 6th, an immense crowd, 80,000 strong, blockaded in the Rue Tolide, at Naples, and raised shouts of "Viva la Constituzione," before the residence of the Papal Nuncio. The streets were quickly cleared by the patrols.

TURIN, April 11.—According to news from Naples to the 10th, the insurgents, numbering about 10,000 well-armed men, were concentrated in the Sicilian islands, and had interrupted the canals communicating with Palermo. The troops quartered in that city were attacked every night. The Neapolitan fleet was cruising along the coast.

The *Opinione* publishes the following telegram, dated April 10th: "The insurrection in Sicily appears to be spreading. The dispatch of troops continues. Great agitation prevails at Naples.

New Treaty Between England and France.

The negotiations for a new treaty of navigation between England and France continue, though it is said they meet with great opposition from the French protectionists, whose organ asserts that any relaxation of existing restrictions will ruin French merchant shipping, and declares it to be a work of supererogation to grant anything to England beyond the stipulations of the treaty of commerce.

Meanwhile the Emperor pursued the even tenor of his way and on the 12th gave public notice that the superior council of commerce, agriculture and industry will proceed to an inquiry for the purpose of investigating the average prices of the articles admitted into France by the treaty of commerce with England, in order to fix an *ad valorem* duty upon them.

French Occupation of Rome.

The Paris correspondent of the *Commercial Advertiser* writes to that paper, under the 6th:

The Roman question has undergone a new phase. The excommunication launched against everybody touches nobody, and therefore amounts, as we have said, to a protest and nothing more. But the question of who is to garrison Rome with troops, has come up in such a way as not to be longer evaded, and now we have an indication that a special army is to be created at Rome, commanded by General Lamoriciere, a Frenchman, and by young French noblemen, belonging to Legitimist families. Thus, while the regular army of France will be withdrawn, a special French army, or almost one, will be created at Rome to take its place. It appears certain that a Neapolitan army would be powerless at Rome in preserving the peace, and since Spain will not, and Austria will not be permitted to garrison Rome, and since an army purely papal would be impossible, there seems no other solution left than that which takes General Lamoriciere into the combination. This would be an extra-official army, but it is said that the Emperor Napoleon, far from objecting to such an arrangement, will not refuse his assent to the privilege which all Frenchmen are required to attain in order to take service in a foreign army.

By telegraph we have the announcement of Gen. Lamoriciere's arrival and actual reception at Rome, as commander-in-chief of the army of occupation.

ALABAMA CONFERENCE.

LITOMACHEE COLORED MISSION.—Rev. J. J. Lelham writes: I reached my mission in good time. It consisted of five plantations; I have taken in two others. We are laboring under the disadvantages Bishop Andrew referred to in his letter published in the Advocate some time since. We are meeting for worship in out-houses, negro cabins, and under the spreading oak. The reason is, as the Bishop said, that the planters do not wish their servants to visit other plantations. But I am happy to say that planters are feeling the necessity of, having suitable houses of worship for their servants. Three of my patrons have consented to unite and build. I think the chapel plan will soon be adopted all through this country. The servants are sufficiently fed, well clothed, and moderately worked. They occasionally have half of Saturday, especially before church day, to wash up and prepare for church. I have never met with a more cordial reception anywhere.

TALLADEGA DISTRICT.—Rev. W. D. Matthews writes: The preachers of the District are all at their "posts," and working like men of souls. I think I may safely say that the entire District is looking up; and already we have encouraging indications of a gracious revival. I am now at my first meeting on my second round. Brother J. S. Lamb is the supply here (Talladega station), and the Church here is in a most delightful state. O for a general, sweeping revival! We have several new churches going up, and the church at Sunny Level is to be dedicated on first Sabbath in May.

LOUISIANA CONFERENCE.

NEW IBERIA.—Rev. Thos H. White writes: Our Parsonage is done. We are living at *home*. How sweet the word—Itinerant at home! Yes, sir, truth! Large, comfortable, neat home. Now the preacher who is read out to New Iberia—not circuits for the people *will* have a station preacher—station, can come right home. New Church completed; pneonnge done; New Iberia Female Institute prospering. A twelve-month ago the Methodist church here was worth $1,000; now, near $10,000. God bless the generous people. Come and see us, sir.

Thanks to Dr. Drake for his late excellent article. I suppose, perhaps, if the mistake had not been made we should never have got the very pleasant and amusing incident. If so, I am glad the mistake was made; as it was entirely inadvertent.

We have had Revs. Walker and Harp of the city with us. They are "workmen, indeed, that need not be ashamed." O, that we may now have a thorough evangelical revival! Amen.

MARRIAGES.

"It is not good for man to be alone."

On the 11th inst., by the Rev. H. D. Berry, Mr. D. L. MCGEHEE to Miss SARAH D. SMITH, all of St. Hel

Poetry.

NIGHT.

BY SALLIE M. WHITE.

Soft moon and lovely star,
Your some-time cloud-molested beams
Drop down into my waiting, loving heart
Blest dreams.

O lovely Night, I feel
The calm, poetic spell
Upon my longing spirit laid—
'Tis well.

The distant, silvery clouds
Are floating on the expanse of upper air,
Like ships with snowy sails and shrouds,
To shores afar.

Pure moonlight, weep your showers
Of peace on every weary, saddened soul,
That daily measures the rough march of life
To its far goal.

And now, while others sleep,
I wake to hear the wandering night-winds moan;
Tragedies me voices back o'er memory's deep—
Sad tone.

Children's Column.

LETTER FROM THE PINEY WOODS.

Mr. Editor: No church privileges to-day—my "better half" called to attend the sick, I have been alone, save my "little ones," who are the best of company, and while they are strolling round the yard, before which, all gathered around, we read verse about in the Bible, Engenia selecting the chapter, and then singing a hymn, she also selecting "Jerusalem, my happy home," learned in the Children's Column. I write you a few lines from this wilderness part of the globe. Last Sabbath I rode ten miles to hear a local Methodist preacher, as I thought, but I was doubly disappointed, for it was a Baptist preacher, and he did not mention baptism! In going this distance I did not pass but one house, piney woods, and long green grass, with now and then a herd of cattle, their teeth keeping time with the tinkling of their bells. Oh, the big bells of golden, sweet butter we isolated folks make here! How I wish I could hand you and yours some!

I frequently ride this distance, and farther, to hear preaching, and usually alone. What a time along this long and monotonous road for prayer and self-examination! and then, as I draw near the place of worship, I hear the sweet songs of Zion swelling out on the still air—what a sweet peace settles upon my heart! I alight and go in. How precious are the words of the minister! and by the time I reach home I have the sermon so fixed in my mind that the first leisure from domestic affairs, I sketch it down to read at a time that I can't go to church, as is the case to-day.

Ah, here comes Master Willie, with his "first pantaloons" on, who is as much delighted with us as was Master Charley of *Harper*; but the contents of his pocket are not as great yet.

Our *Advocate* is as regular as the day of the week. How could I do without it and the *Circle*.

Excuse me for hindering you from your duties. Some spirit put it into my mind to write you to-day.

Remember, at a throne of grace, the "piney woods" folks. Yours truly,

ELIZ. PEYTON HART DAVIS.

Bertrand Prairie, La., April 15th.

LITTLE PAQUETTE.

If you will sit down on this rustic seat beneath this old twisted beech-tree I will tell you the story of Little Paquette.

There is a path through the maple wood that leads down to the river bank. You see the river yonder winding through the meadow—how the waters sparkle in the sunlight! But it does not look thus down beyond the wood. There it is very deep, and the vews, and cypresses, and hemlocks which grow upon the banks made the waters always as black as night. The air is stifling with the odor of rank and noxious weeds; dark, lurid flowers bloom in the summer; and in the autumn the plants are covered with black, poisonous berries and horny and bristly seeds. Of the water float plants with great spotted leaves and among them the water snakes creep. On the banks dark green lizards dart in and out of the heavy foliage, and the adder coils himself on the gray rocks, his bright color looking dark and dead under the horrid shade. It is a foul and dreadful place. When I have finished my story you can go there and see it if you wish. I never visit that spot, but it was Little Paquette's favorite resort. She was six years old when she came to live with me. She came into my lonely cottage like a gleam of sunlight. I never saw her mother. My son married a French woman. She died when Paquette was very young; and soon after my son died, and left me as a legacy his child—my Little Paquette. She was very beautiful. Can I describe her? No. Can you paint an April sky?—now glowing with sunlight, now dark and heavy with clouds, now dissolving in rain, now blue, and clear, and calm? Neither can I describe her changeful beauty.

She was a strange child. From the first I knew that I could not understand her. Our minister said she was a genius. I suppose she was; and I have often wished that I had sent her away to some great person who would have taught her and trained her in different way from what I could. But it is too late now for such regrets, and I do not think I could have made her leave me; for she was very self-willed and passionate whenever anything came between her and the object of her love. She loved me devotedly—I thought with all the love of which human nature is capable. But I was mistaken. She had a deeper, an intenser love to give another. But I shall come to him in time.

And now I must tell you something about Jamie. The story of Little Paquette would be nothing without Jamie. He was our minister's son, only a year older than my little darling, and they grew up together. Neither of them ever chose other playmates. He was a fair, delicate boy, with pensive mouth and dreamy blue eyes. It was strange to see how this dreamy boy always chose the sunlight, while bright arch Little Paquette best loved the shade. He built that woodbine arbor close on the borders of the maple wood, where it overlooks the sunny meadow. And there he liked to sit and watch the grass waving in the breeze, or the lambs playing merrily on the banks; or else he would listen to the song of the birds, for he loved all tender and beautiful things.

But Little Paquette was not always in the mood to be pleased with Jamie's woodbine arbor. She liked to go down to the river side, and sit under the hemlock-trees, and she talked to the loathsome weeds, and poisonous flowers, and dark-hued lizards as if they were human beings. And when Jamie, with fear and trembling, would follow her into that dark and horrible place, she would repulse him with scorn, and speak such bitter words that he would leave her, and return sadly to his woodbine arbor. But he could not remain there long and think of Paquette sitting among the noxious plants and the water-snakes, and again he would go to her, and with soft, persuasive words would plead with her to leave such companions; and then, perhaps, she would throw her arms around his neck, and call him her dear preserver, and go contentedly back with him to the woodbine arbor, and sit there for hours talking of the happy life they would spend together. For then early these children had agreed to love each other always, and Paquette would often say that nothing but death could ever part her from Jamie. Alas! poor Little Paquette.

I like to linger over these recollections of her childhood; but I must hasten or I shall make my story so long that it will weary you. Years passed away, and they seemed but a few months to Jamie and me—so happy were we with Little Paquette.

But the time came when she ceased to be much with us. I believed for a while she ceased to love us. One summer a painter wandered into our pleasant village. I think he would soon have left it had he not seen my darling child. Her wonderful and changeful beauty captivated his fancy. This was not strange, for she fascinated every body. She threw the charm of genius over everthing she said or did. But she was a wild eccentric being; one could never account for her moods. One of her fancies I well remember. She used constantly to wear a bright, sharp little dagger in a jeweled sheath. It had been given her in France by a noble Spanish lady, she said, and as it was the only memento she had of her infantile years she would wear it for their sake. I did not like this fancy of hers, but it was vain to resist her when she coaxed and pleaded with so many pretty ways. I could never refuse her any thing.

But I less did I like her fancy for the handsome painter Master Jeremy Marmaduke. He told her that she was a child of genius—that Jamie could not appreciate her—that Jamie was of too calm and gentle a nature to feel for her that deep, strong passion which, he asserted, glowed like flame in his own heart. He drew for her such gorgeous pictures of the life she should enjoy with him in Italy, or some such fair and beautiful land, that her warm imagination was charmed. And then he described the dull, still, purposeless life she would pass with our gentle Jamie until she grew pale with dismay at such a future. She used to walk with him day after day on the sunny banks of the river down yonder in the meadow. Far better would it have been for her had she been sitting under the hemlock-trees among the water-snakes and poisonous reptiles.

What was Jamie doing all this time? How was away from home studying diligently, writing frequently to Paquette of his progress, and how the thought of her cheered him in his labors. His father intended to leave the ministry and Jamie was to take his place. And as the time for his return drew near how sweet and tender grew his hopes! how full of earnest love were his words! I need to think that if Jamie had remained Paquette would never have loved Marmaduke. But I do not know. There was a sympathy wanting between them, the lack of which she felt I doubt not. He could never reach to the height of her genius, and I fear she never sounded to the depth of his love.

He came home to find his affections thrown aside; his hopes crushed; but no murmur or complaint ever escaped his lips. He saw that she was happier with Marmaduke than she had ever been with him, and her happiness was dearer to him than his own.

But there came an end to this happiness. I scarcely need tell you how it ended. It is the same old story which has been told over and over again. Marmaduke left us in the winter, saying that in the summer-time he would return and claim Paquette for his bride. What could I do but give my consent; for I know she loved him most fervently, although I wept when I thought she could not love Jamie. And Marmaduke returned not in the summer; but there came to us tidings of the marriage of some high-born maiden. I looked for some violent sign of grief from Paquette when she was told this, but she gave no such sign. Gradually her eyes lost their sparkling brilliancy; her cheek its roundness and bloom; her step its joyousness.

I dread to tell you why October is the most sorrowful of all the months of the year to me. Many long years have passed since that fearful October night; but can I ever forget it? We were sitting on this very seat—my Little Paquette and I. It was a clear, bright night. The full moon was high in the heavens, and poured its light over all things. Then Paquette spoke to me of her love for Marmaduke, and how cruelly he had deceived her. She spoke so soft and low, and was so very calm! She showed me a letter he had written a short time before, in which he told her that he had never loved her, and that he supposed she had ceased to feel any affection for him, and concluded by hoping she was happy with Jamie. Such a letter to such a girl as Paquette! I wondered at her calmness. He requested an interview with her, in order to exchange the notes and little love-tokens which had passed between them.

"I have written to him," said she, rising, "and I go now to meet him on this river bank, under the hemlock trees."

She still spoke soft and low, and was so very calm!

She left me and went to the woodbine arbor, and out of it into the maple wood, and down that winding path to the river side. I noticed how heavily and crushingly her feet pressed upon the withered leaves, and how different it was from her usual light, airy trend. I watched her as she went through the maple wood, her white dress flitting among the trees. The golden crimson leaves were scattered over her like gems. I saw her clothed in the glory of moonlight, and then she disappeared amidst the black shadows.

So absorbed was I in thinking of my darling that I took no note of time. It may have been an hour or more after she left me that I was aroused from my reverie by Jamie. He seized my arm, and demanded of me where Paquette had gone. I could not answer him, for I was horror-stricken at his wild look and haggard face. He almost dragged me through the maple wood down to the river. I involuntarily close my eyes now when I think of the sight which met my view. Marmaduke lay stretched upon the ground—dead. The grass around him was stiff and purple with the dark blood that flowed from a wound in his side. His face was white and wan. A branch of the deadly nightshade hung over him, and the dew was dripping slowly from the flowers upon his cheek. His right hand was tightly clenched around a slender sapling of the water-hemlock. Dark-hued lizards were looking curiously into his staring sightless eyes. A huge adder was slowly trailing over the prostrate body, and water-snakes were gliding swiftly among the mushrooms which lined the river bank, and gave to the place the dead color of a charnel-house. The shadows lay heavy and black over all.

But where was Paquette? Jamie drew a little dagger out of the heart of the dead man, and picked up a jeweled sheath, which lay among the poisonous weeds.

"Hide them!" he hurriedly exclaimed. "Let nothing witness against her!"

And then he fled from the spot like one pursued by a demon. I dropped the bloody dagger and its bright sheath into the dark waters.

But where was Little Paquette? Where was the beautiful maiden I had but lately seen crowned with golden and crimson leaves, and clothed in the glory of moonlight?

That question has never yet been answered. God only knows where the Little Paquette spent that fearful night. God only knows what misery and remorse she suffered through weary years. God only knows the agony of her bitter after-life.

But Jamie said she would return to us. Weeks and months and years rolled away, and she come not—nor did we hear aught of her. But still Jamie said she would return; and with a sweet, patient hope, and a love that outlived time and sorrow, and rose above sin and despair, he sat every summer evening in the woodbine arbor to await her coming. And close beside it he built a small cottage, and every winter night you could see the light gleaming from the casement, and streaming far into the maple wood. And thus for years he watched and waited.

I used often to come to this seat under the beech-tree, and I never failed to be here on every anniversary of that awful October night when I had last seen my Little Paquetta; and once, as I sat here, with the full moon high in the heavens above me, watching the yellow and crimson leaves as they fell from the trees, and thinking of that night, years before, when I had lost my darling, I heard the same heavy crushing footstep upon the withered leaves, and then I knew she had come back. I looked eagerly to see her come out from among the shadows and darkness. She came slowly into the maple wood. The trees threw down upon her their golden and crimson leaves. The moonlight gloamed upon her like a glory, but her long hair was unbound, and it floated around her—a heavy shadow between her and the moonlight.

I did not go forward to meet her. There was one then waiting in the woodbine arbor whose right it was first to welcome the wanderer home.

When I entered the arbor I found Jamie seated on the mossy floor holding her in his arms. Her eyes were closed. Her face was very thin and pale, but on it was such an expression of sweet peace and holy love as I had never hoped to see there again. I took her hand, but it was cold as marble. I thought she was dead, and I thanked God that I had been permitted once more to look upon my Little Paquette.

But she did not die then. It was not until months afterward that Jamie and I laid her in the grave. God was very good to send us back our darling. She was gentle to Jamie and me, especially to Jamie; and we both knew that she was better, and holier, and purer than when she left us—better, and holier, and purer than she had been in her happy childhood, and with this knowledge we were content. She told us not what she had done and suffered in the years she had been away. Not for worlds would I lift the veil from those pictures of sin, and want, and despair.

And hollily and calmly she died, and peacefully she sleeps, and by her side lies Jamie; and there in that woodbine arbor you will find their grave.

THE LATE GEN. D'EVEREUX.

General D'Evereux, whose death in London has recently been announced, was well known in this country. He was connected with several of the first families of Mississippi, whom he has more than once visited. The following brief sketch of his life is from the London *Spectator*:

On the 26th March, Lieut. Gen. J. D'Evereux died at 47 Hertfort street, London, at the ripe age of eighty-two years. His name is probably entirely unknown to all except the students of Irish and South American history of the latter part of the eighteenth and commencement of the nineteenth centuries. But his decease deserves a passing word of notice for several reasons. In character, birth and adventures, he represented many things that are fast becoming traditions of the past, whether for the good of mankind we will not here discuss. Born in 1778, he represented one of the oldest and most indisputably Norman families in the islands. His branch, the oldest of the D'Evereux, had been settled for many centuries upon the family estates in Wexford, when the rebellion of 1798 broke out. That movement was, far more than is generally understood, guided and promoted by the old Irish aristocracy of all races; and of those who took part in it was the subject of this notice, who at the early age of 18, had the command of a division in the rebel army. On the failure of the rising, John D'Evereux made his submission to the Government, and, through the influence of Lord Cornwallis, the then Lord Lieutenant, who took great interest in him from his youth, received a free pardon and remission of all forfeitures, upon the sole condition of remaining abroad for some years. This condition was complied with, and the treatment he had received caused a strong attachment to the British rule in the breast of the young rebel. This attachment was strongly marked when the Emperor Napoleon offered Mr. D'Evereux a General's commission in the army he was preparing for the invasion of England in the early part of the century, and suggested that in the event of satisfactory service, the old domain of Evereux in Normandy, from which the family took its name, should be repurchased for him, and that he should be created a Count of the Empire. In the interview with the great Emperor when these propositions were made, which were peremptorily declined by the young man, who was great an enthusiast for liberty as he was proud of his race, D'Evereux informed Napoleon, in reply to the question whether the D'Evereuxe were not descended from the Conqueror? that, on the contrary, the Conqueror was descended from them; a spirited remark which, as well as his conduct on that occasion generally, caused him to be sought out by Alexander Von Humboldt, with whom he was afterwords closely intimate.

The principal later event of John D'Evereux's life was his raising and taking out to South America the Irish Legion, which assisted Bolivar in conquering the Independence of the South American republics. The later disasters of some of these communities have obscured the recollection of the enthusiasm which greeted their birth evinced alike the rhetoric of Canning, and in the sympathy of the general liberal public. What the Englishman John Guyon was to the unsuccessful Hungarian insurrection in 1848-9, John D'Evereux was in some sort to Venezuela and Nueva Granada in 1820, and the ensuing years. At the date of his decease, he was the senior Lieutenant-General of these republics, and in the nominal receipt of a considerable pension from them.

The most ardent enthusiasm for the cause of political, social, and religious freedom, a readiness to draw his sword and strike a blow for it wherever there was a chance of doing so, a large share of that aristocratic sentiment which, as was befitting the representative of so genuine a Norman family, despised European despotism, not merely because it is false and cruel, but because it is a parvenu, an innovation upon the grand old chivalric freedom of the middle ages, all these things made up a rare and strong character in General D'Evereux. Democracy will not do its work till it has found something like the old formula of its enemy, "noblesse oblige." Certainly not while it depends for its success, in the world, even as do certain of our prophets, upon anything short of the readiness to sacrifice life and fortune in the cause, which distinguished the fine old gentleman of whom we have given this brief account.

"SOWING HIS WILD OATS."

"Sowing his wild oats"—aye! sowing them deep
In the heart of a mother to blossom in tears,
And shadow with grief the decline of her years.

"Sowing his wild oats," to silver the head
Of the sire who watched his first pulse throb with joy,
And whose voice went to heaven in prayer for the boy.

"Sowing his wild oats," to spring up and choke
The flowers in the garden of a sister, whose love
Is as pure and as bright as the blue sky above.

"Sowing his wild oats." Aye! cheeks shall grow pale,
And sorrow shall wither the heart of the wife,
When manhood thus squanders the prime of his life.

"Sowing his wild oats." Death only shall reap,
With his keen-sharpened scythe; the fruits will be found
In the graveyard near by, neath that grass-covered mound.

Obituaries:

"Let me die the death of the Righteous."

A Tribute of Respect.

At a meeting of Magnolia Circle, No. 29, April 12th, 1860, on the announcement of the decease of Brother WILLIAM B. M'CAULEY, a committee was appointed to draft resolutions expressive of the feelings of the members of the Circle, whereupon the following preambles and resolutions were unanimously adopted:

Whereas, It has pleased God in his providence, to call from our Circle to the Grand Circle above our much esteemed and valued brother William M'Cauley, thereby severing an important link in that chain which has been so long undisturbed by the visitation of death. Therefore, be it resolved—

1st. That in his death our Circle has been deprived of a worthy and devoted member, the Church a zealous Christian, and this community a noble and generous young man, whose example is worthy of imitation, and whose loss we deeply deplore.

2nd. That while we mourn the loss of this our brother, it is ours to cherish the memory of his social virtues, and humbly bow to this will of God.

3d. That, in token of our love and appreciation, not only of his general virtues, but especially of his devotion to the Temperance cause, we wear the usual badge of mourning for thirty days.

4th. That we tender to his bereaved mother our warmest sympathies, and sincerely hope that the grace of God may be sufficient to sustain her in this her hour of severe trial; and that we offer to his brother, and afflicted sisters, our condolence, and beg them not to weep as those who have no hope, believing he is not dead, but calmly sleeps in Jesus.

W. N. BLEDSOE,
L. H. GARDISON,
H. C. BECK,
GEORGE JACKSON,
J. P. PARKER. } Committee.

☞ Exchanges please copy.

Another old Soldier gone home from War.

REV. JAMES REEMS was born in Virginia in the year 1781. He removed to the parish of East Feliciana, La., in the year 1800. In 1812 he was united in marriage with Miss Eliza Fuber, and was blessed with twelve children, eight of whom were daughters. In the same year he was savingly converted to God under the ministry of some of the first pioneers of the Gospel in these Louisiana wilds. Not long after he had united himself to the church, he began to preach. During the most of his long life he continued to fill, with great zeal and acceptability, the important offices of local preacher, class-leader and recording steward. He trained up his children in the nurture and admonition of the Lord, and lived to see them every one members of the church, and among our most honorable citizens. He was zealous for family religion, and it was in the bosom of his own household that he kept the fire burning in his own soul, fitting him for every good word and work. But his work is now done, and his great sufferings at an end; and it will not be thought strange that, when the messenger Death came, on the 22nd of March, 1860, and in the seventy ninth year of his age, he was fully prepared to say to his aged companion, and to his children, grand-children and great-grand-children, "I am ready—I am ready." He was the father-in-law of Rev. Barnabas Pipkin, of the Mississippi Conference.

D. PIPES.

April 20, 1860.

MRS. LUCY HILL, wife of Isaac Hill, Esq., died April 1st, near Auburn, Ala., of erysipelas, after a week's illness. She was born in 1812 in Twiggs county, Geo., was left an orphan in childhood; was converted in early youth in Jones county, and was married in Monroe county in her 17th year to him who now mourns her loss. In 1837 she moved to Auburn, Ala., where she rests from her labors. Her pious influence led her husband to God, shortly after their marriage, and from thence they became mutual helpers in every good word and work. Sister Hill was one of the most quiet, gentle spirits on earth. Plain and unassuming in her manners, silent and retiring in her habits, only those who knew her intimately were fully aware of the rich fountain of sensibilities in her heart, and of her constant thoughtfulness to do good. The law of kindness was in her tongue, and her joy was, to find and promote in others whatsoever things are lovely and of good report; hence enmity to her was unknown. She was, indeed, "steadfast, immoveable, always abounding in the work of the Lord." This inflexibility of purpose to do good and to glorify God was evinced everywhere and at all times; in attendance upon all the ordinances of God's house, and in her delight in religious associations and conversation. She entered fully into the spirit of her husband, and seconded him heartily in extending the largest hospitality, both at home, and in the frequent camp meetings, with special reference to the work of God. It gave her unspeakable pleasure to minister to the wants of preachers; many of whom cherish lively remembrances of her kindness. The college students who boarded at her house, whom she cared for with motherly kindness, and in whose prospective usefulness she took a deep interest, sorrow for her as for kindred. To her servants she was more a mother than a mistress. Her husband, as a strong man bowed with grief, testifies most affectingly his estimate of her character as a wife. Her piety was serene, trusiful, fearless; never exuberant of joy, but always assured of divine favor; it was peace, deepening, and ready to flow quietly away into heaven. Her end was peace, not a doubt nor fear arose to darken her skies. Her patience in all her sufferings was perfect. Her only distress was on account of the anguish of her husband.—She told him, "weep not, for we shall soon meet in heaven." With exhortations to all who were about her—kindred, friends, and servants—to meet her in heaven, she quietly fell asleep in Jesus; and her works do follow her. The respect cherished for our good sister, and the sympathy felt for her bereaved husband, was manifested in one of the most remarkable funeral processions ever seen in Auburn. "The memory of the just shall be had to everlasting remembrance."

E. J. HAMMILL.

Southern Christian Advocate please copy.

W. H. DAVIS, Sen., died at his residence in Clarke county, Ala., of pneumonia, after an illness of four days, in his 54th year. He was born in Marion district, S. C., March 20th, 1806. Removed with his parents to Baldwin county, Ala., in '25; professed religion, and joined the M. E. Church at a camp-meeting near French's chapel, below Suggsville, in Clarke county, in '31; married in '32; removed to Choctaw county in '35; and to the place where he died on Bashi, about '43. The country has lost one of its best citizens; the Church one of its best members. He possessed an even, quiet disposition. His life was one of temperance, fortitude, prudence and justice. As a Christian, he was spiritual and consistent; he had been soundly converted to God. What he conscientiously believed to be his duty he did, regardless of consequences. If he was not as liberal as some in proportion to his means, he was more so than the generality of men in his circumstances; and extended his charity over a wider sphere. While his virtues were admitted by all his acquaintances, much of the strength and nobleness of his character was known only to his most intimate friends. Retiring and modest, he did not go forward for the salvation of others as much as he should. One of the most prominent features in his character was his devotion to his family and friends; being always ready to help the sick and needy. Many a way-worn minister remembers with pleasant emotion the comfortabilities of his house. He was, perhaps, too anxious for his children to rise to honor and distinction; preferring their being useful men and women to their being mere drones upon society. But he never forget to teach them, both by precept and example, to be humble and holy.—He was one of the kindest of husbands; as a master, he was particularly careful about the spiritual welfare of his servants.

He was taken sick on Saturday, after his son Nimrod had died on Friday. When I visited him on Monday, he said there was not a shadow of a doubt of his future felicity; remembered how happy he was a few days before, when Nimrod was dying so triumphantly. I saw him again on Wednesday, but he was dying, and could not speak. About 7 o'clock, P. M., the spirit departed the body, and was carried by angels into Abraham's bosom.

W. H. CARTER.

MRS. ELIZA S. McINTOSH died in great peace at her residence in Franklin parish, La., March 12th, 1860. She was the daughter of William and Elizabeth Powe, formerly of Mississippi; was born Nov. 12th, 1803; and was married to Dr. John McIntosh Nov. 12th, 1839. Early in life she became concerned for the salvation of her soul, and joined the Methodist Church, under the ministry of the Rev. O. L. Nash, then a member of the Ala. Conf. After marriage she joined the Presbyterian Church of which she remained a consistent member till the day of her death. In her were combined all the virtues of the Christian.—She was a devoted wife, a tender mother, a kind mistress and affectionate friend. She was loved and respected by all who knew her. She leaves a husband and four children to mourn her loss; but their loss is her eternal gain.

J. C. PITTS.

MRS. JULIA ANN HENDRICK, wife of Major B. G. Hendrick, died near Columbus, Miss., on the 23rd of November, 1859. She was born in this county, March 2d, 1824. Having been piously raised, she embraced religion early in life, and joined the Methodist Episcopal Church, of which she remained an exemplary member till her departure. I have known her from her childhood, and for some years she has been a member of my class, in Columbus. She was an amiable and interesting christian, and endeavored to discharge the duties of her station with fidelity, and I have no doubt death found her prepared for the change. Her death was quite sudden, she was only three days ill. I am informed that she dreamed that she would die during her twenty-fifth year, and often spoke of it to her friends, the dream having been repeated three times in the latter part of the year 1858. This seems to be a remarkable coincidence to say the least of it. She sleeps in Jesus.

GEORGE SHAFFER.

Columbus, Miss., April 18, 1860.

EDUCATIONAL.

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FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and H. Lotchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 19. WHOLE NUMBER 483.

NEW ORLEANS, WEDNESDAY, MAY 9, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—113 CAMP ST.

LETTERS FROM CUBA.—NO. V.

HAVANA, March 27th, 1860.

I have already said so much in disparagement of the rational *volante*, that the reader will be surprised, doubtless, when I affirm that it is the most delightful carriage in the world. The gentle motion to which the occupant is subjected is altogether unlike anything else; unless, it may be, the soft undulations of a swinging hammock. Uncouth, and uncomfortable as they appear to the eye, you have only to take a seat in one of them, brace your feet against the dasher, give your orders to the complaisant *calesero*, and resign yourself to a dreamy, pleasant rocking over the strong pavement, to realize why these lazy Cubans love the volante. If you wish to see the city to good advantage you have only to choose the cool afternoon for a ride, and strike the bargain in advance with the driver, (a necessary precaution, unless you like to pay exorbitant after-charges.) A few minutes travel will take you up the Calle del Obrapia, to the Puerta de Monserrate, where you join a caravan of volantes, filled, mostly, with Cuban belles, always two, and often three on a seat, without bonnets, for these are unknown here, at least among the natives. If it is early in the afternoon, a long veil is worn upon the head as a protection from the sun, but thrown aside toward sunset, and the beautiful senoras and senoritas appear with heads uncovered, a single rose, perhaps, or a wreath of gay flowers garlanding their jet black hair, beneath which their large, lustrous eyes beam upon you with dazzling power. The gaudy fan, an instrument of warfare, offensive and defensive, with which a thousand telegraphic signals are conveyed to those about them, seems to employ the otherwise unoccupied hands, and the sweetest of languages, from the most beautiful of voices, delights the ear of the stranger, even if he be too far off to distinguish the words that are spoken. Stop your calesero, if you please, at some convenient angle of the Paseo del Isabel 2d, and listen to this spoken music. Like the soft low murmuring of a distant waterfall, or the merry music of a rivulet, journeying over its bed of pebbles, the dulcet strains of Castilian speech strikes your ear, and you are startled from the reverie into which you necessarily fall to the sudden explosion of an English sentence, falling with a splash in the great water of a glassy lake. True, those harsh, English notes take you back again to the land and friends left behind you, but the removal is a rude one, and you are glad when the lordly Americans have passed out of hearing with his friend, and left you to enjoy the Spanish music again from the lips of the fair ones who are streaming by. And now, if you look a few pieces to your right, you will see a trio of belles, who have stopped their volante, and are calling some one over the way. They do not, of course, speak a word, but yet they are talking to a friend, who patiently endures a blockade on the opposite side of the street—talking with their *fans*, and all going through the pantomime at once. The little blonde with the white rose in her hair has opened her fan, and shut it violently two or three times—do you understand the meaning of that? Well, she has been talking to the opposite fan, and is displeased with something it has said to her. You can see that by the gentle pouting of the rosy lips, and the head slightly thrown back, arching the beautiful neck with indignation. The senorita on her right has just elevated her fan high enough to permit her dark eyes to peep over the border, and now she gently waves it to the right, and lets it fall upon her lap. You do not understand this signal, but that fine looking young Don, who is leaning over the front of his volante, and pointing up the street, comprehends it perfectly—and if you take your stand this evening at the main entrance of the *Teatro de Tacon*, you will see him there looking anxiously for something which he finds after a while, and leads our fair friend up the steps of the Theatre to a box in the Spanish opera. All this is very mysterious to you, for not a word has been spoken. Meanwhile, the third fan has been very busy with some one on the left; it has described a dozen arcs, and as many angles—has touched the lips ever and anon—and now resigning its office of interpreter, is vigorously plied about its natural business, cooling the fair features of its owner. And while you are looking at these manœuvres, it suddenly occurs to you that it is not exactly courteous to watch these ladies so closely, although they do not seem to be conscious of your existence, and you look off somewhere else. In a convenient angle of the Paseo del Isabel 2d, and listen to this spoken music. Like the soft low murmuring of a distant waterfall, or the merry music of a rivulet, journeying over its bed of pebbles, the dulcet strains of Castilian speech strikes your ear, and you are startled from the reverie into which you necessarily fall to the sudden explosion of an English sentence, falling with a splash in the great water of a glassy lake. True, those harsh, English notes take you back again to the land and friends left behind you, but the removal is a rude one, and you are glad when the lordly Americans have passed out of hearing with his friend, and left you to enjoy the Spanish music again from the lips of the fair ones who are streaming by. 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New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, MAY 9, 1860.

ONLY $1 25 FROM 1st MAY.

From the first of May till the end of the year, the price of the *Advocate* will be only $1 25. We suggest to our Agents and friends to make a unanimous and vigorous effort to send us a thousand subscribers to commence with that issue. Make a special push for it, brethren, if you please.

THE RELIGIOUS DODGE IN POLITICS.

While the friends of the Constitution, the Union, and the rights of the South—for they are synonymous—may be uneasy about the dissensions in the recent Convention at Charleston, it may help somewhat to console them to observe the seeds of dissension among the enemies of the country. Mr. Seward, the embodiment and oracle of the "irrepressible conflict," which, according to him, must wage until slavery is overthrown, is thought by leading Black Republicans to be unavailable. The John Brown raid, and its reactionary influence, has made them cautious. The *New York Tribune*, the bitterest and most influential abolition sheet in the Union, and which avows the overthrow of slavery as its aim, says Seward will not do "just yet;" actually proposing publicly to belie its principles for the sake of success, and intimating that when they have once got the power, the Republicans will do as they please. Bates, of Missouri, or Chase, of Ohio, will do for the *present*.

The *C. Adv. & Journal*, whose editor incautiously, *before* the John Brown raid, declared himself a "Republican," now ignores that party, and recommends, on *Christian grounds*, Judge McLean for the Presidency, and says he would be supported by the majority of Christian people, South as well as North! That is decidedly—wealthy—reversing, very. We have been waiting to see what the *New York Independent*, Beecher's paper, had to say to Dr. Stevens' nomination. The former having preferred rifles to Bibles in Kansas, and the latter having consecrated his paper to that party which went to seed in John Brown, it was certainly appropriate that they should unite in the nomination of a candidate as a *Christian* platform. The *Independent* at last comes out, condemns the shirking policy of the *Tribune*, insists on a "square" candidate of the "irrepressible" stamp, to be placed on a *Christian* platform, (that is, the religious fanaticism against slavery,) but does not name a man.

The South, and the conservative people of the Union generally, will certainly not forget what sort of "Christianity" is proposed as the platform of these Christian political leaders. We have seen it exemplified in John Brown's faith, and in the *religious* addresses all over the North, on the occasion of his funeral. Both these sheets intimate that the Chicago Convention had better remember the availableness of the *religious dodge*. They have recently been quickened in their perceptions on this subject by the notorious, undeniable corruption, thieving, and general rascality of the New York Republican Legislators.

The people of this country will not be deceived by this *religious* movement. Judge McLean is a *Black Republican*, an official dissentient from the majority of his co-Judges on the United States Supreme Bench from the Dred Scott decision, which judicially settled the supremacy of the white race. This is the *religion* that pleases the *Christian Advocate and Journal*.

No. Much as we desire to see Christian character and life exemplified in high places, we are more afraid of "spiritual wickedness in high places" than anything else.—Running a candidate on a Christian platform is a humbug too transparent to deceive any body but Dr. Stevens. The only way for Christian influence to prevail in the politics of this country, is for Christian men, in Christian spirit, and with Christian devotion to the Constitution, to do all they can, in a regular manner, to maintain in their party platforms, sound political principles, and to have good and true men nominated and elected to represent those principles. We want no separation of Christian men from the political parties in this country, and we are not going to have it. We want them in the parties, to do their duty to their country. Their neglect has helped to bring the country to its present state. But, to ignore political principles, and run a man on a professedly Christian platform; or to profess a Christian platform merely to foist a party candidate on the country who could not be elected otherwise; is the way to get Christian people to vote against him. Not a single Southern Christian worthy the name will vote for Judge McLean, if nominated. The most unfortunate thing for him is the fact that he is nominated by a religious sheet, on a professedly religious platform. Should he now receive the nomination of the Chicago Convention, he could never recover from the prejudice thus created. Of all dodges, the religious dodge is the meanest, especially in the estimation of the people of this country.

DEATH OF REV. BENJAMIN M. DRAKE, D.D.

We are in receipt of a telegraphic dispatch, dated Natchez, Miss., May 8th, from Rev. Wm. H. Watkins, D. D., which says: "Bro. Drake died this morning of disease of the heart." We cannot express our surprise and sorrow. Though an old man, between sixty and seventy we suppose, Dr. Drake showed but little of the feebleness of age, and seemed in the habitual enjoyment of excellent health. We have none of the particulars of his death. It must have been sudden, as we had not heard anything of his being in ill health. That he died in peace, we have not a doubt. His life has been uniformly devout and pious, and of late years he seemed unusually devotional and spiritual. This was particularly marked at the late session of the Mississippi Conference, where, in the absence of the Bishop, he was called to preside. It was, to him, an unusually trying session, but his impartiality, dignity, and Christian spirit, called forth general admiration. His brethren, then, little dreamed that they should see his face no more in their annual assemblies.

Mississippi is rapidly losing her old and strong men. Dr. Winans, a prince in Israel, departed some years since. Lane, Cooper, Fly, and Rodgers are also gone. During the present year, Dr. Light, a noble man and eloquent preacher, also died, full of years and honors. Dr. Thornton, a learned and pious man, and an eloquent preacher, soon followed him. Their brethren who were well acquainted with their histories should see that appropriate biographical sketches of them should be published.

Dr. Drake served the Church long, faithfully, and devotedly. He was a most admirable specimen of the Methodist preachers of the early times. Simple, refined, and courteous in private life, and dignified, spiritual, and solemnly reverent in the pulpit, he was an excellent model for our younger men in the ministry. As a Christian gentleman and devoted clergyman, he was a happy example, and the love and admiration of him, wherever he was known, were seldom surpassed. He was a man of solid and earnest character, and of fixed principles and unswerving purposes. His manners were gentle, his form noble, his voice fine, his style chaste and fluent, and his whole bearing elegant, commanding, and impressive. He was an able and eloquent minister of the New Testament.

Dr. Drake was among the Christian pioneers in New Orleans and the Southwest. He was preparing, for our columns, a history of his early career, and of the Church in this city and the Southwest. But he is cut off, and we know not whether the sketches are completed, or whether another hand can supply them, if not. The whole Church will mourn his loss. His name is identified with her history, and has done her honor.

CHURCH BUILDINGS.

A telling paragraph, says the Nashville *Advocate*, contributed to this paper some time ago, by Dr. L. Pierce, has gone the rounds of the Church papers. The last time we saw it, it was doing service in a Presbyterian paper in the North-west. May it enlarge and improve many a projected tabernacle! Here it is:

CHURCH BUILDINGS.—I am now an old man, having been a travelling preacher fifty-five years; and being familiar with the common history of the country, I am fully posted on all general issues, and can affirm that I do not know a single settlement where the people have improved from truck patches to plantations, and from log-cabins to celled mansions, and yet have left the ark of God to dwell in its humble tent, or to be less figurative, have continued to meet, for purposes of worship, in the old meeting-house built in the days of their poverty, but left now as their monument of Divine respect, long after they had honored themselves with stately dwellings. I do not know such a settlement, I say, where religion and religious influence are not wanting. In some of them it is utterly paralyzed, showing very clearly that to neglect to build God's temples of praise and worship, is moral delinquency."

The multiplication of Churches is not an unmitigated good. In many parts of the country we have too many of them. If two or three were thrown together, there might be one decent and commodious house, and one large inspiring, and influential congregation, where now there are mere nominal appointments. This would make public worship imposing, pleasant, and edifying; it would be an economy in preaching labor, and in Church expenses.

Strange as it may seem, some neighborhood and individual Church enterprises ought to be discouraged, *resisted*. A new house of worship does not strengthen the cause, if it splits up one healthy congregation and Sabbath-school into two dispirited and starving sections. Neighborhood and family feuds should not be allowed to build to themselves monuments, under the name of churches, and devolve upon others the labor of supplying them with service. Ride a little further, good brother, and meet a large congregation, rather than walk over to the meeting-house at the corner of your field, to meet a few souls and hear a sermon to empty benches.

If the zeal of the people is up, and their benevolence flush, perhaps it cannot be better directed than to pulling down the old spiritual barns, and building new and better. Concentration must not be lost sight of in expansion.

The people called Methodists are now suffering greatly for the want of good churches. The Methodists are losing their children. They do not attach them to their altars by the gratification of that æsthetic taste which Christian education has created. At home they walk on clean carpets, in ample halls. At church, every taste of propriety is offended: windows dirty, ragged; a few strips of greasy carpeting on the aisles; seats covered with dust, stiff, uncomfortable; and all the architectures cheap, ill-arranged, unseeming. The *humble* piety of the old folks may reign itself to this state of things; but the young will be drawn easily away, and they will take influence and money away with them, that might be usefully expended among us. Our cheap churches are really proving very dear ones.

There is another feature of this subject we will touch upon, now it is up. By their organization and movement, Methodists are very early on the ground of new settlements. They are generally first to build a church; and one reason of this is because their ideas of a church building are easily satisfied. A few pieces of plank end scantling do the business, and it is said we have a church in such or such a growing town. Has the reader ever remarked how almost uniformly this making haste to build any sort of a house operates against us? The place improves, population gathers, moral influence centers there, and more church accommodation is called for.—What denomination is to get the benefit of these increased and ripened resources? Not the Methodists; for it is said they *have* a church already. Yes, they have something that passes for one, in the outskirts, perhaps, and they rest on this. The elders or deacons or vestrymen of some other denomination come in at this choice opportunity, gather the united subscriptions, select an eligible spot, and build a house that the community take pride in; and their Church is henceforth firmly established there, and dominant. The Methodists by having the advantage have lost it. Why? Because they did not use it well.

Get ample ground and eligible, and never part with any of it. Lay off a large plan for your house. Put the roof on: go into the basement: leave something for posterity to do; and when able, finish it. When finished, it will be worth having, and equal to its demands.

Verily, the Methodists must change their policy in building churches.

THE MARQUIS ROBERTO D'AZEGLIO ON THE INFLUENCE OF THE BIBLE.

One of the most remarkable signs of the times is the growing sense among political men of high standing of the influence on society of pure religion, both for the cultivation of morals, and for the advancement of civil liberty. The following passage occurs in a pamphlet recently written by the Marquis Roberto D'Azeglio, brother of the well known Marquis Masimo D'Azeglio, formerly Prime Minister in Sardinia:—

"As the most ordinary intelligence is able to judge whether the ruler of a people—whatever may be his title—governs justly or unjustly, it naturally follows that every man who can *read the Bible* is able to decide who among crowned heads, whether that head be encircled by a tiara or a diadem, *are or are not followers of Christ's gospel*: who among them protect, and who persecute truth and justice; and who are those who suffer for justice sake,—the people that ask for it or the princes that refuse it.

"The progress of public instruction reveals now-a-days to the many that knowledge which was formerly only the privilege of the few. The translated pages of the gospel may now be found in the garret and in the workshop, and the man of the people reads in it the condemnation of those who disobey its commands, and himself pronounces sentence against them. And what will that sentence be, when marking the acts of certain modern apostles, and contemplating their worldliness and pride, their ostentatious observance of the outward ceremonies of worship, and their continual neglect of justice and charity, he finds in the Gospel of St. Matthew, "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith;" and in the Gospel of St. Mark, "To love God with all thine heart, and thy neighbor as thyself, is more than all whole burnt offerings and sacrifices?" When, looking around him, he sees on the one side the rich vestments, the banners, the wax candles, the loud music of the temple, the priestly pomp; on the other, arbitrary sentences, insolence, waste, political wrongs, political vengeance. What will that reader of the gospel say, when he notes the humble poverty of those ancient apostles who, meek, and without any outward distinction, followed with naked feet Him who had not where to lay his head; Him who said to his disciples, "Provide neither gold nor silver nor brass in your purses;" and again, "Whichever would be first among you, let him be the servant of all;" Him who condemned the Pharisees because they walked abroad in the market-place and had the highest seats at marriage feasts: and then observe the modern apostles of the Church, who, clothed in purple, surrounded with luxury, covered with military orders, are driven in carriages through the streets of the Eternal City, while the humble fisherman of Galilee, followed by a princely retinue, betakes himself to St. Peter's in the middle of a double file of Pontifical dragoons, destined to protect the shepherd against his own flock?"

These are familiar and household words with us, but they are new and strange words in Italy—nothing is more certain than that the Papal power is engaged in a contest for life or death. The Romish power must suppress the Bible or "Babylon" will be "overthrown."

OBITUARIES.

Obituaries should be brief, containing only essential and interesting facts; avoiding moralizing reflections; eschewing all attempts at fine writing; leaving prayers out of the paper, but offering them up for the afflicted; leaving scripture, hymns and poetry to be quoted in the funeral discourse. They should be modest, avoiding all extravagant and fulsome eulogy. Except in remarkable, or well known cases, they are read only by the friends of the deceased; and most of these are already much better acquainted, by personal observation, or by letter, with the facts than they can possibly become by the published obituary. What is the use to say "departed this life," instead of "died"—"the twenty-ninth day of April, at twenty minutes past three o'clock, in the year of our Lord 1860, in the afternoon, at his residence in the county of Pontotoc, State of Mississippi," instead of "April 29, 1860, in Pontotoc Co., Miss.," and so on? Why picture "the blood-washed throng," or moralize on "the uncertainty of life," in an obituary? *Give the facts, in ten lines, and quit.* We shall not publish these long, rambling, sentimental, *pathetic*, ambitious obituaries, to a certainty. We shall trim off all but the facts.—Writers of obituaries, remembering this, will save themselves the trouble of writing, and us the trouble of curtailing, such objectionable ones as we describe. Fortunately most of those sent us are short and well written. A few, however, are otherwise.

POLITICAL INTELLIGENCE IN THE ADVOCATE.

The current political affairs of this country and Europe possess unusual interest to all classes of readers. In this country, sectional fanaticism has never before been so intense, nor of such formidable and threatening proportions; nor has constitutional conservatism ever been roused to such a determined effort for the rights and union of the States. In Europe it seems that the last great battle is being fought between constitutionalism and absolutism, between freedom of conscience and priestly tyranny. The temporal power of the Pope seems tottering to its fall, and, with it, the other most unscriptural, absurd dogmas of the Roman Church—the Infallibility of the Pope, the Immaculate Conception, the denial of the Scriptures to the people. The affairs of Japan, China, and India, also, begin to assume unusual importance, and to take their place in the regular political news of the day. In view of all these facts the *Advocate* will regularly convey to its readers all the important political news of the time, without, however, engaging in the discussion of the party questions, proper, of this country.

"HIRAM MATTISON."

Although we oppose the platform of Northern Methodism on the subject of slavery, as represented by all parties; although we believe the ultra abolition party, who favor a change of the Rule so as to absolutely forbid all slave-holding, as more logically consistent than the so-called conservative party—who are governed by expediency and not by principle; and although we believe that the doctrine on slavery now existing in their Discipline, and generally prevalent among the most moderate Northern Methodists, to be the legitimate root of most of the ecclesiastical and political fanaticism of the North; yet we are rejoiced that Hiram Mattison, the author of the "Impending Crisis of 1860," and the *real* conductor of the vile and filthy "Northern Independent," is repudiated in his own (Black River) Conference—neither he nor any of the party having been elected to the General Conference. Of all the little, mean, disgraceful, abominable utterances that ever libeled the Christian name, his have been the worst we have ever seen. A more arrant hypocrite never existed, from Judas to Uriah Heep. The countenance he, and such as he, have heretofore obtained in the North has done more to puzzle us in making an aggregate estimate of Northern character than any thing else. We do not speak of his opinions, but of his spirit and character. We wish our Northern friends joy at his official decapitation.

ABRIDGED DEBATES OF CONGRESS.

This great work, which is now being issued by the Appletons, is by the late Senator Benton, author of the "Thirty Years' View" of the United States Senate, and embraces the political history of the country from 1789 to 1856. It is to be in fifteen large volumes, and substantially gotten up in good paper and library binding. It is the greatest work of political reference that ever has been, or ever can be published in this country. The official history of every political sentiment known to the halls of Congress, of every principle rejected from, or incorporated into the settled policy of the country, is herein set forth. Also, here may be found every principal measure brought before Congress, with the substance of all the leading speeches, for or against. There is nothing superfluous, for it is rigidly condensed; nothing defective, for all that is relevant and important is retained; nothing partial, for the record is scrupulously followed. It is the great American political text-book.

"AT HOME."

Amid the many improvements going on all over the city, in the way of square block street pavements, splendid new houses, and numerous smaller buildings, we take great pleasure in noticing the fine iron front building soon to go up on the square fronting the *Advocate* office, fronting also on La Fayette square. The excavations for the foundations are now being made. Our predecessor, Dr. McTyeire, will hardly know the place the next time he visits his old *sanctum*. Our own office, indeed all the house, is now beautifully painted; and, before long, we trust we shall have a pleasant, well-furnished reading-room, for the comfort and accommodation of our friends everywhere, "and the rest of mankind," where they may meet each other and enjoy themselves, when they visit the city. Those proposed improvements about the Publishing House, at Nashville, *ought* to be made. Give the workers comfortable offices, and the "concern" an imposing front.

ONE GOOD RESULT.

Last fall a "Young Men's Methodist Union" was formed in St. Louis, which was regarded as a sort of denominational substitute for the Young Men's Christian Association, and characterized as "sectarian." From a recent report we extract a passage which indicates the valuable influence of the movement in at least one direction:

"The fact needs no proof, when it is asserted that this organization has been attended with the most desirable results in the way of fraternizing the young men of the Methodist Church in St. Louis. A year ago, few of us were acquainted with our brethren outside of our own churches; and even among them the circle of our acquaintance was extremely limited. Now, we mutually recognize each other, though from the most distant parts of the city. This is certainly the accomplishment of at least one of the objects of our enterprise."

FORMS OF PRAYER.—The *Christian Union* says: "Much is said against 'forms of prayer,' such, for example, as those of the Episcopal service; and we do not say a word in their favor, as forms, beautiful as they be. But do we not hear in extempore prayers the same words uttered by the same persons, time after time? Are not forms actually adopted and retained by those very objectors?" The comparative merit of written and unwritten forms of prayer, then, is a proper subject of discussion, though it is confessed that both are wrong.

LETTER FROM NASHVILLE.

MR. EDITOR: The Missionary Board convened here on the 16th. All the Bishops were in attendance excepting Bishops Kavanaugh and Pierce. Bishop Soule has met daily with the board; his frame trembles with age, but he is still clear, and unabated in the vigor of his intellect, and he is more than willing to attempt an Episcopal jaunt to California.

The missionary field is demanding more money and men. China, Japan, Kansas, the Rio Grande, Central America, and the Pacific coast, are all pressing their claims upon the benevolence of the Church. It is difficult to resist any one of them; yet the Treasury of the Board has a bottom, alas, easily reached. The vessels are more than the oil, and the Church has lost the widow's cruse.

The report of the monies raised *sounds* as if there were enough and to spare; for we report ourselves to have raised in the several Conferences of the Church, $234,142 for missions; and, solemnly enough, so answer the question, "How much has been raised for missions?" But with all this solemnity the General Treasurers never handle, in all, more than $130,000, and find it hard work to raise money enough to meet the annual appropriations which this year are, in round numbers, $167,000. The difference consists of missionary "chips and whetstones" called "collections"—money paid by Colonel Smith to the brother who preaches to the colored part of the Colonel's large family. The race between the Conferences for the missionary flag is so sharp that the Col.'s *colored* contributions come into good play and figure largely when the Treasurer reads the report before two thousand people at the Annual Conference. This game is very pleasant to those who play it, but is a very expensive one to the missionary cause, and a very unpleasant one to the Treasurers, who, though out of the excitement, have to pay the drafts.

Still, it must be allowed that emulation has done a good deal for the Treasury. The only complaint is, that by our present method of reporting, we do not know actually what we are doing; nor is it fairly shown what the Conferences are *comparatively* doing. One Conference gives preaching to a large body of the colored population in its bounds, and besides that contributes to the cause of missions, say $5000. Another Conference gives about the same amount of preaching to its colored population, but counts every cent expended in that way, say $6000, as missionary money; and gives nothing beyond what she consumes herself. Yet, the latter is the Flowery Flag Missionary Conference. To correct misapprehension, the Board has ordered that hereafter the answer to the usual question, "How much," etc., shall be answered in two ways: first, the amount raised for missions, but consumed before reaching Conference; second, the amount of cash raised and paid into the hands of the Conference Missionary Treasurer. This *two-column* style of report will enable us to see at a glance what each Conference is comparatively doing for missions. Of all this the worthy missionary Secretary will doubtless give official notice in the exact words of the Board.

However, whether we have given more than our neighbors or less, it is quite certain that if we would sustain the credit of our Treasurer, and strengthen the hands of our missionaries, it is now absolutely necessary that we give largely over the contributions of last year. The Board have apportioned to the several Conferences the amount required to meet the actual appropriations for 1860, to wit: Missouri, $1000; Alabama, $10,000; Mississippi, $15,000; Louisiana, $10,000; Virginia, $23,000; Kansas, $1,000; South Carolina, $30,000; Tennessee, $10,000; Kentucky, $4,000; Western Virginia, $1,500; Holston, $4,000; Florida, $4,000; Louisville, $6,000; North Carolina, $12,000; Memphis, $14,000; Indian Mission, $1,300, Arkansas, $3,000; Georgia, $28,000; Ouachita, $7,000; St. Louis, $7,000; Texas, $10,000; East Texas, $7,000; Rio Grande, $4,000; Pacific, $2,000. Making in all, $247,800.

The Board have determined upon occupying as new fields, Soo Chow in China, and several points in Central America. One of the missionaries who offered for Japan, having felt the handles of the plough, has gone back; the other is perfecting himself for that most responsible enterprise of love. Shall the Church be behind the world in daring? Cannot the love of souls fire up the hearts of the young men of our Zion, full as much as the love of gold inflames the spirit of the children of the world? The spirit of adventure is exploring the hot wastes and tangled forests of Africa and South America—"why stand ye here all the day idle?" The very genius of our race and of this day demands a difficult undertaking, one which will call forth all the powers of the intellect and tax all the capacity of the body for endurance. The dangers of a frontier life had in them a charm which led our fathers to the speedy conquest of the whole West. So the obstacles which the language and superstitions and prejudices of the Eastern world present to the Church of God in America, should but invite to a larger and firmer purpose, to "go up" and possess itself of that goodly land of which the Lord has said that He will give it to His Son.

J. C. KEENEN.

Nashville, April 23d, 1860.

AN AMERICAN CARDINAL.

The following is from a New York letter-writer, who is thoroughly unreliable, and our readers are, therefore, at liberty to judge of the item as they please:

Archbishop Hughes will be made a Cardinal in October, 1860. He will be the first American Cardinal. Had Bishop England, of South Carolina, lived, he would have been a Cardinal. In making Archbishop Hughes a Cardinal, the Pope is actuated by motives that lie deep in his bosom. It is seriously whispered that if he is deprived of political power at Rome, he will wipe from his sandals the dust of that city, and remove the Holy See to some place in the West—say St. Louis, Missouri—where his agents are said to have secured immense quantities of land. The Pope may not live to carry out the plan; hence he wishes a successor who has energy, genius, will, and knowledge of the new continent. That successor he has determined shall be Archbishop Hughes. To become Pope he must first become Cardinal; and this will be accomplished this year.

RENOUNCING MASONIC OATHS.

Of Mr. Lanergan, who recently died at East Cambridge, Massachusetts, from the effects of wounds caused by the explosion of a gun, the Boston Journal says:—

"Although a prominent member of the Masonic Order, which incapacitates a man from being a strict Roman Catholic, he was still a devoted follower of the Church of Rome, and on the day of the accident, in the absence of Father Brannigan, of East Cambridge, sent for Father Hamilton, of Charlestown, who administered to him the sacrament. Before the performance of this ceremony, however, Mr. Lanergan renounced the oaths which bound him to the Masonic order, as under no other circumstances would the priest receive his confession."

It is not generally known, but it is a fact, that the Papal Church is in uncompromising hostility with Masonry. The priests wish no secrets but among themselves; the confessional discloses all others to them. There are however thousands of Masons in the Church, who regard more their personal rights in such matters than the dictation of ecclesiastics.

STATUES IN NEW ORLEANS.—In addition to the statue of Jackson, in Jackson-square, and that of Clay, in Canal-street, it is proposed to erect, at different points in Canal-street, statues of Jefferson and Robert Fulton. A statue of Washington is proposed in Washington-square.

BLACK REPUBLICAN AGGRESSION.—The Black Republican propagandists, the patrons of John Brown, tried to hold a convention in Baltimore, and were driven off. Kentucky and Virginia also spue them out. St. Louis, Missouri, tolerates them.

LITERARY NOTICES.

THE VOYAGE OF THE FOX IN THE ARCTIC SEAS. A Narrative of the Fate of Sir John Franklin and his Companions. By Capt. M'Clintock, R. N., L. L. D. With Maps and Illustrations. Boston: Ticknor and Fields. 1860.

We have received this book through Mr. S. Colman, who is agent for it, and, as our readers are aware, who is also agent for the New American Cyclopædia, and for Benton's Debates in Congress—the two celebrated works now being published by the Appletons. Our readers are already aware, through the newspapers, of the success of Capt. M'Clintock's expedition to discover the fate of Sir John Franklin. Here we have a full account of it. In view of the interest of the whole world in the fate of the brave but unfortunate navigator, the heroic fidelity and persistence of his noble wife, and the determination yet to discover the open polar sea, no book of the times will be read with more interest.

STORIES OF INVENTORS AND DISCOVERERS in Science and the Useful Arts. A book for old and young. By John Timbs, F. S. A. With Illustrations. New York: Harper & Brothers, Publishers, Franklin-square. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal street.

This is a little history of material civilization, for the history of scientific and useful discovery is well nigh the history of the material development of the world. The interest, apart from the value of the book, consists in the knowledge it gives us of the inventors and discoverers themselves. Many of the useful arts of the present day are associated with individual histories curious enough. Some of the narratives embrace all the ages, from Archimedes to Brunel. It is a book full of curious, interesting and instructive knowledge.

THE STORY OF A POCKET BIBLE. A Book for all Classes of Readers. Ten illustrations. New York: Carlton & Porter.

The title of this book reminds us of that charming little story, the "History of a Contribution Box," which we read somewhere many years ago. This is a story with the Bible, personified, as the hero. The hero speaks autobiographically, in the first person, and tells of his various possessors, the way he was treated, and what he saw and heard, in the most charming manner. No fiction could be more attractive, and no sermon more spiritual.

NEW ORLEANS MEDICAL AND SURGICAL JOURNAL for May. Published every alternate Month. Managing Editor, Bennett Dowler, M.D.; co-editors, Warren Stone M.D., James Jones, M.D., S. E. Chaille, M.D., W. C. Nichols, M.D. The two last named gentlemen are the proprietors. To the present number, the following writers contribute: Dr. Warren Stone, Dr. S. C. Young, Dr. Wm. Woodward, Dr. R. W. Gibbs, Dr. Nathan Bozeman, Dr. Bennett Dowler, Dr. Humphry Peake. Dr. Stone is well known as one of the most skilful physicians and surgeons of the time, but it is probably not so well known that he is also an excellent writer. His style is remarkable for transparency, perspicuity, and strength. The leading paper, on Mania a Potu, in this number, is from his pen. The editors are all connected with the medical department of the University of Louisiana, and the Charity Hospital, among the best medical institutions in the world, and we doubt if there is a better medical journal than the one they conduct.

THE CAXTONS: A FAMILY PICTURE. By Sir Edward Bulwer Lytton, Bart. Library Edition. New York: Harper & Brothers, Publishers, Franklin Square. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal Street.

Bulwer, Dickens, and Thackeray are considered, by common consent of the critical world, as the three greatest living English writers of fiction. Dickens culminated in David Copperfield, and Thackeray in Pendennis.—The Caxtons, we believe, is considered to be Bulwer's greatest work, though some prefer a later work, "My Novel." Bulwer, as a writer, has always been a growing man, both intellectually and morally. His genius ascends with his age, and his later works are sound in their moral tendencies.

THE PIONEERS, PREACHERS AND PEOPLE OF THE MISSISSIPPI VALLEY. By William Henry Milburn, author of "The Rifle, Axe and Saddle-Bags," and "Ten Years of Preacher Life." New York: Derby and Jackson.—1860. For sale in New Orleans by *J. C. Morgan & Co.*, Exchange Place, and also at all the Methodist Depositories.

It treats of "De Soto"—"Marquette and La Salle"—"The French in Illinois"—"The Red Men and the War of Pontiac"—"The Cabin Homes of the Wilderness at the beginning of the Revolution"—The Cabin Homes of the Wilderness during the American Revolution"—"Sketches of Character and Adventure in the West, to the Failure of Burr's expedition, 1806"—"Manna in the Wilderness; or, the Old Preachers and their Preaching"—"Western Mind; its Manifestations, Eloquence, and Humor"—"The Great Valley; its Past, its Present and its Future." There are ten lectures. Mr. Milburn's books, this one particularly, are among the most valuable of the time. First, they have the readableness and charm of the novel. This is essential. The masses of the American people are being educated by *reading*, and books must be readable to reach them. Second, they have the value, to a considerable extent, of the essay, of history, of biography, and of the most popular and beneficial forms of religious literature. The field to which Mr. Milburn has principally directed his attention, the Great West, is inexhaustibly rich. We are glad to see some of its treasures brought forth by those who know where they lie hidden, before they are lost. The book is in Mr. Milburn's best style, and will be universally read.

THE THREE PINES. Harper & Brothers, Publishers. For sale at White's, 105 Canal Street.

This is the third volume of Jacob Abbott's "Stories of Rainbow and Lucky." There are four volumes in all—"Handie"—"Rainbow's Journey"—"The Three Pines"—"Selling Lucky." They are charming little volumes for the little folks, full of pictures and delightful reading.

Since writing the above, we have received the last of the series, "Selling Lucky," from *Thos. L. White*.

THE LIFE OF STEPHEN A. DOUGLAS. By Jas. W. Sheahan. New York: Harper & Brothers. For sale in New Orleans by *Thos. L. White*, 105 Canal Street.

Senator Douglas is another illustration of the superior power of American civilization in the development of intellect and character. The poorest and most uncared-for boy may reach the proudest station, if the native force be in him. The life of Mr. Douglas is interesting in this regard, and also in view of the fact that his celebrated doctrine of "Squatter Sovereignty" has agitated the Democratic party for years, and has at last resulted in its division, at the recent Charleston Convention.

THE HISTORY OF FRANCE. By Park Godwin. Vol I. (Ancient Gaul.) New York: Harper & Brothers, Publishers. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal street.

Such a history of Francenas is here contemplated has long been needed. One in the English language, written from an English or American stand-point, (better from an American stand-point,) guided by the intelligence and pervaded by the catholicity of later times. One which shall take its place with Bancroft's United States, Macaulay's England, Motley's Dutch Republic, etc. We sincerely trust Mr. Godwin may live to complete his great work, and that each succeeding volume may be as successful as the one before us. The work contemplates a narrative of the principal events in French history from the earliest recorded times to the outbreak of the great revolution of 1789. The periods to be described are Ancient Gaul, (embraced in the present volume) terminating with the era of Charlemagne; Feudal France, closing with St. Louis; France during the national, civil, and religious wars; France under the great ministries (Sully, Mazarin Richelieu;) the Reign of Louis XIV, and the Eighteenth Century. It is remarkable that American readers are more ignorant of the history of France—the most historic of all the great modern nations—than of any other. English historians have not furnished the needed information, and French histories are closed to the general American reader. Consequently we have cause to welcome the attempt of Mr. Godwin. We like much the spirit of his preface; and will be disappointed if his whole work shall not be imbued with a keen appreciation of his subject, and fidelity to truth and justice. The style of the present volume is full, clear, and flowing, and the text is arranged much to the reader's accommodation, with marginal dates and titles in the manner of Alison's History of Europe.

OLD LEAVES: Gathered from "Household Words." By W. Henry Willis. New York: Harper & Brothers, Publishers. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal Street.

Household Words, conducted by Chas. Dickens, while it existed, was probably the most popular periodical of the kind in the English language. It was more generally quoted than any other. Anything thus credited was certain to be read. It contained the cream of Dickens' genius and literary taste. This book contains the *crème de la crème* of *Household Words*. It is made up of essays, sketches and stories, full of power, beauty, pathos, and general information. In all the domain of popular literature, of this class, there is nothing so readable, genial, and beneficial.

THE MILL ON THE FLOSS. By George Eliot, author of "Scenes in Clerical Life," and "Adam Bede." New York: Harper & Brothers. 1860. For sale in New Orleans by *Thos. L. White*, 105 Canal Street.

It is a remarkable coincidence that the most popular English novel of last year, "Adam Bede," should have been written by a Miss Evans, and that the most popular American novel of the same year, "Beulah," should have been written by a young lady of the same name. The book under notice is said, by leading critics, to be superior to Adam Bede. No work of the kind, for this year, has been so heralded by the press of this country, unless it be Hawthorne's "Marble Faun." The Lounger in *Harper's Weekly* says:

That way is as quiet and winning as in "Adam Bede." The book is full of delicate dramatic skill, exquisite delineation and description—finished like an elaborate cabinet picture, and lighted with a glimmering humor throughout. There is passion in it, pathos, and power.—It is the illustration of an earnest purpose, of a heroic spiritual struggle. The fineness of the portrayal of character in the earlier part will atone for the lagging interest that presently the interest rises to the absorbing point.—The work is marked throughout by the repose and ease of conscious power; and it is surely a fair question whether Miss Evans has not already placed herself by the side of Charlotte Bronte and Mrs. Gaskell. She is less intense and passionate than the first—less perceptive by the heart (so to say) than the last; but it is doubtful, perhaps, whether she have not a greater intellectual depth and breadth as she certainly has more mental repose, than either.

FAIRSWOOD POST-OFFICE: By the author of "The Heir of Redclyffe," etc. New York: D. Appleton and Company, 1860. For sale in New Orleans by Bloomfield, Steele and Co., Camp-street.

This is a small book, containing a story of which we never heard before, but which, as far as we have read, seems interesting in plot and in style.

A VOYAGE DOWN THE AMOOR: with a land journey through Siberia, and incidental notices of Manchooria, Kamschatka, and Japan. By Barny M'Donough Collins, United States Commercial Agent at the Amoor River. New York: D. Appleton and Co. For sale in New Orleans by Bloomfield, Steele, and Co., Camp-street.

Barth and Livingston tell us of the interior of Africa; Stephens, Squier and Page have explored for us Central and South America, Oliphant has recently described Japan and the Japanese; and Mr. Collins now comes with equally interesting information from the Russian dominions of Northern Asia. The Amoor country has never before been pictured to the eyes of English readers. Opposite our own California, it is destined to divide, with Japan and China, the attention and trade of our Pacific brethren. The book is one to be read, and will repay for perusal.

THE ECLECTIC MAGAZINE for May. This cheap, excellent, and comprehensive monthly is on our table, filled with the best articles in the English journal world—Price $5 a year. W. H. Bidwell, New York.

LA GRANGE FEMALE COLLEGE.—We learn that the Rev. J. G. Pearce, of the Georgia Conference has been elected President of the LaGrange Female College, and will make collections for rebuilding the college edifice.—We consider this a happy appointment, as the well-known energy of the new President, together with his large acquaintance throughout the State, and his former success as agent of the American Bible Society, will be the best guaranties to the public of the success of the Institution.

BISHOP EARLY.—A letter to the Richmond *Advocate*, dated Lynchburg, April 11th, 1860, says: "Last Sabbath we were favored with a very able sermon from Bishop Early. He preached with greater vigor of body and intellect than I ever observed in any previous effort of his. He is in excellent health and spirits, and will leave "Our City of Hills" in a few days, to meet the Board of Bishops at their approaching session in Nashville. We all regret that a previous engagement will necessitate his absence from our city, at the time for the dedication of our new Church."

REV. JOHN P. DURBIN, D.D.—The Parent Missionary Board of the Northern Methodist Church recently passed a preamble and resolutions highly complimentary to their Corresponding Secretary, Dr. Durbin, in view of his great official efficiency, during the last ten years, in promoting the interests of the Missionary cause.

SUICIDE.—A young lady, a Miss Grigsby, of Columbus, Miss., recently committed suicide by drowning herself in the Bigby River. Her little sister was present. No cause is assigned.

THE COLUMBUS (MISS.) FEMALE INSTITUTE, we learn, was recently destroyed by fire. Mr. Larrabee, the Principal, will doubtless re-build and continue. The community will help him, of course.

FEMALE EQUESTRIANISM.—Lady Stamford of England is noted for her fine riding in the chase. Mrs. Colonel M'Kinney of Texas could excel her, we doubt not.

SONGS IN THE NIGHT.—A little girl in Massachusetts, under the influence of chloroform, recently sang during the amputation of her foot at the ankle, which had been crushed by the rail cars.

THE NEXT CENSUS.—Superintendent Kennedy has distributed the circulars in all the States and Territories; the Marshals will begin the work in June, and end in October.

THE COTTON CROP.—The calculation is that the cotton crop of last year will reach 4,550,000, or 4,600,000 bales, and that 2,100,000 bales will be received at New Orleans.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

ELEVEN HUNDRED YEARS AGO.

Looking back to the year 755, the student of history finds events transpiring at that time in Italy, which, with the men engaged in them, have a singular correspondence with what is now going forward on the same field. It was in that year that, as the result of an inquisitorial bargain entered into by Pope Stephen and Pepin, King of France, the Bishop of Rome became a temporal prince. Pepin needed the help of Stephen in establishing himself upon the throne he had usurped. Having imprisoned the weak King Charles of France, in a monastery, he had seized the sceptre for himself. The Pope's influence with his superstitious subjects would materially serve his cause if exerted on his side. Stephen, on his own part, wished to add to that spiritual supremacy which was now generally conceded to the Papal Chair throughout Western Europe, the powers and revenues of a secular prince. And recent events seemed favorable to his wishes.

There were four Provinces in that part of Italy which would be most convenient for the purposes of Papal sovereignty: Ravana, Campania, Rome and Pentapolis. Of these, Ravenna properly belonged to the Greek Emperor, at Constantinople. It was garrisoned by an Exarch, as the Emperor's representative. Instigated by the Pope, and absolved by him from their allegiance, the people revolted and killed the Exarch, Paul. Campania was governed by its own duke. But he about this time was killed, and at same instigation. Rome had a municipal government of its own, but not an efficient one. Astolphus, the King of the Lombards, learning of these things, came with an army and seized upon Ravenna and Pentapolis. Stephen, having failed in an effort to bend Astolphus to his own policy, called to his aid Pepin the Short, of France, who, as we have just said, had recently usurped the throne of that kingdom. Pepin came with an army, defeated Astolphus, and then on the condition that Stephen should grant the Papal sanction to his seizure of the French throne, gave to him the four provinces named above.

It was, then, a King of France who placed Pope Stephen in possession of his temporal sovereignty. An Emperor of France has been a chief instrument in taking from Pope Pius Ninth a large portion of the territory thus granted. A Lombard king also played a part in these transactions, and in that part of Italy where he then held rule, Victor Emanuel, the prince who takes possession of the provinces which the Pope has been compelled to abandon, now reigns. It seems a singular fact that the parallel to what is at present going on should after the changes of so many centuries, be so similar to those in the original transaction.

Their mutual relations, however, are much altered. The French Emperor and the Lombard King are now the confederates, and the Pope is the victim. The method pursued in the transfer of sovereignty by which Pius Nioth loses and Victor Emanuel gains the provinces of the Romagna, is also strikingly different from that which Pepin and Stephen adopted. They played against the half heathen Lombard in game of robbery, and being stronger than he, carried the day. Neither party thought it necessary to consult the wishes of the people themselves. Victor Emanuel has submitted the question of his dominion there to popular suffrage, and is the king whom the people themselves choose. This fact illustrates how differently the relations of ruler and ruled are estimated in the nineteenth than the eighth century.

Another circumstance may be noticed. The *beginning* of the Pope's temporal dominion in Italy was much like what the close promises to be in one respect. The people of Southern Italy were fully as unwilling to acknowledge the arrogant Roman priest for their sovereign, as their descendants of the present century have been. It was at least fifty years from the time when Pepin the Short made his donation to Pope Stephen, before the inhabitants of the provinces submitted to be so governed. As the present French Emperor has been compelled to protect Pope Pius against his own subjects, so was Charlemagne compelled to do for Adrian, the successor of Stephen. The same thing he did also for Leo the Third, who, as Pius has been driven from Rome by his exasperated people, when they found his stupid tyranny no longer endurable, and only ventured back, like Pius Ninth again, when he had a French army at his heels.

Nor has the government of the Pope ever been patiently endured by its subjects. There is reason even now to believe, that it it should be left, without foreign interference to the will of the people, what remains of it would be speedily wiped out. Nor can this finishing event be very far off. It cannot be long before the words of the Psalmist will be literally true of the Man of Sin: "His mischief shall return upon his head, and his violent dealing shall come down upon his own pate." The dark and dreary annals of Papal usurpation are drawing to a close, and the Lord himself will, ere long, anunl that unrighteous covenant in which, eleven centuries since, a foundation for it was laid. Surely, every friend of humanity and of God must rejoice at the prospect.—*Congregational Herald.*

A CONSTITUTIONAL PRINCE IN GERMANY.

The Grand Duke of Baden, one of the sovereign princes of Germany, has lately given proof of loyalty to good faith and constitutional principles which have distinguished him as one of the wisest and most independent of European rulers. It is true that his dominions are not large, nor his influence among sovereigns great, but his example in the manly retraction of error, and his cheerful assertion of a great popular principle, is worthy of all honor. Baden, although only a Grand Duchy in rank, and of small dimensions, has a very numerous population—equaling some of the smaller kingdoms. It has an area of less than six thousand square miles—less than an average of eighty miles square, and a population, by the census of 1858, of 1,389,952. Its government is a limited sovereignty, of which a Diet of two chambers forms a part.

During the last year the King's Ministry arranged a concordat with the Papal Government by which extraordinary powers were vested in the Catholic Church within the territory of Baden. The Catholic Archbishop acquired jurisdiction over all causes ecclesiastical and matrimonial, and the patronage of all benefices, and the absolute control of the universities and schools, public and private. No pupil could be admitted into the public schools or universities without sanction; pupils admitted might be sent away, on his order, and the professors in the universities were all to be chosen from Catholics. It is the celebrated Austrian concordat applied to Baden. The population of Baden consists of about 800,000 Catholics and 550,000 Protestants—the remainder Jews.

The concordat was concluded without reference to the Diet, and was intended to be put into force without their sanction.

The Diet, however, insisted on their prerogative, and resisted this despotic movement. They defeated the Ministry by a vote of three to one, and a violent convulsion was evidently if the King should persist in upholding his Ministry and their work.

Wisely and frankly the King at once took the side of the Parliament, removed his Ministry and replaced it by a Liberal one. He made no half way retraction, from policy, leaving the apprehension that he would return to the rejected policy when circumstances should permit. He addressed the Diet and the people in an address, whereby he asserted his purpose to rule as a constitutional prince, and to regard the questions of church authority within the Duchy to be subjects of parliamentary discussion, and within the dominion of the law. He declares a will that the independence of the Catholic Church in the administration of its affairs should be fully applied, but that this must be accomplished by the free action of the political power.

"A law, placed under the protection of the constitution, will guarantee a secure foundation for the rights of the Church." It is in that law and in the regulations which will be subsequently appended to it that the tenor of the Concordat will find its legitimate expression. In that manner my Government will do justice to the reasonable claims of the Catholic Church without swerving from the constitutional path; and the public law of the country will receive a fresh sanction."

It is a notable fact that the agitation among the people and in the Parliament against the Concordat and his supporters were not Protestants only, nor mainly Protestants. The Catholic resistance was so marked as to make the movement a popular rather than a religious one, a public manifestation, under the lead of the Sovereign, of a determination to maintain the independence of the State from foreign influences and the rights of a Parliamentary Government.

The example is an inspiring one, and its influence extends to other German States, in which the same projects are entertained, and in one of which, Wurtemburg, have been more successful than in Baden. The Grand Duke looks upon it in the light of a great German movement in opposition to the growing designs of absolutism, and invites all the States of Germany to herd the aspects of the times, and find their only strength in union.—*Pic.*

SAVOY AND NICE.

The recent demands of Louis Napoleon have turned public attention to the geography of south-western Europe, and we often hear the question asked, "what and where are Savoy and Nice?" The New-York *Journal of Commerce* answers the question as follows:

"The mooted question of the annexation to France of the Sardinian possessions, Savoy and Nice, naturally draws the attention of the American reader to that portion of Northern Italy. The Duchy of Savoy borders upon France and Switzerland, and is about the size of Connecticut. It abounds in the most magnificent mountain scenery of Europe, and the earth is so completely wrinkled up, that we wonder that man can tie find foot-hold. Mount Blanc, so often placed by the popular mind in Switzerland, is the culminating point of Savoy. It is a country rich in mineral ore; and its fertile slopes afford abundant pasturage to herds, and some of its valleys contain luxuriant vineyards. The Duchy of Savoy contains more than six hundred thousand inhabitants, nearly all of whom speak a bastard French and Italian, besides a jaw breaking *patois* of their own. Chambary the capital, is in a most picturesque situation. It was here that Joseph de Maistre, the celebrated diplomatist, and Xavier de Maistre, the equally celebrated author, (of 'A Journey Around my Chamber,' &c.,) were born. It was in Chambary, also, that our countryman, Joel Barlow, wrote his famous lines on "Hasty Pudding." The Surroyards have been noted in times past for their bigotry, ignorance, and a certain *naivete* and simplicity of character. Since the Constitution of Carlo Albert, Savoy and the Surroyards are much changed. Railways are pushing through the Alps; telegraphic wires stretch over once inaccessible mountain passes; the press free (unless in times of war, has had a wider influence, because ten years of a better system of education has prepared the way for its ameliorating mission.

"The country of Nice is a very small portion of the Kingdom of Sardinia, comprehended between the maritime Alps and the Mediterranean, and between the river of Var and Andorra. It is but a little by comparison on the State of Rhode Island, and has 250,000 inhabitants.

"Sheltered as it is by the mural ne Alps on the north and east, it enjoys a climate almost like that of Naples. Its chief city, Nizza, or Nice, is the great resort of wealthy Englishmen, Russians, Americans and Italians who go thither in winter to seek a refuge from the cold blasts of the north. There are vast hotels and lodging houses, containing more comfort and elegance than similar establishments in other parts of Europe, and also gardens, where the rose and the myrtle bloom on the sale of the lemon and orange.

"The River Var, the present limit between Nice and France, is neither a new boundary, nor was it decided upon since the Christian era. The river Var was for in the time of the Roman Emperor Augustus, the boundary of Italy on the North. As we mentioned in a former article, Nice and Savoy have both been parts of the French Republic, and when the French Empire was proclaimed in 1818, there was an intimation or overture made for the annexation of this portion of the territory to the House of Savoy; but Charles Albert rejected it with scorn, thinking the crown of Italy worth more than a province at that time."

GENERAL LAMORICIERE.

Gen. Lamoriciere, the new commander in Chief of the Papal army, is now fifty-four years of age. He entered the French army at the age of twenty-three, and his first service was in Algeria, where he created the corps of the Zouaves. In 1837 he got his commission of Colonel, for his great gallantry at the seige of Constantine, where with his own hands he laid the train with which the gates were blown open, and was himself wounded by the explosion. He served in eighteen campaigns in Africa and gained by continued exploits and brilliant achievements to the highest rank in the army, and the great popularity as a general and a hero. On his return to France, he became a member of the Chamber of Deputies, in the closing days of the reign of Louis Philippe, acting with the Liberals, and was designated as Minister of War in the last combination by which it was thought to save the monarchy. He adhered to the Republic and supported Cavaignac in suppressing the popular insurrection of June, 1848, and was sent Minister to St. Petersburg in 1849. Returning, he opposed the measures by which Louis Napoleon precipated the *coup d'etat*, and voted for the bill by which the Assembly sought to protect itself against the meditated violence.

After the bloody triumph of Napoleon, on the 2d December, Lamoriciere was among the distinguished public men arrested by the new Minister of the Interior, and on his release retired to Belgium, where he has chiefly remained ever since.

In the early part of the Sardinian struggle with Austria, Lamoriciere tendered his services to Victor Emanuel. It was not accepted, and the same General now accepts the command of the Papal troops, which are to be employed in recovering the Romagna from the sway Victor Emanuel.

The military abilities and reputation of Lamoriciere are a great acquisition to the Roman cause, and the journals of Paris express their apprehension that he will be of the various and now discordant elements of the papal army, which may prove to be extremely formidable, and express their surprise that the French Government should have permitted a French General to accept a command which is so directly opposed to the aims of the public opinion in Europe.

When the Emperor Napoleon was first told of Lamoriciere's acceptance of the post, he is reported to have said: *C'est fou; mais c'est chevaleresque.*

A letter from Rome, of the 7th says: "General Lamoriciere has been received at a private audience by the Holy Father. He remained nearly two hours in the Ministry of War, having had conference with the head of that department, the four Direction Generals, and the Director of the Military Museums of Saint Michael." The same letter states that the General has received the authorization necessary for every Frenchman who serves a foreign military service. A letter from Paris says that, together with General Lamoriciere, several officers Francois of Modena landed at Ancona on the 6th inst. From there he will go to Kingston, and thence to Ottowa in Canada, via Toronto; thence across the lake to the Falls, and by railroad to Hamilton. He will go to Sarnia to see the Grand Trunk works there, and travel over the Western States; go to Washington and be the guest of the President; then visit the Atlantic cities, and there his fleet meet him at Portland, his departure may be from Quebec, and he may reach the Grand Trunk for Portland after the completion of his tour in the United States. Circumstances may alter the plan in some of its proceedings, but we have good reason to believe it is in contemplation by authority in England. The object of the mission is to be most capable of giving the army information as to routes, who in their turn were to be instructed what it would be needful to do. August will likely be well advanced before His Royal Highness reaches Canada.

THE SULTAN READS THE BIBLE.

A Company in Turkey writes in a recent letter: "The splendid bound Bible which the B. F. B. S. presented to the Sultan some three years ago, has been in frequent use ever since. The Sultan is reading the Bible most earnestly, not only at home but also when going abroad on visits. The Bible is well packed in a splendid box, and is carried in a red velvet case, such as they use in reading the Koran, and carried after the Sultan wherever he goes to spend a couple of hours. (It is customary to carry everything which is supposed he will call for.) Last week he went to Kiz Pasha. The Pasha had business ready for his sovereign, but the Sultan called for his Bible and after reading for two hours he rose and went off, leaving the Pasha to manage his business as best he could. The Pasha, I should imagine very angry when the Sultan was gone, exclaimed, 'It is too bad; the Sultan is poring over that book continually and gains nothing more for the advancement of the State.'

"Mr. Williams has found access to the counter apartments of the Sultan's wives or servants, eunuchs, officers of various grades, such as were not and much mixed company are in continual. He spoke to them of the way of salvation, and at one time they sat in an hour, the second time half an hour, and the third time a quarter of an hour. Four ladies appeared very attentive. Since that time the servants of the Imperial Palace occasionally visit Mr. Williams' house. Near the Palace is a great Guard House, and there also Mr. W. fell in with the Colonel, and sat down and read to him from the New Testament, and talked, while the soldiers near listened attentively or turned away with indifference, but some were touched to tears."

THE POPE AND THE KING OF SARDINIA.

The *Univers Israelite*, a paper of Ultramontane tendencies, publishes the following letter of Pius IX. to Victor Emmanuel:

"*Great Monarch.* The ideas expressed in your letter to me are beneath the dignity of an honest man, of a Catholic, and more especially of one deriving his origin from the noble race of Savoy. For a further reply I refer you to my encyclical letter. If I weep, it is not for myself, but for the sake of your Majesty's soul. For the deeds committed by you at the instigation of your advisers you have subjected yourself to the punishment of the Church, and you will become liable to further punishment should you commit the crimes which I know you intend to carry out. I remind your Majesty that within a short time you will have to render account before the most inexorable of Judges for the offences already committed, and for the evils which you inflict upon our poor Italy by your conduct. (Signed) Pius IX., Pope."

No date is added to this letter in the above-mentioned journal; but from internal evidence, it appears that it has been written within the last six weeks.

DOMESTIC.

Congressional Proceedings.

WASHINGTON, May 7.—In the House of Representatives today, Mr. Bingham, one moved a bill providing for the appointment of a Minister to Sardinia. The bill was passed. In the Senate today no business of importance was transacted.

DOVER, May 7. The Hon. Samuel Beardley died at his residence in this city to-day.

Fourth Day's Race on Rock Dog S. R. Spaulding.

BOSTON, May 7. The steamer "S. R. Spaulding," with the Massachusetts delegates to the Charleston Convention, arrived at this port this evening.

After the departure from Charleston, a fugitive slave was found secreted.

The fugitive and five men were transferred to the steamer Spaulding, with large numbers of Chinese emigrants.

Legislature.

A bill has been introduced into the California legislature granting right of way to telegraph companies, building lines by the Pacific railroad. It is said in California to the Mississippi valley, there are but 20,000 inhabitants in the Atlantic slope; 3,703,110 in the Gulf slope; west of the Mississippi, 16,131; in the west of the Mississippi, in 1850, 37.2 per cent. of the population was in the Mississippi valley, 54.8 in the Atlantic slope, and 7.3 in the Gulf slope."

The returns of the immigration for the past year give a total of upwards of 240,000. The emigrants to the United States now number about, 200,000 [illegible] sent number of slaves is something more than [illegible] the free blacks, distributed nearly equally between the slave and free states, about 250,000. The gross is the total of 31,000,000, which will probably be [illegible] figures soon to be furnished us.

LECTURE BY M. LOUIS BLANC.

M. Louis Blanc delivered a lecture in London recently, in English, on "The Mysterious Personage and Agencies in France towards the end of the Eighteenth Century," at the Eyre Arms Assembly Rooms, St. John's Wood. The lecturer began by pointing out that the love of the marvellous prevailed in France during the age of rationalism, and set out to relate details respecting the successful impostures of the Count St. Germain, who pretended, among other things, that he had live hundred years, had been on intimate terms with Francis I., and received delicate commissions from Henry VIII. and the Emperor Charles V. Yet people believed in him, flocked to him, courted him. Madame de Pompadour was one of his devotees, Louis XV. invited him to Versailles, and even the sceptical Voltaire declared that he knew everything. The lecturer next touched upon [illegible] of Mesmer, giving a picturesque account of the scenes that occurred at the house in Paris to which persons resorted with all kinds of diseases stocked by Mesmer's touch, or by the magic fluid. The second part of the lecture was almost entirely occupied by a [illegible] of the career of Cagliostro, and of the surprising [illegible] powers exercised in France, in Rome, and in Poland, where, he said, with the judgment to call upon this remarkable man by Mr. Carlyle, he became a greater than a low swindler and common cheat. He was a clever, cunning, and for that day a learned man; but, behind a higher aim than that of merely dazzling the vulgar: he wished to disorganize the Lodges of the Illuminati, that strange society, as we are assured necessary, and having for its ultimate object the overthrow of Christianity and the Monarchies.—*London Times.*

THE JOHN BROWN RAID—MORE REVELATIONS.

The New York *Herald* contains what purports to be a [illegible] conference between Gov. Robinson and Redpath and [illegible] relating to affairs in Kansas and the John Brown raid, which discloses some curious developments. The correspondent implicates the leaders of the Republican party in the Brown conspiracy, and shows that the events in Kansas were but preliminary to the raid at Harper's Ferry, both being parts of the same scheme of revolution, concocted and organized four years ago. When Robinson was examined before the Senate investigating committee, he asserted that John Brown and Redpath were the only leaders in Kansas who avowed revolutionary designs, and that the Free State party had no connection with them, and would not obey them. It appears from this correspondence that Robinson himself was one of the most active of the revolutionary leaders, enlisting [illegible] in actively even John Brown himself.

Not only did he endorse him by certificates and an address to the settlers of Kansas," but he "coldly proposed to him to assassinate all the leading Federal officeholders in Kansas." It further appears that Robinson sought to bring all the Northern States into the civil war which was about being inaugurated in Kansas, and that they responded thereto in the East for that purpose.

The following is an extract from the letter of Redpath to Realpipe:

"You will please remember just before the sack of Lawrence by the border ruffians that Robinson started East. I for one could not understand why he should want to leave at such a time, and urged him strenuously to stay; and when pressed for a reason as to his departure, he told me that he saw the whole country was going to be paralyzed in civil war, and that he was going to the free States to raise the reinforcements and the people of them to crush out the ruffians and the people of them to crush out the ruffians and the people of them to crush out the ruffians

New Orleans Poetry.

"SPRING IS COMING."

Come, oh, come! thou hast tarried long—
Come with the glory of light and song.
Earth pines for thee on a thousand shores,
Where the billow breaks and the wild wind roars.
There's a voice of wail 'mid the ancient trees,
Torn and tossed by the wintry breeze.
Gloom hath shrouded our pleasant bowers,
Death hath blighted our vines and flowers;
And every hour on its fleeting wing,
Bears away a prayer to thee, O spring.

Come, oh, come! we pine for thee,
As pines the wanderer for home at sea;
As the captive pines in his lonely cell,
For dashing waters and breezy dell.
We sigh for the influence that life renews,
For the spell of soft sunshine and balmy dews;
For the genial airs and the pleasant rain,
To awaken our blossoms and streams again.

"I come! I come! I am coming back!"
Thus answered a voice from the sun's bright track:
"I will clothe the heaven's fair face with smiles,
I will call the birds from a thousand isles;
The streams shall laugh where the violets blow,
The trees exult, and the laurels glow.
There's not a beauty, nor bloom, nor hue,
That the charm of my presence shall not renew."

Not so, O spring! no power thou hast
O'er much of beauty that's from us past!
Eyes that looked love into our eyes are dim;
Voices are hushed from our vesper hymn;
Bright young faces have passed away;
Places are vacant at full of day.
Thou canst hang leaves on a thousand trees;
Thou canst bring the flowers, and birds and bees;
Thou canst loosen the streams and silver fonnts,
And breathe a glory o'er vales and mounts:
But thou canst not restore to our yearning arms,
The vanquished past and its lovely forms.

Yet I speak to the heart in my radiant bloom,
Of a spring that opens beyond the tomb,
Where the lost and loved of earth are found;
Where the severed wreaths are forever bound.
Where comes no dimness n'er eyes of light,
And the cheek of beauty ne'er knows a blight.
There's not a beauty, nor bloom, nor hue,
That the charm of my presence shall not renew.

Children's Column.

HOW TO ACQUIRE A BEAUTIFUL FORM.

Take abundant exercise in the open air—free, attractive, joyous exercise, such as young girls—when not restrained by false and artificial proprieties, are wont to take. If you are in the country, or can get there, ramble over the hills and through the woodlands; botanize; geologize; seek rare flowers and plants, and chase butterflies. Be a romp, even though you may be no longer a little girl; if you are a wife and a mother, romp with your children.

Attend also to your positions in standing, sitting, lying and walking, and employ such general or special gymnastics as your case may require. Live, when in-doors, in well-ventilated rooms; take sufficient, wholesome and nourishing food at regular hours; keep the mind active and cheerful—in short, obey all the laws of health. Take a lesson from the English girl, as described in the following extract:—

"The English girl spends more than one-half of her waking hours in physical amusement; that is, in amusements which tend to davelop, and invigorate, and ripen the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, swings, plays, jumps the rope, throws the ball, hnrls the quoit, draws the bow, keeps up the shuttle-cock, and all this without having it forever impressed upon her mind that she is thereby wasting her time.

"She does this every day, until it becomes a habit, which she will follow up through life. Her frame, as a necessary consequence, is larger, her musculer system better developed, her nervous system in subordination to the physical, her strength more endnring, and the whole tono of her mind healthier. She may not know as much at the age of seventeen as the American girl; as a general thing she does not, but the growth of her intellect has been stimulated by no hot-house culture, and though maturity comes later, it will last proportionably longer.—*Hints towards Physical Perfection.*

STORY BOOKS FOR CHILDREN.

Coleridge was a man singularly gifted with the power of watching and recording the history of his own mind, and able in a remarkable degree to estimate at its true value the training through which he had passed. He thus writes in regard to his earliest literary training. He says:—

"My early reading of fairy tales, and about genii and the like, had habituated me to the vast; and I never regarded my senses in any way as the criterion of my experience. I regulated all my words by my conceptions, not by my sight, even at that age. Ought children be permitted to read romances and stories of giants, magicians and genii? I know all that has been said about it; but I have formed my faith in the affirmative. I know no other way of giving the mind a love of the great and the *whole*.

Those who have been led to the same truths, step by step, by the constant testimony of their senses, seem to want a sense which I possess. They contemplate nothing but parts, and all parts are necessarily little, and the universe to them is but a mass of little things. It is true the mind may become credulous and prone to superstitious fancies, by the former method. But are not experimentalists (the practical men) credulous, even to madness, in believing any absurdity rather than believe the grandest truths, if they have not the testimony of their own sense in their favor? I have known some who have been rationally educated, as it is styled. They were marked by an almost microscopic acuteness, but when they looked at great things, all became a blank, and they saw nothing, and denied that anything could be seen, and uniformly put the negation of a power for the possession of a power, and called the want of imagination, judgment, and the never being moved to rapture, philosophy.

LADY THIEVES.

Let me say something then about Lady Thieves, and inform Mr. Moule and Mr Everybody Else, how I learned to handle that sort of business. When I first opened shop I knew nothing about it, and never bestowed a thought up on it; and when one day I saw a genteel-looking young girl drop her cambric handkerchief upon an article which I usually sold for a guinea, and taking them both up together, convey them to her pocket, I seized her unceremoniously, hauled her into my little back room, rung the bell for the maid; had her searched, found the article upon her, sent for a Bow street officer (there were no policemen then,) and gave her into custody. What a tool I was, to be sure! It happened that her father was a clergyman, backed by high connections, and looking forward to be a bishop before long. He bailed her out in no time, came down upon me with a charge of conspiracy, and threats of transportation for life—badgered my serving-wench out of her wits, first himself, and then sent a hatchet-faced fellow to cross-examine her, who drove her clean bewildered—more fool I for letting him do it; but I knew no better. I saw it would never do to take the case to trial with such a witness, and, by Jove, she saved me the trouble by bolting away before the day of trial came. I was obliged to withdraw the charge, and pretend it was all a mistake. The clergyman talked of prosecuting me for a conspiracy, but he had some conscience, and only talked; the girl, I have no donbt, had confessed the theft to him. As it was, I got the reputation of a monster, and only recovered my character by acknowledging that I must have been druuk at the time and didn't know what I was about—I who was never drunk in my life.

That affair cost me fifty pounds in cash; and damaged my connection to the extent of at least two hundred pounds more. I should have been ruined, but the parson got his bishopric and left the neighborhood; I put a new name on my sign board, and in time the event was forgotten.

I had learned a valuable lesson. The next lady thief who favored me with a visit, did me the honor to rob me to the amount of two pounds ten. She did it so cluosily that I could not avoid seeing her. I affected not to notice it; smilingly took her order to the amount of a few shillings, and, when I sent home the goods, put down the stolen articles in the bill. She called next day, and, with the utmost affability, informed me of the mistake I had made in charging an article which I had not sent and which she had not ordered. She brought her "companion" with her to prove that the article charged was not in the pack of goods sent—which of course, I knew well enough—I admitted the "mistake" with the perfect good humor, and she went away. It must be acknowledged that I had learned my lesson well—but though I congratulated myself on that score, I thought the teaching too expensive and resolved to try a different plan next time. I had not to wait long for an opportunity.

Lady S——, the wife of a baronet, took a fancy to some property of a rather rare description, and concealed it in the folds of her sleeve. When she had made her purchases, I requested her, under the pretence that I had something remarkable to show her, to step into the parlor. Closing the door after her, "Your ladyship is not aware," said I, "of what you have done. I have observed that at times you are very abstracted in your manner; allow me to show you what you have been doing." With that I caught her by the arm, and in an instant drew forth my property. She blushed red as fire, and her eyes flashed; but recovering herself in an instant she burst into a laugh, and cried, "Really, Mr. Brown I am much obliged to you; who would have thought I had been so *distraite*? Why, really, I should have robbed you without knowing it." "Hardly that!" I thought to myself, but I held my peace, bowed smilingly, and attended my lady to her carriage.

Lady-thief Number Four was a Dowager, of three-score at least, who came at regular intervals, who bought pretty freely, but always stole as much as she could. This was a difficult case, and I hardly knew how to deal with it. She wore a large pocket to contain the plunder, and was constantly dropping something into it. If I taxed her with theft, I should lose her custom, and that of her connection, which was large and of a high class. I could not persuade her that she plundered unconsciously; she was to wide-awake for that. I had serious thoughts of keeping a professional pick-pocket on the premises, to rescue my own property from her gripe, but feared the remedy might prove worse than the disease. One recourse remained; I had kept a pretty accurate account of all that she had purloined during the six months' patronage she had bestowed upon me, and when I made out her account during the end of the season, I set down each article as is proper date. The old lady sent her steward to settle the account, *to which she made no objections*; but she never again entered my shop.

I shall not go on with the catelogue. Lady thieves are no rarities, and may not be described individually. Thirty-five years practice as a working shopkeeper has taught me the safest mode of managing them, and that I follow; but they are a disgreceful nuisance and a constant source of pecuniary loss. When they make their appearance in my shop, I act according to circumstances. If it is a young girl, new to the trade, I sometimes send for her parents, and lay the matter before them; but this is not always a safe method—since in more than one instance the mother has induced the child to deny the theft after she had confessed it in the presence of witnesses, and with all the evidence of the crime complete. On one or two occasions I have made the thief, when she had the money in her purse, pay for the stolen articles and keep them; but far more frequently have I allowed them to walk clear off with the plunder, to save the bother and expense of a disturbance. No further back than yesterday morning a newly wedded couple came to the shop; the husband bought his young wife a bonnet one present, and she, in the most barefaced manner, stole the fellow to it. What could I do? There was a dozen people there. If I had taken her up I should have driven them all away, and perhaps had a tumult round the house all the morning; and what a skeleton I should have set up in that poor bride-groom's house for the rest of his days!

THE SHAKSPEARE FORGERIES.

The Illustrated London *News* at March 17th, in a review of a work entitled "An Inquiry into the Genuineness of the Manuscript Corrections in Mr. Paine Collier's Annotated Shakspeare, Folio, 1632, and of certain Shakspereau Documents likewise published by Collier, by N. E. S. A. Hamilton," says:

Mr. Hamilton's work is devoted to a question of the highest importance to the interests of literature, and to the personal honor of an industrious and well-known writer. The critors of Shakspeare—the late Mr. Singer, Mr. Dyce, Mr. Staunton, Mr. Knight and Mr. Halliwell—upon eternel evidence, were long ago convinced that nearly everything in these "corrections" that appeared new was not good, and what was good was not new; but the question of their genuineness can only be determined to the satisfaction of the world at large on paleographic grounds—*i. e.*, by the testimony of persons skilled in ancient writing. For this reason Dr. Inglehy's clever little book, which trents of philological anachronisms, and exhibits a mass of circumstantial evidence to shew that the folio was "at least tampered with while in Mr. Collier's hands," though of the highest value and litterest to scholars, is of less weight in the scale of the general opinion than the more technical opusculum by Mr. Hamilton.—In this wo have first on account of the circumstances which led to the volume being sent to the British Museum, from Sir Frederick Madden's own hand:

"I had a great wish to see the volume, after this second avowal of doubts expressed by Mr. Staunton and Dr. Inglehy, but my mind was so free from any bias that I did not entertain the least suspicion of forgery, and in September, 1858, I eagerly availed myself of the opportunity afforded me by Mr. Collier (who had sent me a copy of the "Hamlet" of 1603, lithographed at the expense of the Duke of Devonshire) to express to him my wish to see the annotated folio, but not having the honor to be acquainted with the now Duke of Devnshire, I asked Mr. Collier if he could manage to gain me access to the volume. To this request Mr. Collier never made any reply."

Sir Frederic Madden's independent examination of the writing soon convinced him of its fictitious character, and his convictions were at once endorsed by Mr. Panizzi, Mr. Bond and Mr. Hamilton of the Museum, as well as by Mr. T. Duffus Hardy, the Rev. Joseph Hunter, Professor Brewer, and a host of skillful paleographers, who had been invited to inspect the folio. It was found that, although avidently written by the same hand, the forms of the letters were anamolous. One page exhibited words or letters characteristic of the sixteenth century, while in close juxtaposition the same word or letter bore every appearance of having been written within the present century. The ink employed was discovered to be a mere wash or paint colored to resemble faded ink, and nutaberless partially obliterated pencil corrections corresponding with the quasi-antique corrections were visible throughout the margins. Upon the application of a microscope it was found, too, in many instances, that these pencilings in a modern hand, actually underlie the writing in the feigned old hand.

Again, whole syllables or wards were discovered to occur in pencil, partially rubbed out, still legible, while close to them the same syllable or word is repeated in the antique writing. The inevitable conclusion to all of which is, that the pencil-writing had been placed on the margins to direct the alterations afterwards made in pigment.—Mr. Hamilton next proceeds to consider Mr. Collier's oft-repeated assertion that he has published every letter, syllable, word and line of the corrections, and proves undisputably, by a literal collection of a single play (Hamlet,) that, so far from this being the truth, he has not printed one-half the textual alterations which are visible upon the margin of his folio. We have not space to enter upon the vexed question of the folio's pedigree. Upon that point the render can consult Mr. Hamilton's book and an admirably conclusive article by Mr. J. A. Arnold, the police magistrate, in *Frazer's Magazine* of the present month.—Having brought the evidences against authenticity of the "Correct Folio," 1632, to a close, Mr. Hamilton goes on to say: "But the facts I am now about to advert to are far graver than the question of the authenticity of that or any other particular volume. They have reference to a *series* of systematic forgeries which have been perpetrated, apparently, within the last half century, and are in connection, generally, with the history of Shakspeare and Shakspearean literature, although other subjects have occasionally been introduced."

The first instance adduced is the magnificent copy of the folio, 1623, in the possession of Lord Ellesmere. In 1842, Mr. Collier, to whom tha late Lord Ellesmere, then Lord Francis Edgerton, had lent the volume, announced the discovery of certain MSS. aanotations on its margins, which he attributed to the time of the Commonwealth. Upon examination of thin book by Sir Frederic Madden, Mr. Panizzi, Mr. Boud and Mr. Hamilton, the marginal, emaadations were found to have been indicated first in pencil and afterwards in ink, and to be in the same handwriting as the emnndations on the "Corrected Folio," 1632. The next case in more surprising still. In 1836 Mr. Collier discovered in the library of Bridgewater House some documents regarding the life of Shakspeare, which we communicated to the public through a letter to Mr. Thomas Amyot. These instruments were represented to have been found in bundles of manuscript, probably not opened since the time of Lord Chancellor Ellesmere. Mr Collier expressed no doubt of their authenticity; But the Rev. Joseph Hunter, from intrinsic evidence, was led to entertain an opinion adverse to their pretensions as genuine documents, and in 1853 Mr. Halliwell printed for private circulation a pamphlet in which he unhesitatingly pronounced them forgeries. Of these papers, which were examined by Sir Frederic Madden, Dr. Kingsley (Lord Ellesmere's librarian) and Mr. Hamilton, the last observes, "With one exception, these documents display their spurious character at a glance, whilst two of the numbers are such manifest forgeries, that it seems incredible how they could have cheated Mr. Collier's observation."

From the Brigewater papers Mr. Hamilton passes to the manuscripts in Dulwich College: "In 1848 Mr. Collier edited for the Shakspeare Society a volume entitled Memoirs of Edward Alleyn." Amongst the documents published by Mr. Collier in this volume, is one correctly stated to be an original letter from Mrs. Alleyn, wife of the founder of Dulwich College, and addressed to her husband. The letter in itself is interesting; but the point upon which Mr. Collier mainly insists, as constituting its peculiar value, is a paragraph he prints as contained in it relative to "Mr. Shakspeare of the tiltobe," and from which he proceeds to draw various deductions. On collating this letter with the original, it appears to have been entirely misread by Mr Collier, as there is not the smallest trace of authority for any allusions to Shakspeare, or to any of the words concerning him found there by Mr. Collier and printed by him as forming part of the original document. A cleverly executed fac-simile of this portion of the letter accompanies Mr. Hamilton's book, showing clearly that, while inserting words which could never have belonged to it, Mr Collier has omitted others which are plainly visible.

Although this letter of Mrs. Alleyn, with the exceptions mentioned, is genuine, Dulwich College is no more exempt from Shakspereau fabrications than Bridgewater House. Mr. Hamilton adduces three instances, all first printed by Mr. Collier as authentic documents. The first is a letter purporting to be written by Marston, the playwright, and which may be seen in Mr. Collier's Memoirs of Edward Alleyn, p. 154. The writing of this letter is a good resemblance of Marston's hand; but a careful inspection revealed that the whole of the words had been first traced out in pencil, as is the case with the corrections in the annotated folios before mentioned. The next of the Dulwich counterfeits is a copy of verses, first published in Mr. Collier's Memoirs of Alleyn, p. 13, beginning—

Sweete Nedde, nowe wynne another wager,

which is pronounced by Dr. Hamilton to be a forgery from beginning to end.

The third document is genuine, and has been quoted by Mulous. What brings it in the category of fictitious papers is an appended "List of players," with "Shakspeare," of course, among them, first published by Mr. Collier, and written evidently by the same hand as the rest of these abominations. We now reach the last and most remarkable of the impositions disclosed by Mr. Hamilton. The document in question, which is known as the "Petition of the Players," 1596, was first printed by Mr. Collier, who found it in the State Paper Office. It has no date, and is written on a half sheet of of foolscap paper, without watermark. On an examination, Mr. Hamilton was led to believe not only that the writing was not authentic, but that it had been executed by the same hand as the fictitious instruments before discussed. An application to the Master of the Rolls was followed by an official inquiry into the genuineness of the document.

On the 30th of January, Sir Francis Pulgrave, Deputy Keeper of Public Records, Sir Frederic Madden, T. Duffus Hardy, Esq., Assistant Keeper of Public Records, Professor Brewer, Reader at the Rolls, and Mr. Hamilton, assembled for the purpose of investigation. After a minute and careful scrutiny, these gentlemen decided that the Player's Petition was spurious; and the Master of the Rolls directed that their attestation should be appended to the document condemned! Such is the result of the inquiry so far; but it is obviously impossible it can rest here. Every Shakspereau document brought to light during the last half century, whether discovered at Devonshire or Bridgewater House, in Dulwich College, or in our State Record offices, must, after these startling revelations, undergo a rigid scrutiny, and upon no person is it so incumbent to render every assistance in separating what is genuine from what is false among these papers, as upon Mr Collier himself.

THE NATIONS WITHOUT FIRE.—Accordlag to Pliny, the use of fire was for a long time unknown to some of the ancient Egyptians, and when Exodus (the celebrated astronomer) showed it to them, they were absolutely in raptures. The Persians, Phœnicians, Greeks, and several other nations, acknowledged that their ancestors were once without the use of fire, and the Chinese confess the same of their progenitors. Pompanius, Mela, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire, or had but just learned it. Facts of the same kind are also attested by modern nations. The inhabitants of the Marian islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it on the descent of Magellan in one of their islands. At first they believed it was some kind of an animal that was fixed to, and fed upon, wood. The inhabitants of the Philliplpiae and Canary islands were formerly ignorant. Africa presents, even in our day, some nations in this deplorable state.

AN AFRICAN CHURCH OWNING ITS MINISTER.—The Airlean Baptist Church in Augusta, Ga., owns its minister, the congregation having bought him from his former master. The members of the Church, who are mostly, if not all slaves themselves, contribute $1,000 a year for the support of their "chattel" pastor and family.

Obituaries:

"Let me die the death of the Righteous."

Tribute of Respect.

Extract from the Minutes of the regular meeting of the Board of Directors of the South-Western Bible Society:—

Whereas, It has pleased that Divine Power which none can resist; that unscrutable Wisdom which none can fathom, and that infinite Love which passes all human estimate, to remove from the Church on earth, and from the circle of this Board, our colleague and beloved brother, P. H. GOODWIN; therefore, be it unanimously—

Resolved, That we deeply feel this bereavement ourselves, and, with heartfelt sympathy, condole with the family and friends of the deceased.

Resolved, That the wisdom and zeal, punctuality, and excellent spirit, which adorned the private character, and uniformly characterized the official conduct of our deceased brother, should have, and we trust will long continue to have, the happiest effect upon us, his surviving colleagues.

Resolved, That the Corresponding Secretary be requested to transmit a copy of this action to the bereaved family of our late brother, and to publish it in the record of the proceedings of this society, and in the religious papers of this city.

J. McCONNELL, *Corresponding Sec.*

Departed this life, at her residence in Autauga county, Ala., on Friday, the 3d inst., at 2 o'clock, P. M., JANE MASSENGALE, wife of John Massengale, in her 65th year. She joined the Methodist Episcopal Church on the 26th of September, 1813, in Madison county, at Shilo Church, where she obtained the blessing of God, and has ever since been as a shining light in the Church, and left a bright testimony behind her, that she was going to glory. To her husband she was affectionate and submissive, almost to a fault. He was the object of her first and only love, and she knew to loved her with a devotion that approached idolatry, and that he was never so happy as when contributing to her happiness, or administering to her wants, and therefore nothing was enjoyment without his participation; no place desirable without his presence. His troubles were hers, his joys hers, and his friends hers. They were emphatically, "one flesh." As he approached home, after an absence, however long or short, and under whatever circumstances, he had no fear of meeting a frown, or hearing a reproachful complaint. To her children she was kind, affectionate, and impartial; and was indefatigable in her efforts to bring them up in the way they should go, and to inculcate in their minds the importance of piety, benevolence, generosity, industry, and economy. To a friend she was candid, sincere, and generous, and ever ready and willing to incommode herself to render them assistance, or do them a benefit. To the stranger she was a true samaritan; ever ready to relieve the afflicted and comfort the distressed:—She bore her late illness with patient resignation, and passed calmly from life in the full belief of the Christian religion, and with a firm reliance on the promises of Christ.

T. A. SALE.

NIMROD T. DAVIS died of typhoid pneumonia, in Clarke county, Ala., March 29th, after an illness of nine days, aged nineteen years.

If morality and high-toned worth could give comfort in the "dark valley," he would have passed through without a fear.—But he felt that this would not suffice, and earnestly sought, and found Christ precious to his soul. While his father was praying for him at his request, he felt some comfort, but he was not satisfied. I found him greatly distressed about his soul. He said he "thought the other day that God had pardoned his sins, but did not *know*, wanted to be *certain*." He was praying in an agony, "O Lord, thou hast always blest; hear me now;" thou hast promised it; I will believe, etc.," when the "fashion of his countenance changed," and he rejoiced in hope of the glory of God, saying, "he did *know* God had heard his prayers and pardoned his sins." I told him none of us thought he would get well. He answered, "that he did not fear; his prospects were bright for heaven." I read to him the hymn commencing, "Vital spark of heavenly flame;" and he became perfectly exultant; he clasped me in his arms, exclaiming, "what more! what more!" I asked him if he wanted us to tell Leonidas anything (one of his brothers at the University of Virginia.) He said, "nothing in particular, only, that I am dead, and I hope he is preparing to meet me in heaven, where we can rejoice together for ever."

W. H. CARTER.

MRS. MARGARET POPE died on the morning of the 4th of April, in Yazoo county, Miss., after a brief illness of four days, in the 82nd year of her age. She was a native of South Carolina, where she was married to Mr. George Pope, who in 1811 removed to Mississippi, where he resided until his death. She had been a member of the Methodist Church for forty years. A short time before she was taken ill she spoke to her son of her happy religious feelings. When I approached her bed side I said, "Mother Pope the Lord is a stronghold, and a present help in need." "Oh, yes," she exclaimed. I asked her if she could trust in the Lord, and she responded in the affirmative. Mother Pope was a plain, unassuming, kind-hearted, sincere, old-fashioned Methodist, she lived a Christian and died a Saint.

D. H. WIGGINS.

Southern Advocate please copy.

MRS. ANNIE KYLE, wife of William Kyle, died April 6, 1860, in the forty-sixth year of her age, of pneumoala. She leaves a husband and five children, and a multitude of friends and acquaintances to mourn her loss. Her eldest son returned home from the Medical College of Philadelphia the day that she was taken sick, and she lived only a week. She was fearful that she would not live to see him again. She bore her afflictions with christian fortitude. She was an affectionate mother and wife, a kind neighbor and oilstress, and a good Christian. When she was able she was seen seated among the people of God, whom she dearly loved.

NANNIE.

Terry's Depot, Miss., April 8, 1860.

MRS. SARAH H. POWE, wife of Wm. H. Powe, died in the 15th April, in east Kemper, Miss., in the 62d year of her age. She was a native of Chesterfield district, S. C.; for some time a resident of Wayne county, Miss., where she was married, and where also she was converted, and became a worthy member of the M. E. Church. Sister Powe was decided and persevering; peculiarly so in her religious character. Her attachment to the Church of God was ardent. She loved her ministers dearly "for their work's sake." Her end was that of the perfect man—"peace." She said, in reply to a question, "I enjoy the comfort of God's presence all the time. My greatest need is grace to enable me to endure and wait the will of God still." Her spirit took its flight for the bosom of its God, just as the family were returning from church. Earthly friends were returning from the house of God to love and care for her still, but messengers from the upper sanctuary had come for her, and *she was gone*.

A. McILWAIN.

ZACHARIAH THOMSON died in Jasper county, Miss., at his own residence, on 17th March, 1860, in his 73d year, after a short illness. He was born in Pendleton district, S. C.; moved to Georgia, and came to Mississippi in 1829. He joined the M. E. Church about 28 years ago, and was converted shortly after. Since then he has held different offices in the Church, such as class leader, and steward, and was always faithful and consistent. By his death the Church has lost one of the most faithful advocates of her doctrines. His home was the preacher's home, and, as far as he was able, he was always ready to help them. "He was a good man," and "though he is dead, he yet speaketh." He leaves a widow, several children, and many friends, to mourn his departure.

J. W. McNEIL.

South Carolina Advocate please copy.

Died, on the 13th instant, ELLA, only daughter of W. H. and Amanda E. Slade, aged six months.

The little bud of a few bright hours—
Just plucked from earth's fast fading flowers
A moment green by Time's dark tide—
To bloom upon the other side.

Just kissed by the morning dew of life,
Untouched by shadows, cares and strife;
Transplanted now, thou early tried—
Forever cradled on Jesus' breast!

Chase by the flow of Heavenly springs,
She sweeps her bright harp's golden strings.
And weaves those ties that nevermore sever,
By the light that floods the great Forever.

Then mother, dry your streaming eye,
Your Ella links you with the sky;
The lovely, little, fragile thing,
Blooms on in one eternal Spring.

Ah, see how fair her brow is crowned;
Her white wings gleaming softly round,
As now with one, bright, dimpled hand,
She points you to that better land.

ANNIE.

Little ROBERT ZACHARY, infant son of Robert H. and Margaret H. Zachary, died on the 29th ult., aged one year, one month, and eighteen days. He was a sprightly, rosy cheeked boy; but disease seized upon him, and in twenty-four hours his prattling tongue had ceased to say, "Ma;" his beautiful blue eyes had ceased to gaze upon loved ones who eagerly bent over him. Little Robert is gone, never more to return; he is safe at the right hand of God in Heaven.

L. I. M.

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REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge.*

B. D. & A. W. ROBERTS, ATTORNEY-AT-LAW, Floyd, Carroll Parish, Louisiana. ja19

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Chatham, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Letchford and Co., Broadwell & Haynes, and Pritchard & Flowers, New Orleans. mar 7-1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTHWEST—NO. XIV.

Mr. Editor—Having given what light I could on the main points connected with the origin of Protestantism in Mississippi, I now change my running title, as indicative of the character of my future communications. I presume in no other portion of this Republic has evangelical Christianity in its progress met with more formidable obstacles than in Mississippi and Louisiana. Some of these obstacles have been of a general, and others of a local character. I will briefly refer to the most formidable of them. The country having been alternately under the French and Spanish governments, a large number of the original settlers, especially about the larger towns, and in the southern portions of Louisiana, were French and Spaniards; and were either professed Catholics, or Infidels, according to the school of French philosophy, in either case prejudiced against, if not unchangeably opposed to the doctrines of the Reformation. Even after Catholicism ceased to be maintained by government as the exclusive religion of the land, the Catholic population bed their ecclesiastics interspersed among them, who were ever on the alert to oppose the movements of the Protestant churches. Another opposing element was found in the fact that a large number of the American families had been so long deprived of the public means of grace, and the usual sources of religious instruction, that while the older ones had relapsed into cold indifference, if not habitual wickedness, a whole generation had grown up in ignorance, unbelief and immorality. Another very formidable hindrance to the progress of pure Christianity grew out of the fact, that while the country was under foreign government it was a place of comparative safety for all refugees from civil justice in the United States, whether they were debtors or felons.—Hence, while many worthy adventurers came in quest of good lands for themselves and their posterity; too many came to avoid prosecution for various misdemeanors and crimes. Such were not very promising materials for the gospel ministry to operate upon successfully.

The want of Bibles and religious literature, and of educational advantages in general, was another great impediment in the way of ministerial success. Even at this day I am often surprised to find in the libraries of some of our oldest and most influential families so little of that sort of religious literature which is calculated to enlighten the mind on the great truths of salvation, and to lead the heart from sin to holiness, and from a life of folly and danger to one of entire consecration to God, and a preparation for heaven.

Natchez was the center of commerce for a large scope of country, and its surroundings were very unfavorable to the morals of the inhabitants, especially young men. There was that celebrated school of every grade of licentiousness, known as "Natchez-under-the hill," made up, mostly, in the days of the Provincial and Territorial governments, of bar-rooms, gambling-houses, and brothels of the vilest reputation. These haunts of hydra-headed vice were inhabited by the most degraded and lawless men and women, whose sole object seemed to be to beguile, entrap, and ruin their heedless victims. Every available means was resorted to by these monsters of iniquity to draw the unwary within the circle of this maelstrom of vice and ruin. An opinion, as fitterly at variance with the results of observation and experience, as with the teachings of the Bible, prevailed, even among the more refined and elevated classes of society, in regard to the propriety and safety of visiting these abodes of licentiousness and crime. It was thought to be well enough for young men to make visits of observation to these suburban regions of death and hell, in order to see, that they might become disgusted with such developments of fallen humanity; and many a heedless youth went primarily to gratify "the lust of the eye," which precipitated him onward to the indulgence of "the lust of the flesh," and soon his honor was in the dust, his money in the hands of strangers, his "feet went down to death, and his steps took hold on hell." I think it is best never to see such polluting and dangerous exhibitions of the vilest passions of the most degraded of our race. A man can scarcely become all that he might have been, after having his imagination polluted, and his moral sense perverted by coming in contact with such debasing scenes.

Another fruitful source of dissipation and irreligion was the celebrated St. Catherine Race-course, now known as the Pinesalin Course, in the immediate vicinity of Natchez. When, and by whom, this race-track was originally planned and laid out I cannot tell. I have heard my mother, who was born within a few hundred yards of the track, in 1780, say that she saw racing there when she was a girl. On one occasion a rider was thrown and killed in her sight, which so shocked her feelings that she resolved never to look at another race, which resolution she faithfully kept ever afterwards. This rendezvous of sportsmen has been kept in active operation ever since. But however profitable it may be to improve the blood of horses, or innocent, under some circumstances, to test their fleetness and powers of endurance, I feel that truth requires me to say that the surroundings of the old St. Catherine Course have always been very unfavorable to good morals and true piety. Like the fabled Upas tree of Java, it has poisoned the moral atmosphere in all the region round about. Taking all these things into the account, and others that might be mentioned, we are constrained to acknowledge that gospel seed was never sown upon a more ungracious and unproductive soil. Instead of being found in its native state, which at best is bad indeed, it had been pre-occupied and poisoned by noxious weeds and brambles, which were exceedingly difficult to subdue and displace. In the States immediately north of us the laborers in the Lord's vineyard had virgin soil to cultivate, and while, in the first and second decades of the present century, they were numbering their converts by scores and hundreds, their colaborers here, with more self-sacrifice, and wasting toil, were gathering only a scanty harvest. Fortunately the gospel method of distribution is to "reward every man according to his labor," and not according to his success. But notwithstanding this formidable array of opposing obstacles, the original churches maintained their vitality, and exhibited unmistakable signs of steady, though often slow progress. Of this I shall give some account in my next.

J. G. JONES.

A SNOW STORM IN NEW ENGLAND.

This world is full of beauty. Wherever we turn our eyes, it meets us in all the fascinating forms of the heavens and earth; and if we do not enjoy its genial, soul-inspiring influences, it is because we go through life without looking with an observing eye at the grand panorama passing before our vision. What an endless variety has God displayed in his works, suited to please the taste of the intellectual world, in every season, and climate around this habitable globe! Some sudden display of his evanescent and beautiful creations, out of the ordinary way, surprise and astonish us by their wonderful magnificence; and we look with admiration upon their fading glories, and departing splendor.

But with what calm indifference we view the purple flush of the rising morn, the crimson, scarlet, and golden hues of the setting sun. They lose their brilliancy to the common observer by familiarity with the scenes. Yet, who ever saw two of these splendid views alike? The infinite is visible in the changes of each passing day, which unfolds something new for the observing eye to admire in its varied aspects. The smallest flower which blooms, trampled upon by the thoughtless, speaks of the attributes of God in silent language, more eloquent than that of the most powerful orator. How much is lost in the education of youth, in not directing their attention to this great book of nature! A book, for ever open before us, illustrated with pictures which never fail to please in their varied and beautiful forms of shade and coloring. The eye of a true artist is never weary of studying the symmetry of its forms, or tracing the delicacy of shades blended in harmony with the lovely landscape. If all are not artists, they have the principles of taste, and are capable of perceiving the beautiful in nature, which opens such sources of inexhaustible pleasure to a cultivated mind, without labor or expense. How the pomp and vain glories of the world fade away, compared to these beautiful creations of nature; and that false taste which leads so many astray would be corrected by a contemplation of its scenes.

The highest works of art, which astonish the world, are only imitations of the works which surround us, free to all. The Greeks understood this, and made nature their model for the inspiration of genius, and have left an impress of their intellectual superiority in artistic skill, over all the nations of the earth.

> "Nature never did betray
> The heart that loved her; 'tis her privilege,
> Through all the years of this our life, to lead
> From joy to joy,"

where God is acknowledged and seen in the variety of his works.

THE SNOW SCENE.

Last night the snow fell five inches deep, to astonish us as we arose in the morning with its strange magnificence, so late in spring.

> "A pure white robe is
> Spread over each hill and dale of earth, and
> All the faded, worn out garb of summer,
> Is concealed beneath a pearly covering,
> Emblem of perfect purity; then stealing
> Down, soft as an angel wing, the tracery
> Of shadows fall, and lie in deep repose."

Here we are, surprised with a scene of most singular beauty, enveloped in a mantle—snowy mantle—which covers the whole earth with unrivalled splendor. Every tree, shrub, trellised bower, and woody fence, is adorned with the snow-wreath, light as the fleecy cloud which floats in the blue sky above us. The leafless woodlands, with their opening glades, look like coral groves, for every branch, limb, pendant bough, and twig is hung with its feathery garlands of most delicate fancy work, of exquisite forms.

Such an exhibition of external beauty is seldom seen at this season of the year, in the snowy drapery so gracefully thrown over the earth, with its angelic plumage. Imagination can find no resemblance to the fairy scene but among coral groves in the ocean's bed,

> "Where the purple mullet and gold fish rove,"

that could possibly equal it. The light snow-flakes hang pendant upon the drooping willow, whose yellow leat-buds form a striking contrast to the chrystal covering through which they shine. The antiquated, moss-grown walls and rocks, look like a mosaic pavement, with delicate tracery work so interlined with soft shadows, that no artistic hand could equal them. The thread of the silvery brook rushes along the slope among the rocks, gemmed with icicles, like jewel drops, radiant with sunbeams. The lilac hedge, just starting into life, is so tastefully adorned with its fleecy robe, studded with diamonds from reflected light, that their beauty almost surpasses the loveliness of spring flowers which will soon enrich them. The sun flashes out from a cerulean sky, of most intense brightness, and the melting drops hang like wreathes of pearl from the bending trees. The little leaf-buds from the trellised vine peep out from their feathery mantle, to give place to the realities of nature's slow progress, which is soon to present another aspect of liveliest green, in striking contrast. Who can paint like nature? Like Ooe who pencil's up the sky, and fringes its drapery of clouds with crimson, scarlet and gold? Hast thou entered into the treasures of snow, or hast thou seen the treasures of hail? How wonderful are the works of God, in wisdom has he made them all. The Infinite is around us, reflecting light from the fountain from whence it radiates, to beautify, enlighten, and diffuse gladness and joy over all the world, and to lead us to Him, where there is fullness of joy, and to his right hand where there are pleasures for evermore.

S. B. THOMAS.

April 21, 1860.

"HE DON'T KNOW THE WORTH OF MONEY."

I was standing near two gentlemen who were engaged in conversation a short time since, and overheard one of them make the above remark about some one of whom they were speaking. I happened to be in a serious mood, and it struck me with considerable force, and I was led to inquire whether the person who made the remark with so much self-complacency, himself, knew the worth money; for a person may prove his ignorance of the true value of a commodity as much by over-estimating as by undervaluing it. In this view of the subject it is to be feared that very few know the worth of money. Perhaps none but the dying can estimate it properly.

The man who suffers the love of money to shut the love of God out of his heart, and whose thoughts are so occupied by schemes and plans of money making that he cannot take time to think about God or heaven, certainly does not know the worth of money.

He that sacrifices justice and truth, that will be guilty of dishonesty, and betrays the trust confided in him, for any amount of money, has entirely over estimated its value, and of such it may with propriety be said, "he don't know the worth of money."

The man of wealth who is still toiling and harrassing himself to increase his store, who totally neglects his moral and religious culture; suffering his evil passions and unsanctified tempers and desires to rankle in his heart, watching his pecuniary interests with the utmost vigilance, while manifesting the greatest recklessness in regard to his spiritual welfare, evidently don't know the worth of money.

The parent who faithfully instils into his children the love of wealth, while he shows but very little interest for the salvation of their souls; who often instructs and warns them upon temporal interests, but rarely admonishes them about the evil of sin and the danger of losing their souls, and feels more anxiety for their temporal prosperity than, for their eternal well being, don't know the worth of money.

He that never gives to benevolent objects, or that does not give in proportion to his income; and regards every person who approaches him for a subscription for the promotion of some laudable object, calculated to elevate the moral and intellectual character of mankind, as an enemy having evil designs upon him, and who regards every dollar thus appropriated as so much cast into the sea and lost forever, don't know the worth of money.

Whoso thinks that money will make him happy, secure him true friendship, or make him truly respectable, while he disregards the rights and privileges of others, is proud, imperious and selfish, unjust and oppressive, has over estimated money, and don't know its worth.

Money is a very useful article and can command a great many of the luxuries and comforts of life; but there are several things it cannot do.

Money cannot make a man happy while his heart is not right with God.

Money cannot deliver the soul from the punishment of sin.

Money cannot bribe disease and death.

Money cannot make a happy death bed.

Money cannot purchase heaven for the soul.

Money may build a splendid tomb, but it cannot bribe the worms.

Let all, therefore, learn the worth of money, and use world as not abusing it, seeing the fashion of it is passing away.

S.

DR. CAPERS AT OTTER INN.

A writer in the *Methodist Protestant*, who calls himself *Oliver Wyanoke*, is furnishing a series of very racy and graphic articles, entitled "Reminiscences of Otter Inn." This unobtrusive but pleasant hotel is located in the State of Virginia, in the neighborhood of the celebrated Peaks of Otter, from which it takes its name.—These "peaks"—there are two of them—rising like giant breasts on the bosom of nature, may be classed among the wonders of the Old Dominion, with Harper's Ferry and the Natural Bridge. Otter Inn, we predict, is destined to become more noted from this visit of the somewhat mysterous but highly accomplished stranger, Oliver Wyanoke, than from the celebrity of its mountainous location. The third number of the series contains an exceedingly interesting account of an incident which occurred at "Otter Inn," while *Doctor Wyanoke* was guest there, in which the principal actors were the Dr. himself, and the Rev. *Dr. Capers*, afterwards Bishop of the Methodist Episcopal Church, South.

"For several days nothing material occurred at Otter Inn. The children went fishing on the margin of the river, but their hooks were nothing more than bent pins. They took no spoil of consequence. It was agreeable enough to smoke, and then nap awhile in my arm chair, or pass to the cow-pen, as Jonner did in the vale of Gloucester, and talk with our milk woman.

"We had, however, two mails in the week, and who is it, since Cowper's time, that does not love the horn of the post-boy? News, news—letters, letters. Our mails, however, were rather scanty, and the sensations they awakened were like vapors which appear for a little time and then vanish away. But upon returning one evening from the milking, a person was seated in my chair on the porch. Any one could have seen that he was a gentleman sooner than you could whistle Jack Robinson.—He rose to give me the chair. Not at all, I remarked, that chair is for the weary, and you shall not beat me in politeness. At that he resumed his seat. There was great suavity in his manner. He was bald, and he certainly fell quite below the six feet and four inches of General Scott. He told me that he had been North, but was returning South, intending to take the Greenbrier Springs in his route. Your health, then, is delicate? Quite so, he replied. My respiration is at times quite difficult, and the spasms are truly distressing. Dr. Bree, of London, I observed, has written a book on asthma, and he recommends an electuary of sulphur, rhubarb and steel dust. Oh! said he, a score of remedies have been tried; but they are all unavailing.

"He was a little uneasy at the time of our colloquy; but it struck me that a cup of Mocha might help him, and we were just then called in to supper. Don't take that cheese, said I to the valetudinarian; but he kept nibbling at it like a perch at a hook. That disease of yours is very insidious. You are easier for a monopoly, and hence you presume. Take that cheese off, continued I to the maid servant, even if it should have come from one of the Cheshire dairy farms. Were you ever in England? he enquired. Never; owing to the want of pecuniary dust. You are probably, then, a Virginia doctor. No; but there is not a doctor in the Old Dominion equal to myself in the curing of asthma. Cure me, then, he replied, and you may own my rice plantation in South Carolina. It shall be done, I answered; and that without your paying me even a rice weevil.—To all of them you are welcome, and one crop beside, he said, laughing.

"The stranger and Egn resumed our positions on the porch, after my intimating to Mrs. Irving the importence of giving him a hair bed for the night. We resumed conversation. It was a lovely night. A red harvest moon was afloat on high; the Junes was slightly murmuring; the regal peaks were communing with their Maker; the Otters were all drowned in sleep; the goats, restiff all day, had stopped their ramblings; and the birds had snuggled themselves up in their nests. How silent, save that the bucket went down once or twice into the well, the margin of which was mossy.

"You have probably, said I, been to England. Once, and that only four or five moons. Was at Haddon Hall, the seat of Clarke, the commentator. Then, I said, you must be a follower of Wesley? Only so far, he rejoined, as Wesley followed our Divine Master. It would give me pleasure, I said, to talk with you about England for half the night. We have only glanced to and fro at the country. But Dr. Wynnoke insists upon it that his patient must retire. The moral dew of heaven may be turned to pearls of silvery whiteness, but the moisture of nature may precipitate you in pain, and the night has reached its dew point. It has, he answered, and the world of grace is not without its dew-points, and its light shower-points, and cloud-points, and its bright weather-points.

"He retired. But who can tell what a night may bring forth? Dr. Chalmers once spent a night at Peebles, and a friend of his who was with him died in an hour. He himself was called away in a night. The same of Whitefield. And to be Caricyluish, once more we will just write, Whitefield.

"Captain Irving had promised me on his next trip to Liberty, that he would get a blank book in which to register all the wayfarers. This promise had not yet been fulfilled. And before closing my winkers, my conjectures were afloat as to who the interesting stranger might be; but a conscience at rest soon rocked me to sleep.

"About two hours perhaps had elapsed when my door was opened, and our landlord entered without a lantern, for the moon was bright as silver. He shook me. The gentleman's dying. Came to consult you about sending Frank to Buchannan after the doctor. Not at all, I remarked. It's asthma. Dr. Wyanoke is something more than quack, or Thompsonian, or homœopathist. I'll soon put him to sleep on a Hybian honeycomb, instead of a mammoth cheese. Haste, then, quick, for he is gasping. My blue stockings and capote were drawn on, and the doctor hurried to his patient.

"The patient was sitting up in bed, with the pillows for his supports, for a horizontal position suffocates an asthmatic. Dry or moist? said I to the patient. Moist.—Then, said I, fling up the windows. Put back the shutters. Mrs. Irving, get all the fans about the house. A Sydenham, or a Cullen, or a Boerhave must be obeyed. Patient, open your mouth and inhale the air as we ply the fans. Send down for my arm chair. Come, get up and take an erect posture. Heat vinegar, and put it into a coffeepot. Put your mouth to the spout, whilst Dr. Wyanoke lifts up the lid, and take the acid into the air cells. Any easier? Somewhat. The tight cord on the lungs somewhat relaxed. Good; your lungs will soon be playing like birds in the air. Get me an ounce of salt petre. Dissolve it in hot water. Bring me some brown paper. Put the papers into the water. Let them get saturated. Dry them down stairs. Ignite them and fumigate my chair. Drink in the fragrance, patient, as if you were in a saltpetre Spanish cave. How are you getting on? Tolerably. Good, better, and best of all. Get back to bed, and fall into the Paradise of sleep. Hope Adam never had the asthma, said the patient, as he lay down on his mattress. Never mind him; but do you take just such a sleep as Adam took when our mother, Eve, was taken from his side. Good night, said he. Mrs. Capers will be much obliged to Dr. Wyanoke. Possible, said I; are you Dr. Capers, destined to be a Bishop? But your Eve need not be concerned about her flunks, for the same would have been done for any Bishop in the Canterbury or Aberdeen line. You just go to sleep. At one time quack doctors used to wander all over Italy. He muttered out, you are no quack, and he was among all the poppies and narcotics, and we all retired, closing his door.

"It was midday when my patient came down to the porch. Take my chair, said I, as he approached. A motion, said he, has taken me to get on in the direction of Fincastle. Dr. Wyanoke, answered I, forbids. We are making you a large bundle of saltpetres, which you must stow away into your saddle-bags, and when you get home you must make yourself a pair of cratches upon which to exercise ten minutes a day. They will expand the chest; and then your cure will be perfect.

"He spent with us the afternoon and night, and left next morning. On riding off, he divided a dollar between Frank, who had carried his horse, and his wife, who had heated the vinegar. The writer never saw him afterwards; but he was a liberal man in his religion, for he had given me in conversation a most interesting sketch of Dr. Henry Kollock, of Savannah. It was nearer Wirt's account of the Organ County preacher than anything Wyanoke had ever heard. Nearly the same sketch Bishop Capers wrote out for Dr. Sprague, of Albany, and it is printed in the Annals of the American Pulpit."

In connection with this anecdote, we would remark that, in our estimation, one of the finest pieces of autobiography we have ever read, is that of Bishop Capers, published since his lamented death by, we think, the Southern Publishing House at Nashville.—*Baltimore Christian Advocate.*

SKETCHES OF THE NORTHERN METHODIST BISHOPS.

At present there are six bishops:—Rev. Thomas A. Morris of Cincinnati, elected in 1836; Rev. E. S. Janes, in 1844; and Rev. Matthew Simpson of Chicago, Levi Scott of Wilmington, Del.; Rev. O. C. Baker of Concord, N. H., and Rev. E. R. Ames of Indianapolis, Ind., all elected in 1852.

BISHOP MORRIS.

Bishop Morris is a native of Kentucky, where he grew up to manhood, and commenced his ministry. His education was good, though not liberal, but by diligence and good natural parts he soon attained to eminence.—Having served as circuit preacher and presiding elder, he was made Book Agent at Cincinnati in 1828, editor in 1832, and Bishop in 1836. He is now nearly seventy years old, the senior Bishop, a portly and well-to-do old gentleman, taciturn but genial, a good but not brilliant preacher, and a decidedly respectable rather than great man. His Southern proclivities are supposed to be pretty strong, and he has a son who is a preacher in the Southern Methodist Church.

BISHOP JANES.

Bishop Janes is a native of Connecticut, but his early life was passed in New Jersey, where he first entered the Methodist ministry. He continued in the regular pastoral work only a few years, relinquishing it to act as agent for Dickinson College. About 1836 he was transferred to New York, where he remained in the pastoral work for four years. He was afterwards made one of the secretaries of the American Bible Society, in furtherance of a plan, inaugurated some years before, to bring the Methodist denomination fully to the support of the American Bible Society, which previously had not been the case. This work he successfully accomplished.

He is about fifty-four years of age, a man of medium hight, a little inclined to corpulency, and generally of a good physique. His voice is peculiar—a kind of double *falsetto*, which, however, becomes deeper and more sonorous as he grows warm and animated in his discourse.—As a preacher, he is earnest and zealous, yet not eloquent. His sermons are distinguished for their hortatory style. As an administrative officer he is diligent and painstaking—"in labors abundant." He is constitutionally careful, and on all stirring questions is generally found on the conservative side.

BISHOP SIMPSON.

Bishop Simpson, a native of Western Pennsylvania, was a student in Allegheny College. In 1836 he entered the Pittsburg Conference, and was stationed successively at Pittsburg and Wheeling. In 1839 he was chosen President of Asbury University in Indiana, where he remained till 1848, when he was appointed editor of *The Western Christian Advocate* at Cincinnati. Four years later he was chosen Bishop. He is rather above the medium size, with heavy shoulders, and stooping, brown hair, and sallow complexion. His voice at the beginning of his discourse, is flat and whining, but it soon deepens and becomes musical. His elocution, though violating all the rules of the masters, is both pleasant and vigorous, and he exerts that peculiar magnetic power by means of which other minds willingly yield to his influence.—As a preacher he ranks in the first class, both as to matter and manner.

Bishop Simpson (accompanied by Dr. McClintock) visited Europe in 1857, as official visitors to the English Wesleyan Conference. They attended the meeting of the Evangelical Alliance at Berlin, and with the Rev. Dr. Nast, of Cincinnati, (a native German,) and Gov. Wright, the American minister at Berlin, (who is a Methodist,) gave quite a Methodistic character to the American delegation to that body. He then extended his travels through Greece and Palestine, returning by way of Constantinople, the Black Sea, and the Danube. For nearly a year after his return he was prostrated by sickness.

He is constitutionally a "progressive," but the Episcopal office holds him in check. In 1850-51, when the Fugitive-slave Law was first promulgated, as editor of *The Western Christian Advocate* he uttered strong words against its iniquity, and generally he has been recognized as an anti-slavery man. In private he is genial and communicative, and as a presiding officer he is able, ready, and pleasing. He is by many esteemed the most able man on the Methodist Episcopal bench of Bishops.

BISHOP SCOTT.

Bishop Scott was born near Wilmington, Del., about the beginning of the present century. The field of his ministerial labors has been chiefly in the city of Philadelphia and the surrounding region. He is a man of medium size, with sandy hair and beard, a pale complexion, and a calm and dignified expression. He is a good speaker, and an able minister. Though usually in rather delicate health, he performs a great amount of labor, for besides a fair share of the duties of attending annual conferences at home, he has, in the eight years of his Episcopate, visited Africa once, and the Pacific States twice. Personally he is not old-fogyish, and it is believed that on the subject of slavery his instincts and judgment are on the side of freedom; though the latitude of his birth and residence, as well as his official position, exercise a constraint upon his naturally spontaneous disposition.

BISHOP BAKER.

Bishop Baker is a native of New Hampshire. He is about fifty years old, five feet ten inches in hight, slightly corpulent, with dark hair, florid countenance, an aquiline nose, gold-spectacled, and a small and closely shut mouth. He was educated at the Wesleyan University, at Middletown, Ct., and during his earlier years was a teacher in Vermont and New Hampshire. He held the pastoral office one year, and that of presiding elder two years; and when the Theological School at Concord was organized, he accepted one of its professorships, from the chair of which in 1852, he was called to the office of Bishop.

As a preacher, Bishop Baker is rather scholarly than oratorical. His sermons are all finished productions, often delivered from the manuscript, or *memoriter*, clear and pointed in style. As a presiding officer he excels in his knowledge of Methodist law and precedents, and his ready recollection of passages.

BISHOP AMES.

Bishop Ames is a native of Ohio, but of the old Massachusetts stock; raised a few years over fifty; of medium height, and thick-set; dark, ruddy complexion, and a fine, robust physique. He was educated at one of the Western Colleges, and was for a short time Professor at Augusta College, in Kentucky. While yet a young man he was appointed presiding elder in Indiana, contributing largely to the ascendency of Methodism in that state, and becoming personally acquainted with its territory and people. Rumor has it that his knowledge of the country has had other than purely ecclesiastical results; that valuable investments in public lands, by the aid of such knowledge, have been made by himself and his friends. And so generally have these operations proved safe and profitable, that it has become in certain circles, a proverb in Indiana, that "a scheme in which the Bishop has a hand is sure to succeed." Settling early in the State, when society was assuming its shape and character, he entered zealously into all its social and, to some extent, into its political affairs; and it has been said that in more than one instance his personal influence controlled the state election.

In 1846 he was appointed one of the Corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church, with the special oversight of the missions on the frontier, both among whites and Indians. In this capacity he traversed the whole frontier from Lake Superior to Texas, visiting the outposts of civilization, and the Indian tribes. At the first session of the Choctaw Legislative Council in the West he was chosen their chaplain, and aided them by his counsels in forming their form of government. From 1844 to 1852 he exercised the office of presiding elder in Indiana, still further moulding the character of Methodism in that state, especially in the department of Education. In 1852, he was elected Bishop.

As a preacher he is sound, earnest, and argumentative, with a sharp and untunable voice, and but little ornamentation of style. As an administrative officer he has few superiors, while his natural powers of strategy, had he been a politician, would have made him a formidable antagonist. In his early life, his political affinities were with the old Democratic school, but on account of the mutilations of that party he is no longer of it, nor in sympathy with its leading doctrines. His instincts are clearly with the progressive measures of the denomination, on slavery as well as others,—but Methodist bishops are compelled to be *prudent*.—*N. Y. Independent.*

HOW TO BEAR LITTLE TROUBLES.

There is a kind of narrowness into which in our every day experiences we are apt to fall, and against which we should more carefully guard. When a man who is in perfect health has a wound inflicted upon him, a wound in his foot, a cut on his finger, a pain in his hand—he is always sure to feel, though it be a small member that suffers, and the suffering itself be unworthy the name, that the perfect soundness of all the rest of his body counts as nothing; and a little annoyance is magnified into a universal pain. Only a single point may be hurt, and yet he feels himself clothed with uncasiness, as with a garment of torture. So God may send ten thousand mercies upon us, but if there happen to be only one discomfort among them, one little worry, or fret, or bicker, all the mercies and all the comforts are forgotten, and counted as nothing! There may be an innumerable train of mercies which, if they were stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all in the remembrance of the most trivial inconvenience! A man may go about all day long—discontented, fretting, out of humor—who, at evening, can ask himself the question, "What has ailed me to day?" may be filled with shame, unable to tell! The annoyance is so small and slight that he cannot recognize it, yet its power over him is almost incredible. He is equally ashamed with the cause and its result.

We may fall into such a state merely through indifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon—if haply then; for a man is like a large ship, he cannot turn round in a small space and must make his sweep, in a large curve. If we wake up with a heavenly mind we are apt to carry it through the day; but if we wake up with a fretful, peevish, discontented disposition, we are apt to carry that all the day, and the next day too! I have comforted myself, and risen out of this state of mind by saying to myself, "Well, you are in trouble, something has come upon you which is painful; but will you let it clasp its arms around you, and shut you in its embrace from the sight of all the many other things that are accounted joys? Will you suffer yourself to be harnessed and driven by it?" It is well to remember that there is a way of overcoming present troubles by a recognition of present or promised mercies. The Apostle Paul knew this, and so exhorted as to "look unto Jesus, who for the joy that was set before him, endured the cross, despising the shame." All that Christ had to bear he bore patiently—he carried his sorrow about him as a very little thing. Why? Because of the "joy that was set before him!" Oh! let us apply the exhortation faithfully to ourselves; and when we are worried, and tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inheritance forever.

M. Saffi and Father Gavazzi have published declarations giving in their adhesion to the vote of the annexation of Tuscany and Piedmont.

A CEREMONY IN JAPAN.

They have a Pope, it seems, at Japan, who resides in the city of Minko, which is forbidden ground to all foreigners. This Mikado, or sovereign Pontiff, is an object of adoration not only to the Japanese, but to the Buddhists, and even to the followers of Confucius. Although monogamy is the ordinary law of the empire, the Mikado is privileged to have and to hold no less than one hundred wives, one of whom, the Ohnhime, becomes at once his spouse and his mother. The ceremony of selecting this duplicate character occurred recently at the above named holy city, amid great pomp and ceremony, in which all the high priests and astrologers of the country participated. The streets leading to the palace were strewn with flowers, white drapery was suspended from the dwellings, and men and women of every grade surrounded the numerous temples. Soon the high priest appeared in his rich vestments, followed by more than three thousand friars and deans, who served as his escort, and proceeded to the palace. At noon the curtain was drawn, and a brilliant scene was presented.—In the centre of a circle enclosure a throne was erected, composed of wide-spreading sheets of gold, adorned with innumerable precious stones, while a fine silver gauze formed a canopy above it. The young Mikado was seated on a mat upon the floor, dressed in a long white gown, with a golden mitre on his head. Opposite to him were eighty-eight women, clothed in all imaginable colors, while twelve young girls were ranged around the enclosure, wearing white robes and crowns of flowers.—Suddenly the noise of gongs spread dismay among the throng. The pontiff rose, and went a few paces from the throne, whereupon the retinue of officials presented themselves before him. A second gong-beating caused the assembly to prostrate themselves before him, whilst he implored the protection of the gods for Japan. At the third sounding of the gongs, he, in turn, knelt, when the high priest of Dauniozine spread a veil over him.—Then, to the sound of music, he made a circuit of the enclosure, and stopping before one of the girls, he covered her face with this veil, took her by the hand, and conducted her to the centre of the throne, to be forever hid from eyes profane. She was immediately proclaimed the sister, wife and mother of the Mikados, under the title of Ohnhime. The ceremony over, splendid *fetes* were held in Miake, which continued for eight days.—Alms were freely distributed to the poor, and considerable sums of money scattered at the temples and convents of the empire.

A LOUISIANA PICTURE.

Mr. John Antrobus, whose picture entitled Cotton Picking was mentioned in this paper about a year ago, has just completed the second of a series of works illustrative life and scenery in the South, which we have had an opportunity of seeing at a well known establishment on Canal street, where it has been put into frame. The size of the picture is, we presume, about five feet by four. The subject is a negro funeral on a Louisiana plantation. A group of negroes engaged in the burial, an overseer in the distance on one side, a planter with his daughter in the distance on the other side, and a landscape of thick set forest trees skirting the Mississippi river, form the foreground and background, the life and the nature of the picture. The design is as original as ambitious—perhaps it is even hazardous; but the execution, while not without discrimination, is certainly vigorous and gorgeous. The time is evening, the season spring, and the warm glow of a Southern sun guilds the fleecy clouds and bathes the forest of mossy cypress, sycamore, oak, and gum, with a sort of a liquid splendor which banishes those deep shadows which would otherwise give the landscape the appearance of a dismal swamp. We say the design is perhaps hazardous; for the canons of art, whether justly always or not, forbid the introduction of character and natural scenery as prominent features in the same picture. Such a combination, say art-critics, is incongruous, since there is a lack of harmonious predominance and subordination in the several parts. It produces, say they, the same discord in painting, which excess of science accessory in connection with acting produces in the drama. However that may be, we do not see how the artist in this case could develop his general design of representing Southern scenery and life in a series of works, without delineating character and landscape in the same view.—Certainly, judged according to the requirements of such a design, his achievements possess distinguished merit for originality, strength, and fullness. We should like to enter more minutely into the examination of this boldly conceived and richly wrought work, but for the present must content ourselves with the brief mention already made.—*Delta.*

THE OTHER LIFE.

As I grow older, and come nearer to death, I look upon it more and more with complacent joy, and out of every longing I hear God say, "O thirsting, hungering one, come to me." What the other life will bring I know not, only that I shall awake in God's likeness, and see him as he is. If a child had been born and spent all his life in the Mammoth Cave, how impossible would it be for him to comprehend the upper world! His parents might tell him of its life and light, and beauty, and its sounds of joy; they might heap up the sand into mounds, and try to show him by pointing to artificial things, grass, and flowers, and trees grow out of the ground, till at length, with laborious thinking, the child would fancy he had gained a true idea of the unknown land. And yet, though he longed to behold it, when the day came that he was to go forth, it would be with regret for the familiar crystals, and the rock-hewn rooms, and the quiet that reigned therein. But when he came up some May morning, with ten thousand birds singing in the trees, and the heavens bright, and blue, and full of sunlight, and the wind blowing softly through the young leaves, all a-glitter with dew, and the landscape stretching away green and beautiful to the horizon, with what rapture would he gaze about him, and see how poor were all the fancyings and the interpretations made within the cave, of the things which grew and lived without; and how would he wonder that he could have regretted to leave the silence and the dreary darkness of his old abode! So, when we emerge from this cave of earth into that land where Spring growths are, and where is Summer, and not that miserable travestie which we call Summer here, how shall we wonder that we could have clung so fondly to this dark and barren life.

But on, then, O heart, and yearn for dying. I have drunk at many a fountain, but thirst came again; I have fed at many a bounteous table, but hunger returned; I have seen many bright and lovely things, but while I gazed their lustre faded. There is nothing here that can give me rest; but when I shall behold thee, O God, I shall be satisfied!

PROTESTANTS AND ROMAN CATHOLICS IN PRUSSIA.

A comparison of the ecclesiastical statistics of Prussia from 1849 to 1859 establishes the fact that the increase of Protestants during this period has been considerably larger than that of Roman Catholics. The number of Protestants has increased from 10,016,798 to 10,861,965, or about 8 1-2 per cent; that of Roman Catholics from 6,079,613 to 6,556,827, which is less than 8 per cent. In 1849 there were for every 1,000 Protestants 606 Roman Catholics; in 1858 only 603. The larger increase of Protestants is, however, almost limited to the time from 1849 to 1855; from 1855 to 1858 the numerical proportion of the two Churches remained almost unchanged. The official censuses, which are taken every third year, give also the complete ecclesiastical statistics of every province and district. Children, as in all European censuses which include the ecclesiastical statistics, are counted to the denomination of their parents. The New Evangelical Church Gazette, of Berlin, gives many interesting details on the proportional increase of the two Churches in various provinces. In two provinces, Brandenburg and Silesia, and in particular in the capital of the state, Berlin, the Roman Catholics have, in consequence of immigration, increased in a larger ratio than the Protestants. In the other six provinces, especially in Posen, the Protestants are ahead. A great many false statements and rumors (for example, concerning the extraordinary progress of the Roman Church in several districts) have been refuted by the statistics; and it has become generally apparent that a more careful study of the ecclesiastical statistics will not only furnish the most reliable information on the history of religious denominations, but that it will call the attention of the Churches to many wants and interests of the Church that had formerly been overlooked. In Prussia it has in particular given a new impulse to the support of many new congregations, which have been of late founded in Roman Catholic districts.

The population of Baltimore is about 250,000; that of Boston about 229,000.

CARLYLE UPON COLERIDGE.

The following, besides being a most admirable specimen of Carlyle's peculiar style, conveys a vivid idea of the conversational powers of Coleridge:

I still recollect his "object and subject," terms of continual recurrence in the Kantean province; and how he sang and sniffed them into "om-m-mj-ect" and "sum-m-mj-ect" with a kind of solemn shake or quiver as he rolled along. To sit as a passive bucket and be pumped into, whether you consent or not, can in the long run be exhilarating to no creature, how eloquent soever the flood of utterance that is descending. But if it be withal a confused, unintelligible flood of utterance, threatening land-marks of thought and drown the world and you!

I have heard Coleridge talk with eager, musical energy, two stricken hours, his face radient and moist, and *containing no meaning whatsoever to any individual of his hearers;* certain of whom, I, for one, still kept eagerly listening in hope; the most had long before been given up, and formed (if the rooms were large enough) secondary humming groups of their own. He began anywhere; you put some question, made some suggestive observation; instead of answering this, or decidedly setting out toward answer of it, he would accommodate formidable apparatus, logical swim-bladders, transcendental life-preservers, and other precautionary and vehiculatory gear, for setting out; perhaps he did at last get under way; but was swiftly solicited, turned aside by the glance of some radiant new game on this hand or that, into new courses, and ever into new; and before long into all this universe, where it was uncertain what game you would catch, or whether any.

IRVING'S EARLY ATTACHMENT.

Mr. Bryant, in his eulogy upon Washington Irving, relates the following incident in his life, and which had so marked an influence upon his character:

It was during this interval (1809 to 1819) that an event took place which had a marked influence on Irving's future life, affected the character of his writings, and now that

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, MAY 16, 1860.

ONLY $1 25 FROM 1st MAY.

From the first of May till the end of the year, the price of the *Advocate* will be only $1 25. We suggest to our Agents and friends to make a unanimous and vigorous effort to send us a thousand subscribers to commence with that issue. Make a special push for it, brethren, if you please.

A FEW WORDS ABOUT SCHOOLS.

The proper culture of our youth is a subject of paramount interest to every true parent and intelligent member of society. God has entrusted to our care these precious gems of immortality, the youth of our land, to whose charge we must, in turn, leave the highest interests of humanity. How we may secure to them the inestimable blessing of a sound moral and intellectual culture, combining the principles and energies necessary to success in life, in the true sense, is one of the most solemn questions of our hearts. We may answer, generally, by providing for them proper discipline of the intellect, the heart, and the tastes; first in the family, and then in the school. But it is not enough that we are to send them to school, even after careful training at home; for how often do we see the precious seed so patiently sown by the parent eradicated at school by improper associations, and the loathsome weeds of vice planted in their stead! This, it must be admitted, is too common to need illustration. It is better, however, even to run this risk, than to consign these hopeful buds to the blight of ignorance. After all, the temptations of evil associations cannot be wholly avoided, and the only sure safe-guard against them is, sound home culture, home example, and home influence. But the evil should be avoided, if possible. In addition to colleges and seminaries, under special religious influences, there should be more pains taken to provide proper home and neighborhood schools throughout the country. As a rule, in the majority of the communities concerned, either from inexperience, indolence, or selfishness, entirely too little attention is given to these matters, considering the commendable zeal recently exhibited in the cause of education by our people. In any ordinary business we are careful to secure the best workmen or agents, without regard to difficulty or price; but when a teacher, an artificer of the immortal mind, whose influence must be seen and felt for time and eternity, is to be employed, almost any tyro, of whatever grade of mind or habits, is engaged, provided he agrees for an easy stipulation, and "keeps in" during the "regular hours." Alexander the Great would allow none but the inimitable Apelles to transmit his features to the canvas for posterity; but we often permit a mere blunderer to shape the outlines, and even daub the more delicate hues upon the canvas of the immortal character. "We can do no better than employ such as we do," is often the excuse. But this is a mistake. The supply will invariably accommodate itself to the demand. If any sort of a straggling pedagogue, with a smooth tongue, and India-rubber sentiments, or other person wishing a temporary stepping-stone to a more desirable employment, still be encouraged, then such can readily be had. If, however, a firm stand be taken against such pretenders, and liberal rewards, with proper scrutiny, be brought to bear so as to make the profession profitable and honorable, the best talent of the South may be engaged in this, one of the highest of callings. Thanks to that more liberal and enlightened policy which is already proving the feasibility of this plan by practical illustrations in some of the more favored places. With instructors morally and intellectually qualified, the way is open and easy. The sympathy and co-operation of the parents, the child's natural guardians, by the help of God, are now only wanting, and the laborious task of the faithful teacher becomes pleasant and intensely interesting, as he patiently watches and aids the developing mind, growing up for God and usefulness.

* * *

THAT ITEM OF SECRET HISTORY.

We quote the following from the *Nashville Christian Advocate*:

We have seldom seen any one so distressed about an "item" as was the editor of the *Baltimore Advocate* after perpetrating that item of secret history about Bishop Bascom. He gave it to the incredulous public some time back, impugning the consistency, veracity, sincerity, and integrity of that good man. He felt his position to be an awkward one—putting forth such a story, after such lapse of time, without any show of proof or allusion to proof. The *onus* weighed heavily. He was restless, and desired to be drawn out on the subject.

He objected to our notice of the item—could not bring out his reserve corps on such a challenge, and gave us a short lecture on Christian courtesy and manners.—The remarks of the *New Orleans Advocate* almost drew him out, but there was a defect in its rhetorical allusions. Our brother of New Orleans intimated that such conduct reminded one of the hyena and the thug. Now, hyenas go after the dead, thugs the living. At last, about to despair of an opportunity to bring forth his "good authority" for abusing a dead man, and to rid himself of a conscious awkwardness of position, the Baltimore editor finds relief:

"Since writing the above, we have seen the St. Louis *Advocate*, which notices the matter in a respectful manner, and asks us for our authorship in proper language. In reply, we state that we obtained the information from Rev. Alfred Griffith, who, however, did not expect us to publish it. If there is any impropriety in the publication, we only are responsible: for the truth of the story Brother Griffith vouches, and all who know him will be satisfied with his testimony. Whether any other living witness to the truth remains we do not know. We would not have published the 'item' if we had thought that Brother Griffith would object to it; we do not know that he does object to it; but it is due to him to say that he did not give it to us for publication."

Lame and impotent conclusion! Is that all? We have seen nothing in the Baltimore *Advocate* so morally damaging to it as this attack on the dead. The matter had dropped from our notice, till an indignant Kentuckian called on us the other day—Bascom's bosom friend, co-delegate and counsellor—who asked what the Baltimore man had to say further. How emphatically he denounced the item, it is beyond our limits to say.

The utter inability of Dr. Bond to produce any adequate proof, or even any plausible excuse, for what all must regard as a most wanton outrage of the ordinary decencies of a Christian country, is the reason we have not heretofore deemed his rhetorical evasions in reply to us, as worthy of notice. The body of his article is an argument to prove that if he is a "hyena" he cannot be a "thug." Granting his correctness, an objection to our rhetoric is no reply to our arguments; and, in so grave a case as this, such an attempt to hide is, at once, proof of the weakness of his cause, and of the same lack of refined sensibility which led him to commit the first offense.

But we are not willing to let him enjoy even the thin rhetorical shelter he has chosen.

He says a hyena outrages the graves of the dead, and a thug struggles the living. True, but while Bascom himself is dead, his reputation is living; and Dr. Bond's course, without any very great stretch of figurative language, may very properly be spoken of as an outrage on the repose of the dead, and upon the noble memory which survives him, and which he has attempted to destroy.—It is said of thugs that when they manufacture their murderous pickaxe, a *lucky day* is chosen; the door is closed, and the work proceeds; when completed, it is consecrated to the goddess, and one well versed in *thug traditions* receives it on a *brazen dish*.

SUNDAY SCHOOL ANNIVERSARY AT FRANKLIN, LA.—The *Banner* contains an interesting description of the recent anniversary of the Methodist Sunday School at Franklin, Rev. B. F. White, Pastor, Dr. J. C. Gordy, Superintendent. The School is represented as highly prosperous, and the anniversary as exceedingly joyous.

THE NEW AMERICAN CYCLOPEDIA.

A POPULAR DICTIONARY OF GENERAL KNOWLEDGE.—Edited by George Ripley and Charles A. Dana. Vol. IX. Hayne—Jersey City. New York: D. Appleton & Co. Boston: Elliott & White.

This work embraces all departments and topics of human knowledge. Without such a work a fortune would not purchase the books necessary to the acquirement of similar knowledge, nor a life-time afford opportunities to procure them. The volumes of this valuable work succeed each other with commendable regularity. The present volume has many articles of interest, and our readers will be glad to know the prominent writers.

The biographical articles are from the pens of Wm. Gilmore Sims, Charles G. Leland, Charles C. Hazewell, John W. Francis, James Freeman Clarke, Henry Carey Baird, J. A. Spencer, Robert Carter; the scientific contributions are by Dr. S. Kneeland, Jr., Dr. E. Brown Sequard, Edmund P. Blunt; the legal papers are by Prof. T. Parsons; those on language, by Dr. Charles Kraitsir; and among other contributors may be named Prof. H. B. Smith, President C. C. Felton, Prof. H. Schem, E. G. Squier, John R. Bartlett, Frank H. Storer, John Esten Cooke. Among the living characters of whom biographies are given, are Paul H. Hayne, G. P. A. Healy, Rev. Frederic H. Hedge, D. D., Arthur Helps, Rev. L. P. Hickock, Thomas Hicks, Edward Hildreth, Rev. Thomas Hill, George S. Hilliard, Rev. Edward Hitchcock, L. L. D., Richard M. Hoe, Oliver Wendell Holmes, M. D., Rev. John Hopkins, D. D., Rev. Mark Hopkins, D. D., Harriet Hosmer, W. H. C. Hosmer, Sam Houston, Elias Howe, Jr., Samuel G. Howe, M. D., Julia Ward Howe, Wm. Howitt, Mary B. Howitt, Rev. Father Hue, Bell Hughes, Most Rev. Archbishop Hughes, Victor Hugo, Heman Humphrey, D. D., Robert M. T. Hunter, Daniel Huntington, Rev. Frederic D. Huntington, Capt. Duncan, Nathaniel Ingraham, Charles T. Jackson, M. D., James Jackson, M. D., G. P. R. James, Henry James, James Jarves.

Those who desire a sort of universal library, in a condensed and cheap form, should procure this work by all means.

THE WASHINGTON CITY CHURCH.

Hon W. H. Hammett, of Point Worthington, Miss., proposes to be one of one hundred, who will each give $100 to Wm. T. Smithson, to aid in building the Washington City Church. He also proposes to be one of twenty to give $500 each for the same purpose. These are propositions which ought to be promptly met. The two, if completed, will raise $20,000. Let the responses come promptly from all parts of the country. And let all our brethren and friends remember that one Presbyterian gentleman in Louisiana gave $25,000 to their Church in Washington City; and that $100,000 have been raised in Louisiana for that Church. Do not let this be forgotten. Keep it before the people. A great many Southern people are wonderful for pious and patriotic talk, and equally wonderful for their "meekness of wisdom" in action—when money is concerned. Look at the tardiness with which money is raised for this Washington City Church, and for the steam-line to Europe from New Orleans; both of which require but a trifle from the immense purse of the South. We shall have to cease twitting the Yankees with stinginess. Southerners can beat them at their own game.

EDITORS AND SLANG.

If our editors allow slang and vulgarity of language in their columns, our people, our writers, our preachers, will be so educated in them that they will be hard to remove. If elegance and dignity of expression be not a condition of admission into the columns of our papers, the principal flood-gate by which vulgarity and coarseness may be shut out of our literature, is rendered useless; aye, worse than useless; for then our papers become the media by which the already sufficiently defective taste of our people is still farther corrupted. Our editors can do more in this matter than all our other public agencies. The test of a man's refinement and taste is, the style in which he writes, it matters not where, nor by whom, nor to what extent he has been educated. By the editorial rejection or expurgation of all language dictated by coarseness or evil temper, our papers can do more for a pure and sweet speech among the people of this country than all the schools and the books together. Home education ought to be sufficient unto this desirable end; but, in too many instances, it is not. Schools and books can teach the lesson and set the example; but only the press can, habitually, enforce the law of tasteful and refined language. When an editor allows himself addressed, in his own columns, as "Bro. Fitz.," or "Bro. Mac.," and the like, he has surely forgotten to shut down his flood-gate.

MARTIN RUTER'S CHURCH AND GRAVE.

Resolutions were adopted in the General Conference at St. Louis, 1850, approving the erection of a church in Washington, Texas, to be called the Ruter Church, in memory of Dr. Martin Ruter, first Superintendent of Methodist Missions in Texas. The result of these resolutions we have seen, and preached in it frequently. Four brick walls, cracked in several places, unplastered, with other appointments to match, tell the tale. Just outside of these walls is Dr. Ruter's grave; a few bricks bear a stone slab, on which is a long inscription, written by Dr. Winans, telling how the good man lived and labored and died. Wooden palings, unpainted, enclose the spot. In one corner of the enclosure there is a beautiful shrub, which had a bird's nest in it last year. May the sweetest songsters always, by their "loved mansionry," approve the purity and quiet of the place, and often mingle their music with the voice of a nobler worship ascending near. Our brethren at Washington intend to finish the church-building. Recently they have been busy in getting up a Female School; the next thing will be the completion and proper adornment of Ruter Church.—*Texas Christian Advocate.*

LAY DELEGATION AND THE LAITY.

It seems that in the General Conference of the Northern Methodist Church there is the same difficulty in incorporating the lay element into the councils of the Church that has been found to exist in the South, namely: the inactivity, and sometimes the opposition of the laity. Were they convinced the laity desired it, three-fourths of the ministry of the Southern Church would be in favor of lay-delegation. But, hitherto, the indications have seemed to be the other way. So in the Northern Church. The Buffalo correspondent of the Nashville *Advocate* writes: "I ought to have stated that a committee on lay delegation was appointed. It is not probable that any material change will be effected in this respect, simply because the laity themselves do not seem to favor it. There is a large majority in the General Conference who would introduce the lay element into the legislative councils of the Church, if it was clearly the wish of the people; but, as we remarked, such is far from being the fact."

NEW ORLEANS AND TEXAS RAILROAD.—Forty-three miles of this road—the distance between Trinity river, at Liberty, and the Neches river, at Beaumont—are already completed, and the work is progressing rapidly. The whole Texas portion, from Houston to the Sabine, a distance of 105 miles, will be finished, it is said, by November next. The Louisiana portion ought to be pushed forward.

THE EDITOR of this paper has been in ill health for a month past, which must be his apology for many things.

COLLEGE AND SCHOOL REPORTS.

The time of the year is approaching when the colleges and schools, "good, bad and indifferent," that "crown and crowd" our "great and glorious country," will be holding their annual festivals, or commencements; and their committees of visitation and examination will be sending their reports to the newspapers for publication. A few of these institutions are of value and importance to the country generally, and their reports, if brief and well-written, will be read. It is to be regretted when a valuable institution falls into the hands of an incompetent reporter. Long and extravagant reports of the best institutions are never read. The reports from the "ordinary run" of schools should be very brief indeed.—From experience and observation, we know whereof we affirm, when we say that, unless the suggestions above-written are heeded, examination reports are an injury both to the schools and the papers. They are not read, and the paper containing them is condemned as dull, tasteless, and spiritless. "Pub. Docs." have well-nigh ruined the General Post Office Department, and the Church papers may well be alarmed. Editors of such papers are expected to publish, without regard to taste, readableness, or value, if the contributions relate to the interests above-mentioned. Let us have short tasteful and readable reports.

A STORY FOR THE ADVOCATE.

Next week we shall begin the publication of a delightful story, "ALICE ELWYN," by Fanny Sheldon, a lady of Alabama. Of its merits, we do not choose to speak particularly now. Our readers will have the privilege of judging for themselves. We imagine, however, that they will read every number, from the beginning to the end. This much we desire to say, however: we have known the lady well, almost from her childhood. She is an honor to her sex, as a daughter, a wife, a mother, and a Christian. And we know also that the veil of fiction in which this life-story is draped and adorned is so thin as not to hide the earnest experiences, facts, and realities of which it is composed. We are personally aware of the substantial truth of most of them. The religion and the romance, the love and the sorrow, as they are woven into the narrative, are not fanciful inventions, but portrayals of realities.

TEACHERS AND SCHOOLS AGAIN.

We are greatly annoyed by letters inquiring for "teachers," and others inquiring for "situations." When you wish a teacher, send an advertisement, and five dollars to the paper; and when you wish a situation, do the same thing. Give your own address. We cannot be responsible. Neglect of this has caused many people to write to, or visit our office, to whom we were able to give no satisfaction. They were disappointed, and we were annoyed, and our precious time wasted. We have more to do now, in our own legitimate sphere, than we can do well. If, by mere volition, we could furnish every worthy teacher with a situation, and needy school or family, with a teacher, we should gladly do so. But, we cannot become general agent for either the one or the other. The advertising columns of the paper are open to both sides, and we are ready to receive the cash for advertising. That is the most business-like and satisfactory mode of proceeding.

SUNDAY SCHOOL CONVENTION AT VICKSBURG.

Rev. J. D. Shaw writes us that the Sunday School Convention of the Mississippi Conference, which met at Vicksburg, on the 9th inst., was tolerably well attended, and that the proceedings were business-like and satisfactory. They will appear in the minutes, which are to be published. A very affecting scene occurred when Dr. Watkins was called upon to give an account of the recent death of Dr. Drake. A tide of grief overwhelmed the speaker and the whole assembly. Suitable resolutions were adopted in memory of Dr. Drake, and Col. Tarpley. The principal speeches were made by Rev. Messrs. Marshall, Ebbert, (Memphis Conference) Watkins, Harrington, Clinton, and Godfrey. The next Convention is to assemble at Jackson, Miss., on the third Monday in June, 1861.

PROGRESS OF CHRISTIANITY IN INDIA.

It is stated that there are 28,000 nominal Christians in Tinnevelly, under the care of the English Church Missionary Society; and that, on a recent visit, the Bishop of Madras confirmed about 3,500 in that district, and 2,000 in Travancore. In Tinnevelly, the Bishop ordained thirteen natives, five priests and eight deacons. The service was attended by more than a thousand people.—As some of the missionaries were conversing together just before the service, an aged headman of one of the villages approached them, and said, "Ayyer, do you remember what occurred here just thirty years ago? The Missionary built us a small prayer-house, which was destroyed in the night, and now look at this great church, and think of the service about to be held in it."

NEW YORK LITERARY CORRESPONDENCE.

NEW YORK, May 4, 1860.

Humboldt's Private Correspondence—His True Official Position—The Light in which he is presented—"The Mill on the Floss"—Rawlinson's Herodotus—Godwin's History of France—Bulwer's Novels—Timbs' Stories of Inventors.

I have read the "Correspondence of Humboldt and Varnhagen," which is making such a stir in Europe just now, and of which an ill-advised publisher in New York is about to bring out a translation. It is a dreary book, notable, to the "stupid reader," for the many letters and notes from eminent persons which it contains; and to the sober thinking reader, for the saddening and disappointing view it gives of Humboldt himself.

There are notes and letters from the King of Prussia, the King of Denmark, Prince Albert of England, the Grand Dukes of Tuscany and Saxe-Weimar, Prince Metternich, Princess Lieven; Arago, the astronomer, Balzac, (who funnily writes that he has not time to call on his dear friend, but asks him, who was then 73 years old, to come to the railroad depot to see him at a certain hour!) Galzot, Janain, (a French newspaper man, who addresses Humboldt as his dear co-laborer!) Sir John Herschel, Madame Recamier, Helen, Duchess of Orleans, Thiers, Sir Robert Peel, Prescott, and others. None of these notes are of the slightest interest or importance, and only a few are even well written.

These make up, however, only a small portion of the book, which really gives the reader an insight into a part of Humboldt's life and thoughts which he carefully concealed during his life, and which it seems a pity should ever have been revealed. He was for many years a courtier, attached to the immediate court of the King of Prussia; receiving his bread for nominal, or little more than nominal services to the King and the State. I had supposed hitherto that his office was in reality a sinecure, wisely and honorably given to one whom it was an honor to any State or Sovereign to support, to one who had spent all his own substance in the cause of science, and whose services deserved any pecuniary or other reward that could be given him. This book shows that Humboldt really occupied for years a position which must have been a constant source of bitter mortification to him. That he held a place and had a voice in a government which he despised, and whose principles he abhorred; that he stood alone in opposition to his brother ministers, and that though the King always listened to him, and mostly said "yes," he had yet no influence, no power, and had to solace himself with occasional bitter speeches to his open enemies and fellow councillors, and with these letters to Varnhagen, in which all the pent up potulance and bitterness, which it was unnatural he should feel, found full vent.

How such a man could live such a life is inexplicable. Surely it had been better had he joined his comrade Bonpland in his Buenos Ayrean hermitage. Better have come to America, where he would have been welcomed and loved and valued; better have gone to England, where he could have lived with worthy men at any rate. No government in the world would have let Humboldt want; and surely to such a mind as his almost any deprivation would have been better than the dragging out of an embittered life in a false position, among men who laughed at him, and whom he despised.

He treats of many minor political matters, which we on this side the water cannot even understand—many others, which have no sort of interest for us—and touches occasionally a point of real and vivid interest to all. That on the whole the letters are unworthy of Humboldt, is generally admitted. That he is made to show himself in a very bad light in many places, is undoubted. His sneer at Prince Albert and Queen Victoria is as vulgar as it is uncalled for, and what shall we think when the great Humboldt writes, in allusion to his envious double life, "we owe *the truth* only to the very few who are our most intimate friends." This is in justification, apparently, of his way of abusing people in private, to whom he was civil enough in public.

If it is really true that the old philosopher wished these letters published, he must have often chuckled at the bitter pill he was preparing for those Sovereigns and great men from whom he received kind attentions during his life, only to make them the mark of posthumous abuse. It is not that he should not speak his opinions, of course. But when a man accepts friendship, and bread and butter, he must not play false, even if his name is Humboldt.

Messrs. Harper and Brothers have just published the new novel, by the author of "Adam Bede." It is called "The Mill on the Floss," and will sustain the reputation of the writer, I think, to put it in the jargon of the "literary column." The book is virtually a discussion of the question whether passion shall triumph over duty. Georga Eliott bravely decides that duty is first. It is in fact another protest against the current and subtle immorality of the novelists, who glorify passion and give to their heroes and heroines the "Divine right to do what they please." It inculcates in the finest way the great Christian doctrine of *self-sacrifice*; and herein, in this highest morality, and in her quiet, but forcible appeal to the best sense, and the highest and noblest feelings, this author seems to me to do her work. That the execution is of the best, it is scarce necessary to say. The *tone* of the story, I mean the *air* with which it is told, is inimitably fine, better than even Thackeray, who is a master of quiet "story *telling*." As for the men and women whom she now introduces to us, to me they seem to have a reality which the characters of Thackeray and Dickens mostly lack. They are tempted, struggling, sometimes winning, sometimes falling, men and women—people, each of whom carries on in his own breast, and in his own way, his own particular fight with the Devil. When I consider Thackeray's "Major Pendennis," "Becky Sharpe," "Rawdon Crawley," and the other characters he most delights to set before us, they are people who seem to have, to put it theologically, "committed the unpardonable sin." In them there is no longer a conflict—with them the Spirit has ceased to strive—to them the Devil and all his angels are the only providence. With all Thackeray's "realism," this is not real to the experience of any half-dozen of his readers. And where Dickens' characters are unything more than oddities, they have the same fault. Dickens' preachers are *only* hypocrites and knaves, and never by any chance have a human feeling or struggle. And so of his other characters for the most part. It is as though they were set in a certain rut, and moved along smoothly therein a given direction. But real life does not work so.

Herodotus, who has been called alternately, the "Father of History," and the "Father of Lies," is at last having full justice done to him. The pleasant old gossip, who, whether he told lies or truth, has charmed his hearers and readers for now more than 2000 years, suffered long from incredulous ignorance. Every deeper modern research into the monumental history of the ancient countries, of which the history treats, has but confirmed the correctness, often the surprising accuracy of the old historian, and now he comes forth in a splendid four volume edition, with such men as Layard, Sir J. G. Wilkinson, Sir Henry Rawlinson, and others of the most celebrated antiquarians, to bear witness to his character. Six years ago Mr. George Rawlinson promised the public an edition of the history of Herodotus, with such illustrative notes and essays as should place the reader in possession of all that more modern research has discovered, bearing upon the countries and people discussed by the ancient historian. Fortunately the preparation of the work had not gone very far, when Layard, in Assyria, Wilkinson, in Egypt, and Rawlinson, in Persia and Babylonia, brought to light such a series of most interesting facts, as necessitated a reconstruction of the ancient histories of those countries, and of course were immensely valuable for the purposes of the work in question. It was therefore not completed till these important explorations were done, and now the reader of ancient history may have before him at once, in one work, the results of all modern research, which has a bearing on that part of it which Herodotus touches. This book, so great a boon to the student and the intelligent reader of ancient history, is in course of publication by Messrs. Appleton, New York. They furnish an accurate reprint of the English edition, at less than one quarter the price. Volume III of "Rawlinson's Herodotus" is just published; and vol. IV., which completes the work, will be issued at an early day. It is a work of very great interest indeed, and especially to all Bible students.

The Literature of America is destined to shine with an especial effulgence in the department of history. Not only have our own historians done the best for our own history; but to Bancroft, Hildreth, Irving, at home, are added Prescott for Spain, Motley for the Dutch Republic, and now Parke Godwin for France. It seems right that we who are *making* history faster than any other people in the world, except the Romans, have ever done, should be also faithful students of history. It is really singular that there should have been hitherto no good history of France, in the English language. There are plenty of abridgements and some translations, but hitherto no history, in the best sense of that word. This want Mr. Godwin is attempting to fill, and I think with entire success, so far as vol. I. is concerned, which is the only volume yet published. He has devoted many years of his life to the attentive study of his subject, and made himself thoroughly master of it; and presents here the views of a scholar in the language of the people. And his style is free, vigorous, and picturesque.

I understand that the able article on "Darwin's origin of species," in the April number of the *North American Review*, to which I made some reference in my last, was written by Professor Francis Bowen, of Harvard University. The *Christian Examiner* for May has also a tilt at Darwin. It is an able and very readable article. The *Examiner* has also a paper, "Armenians and Armenianism." The *Westminster* takes Darwin's side, and yet makes some exceptions.

The Appletons give notice that they have in press an anti-abolition novel, which, from the ability of the writer, who remains anonymous, and the interest of the story, is thought likely to make a sensation.

Messrs. Harper & Brothers have begun the publication of a new edition of Bulwer's novels. This edition, intended for the library, and "to keep," so to speak, is printed on fine, white paper, and with good sized, new type, on a page which the printers call duodecimo, and which the reading man acknowledges to be the most convenient of all pages, both to hold in the hand and to place on the shelf. Each novel will make a volume, and the set will make a handsome appearance. This is Bulwer's *first* appearance in this respectable shape, in America. Some people sneer at Bulwer; but to read him has much the charm of conversing with a highly cultivated and well bred gentlemen. You may not agree with him, but he charms you, and does not offend you.—Few authors have had more readers, and none have given more unalloyed pleasure than he, in his "Caxtons," that sweet and pleasant picture of an English country gentleman's life. "The Caxtons" is the volume just published by Messrs. H. & B. in this new library edition, and if any of your novel reading (or other) readers has not read it, let him or her get this now.

Mr. Timbs's "Stories of Inventors and Discoverers in Science and the Useful Arts" is really a very interesting and valuable book; one of those volumes, now happily coming into vogue, in which well-read men are satisfied to communicate of their knowledge in an interesting way to the general public, instead of—as used to be the fashion—setting it out in dry anatomical guise to the few who knew it already. Such books as this and "Self Help," (both published by Messrs. Harper & Brothers) do more to educate the boy or girl out of school, than the majority of school-masters succeed in doing in school. Here we learn what the "Martyrs of Science" have done and suffered for their ideas and for the world, which—at first contemptuous or satiric—has at last acknowledged them for its great benefactors.

"The Three Pines" is the title of the third little volume of Mr. Jacob Abbott's new series of children's stories, called "the Rainbow and Lucky Stories." These books have met with a very considerable success, even for Mr. Abbott.

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LETTERS FROM MRS. CROSS.—NO. XIV.

In every new country the mode of life must be more or less gregarious. People herd together for safety, or being thrown in a strange country where intercommunication of thought with old friends has been cut off, they begin to feel anxious to establish it with others; consequently, such seeks to be with his neighbor, and families congregate in common sitting-rooms, where work and conversation go hand in hand, from morning until the hour for rest, and none seems to feel that need of being alone, which becomes so pressing a want in other stages of society. Even when they begin to separate their houses into different apartments, the partitions seem to be made of pasteboard, and all the establishment is one whispering gallery. Texas forms no exception to this rule, which obtains in newly settled countries. The houses of San Antonio, though built of stone with thick outer walls, have divisions which remind one of the separating curtains of a tent, so that if your defects and peculiarities are ever being discussed by other members of the family, and these things do happen sometimes, you have a most favorable opportunity of learning in what respects it will be desirable for you to amend.

This will explain why, on a certain Sabbath afternoon in San Antonio, I felt as if I were beginning to languish for a few moments of retiracy; I, who had never affected fashion, nor style, nor gaiety, was becoming, in fact, the victim of society, though not in the ordinary sense. I could not sit in my own room and *think* without being afraid that somebody would hear me in the next. I was longing for a tete-a-tete with my own heart, to ask it what it had been doing, and feeling, and what it proposed doing for the future. All the ancient kindly confidence between it and me seemed destroyed; an estrangement had grown up between us—

"Alas, we had been friends in youth!"

and I yearned for a renewal of our former intercourse; so I said to myself: "where, in all this city, can I sit down and feel that I am alone—only with God and my own heart?" and curiously enough, I thought of the old Spanish church, and concluded to seek solitude there, for even supposing they had service at that hour, I knew no one of that Mexican congregation, and might sit in some quiet corner unregarded and unregarded. I put on my bonnet and walked down Costa street, through the dazzling sunshine. Mexican jakals were on each side of me, and picturesque Mexican women were lounging in the doorways; Mexican dogs were coursing along the streets, thinking no more of going to church, than that half of the inhabitants of San Antonio who think the Sabbath an admirable invention, as a day of pleasure; soldiers were in the shops regaling themselves with beer and stronger liquors; some young girl, perhaps, was running her fingers over the keys of a tinkling piano, at a boarding house, whose windows, with red stuff stretched across them, seemed to indicate a place that would secure itself against the inquisitive gaze of the passer by; the leaves of the large "cotton wood" were trembling and rustling above the green waters of the ditch that flowed beneath; on the Plaza were groups of men who seemed born neither to act nor meditate, but whose lives continually suggest the lines of Cowper—

"An idler's like a watch without both hands,
As useless when he goes, as when he stands."

All these things my eyes and ears listlessly took in, as I walked past them and entered through the gate of the stone enclosure that surrounds the church, and then the open door of the church itself. Above the door stands the image of a saint in some fashion, over which I did not "stay puzzling." I walked in, though protesting at the very threshold, by my disregard of the holy water, which might have pained some pious Catholic soul, if my actions had been at all observed, but I presume they were not. Many of the seats were filled with quiet nun-like figures robed in black; an old Mexican came and took his seat behind me; his face reminded one of a familiar of the inquisition, and even while he was murmuring his prayers, I experienced a sort of apprehensiveness of a stiletto gliding in beneath my shoulder. A profound silence reigned, interrupted only by a creaking as of machinery; whence this noise came, I could not divine, possibly from some very harmless source,—but it brought to my mind unpleasant reflections connected with stories of those places that one finds by pouring water upon the pavement of churches, where there are racks and screws and wheels. Soon the women commenced repeating prayers in a low monotonous voice, and it sounded to me like tones of supplication for the departing soul of a tortured body. Every thing appeared to me solemn and mysterious. A feeling of awe crept over me, and it was a relief when a priest came in his robes, with little Mexican boys, in gaudy vestments, to perform the altar service. This consumed but little time, and was followed by a priest ascending the pulpit, and commencing in Spanish to examine the children in their catechism. The subject of the lesson was the sacraments of the church, and after proposing a question to the children and receiving the stereotyped answer, he explained, at large, the views of the Church upon the subject. These exercises were closed by a young priest arising, within the chancel, and expressing some doubts on the various doctrinal points, but these doubts were quickly silenced by the overpowering arguments of the man in the pulpit, and the young man and all the congregation were, of course, more Romanists than ever; but I could not avoid amusing myself by the question: "Suppose the young priest had refused to be convinced, what arguments would have next been used?"

JANE T. H. CROSS.

THE ANNIVERSARY AT MACON.

Dr. Sehon writes: This meeting was held on Monday evening, in the Mulberry street Church, Bishop Andrew presiding. The opening services by Dr. Lovick Pierce.

The President briefly stated the objects of the meeting, when the Annual Report was read by the Secretary.

Dr. McFerrin was then introduced to the meeting, who, in a most able manner, advocated the cause of missions, and fully sustained before a Georgia audience his past well-earned reputation as a platform speaker.

His was followed in an address by the writer.

Bishop Pierce was then introduced to the meeting.

It is not necessary for us here to speak of this effort as distinguished from many others of his past life, but in this, that here he was not only *at home* on the subject of missions, but he *was at home personally*, in the midst of the fields of his life of labor and usefulness for the Church; surrounded by the friends of his early youth and his advancing life; here, where the associations of the past, and the powerful influence of the present, alike acted upon him. Worn, pale, and feeble, from his exposure and long and hard travel in his recent journey to and from California, suffering still from chills, forbidden to labor, we feared to hear him make this effort. But his heart and soul are in the work; the great cause of missions sought his aid; his Master's call sounded in his ears; and he obeyed the call. By Divine aid he rose superior to all that hindered, and with clear and trumpet voice, in manly and encouraging notes, he called upon the Church, the whole Church, to come up to renew battle and still greater effort, going forth from conquering to conquest still, under the mighty Captain's influence, the victory over all the earth should be complete. His speech on this evening we believe to have been one of his best.

We proceeded to take the collection. Now commenced a scene over which angels who think rejoiced, and of which good men everywhere will be glad to hear. It was emphatically leading to the Lord. The collection amounted to three thousand and three hundred dollars, which will probably be made yet to reach $4000. Well done Macon! may we truly say, and justly so, when we state that at least $2800 of this amount was contributed directly by citizens of this noble Southern city. Thus has been given by Macon the key-note for missions and missionary collections to all the Southern Conferences for the year 1860. God grant that everywhere throughout our whole Connection, in sweetest tones, responses may continue to reach us. We cannot pass by unnoticed one of the proudest and brightest events of the evening. It was the continued response on the part of the Superintendent of the Mulberry Street Sabbath-school to every proposition which was made. There was, indeed a gentle sighing among the Mulberry leaves—not of sad, but most pleasant sound. More than one heart joined in and sympathized with the wish of Bishop Pierce, when he said he would like to belong to that school. He proved his interest in the school by contributing $20, to make the school a life-member of the Parent Missionary Society.

The whole amount contributed from the school was, we believe, $500. Happy the pastor, happy the Church, having such teachers and such a school. We are the more particular in noticing this act, because of our firm faith in the value of Sabbath-school instruction. It is the right hand instrumentality of the gospel; it is our hope for Church and State—our rising army for occupation and defense. Would that all our schools could be prompted to like faith and labor; then should we soon have a missionary Church and an overflowing missionary treasury.

POLITICAL.

Mr. Yancey's speech in the Charleston Convention, in defence of the rights of the South in the territories, and in opposition to squatter sovereignty, is pronounced the great speech of the occasion, and is highly spoken of even by Black Republican papers.

It is said that Hon. Caleb Cushing, of Massachusetts, President of the Charleston Convention, voted for Hon. Jefferson Davis, of Mississippi, at every ballot.

The Union Convention, which met at Baltimore on the 9th of May, nominated Hon. John Bell, of Tennessee, for President, and Hon. Edward Everett for Vice-President. No platform was adopted, except the Union, the Constitution, and the enforcement of the laws.

The mass meeting in New Orleans, to sustain the action of the seceding delegations at Charleston, those from Louisiana particularly, was large and enthusiastic. A meeting had also been held to condemn them.

Meetings are being held throughout the South to sustain the action of the seceding delegations at Charleston. In all these meetings it is manifest that no disunion sentiments are entertained by the people, but they are simply determined to stand by the principle insisted upon by their delegates at Charleston, namely: the equality of all the States in the territories.

Large and enthusiastic meetings have been held in Savannah, Ga., Mobile, Ala., Montgomery, Ala., and in various places in Mississippi and Louisiana.

Mr. Yancey was honored with a grand impromptu ovation on his arrival at his home in Montgomery, Ala., from the Charleston Convention.

Considerable effort is being made to unite all the South, and all the conservative men of the Union, upon the Baltimore nominees, Bell and Everett, especially in view of the disruption of the Democratic party at Charleston.

It is thought by some that the nomination of Bell and Everett will greatly weaken the Republican party, many of whom only wish an opportunity to vote against the Administration candidate. The Sewardites and the Western Republicans are divided, also, on the tariff question.

The Chicago Convention, (Black Republican) meets today. Our next issue will give the result of its deliberations.

ADAMS' EXPRESS.—We are very much indebted to this "institution" for the promptitude with which we receive our English and Northern papers. They are generally about two days ahead of the mail. People can have anything sent to, or brought from, all parts of the United States. Mr. J. J. McKeever, 96 Camp Street, is the Agent.

GOOD TESTIMONY.—A *Presbyterian* gentleman, who likes the *Advocate*, recently turned out and procured eight *Methodist* new subscribers, and sent them, with the money. There are about twenty good lessons to be learned from this fact, by a great many people. We thank the gentleman, at any rate.

THE BIBLE IN THE RUSSIAN LANGUAGE.—It is stated that a new translation of the Bible is to be published in Moscow in the vernacular language of Russia. It is to be issued under the auspices of the Metropolitan of Moscow, in numbers. The first number, beginning with the New Testament, has already appeared.

OAKLAND COLLEGE.—The commencement of this institution, located in Mississippi, and under the control of the Presbyterian Church, occurred on the 3d instant. Rev. Dr. Purviance, former President, retired, and Rev. W. L. Breckinridge, of Kentucky, was installed in his place. The college is said to be doing well.

NORTHERN METHODIST BISHOPS.—Of course, we do not endorse the sentiments, on the subject of slavery, contained in the article on our outside, entitled "Sketches of the Northern Methodist Bishops."

EDITORSHIP OF THE DAILY ADVOCATE.—The Northern General Conference entrusted the supervision of the *Daily Advocate* to all the editors of the *Advocates* and *Zion's Herald*, in order that it might have no peculiar bias on any disputed question in the church. These editors have appointed one of their number, Dr. Steveus, to edit it, with the understanding that it is not to commit itself to either side of any question discussed by the General Conference.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

MAY 16, 1860.

THE SOUTHERN HOME.

BY LUTHA FONTELLE.

"All's Well!"

We came home late in November. The yellow fever, that so long had rendered every line of travel dangerous, was sated with its victims, and its scourge-deuling hands fell down with weariness. I saw the family carriage and Ben's ivory as soon as we came in sight of the depot. And there was Uncle John with his fine head above the crowd, his face beaming with joyful welcome. Before he took us from the platform, he said in his clear, bell-like tone, "All's well!" And then his silvery laugh rang out at this foretelling of the words stayed on our lips. But when he took us in his arms, his eyes were moist, and his manners gentle as a woman's. Fifty years had not sobered his mirthful humor, or cooled the warm impulses of his Southern blood.

A Chapter on Moss.

We entered the carriage, and after an hour's drive, Terre d'Amour again lay before us. How beautiful it was, with its flickering light and shade playing over its generous amplitude. It was two stories high, with wide, interseeting halls, opening, both above and below, on spacious galleries that ran around the house. The white pillars that supported them gleamed among the oak and chinn trees that with a high ambition had reached their arms above the roof and proudly sheltered it. The grey moss hung in long, hair-like masses, or linked itself in light festoons from bough to bough. How my eyes feasted on it as we rode along! To me it seems created in this alluvial soil in place of the grey rocks upheaved among the hills. It gives the scene picturesque character, the same quiet grandeur to the landscape. It tones down the otherwise monotonous brightness, and enhances the rich beauty of the verdure by throwing it out in deep relief. And yet, though sober-hued, to me it is ever cheerful, waving with such light grace in the stirred air, and changing, chameleon-like, in every ray. Sometimes, it seems a fairy mesh to imprison sunbeams, or a light net-work of gold. Then it is amber-hued; again, it is lucid crimson. I linger over this, because, as you may know, I love it, and I am sitting now on the upper gallery, enjoying all that I describe, and more.

A Rough Sketch.

Words have faint power to seize the subtle charms of nature. If our hearts thrill in reading a description, it is that we recall the bright reality, or touch the picture with awakened fancy. As I glance up from my moving pen, my whole being responds to the animated beauty before me. The graceful tufts of the chinèanne, the dark green foliage of the oak, swaying in the light breeze; stately catalpas, with their slender shafts bearing round tufts of brilliant green; the rippling moss, cool in the shade, a golden veil before the sun, and under these, youthful magnolias with large, shining leaves of intense verdure, and groups of orange trees, not now as then, heavy with golden fruit; the whispering leaves; the sweet carol of birds; the music of loved voices floating up to me; flashes of diamond light on everything; the vine-enwreathed arches in the garden; the mingled perfume of rare flowers; the scintillating light of the sun, near its setting, coming to me in its long path, between myriads of leaves and through the veiling moss; the bayou idly flowing by, and imaging tall rushes on its banks; and graceful willows, bowing before the evening breeze, and turning on their fair leaves lined with silver; a group of anglers on the bridge; a pirogue, with a solitary figure plying the light oar; the row of low white cottages among the fig trees; the negro children playing under their porches; and beyond, the rows of sugar cane and corn, diminishing in the distance; tall cedars, left standing here and there in the wide fields, leaning their heads against the sky, with black arms draped with moss; and the low cypress swamp, dark, dense, in the horizon. This is a rough sketch of the picture that stirs my pulse with a delicious thrill, as I look out upon its loveliness. And yet I cannot hold it up to you with its entrancing, varying touches. And now, as I bring back my eyes, the scene is changed. The trees are dark against the orange sky, and the moss drapery, where it droops low of its peculiar grey, shows has caught Sol's parting rays, in point amber.

Welcome Home.

But it is time we reached the gate. There, all the children of the house had gathered, their glad and loving voices mingled, like rippling strains of melody. We took the white ones into the carriage with fond caresses, and with kind words to the others, who climbed up on every side to touch our hands, we drove on to the house. Here warmer welcomes and blessings from grey heads awaited us.

Alone in the Garden.

After dinner, the gentlemen retired to the north gallery to smoke, or read; the ladies, to their rooms to chat and rest; the governess, to the hall to read a story to the children. I stole into the garden. The last rays of the November sun lit up its beauty, gorgeous with autumn flowers. I strayed down every path, noting the changes made by time, the gardener, and more tender hands, and greeting my old favorites everywhere. Wearied, at length, I sought my chosen seat in the sweet bower of roses. It had been kept with loving care, and with a grateful sense of this I languidly reclined, and gazed around me. Roses of every hue were there, scattered in charming groups, or hanging out their fragrant clusters from a rich background of ivy. How many there were, and fairer than when I left them in the spring time. All flowers were dear to me, but the rosee were my friends. From early childhood I had talked with them, revealing my quaint fancies, and wooing their fairy dreams.

The Fair Plotters.

And now they waved their perfumed heads and blushed
Their gladness at my safe return. "It was
So opportune," they whispered low. They had
A secret for my ears alone. It was
The eve of a conspiracy. Autumn
Had cheered them with a glorious reign. Her bland,
Moist breath had floated over them
In gentle blessings, and her loving care
Enriched them with rare bounty, and, as I
Could see, they had put on the richest robes
Of most exquisite fabric. Had I seen
Them e'er before so tastefully arrayed?

But good Queen Autumn, lovely still, her age
Was worn so gracefully, must abdicate
Her throne, and Winter, old and stern, and with
A niggard soul, would sweep away their wealth
With his chill breath, and they must perish, or
Conceal themselves till he had gone.
"All is vanity."

It was
A shameful wrong that such sweet robes," such loves
Of dresses," should be spoiled by his rude touch,
Or laid aside till they were out of fashion.
They all agreed the outrage could not be
Endured, if they could help it. And they had
A plan, a nice one, that would circumvent
Him. Did I know that Winter's grand, cold air,
And stern, repellant manner, hut concealed
A vulgar weakness? He was—O, so vain!

"Old Winter, with grey locks, nursing his vanity!"
I laughed aloud at the conceit.

"O, pray
Be careful," they begged eagerly, "for the
Light, treacherous wind may whisper it to him,
And mar our plot."

Just then the voices of
The children reached my ear, "O, Rosalie!"
The roses closed their lips and looked demure
And innocent, as it rebellious thought
Had never crept into their glowing hearts.
They bowed their heads, and blushed beneath my glance,
And Sol's last searching rays, and as I turned
Away, sighed deprecatingly, "O, stay!
Consider that we seek to save *more than*
Our lives, our good looks, and—our dresses!"
How were my roses changed! Or had I now
First learned their vanity? Or was it but
A passing freak of gay young spirits, full
Of life, and joy, and love? It must be hard
For them to see their sweet charms fade, if but
For a brief season. And they could not know
That all again would greet the bright spring time.
With loving pity, then, I asked, "What is
Your plan, dear roses, for I would know more?"

They blushed their thanks, and with naiva dignity
Resumed their story.

"Winter is, we said,
A little vain. Would you have proof?"

Amused,
I smiled assent.

Seeking Popularity.

They nodded to a "Belle
of Baltimore," and she rallyingly on:
"You see our friend has many faces. In
The North he puts on Quaker airs, and dons
A plain grey robe, and with white locks he stands
On some high mountain-top, as it to say,
'Come see a model man! No nonsense here!'

"Or, as a cold, calm judge, unmerciful,
He prompt condemns each light offence against
The season's law, and, a stern Nemesis,
Blights every bud of hope and flower of joy.

"Again, he mounts his crystal throne and rules,
Sole autocrat, o'er all his wide domains,
And nations haste to swear their fealty
With labored ceremonials.

"He frowns,
And nature, scattering wide her gorgeous robes
Of crimson, gold, and purple, every hue,
Assumes his hueless livery.

"He lifts
An icy finger, and his royal seal
Is placed on every streamlet that leaps down
The hills with joyous laughter, and on all
The lakes that, gay admirer-like, had held
In their light bosoms "Hallotypes" of each
Bright farm that stood in beauty near them.
I'd not have given them mine," she said, "to laugh
At o'er their cups with boon companions. No!
And he alone to whom my hand was pledged,
Should wear my festive's image.

"Winter comes
To us a different being. He puts on no
Imperial airs. He seldom frowns, and then
Not darkly. Here, his suit is grey and green,
Still sober, but as bright as gathering years
Admit. And he is not an old man now.
Far from it. Brown is his beard, and brown locks curl
In rich luxuriance round his calm, dark brow."

"Where did he get them?"

"Don't ask me. I should
Have thought him but a younger brother of
The aged despot of the North. But he,
One year, came South in haste, and much disturbed
By all the changes rung about his ears
On our 'peculiar institution,' and
Be quite forgot to change his locks, to put
Them on, or dye them, whichever it may be,
And thus I know him."

Mere Flattery.

"I am sure that now
You see our artless plot. We'll wait for him,
With our best smiles and dresses, and bow low
In timid eagerness at his slow coming.
We'll pour choice odors from our chalices
And praise his kingly presence. In soft sighs,
We'll tell him Autumn, heiress of the year,
Grieved sadly at his absence, and that fair
Young Spring stands waiting in the new year's hall
To meet him, and that nature has put on
Her richest robes to do him honor.
You'll see him melt before our smiling praise.
Our fragrant sighs, and tears, it needed.'

Only a Dream.

But
Again the children's voices, nearer still—
"O, Rosalie! dear Rosalie!" I felt
Their soft arms round my neck, their kisses on
My brow, but still I moved not. I could not
Shake off the fairy spell, until Aunt Grace
Said, "What! asleep, my darling! in this damp
Night air! You've had a chill. The fever's on
You now."

"'Tis only water's changing breath,"
I laughed, and rising, went with them to tea.

LETTER FROM JONES' VALLEY.

MR. EDITOR:—Our second Quarterly Meeting at Elyton, which embraced the third Sebbath in this month, was a precious season to the Church. Our venerable Presiding Elder, E. V. Levert, was at his post; and with his and Rev. T. F. Green's assistance, we protracted the meeting some five days, with good results. The services on Sabbath were especially profitable and interesting. A very large congregation, consisting principally of the children and grand-children of parents, to whom the Elder preached thirty-nine years ago, when a tyro, just entering upon his career of usefulness. His allusions to former times, scenes and persons, were well-timed, tender and affecting. He preached with a power fully sustaining the character of his ministry in by-gone years. It is sad to think that soon these old men will all be gone, and the Church bereft of their fatherly care and admonitions. The inquiry is a serious one: will the earnestness and zeal of Methodism—the power of the Holy Ghost—be perpetuated to the Church through their successors, a ministry formed amid the elegancies and refinements of this progressive age?

We owe an expression of thanks to Rev. Mr. Green for his efficient aid during this and a previous meeting. Having been raised among this people, and participated with them, in earlier life, in religious efforts, he feels identified with all the interests of the Church on this circuit.

When that important and often difficult question was asked by our Presiding Elder—"What is the condition of the Church?" we were delighted to be able to reply, *prosperous*. Methodism has been long established in this valley. There is a large and faithful membership; but never, we suppose, were the prospects for a large and growing development so encouraging as now. Up to this time we have taken into the Church about fifty, and have witnessed a number of good conversions.

A lively interest on the subject of railroads is manifest in all this country; and perhaps no portion of Alabama stands so much in need of ready and efficient means of transportation. Almost in sight of where I write, are inexhaustible supplies of coal and iron, never yet disturbed. The iron ore was pronounced, by the State Geologist, two years ago, the richest in America. Besides, beautiful specimens of marble may be obtained in some quarters. These are important interests to the State,

You will permit me to say a word about our Parsonage at Jonesboro'. It is one of the best cared for in the Conference. There is no want of anything that contributes to the comfort and convenience of a family. There is abundance of house room, corresponding furniture, and of something to eat, no *end*. Nor is the preacher at any trouble about supplies. Literally, our people *feed* their preacher—feed him well, and I believe will pay his salary to the smallest fraction. Here is temporal encouragement to a faithful ministry.

We are doing something for the *Advocate*, but a slow mail is very much in the way. Please send us your accounts—some inquiries for them.

W. H. ARMSTRONG.

Jonesboro', Ala., April 30, 1860.

CONTRIBUTIONS FOR CHINA.

MR. EDITOR: Permit me to acknowledge through the *Advocate* the receipt of the following sums for the China Mission, to be given to Mrs. M. J. Lambuth.—

Mrs. Louisa M. Richardson of New Orleans, $10; Rev. C. G. Andrews of Point Worthington, $70—of which $10 was given by Mrs. W. Hammet, and $5 by Sister Ann Worthington; from Edward's Depot, $10, without any signature; from old Sister Featherston, of Warren Co., $5; from "Lieutenant's Wife," $5; Mary Wickliffe, $5; Mrs. Love of Canton, $5; Dr. Coker of Livingston, $10; Rev. H. Copeland of Hillsborough County, $5.

I am truly rejoiced that so many friends feel such interest in the China Mission, and are willing to aid by their prayers and their money in sending the blessings of salvation to the heathen. The Lord bless these friends.

JOHN R. LAMBUTH.

Madison County, Miss., May 4th, 1860.

KEMPER COUNTY BIBLE SOCIETY.

MR. EDITOR: No doubt some have read in your paper the operations of the Kemper County Bible Society, and to correct all mistakes, it may be my duty to make a statement, viz.:

Dr.

Bibles and Testaments in New Orleans,	$361 08
" " of A. H. S. Pickalh,	29 66
Colporteur service, Rev. W. T. Bartlett,	128 44
His travelling expenses,	10 00
Expense of books at Mobile and up R.R.	14 00
Total,	546 08

Cr.

By cash from Colporteur, (his services and expenses retained out of it)	$368 10
By cash from W. G. Gill, President of Society	91 85
By cash from collections and sales,	30 75
Total,	480 70
Balance due me,	55 38

Collections at various places were as follows, as near as I know:

Pleasant Ridge,	$22 00
Scooba and Wahnlak, and vicinity,	28 70
Public collection at Bethel,	8 00
Mount Zion,	5 00
Mount Hebron,	8 75
Public collection at Scooba,	14 60
Hopewell,	9 00

Between seven and eight hundred families were visited, fifty-two families had no Bibles or Testaments, twenty-nine received a Bible as a donation, and five could not read and would not receive. A few families were not reached, and some houses not gone to, having seen the occupants at other places. There has been, during the year 1859, distributed 190 Bibles, 48 Testaments and Psalms, 76 Testaments, and 21 Psalms. Total, 338.—Believing that they are doing good—remembering that it is the sword of the Spirit, and will work, who would not wish to help in this great work?

A short time since I was called ten or twelve miles to see an aged man, who has had the misfortune to lose a leg, above the knee. While conversing with him as to his age, and that of his children, he ordered his Bible, and when it came I found it to be one of the Society dollar Bibles. He said the colporteur gave it to him. In that Bible were the names and births of his family, and the death of two daughters. His manner showed that he prized his Bible.

Now, if the 338 Bibles and Testaments are being read through the county, tell me how many angels are there, as ministering spirits that we may be heirs of salvation, hovering over our county. The little girl that died happy because her Pa promised to spend two hundred dollars on Bibles for the poor, annually, ought to stir us up to do something for the Bible, the book of books, the word of God, the chart of Heaven. Yes, it was this blessed word that lit up the path of my widowed mother, as she went down the steep of time, and in triumph shouted in death that the angels had come; and it is this blessed Bible that gives me hope that I may triumph too, and see all that is good and great.

H. HOLMES.

PACIFIC RAILROAD PROJECT.

Although the subject of communication with the Pacific coast has received more or less attention for the past eighteen years, for emigrant roads, military roads, or railways, it is but recently that the public attention has been called to the true issue presented, and the absolute requisites involved.

The same great error, which we have had occasion to expose, time and again, in our columns, which prevails among railway administrations, viz: the sacrifice of way business for through traffic, and the principle which looks for the remote termini as the great sources of income, have had an important effect on public opinion, and has led to the general conclusion, that but a single line of road is needed to the Pacific coast, and that the particular route was not of so much consequence to the enterprise.

While there can be no question that any mode of connection by railway, with any part of the Pacific seaboard, is important to the vast commercial interests affected, which will naturally and inevitably seek the preferred line, a great change is taking place in public opinion on this point, and the local effects of such a line are assuming their true scale of importance.

The principle is beginning to be daily more clearly recognized, that the mere idea of connecting the Atlantic and Pacific coasts is not the most important benefit of the Pacific Railroad, and that the military, naval and postal service of the government, and the development of the agricultural, manufacturing and mining interests of the intervening country, is of paramount consequence, and these considerations must control the eventual construction of the communication, while they shew, with great force, that no single line of road will properly meet their requirements, and that great national divisions of country, and important sectional interests, present claims which cannot consistently be overlooked.

The friends of the Pacific Railroad, of whom there professes to be so many in all sections of our country, may as well learn to look upon this question in this light: In the first place, no single line will perform the chief functions of this enterprise. The central line proposed is of no military use whatever to either the disturbed Mexican border, or that of our powerful rival on the North, of San Juan memory, nor would a Northern or a Southern line protect any other district than its own. The same thing is true of the postal service of the Government. Our country, and particularly the Western country, is not subject to any stagnation. The waves of emigration are sweeping onward, under the impulse of a fixed and certain law, and the demands on this service alone, aside from that of the California coast, are yearly expanding in an enormous ratio. A single line will not provide for this necessity.

And it is not only true that these interests, with those of the farmer and the miner, require local development, but a careful examination of the present business with California, and the present expenditures of Government in these localities, go to show that the traffic which is now waiting for the completion of this enterprise, will abundantly pay a reasonable income on this investment for two distinct lines, involving an estimated capital of some $204,000,000. Public opinion is doubtful on this subject, because the surveys, estimates and reports which abound to the extent of $1,000,000 cost, have been made by officers who are not familiar with the actual construction and operation of our important railroads, and who have neglected proper investigations of this matter. But it is susceptible of demonstration, that as a simple investment two Pacific Roads, one North and one South, would pay at once, without any regard to the expansion of business for the next twelve or fifteen years.

Aside from the harmony of sectional interests involved in this double line, and the justice of the claim proposed by the South for her splendid agricultural districts, and her prompt concessions to Northern interests, with the probability that no single line can receive Congressional endorsement and patronage, another consideration presses on the national attention, and is affected by the due consummation of this work.

If the Atlantic and Western States do not link themselves with all due diligence with California, there is great danger that she will assume her own protection in her own hands. By the terms of the Constitution, she is now prohibited from any naval guardianship, and is, at the same time, neglected by the constitutional authority; unless the Government take the step involved in the construction of this connection, and this avenue of protection, the instinct of self-preservation and the projects of independent power may cost us a valuable acquisition.

It is time, therefore, that Congress should act and that it should give the country something more valuable to it than a mere through line.

MARRIAGES.

"It is not good for man to be alone."

May 3d, by Rev. John F. Wynn, MR. JOSHUA A. BENNETT to MRS. C. SHILLINGS, both of Carroll Parish, La.

February 29th, by Rev. John F. Wynn, MR. OSMER WADE to Miss ROSATTA HUALEY, all of Carroll Parish, La.

On the 1st of May, by the Rev. W. G. McGaughey, in Carroll parish, La., at the residence of Mr. Wade, Mr. J. W. Cowen of Franklin parish, to Miss ISORA Cowen of Carroll parish.

Also by the same, on the 6th of May, at the M. E. Church in Floyd, La., Mr. R. D. ROBERTS to Miss E. A. ROBERTS.

By Rev. John A. B. Jones, at Lecache, April 26th, Mr. LARKIN GILBART and Miss SARAH P. STAMPLAY, all of Claiborne county, Miss.

By same, on same day, in Port Gibson, Mr. FRANKLIN MAYBARRY and Miss MARY E. EARLY, all of Port Gibson, Miss.

By the Rev. F. W. Thecker, May 3, at the residence of the bride's mother, in Jacksonport, Ark., Mr. JOHN G. CASTENADO of Natchitochee Parish, La., to Miss ANN L. BAIRD, of this city.

DEATHS.

At Edgefield, (near Nashville), May 3, ELIZABETH VIRGINIA (pet name, Blackhead), aged three years and four months; daughter of H. N. and Amelia McTycire.

ALBERT G. BROWN, son of William and Mary Yarborough, of Marion county, Miss, was born May 18, 1858, and died April 11th, 1860.

DOMESTIC.

Expected Arrival of the Japanese Embassy.

WASHINGTON, May 12.—The steamer Philadelphia has gone to Hampton Roads for the purpose of receiving the Japanese Embassy, which is to arrive during the present month.

Congressional.

WASHINGTON, May 12.—The five bills providing for the organization of territorial governments in Arizona, Chippewa, Dacotah, Idahoe and Nevada, were laid on the table of the House of Representatives yesterday on account of each of them containing an anti-slavery proviso. The Senate yesterday confirmed the appointment of Hon. Calhoun Benham as District Attorney for the State of California.

Severe Drought.

BOSTON, May 12.—Telegraphic dispatches from various localities in the New England States, say that an extensive drought prevails throughout the different States. In some countries the woods are on fire, thereby destroying much valuable timber.

Great Freshet.

BALTIMORE, May 12.—A very heavy freshet took place in the Patapsco river at and above this city. The river has risen to such a height that in many places the wharves are covered with water to a depth varying from five to seven feet. No serious damage has been sustained outside the city.

Compliment to Senator Bell.

PHILADELPHIA, May 12.—Senator Bell, who arrived in this city yesterday, was serenaded last night. The street opposite his hotel was densely crowded. A short time after the serenade commenced Mr. Bell appeared on the balcony and addressed the concourse in the most eloquent and patriotic language.

The Hyatt Demonstration.

NEW YORK, May 12.—A tremendous meeting was held last night at the Cooper Institute for the purpose of publicly expressing sympathy for Hyatt. Great enthusiasm characterized the meeting.

Ministerial Dispatches.

WASHINGTON, May 12.—Dispatches received from Minister McLane, say that a special messenger had just arrived at the city of Vera Cruz, from the interior of Mexico, and announces that General Miramon's Government had accepted the basis of the adjustment proposed by the governments of England and France, expecting, however, the proviso for civil and religious toleration.

Troops for Utah.

General Scott has ordered two detachments of troops now in the Eastern Department, to be immediately sent to Utah for the purpose of reinforcing the troops already stationed there.

Delegates to the Chicago Convention.

It is stated that Messrs. Eli Thayer and Horace Greely have been elected substitutes for the State of Oregon in the Chicago Convention. In the capacity of delegates they are instructed to vote for Bates.

Reception of the Japanese Embassy.

WASHINGTON, May 14.—The United States steamer Roanoke, ordered on from New York with the Japanese Embassy, has arrived at Hampton Roads, whence the Philadelphia will bring them to this city. Great preparations have been made for giving the distinguished strangers a most magnificent and grand entree into the Federal capital.

The Covode Investigating Committee.

WASHINGTON, May 14.—In the recent examinations made before the Covode Committee, it has been ascertained that several members of Congress changed their votes on the English bill preparatory to the announcement of the result. Their object in so doing has been clearly shown by the dates of checks which were drawn for the purpose of paying them the sums at which they valued themselves. The investigation by the committee is still progressing. It is said that Attorney General Black has notified the committee that he wishes to be present at the next examination of Schneibel. Quite a lively time is expected from certain parties. Hon. Robert J. Walker has got all his papers prepared, and will close his testimony before the committee as soon as possible. Among the papers now in the hands of the committee is found an original plan of Mr. Walker's inaugural address. The manuscript has a great many interlineations, which appear to be in the handwriting of the President. The document is complete on the subject of a submission of the Kansas constitution to the people.

Address to the Seceding Delegates.

The Southern address, urging the seceding delegates from the Charleston Convention to return to the Baltimore Convention, was written by Senator Toombs, of Georgia. A number of modifications were suggested, but none of them adopted.

Letter from Howell Cobb, of Georgia.

AUGUSTA, GA., May 14.—The Hon. Howell Cobb, Secretary of the Treasury, has answered a communication addressed to him by the Macon Committee, in relation to the course pursued at Charleston by the seceding delegates. In his letter, the action of the seceders is fully and cordially sustained.

Fraud in the New York Post Office—Isaac V. Fowler a Defaulter.

NEW YORK, May 15.—Isaac V. Fowler has been removed from the office of Postmaster of this city, on account of extensive frauds committed during his control of the Post Office. It has been ascertained that he is a defaulter in the sum of $179,600. It is supposed that this amount was fraudulently obtained towards the close of President Pierce's administration. The state of affairs as above recounted was brought to light on Saturday last, as a sequence of the late Charleston Convention. On Saturday Marshal Rynders had received orders from Washington to arrest Fowler, but the order being received at a late hour of the day, the latter took advantage of the following day (Sunday), and left his residence early in the morning. Although his whereabout is not known, some think a clue can be obtained in the Sixth Auditor's office at Washington. It was long ago believed that a greater part of the money was spent in carrying the Pennsylvania election during the Presidential campaign in 1856. It was rumored last night that Fowler had committed suicide, but there was no credit to be placed in the statement. Messrs. Hillyer, Solicitor of the Treasury, and District Attorney Roosevelt, are preparing the necessary papers with a view of recovering the deficiency from George Law and Augustus Conover, who were the bondsmen of Fowler. These gentlemen deny their liability, because the defalcation occurred previous to their suretyship.

Burning of the Steamer Silver Star.

EVANSVILLE, May 15.—The steamboat Silver Star, from this place, bound for Paducah, took fire on Saturday night, while at the Curlew coal mines. The flames spread rapidly, and in a short time the boat was burned to the water's edge. Five lives were lost by the occurrence. The cargo will prove a total loss. The boat and freight are insured to two-thirds of their value in St. Louis offices.

Conflagration at Nebraska.

NEBRASKA CITY, May 15.—Nearly the whole of the business portion of this city was destroyed by fire on Saturday last. The loss is estimated at $120,000.

Arrival of the Pony Express.

ST. JOSEPH, May 15.—The Overland Pony Express, with news from California and the Pacific Coast of the 5th inst., reached this place to-day. The California Legislature adjourned *sine die* on the 30th ult. It passed a bill granting the right of way to the San Francisco and Los Angelos Telegraph Company. It appropriated $100,000 to aid in the construction of the Trans-Continental Telegraph Line.

FOREIGN.

Improvement in Cotton—Immense Preparations for War in China—Insurrection and Anarchy in Southern Italy.

LIVERPOOL, May 3.—The sales of Cottoe for the three business days since the sailing of the steamship Brazil amounted to 30,000 bales, of which speculators and exporters took 6000 bales. The market generally closed firm, with an advancing tendency. Prices, however, are generally unchanged. The sales of Wednesday and Thursday foot up 17,500 bales, of which speculators and exporters took 2500. The imports during the week, thus far, amount to 4700 bales. The imports on Thursday amount to 3550 bales.

The English Government were negotiating to lay a telegraph cable from Singapore to Rangoon.

The Chinese Government are making great preparations for war, and are determined to dispute the passage of the Allies to Pekin by all the means in their power. They have already erected fourteen miles of fortifications, and have 200,000 men in the field.

France proposes to relinquish her rights in reference to the neutralized districts of Savoy for 50,000,000 francs.

The Bishops in the Romagna have been prohibited by an edict from the Pope, from taking any part in the reception of King Victor Emmanuel, during his triumphal tour through that country. The correspondent of the Journal des Debates has been ordered to leave Rome within twenty days.

Advices from Naples state that the insurgents had been driven from Carrino, with a loss of 250 men. The loss of the Royal troops is still greater, amounting to over three hundred men. The insurrection, however, was put down, and the town was pillaged and set on fire. Accounts from Palermo state that great misery has prevailed at that place since the execution of fifteen insurgents on the 26th. A party of Neapolitan soldiers had been surprised, captured and hanged at Carrineo. The Neapolitan army consists of 160,000 men.

Railroad from Nice to Genoa.

It is stated that the French and Sardinian Government have come to an agreement in reference to the construction of a railroad along the Mediterranean, from Nice to Genoa. The project has been received with much favor by the people of Nice, and will go far towards satisfying the discontents with the annexation to France. The railroad will be built by the French Government.

General Amnesty in Spain.

Letters from Madrid state that the Government has declared a general amnesty. The only condition is, that all parties implicated in the late Carlist movement, shall take a simple oath of allegiance to the Queen.

The Insurrection in Italy.

Letters from Messina state that the city was politically quiet, but that much discouragement prevails on account of the gloomy condition of affairs. A considerable number of arrests had been made since the quelling of the disturbance. Every one who was suspected of having given the least aid or encouragement to the insurgents was taken up and thrown into prison. It is principally owing to this fact that the citadels and prisons, are excessively crowded. There are many different reports circulated respecting the late insurrectionary movement. It cannot be accredited, many of the first families will be tried for having participated in designs to overthrow the Government.—So contradictory are the reports made that it is impossible to determine precisely who is guilty. It is said that a Neapolitan general was captured by the insurgents, and would be retained till their wrongs were redressed, if he (the prisoner) was taken from them by force. It is also reported that the seat of government is to be transfered from Palermo to Messina, where it will be more secure. The city of Palmermo is to be garrisoned by a detachment, numbering 20,000 men. The royal troops are afraid to proceed into the interior of the country, on account of the general disposition which has been shown in favor of the insurgents.

Gold from Australia.

Three hundred thousand pounds sterling of gold have been received from Austria during the past week.

American Stocks in England.

LONDON, May 3.—The most important topic in which American interests are concerned is the increased attention given to American stocks.

The Turkish Loan.

The Sublime Porte, which has been engaged some time in negotiating for a loan, finally effected one at Constantinople.—The extent of the loan is £700,000 sterling.

EDITORIAL NOTICES.

ADVERTISING IN THE ADVOCATE.

The business public are slowly learning that the *Advocate* is THE GREAT ADVERTISING PAPER OF THE SOUTH AND WEST. Advertisements in it are more valuable than in any half dozen other papers.

1.—It has the largest circulation west of Charleston, and South of Cincinnati; larger than any other two weeklies in New Orleans, and is increasing rapidly—will, in a few years, double its present circulation.

2.—Of medium size, and not crowded with advertisements, an advertisement is not lost in it, but can be easily found.

3.—In our "Editorial Notices," which we give to every advertisement, we specify the page and column on which an advertisement may be found. We seek to make every advertisement valuable to the advertiser and to *the paper*."

4.—The circulation is spread out over Alabama, Mississippi, Louisiana, Texas, principally; Georgia, Florida, Tennessee, Kentucky, Arkansas, partially.

5.—It is the only weekly of large and widely-spread circulation in the great and growing metropolis of the South.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Texas, have their card in this paper, third page, sixth column. They are worthy gentlemen and good lawyers.

THE WILCOX & GIBBS SEWING MACHINE, for $35, is advertised on the third page of this paper, sixth column.—Call and examine for yourselves.

SOOTHING SYRUP FOR CHILDREN.—This medicine is advertised on this page, sixth column. If as good as represented, it will prove a great blessing to mothers.

SITUATION WANTED.—In the sixth column of this page will be found an advertisement, by a teacher, for a situation, to which we call attention.

LIVER INVIGORATOR AND CATHARTIC PILLS.—We call attention to these medicines, advertised in the sixth colmnn of this page.

RECEIPTS, BY THE POST-OFFICE,

From May 8th to May 15th, 1860.

A—J S Arbutnot, $5; W H Armstrong, $2.
B—A Battle, $2; J E Barnett, $2 50.
C—A G Cox, $5; D P Cullin, $2.
D—J Dunn, $1 25.
E—L Ercanbrack, $5.
G—M W Gillespie, $2; J J Grace, $1 24; B D Gayle, $10, A E Goodwyn, $10.
H—W Howell, $4; W H Huntingdon, $5; W B Hill, $2.
J—J A Jones, $10; W H Johnson, $11 20.
M—J S M'Leodon, $2; W A Montgomery, $1 24.
N—J D Newsom, $5; W B Neal, $6.
P—J C Pitts, $5; E Patton, $7; B P Paxton, $2; T C Parrish, $5.
T—J H Tullis, $2; W S Townsend, $4.
W—S A Williams, $3; J F Wynn, $1 18.
Y—N B Young, $5.

COMMERCIAL.

MONDAY EVENING, May 14th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 12th instant:—

The movement in our general market has exhibited some irregularity during the past week, and in Cotton we have noticed considerable fluctuation, though in that staple and in Tobacco, an increased amount of business has been done. In Sugar and Molasses the operations have been on a moderate scale, though the rates have tended generally in favor of buyers. In Western Produce we have noticed a dull and heavy market for Flour, while a good demand has prevailed for Corn at full prices, and most descriptions of provisions have been firm. Freights have shown more firmness, and Exchange has further advanced.

COTTON.—With respect to prices, we have to remark that they have been very full for clean Cotton, and even running lots of the medium grades, entirely free from dust, may be quoted at 10 to 10¼ for Low Middling, and 11¼ to 11½ and 11¾ for Middling to Strict Middling, while mixed or average lots find a very irregular market. The lower grades have been heavy and drooping, with a degree of irregularity in the prices which renders it impossible to give any figures to represent the state of the market. Our quotations below for Low Middling and Middling apply only to mixed and average lots, which mostly contain more or less dust.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,034,958 bales, against 1,582,447 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 772,474 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 706,999 bales to Great Britain, and of 155,557 to France, while to other foreign ports there is a decrease of 82,793 bales.

New Orleans Classification:

Inferior	6 @ 6	Good Middling	11¾@12
Ordinary	8¾@ 7¾	Middling Fair	12¾@12¾
Good Ordinary	7¾@ 8¾	Fair	—@—
Low Middling	9¾@10	Good Fair	—@—
Middling	10¾@11	Good and Fine	—@—

SUGAR.—The sales of the week amount to 7000 hhds. We quote for Inferior and Refining 3 to 4½; Common to Good Common 5 to 6¼; Fair to Fully Fair 6¾ to 7¾; Prime to Choice 7¾ to 8¼; Centrifugal and Clarified 6¾ to 9 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 5,000 barrels. The prices obtained during the week were: Inferior to Fair, 30 to 37 cents per gallon; and Prime to Choice, 36 to 38 cents; half barrels, 35 to 40 cents per gallon.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 75 to $6 55 for superfine, $6 75 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 50c to 54c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 7¾ to 8; Ribbed Sides 10 to 10½; Clear Sides 11 to 11¾; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10¾ to 11¼c for prime to choice prime, in tcs., and 11¼ to 11½c. for kegs.

BUTTER.—Western generally selling at 12 to 14 cents per pound, according to quality; and Obecsa 11 to 11½.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 12½ to 13¼; Bale Rope, hand spun, 7½ to 8c, and machine made, 8½ to 9 cents per pound.

GUNNY BAGS—Limited parcels sell at 10 cents for light and 10½ to 11c. to heavy and extra heavy bags.

COFFEE.—We quote fair at 12½ to 13, and prime at 13½ per pound.

PORK.—The principal sales reported through the week were at $17 75 to $18 25 per bbl. for Mess.

NAVAL STORES.—A good demand for Spirits Turpentine mostly on speculation. Sales of some 600 bbls at 45 to 46. Latterly holders have been asking 47½ to 50c per gallon, the market closing at the outside rate. Of Rosin some 1000 bbls have sold at $1 40 to $1 50 for Common and No 2, and $1 75 to $2 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of some 5000 bbls on hand.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8½c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.
Hogs, selling at 6 to 6½c. per pound net.
Sheep—Selling at $4 00 to $5 50 per head.
Veal Cattle—Selling at $8 00 to $14 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY.—All orders should be addressed thus: "Agent Book and Tract Depository, Ala."

MISSISSIPPI CONFERENCE.

Greenville District—Third Round Quarterly Meetings.

May—Upper Deer Creek, 12th and 13th; Middle Deer Creek 19th and 20th; Lower Deer Creek, at Scola, 26th and 27th.

June—Greenville Colored Mission, 3rd; Duncan's Plantations 9th and 10th; Greenville, 16th and 17th; Bolivar, at Bogue Phalia, 23rd and 24th.

July—American Bend, 1st; Tallula, at Brunswick Landing, 7th and 8th; Sunflower, at Indian Bayou, 14th & 15th.

WM. B. HINES, P.E.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Poetry.

THE LORD'S PRAYER.

We lay before our readers the Lord's Prayer, beautifully paraphrased into an acrostic, by Mr. Thomas Starte-vant, jun., a soldier in the 26th regiment United States Infantry.

Our Lord and King, who reign'st enthroned on high,
Father of light! mysterious Deity!
Who art the great I AM, the last, the first;
Art righteous, holy, merciful and just,
As realms of glory, scenes where angels sing,
Heaven is the dwelling place of God our King,
Hallowed thy name, which doth all names transcend,
Be thou adored, our great Almighty Friend.
Thy glory shines beyond creation's space,
Named in the book of justice and of grace.
Thy kingdom towers beyond thy starry skies;
Kingdom satanic falls, but thine shall rise.
Come let thine empire, O thou Holy One,
Thy great and everlasting will be done!
Will God make known his will, his power display?
Be it the work of mortals to obey.
Done is the great, the wondrous work of love,
On Calvary's cross he died, but reigns above;
Earth bears the record in thy holy word,
As Heaven adores thy love, let earth, O Lord;
It shines transcendent in th' eternal skies,
It pointed to Heaven—for man the Savior dies.
In songs immortal angels laud his name,
Heaven shouts with joy, and saints his love proclaim.
Give us, O Lord, our food, our cause to give
Us that food on which our souls may live!
This be our boon to-day, and days to come,
Day without end in our eternal home!
Our steely souls supply from day to day,
Daily assist and aid us when we pray.
Bread though we ask, yet, Lord, thy blessing feed,
And make as grateful when thy gifts descend,
Forgive our sins, which in destruction place
Us 'tha vile rebels of a rebel race;
Our follies, frails and trespasses forgive,
Debts which we ne'er can pay, or thou receive;
As we, O Lord, our neighbor's faults o'erlook,
We beg thou'dst blot ours from thy memory's book.
Forgive our enemies, extend thy grace
Our souls to save, s'an Adam's guilty race.
Deliver us from ev'ry ill and harm,
Deliver us from all which can annoy
Us in this world, and may our souls destroy,
From all calamities which men betide,
Evil and death, O turn our feet aside;
For we are mortal worms, and cleave to clay;
Think 't is to rule, and mortals to obey.
Is not thy mercy, Lord, forever free?
The whole creation knows no God but thee.
Kingdom and empire is thy presence fell:
The King eternal reigns the King of all.
Power is with thee—to thee be glory given,
And be thy name adored by earth and Heaven,
Thy praise of saints and angels is thy own:
Glory to thee, the everlasting One,
Forever be thy triune name adored;
Amen! Hosanna! blessed be the Lord!

Children's Column.

Children and Missions.

Some time since we received a letter from Omega, La., from a little girl eleven years old, informing us that she had read a "piece" in the *Sunday School Visitor*, called, "Johnny and his Verse," which made her feel like doing something for heathen boys and girls. She started a subscription paper among her little associates. Eleven of them joined and sent us $5. She gives us the privilege of appropriating the money, which we shall sacred y attend to. She made her money by sewieg for her mother. It is pleasant indeed to learn that the little girls who read the "children's column" are willieg to work, and make themselves useful, and that they also seek to glorify God, and save the heathen, by their labors. We had mislaid the letter, or we should have noticed the matter before now. All the little subscribers send their names with the paper and money, giving from a dollar down to fifteen cents.

Another Donation.

A lady some time since sent us $10 to be appropriated to benevolent purposes, without giving her name. The unknown donor is hereby informed that the money will be appropriated according to our best judgment.

LITTLE MAGIE.

The soft June breeze of a bright Sabbath morning entered the open windows of a pleasant church in Clieton, stirring the airy plumes and delicate flowars of many a beauty's hat, and ruffling the iron gray on many an old man's head. It was a pleasant congregatioe. On the desk was a tiey white vase crowned with five most delicate blossoms of the flower month, and a white rose lay upon the open page of the Bible.

A young man had walked easily up the aisle, had taken his seat at the desk, and was now sweeping his full dark eye over the congregation, as if to measure the work before him. There was little irregularities in the surface of the broad forehead, as though the brain had best against the frontal bone; the hair, thrown carelessly back, was half inclined to curl, and the lips lay together with a finish and precision, in spite of a redeess and roundness. It was a strong face; not handsome, but earcest, grave, strong.

Thes was the new minister. The old warrior who had battled the Prince of the power of the air for almost half a century, whose broad hand had touched the forehead of many and many a bride and many and many a sleeper, had but just sow gone to his rest, saying, "I have fought a good fight, I have kept the faith."

Hymns had been read in a full rich tone, prayers had been offered with humility and earnestness. The preacher rose to speak. The interest excited by the appearance and bearing of the young orator, added to the natural charm of novelty, gava him the undivided attention of every one within the walls. Commencing in a low and musical tone, without o-tentation, but with calm earnestness, he unfolded the points of his theme, "The Power of a Christian Life." As the young preacher advanced in his discourse, warming with the unthreading of his argumeet, strengthening important points and enforcing boma truths with the natural fire of his nature, his whole face and figure seemed kindled to a glow of unrestrained enthusiasm, and the light of real genius shot from his eyes. Nothing could have bece more complete and deep than the impression with which his audience was held when he said "Amen."

The central pew in the church was occepied by a family, the most noticeable member of which was a lady of fair complexion, a youthful roundness of feature, dressed in a rich silk, and carrying her head somewhat proudly. That she gave entire attention to the discourse is to be presumed, since that may be said of each of the audience. That she was impressed by the manliness and power of the young preacher—that he approached the ideal of a proud and somewhat intellectual nature—the reader may take upon the testimony of the writer.

In a corner pew, near the wall, but not far from the desk, sat an old man of not less than eighty winters, his massive face furrowed and his thin hair white as snow. From beside him a pale, classical, maidenly face peered up at the preacher. The young girl was very plainly dressed—with consummate neatness and taste, but with a grave economy. At first she sat there shrinkingly, half seeming to hide under the broad, bent shoulders of the aged grandfather; but when the tide of thought was fully around the child forgot herself, and permitted flashes of feeling to play upon the most expressive and changeful features that I ever saw. During the whole sweep of that discourse the study of her face was like the reading of a poem. When the preacher, having dwelt in glowing language upon the beauty and power of devotion to the happiness of others, closed the Bible and lifted a hand for prayer, the young girl leaned her head upon her fingers and wept in her own still way—so like the falling of an April rain.

The old gentleman tottered feebly from the church, and hence the two were the last to de-cend the steps. It was a strange sight to any but the accustomed villagers—that massive grandfather, supported so bravely by the slight creature at his side; and yet it may be questioned whether he ever doubted the strength of his sweet little protector.

The old man's foot slipped upon the step, and he would have fallen quite upon the maiden, whose white fingers were clasping his heavy arm, had not the young minister caught him at the instant and held him with a strong hand.

The old man looked into the face of the preacher, and grasping his hand, said, in a heavy and yet tremulous voice:

"You are a brave lad, my son, a brave lad. Never give way. Fight the good fight. I was young once but now I am old and broken. Young men must bear the armor now. Fight bravely, my son. God bless you! God bless you!"

The young preacher held Maggie's little hand in his for an instant, covering it quite in his broad palm, while she, looking up to his full, clear eyes with her own speaking ones, sank into herself with a sense of utter littleness.

Poor little foolish Maggie! Standing there the self-reliant protector of her grandfather, and yet looking up to the face of the young minister with such a feeling of reverence, of illimitable distance, as gave her the impression of sinking, sinking, till she half believed herself no bigger than a daisy. Genius is godlike, and has its worshippers. But these differ widely in their adoration—one bending with a self consciousness and another falling prostrate.

As she walked along slowly beside the old man Maggie felt as though she had gone back to the days of her childhood, she seemed so little! Why the very dress she wore—the little buff cotton—seemed to have outgrown her; and even the shawl, which was set so prettily upon her shoulders when she went to church, had become a world too large. And her thoughts which she had kept within her bosom, feeling them from books, and warming them with her native ardor of imagination, till her heart seemed all too big for her little figure—had come to seem so small! Foolish little Maggie!

The old man mettered to himself as he went along, leaving the maidee to her own littleness and adoration. But afterward, when bedtime had come—when the Word had been read; and prayer had ascended—little Maggie felt like talking; and she said,

"Grandfather, isn't it a noble thieg to be young, and strong, and eloquent? Oh! it is a *splendid* thing to be a man!"

And for an instant that expressive face lit up into a perfect glow.

"Yes, Maggie. I was a strong young fellow sixty years ago. And the work I used to do! Never saw the man who could go ahead of me then, child. But now I'm getting old—getting old—getting old."

And the old man relapsed into musings. The young girl's face fell back to its quietude, disappointed that her own high thoughts were so poorly met. So she went to her nest with her owe glow of feeling unshared.

The lady in silk met the young preacher every day; for she was the daughter of a wealthy elder, who had been requested to take him into his family for a few months. Beautiful, refined, intellectual. Nor was she unimpressed.

The high talent of the young orator had wrought upon an imagination made sensitive to intellectual influence by its own intellectual bias, until it must be confessed, she saw in him an approximate realization of her own proud ideal. Too high born and gifted to be other than his peer, she was yet coescious of an admiration somewhat too glowing for the ordinary relations of life.

A year weet by. The young minister was often called by his position to the bedside of the decaying old man. Little Maggie felt safe when he was there; for it seemed as though his great heart and strong hand could cover and protect, not only herself and her grandfather, but half the world besides.

At first she would rarely talk—for what could he care for her little thoughts?—but at length, drawn out little by little, the wealth of her tener nature began to find expression; and after he was gone little Maggie would sit a long while woodering what could make her so lose sight of herself when he was by—could make her forget what a very little, simple creature she was—and then the old inshrieking would come again.

The grandfather died—died as a speet candle flickers and is gone—died one Sabbath morning, with only Maggie by his bedside, and she not afraid of the messenger that came. As the light went out of the aged eyes the dear girl pressed her trembling fingers upoe the lids, laid her warm face to the wrinkled cheek, the ringlets falling and mingling with the snowy locks, and sobbed in abandonment of grief. The young preacher found them thus; and Maggie felt calm again—felt safe under the shadow of his great heart.

After this was the bustle of preparation for burial; the coming and going of friends; the awkward but well-meaning sympathy of the village people; the strong, uplifting words of the fueeral service; the slow procession; the last touch; the hollow fall of earth; the drear return.

Ths young preacher was called away—called seddenly and strongly to a field of labor worthy of his vigorous youth and high talent.

Poor little Maggie! Weepieg oe her pillow till she wept herself asleep, utterly conquered by her tears, till neither household activity or merry songs could hold them from gushieg out whenever she thought of this new loss. Maggie would never be thought of again! He would move among the great, make himself a name, and be very useful and very happy. Well, she should never lose her little title le him; a wee bit of a share in blessedness—there was comfort in that.

Every body said he was goieg to carry with him the elder's daughter. Maggie was very glad, for the lady was called amiable and good, though a little proud. People pronounced her a fit companioe for a minister of mark, with har olear, practical sense, and superiority of mind. Maggie hoped she would love him very dearly; but it seemed to her, so nshew, that she couldn't *begin* to love him as she ought. She couldn't help wishieg that the elder's daughter were a little less stately, and handsome, and proud.

The young minister had promised to come and see her once more before he left; and to-day, Saturday, would be the day, she was sure; for to-morrow was the Sabbath, and Monday morning's coach would take him away. She had sung very little to-day, her voice trembled so; and she had sewed very little, for she could not see so well as usual. But she went out into her flewar-garden and gathered a tiny little star of the snowy Bathlehem, the smallest and fairest she could find, and placed it between the leaves of her little Bible. Then when she sat down and thought of giveg it to him, Bible and all, she begae to grow little again, and wondered if he would smile at her for hoping to be remembered very long.

The young man came and went; but before he left, little Maggie weet to her table, fluttering like a wieged bird, and bringing the Bible which she had loved for so many years, put it into his hand, and asked him softly—because her voice wouldn't come—if he would carry it with him and keep it for her sake, and then the foolish little Maggie sat down and cried. A strong arm stole around her. A deep rich voice, close to her ear, said, "Yes, child! and may I carry little Maggie with me too?"

Maggie looked luto the eyes that were beet epon her. They were earneat and soul-full. Then she went down, dowe, dowe into eothingness, till she was no bigger than a butter-cup, her little heart almost stopped its beatiege, the blood left her cheeks, and her hands were as white as snow; and then the reaction came, the warm blood coursing through the arteries with almost the sound of gurgling streams; and little Maggie's fieger-tips were warm and crimson whee she laid her head on his bosom and wept in her owe still way—"so like na April rain."

She made the darliegest little wife that ever a minister had.—*Harper's Weekly.*

BARON MUNCHAUSEN.

The "Advee tures of Baron Munchausen" was a work written several years ago, for the purpose of putting to shame a class of writers, who, in giviug to the world accounts of their advee tures in foreign lands, told all sorts of improbable stories le order to render themselves luminous as travellers. The book which professed to give the travels of the Baron, was, of course, a work of fiotion, and the statements it contained so far outstripped those of all other travellers that it served as a severe satire upon them. When, therefora, persons on returning from abroad were detected in telling lies, or giviug greatly exaggerated accounts of what they had seeu or done, they were accused of beieg disciples of Baron Muuchausee.

Perhaps the reader has never seen the Baron's book. If so, he will be amused with one or two specimens from its marvelous pages.

One eveoieg the Baron declares that he was overtakee by a snow-storm. So much snow fell that he was obliged to dismount, and tie his horse to what he thought was the stump of an old tree, while he wrapped himself in his cloak, lay down on the snow, and fell into a deep slumber. When he awoke in the morolug, his horse was missieg. He couldn't see him anywhere. At length looklog up towards the sky, he espied the animal suspended to the cross of a church steeple! There had been a free thaw during the night, the snow had melted away, and what he had takee to be the stump of a tree the eveuing before, proved now to be eothiug less than the cross of a church steeple. Oee hundred and fifty feet of snow had fallen and disappeared in twenty-four hours. The Baron took out his pistol, fired at the bridle, shot it in two, and when the horse fell to the groned, his master at ouce mounted him and went on his journey.

On another occasion he was passiug under a gate, which fell down by accident, and cut his poor horse asunder just behind the saddle. The Baron didn't know of his loss till an hour afterward, whan passing over a brook, the horse took a drink, and hearing something gushieg out like water behiod him, Munchausen turned around and saw to his amazement that, for the last four or five miles, he had beee riding on half a horse instead of a whole one. The Baroe turned back, got the hind quarters of the animal, and sewed the body together with willow twigs, which afterwards grew to be flee trees, and proved a fine shelter to him from the sue, whee he was on his journeys.

One very cold day he was playing tunes on a bugle, when all the tunes froze belure they came out at the further extremities of the instrument. However, upon hanging it near the fire, the bugle begae playing and never ceased till all the frozen tunes were played out in their regular order.

Travellers, with all their desire to excite the admiration of lovers of the marvellous, were taught a lessou by his b ok, and, oo douht, since its publication, muoy a writer has been forced to keep the story of his adventures within the bouods of truth, by the exaggeration and cuttiog sarcasm of Baron Munchausen.

A WORD TO BOYS.

Some one has said: "Boys, did you ever think that this great world, with all its wealth and woe, with all its mines and mountains, oceans, seas, and views, with all its shipping, its steamboats, its railroads, and its inquaetie telegraphs, with all its millions of men, and all the science and progress of ages, will soon be given over to the hands of the boys of the present age—boys like you, assembled in schoolrooms, or playing without them, on both sides of the Atlantic? Believe it, and look abroad upon your inheritance, and get ready to enter upon its possession. The kings, presidents, governors, statesmen, philosophers, ministers, teachers, men of the future, all are boys, whose feet, like yours, cannot reach the floor, when seated on the benches upon which they are learning to master the mono-yllables of their respective languages."

Boys, be making ready to act well your part. Become good scholars. Read only what is instructive. Spend no time with novels. Study science and government, and the history of the world. Study agriculture and mechanism. Become as nearly as possible perfect in the occupation you may choose. Learn prudence and self-control. Have decision of character. Take the Bible for your guide. Become familiar with its teachings, and observe them. Seek wisdom and prosperity from your heaveoly Father. As you grow in stature, in bodily strength, and in years, grow in piety, in intelligence, in caution, in activity, in firmness, and in charity. Aspire to be men of the noblest character. Resolve to be useful, and we trust you will be happy. Cherish the feeling that you were born to receive good and to do good. Be manly in spirit and act.

The little word "father" (said Luther,) leaped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero, and all the famed orators of the world.

TELEGRAPHIC.

The electric telegraph has not been applied to practical purposes quite twenty years, but already the statistics relating to it are astounding. There is enough telegraph wire now in use to go just four times round the world.—The United States takes the lead in this business. We have thirty-five thousand miles of wire, to Great Britain's ten thousand. Germany has ten thousand; France, eight thousand; Russia, five thousand; India, five thousand; Australia, twelve hundred. The capital invested in telegraphs is moderately estimated at fifty millions of dollars. Of submarine telegraphic cables thirty-one are now in successful operation, of which the one across the Black Sea, three hundred and forty miles in length, is the longest.—Submarine wires now connect England and France, England and Ireland, England and Holland, Italy and Corsica; and there is, indeed, no considerable body of water in Europe without one. The Atlantic cable sleeps at the bottom of the sea, but it kept awake long enough to prove that the two continents may talk together, if they will, without the assistance of the mail.

Why does not some Yankee start the thing again, putting the shares at ten dollars? Who would not give so much toward an experiment so interesting? The whole world would be inclined to respond to such an invitation, if it were made by a company headed by the right men.

WHAT THE LEAVES SAY.

You have often gazed upon the many colored leaves which fluttered in the autumn breeze, just ready to fall to the ground. Did you ever listen to hear them *talk* to you? or talk they do in their silent language—telling you of the bright spring time, when they drank in the geetle dew and inhaled the balmy air, and spread out their delicate fibers to the rays of the sun, and fashioned by a divine Creator, took forms of beauty; and painted by His hand, assumed the pleasant green; and how, upheld by His power, they had borne the pelting of many a pitiless storm, and the scorching heat of the noonday sun, while many of their companions had faded and fallen to the ground. And they would tell you that, one by one, they, too, should fall. Thus these fading, falling leaves, talk to us of life's evening, and whisper to us to be ready, for "we all do fade as a leaf." And do they not talk to us of something brighter and better—of the unfading leaves of the tree that grows on the banks of the river of life, and urge us to seek that heavenly world?

LITTLE GRAVES.

Sacred places for pure thoughts and holy meditatioes are the little graves le the Church-yard, says a writer.—They are the depositories of a mother's sweetest joy, half unfolded buds of leooceee; humanity clipped by the first frost of time, ere yet a ceeker worm of corruption has nestled smoeg its embryo petals. Callous, indeed, must be the heart of him who can stand by a little grave side and not have the holiest emotions of the soul awakened to thoughts of purity and joy which belong alone to God and Heaven, for the muto preacher at his feet tells of life began and eeded without etain; and sarely if this be vouchsafed to moriality, how much purer and holier must be the spiritual land, enlightened by the sue of infinite goodeess, whence emanated the soul of that brief sojourner among us? How swells the heart of the pareet with mournful joy while standieg by the earth bed of lost little ones? Mournful, because a sweet treasuro has been taken away—joyiel, because that precious jewel glitters le the diadem of the Redeemer.

AN ANCIENT RELIO—THE MARTYR'S BIBLE.—The Massachusetts Pioughman, in a letter from Mr. L. H. Hildreth, cootains the following account of ae ancient Bible, probably the oldest in the State:

At the house of Mr. Thomas Carter I had the pleesure of examieing a Bible printed by John Carwood as early as the year 1559. Mr. Carter is a direct descendant of the martyr John Rogers. This Bible is really ae ancient and interesting book, being printed in the old English black letter, with illuminated capitels, and the spelling of a bygone day. It has often been lent by Mr. Carter. The Americae Aetiquarian Society at Rochester having kept it three years, and the Rev. Roht. C. Waterston, of Bostoe, having borrowed it likewise. The most interesting associations, however, connected with it is the fact that it belonged to the martyr Rogers himself; that it was the good book which he perused, and from which he drew streogth to support him in his time of trouble, and the marks of fire are even shown upon it, where it is supposed that he carried it to the stake with him, and only handed it to his family after the flames had been kindled by which he sufferd.

CHOACH MOSIC.—A gentleman who was travelling in Germany made the inquiry in an important place in which he happened to be on Sunday, in which church he would be likely to hear the best music. The answer was "We do oot have any *music* le *church*." Somewhat surprised, he asked if no hymne were eung. The person inquired of responded in the affirmative, but seemed to have no idea that this was *music*; it was a religious exercise into which music came incidentally, without douht, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. *Music* is not the object, but *devotion*. The exercise must not be regarded as musical, but religious. The most rhetorically elegant preyers are not eecessarily the best, by any meaus; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation, is best, though it may lack musical elegance.

Obituaries:

"Let me die the death of the Righteous."

WM. B. McCAULY died at Canton, Miss., April 10th, 1860, in his twenty-fifth year. He was born in Sharon, Miss., Oct. 12th, 1835. He had been a member of the Methodist Church for about five years, and a licenced Exhorter for about three years. Owiug to diffidence he seldom exhorted, but was very useful at protracted meetings; zealous and earnest in prayer, a young man of piety and feith. He felt it his duty to devote himself to the work of the ministry, and, had his life been spared, might have become a very useful laborer in the Lord's vineyard. On the day of his death I found him in a comfortable state of mind. He said, "Pray for me; I have great confidence in prayer. If the Lord will raise me up, I will go, I will go. I want to live to comfort my mother, and to do good in the world. I feel I love God, but I want to feel more of his love." Ice was presented to him to assuage his raging fever, but he declined by seying, "Religion is better than ice. I wish I had strength of mind and body to praise God as I desire." He exhorted his friends to meet him in heaven. He manifested a deep solicitude for the conversion of his youngest sister, who had scarcely recovered from a very severe attack of fever; and taking her by the hand, said, "I have spent many sweet seasons and sleepless nights praying for you; will you meet me in heaven? Promise me that you will meet me in heaven." She having promised he appeered to be better satisfied, and said to her, "Now kiss those lips which will soon be sealed in death until the resurrection morn." Turning to his mother, he said, "Mother, I am happy," and in a short time after passed away to join the blood-washed throng. A large congregation assembled at the Methodist church in Sharon, to pay the last tokens of respect to the memory of the deceased, when the writer addressed them from First Thessalonians, iv: 13-14: "I would not have you to be ignorant, brethren, concerning them which are asleep," etc.

J. M. PUGH.

Sharon, April, 1860.

REV. JOHN FOUST was born in Sullivan county, Tennessee, 12th Dec., 1796. At the age of 12 years his father removed him to Smith county, Tenn., where he resided till he was grown. In the 18th year of his age he volunteered under Captain Allen, in defence of his country; was in several engagements, and among them took an honorable part in the memorable battle at New Orleans. In his 19th year, 3rd of September, 1815, brother Foust was married to Letty Morris, who has been his constant devoted companion for more than forty-four years, and who still survives him. At an early day in the settlement of Alabama, brother Foust settled in Blount county, and on the 27th of October, 1826, at Ebenezer, Cahaba Valley Circuit, by the Quarterly Meeting Conference, over which Dr. Robert L. Kennon, P. E., presided, he was licensed to preech, in which sphere he remained local till 1832. This year he entered the Mississippi Conference, but soon thereafter became a member of the Alabama Conference. At the annual Conference held at Tuskaloosa, Ala., Dec., 1832, he was ordained Deecon, and at the annual Conference held at Columbus, Miss., January, 1838, he was ordained elder, and as his credentials show, both these solemn and important rites in the church he received at the hands of Bishop Andrew. A part of the year 1834, in consequence of ill health, brother Foust was local. With this exception, he was a faithful, constant, useful itinerant preacher, from 1832 till 1859, when, in consequence of declining health, he took a superannuated relationship to the Alabama Conference, which relation he held at the time of his death, which was peaceful and triumphent, at his own beloved, quiet home, Shelly county, Alabama, on 15th April, 1860. Brother Foust may be considered one of the original pioneer—a pioneer—a frontier man, for perhaps no preacher in the Alabama Conference has the honor of having organized more circuit missions and societies than he. He was a safe man, of true piety, sound judgement, and commending person. And now our beloved uncle Foust is gone—gone to the grave—gone to his reward. His familiar face will no more, in time, be seen by his brethren of the Alabama Conference. His prayers, songs, exhortations, and sermons are all hushed in death, and not until the dawn of eternity will the measure of his usefulnese be fully known. His mantle has descended, and for ought we know, God, in his providence and grace has caused it to rest on Brother Foust's beloved son, now at Summerfield, Alabama.

J. M. M'CLANAHAN.

Shelly Co., Ala., May 2, 1860.

MRS. NANCY CAMPBELL, of Choctaw county, Alabama, departed this life on the morning of the 15th February last, after a short illness; aged eighty-seven years. She was originally from Fayetteville, North Caroline, and consort of Edward Campbell deceased. She had been a consistent member of the church some thirty years.

April 20th, 1860.

N. C. papers please copy.

MRS. ELEANOR CAMPBELL, of Choctaw county, Ala., was called to her long and happy home, on the morning of the 23d March last, after a protracted illness of thirty-six days; le the fifty-sixth year of her age. She was a true friend, an obliging neighbor, a kind and affectioeate mother, and a true Christian. Among her last words were: "Oh, let me die the death of the righteous."

April 20th, 1860.

MARY ILLINOIS, daughter of Major Walter G. Kearney, and Mrs. Susau Kearney, died April 7th, at Vernon, Miss., being twenty months and thirteen days old.

J. P. THOMAS.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTHWEST—NO. XV.

Mr. Editor—Soon after the establishment of the Territorial government in Mississippi, the original Baptist church which had been planted and nurtured "in troublous times," began to spread abroad in the land. The denomination received many valuable accessions by emigration from South Carolina, Georgia, and Tennessee. About the year 1800, a second Baptist church called New Hope, was organized on Second Creek, in Adams county, and about the same time another near Woodville, called Bethel. In 1805 New Providence, and Ebenezer churches were established in Amite county. In September, 1806, these five churches appointed delegates to meet at Salem for the purpose of organizing an Association. From some cause the organization seems not to have been perfected until the next annual meeting of delegates, which took place at Bethel, near Woodville, in September, 1807. This Association was called "the Mississippi Baptist Association," and it adopted the Calvinistic creed in all its details, defined its own powers, and agreed on sundry rules of order and decorum. From this time the denomination had encouraging success in every direction. New churches were annually added to the Association. In 1813, eighteen churches were represented; in 1815, the number had increased to twenty-four; in 1817 to thirty-six; and in 1818 forty churches sent their delegates to the annual Association. The original Association having by this time become unwieldy on account of its size, and the extent of territory occupied by its churches, took the preliminary steps in 1819 to organize two other Associations, both of which met for the first time in 1820. The Union Association was duly constituted in September of this year, and the Pearl River in November. As early as 1819 an Association existed in Louisiana; west of the Mississippi river, as I infer from the appointment of messengers from the Mississippi Association to attend their annual meeting, but when, where, or by whom this association was originally formed, I have not the means of knowing. The Baptists have been a zealous and progressive branch of the general church, in the Southwest, from their first organization, so that now they have churches and associations, here and there, all over Mississippi and Louisiana. I have looked into the history of their progress, and think I have learned what agencies, under the Divine blessing, have mainly contributed to their success. They had at an early day a fair supply of preachers, so far, at least, as numbers were concerned. It is true that many of them did nothing more than earnestly harangue the people on portions of gospel truth and christian experience; but their irregular discourses, full of pathos and sympathy, and delivered in that peculiar cadence called "the heavenly tone," suited the majority, and were the means of doing much good. A fair proportion, however, of the early Baptist preachers were fully up to mediocrity, and some of them were men of superior education and commanding talents in the pulpit. Elder Thomas Mercer, whose name is often found in the minutes from 1808 to the time of his death, was a man who preached "in the demonstration of the Spirit and of power." He was the revivalist of his day, the Boanerges of the Baptist church. There was generally a shaking among the dry bones where he preached. In those days hymn-books were very scarce and hard to obtain. To remedy this evil Mr. Mercer made a selection of hymns suitable for private, family, and public worship, and published them in pamphlet form, and distributed them generally among the people, who sang them with much earnestness and good effect. Most of his collection of hymns and choruses were appropriate for the use of all christian people, but to some of them Pedo-Baptists would object, especially the one commencing—

"In Jordan's tide the Baptist stands;
Immersing the repenting Jews."

Doctor David Cooper came early in the present century as a missionary of the Baptist church. His name first appears in the printed minutes of 1808. He was a man liberally educated, polished in his manners, and attractive and useful as an able minister of the New Testament. For more than thirty years he was a file-leader in building up and extending the Baptist churches in South-western Mississippi. He was a warm advocate for a higher grade of ministerial education than existed generally among his co-laborers. As early as 1817, as chairman of a committee appointed for that purpose, he presented a paper to the Association on the importance of ministerial improvement, that would read well as late as our day. Another thing which contributed greatly to the edification and extension of the Baptist church in those early days, when Bibles and religious books were so scarce, was their pastoral circulars, which were annually printed with their Associational minutes, and distributed generally among the members and patrons of the church. It is true, there are some things in those official circulars to the churches, which, as Arminins and Pedo-Baptists, we cannot receive as Bible truth, but there is a great deal of solid truth on the subject of doctrinal, experimental, and practical godliness set forth in those pastoral letters, well supported by appropriate quotations from the Holy Scripture, and doubtless they were a blessing to many. David Cooper, Thomas Mercer, Moses Hadley, and David Snodgrass were generally depended on to write the annual addresses to the churches, until, at a later period, Elders James A. Randleson, Daniel M'Call, and other men of learning and piety became prominent among the Mississippi Baptists. Another agency which contributed largely to the extension of the Baptist church in early times, was their itinerant preaching. The Association had no regular plan of itinerant preaching, such as we have in the Methodist Episcopal Churches, but most of the ministers kept up a sort of irregular itinerancy, that proved a great blessing to destitute settlements, and was the means of originating new churches in various places. In 1814 the Association formally resolved, "that it be recommended to, and enjoined on, the preachers of our order that they use their utmost diligence in the practice of itinerant preaching." Many of those primitive Baptist preachers in the South-west were a stirring class of men. They often made extra sacrifices and exertions, and turned out of the beaten track in order to preach to the destitute, and verily they had their reward in the rich harvest of souls they were instrumental in gathering in.

These original Baptist churches, however, did not enjoy uninterrupted peace and prosperity. In addition to opposition from without, they were often distracted by internal commotions. I do not suppose they were more inclined to heart and church divisions than any other christian people, but they seemed not to have the means of settling them so promptly and permanently. The history of old Salem, the first church, presents a sad and melancholy picture to the pious heart. After it had enjoyed about fifteen years of prosperity, and, about 1812-13, had been favored with the most extensive revival known in the country, differences of opinion grew up between some of the leading members, which led to ill temper and angry words. These matters were finally brought into the monthly conferences of the church, where they were long debated, until parties were formed, and the membership was agitated from center to circumference. From that unnatural and unchristian feud, we date the decline and ultimate downfall of the first Baptist church in Mississippi. The faithful few struggled hard and long to maintain their organization, but having no more revivals to recruit their numbers, and suffering diminution constantly from deaths and removals, they at last yielded to their hapless fate and ceased the fruitless strife. About twenty years ago the woodwork of the church was accidentally destroyed by fire, since which time the brick walls have been gradually taken away for neighborhood purposes, until now nothing remains to designate the spot to the passer-by but the grave-yard, where reposes the precious dust of some of the best of our race. The descendants of several of the leading Baptist families still live in the vicinity of the old church, but they are not Baptists, and too many of them are not christians at all. In contrasting its present utter desolation with its former glory, an indescribable feeling of sadness comes over the soul. But the fruits of old Salem are not all lost. In her chivalrous days she sent out a number of vigorous colonies, which yet live and prosper. Salem was not the only church that was distracted and torn asunder by these unholy feuds, for many others shared a similar fate. It seemed as if some men could not get along quietly. They must have some debatable question before the church in the form of a "query," or a "resolution," about Freemasonry, or something else just as irrelevant. Finally the followers of Alexander Campbell came into the country and made sad havoc of some of the oldest and largest Baptist churches in the State. But let us turn away from this gloomy picture. After all the Baptist is next to the largest denomination in the land, and enjoy at this time an encouraging degree of prosperity in all the benevolent enterprises connected with their Church. In my next I intend to individualize several of the leading ministers and members of the early Baptist churches, not heretofore mentioned.

J. G. Jones.

THE GENERAL CONFERENCE AT BUFFALO.

SKETCHES OF PROMINENT MEMBERS.

The Methodist General Conference has been in session daily since its first meeting on Tuesday, the 1st of May. The body is unwieldy on account of its magnitude, and, as its members are not generally experienced parliamentarians, much time is consumed in unnecessary discussions and side motions. This evil is, however, not greater than is usually experienced in the assembling of a newly formed deliberative body, and there is good cause to believe that, after a few days, business will proceed rapidly. There has already appeared enough to show that the body comprises a large share of real ability, such as would compare not unfavorably with the House of Representatives at Washington, or any deliberative body of like numbers in the country. The members are generally middle-aged men, ranging in years from forty to sixty.—The proportion of D.D.'s must be pretty large, for nearly every speaker is announced as Doctor somebody. The speaking thus far has been chiefly in form of motions, and discussions of points of order, in which there is but little room for the display of oratorical powers—and from the size and structure of the hall in which the Conference sits, it is almost impossible, for ordinary speaking to be heard. It may be hoped that it will be better when more formal debates become the order of the meeting.

In the absence of anything in the proceedings of the Conference of general interest, a looker-on may amuse himself by a study of the persons before him, and accordingly your correspondent sets himself at work to sketch a few of the most noticable ones.

DR. JAMES FLOY.

Dr. James Floy of New York is a man of medium hight, thick set, a bronzed complexion, large head and slightly stooping. He is a native of New York city, aged rather over fifty, was educated at Columbia College, and has been in the itinerant ministry, in and about New York, for more than a quarter of a century. He is an excellent preacher, an able debater, and is especially gifted with that indescribable something called *tact*. He is a member of the New York East Conference, and is held in high esteem by his brethren of that body. It is sometimes said, complainingly, that his will is often the law of the Conference, though his friends declare that he uses his great influence both discreetly and modestly.—Dr. Floy has been known from the first as a genuine anti-slavery man. In 1836, while among the youngest members of the N. Y. Conference, he, in company with some three or four others, was tried for "Abolitionism," and sentence of expulsion from the ministry was pronounced against him, but afterwards removed without being executed. Since that time he has faithfully battled for the cause of anti-slavery, and now he sees the two Conferences into which that which condemned him has been divided, promoting the cause it once persecuted in his person. Dr. F. is a good writer, and has been a frequent contributor to *The Methodist Quarterly Review* and other Methodist periodicals. For several years he has been Corresponding Secretary of the Methodist Tract Society, and general Tract Editor. He speaks but seldom in the Conference, and is always listened to with respectful attention. There are few nobler men in this or any other body. What he may be before this General Conference shall close, it might be difficult to state with certainty!

DR. ABEL STEVENS.

Dr. Abel Stevens is a small man, about five feet six, and rather lightly built; with a long face and pear-shaped head, aged about forty-five. He was born and chiefly brought up in Philadelphia, but, while yet a boy, was sent to school at Wilbraham, Mass., an institution then presided over by Rev. Dr. Fisk, the pioneer in the cause of Methodist education. When about twenty he commenced his public ministry in Boston, where his eloquence and ability, together with his youthful appearance, procured for him great celebrity, and caused him to be called a second Summerfield. But his health was destroyed by overstraining, and he was compelled to desist from his regular ministerial duties, and strangely enough the peculiar magnetic power of his preaching seems to have forsaken him. He afterwards travelled abroad, and at length became the editor of *Zion's Herald*, the Methodist paper of Boston. He continued in that office till 1852, when he was called to New York to superintend the New York Book-Concern. In 1856 he was appointed editor of the *Christian Advocate* at New York, which office he now fills. Dr. Stevens is an able writer, but not a skilful controversialist, excelling in authorship rather than as an editor of a weekly paper. His works, chiefly on subjects relating to matters connected with his denomination, and especially his recently published "History of Methodism," have been well received by the public, and by them he has become known beyond his own Church. While at the head of *Zion's Herald* he was recognized as an earnest anti-slavery man; but since he came into his present position, he has labored steadily and earnestly against the progressive party in the Church. Dr. Stevens is not a member of the General Conference, but is in attendance as editor of the *Daily Christian Advocate*, the paper issued by the General Conference during its session.

DR. DANIEL CURRY.

Dr. Daniel Curry is one of the ablest and most influential members of the Conference. He is a person of more than medium size, commanding presence, white hair, with a pair of fine black eyes that sparkle with every sentence that he utters. He is about fifty-five years of age, yet looks younger. There is not a more amiable man in the Hall, nor is there a better conversationist among all the guests quartered at the tea-tables of the good people of Buffalo. He is a native of Peekskill, in this State; his birth-place being within a stone's throw of the Rev. Henry Ward Beecher's farm. Dr. Curry is a clear, vigorous, yet easy writer, who does not fear to lighten the gravest subject with a little gilding of humor. If he is not a good man for a bishop, it would be difficult to say of what stuff a bishop should be made.

DR. D. W. CLARK.

Dr. D. W. Clark, of Cincinnati by residence, but a member of and delegate from the New York Conference, is a man of about fifty; a little above medium eight, and of rather a full habit,—with a fresh countenance and dark red hair. He was born in the State of Maine, and pursued his collegiate studies at Middletown, Conn., and graduated in 1836. He was for several years at the head of a large seminary at Amenia, N. Y., and in 1844 he became a member of the New York Conference; continuing in the work of the ministry till some six or seven years ago, when he was appointed editor of *The Ladies Repository*, a monthly magazine issued by the Book Concern at Cincinnati. In all his various callings, Dr. Clark has been eminently successful, and especially in his present one; for under his management *The Repository* has became a first-class family magazine, and its circulation is scarcely second to any other monthly in the country, Harper's only excepted. He is a man of general though not profound scholarship, a good writer, and a most excellent preacher—especially as to the matter of his discourses. His elocution is not perfect; he drawls slightly at the beginning, and there is a measured movement of his sentences that tends to a wearisome sameness. He participates freely in the proceedings of the Conference, and is listened to with deference by his associates. It is whispered that in case the Episcopal Board is to be strengthened he is somewhat in danger of being led to the bench.

DR. EDWARD THOMSON.

Dr. Edward Thomson of Delaware, Ohio, a native of England, but a most thorough American in heart and character, is a small spare man, rather over fifty, with a sallow and bloodless countenance, and a general appearance of physical weakness. He has been for many years at the head of the Ohio Wesleyan University at Delaware and under his direction that institution has assumed a place among the very best and most prosperous literary institutions of the West. He is a good general scholar and a very fair writer. As a preacher he excels in clear and lucid statements, and earnest appeals to the heart through the understanding; and though assisted by a commanding presence, or by a specially excellent elocution, yet he seldom fails to gain the attention, and to awaken the thoughts and feelings of his hearers. But it is especially in private and social life that his high excellences are displayed. A peculiar magnetic power seems to go out from him, at once charming and awing his associates, so that all love him, and feel themselves to be lured in return, and yet seldom or never does that feeling grow into unrestrained familiarity. When he rises in the Conference and addresses the chair, in his thin and squeaking voice, all are intent to hear him, and frequently he is called on by those of a distance to speak louder, and to repeat his opening sentences. He is a decidedly good debater; less, however, by reason of anything in his manner, than by the clearness of his views, and the pertinency of his remarks to the immediate topic of discussion. On the subject of slavery,—which is the great subject of the Conference,—he belongs to the extreme progressive party, and readily brings all his powers to bear in favor of the "extirpation of the evil."

DR. FRANCIS HODGSON.

Dr. Francis Hodgson of Philadelphia is another of the small men (physically) of the Conference, being scarcely larger, but more robust than Dr. Thomson. He is English by birth and American by education. Under the ahl of Providence, he owes his success in life much more to his own efforts than to any extraneous advantages. He is now somewhat over fifty years old, but apparently in the full enjoyment of both physical and intellectual manhood; having a compact mass of bones and muscles, covered with a bronzed skin, and crowned with a fine and full black thatch. Dr. Hodgson has spent his life thus far in the regular work of an itinerant Methodist preacher, and has filled a very large number of important pastoral charges in and about New York and Philadelphia. He excels as a preacher, and, on special occasions, when fully prepared, he is overwhelming. The writer remembers having heard him twenty years ago, at a camp-meeting near Sing Sing, when after holding the immense audience in almost breathless attention for the better part of an hour, he at length came to the peroration, when nearly the whole body, apparently unconsciously, rose to their feet. He is also somewhat distinguished as a controversialist both as a preacher and writer, and frequently does both the old and the new divinity of the Calvanistic churches receive his not very respectful attention. As to the live questions of the day, he is strongly conservative, insisting that the Methodist discipline shall remain as it is, and having an especial horror of "Abolitionism."—*Independent.*

RECEPTION OF THE JAPANESE EMBASSY IN THE UNITED STATES, AND ITS EFFECTS.

The Japanese Embassy is now in the United States. So far the Government has acquitted itself very creditably, in according an appropriate reception to the Japanese. They were entertained at San Francisco, Panama and Aspinwall in a manner which must have impressed them most favorably towards this country.—At Panama, the American squadron received them with booming guns and flying colors, and upon arriving upon the end of the Isthmus journey, the Home squadron greeted them in like manner at Aspinwall, so that they found the maritime power of the United States represented on both shores of the continent—a fact which could not fail to strike them with a conviction of our national importance.

Amidst the gay group of our ships, decorated with the colors of all nations, yards manned, and guns thundering a welcome, there was one war vessel, solitary and alone, which spread no colors, gave no sound of welcome, nor participated in any way in the festivities, which must have presented a forcible contrast to the eyes of the Japanese visitors. That vessel was a British man-of-war of the West India squadron, which had just arrived at Aspinwall, with, we believe, the British Admiral on board. This conduct of the British ship is but another evidence of the petty sulks and jealousies which John Bull is so fond of exhibiting towards this nation. On the Eastern question he seems to be especially sore. The press and the Parliament of England both united in sneers and abuse of our Minister to China. Lord Palmerston stated that Mr. Ward submitted to humiliations and indignities from the Chinese Emperor which no British statesman would submit to; while at the same time it is notorious that Lord Amherst was subjected to and accepted all kinds of indignities at the hands of the Emperor during his mission to China.—British history is clear upon this point. Even the good offices rendered to Lord Elgin by our Consul, Mr. Harris, in Japan, which compelled the British Government to recognize them by the gift of a gold box to an official, did not soffice to appease the foolish animosity of John Bull towards this country for its success in establishing friendly relations with the Eastern nations; and this refusion of the British ship-of-war Emerald towards the Japanese Ambassadors at Aspinwall, is the latest manifestation of that small jealousy which animates Mr. Bull upon all occasions. But let it pass.

The Japanese have a very extensive idea of the area of their own empire. Like the Chinese—some of whose geographers, in representing the map of the world, occupy nearly the whole space with China, and stick the rest of the globe into a corner—they are impressed with the conviction that Japan is a place of great extent; but when these Ambassadors were conveyed from San Francisco—where they found the American eagle in his eyrie—along the coast of Panama, and again found the stars and stripes floating there from our national vessels; and, crossing the Isthmus, were greeted again by an American squadron in the Atlantic; and from thence along our shores to New York bay, they must have been pretty strongly impressed with the extent of the country with which the empire of Japan has entered into commercial relations.

Then, when they are received at Washington with all due honor, and visit this grand commercial metropolis, it may be that they will be struck with the fact that while in Japan and China the capitals where the Emperors reside, and even the interior of the country, are closed to strangers, the President of the United States insists upon their being first received at the national capital by himself in person, and the government of the first city of the Republic tenders them a hospitable welcome—all these things, combined with the display of power and prosperity which will everywhere meet their eyes, must do more than anything else to revolutionize the ideas of our Eastern neighbors, and impress them with the importance of the relationship which the recent treaties have established.

We believe the reception of the Japanese Embassy in this city will be the finest ever accorded to visitors from any other country. More money has been appropriated for the purpose than for any event of the kind, and the preparations generally are of the most complete description. But, independent of the action of the municipal government, the merchants of New York, who are more interested than any other class in the mission which brings them here, should inaugurate a grand reception of their own. Above all, they should charter a fine steamer and show the Japanese all over the harbor and rivers, and let them all see the vast commercial facilities which the metropolis commands, together with the immense forests of masts which line the shores of both rivers, and the fleet of steamers which play upon their waters. This will be a sight the grandeur of which they will carry back to their own people, to be remembered for all time.—*N. Y. Herald.*

STUDY THE HIGHER SCIENCES.

The astonishing discoveries in physical science within the last century have given such a preponderating impulse to studies of this description, that comparatively no progress has been made in mental science. While the phenomena of electricity have been analyzed; while steam has been subdued to the will of man, and while the results of the currents of the sea and the winds of heaven have been explained to the satisfaction of the mariner, little or nothing that is new has been demonstrated in relation to the laws of psychology. The tendency of all this has been to give a materialistic turn to the otherwise advanced nineteenth century. Just as anatomists, in their too exclusive attention to the structure of the human frame, are apt to ignore the existence of the spirit independent of the body, so, whenever a generation is principally engrossed in physical science, it has, in the nature of things, a proclivity toward materialism, and retrogrades in spirituality and all the loftier studies.

We do not oppose the prosecution of physical science, but only contend that other studies should not be neglected. We should have chemistry, geology, astronomy, meteorology, metallurgy, and every other physical science pursued with even increased assiduity. But while this is being done let not psychology be forgot. Already the evils of this neglect of the latter science have been made manifest in a delusion as loud as that of the Salem witchcraft, and immeasurably more extended. While the composition of the real muscle has been analyzed, while the amount of gases which a man breathes daily has been traced in all its thousand ramifications through the human system, no investigations deserving the name of scientific have been undertaken, or, if undertaken, properly prosecuted, into the laws of mind, or even of life.

Of biology, using that term in its critical sense, we know next to nothing. Hence it is, that, in an age of railroads, spinning jennies, magnetic telegraphs, delusions like spirit rappings have arisen. Hence it is, also, that too many who are not atheists are ardoous believers in the wildest religious delusions.

The age is rendered materialistic in another way, by the preponderating importance attached to physical discoveries. Our civilization has become almost purely material. What we shall eat, what we shall drink, and wherewithal we shall be clothed, is the great inquiry, the object that absorbs nearly all our time. History will describe this vaunted nineteenth century as inferior in many particulars to others less celebrated which have gone before. The age of Luther, Xavier, and Latimer, for example, was an eminently spiritual one. The age of Queen Elizabeth was an eminently heroic one. The age of Voltaire, De Alembert and the French Encyclopædists was so eminently intellectual one. All these several ages acted, moreover, on the higher elements of society. But this nineteenth century has done little, so far, except to advance physical science. It has enabled mankind to dress more cheaply, to transmit messages more rapidly, to travel more rapidly, and has, in a hundred ways, in short, increased the material comforts of the civilized races. But it has done nothing, absolutely nothing to teach him by careful instruction the laws of his mind, or to develop the higher instincts of his nature, and in this it has come short of its duty.

Ministers tell us that religion is declining, and moralists bewail the increase of lawlessness and crime. What wonder? We are developing our civilization abnormally, and must expect to pay the penalty. Not that we must abandon physical science, but that we must prosecute the higher sciences at the same time, so that knowledge of the mind and spirit may advance hand in hand.

LAY REPRESENTATION.

The question of lay representation in the Conferences is not a new one. It has been often and ably discussed. Heretofore the decisions reached have been adverse to it. In the organization of the Church this question was yielded to that of efficiency under the peculiarity of our system.

It was believed to be fully compensated by the other grants to the laity—such as a lay ministry in the office of local preachers, now numbering about 8000; the sub-pastorate, in the office of class-leader, an office peculiar to Methodism, and exercising the gifts and graces of a still larger number of our most excellent laymen; the authority to license men to preach, and to recommend them to the traveling connection or pastoral office, and in the ministry consenting to depend upon the voluntary contributions of the people for their support.

No Church so fully employs her laity, or more highly honors them, than does the Methodist Episcopal Church. In no Church have they more influence and control.

The matter is one of expediency, and resolves itself into these two questions—is it practicable, and will it be useful? In our judgment, there are great, if not insuperable, difficulties, in the way of introducing lay delegates into the Annual Conferences, as co-ordinate members of those bodies. We do not consider it appropriate to specify these embarrassments in this address.

We are of opinion that lay delegation might be introduced, in one form, into the General Conference, with safety, and perhaps advantage—that form being a separate house—the General Conference being composed of a house of clerical, and house of lay delegates, deliberating together, but voting as separate houses, and no action being valid without a majority of each, separately obtained. We believe this would be fully satisfactory to our intelligent laity, who appreciate the value of our peculiar ecclesiastical polity, and we judge would not be unsatisfactory to the ministry of the Church.

The necessity of this change does not appear to us to be so great, nor the call for it so general, as to induce us to recommend its adoption. But the subject is before the Church, is being discussed in our church papers, and will be brought to your attention by the journals of the several Annual Conferences, and we deem it suitable and proper for us to intimate our judgment as to the extent to which it may be allowed, without destroying the peculiarities of our economy, or impairing our efficiency as an aggressive church.

Some of the Annual Conferences have taken action on the question of extending the term of ministerial service. We do not regard this as a matter of vital importance either way. Possibly the term might be extended one year without serious difficulty in the administration or injury to the work. To us it seems that the advantages would be incidental, and shared by the few, both of the ministry and churches, to the dissatisfaction and disadvantage of the many.—*Address of the Northern Methodist Bishops to the General Conference.*

THE ENGLISH BANK FRAUD.

The details of the fraud, as we are informed by the Directors of the Union Bank in their report to their constituents, are as follows:—William George Pullinger had been a cashier in the banking-house of Sir Claude Scott and Co., and in the year 1839 was appointed a cashier in the Union Bank. For sixteen years he served in subordinate capacities, and about five years ago was raised to the situation of chief cashier, in which post he gave such satisfaction to his employers that about three months back his salary was raised to 600*l.* per annum. The Union Bank keeps an account with the Bank of England. It was Pullinger's duty to pay all checks, gold and silver coin, bank-notes, etc., not required for the immediate purposes of the Union Bank, into the Bank of England. These payments were verified by a docket specifying the particulars of each, and by the "pass-book" of the Bank of England. This pass-book was in Pullinger's keeping, and he made it the turning point of his frauds. Every day he should have delivered the pass-book to the ledger-keeper, who then checked the entries in it against the Bank of England by the items in his ledger. If the account kept by the ledger-keeper tallied with the account in the pass-book, and all appeared to be correct, he would report the Bank of England balance to the accountant, to be posted in the general ledger. Pullinger operated on the balance in the Bank of England as we have before stated, and concealed his operations from the knowledge of the ledger-keeper and accountant at the Union Bank of London by means of a fabricated pass-book, in which the balance exhibited was apparently in harmony with the figures in the accountant's ledger. Some suspicion having arisen, inquiry was made, for the first time the other day at the Bank of England, when it was ascertained that the balance standing to the credit of the Union Bank of London, instead of being 568,706*l.*, as supposed, was but 305,636*l.*, thus exhibiting a deficit of 263,070*l.* This enormous sum had been lost by Pullinger in a system of time bargains on the Stock-Exchange. He had from time to time abstracted portions of the balances which it was his duty to pay into the Bank of England, and had contrived to conceal his frauds by the simple expedient of double pass-books; one for the use of the Bank of England—this was the true one—and the other for the daily inspection of the ledger-keeper at the Union Bank of London. It seems there had been nothing about the man's habits or ways of life to engender suspicion. His case, for example, was not such as that of Redpath, where there were obvious marks of expenditure far in excess of the amount which his position in the world would justify. The man seems to have lived quietly enough. His one vice was that of jobbing on the Stock-Exchange, a good respectable vice, which stood him instead of a hundred others which carry with them more apparent and immediate discredit.—*London Times.*

LORD ELGIN'S SECOND CHINESE TOUR.

This day Lord Elgin sets forth once again for the scenes of his former labors in the Far East. With a more imposing force than that which accompanied him in his first essay, and with a more intimate knowledge of the difficulties that are to be overcome, we may hope that he departs with sanguine anticipations of a more complete and enduring success than that he before achieved. If force should become necessary, the English and French Plenipotentiaries have sufficient fighting men at their backs to escort them through China, or to make nominal conquest of the Empire. The superiority which the new weapon of European warfare must have over the rude arms of an Asiatic rabble may, perhaps, here find its first illustration upon a grand scale and in an open field. On the hundred and twenty miles of flat lighting ground which intervene between the shores of the Pecheli Gulf and the suburbs of Pekin, and upon the old-fashioned walls which enclose the Imperial City, will be found a most favorable opportunity for demonstrating to the most ancient civilization in the world how far it has been outstripped in the science of slaughter. It is, we fear, a necessity that this truth should be cut deep into the minds of those who rule at Pekin. We have no difficulty with the people and very little difficulty with the mercleants; whenever it shall have been made clear to the Mandarins at Pekin that our arm is long enough to reach them we shall have no more difficulty with the Government. If it should be necessary for Lord Elgin and Baron Gros to go to Pekin, they will go there only to show that they can go, and, having demonstrated this, they will never have occasion to go there again. As a military operation it ought to be a mere promenade. It is the fashion to do everything now in a cumbrous, costly manner, and to make difficulties about the lightest and most easy operations; but it has been the common achievement of a small body of Europeans, from the time of Xenophon to that of Sir Hugh Rose, to march over great tracts of Asiatic territory, and to scatter before them any given numbers of Asiatic soldiery. So far from there being any difficulty in marching these 120 miles, and dispersing these Tartars with their bows and arrows, and gingals and bamboo spears, the matter ought to be as easy as a march to Hounslow. Lord Elgin, therefore, has abundant force to do all that he may wisely determine to do. We hope that he will have the moral courage to use that force so far as it may be necessary to obtain the object of a lasting peace and the enjoyment of this nation's rights; and we are sure that he will, as a merciful man and a Christian gentleman, stay the operation of this great force at the earlier point where true mercy may be shewn—that is, when the necessary impression has been made, and peace has been secured.

SYMBOLISM AND ART.

The earliest architecture with which we are acquainted is that of tombs and temples; and the earliest sculptures and paintings are found associated with them.

Thus art, taking its origin from a sacred source, and having an especial reference to sacred things, partook of their representative character, and became essentially symbolical.

Symbolical representations of things sacred were coeval with religion itself as a system of doctrine appealing to sense, and have accompanied its transition to ourselves from the earliest known period of monumental history.

Egyptian tombs and steles exhibit religious symbols still in use among Christians. Similar forms with corresponding meanings, though under different names are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans and Greeks.

The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and through them this symbolical imagery, both verbal and objective have descended to ourselves.

The Egyptian priests were great proficients in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally, and so were many of the early fathers of the Church—especially the Greek fathers.

Philo of Alexandria was very learned in symbolism, and the Evangelist, St. John, has made much use of it.

The early Christian architects, sculptors and painters drank deep of symbolical lore and reproduced it in their works.

Their successors, Nicola, Pisano and his scholars, Giotto, the painter and his pupils, artists in Italy and Germany, the Van Eycks, Albert Durer and his followers, and the great masters of the Italian schools down to the time of Raffaelle and Titian inclusive, were all, more or less, influenced by symbolism and its principles.

There are certain associations of ideas, and cooeclved correspondencies between things intellectual, or pertaining to the inner life, the life of the soul, and objective existencies in nature of which mankind have in all ages perceived the relation, and felt the analogy: This, in fact, is the origin of Symbolism, and in this is the secret of its agreement among nations.

THE ARABIAN MESSIAH.

The *London Times*, commenting upon the recent insurrection against the French Government in Algeria, has the following remarks about the superstitious belief of the Arabs in the coming of their Mahommedan Messiah:

"The explanation of this affair is not difficult. The Arabs are credulous of prophecies. Thirty years ago, when the French first landed in their country, the Arabs believed that resistance would be vain, for that it was fated that the Christians were to have a period of dominion. They have for some time believed that this period is expiring or has expired. Every Arab lies down every night expecting that he shall be called to arms by the Messiah who is to lead him to the extirpation of the Christians. He is not more certain that Mahomet is the prophet of God than he is that the Moule-San shall come in a moment, which no one can foretell, and shall change all things. This "Lord of the Hour" has been described in prophecies which every Arab has by heart. His name has been fixed, and his personal peculiarities have been depicted. Abdel-Kanka believed in him as implicitly as the meanest Arab. When Bou Maza arose and proclaimed himself the Arab Messiah, Abd-el-Kader sent secret messengers to compare the features of the pretender with the description given in the prophecies. If he had been satisfied with their report, he was prepared to resign to him his command. This "Man of Destiny," however, is to be preceded by the Moule-Dras, or Lord of Force. Abd-el-Kader at one time believed himself to have this mission. It is now claimed by the fanatic who has excited this shortlived rebellion. This is what the *Moniteur* means when it calls the adventurer an "imposter." The French are so thoroughly conversant with these Arab prophecies—as well they may be, for a fanatical falsehood is an awkward practical truth—that they speak of them as our old Indians do of Hindoo figments, almost as if they believed them. This also explains why General Desvaux thought it so necessary to hurry all his available force down upon this incipient rebellion, why it was that the rebel army was gathering so fast, and why General Desmarest feared to give time to form his order of battle, lest his native troops should hesitate. Every Frenchman knew that with the encouragement of the slightest check to the French force half a million of Arabs would be in open resurrection, and Algeria would have to be reconquered."

AN AMERICAN SPIRITUALIST.

An English correspondent of the *Southern Presbyterian* writes: We have had in our midst an American spiritualist; his name is the Rev. T. L. Harris. When he arrived in England some months ago and preached, all the spiritualists that believed in *media* and table-turning, flocked to hear him. Some of them were comparatively moderate in their views, but the majority were intensely fanatical, and very "far gone" in their delusion. Judge, therefore, of their horror, when in his discourse, he laid bare, with an unsparing hand, the atrocious and immoral results of spiritualism in the United States. Still he continued to be regarded as the American spiritual preacher, and to preach in the Marylebone Institute.—A paragraph, evidently furnished to the *Morning Star* by an admirer and disciple of "this signally gifted minister," relates how a public meeting was recently held to bid him farewell. He claims, we are informed, to have the faculty of spirit sight, and he brings before his hearers vivid pictures of the ideal world; but denounces the modern methods of calling spirits from the "vasty deep," as dangerous alike to the individual and society. He allies himself with no sect, but expresses his sympathy with all, so far as they work on the Divine will, in a life of charity and usefulness. It is to be feared that Mr. Harris, with all his denunciatory plausibilities, is, after all, an apostle of dangerous heresy. William and Mary Howitt are reported to have sympathy with spiritualist views. I can scarcely believe this. They live at Highgate, near one of our beautiful suburbs, and I found them one week evening among a congregation whom I addressed on the Irish Revival. Mary Howitt has contradicted the report that she had become a Swedenborgian.

MR. BENJAMIN THE TRAVELER.

This gentleman has, as we see, excited considerable attention in the West; in Cincinnati assistance was promised him at a public meeting where the Reverend Doctors Wise and Lilienthal took an active part. The Mission Society of New Orleans also subscribed three hundred dollars per annum for three years, to be forwarded to him when on his journey to enable him to continue his researches. We should judge from what we have learned, that Mr. Benjamin intends visiting England before he sets out on his new expedition; and in view of the success of his journey conferring a general benefit on Israelites, the expense incurred should be borne by our European brothers no less than those in America. No doubt there are many subjects to be investigated relating to the scattered Yehudhi all over the world, and it is simply our duty to seize the proper means of acquiring the needed information and to aid our almost lost brothers, say of China and Abyssinia, to restore them again to the general family of Israel.—If there be also similar disjointed members of our house in Kurdistan, they too ought to be looked after. If Mr. Benjamin now can satisfy our learned men in Europe that he is the proper instrument to effect this great good, we trust that he may be instructed by them as to the points whither he is to extend his inquiry, and to supply also a portion of the means needed, and we are sure that Americans will do their part of the duty. One or two intelligent men, we think, ought to be sent to accompany Mr. B. to aid him in his researches. The subject is so highly important that a part accomplished even, will be of great value. We shall be pleased to hear of a successful issue of the proposed mission.—*Occident.*

If good people would but make goodness agreeable, and smile, instead of frowning, in their virtue, how many would they win to the good cause!

A MINISTERIAL ABILITY.

The ability to be alone is a great ability. Is it not peculiarly important for the gospel minister, upon the requirements of whose heart and brain such vast interests depend? At the same time every church member should be taught its importance for himself. The ability to be alone (we can mean, of course, only alone in regard to the presence of human beings) with pleasure, facility and effect, is an ability not as easily attained or retained as some may suppose. Doubtless Satan is ever ready to infuse an irksomeness and glo om into the soul in retirement. To remain half an hour resolutely and passively alone, shut up with God, is such a grand security for his intimate, enlightening and invigorating manifestations, that Satan plies all his powers to prevent it. Satan is not so much opposed to set seasons of hurried prayer, which modify rather than remove business or social perturbation. He is not so much opposed to merely an intellectual glance each morning at a short psalm or half a chapter of the Bible, especially if it be followed by an hour's heart-plunge into a newspaper. He is not so much opposed to an exciting discussion or controversy in the social group on the current topic in the public mind. Nor would he be much opposed to solitary reveries which continue flights of fancy, or throbs of emotion, started in the busy world under his guileful influence. But Christian solitude, especially if daily, systematic, obtaining the force of a habit, Satan will spare no pains to prevent. His envious malice is committed against it as against the sight of the soul's intimate familiarity with the source of bliss; and the reader and writer must be resolute and watchful, or be kept short of it.

WHO DISCOVERED SALT LAKE?

Among the "thousand and one" articles of freight and baggage which went down to the Bay by the steamer Queen City yesterday, were two old flint-lock, smooth-bore rifles of the real old "Kaintucky" stripe. They were brought on board by a man who looked as weather-beaten, flinty-locked, and hard-stocked as themselves.—Being curious to learn their history, and who it was that possessed them, we made a few inquiries, and the owner, being mellowed by the genial influences of the vintage, communicated the following facts: His name was Seth Grant, a Scotchman by birth, who came to America at an early age, in the year 1819, and joined the American Fur Company. In 1826, he accompanied Bridger—the founder of Fort Bridger—and his partner, Col. Vasquez, to the then unknown wilds of the West, far beyond the head waters of the Platte or Yellowstone. It was on one of these far-seeking, marauding expeditions that the Frenchman, Col. Vasquez, while out on an excursion, discovered the Great Salt Lake of Utah. The immense extent of the lake with its mountains and islands, so deceived Vasquez and his party that they reported to their fellows that they had discovered an arm of the Pacific ocean; and so, indeed, it seemed, for it was years before the error was corrected. The two rifles in possession of Mr. Grant were a portion of the arms of the original party, and bore the marks of having seen long and honorable service. Mr. Grant values them highly, and, being on his way back to his own native land, intends taking them as trophies, to be hung up with the tartans and claymores of his countrymen.—*

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, MAY 23, 1860.

ONLY $1 25 FROM 1st MAY.

From the first of May till the end of the year, the price of the *Advocate* will be only $1 25. We suggest to our Agents and friends to make a unanimous and vigorous effort to send us a thousand subscribers to commence with that issue. Make a special push for it, brethren if you please.

SOUTHERN WOMEN AND LITERATURE.

Northern and Southern Women—No Undue Partiality—Influence of Women in Literature—Dangers—Development of Southern Womanly Mind—Fiction not the only Sphere—Books not the Only End—The Newspaper Press—Patient Practice Necessary—Usual Excuse of Home-duties Fallacious.

Our American women, whether Northern or Southern, enter largely into the interest, and pride, and hope we feel in contemplating the growing culture and power of this country. As with American literature, so with American women; we do not indulge an undue sectional partiality; we emphasize the Southern only because we are better acquainted with it, more responsible for it, and can do more good through it; because Northern women have already a sufficient advocacy, and because Southern women have not. We would not disparage the one, but we would encourage and inspire the other.

It is now an obvious and admitted fact, that, whether well or ill, women have come to wield a power in English literature undreamed of a quarter of a century since. In England and the United States—in poetry and polite literature generally, in history and biography, in fiction and didactics, in romance and religion, in books and periodicals, in all that popular literature that is read by the million, and moulds the public opinion of the masses—women have come to exercise a share of influence somewhat corresponding with that which they exercise in the home circle. And it would seem that the measure of influence they rightfully possess in the domestic relations of life affords a just suggestion as to the measure of influence they ought to exercise in literature. It is, and ought to be, different from that exercised by men, in both the one and the other. Wherever there is antagonism, or attempted usurpation, there is error and wrong. Although this comparatively new phase of civilization is attended with dangers, from the natural liability to error and extravagance, especially in the assumption of previously untried relations and responsibilities; yet we cannot doubt that woman has a natural place in literature, and that her influence in that sphere is in accordance with that Providence which watches over the progress of the race. Man is male and female, and so should be all human influences, without violation, however, of their natural spheres and relations.

After the expression of these thoughts, it will be supposed that we feel deeply interested not only in the development, in the ordinary way, of the womanly mind of the South, but also in the more recently inspired thought of making its genius and taste available in the power and refinement of Southern literature, particularly, and of American literature generally. We are rejoiced, also, that there are increasing evidences of the realization of this thought. Many of the most popular books of the time, especially in the department of what is called "light literature," are being written by Southern women. We trust that the tide will continue to flow without an ebb, and that it will become much wider in its sweep than the single channel of romance and fiction. A good fiction is a work of art, and it is not given to every woman of literary genius to produce such a work of art, any more than it is to be a good sculptor, painter, or musician—any more than it is given to every gifted man to be a great naturalist, mathematician, engineer, or orator.—Fiction is not the only, nor the highest, expression of female literary gifts and art. Our native gifts and providential sphere, in this matter, are to be discovered, like the life-vocations of men, by prayerful and patient study of ourselves, and of our providential circumstances and leadings. And, indeed, there is far too much fiction-writing and fiction-reading, even where fiction is good. Bad fiction is corrupting to the last degree.

Moreover, the writing of books is not the only end of literary abilities. Indeed, it is to be doubted whether such an end should be desired at all—whether it should not come as a natural and providential outgrowth of patient literary culture, rather than as manufactured product of a foregone purpose. Not one in a hundred of those who can write and ought to write, can write or ought to write a book. There is too little writing and too many books. The newspaper press affords an ample field for those who, without selfish ambition, but with a pious desire for culture and usefulness, devote themselves, as much as may be consistent with the other duties of life, to the use of the pen. Charming sketches of scenery, fact, and character; short and readable stories of life, experience, and imagination; brief essays of thought, feeling and devotion; where there is neither the time nor the art for anything more elaborate; may, through the newspaper press, reach tens of thousands of readers, the rich and the poor, the old and the young, the happy and the sad, and plant the seeds of truth, of hope, of purity and of joy.

And it should be remembered that excellence in literature is the result of much reading and study, and of long, patient, and persevering practice. Familiarity should be sought with the best books and the best styles; the best thoughts, and the most beautiful imaginative creations and illustrations should be studied; knowledge of human nature, of all things, as far as may be, of the Bible, of the spirit of God, and of our own hearts, should be diligently sought. Repeated failure, and unfavorable editorial judgments, should be accepted as a part of the necessary discipline.

We have written these things for the benefit of those Southern women who have the talents and the taste—but not the aspiration, the industry, and the sense of duty—to do good to themselves and to others—to enrich their own characters, and to beautify their homes and lives—to improve their hours of leisure, and to relieve the monotony and ennui of a too material and utilitarian home-life—by the cultivation of literature, in the use of their pens, as well as in the perusal of books. The usual excuse for neglecting such a course of culture and usefulness—sometimes the objection to it—that wives, mothers, and daughters are better employed in home duties than in writing for the press—is entirely fallacious. In the mind of a true woman there is no antagonism between them. Home life, home duties, and home experiences are full of the earnest, thoughtful and happy inspirations which fit a gifted and cultivated woman to delight and do good by her pen. And the use of the pen is a far better recreation than those too generally sought by the majority of these same wives, mothers, and daughters—many of them decidedly objectionable and hurtful—in the costly gayeties, and questionable and dissipating amusements, becoming, unfortunately, too common.

Of course, it is not to be expected that every cultivated woman should write for the press, any more than that every cultivated man should be a public man. The gift of the happy use of the pen among women is about in proportion to the gift of oratorical speech among men. But all women should cultivate a literary taste, whether they write or not.

A large amount of news and other important matter is laid over till next week for want of space.

EDUCATED AND UNEDUCATED.

There are two distinct laws of Providence exhibited in the action of mind as related to the advancement of society. One law is, that the so-called humbler classes of the world, through their *representative men*, should exert a most salutary and effective agency in the progress of humanity. The other law is, that the learned and cultivated—those who are distinguished above their fellow-men in point of native gifts and acquired power—should also contribute, in an eminent degree, to the same great end. According to God's plan, it would seem that the ministry of human service, rising up age after age, and co-operating with the merciful purposes of the Holy Spirit, embraces these two divisions of intellectual and spiritual activity. At times, one of these instrumentalities may appear to be more prominent, more serviceable, than the other. To-day, the unlearned, the despised, the sons of poverty and want, may be suddenly thrust forth into commanding attitudes before the eye of the public; and by might of simple-heartedness and holy zeal, change the aspects of society. And to-morrow, they are withdrawn, or if not withdrawn, other workers, with other and higher endowments, are moving the minds of men. But, seen in a proper light, these two orders of intellect and character are really parts of the same working economy of Providence—each aiding the other, neither a complete system in itself.

Now it is all-important to take these two facts together. For when great truths are thus united, to separate them is something more than breaking the bond of connection; it is to annul the force of the truths themselves, considered in their individual bearings. If husband and wife are rudely torn asunder, each is less of a human being than before. And thus, when those principles which exist in beautiful wedlock are dissevered, their inherent vitality is weakened, and, by the degree of injury, they cease to stand as divine exponents in the affairs of mankind. Next, therefore, to our veneration for truth itself, is that wise and jealous sentiment which prompts the mind to preserve the inter-relations of truths and looks upon their careless or wilful severance as but one remove from the destruction of truth itself. A man may hold any given truth so as to convert it into a practical falsehood; and, probably among all our dangers in the way of self-deceit, none is more common or more alarming than the license which some persons borrow from their supposed homage to one principle to assail or to neglect other principles of equal value.

The truth, then, that we wish just now to enforce is, that educated and uneducated persons are both closely identified with God's work. Let us see how the matter stands.

Among the Apostles we have such men as Peter, John, Andrew. They were miraculously endowed for their great office. Fresh men, bold men, men of firm nerves and iron muscles; everything but learned men.—But their work did not exclude the necessity for Paul. "Not *many* wise men after the flesh, not *many* mighty, not *many* noble are called," to call others. Lay the emphasis on "*many*," and you have the fact as Scripture teaches it. "Not many;" very true; but *some* are needed. Paul was one of these, and therefore Paul represented the Apostleship in a select form and phase. Paul was the man for Mars Hill, for Corinth, for Rome. Miracles have ceased, but the truths which miracles embodied and displayed have not ceased; and the great reason for the miracles of the early Christian era, so far as we are concerned, was, that we might see the cardinal and permanent laws of God's administration set forth so impressively as that we might never lose sight of their transcendent importance. The law of miraculous endowment, then, illustrates two facts: The relation of the unlearned, and the learned, to God's work. This is a fixed law. It is for all Churches and for all generations. Out of the law grows the duty of providing a ministry to meet this two-fold requirement. It ought to be a ministry for the world in the entire scope of its mind, reaching both extremes, of ignorance and culture, serving all classes of intellect, universal in adaptation, liberal in spirit, and sympathetic in feeling. And hence, while we hold the absolute necessity for what are *called* "ignorant and unlearned men" in the ministry, let us not accept this truth at the expense of that other truth: that talents and "gifts" are God's bestowments, and are invaluable when sanctified to the glory of the Cross. Nor let us forget that St. Paul in his argument respecting "gifts" in I Cor., 12th chap., exhorts us to covet earnestly the best gifts; and furthermore, that when he speaks in this connection of "a more excellent way," he means the way of "*charity*," and not the way of some clever, good people, who undervalue talents and "*gifts*."

THE PACIFIC RAILROAD.

The prospects of this great national work are now apparently brighter than ever before. Senator Wigfall's bill now before Congress avoids sectional jealousy by proposing two routes, and otherwise obviates political objections. We publish below the substance of a memorial to Congress, in behalf of that bill, of the Chamber of Commerce of this city. It is exceedingly interesting.—The view it presents of the future of the three great representative cities, New York, New Orleans, and San Francisco, under the influence of their proposed union by the completion of these two railroads, is grand and inspiring. The bill does not in any way involve or relate to any of the slavery or political issues of the day, but rests upon simple geographical facts, and its success would be conducive to the interests alike of the people of the North as of the South. It offers one undeniably practicable route for a road to the Pacific which would be immediately entered upon, if the aid asked of the Government was afforded. The necessities of commerce, as well as the protection and convenience of the great region lying intermediate between the Mississippi river and the Pacific ocean, demand that all the constitutional aid Congress can give be extended to two grand trunks of railway, one upon a Northern and the other upon a Southern parallel of latitude, which shall be tributary respectively to the two great commercial cities of the Union, New York and New Orleans.

In addition to the merits of the great work, and of the fairness of the bill, which should receive the favor of our Congressmen from all sections of the Union, both the Democratic and Republican parties have pronounced in favor of a railroad to the Pacific, and inserted a corresponding "plank" in their respective platforms. It is hoped, therefore, that the bill will pass. The memorial says:

It is a great national necessity and while in its military, postal and social aspects it is essentially necessary to the preservation of the Union, its commercial advantages to New Orleans make it the duty of the Chamber of Commerce to invite to its success the early and favorable action of your honorable bodies. Its value to New Orleans cannot be exaggerated. A city commanding the vast and accumulating trade of the valley of the Mississippi, and already the focal point for the net-work of railroads from the Southern Atlantic slope, will reap the benefits of the traffic in heavy articles in which a communication with the Pacific necessarily ensures to the first important seaport connected with foreign commerce.

In contemplating the destinies of this great national enterprise, it is not assuming too much to predict that New York, New Orleans and San Francisco will become, at no distant day, the centers of the world; for it is no stretch of the imagination to suppose that a railway and telegraph to the Pacific will render the United States the medium of communication between Europe and Asia, and the rich products of silks, teas and precious metals of the latter will be bartered on our own soil for the manufactures of the former, which now, by the aid of our cotton, control the commerce of the whole world. It is not, therefore, an idle speculation to look to the day when New Orleans, New York and San Francisco will become the rivals of London and Canton.

Your memorialists recognize the justice and nationality of the bill introduced into the Senate by Senator Wigfall, which proposes aid, free from any Constitutional difficulty, to two Roads, one North of 38 deg of N. lat., and the other the Southern Pacific Railroad Company chartered by the State of Texas. It is a just distribution of the funds in a common Treasury, and long before their completion the two roads will be demanded by the business of the country.

There is an aspect of this great subject which your memorialists regard as entitling them to urge its importance and consideration on your honorable bodies. Independent of its manifest national character, a large and influential portion of the business citizens of New Orleans are deeply interested in its success. More than six hundred are stockholders in the Southern Pacific Railroad Company chartered by the State of Texas, having invested at par value near $400,000 in an enterprise whose sagacious founders first established, by a costly survey, the practicability of a railroad route to the Pacific, and after surmounting at great expense and labor the necessarily incipient difficulties of a stupendous work, have now in successful operation 25 miles of road at the beginning point of a soil and climate which, extending 800 miles West between 30 deg and 35 N. lat., gives a monopoly of the growth of cotton; Brazil, our only rival in the same latitude South, preferring to cultivate sugar and coffee.

While offering congratulations on the commerce and increasing prosperity of other cities in our extended country, your memorialists would do injustice to the object of their petition were they to omit any notice of the commerce of New Orleans.

We beg leave first to call your attention to the fact that the estimated value of the principal articles received in this city from the interior, for the year 1859, amounted to the sum of $172,952,664 (one hundred and seventy-two millions nine hundred and fifty-two thousand, six hundred and sixty four dollars). That the foreign exports of the same period amount to one hundred millions, seven hundred and thirty-four thousand, nine hundred and fifty-nine dollars; while the exports to domestic ports would swell the amount to more than one hundred and fifty millions of dollars. That the foreign imports for the same year amounts to sixteen millions of dollars, while there is a growing disposition to engage largely in the import trade. That the tonnage for the same year amounted to one million, one hundred and eighty-two thousand, engaged alone in external commerce, and during the same period, there were three thousand five hundred and fifty-nine arrivals of steamships and steamboats, engaged in domestic commerce.

In this connection your memorialists may refer with just pride to the rapidly progressing advantages of the two great channels of commerce, the Great Northern and Great Western Railroads; and as a further and more impressive evidence of the growth and importance of the commerce of the city your memorialists refer you to the astounding fact that over 2,100,000 bales is the estimated receipts of cotton at this port for the present year, being nearly one-half of the total crop of the United States, and equal to the whole crop in so short a time ago as the year 1850.

OUR MISSIONARY REPORTS.

The following remarks of the Southern Christian *Advocate* upon the form of the missionary reports in several of the Annual Conferences are worthy of candid consideration. They are much of the same tenor with the remarks of Dr. Keener, in his letter from Nashville, published in this paper week before last. It will be remembered that the custom of reporting missionary money varies with the different Conferences—some reporting only what is actually paid into the missionary treasury, and subject to draft, and others reporting, in addition, all paid for the support of missionaries on the various missions, white and colored. The lack of uniformity is perplexing, and unfair toward the Conferences reporting in the manner first named. Again, it is self deceptive, and will, it seems, prove ruinous to the cause. We are glad to see the question discussed, and hope to hear all that can be said on both sides, and we also trust that right conclusions may be reached and harmoniously adopted. In the meantime, the plan, adopted at the recent meeting of the Board, to report in two columns, separating the amounts paid into the treasury from those paid on the missions, will go far toward remedying the evils complained of. But, nothing but a separation between the funds for foreign, and those for domestic missions, will ever completely remedy them. The Southern *Advocate* says:

The report of the present year shows this fact. The aggregate collections reported amount to $234,442 00, a handsome sum, indeed, if paid into the Treasury and at the disposal of the Board for our missionary work. But this is not done. A part comes from the General Government and can be used only in aid of schools among the Indians. So the Secretary reports, and he further says "*nearly one half of the remainder* is paid to missionaries themselves in their different fields of labor." To what low figures does this statement reduce our absolute collections—about $110,000 only left to the Board for domestic missions to the destitute whites—for those Conferences which form no missions of this objectionable character, but pay *all* their missionaries through appropriations of the Board—and for Indian, German and Foreign missions.

But the Board needs much more than this sum, as witness the appropriations made at its last meeting—168,050 00. But this is not all that is wanted—for $40,000 are required to meet "the deficiency now existing." Put these figures together and they show what the Board needs to meet its past and prospective obligations—nearly $210,000 00. See above what is reported as having come into the hands of the Treasurers—about $110,000 00—and a blind man can see, that unless the policy of the past is speedily changed, we will soon be in debt $100,000 00—while we *report* $234,000 raised for missions.—There is a ruinous deception in this method of doing business. We have fought against it for years: we shall fight against it "to the bitter end." We insist that we never can conduct our missionary business safely or without imminent risk of total bankruptcy, until the Board adopt the policy of never reporting a dollar as pertaining to the Society's income, that has not been paid into the hands of one of its Treasurers—or, what amounts to the same thing, paid to redeem the Bishop's drafts on a Treasurer—the drafts being returned to him as so much cash. No sound business man would count among his assets funds over which he never had, and never can have, any control; and when a Society reports a certain sum as its annual income, which it never can have in possession, it is always liable to overdraw its funds.

The evil should be arrested at once—for it grows annually. The report goes to the next Conferences that our Society has received $240,000 00. This seems a large sum, and each Conference being pressed to form such missions as we here condemn, allows more and more of the money heretofore going to the Treasury to be absorbed on the work where the so-called missionary money is paid. This each does without knowing how much of the reported annual collection has been so absorbed the past year, or how much every other Conference will absorb next year. Thus the evil grows as it has been doing—and while perhaps the aggregate reported, and the demands for large appropriations increase, each year the amount at the disposal of the Board annually decreases. In 1857, when the Government was reported as paying $20,000 for Indian schools, the Board had control of $160,000 00, while only $36,000 00 of the sum total reported was used without an appropriation in the various Conferences. Yet, now the Secretary tells us that nearly one half of the aggregate reported—independent of the Government funds—say $110,000 00 has not come into the Treasury. How long will it be, before, at this rate of decrease, the Treasury is empty, and the Board left without money to appropriate, while we are boasting of large collections.

RECEPTION OF THE JAPANESE EMBASSY.

Nothing stranger, and nothing grander than the recent arrival and official reception of the Japanese Embassy, has occurred in the history of the United States. It is also gratifying, and full of promise, in view of the prospect that China and Japan will afford a profitable commerce with San Francisco, and, by the Pacific railroad, with the whole country. When this road is finished, Europe and the East will mutually trade and travel over it. European missionary operations in the East will also be conducted by means of the Pacific railroad, to say nothing of those of this country. The United States will be the "meeting-house" of the European and Asiatic nations, and the mediator between their civilizations.

More than two hundred and fifty years ago, the first Japanese Embassy ever sent abroad was received at the Court of Rome. Romanist civilization first tried its power upon this people, and disastrously failed. Protestant civilization at length has its turn. So far, everything augurs well for its success.

When the "Roanoke" arrived with the Embassy, they were received in the most imposing manner by the military and civil authorities of the United States, at Washington City, and, amid the smiling admiration and curiosity of thousands of ladies and gentlemen, and a vast multitude, were conducted to magnificently prepared rooms.

From the *Washington States* of the 18th, we extract the following account of the official presentation of the Japanese Embassy to the President:—

To-day at 12 o'clock the formal presentation of the Japanese Embassadors to the President of the United States took place in the East Room of the Executive Mansion.

Preparatory to proceeding thither, the Embassadors made every arrangement appropriate to the great occasion. By the orders of the Ty-coon it is made their duty to conduct the ceremonies of presentation in the very highest style, and most respectful manner known to their whole system of Court etiquette.

So far as in their power, they arranged the ceremonies in strict Japanese fashion. They had in the procession standard-bearers and pike-men, and each officer occupied a carriage to himself. They appeared in full dress. The Embassadors were placed each in an open barouche, with their attendants on each side, (afoot), being the standard-bearers. All of the other officers followed and occupied separate carriages.

The military were drawn up in single rank on each side of the row of carriages, headed by the band, and the procession moved with a measured slowness up the Avenue to the gateways at the White House, making its way through a vast concourse of people who filled the streets and occupied every available place.

Before their arrival, a detachment of minor officers had come to see if everything was right. They were delighted, and shook hands quite freely with those assembled in the East Room. A very large number of officers of the army and navy were present, in uniform. There was a very full deputation from the Senate and House, and the entire Cabinet were present. By twelve o'clock the East room was crowded with ladies and gentlemen.

The arrangements for the presentation were first made by two lines of officers being drawn up opposite to each other, and reaching from each side of the main entrance to the sides of the large eastern windows. At the latter place, Lieutenant Gen. Winfield Scott stood, surrounded by several officers of the army.

The President, precisely at 12 o'clock, appeared at the main entrance, accompanied by all of the Cabinet, and proceeded to a position near Gen. Scott. The Mayor of Washington also formed a portion of the group.

The main door opened, and a general hush of the busy hum was heard, and several of the minor officers walked up, bowing and salaaming to the President, accompanied by the Commissioner.

They then retired, backing out, and in a few moments the Commissioner escorted the three Embassadors to the head of the columns. They bowed many times in their approach to the President. They were dressed in their peculiar but elegant style, and wore a novel-shaped hat on their heads.

The group having been formed, the principal Embassador presented the letters of credence to the Secretary of State, and, through the Interpreter, said:

THE EMBASSADOR'S SPEECH.

His Majesty, Ty-coon, has commanded us that we respectfully address to his Majesty the President of the United States, in his name, as follows:

Desiring to establish on a firm and lasting foundation the relations of peace and commerce so happily existing between the two countries, that lately the plenipotentiaries of both countries have negotiated and concluded a treaty.

Now, he has ordered us to exchange the ratification of the treaty in your Imperial city of Washington. Henceforth he hopes that the friendly relations shall be held more and more lasting, and he is very happy to have your friendly feeling; that you have brought us to the United States, and will send us to Japan in your men of war.

The President then made the following address, repeating a few lines, and stopping for its translation to the Embassadors by the Interpreter. When thus understood, they bowed very low at each sentence.

THE PRESIDENT'S SPEECH.

I give you a cordial welcome as representatives of his Imperial Majesty, the Ty-coon of Japan, to the American Government. We are much gratified that the first Embassy which your great Empire has ever accredited to any proper power has been sent to the United States.

I trust that this will be the harbinger of perpetual peace and friendship between the two countries. The ratifications you are about to exchange with the Secretary of State, cannot fail to be productive of benefits and blessings to the people of both Japan and the United States.

I can say for myself, and promise for my successor, that it shall be carried into execution in a faithful and friendly spirit, so as to secure to the countries all the advantages they may justly expect from the happy auspices under which it has been negotiated and ratified.

I rejoice that you are pleased with the kind treatment which you have received on board of our vessels of war whilst on your passage to this country. You shall be sent back in the same manner to your native land, under the protection of the American flag.

Meanwhile, during your residence amongst us, which I hope may be prolonged so as to enable you to visit different portions of our country, we shall be happy to extend to you all the hospitality and kindness eminently due to the great and friendly sovereign whom you so worthily represent.

After the President's speech they all shook hands with him, wearing a very grave countenance, and conducting the ceremonies with a great deal of dignity. The Commissioners then presented all of the Cabinet, and the Interpreter explained their offices and relations to the Government.

After the Cabinet, came the Mayor of Washington and Speaker Pennington, who were called from the crowd. The Vice-President was not present.

The ceremony of hand-shaking being through, they all retired with their faces to the President. None of the presents were given in public.

The Embassadors were then escorted to their carriages through a platoon of the police, and a large group of the army officers, to say nothing of the immense crowd on the outside.

SPENDING THE SUMMER.

Many are now debating the question, "How shall we spend the summer?" It is a foregone conclusion that the summer is to be spent, or, in plain English, to be pretty much wasted. No doubt many need the relaxation.—Overtasked brains, weak nerves, sickly sections of country, call for change, and it is perfectly right for people of means and leisure to recruit themselves for future work. But "spending the summer," as most persons practice recreation, is simply the dissipation of folly, or the luxurious indulgence of idleness. And religious people, too, often fall into this snare, waste their time, spend their money and corrupt their souls by running into the extravagance of fashion and yielding to that spirit of worldliness, which is the greatest enemy in our day to vital godliness.

If you have earned leisure, if your health and spirits demand rest and refreshment, do not forget that in laying off the burdens of business and seeking recreation, you are to do do so as God's servants. You have no more right to be worldly in your hours of relaxation, than to commit sin in any other way. Travel is a good thing in itself, but as most persons use it, a worldly temper is encouraged, religious duties are neglected, frivolity is yielded to, and thus Christians are guilty of backsliding. Human nature is weak at all times; but it is very weak when people attempt to show off themselves and their families at watering-places, to parade their wealth, to advertise their self-importance, and to surrender their hearts to worldly evils. And, therefore, brethren, suffer a word of exhortation. If you visit these summer-resorts, go in the fear of God, and remember your calling. Go, as "the salt of the earth," and not as spice to give additional flavor to the follies and dissipations of other people.

THE BRUTAL SPIRIT OF THE AGE.

One of those strange counter movements which so often occur in the history of civilization, is now exhibiting itself in the passion for prize-fighting. A few bullies, anxious to win notoriety on a field that has usually been considered the domain of tigers and lions, have succeeded by dint of perseverance and the very gracious help of newspapers in creating a cannibal's taste for human blood, except indeed that the poor cannibal laps his tongue in it while we prefer the enjoyment through the eye. At first, we were disposed to think this sudden outbreak of beastliness as altogether unworthy of notice. But now that leading and influential papers, the accredited organs of opinion, are feeding their readers with the delicious details of how one man bruised and battered another man, it really seems time to examine into the merits of our boasted refinement so as to see whether the nineteenth century is fairly entitled to plume itself on its superior virtues. The fact is, our gay feathers, like the peacock's, point downward and draggle a little too much in the dust for any boasting.

This whole thing is low, base, degrading. It is sheer brutality—a mere bullfight, in which human beings take the place of bulls, and for horns use iron fists. There is nothing to recommend, nothing to extenuate, nothing even to whitewash the unmitigated grossness of such a spectacle. Vices exist that do make some appeal to the imagination, and foster a sort of manliness that one can understand, even while the moral nature recoils from them. But in this instance, to see men glorying in a long and painful discipline simply for the sake of knocking out an eye with dexterity, or otherwise maiming a human body for life, is to witness a display of depravity that has nothing about it except the love of wickedness for its own enjoyment. Surely we have heathenism enough without reviving gladiatorial sports, and it is rather a long stretch for ingenuity to go back among the effete things existing centuries ago to find entertainments for a popular crowd. Perchance, however, some good may come out of the advertisement of our brutality, and at least it may serve to show us what, terrible amount of depravity is repressed rather than destroyed by our civilization. Underneath all these fair forms of outward life, there are awful evils lurking; and give them any sort of an opportunity, let a newspaper patronize them, gather a few brawlers about them, and straightway, thousands are found to support their enormities. Such things can only be cured by an enlightened and rigid public sentiment, and to form this sentiment we must rely supremely on Christianity. But also, this is just what we fail to do. We depend on government, law, opinion, as if they were the guardian-angels of our civilization, when the truth of common sense and lesson of common experience ought to teach us, that the Gospel of Jesus Christ is, to-day, the solitary barrier between us and the worst of barbarism.

OUR COLLEGE COMMENCEMENTS.

These are charming occasions, full of glad and buoyant life, inspiring to the fancy, and ennobling to our better sensibilities. We do right to make them festivals, for such scenes speak to human hopes, and cheer the fellowship too often interrupted or estranged amid the experience of the world. But it has often struck us that these beautiful seasons have a larger capacity for good in them than we recognize. Instance our commencement sermons. Preachers on commencement Sabbaths are apt to abate the spirituality of the Gospel and to give a somewhat freer scope to their intellects in respect to trains of thought, not perhaps directly literary and scientific, but yet below the true standard of gospel thinking. The spirit of the lecture, the essay, the oration, insensibly steals in, and there is a deference to the popular aspects of the hour by no means salutary. Of course, such discourses ought to suit the specialty of the occasion. If men cannot adapt themselves to the distinctive character of the day, they ought to decline the service; but allowing for all this, commending too the wise tact that suits the word to the needs of the time, we yet insist that the Gospel ought always to be the Gospel, and preaching should never relax its strength, fervor, sanctity, to borrow the least aid from any sort of worldliness.

Give a good broad margin for individual peculiarities. Yea, verily, let Paul be Paul, Apollos be Apollos, and if Bourges choose to thunder, let him thunder. All this is perfectly consistent with thorough spirituality. The essential thing is to hold all subordinate to the cross of Christ, and so to preach as that the divine ends of preaching may be as fully answered here as anywhere.—Ends, mark you, ends—such as converting, renewing, edifying men—drawing them to Christ, reaching their sins, exposing their false disguises, piercing their consciences—building up the Church, enlarging its thoughts of duty and service, quickening its zeal and animating its devotions. A minister has a perfect right to vary his style of preaching. If he neglect to do this, he is a workman that needeth to be ashamed. But he has no right to vary preaching itself—no right to convert it into an entertainment, to degrade it into elegant criticism and rhetorical gymnastics. Doing this, he sins before God and corrupts his soul, and yet without at all preaching on worldliness or descending to the low arts of popularizing the ministry, he may wisely discuss such themes as have the heart of Christ in them, and stir the Church to conquer the intellect and the science and the literature of the age, for the honor and glory of God.—Paul at Mars Hill was precisely the same Paul as when he called together the Ephesian Elders, and uttered those sentiments which yet stand unmatched for depth of pathos, for heroic strength, for noble manhood. Nevertheless, he remembered his occasions, saw their meaning, caught their spirit, and while he became all things to all men, he likewise became all things to all times and seasons that God's providence gave him for improvement.

THE FINANCIAL FRAUD MANIA.

There are some prophecies which are only interpreted by time and progressive historical fulfilment. And there are some Scripture axioms whose profound philosophical truth is similarly developed and illustrated. One of these latter is in words following: "The love of money is the root of all evil." The most striking modern phase of this truth is the fact that the love of money keeps pace with the increase of money. Now, when the world is overflowing with money—when more gold has been dug out of the earth in the last twenty years than the world ever before possessed—when the cotton of the great South of the United States is making all the world rich in all departments of industry and commerce—when money is more easily obtained, by legitimate means, than ever before—now, the love of money has grown to be a positive mental and moral disease, distorting the judgment, weakening the will, and defiling the conscience. It has become a mania, and frauds, great and small, astounding and insignificant, are breaking out everywhere, as ulcerous indications of the diseased state of our civilization. However humiliating and alarming the thought, it seems that the diseased blood of *dishonesty* has become a very part of the life of the time. For the frauds which are discovered, even those which exist and are not made public, do not approximate a revelation of the dishonesty, in principle, which actually exists. Caution, pride, fear, restrain a thousand villains at heart from overt crime for every one that is detected.

But the evil actually threatens to become epidemic. Representative cases have recently occurred in various parts of the civilized world. Baron Bruck, a great Austrian nobleman, is detected in gigantic frauds, and commits suicide. George Fullinger, a clerk of the Union Bank in London, misappropriates funds to the amount of about one million dollars. Isaac V. Fowler, the Postmaster in the most important post-office in the United States, defaults to the amount of about two hundred thousand dollars. Less notable instances may be counted by the thousand. Places of public official trust, involving the management of large amounts of government or public funds, where patriotism would seem to be a prop to honor, seem to have become, in many instances, seats of systematic robbery. Government, railroad, and bank treasuries are defrauded of millions every year by those who should most sacredly guard them. Men in high places, representatives of the honor and dignity of the greatest nation on earth, and who should be the conservators of all its interests, use the public money for the furtherance of their own selfish, personal ends, and thus corrupt thousands of inferior beings who, but for their example and temptation, might have remained honest men. State elections are carried by the highest bidder, and parties elect Presidents by the strength of their purses. Truly we have fallen upon evil times.

There is no remedy but in the earnest promulgation and practice of the Christian religion. It is now evident that among public men, and their followers, there are but few who are guided by strict principle, except where principle grows out of conscience toward God. National conscience and national piety are the wants of the times, and the gospel alone can supply them.

THE RELIGIOUS DODGE AT A DISCOUNT.

The "religious dodge" men of the Black Republican party (Dr. Stevens, Beecher, and the *Independent*,) have been utterly ignored by the Chicago Convention, as we predicted. As to Dr Stevens' candidate, Judge McLean, he had no showing whatever. If he had any chance before, Dr. Stevens' nomination killed him. The "Christian platform" men were probably too eager and officious, and disgusted the worldly-wise Republicans. We understand that the fare between Buffalo, the seat of the Northern Methodist General Conference, and Chicago, the seat of the Convention, both being in session at the same time, was only half price—a significant fact. Our Northern brethren, in 1844, tried hard to get up a hue and cry of conlition between Southern Methodists and Southern politicians, led, as they reported, by Dr. Capers and Mr. Calhoun. But the positions of the goring "bull" and the slain "ox" are now reversed. *They*, led by their great "Republican" "official organ" at New York, now affiliate with the only "sectional" and "disunion" party. Southern Christians act, politically, only as citizens; seek no "entangling alliances" between Churches and parties; represent no sectionalism, but maintain the Constitution, the Union, and the equal rights of all the States. As to the *Independent's* platform, which combines the "religious dodge," and "irrepressible conflict" planks, the Convention was equally oblivious. Whatever its conductors may think of Mr. Lincoln, the platform upon which he is placed represents neither the religious fanaticism to which they recommended an appeal, nor the "irrepressible conflict"—the religious and political elements of a *furor* which they hoped might be aroused. It takes ground against any interference with slavery where it already exists, and it condemns the lawless invasion of States, after the manner of John Brown, "under whatsoever pretext," as one of the gravest of crimes. It denounces the old Lecompton Constitution. It proclaims against extravagance, and in favor of economy in the administration of the Federal Government. It declares against the right of the South to carry slaves to the Territories; in favor of the immediate admission of Kansas as a State; in favor of the Homestead bill and the Pacific Railroad; and against any change in the laws of naturalization.

ITALY AS A MISSIONARY FIELD.

A foreign correspondent of one of the English journals, now in Italy, in referring to the state of things in Genoa, remarks:—"But a great change is passing over the Italian mind, and the political emancipation and civil liberty to which they have been recently brought are accompanied, in many instances, by a desire for the liberty with which Christ makes his people free. And in general, the feelings of the populations, as well as of the civil authorities, are greatly modified with regard to Protestantism. Those whom they have been taught to call heretics, and who, according to the teaching of their priests, must go to hell, and ought to be avoided and hated, are not found to be such wicked people as they were made to believe, and they begin to look upon them with increasing favor. I was surprised to find that, upon inquiry in many parts of the city, I was directed with great courtesy to the residence of the Bible Depositary, who seemed to be well known. People will speak freely about the labors of the Italian Church and the converts, who have left Romanism and embraced the gospel. This is a very striking proof of the change which public opinion is undergoing, and may we not hope that this will lead a vast number, who are now halting between two opinions, to openly declare themselves on the Lord's side. The cry from every quarter is for laborers to enter into the field which are whitening for the harvest. And I trust that the Church is adopting the right means to attain this end, by earnest prayer to the Lord of the harvest to send forth those whom he has fitted with gifts and grace for the great and important work. I shall reserve for another letter a fuller notice of the work in and about Genoa."

THE CUBAN MESSENGER.

We have received, says the *Picayune*, the first number of this well gotten up paper, recently started in Havana, by Messrs. J. W. Bryant and J. L. Wyman. The *Messenger* is the first newspaper in the English language ever published in the Island of Cuba, and will prove a great *desideratum*, both to the English speaking residents of the island and to our own people who will find in it much valuable information concerning the "Gem of the Antilles." The trade between the United States and the West Indies, and more particularly with Cuba, is acquiring new developments every day, and the thousands in this country interested in that trade, who do not speak the Spanish language will hail with pleasure the advent of this reliable medium of information. Besides editorial and local articles of interest, the first number of the *Cuban Messenger* contains a full and able review of the Havana and Matanzas markets, and a complete price current report. The *Messenger* will be a welcome visitor on our exchange table.

UP THE RAILROAD.

The editor of this paper is in the habit of traveling and preaching on the line of the Jackson and Great Northern Railroad, nearly every Sunday at Arcola, and sometimes at Amite. This ping region is happily adapted to the formation of elegant and healthful summer residences. Arcola is now a beautiful place, and growing more so constantly, as handsome residences increase. The little community, whether from the city or country, is composed of intelligent gentlemen, who harmonious labor for its improvement and welfare. A good male school is now in operation, and, under the right kind of man, a better place for a prosperous female seminary is hard to find. A *good* man who wishes to build up a *good* school would be liberally supported.

TO OUR AGENTS AND SUBSCRIBERS.

Many preachers complain that we have not sent them our accounts, when the fact is, they have not sent us lists of the post offices on their works. Brethren, please attend to this at once. We are annoyed, and our business delayed, without we have your postoffices.

We earnestly urge our preachers, members, and friends to give us all the assistance they can, in the increase of our circulation during the present year. We increase constantly, but not fast enough. We have the back numbers, still, from May 1st, at $1 25 to the end of the year.

We are sending out accounts to all who have not paid up to the end of the present year. We wish to close the year with a clean list. Then every subscriber will know at the beginning of the year, that the time for renewal has come, without any information from us. It will save a world of trouble.

When our preachers fail to receive the *Advocate*, they should let us know at once, and not fail to give their postoffice address; otherwise, the paper cannot be sent. Preachers often fail to receive the paper because they have never sent for it.

When Agents send the names of new subscribers, and the paper does not come, they should write us at once, giving all the particulars.

When accounts sent out are believed to be incorrect, we should be informed at once, and all particulars should be given.

We say again, obituary writers will please leave poetry out—indeed, everything but the essential facts.

HARPER'S SCHOOL AND FAMILY SERIES, by Marcius Wilson, including School and Family Primer, The First Reader, The Second Reader, The Third Reader, and The Fourth Reader, have been sent us through *Thos. L. White*, 105 Canal Street. This valuable series has been amply noticed, heretofore, in these columns, by our New York Literary Correspondent. The leading idea of these Readers is, while teaching children to *read*, to impart valuable *knowledge* in a *popular* way.

HARPER FOR JUNE has been sent us through *Thos. L. White*, 105 Canal Street. It is the beginning of the twenty-first volume. Its leading papers are, "A Summer in New England"—"Ancient Monuments in the United States"—"Insects belonging to the Cotton Plant." The "literary" papers, and the editorial department, are interesting as ever.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

MAY 23, 1860.

LOCAL AND INTERIOR.

THE REPORT OF YELLOW FEVER in the city is utterly without foundation. Let the interior rely upon the Reports of the Board of Health. Whenever there is yellow fever here, they will find it out. Pay no attention to malicious or ignorant alarmists, who return annually with mosquitoes and flies, and are about as worthless and annoying; but rely upon the veracity of the city press.

THREE DAYS AND A THIRD TO NEW YORK.—A telegraphic dispatch to a gentleman here from one in New York, states that he made the through trip, by the Jackson and Great Northern mail route, from New Orleans to New York, in exactly three days and eight hours. This is quick time, and is made every day.

VIGILANCE COMMITTEE.—The Baton Rouge Gazette & Comet says that a terrible condition of society obtains in the Opelousas parishes at this time. There are vigilance committees, and counter vigilance committees, perpetrating outrages too varied in nature and too numerous to mention. Is not this such a state of things as the constitution provides against, when the Governor is made commander-in-chief of the army and navy of this State, and of the militia thereof, except when they shall be called into service by the United States?

REV. THOMAS CASTLETON.—The Baton Rouge Advocate intimates that the Rev. Mr. Castleton, an eminent and able divine of that city, has been called to take charge of one of the Presbyterian churches of Houston, Texas. Mr. Castleton is now on a visit to Houston.

TEXAS AND NEW ORLEANS RAILROAD.—The Galveston News, has gratifying accounts of the progress of the Texas and New Orleans Railroad, the connection to be made with the Opelousas road at New Iberia. The road is by this time completed from Beamont, on the Neches, to Liberty, on the Trinity, a distance of 43¼ miles. From Beaumont eastward to the Louisiana boundary at the Sabine, the distance is 22 miles; from the Trinity westward, the distance is 39 miles to Houston, where connections are already made with Galveston, and with the Texas railroad system. On these divisions laborers are at work throughout the whole route. The iron for the entire road is obtained, and has been received, and the News gives assurance that the whole road, from Houston to the Sabine, will be completed before the first of November next. This ought to give a new impulse to the friends of the Opelousas road, to strengthen the hands of that company, so as to enable them to push forward the work on the line towards New Iberia, and thence to the Sabine, to meet these energetic Texas people in their road, to open the communication between the fertile regions of Texas and the city of New Orleans.

MARBLE WORKS IN SHREVEPORT.—A traveller who visited the marble works in Shreveport, La., speaks as follows: "This store is a branch of the well known Empire Steam Marble Works of St. Louis. They employ the first artists in the country, and I think from the samples I saw there that our artists can well rival those of Europe; they equal them at least in execution, if they do not in design. There, upon a statuary marble, of the purest Italian marble, I saw the copy of Thorwalden's "Day and Night," the first I have ever seen in this country. I saw the original while visiting Rome, and this comes up to it in execution. During my travels through the Southern country, I have never seen a finer display of manufactured marble."

AFRICANS AT KEY WEST.—At last accounts the newly arrived Africans were still in excellent health and the object of many curious visits. Nothing of course was known at Key West of their future disposition, though it was thought they would be sent back home again. When the slaver Wildfire left the coast there were fourteen vessels waiting for cargoes of negroes. The bark William left eight days before her, with 750 on board. Two Spanish armed steamers were also waiting at the Congo river for cargoes of 1500 negroes each, bound for Cuba. So confident were the people on board the Wildfire of not being overhauled, that their hatches were not even closed.

POLITICAL.

The Democratic State Central Committee of Louisiana have requested the re-assembling of the State Convention which elected the delegates to Charleston, not for a new election, but to determine what shall be done under the circumstances. The disposition of the party in Louisiana seems to be, to sustain the seceding delegates, and yet to seek reconciliation in Baltimore.

Two meetings have been held in Mobile, one sustaining, and the other condemning, the secession at Charleston.

An immense meeting has been held in Memphis, sustaining the secession at Charleston.

The *Boston Courier* says that the people of this country will not suffer the candidate of the Chicago Convention to be elected President, and that there never will be another Black Republican Convention.

The Democratic press of the South, and the Southern Rights Opposition press, generally sustain the Charleston seceders.

A grand ratification meeting was recently held in Selma, Ala., to sustain the nomination of Bell and Everett.

The Democratic candidate for U. S. Senator from Connecticut in opposition to Lafayette P. Foster, was Wm. W. Easton, of Hartford. Mr. Easton made a speech in Democratic caucus, taking strong grounds against Mr. Douglas and his doctrines, declaring that the seventeen Democratic States repudiated them, and ably defending the Southern view of the Territorial question.

Richard Wallach, one of the candidates for the Mayoralty of Washington, D.C., in the coming June election, is a nephew of Mayor Stith, of this city. It is denied that Mr. W. is a Black Republican, as has been alleged; he supports Bell and Everett.

The Democratic Executive Committee of Georgia have called a State Convention at Milledgeville, on Monday, the 4th day of June.

The five bills for the organization of the new territories—Arizona, Idahoe, Dacotah, Nevada, and —containing the Wilmot Proviso, have been tabled in the House of Representatives, by the Democrats, assisted by the South Americans, and a few conservative Republicans—the latter an unexpected and significant concession.

Ex-Gov. Herschell V. Johnson, Judges Nisbett and Warner of the Supreme Court, and other prominent Georgians, have published letters condemning the seceders from the Charleston Convention, and advising the sending of delegates to the Baltimore National Democratic Convention. Hon. Alexander H. Stephens has been appointed a delegate to the State Convention to be held for that purpose.

The voters of the town of Van Buren, in Ohio, have elected a negro justice of the peace over a regular Republican nomination.

It is thought by some that the non-committal platform of Bell and Everett, and its unmistakeable smacking of a Whig reorganization, will make them powerless. It is thought, however, that it will draw off more strength from the Republicans than the Democrats, and may lose them Pennsylvania and New Jersey.

It is said that a movement is being made to bring out Gen. Sam. Houston as an independent candidate for the Presidency.

The *National Intelligencer* and the *Louisville Journal*, the two leading Old Line Whig journals of the country, warmly sustain the nomination of Bell and Everett.

Gov. Wise, it is said, earnestly sustains the Charleston seceders, and the proposed Convention at Richmond. Senator Hunter seeks the re-union of the Democracy.

Hon. W. L. Yancey addressed the citizens of Montgomery, Ala., last Saturday night. The *Mail* says that no ball in the city sufficed for the vast throng that had assembled, so the meeting adjourned to Market square. Great enthusiasm prevailed, and the course of the Alabama delegation was unanimously approved.

Nineteen Democratic Senators have published an address to the Democracy of the United States, sustaining the platform demanded by the Southern delegates at Charleston, recognizing the necessity of their withdrawal from the Convention, but advising an adjournment of the Richmond Convention until after the one at Baltimore, and also recommending another effort to unite on the platform.

Hon. Alex. H. Stephens of Georgia, has published a letter in which he argues that "non-intervention" was not satisfactory to him, but that it was demanded and accepted by the South; that good faith requires adherence to it; that neither non-intervention, nor the Cincinnati platform embody Squatter Sovereignty; that the South should not have made a further demand at Charleston, and recommends re-union at Baltimore.

Hon. Howell Cobb has written a letter in response to the Macon Committee, fully and cordially sustaining the seceders from the Charleston Convention.

Ex-Gov. Hunt of New York, who presided over the Baltimore Union Convention, caused it to be understood that he would not consider himself bound to support the nominations of that body. He would wait for more light before deciding. The New York Express, we see, which led off for and advocated the claims of Sam Houston, publishes an address to the people of that State, in favor of the hero of San Jacinto, and inclines to the idea of taking him in preference to the nominee of any Convention. All this looks like bolting the Constitutional nominations.

The Legislature of Maryland, at its last session, passed a law prohibiting the manumission of slaves, by deed or will, after the first of next month.

THE BLACK REPUBLICAN CONVENTION AT CHICAGO.

This body assembled at Chicago, on the 16th inst., David Wilmot temporary Chairman, in an immense temporary hall, capable of containing 10,000 persons, and costing $5,000. Those mentioned as candidates are, W. H. Seward, John McLean, Simon Cameron, S. P. Chase, N. P. Banks, Wm. Pennington, John Bell, Ed. Bates, J. C. Fremont, and Abraham Lincoln.—The call of the Southern States which sent no delegates was received with a storm of hisses and groans, Virginia was allowed twenty-three votes; Maryland, eleven votes; Oregon, five votes; Kentucky, twenty-three votes; and Texas, six votes. According to the report, the votes given each of the above-named States were cut down below the full double electoral vote. The report of the Committee on Business and, Rules of Order was then received. It considered the minority rule as one requiring only a majority to make a nomination.

Judge Jessup, on behalf of the Committee on Resolutions, made their report, of which the following is a synopsis:

1st. That the history of the last four years establishes the necessity and the permanency of the Republican party.

2d. That the principles promulgated in the Declaration of Independence, and embodied in the Constitution of the United States, are essential to the preservation of Republican Institutions.

3d. That while a sense of disloyalty is manifested towards all disunion schemes, the Republican party looks with favor on the rights of the several States to control their own domestic institutions.

4th. That the Republican party denounces the lawless invasion by armed force of any State or Territory under whatsoever pretext as one of the gravest crimes.

5th. That the present Administration is subservient to exactions of sectional interests in forcing the infamous Lecompton Constitution on the protesting people of Kansas, and far exceeds the apprehensions of the Republican party.

6th. That the people view with great alarm the reckless extravagance pervading every department of the Federal Government.

7th. That a return to strict economy in public expenditures is absolutely necessary, and that a personal accountability is indispensable.

8th. That the new dogma which holds that the Constitution, of its own force, carries slavery into the Territories, is a dangerous and a political heresy, revolutionary in its tendency and at variance with the explicit provisions of the Constitution, and entirely subversive of the peace and harmony of the country.

9th. That in their normal condition, all Territories are open to the exercise of full and perfect freedom, and that it is our duty by legislation, to maintain the Constitutional provision that no person shall be deprived of life, liberty or property, without due process of law.

10th. That Kansas should be admitted under the recent Constitution; demanding the passage of the Homestead Bill, and opposed to a change in the naturalization laws.

11th. That a Pacific railway, and a Daily Overland Mail is regarded with favor.

The resolutions were amended by adding the prelude to the declaration of Independence, and then adopted amidst the wildest excitement of an immense multitude and raising ten thousand voices in deafening cheers for the sentiments contained therein.

The unbounded applause of the delegates and visitors attracted many outsiders, who, on hearing the cause, re-echoed the cheers.

Among the resolutions offered was one in favor of adjusting the import duties and of encouraging American industry.

The resolution was received with unbounded enthusiasm by the Pennsylvania delegation and deafening cheers by all of the delegations and spectators.

BELL AND EVERETT.

Mr. Bell is about 63 years old. He was born near Nashville, educated for the bar, elected to the legislature as soon as he was of age, elected to Congress in 1827, opposed the Jackson policy and became identified with the Whigs. Beat Mr. Polk for Speaker of the House in 1831; supported Judge White for the Presidency in 1836, and helped to make Tennessee a Whig State till 1856. Kept his position in the House till 1841, when called into Harrison's Cabinet, which place he resigned on the accession of Tyler. Chosen U. S. Senator in 1847, re-elected in 1853, and beaten by A. O. P. Nicholson in 1859. He was a Whig, supported Whig policy, and is an "American" in sentiment. He is in robust health. He is a patriotic, conservative statesman.

Mr. Everett is about 66 years old. He is as well known as any man in the Union. He was born in Massachusetts, graduated at Harvard, studied Divinity, was settled as pastor of Brattle street Church, Boston, was chosen Professor of Greek in the University, spent five years in Europe preparing for his duties, and on his return added to his Professorship the editorship of the *North American Review*. He was elected to the House of Representatives in 1824, supporting John Quincy Adams, and kept his seat ten years. Elected Governor of Massachusetts in 1834, re-elected successively till 1839. Appointed Minister to England in 1841. Elected President of Harvard in 1845. Appointed Secretary of State by Mr. Fillmore in 1850 in place of Mr. Webster, deceased. Elected to the U. S. Senate in 1853, and resigned next year from ill health. In private life since, he has devoted himself to the Mount Vernon enterprise. He is a patriot, a man of genius and learning, a great orator, and has discharged all his public duties well. He also is a Whig and an American.

ABRAHAM LINCOLN, OF ILLINOIS.

Hon. Abraham Lincoln, of Illinois, was born on the 12th of February, 1809, in Hardin county, Kentucky. His family were not blessed with much of this world's goods, and he was forced to fight his own way through the opening struggles of life. He became intimately acquainted with the industrial classes, and they now claim him as "*The Flatboatman*." Engaged in rural pursuits, or in piloting down the Mississippi, he permitted no opportunity to escape for the improval of his mind. Admitted to the bar, he settled in the town of Springfield, Ill. When the "Black Hawk War" broke out in 1832, Mr. Lincoln was elected captain of a company of Illinois volunteers, at the head of which he distinguished himself. He was afterwards elected to the State legislature, taking decided ground as a Whig of the Henry Clay school. In 1846 he was elected a member of the XXXth Congress, where he acted with the Whig party; and at the National Convention which nominated Gen. Scott for President, he was elected to represent Illinois in the Central Whig Committee. In 1856 Mr. Lincoln entered into the Republican contest, and two years later the convention of that party nominated him in opposition to Judge Douglas, who defeated him.

FOREIGN.

The San Juan Affair.

Lord John Russell, in reply to inquiry in the House of Commons (England), stated that the proposition made by the British Government for the settlement of the San Juan difficulty, had been rejected by the American Government.

New English Reform Bill.

The new English Reform Bill, introduced by Lord John Russell, has passed to a second reading in the House of Commons. The opposition to its final passage appears to be growing less violent.

Affairs of Northern Italy.

The King of Sardinia continued his tour through his newly acquired provinces in Italy.

He was enthusiastically received at Bologna, where he was presented with 5,000,000 francs, it being a voluntary contribution from the people of that province.

Numerous arrests continued to be made at Messina. Naples was represented as being more tranquil, there being large reinforcements of royal troops in the city. Garibaldi has determined not to go to Sicily, Count Cavour having dismanded him from his original purpose.

Fresh Troubles in Sicily.

It was currently reported on the continent that fresh troubles had broken out in Sicily. It is certain that an almost universal dispute took prevails throughout the island.

General Amnesty in Spain.

Telegraphic dispatches from Madrid say that the Queen has granted a general amnesty to all those who participated in the late insurrectionary movement in favor of Count Montemolin.

Discontent in Hungary.

Continued discontent prevailed in Hungary. The Governor General had given great offence to the Hungarians by the arrogance of his course. It is reported that General Klapka is in full correspondence with all parties in Hungary.

Indemnity from the Sultan.

It is stated that England and France have addressed an energetic note to the Sultan, demanding of him 400,000 francs indemnity for the Jeddah massacre.

Mazzini's Proclamation.

Paris, May 7.—Advices have been received that General Mazzini had issued a proclamation calling upon and urging the Sicilians to unite with King Victor Emanuel, and assuring them that it is the only hope of their obtaining their liberties.

The *Patrie* says that no definite action or decision has yet been made regarding the late execution at Rome.

The latest news by the steamship "Europa," is dated May 8. A leading article in the Paris *Patrie* says that no terms have yet been concluded by which the evacuation of Ancona may be secured.

Miscellaneous European News.

The sad news was telegraphed to the "Asia," at Queenstown, that the Liverpool Sailors' Home was burned on the night of the 28th ult., and that 30 lives were lost.

The London *Times* publishes a letter from Sebastopol, stating that the English graves there had been violated, and that the remains of Commodore Hammet were entirely exhumed, and his bleaching in the sun.

M. Thiers is on a visit to the field of battle of Waterloo, to prepare materials for the 15th volume of his history, which will comprise the Hundred Days.

Before leaving for America the Prince of Wales will first complete his term at Oxford, and will not probably set out for Canada before the first week in July.

Advices from Sicily state that the insurgents continued to keep a guerrilla warfare in the interior of the country.

Lord Cowley, the English Ambassador to France, made the last passage over from Dover to Boulogne in 97 minutes.

The immense majority for annexation to France has been the subject of great rejoicing in Savoy, where a monster banquet was given.

On the other hand the French Government intends to celebrate the annexation of Nice and Savoy by a fete, and a number of Savoyards and Nicois are to make a triumphal entry into Paris. There are to be illuminations, fireworks, theatrical displays, &c.

General Garibaldi has left Northern Italy, with an expeditionary corps for Sicily.

The French garrison stationed at Rome will most probably be reinforced by a detachment sent from France. The French camp at Chalons will number 40,000 men, under the command of Marshal McMahon it is the intention of the Emperor to make it the centre of the army of observation along the frontier bordering on the river Rhine. The whole number of men comprising the army is 90,000, under the command of the Emperor Napoleon.

Customhouse Appointment.

WASHINGTON, May 18.—The Senate has confirmed the appointment of Mr. Claiborne, as General Appraiser of the New York Customhouse.

Reception of Hon. John Bell.

NASHVILLE, May 18.—The Hon. John Bell, who made a tour through some of the Northern cities, after the adjournment of the Baltimore Convention, has arrived at his home in this city. On reaching the depot, he was met by a large crowd of citizens with the utmost enthusiasm.—A welcome address was delivered by the Hon. Neil S. Brown. The remarks were of the most flattering nature and highly complimentary.

Chicago Republican Convention.

CHICAGO, May 18.—*Third Day's Proceedings.*—The President announced that the regular order of business would be to ballot for a candidate for the Presidency. On the first ballot the number of votes cast were favorable to Seward. On the second ballot several of the nominees withdrew their names previous to calling the roll. The result was that Mr. Seward remained the same while his principal competitor, Mr. Lincoln, received a larger vote, but not sufficient to nominate him. On the third ballot Mr. Lincoln, of Illinois, received a majority of two and a half votes, and was then duly declared nominated.

The Convention then received the names of candidates for nomination for Vice-President. A number of candidates were presented on the first ballot, but finding it would be impossible to arrive at an early result, many of them withdrew. On the second ballot, Hon. Hannibal Hamlin, of Maine, was nominated as a candidate for the Vice-Presidency. His nomination was made unanimous.

Further Developments of Fraud.

NEW YORK, May 19.—Rumors are circulated that the over issue of the Pacific Mail Steamship Company's stock ranges from $300,000 to $400,000. The embarrassment of the Company seems to have seriously affected all kinds of stock. For the past few days, the Secretary whose duty it was to prepare the accounts of stock, has been missing. He was last seen on Tuesday. The investigation of the matter still continues.

LATE AND IMPORTANT FROM VERA CRUZ.

State of Affairs in the City—Uraga Victorious and about to march against the Capital—the English and French snubbed by the Liberals—the Clergy for Zuloaga—Departure of the French Minister.

The correspondent of the *Delta* writes from Vera Cruz, May 16th, 1860:

All apprehensions of Miramon again approaching the city during the fever season have ceased; Gen. Uraga is at Guanaxuata, with 12,000 men, well provisioned, and equipped with artillery, and large supplies of arms and ammunition. The city of Guadalajaho was expected to fall into the hands of the Liberals, at an early day. It is currently rumored that Uraga contemplates an early movement against the city of Mexico.

The Liberal Government has given the cold shoulder to the French and English scheme of intervention.

The latest accounts from the capital state that Miramon had left on the 10th for the interior, taking Zuloaga with him. The unfortunate ex-President had been arrested by a spy named Lagarde and brought to the Palace. Miramon doubtless took a grim satisfaction in finding his false friend in his power. Ever since Zuloaga resigned the Presidency to Miramon, because he couldn't help it, he has mourned that fatal exhibition of cowardly magnanimity.

The report brought to this place that he had displaced Miramon from the Presidency, and proclaimed himself, was not true as to the whole extent of the statement. He undoubtedly was engaged in a movement of some kind when he was nabbed by the little President, and made to walk Spanish along with the army.

The departure of M. Gabriac is hailed by the Liberalists with delight. They look on it as a favorable omen to their cause, since his intrigues against the Constitutional Government have been productive of much embarrassment. It is thought that his recall is an indication of a change of policy on the part of the French Emperor.

LETTER FROM BALTIMORE.

MR. EDITOR: The past week has been a lively one. On Monday our city presented quite an animated appearance, on the occasion of the visit of the Editorial corps. The public institutions of the city were thrown open to the fraternity, and they were accompanied in their perambulations by a committee of the City Council. On that day there was a very large parade of citizen soldiery, which gave to the whole an appearance of a very imposing character. In addition to the military, the Steam Fire Department turned out in full strength, and gave the excursionists a specimen of its ability. At night a complimentary entertainment was given them at the Eutaw House, by the business men of the city, and it was a signal triumph, of hospitality and good feeling. This great excursion of Editors, numbering nearly three hundred, from the western and southwestern States, arrived in Baltimore on Saturday, in a special train, over the Baltimore and Ohio Railroad, and remained in this city until the Tuesday following, when they left for Washington City. It is hoped that these controllers of the press will be able truthfully to chronicle the order, peace and good behaviour of the citizens of the Monumental City.

Hugh Lenox Boad, Esq., the brother of our Dr. Thomas E. Boad, of the *Baltimore Christian Advocate*, was a few months since appointed Judge of the Criminal Court of Baltimore, by Governor Hicks, in the place of Judge Stump, who had been removed for neglect of duty and bad habits. And so far Judge Bond has proved himself true to the task imposed upon him; he has very promptly tried cases and punished those guilty parties, who before had been permitted to go unpunished altogether, or very moderately fined.

A new Police force has been organized by the Police Commissioners, who were selected for that purpose by an act of our last Legislature; and on last Monday said police force entered on duty, under very rigid rules and regulations for their direction and government. With an efficient and well regulated police force, and a prompt and righteous Judge on the bench of the Criminal Court, there is reason to hope that we shall in the future have quiet and good order.

On Wednesday last there was a large gathering of delegates and others from almost every part of the country to attend the Constitutional Union Convention. Our principal hotels were well filled with strangers. The nomination of Messrs. Bell and Everett for the Presidency and Vice-Presidency, appears to be very satisfactory to the "Opposition" in Baltimore.

We had very heavy and disastrous freshets the last few days of the past week. Very considerable damage has been done both in the city and the surrounding country, from the overflow of a great quantity of water.

Our Churches all seem to be enjoying quietness at this time. The attention of our people is directed at present to the action of the General Conference now in session, in Buffalo. We know not what may be the result of the doings of that body, whether we shall longer remain as at present, or be morally constrained to unite with the M. E. Church, South.

It was our happy privilege yesterday to listen to a discourse from the Rev. Dr. J. C. Keener, of your city. Dr. Keener preached in the Charles-street M. E. Church. His subject was the Transfiguration; text, St. Luke 9th chap., verses xxvii, &c. His sermon was original, practical and thrilling, and was delivered in so natural and forcible a manner that it was impossible to fall in producing a happy effect.

M.

Baltimore, May 14, 1860.

LETTER FROM JACKSON, LA.

MR. EDITOR: On the 22nd of April we closed a meeting here, which had continued over three weeks, and which resulted in an accession to the Church of sixty-six whites, and ten or fifteen blacks. The students of the Centenary College were greatly blessed. The college halls, night after night, resounded with the praises of God, and were scenes of abundant outpourings of the Spirit. Religion became, among the students, the all-absorbing topic.

The Church, as she sees her old ministers who have been faithful in the truth, sinking into the tomb, prays that God will lay his hand on many of these young men to take their places. And verily her prayers shall be answered—are already being answered. About half the students in the College proper, and a great many in the lower department, are members of the Church, and a fair proportion feel called to the ministry.

T. B. W.

OUR ARKANSAS LADY CORRESPONDENT, with the coming of spring, has been inspired to write us once more. She says the *Advocate* has many friends in Arkansas, and is doing much good. She is pleased with the sketches of "LUTHA FONTELLE." She says she wishes she had some way of sending us a bouquet of pinks, and a fine mess of strawberries. We wish some of her sisters lived nearer the city.

EXAMINATION AND COMMENCEMENT AT SUMMERFIELD.—On this page, fifth column, may be found the programme of the Examination and Commencement of Centenary Institute, Summerfield, Ala., beginning June 19th. Drs. Pierce, Neely, Sasnet, and Harmon, a strong company, are the speakers. We are informed that Centenary Institute has prospered this year beyond precedent. The Church and country may well be proud of the success of this useful institution of learning.

MARRIAGES.

"It is not good for man to be alone."

At the residence of Major James H. Brigham, the bride's father, in Prairie Jefferson, Louisiana, by the Rev. J. L. Wright, on Thursday, the 3rd day of May, BENJAMIN K. FLASKEN, Esq., late of East Feliciana, to MISS JOSNIE E. BRIGHAM, of Morehouse Parish.

At the residence of Mr. M. Bowman, of Morehouse parish, on the 2nd of May, by the Rev. J. H. Stone, Mr. E. B. KENNEDY, formerly of Tenn., to Miss L. A. TUCKERVILLE, of Jefferson parish.

May 13th, at the residence of the bride's father, in Shelby county, Alabama, by Rev. N. H. Self, Mr. JAMES H. POWELL to Miss MANERVA C. ELLIOTT, all of Shelby co., Ala.

RECEIPTS, BY THE POST-OFFICE,

From May 15th to May 22d, 1860.

H—H D Berry, $10; J H Boult, $5; J J Bunch, $20; L R Bell, $1 25; G W Brown, $1 24.

D—D W Dilleny, $10; E Dunlap, $2.

H—T L Hart, $1 24.

L—J H Lockhart, $1; W E M Linfield, $5.

M—S M Tryde, $30; T P Maughum, $2; A H Mitchell, $17 85.

P—H M Pirtell, $2; A H Powers, $5.

R—A R Ramey, $1 50.

S—W H Shumaker, $1 24; J H Shelton, $3; J J Stewart, $2; C Strider, $5.

W—L M Wilson, $1 27; J A Watkins, $1.

COMMERCIAL.

MONDAY EVENING, May 21st, 1860.

We condense the following statement from the New Orleans *Price Current* of the 19th instant:—

The movement in our general market has exhibited some irregularity during the past week, and in Cotton we have noticed considerable fluctuation, though in that staple and in Tobacco, an increased amount of business has been done. In Sugar and Molasses the operations have been on a moderate scale, though the rates have tended generally in favor of buyers. In Western Produce we have noticed a dull and heavy market for Flour, while a good demand has prevailed for Corn at full prices, and most descriptions of provisions have been firm. Freights have shown more firmness, and Exchange has further advanced.

COTTON.—With respect to prices, we have to remark that they have been very full for clean Cotton, and even running lots of the medium grades, entirely free from dust, may be quoted at 10 to 10½ for Low-Middling, and 11¼ to 11½ and 11¾ for Middling to Strict Middling, while mixed or average lots find a very irregular market. The lower grades have been heavy and drooping, with a degree of irregularity in the prices which renders it impossible to give any figures to represent the state of the market. Our quotations below for Low Middling and Middling apply only to mixed and average lots, which mostly contain more or less dust.

The receipts at this port since the 1st of September, (exclusive of the arrivels from Mobile, Florida and Texas,) are 2,034,358 bales, against 1,582,447 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 772,474 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 706,099 bales to Great Britain, and of 155,567 to France, while to other foreign ports there is a decrease of 82,793 bales.

New Orleans Classification:

Inferior	5 @ 6	Good Middling	11¾@12
Ordinary	8½@ 9¾	Middling Fair	12⅜@12¾
Good Ordinary	7¾@ 8¾	Fair	—@—
Low Middling	9⅜@10	Good Fair	—@—
Middling	10⅜@11	Good and Fine	—@—

SUGAR.—The sales of the week amount to 7000 hhds. We quote for Inferior and Refining 3 to 4¼; Common to Good Common 5 to 6¼; Fair to Fully Fair 6¾ to 7¾; Prime to Choice 7¾ to 8¼; Centrifugal and Clarified 9 to 9 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ per pound.

MOLASSES.—Total receipts of the week 5,000 barrels. The prices obtained during the week were: Inferior to Fair, 30 to 37 cents per gallon; and Prime to Choice, 36 to 36 cents; half barrels, 35 to 40 cents per gallon.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 75 to $6 55 for superfine, $6 75 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 50c to 54c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 7¾ to 8; Ribbed Sides 10 to 10¼; Clear Sides 11 to 11¼; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 10¾ to 11¼ for prime to choice prime, in tcs., and 11¼ to 11¾c. in kegs.

BUTTER.—Western generally selling at 12 to 14 cents per pound, according to quality; and Cheese 11 to 11½.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 12½ to 13½; Bale Rope, hand spun, 7½ to 8c, and machine made, 8¼ to 9 cents per pound.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 10¼ to 11c. to heavy and extra heavy bags.

COFFEE.—We quote Ioir at 12½ to 13, and prime at 13½c per pound.

PORK.—The principal sales reported through the week were at $17 75 to $18 25 per bbl. for Mess.

NAVAL STORES.—A good demand for Spirits Turpentine mostly on speculation. Sales of some 600 bbls at 45 to 46. Latterly holders have been asking 47½ to 50c per gallon, the market closing at the outside rate. Of Rosin some 1000 bbls have sold at $1 40 to $1 50 for Common and No 2, and $1 75 to $2 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of some 5000 bbls on hand.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8½c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.

Hogs, selling at 6 to 6½c. per pound net.

Sheep—Selling at $4 00 to $5 50 per head.

Veal Cattle—Selling at $8 00 to $14 00 per head.

Milch Cows—at $10 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.

JOHN F. EARLY, Agent.

LOUISIANA CONFERENCE.

New Orleans District—Second Round of Quarterly Meeting.

May—New Orleans Circuit, 27th, at Carrollton.

June—Germana Missions, 3rd, at Piety-street; Baton Rouge, 9th and 10th; Plaquemine and B. Gros Tete, 10th and 17th, at Livonia; Morean Street, 24th.

July—Carondelet-street, 1st; Felicity-street, 8th; Jefferson City, 15th.

J. C. KEENER, P. E.

MISSISSIPPI CONFERENCE.

Grenville District—Third Round Quarterly Meetings.

May—Upper Deer Creek, 12th and 13th; Middle Deer Creek 19th and 20th; Lower Deer Creek, at Scole, 26th and 27th.

June—Greenville Colored Mission, 3rd; Duncan's Plantations 9th and 10th; Greenville, 16th and 17th; Bolivar, at Hogue Phalia, 23rd and 24th.

July—American Bend, 1st; Tallula, at Brunswick Landing, 7th and 8th; Sunflower, at Indian Bayou, 14th & 15th.

WM. B. HINES, P.E.

☞ MRS. WINSLOW, an experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething by softening the gums and reducing all inflammation—will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column.

may16 1y.

NEW ADVERTISEMENTS.

From the Freeman's Journal, New York, Aug. 6, 1859.

SPALDING'S PREPARED GLUE is such a simple and cheap preparation that it is a pity any house should be without it.

CENTENARY INSTITUTE, SUMMERFIELD, ALABAMA. Annual Examination begins TUESDAY, June 19th, and closes FRIDAY following.

SUNDAY, June 24th—Commencement Sermon, by Dr. Lovick Pierce, of Columbus, Ga.

MONDAY, Forenoon—Exhibition by young men. Address before Literary Societies of the young men, by Rev. Dr. J. W. Harmon, of the Alabama Conference. Night—Exhibition by young men.

TUESDAY—Competition by the junior class of the Female Department. Address on Music, by Rev. Dr. Phil. P. Neely, of Alabama Conference. Night—Concert by junior portion of the Music Class.

WEDNESDAY—Commencement day: Regular Exercises; Address by Rev. Dr. W. J. Bassett, of Auburn. Night—Grand Concert by Professor J. E. Gieffer and class in Music.

J. S. MONTGOMERY, Pres. Female Dept.
D. C. B. CONNERLY, Pres. Male Dept.

INFORMATION WANTED.—MRS. ELIZA NEVIN, formerly Miss ELIZA GREEN, of Washington City, D.C., wishes to hear from her sister, believed now to be a resident of Mississippi, and who, when last heard from was Mrs. S. Hunter, since a widow, and again married—the name of her present husband not known. If living, she will greatly oblige by writing to Mrs. ELIZA NEVIN, Cambridge, Guernsey county, O.

ELIZA NEVIN.

☞ Newspapers in Mississippi will confer a great favor by giving this an insertion. 1t*

TEACHERS DESIRING SITUATIONS.—A GENTLEMAN, thirty-four years of age, member of the Methodist Church, and a Teacher by profession, having had an experience of over Twelve Years in conducting both Male and Female Schools, desires the superintendency of some Seminary, or High school or a Professorship in a College. Has taught both in the North and South, but principally in the latter. Would be willing to build up a School, of high order, in some flourishing town, or neighborhood, where sufficient inducements are afforded.

A young Lady, of superior qualifications, and eminent as a Teacher, also desires a situation. Reliable Testimonials and References will be given. Address, W. C. HUNTINGTON, A.M., Melrose, Nesogdoches county, Texas.

May 14, 1860. 6t

S. M. IRVIS. B. F. FLY.

IRVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

R. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. Mechlahan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seal, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. O. G Gillespie, Editor *New Orleans Christian Advocate*.

May 16, 1860.

A PERFECTLY RELIABLE SEWING MACHINE, for THIRTY-FIVE DOLLARS!

The WILCOX & GIBBS Sewing Machine has now become an established favorite with this community, large numbers having been sold, and to the perfect satisfaction of the purchasers, to whom we take pleasure in referring. We claim it to be the simplest, fastest, most thorough, and altogether the best adapted Machine for family and plantation use that there is now made, and shall take pleasure in examining any one of the fact if they will call and examine for themselves.

May 16, 1860. DAVIS BROTHERS, Agents, 58, Camp-street.

WANTED—A Situation to Teach either in a Family or School, by a lady of superior qualifications and ability, as an instructress. She can present ample Testimonials of her qualifications, and give good references. She is qualified to instruct in the various English studies, Latin, French, Music, &c. &c. She would accept a situation in the country, in Ala., La., Miss., or Tenn. Letters of application addressed to A. B. at this office, will meet with prompt attention.

☞ Would like a situation as Principal—has filled that capacity successfully. May 16 1860.

PIANO FOR SALE.—A very Fine Rosewood Piano, 7-octave, quite new, Lemuel Gilbert, maker, will be sold cheap for Cash. For particulars apply at this office, or to Messrs. McCrate & Langey, at the Masonic Hall, New Orleans.

THE MOBILE DEPOSITORY HAS THE FOLLOWING BOOKS FOR SALE:

Pioneer Preachers and People of Mississippi Valley (Milburn)	1 25
Confessions of a Converted Infidel (Bayley)	1 00
Marriage as it is and as it should be	0 75
The Mine Explored	0 75
Watts' Hymns and Moral Songs	0 60
Bradley's Sacred Melodies	1 25
Do. do. Leaves	1 25
The Palace of the Great King	1 25
Modern Philology	1 75
Mystery of Evil and God	1 00
Christ of History	0 75
Use and Abuse of Tobacco	0 60
Alcohol—its Place and Power	0 60
Harbaugh's Heavenly Home	1 10
Do. do. Recognition	0 75
Do. Heaven or Sainted Dead	0 75
Do. Poems (new)	0 75
Madame Guyon. 2 vols	2 00
Self Help	1 00

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Preliminary Chapter.

"Around the old homestead the wintry winds sigh,
And lonely it stands on the wind-beaten hill;
I gaze on it now with a sorrowing eye,
For, crumbling to ruins, 'tis dear to me still."

It was a neat, pretty village where I once resided, where once had a home. Oh, what a wealth of melody, what thrilling rapture, breathes in this name to every heart Time may have changed it, rude hands may have marred its beauty, and neglect may have cast its withering blight over all that was dear to me there; but yet I would wish to look on it again; still would I revisit those scenes hallowed by the memory of childhood's guileless sports, by girlhood's bright imaginings, and woman's early hopes and loves, and griefs and silent sorrows. Wherever I go, my spirit turns to its far-off shrine, and very often in my dreams I stand again in that old home, on that dear spot, while the soft, gentle voices of mother, sister, brother, fall in low music on my hushed, enraptured soul.

"Hark! oh, in this word
What depths of feeling deep are stirred!"

In this village, and near this home, stood our dear old Academy, surrounded by giant oaks and tall hickories.—I fancy even now, as the past rises in misty loveliness before me, with its joyful memories and sweet associations, that I see our faithful Preceptress. Dear, kind old lady! Though loved and respected by all, yet many were the jests uttered at her expense by the rude and thoughtless; and many a smile wreathed the lips of mirth-loving ones as her quaint form made its appearance among us. With what eagerness and devotion we applied ourselves to our tasks, that her reputation might be sustained at our annual examination! These girls all, doubtless, cherish her memory yet, though the earth has long been laid between her and those to whom she devoted the energies of her mind and the labors of her life. Dear, unforgotten woman, the days of your life have already been told; but many a bright footprint have you left in this dark wild, to prove that your labor of love was not in vain, and, though many of those bright and beautiful beings, those gentle, dove-like spirits, that once crowded around you eager for instruction, "have folded up their pinions and in darkness gone to rest," still there are many warm hearts left to swell with gratitude in your memory. Under the shade of those old trees I have spent many hours of intense happiness, and many, too, filled with sad memories of days that were past, of friends that were gone, and of partings that would soon be realized by hearts that had mingled together for long months and even years in sweet association. We were soon to go forth into the world, soon to make our *debut*. That time was coming which had, to our imaginative anticipations, from childhood, appeared distant, dim, shadowy, and which our hearts had fancied must be an elysium free from wrong, sorrow, little dreaming of the cares of civilization in and scattering of, from the natural liability to [illegible] and extravagance, especially in the [illegible] from care and viously untried relations [illegible] monranful separatione and [illegible] friends, "some at the bridal and some at the tomb," which occur at this period in the life of the young. Some there were, joyous and glad, whose bright hopes and fond anticipations thus far had been all realized, and whose hearts were buoyant and happy; but there were others whose past had been cheerless, gloomy and friendless, and whose future promised but little else than a rayless night. If the destinies of these young girls just entering on life's—to them—unruffled sea, could have been read to them, how different their feelings, what contrasts there would have been; what material for sad hours and anxious fears; and what need of great faith and earnest trust in Him who promised His love to those who seek him early.

They were lingering in mournful groups for the last time in the school-room, or, with arms twined round each other, seated under those old trees; their ringing laugh was hushed; their young hearts were all too sad for mirth or amusement now; they were bound by an earnest, enduring friendship, which the alluring, visionary brightness of the future, or even the realization of their fondest dreams, would fail to weaken or dispel. There were several gathered under the spreading branches of a chest nut tree, and it is with this group that we are to become better acquainted. We now design to follow them through the many changes and varied circumstances through which it was their destiny to pass.

They resided in the same village, where their education had commenced, and where it was now "finished." From childhood they had been associated together, at home and at school; and though these were to remain when they had spent so many happy days, yet many of those who had shared their labors and had enjoyed their recreations, were soon to leave them for other scenes and far distant homes; and many a shadow dimmed their faces as they spoke of these partings; yet they were hopeful and happy. Ah! how kind that the veil of futurity cannot be raised, that it still hides their coming days. With what vivid interest and deep emotion they picture, in fancy, the scenes which are, as yet, hidden from them.

Farewells have been spoken, tears have fallen, gentle wishes have been breathed, and all have turned from those silent old rooms; but not from the gentle tones heard, and the loving associations formed there. Long will their hearts retain those sweet memories.

"Like a vase in which flowers have once been distilled,
You may break, you may ruin the vase if you will,
But the scent of the roses will hang round it still."

Children's Column.

THE CAMDEN CATASTROPHE.

We have not the heart, says the Charleston *Courier*, to offer comments and reflections on the memorable and melancholy calamity by which nearly the whole town of Camden, and many families in its vicinity, have been placed in mourning.

The *Courier* publishes the following letter:

CAMDEN, S. C., May 6.—We are in the midst of one of the most awful and mysterious providences in the annals of our people. A fishing party, of some fifty or sixty, started off yesterday morning full of life, and twenty-five of the number have met with a watery grave—all of them quite young, the eldest being about thirty or thirty-five. Such a sight I never witnessed. May God grant I may never see another such. I have not had an hour's sleep since Friday night, and am almost broken down with lutiguo and excitement. You will probably see the particulars in the papers, and I will only add that in one family there were four, and in another five victims. We took them to their respective homes last night, and oh, such wailing and screams I never heard. May the God of Justice be a God of Mercy, and pour the oil of comfort into their hearts.

I merely write to let you know that I am preserved and kept by the goodness and mercy of God. Oh, that it may be a warning to us all, and that we may lay it to heart. Oh, God, so teach us to number our days, that we may be prepared at any moment for the fell destroyer.

From the Sumter (S. C.) Watchman we extract the following particulars of this distressing affair:

On Saturday morning, the 5th inst., a most happy company, composed of young ladies and gentlemen, children and parents, left their homes in Camden for a day of pleasure and amusement at Boykin's Mill Pond, about ten miles from that place and upon the line of the railroad. These were joined by others from the neighborhood, forming a party of considerable size.

A flat-boat had been placed upon the pond for purposes of pleasure. The company embarked upon this boat, intending to pass over and around the pond. These consisted chiefly of young ladies, there being but a sufficient number of gentlemen, as was supposed, to manage the boat.

They had been out some time, and were near the centre of the pond, when the boat ran on a snag. This excited little or no fears, as it was supposed that a speedy extrication would be effected. Soon it was perceived that the great pressure of the boat upon the snag (in consequence of the number it contained) was puncturing its bottom, and that the water was making its way inside. Momentarily the danger became greater, and momentarily the excitement of those on board, as well as those on shore, became more intense. It seems dell verance would have come and that the boat would have probably been pushed off and run near enough to the shore for many if not all to escape, had it not been that those who stood at each end, (a white man and a negro) with their poles, laboring with all their power, shoved each in the same direction, thus mutually destroying the effects of their efforts. Soon she began to sink. When this was seen, and the fact that she could not be moved because so apparent, the scene became frightful indeed. The wildest excitement and fear seemed to seize every heart, and but few if any were sufficiently collected to enable them to employ their efforts for rescue advantageously. In a few moments she sank, when the scene may be better imagined than described. Piercing cries and shrieks, and calls for help, both from those on shore and those on the boat filled the air.

The boat seems to have committed them to the bosom of the water, huddled together, mainly, in a mass. The water is supposed to have been about twenty feet in depth. Thus thrown together, one clinging to the other, with that grasp which belongs only to those in a drowning condition, there was little opportunity for the males in the company to rescue the ladies, or even save themselves.

But a few (we have not been apprised of the exact number) were solved, of those upon the boat. One act of daring, manly and gallant rescue, demands especial notice. Mr. Jones, a fireman upon the Camden train, rushed to the spot, and by almost superhuman efforts, coupled with most cool and manly courage brought three of the drowning persons to the shore. We have not learned the names of these.

Mr Richburg, with noble devotion, lost his life attempting to save another. These, with two negroes, complete the melancholy list.

Efforts to secure the bodies of the unfortunate drowned were immediately employed. Some were taken from the water. Others could not be found. The flood-gates of the pond were soon hoisted, but the body of water was great, and could not be soon run off.

At half past three yesterday eight bodies were at the Methodist Church, where funeral ceremonies were being performed, in the presence of a large congregation. Almost every eye was moistened by the tear of sympathy or bereavement.

INDIAN CAPTIVES IN ARIZONA.

NARRATIVE OF MRS. LARSENA A. PAGE.

I had been married but little over two months and was living with my husband, Mr. J. H. Page, in a rude cabin at the mouth of the grand canon leading to the pinery of the Senate Rita Mountains. Our family consisted of myself and husband, a little Mexican girl eleven years of age, Misare Kirkland, and Mr. Wm. Randall, who was engaged with my husband in the lumber business.

On the morning of the 16th of March, after an early breakfast, my husband left us at camp for the purpose of putting some Mexicans to work, and Mr. Randall going out to kill a deer, Misare and myself were left quite alone.—As it was washing day, I had started to procure some water, when the little girl screamed and said the Apaches were on us. They came up in a run. Having a six-shooter (Colt's Revolver) in my hand, I turned to fire at them, but they were already so close that before I could pull the trigger they had rushed upon me and secured the weapon. They then proceeded to plunder, seizing on everything they could carry off—flour, blankets, clothing, etc.; and, not satisfied with this, they destroyed the tabaoe. We balloed and screamed for assistance, but the Indians struck me with their lances, and told us to keep quiet, or they would kill us. They packed up what they could take, and marched us off, hand-in-hand, in a hurried and barbarous manner. After proceeding thus far a quarter of a mile, they separated us, in order to prevent our talking together, the little girl being a little in advance of me.

We traveled thus all day over a very rocky and mountainous road, penetrating deeper and deeper into the mountain, and finally almost reaching the summit. Having suffered much from recent attacks of fever and ague, I was in a very enfeebled condition, totally inadequate for the fatigues of such a journey; and my inability to travel at the speed which they desired was the cause of my receiving the most brutal treatment at their hands.—They several times pointed a six-shooter at my head, as much as to say that my fate was already decided upon, and that I was to be made a victim of savage barbarity. The little girl, who was ahead, would occasionally fall back, crying, and tell me that the Indians [illegible] understood to [illegible] and uneducated persons came were going to identified with God's [illegible] little Spanish, yet enough was to awaken my fears and fill me with apprehension. I knew that my strength, which was rapidly failing, would admit of my proceeding but little further, and that unless my husband and other parties were following to rescue me, I must fall a victim as soon as my strength entirely failed.

We had proceeded thus about sixteen miles, as nearly as my limited ideas of distance will enable me to judge, and I now lagged behind so much that my savage captors grew impatient, and resolved to kill me. They stripped me of my clothing, including my shoes, and left me but a single garment. They then thrust their lances at me, inflicting eleven wounds in my body, threw me over a ledge of rocks, or precipice, some sixteen or eighteen feet high and hurled large stones after me, to make sure of their victim, and then left me, supposing that I must die, and too barbarous to end my misery by entirely extinguishing the spark of life. This occurred near sunset. I had nine lance wounds in my back and two in my arm, and my head was cut in several places by the rocks which were thrown after me, but most of the latter glanced without striking me.

I had alighted on a bank of snow, almost in a state of nudity, and in a senseless condition. In counting up my camping places before reaching home, I think I must have laid there in a state of unconsciousness for near three days. When I came to I took some snow and put it on my wounds. I recollected the direction traveled, and the position of the sun from camp at sunset, and with these guides started for home. My feet gave out the first day, and I was compelled to crawl the most of the distance.—Did not dare to go down to the foot of the mountain, for fear I could find no water, and was therefore compelled to keep inside, steep and rocky mountain. Sometimes, crawling up a steep ledge, laboring hard for half a day, I would lose my footing and slide down lower that the place from which I started. As I had no fire, and no clothing, I suffered very much from the cold.

I was at a point said to be six thousand feet above the sea, and only wonder that I did not freeze. I scratched holes in the sand at night, in which to sleep, and before I could travel was obliged every day for the sun to warm me up. I traveled what I could every day, and in the meantime had to subsist on grass alone. On the fourteenth day I reached a camp of some workmen in the pinery, which was untenanted. There I found a little food and some flour which had been spilled on the ground. The fire was not quite out, and I kindled it up; scraped up some of the flour and made me a little cake, the first food I had tasted since I left home. I was now near the workmen in the pinery, and within two miles from my home, but was too weak to go on. I could hear the men at work, and sometimes saw them, but could not attract their attention. At length I crawled along to the road over which they must pass, and was found there and carried home, after being out sixteen days.

On the third day of the session, Capt. R. S. Ewell, U. S. A., arrived in Tucson with the little girl who was taken captive by the Indians with Mrs. Page. Her release was effected by an exchange of prisoners. The entrance of the party into Tucson was signalled by the most lively demonstrations of joy. The church bells were rung, the populace assembled in the Plaza, and the little girl, now a heroine indeed, passed from one to another to receive their embraces, congratulations and welcomes. Such a scene of hugging and kissing! Capt. Ewell, too, was not forgotten, and blessings were showered on his head for the active part he had taken in the rescue.

It was doubtless a proud moment for him, to which he will look back with satisfaction as long as he lives. He had not returned as a victorious chieftain with the laurels of victory encircling his brow, but he had restored peace and happiness to a despairing family, had snatched an humble captive from the hands of savages who subsist on grass or roots, and who offered her the head of a rat as a choice morsel of food! It was but one of the many noble acts of an eventful career in which he had won the hearts of the people. The church was thrown open, and the devout populace with the child at their head knelt before the altar, and poured forth their prayers of thanksgiving and gratitude.

REMARKABLE CASE.

The adage that "truth is stranger than fiction" has been illustrated by a remarkable circumstance, which has occured within the last week, in the neighborhood of Nettlebed, Oxfordshire, and excited very great interest in that part of the country. It was on the afternoon of Thursday, the 19th inst., that Mr. Heaman, living at Huntercomb Farm, Nuffield, was walking homewards, when he came up with two respectable persons, who remarked that they were going into the wood, near Ipsden, to see an old Roman well there. As this is a spot which has attracted the notice of many lovers of antiquarin researches, Mr. Hensman said he would accompany them. The well, which has been dry for years, was reached, and the party began examining the material of the top part. One of them stooped down to look into it, with the view of ascertaining whether he could see the bottom. By general repute the well is considered to be of the depth of 100 feet, and a stone was thrown down, thinking it would give the party some idea as to the accuracy of the rumour on this point. As soon as it reached the bottom a noise was heard, which one of them asserted was the cry of a child. The others ridiculed the notion of a living creature being there; but further listening, with carefulness, convinced them of their friend's statement. Mr. Heaman then went to Parrot's farm, a short distance off, and stated that he wanted a person to go down the well, as there was evidently a child there, and alive. A boy was asked if he would go, and he (Mr. Hensman) said he would give him a half-sovereign; others, also anxious that the well should be searched, offered smaller amounts, and in a little time a liberal sum was realized to give as a reward to the boy. The sanction of the mother of the boy having been obtained, he was secured by strong ropes, but, before descending, the precaution was adopted of lowering a candle to ascertain if there was any foul air in the well. The candle continued to burn, and the state of the well in that respect being satisfactory the boy was let down. When he reached the bottom he called out to those at the top that there was a child there, and alive. He was asked if he could manage to hold it, and he called out "Yes." Having secured the child in his arms, the party at the top began pulling him up gradually, and in a few minutes he arrived at the opening of the well with a fine female infant of about 15 months old. It was alive, but in a state of exhaustion from having been without food for two or three days. There was a considerable crowd collected by the time of the child being brought up out of the well, and on some of the cottagers looking at it they recognized it as belonging to a young woman who was seen going in the direction of the wood two days previously, and had since been missing from the neighborhood. Mr. Heusman took the child to Parrot's farm, where the mistress of the house took charge of it and gave it milk and other nourishment. It was very ravenous for food, but it was given with caution. On being examined no injury appeared on the body, but there was a little bruise and scratch on the upper part of the left cheek. This remarkable case has excited great sensation in the locality and much curiosity to see the child which has had such a narrow escape from death. As it was but little injured, it is supposed that the inhuman mother contrived, by means of a long rope, to lower it to the bottom of the well, and then left it to die of starvation. The police have been active in their inquiries to trace the mother, and it is expected that she will soon be in custody. One careful inquiry it was ascertained beyond all doubt that the child had been in the well part of two days and one night. Under careful treatment the child is doing well, and will no doubt ever be regarded with interest, and as the wonder of Ipsden Wood. When the story was first related at Wallington on Friday last scarcely one would believe it, but Mr. Hensman, being in the town, he was sought out by several respectable people, and he assured them of its truthfulness, and that he was the person who took the child from the boy at top of the well.

THE OLDEST TREE IN THE WORLD.—An extraordinary tree is stated by Sir J. Emerson to exist in the island of Ceylon. It is known as the "Bo-tree" of Amar-sjapoora, and is, in all probability, the oldest historical tree in the world. It was planted 288 years before Christ, and hence it is now 2147 years old. Ages varying from 1000 to 500 years have been assigned to the *baobabs* of Senegal, *eucalyptus* of Tasmania, the dragon-tree of Grotavo, and the chesnut of Mount Etna. But all these estimates are matters of conjecture, and such calculations, however ingenious, must be purely inferential; whereas the age of the Bo-tree is matter of record; its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles among the most authentic that have been handed down by mankind. Compared with it, the Oak of Ellersllo is but a sapling, and the Conqueror's Oak, in Windsor Forest, barely numbers half its years. The yew-trees of Fountains Abbey are believed to have flourished there twelve hundred years ago; the olives in the Garden of Gethsemane were full grown when the Saracens were expelled from Jerusalem; and the cypress of Soma, in Lombardy, is said to have been a tree in the time of Julius Cæsar; yet the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, that it would "flourish and be green for ever."

The case of Eugene Aram was a real incident, and was not invented either by Bulwer or Hood. He was born in 1704, and in August, 1759, after a trial at York, he was proved guilty of the murder of a shoemaker named Clark, at Knaresborough, and was hung three days after the trial. He was a scholar of unusual accomplishments, and was engaged in preparing a comparative lexicon of the English, Latin, Greek, Hebrew, and Celtic languages when he was arrested on the charge of murder. Passages from the preface of this lexicon are said to be still extant. He defended himself at his trial with great ingenuity, and after his condemnation confessed his guilt, but declared that he was instigated by jealousy of Clark, whom he suspected to have made love to his wife. The night before his execution he tried to commit suicide, but he was discovered and the deed prevented. Eugene Aram left a wife and six children. Both Bulwer and Hood have invested his fate with a romantic interest. Walter Scott, to whom it was dedicated in December, 1831, praised Bulwer's novel highly; and Hood's ballad is permanent in English literature.

[illegible] the custom of reporting missionary incidents varies with the different [illegible]

HOW THE THISTLE SAVED SCOTLAND.—The following is related as the origin of the use of the thistle as the national emblem of Scotland:

When the Danes invaded Scotland, they availed themselves of the pitch darkness of night to attack the Scottish forces unawares. In approaching the Scottish forces unobserved, and marching barefooted to prevent their tramp being heard, one of the Danes trod upon a large prickly thistle, and the sharp cry of pain which he instinctively uttered, suddenly apprised the Scots of their danger, who immediately ran to their arms, and defeated the foe with great slaughter. The thistle was thenceforward adopted as the national insignia of Scotland.

Obituaries:

"Let me die the death of the Righteous."

BEXAR LODGE, No. 230 OF MASONS.

Tribute of Respect.

It has pleased the all-wise Creator to remove from us, and from his sphere of usefulness on earth, our beloved brother, citizen and friend, BENJAMIN R. McDOUGLE, who was born January 27th, 1824, and departed this life April 18th, 1860. He was an exemplary and faithful husband and father; a pious and consistent Christian, a devoted member of the Church, a true member of the mystic fraternity, an exemplary and benevolent citizen. Therefore be it resolved:

1st. That while we would bow in humble submission to the will of the supreme ruler of the Universe, yet we sincerely deplore the death of our beloved Brother.

2d. That in his death his family has lost a faithful, pious and exemplary husband and father; the Church a pious, faithful and consistent Christian member; the mystic fraternity, a true confidential and benevolent member; the community an exemplary and faithful citizen and benefactor.

3d. That while we mourn his loss, we sorrow not as those who have no hope.

4th. That we deeply sympathise with the disconsolate family, and commend them to the all-wise Ruler of the Universe, who has promised to be a husband to the widow and father to the orphan.

S. G. HARRAL,
W. T. BISHOP, } *Committee.*
J. T. COWDEN,

W. T. BISHOP, *Secretary.*

JOHN WATSON was born in South Carolina August 22d, 1797. At the age of 14 he came to this State with his parents. He embraced religion about ten years ago, at Pleasant Valley, during a protracted meeting held there by brother Erkinbrack, and joined the Methodist Episcopal Church; he lived and died a faithful and consistent member of the same. Bro. W. died of a congestive chill, at his residence near Brookhaven, Lawrence county, Miss., April 26th, 1860. The Sunday before his death he occupied his usual seat in church, but before another Sabbath dawned, he was taken to the Church triumphant, in Emanuel's land, "where sickness and sorrow, pain and death are felt and feared no more." To his heart-stricken widow, his many sorrowing children, his numerous relatives and friends, we offer our sympathy, and would say,—serve the God whom he served and ere long you may greet him in the sun-bright clime above.

M. J. WHITWORTH

Brookhaven, Miss., May 4th.

MARY W. LAWSON, wife of Daniel Brown, was born in this State, January 27th, 1812. Joined the Methodist Episcopal Church in 1832. Was married to Daniel Brown January 15th, 1835. Died April 6th, 1860. Sister B. was a professor of that religion which makes glad the heart, lights up life's pathway, inspires a glorious hope of entering into "rest," gilds the dark scenes, and sheds a brighter lustre over the sunshine of life's pilgrimage. Sister B. was suddenly and unexpectedly called home without warning, but if to live in the daily discharge of all the Christian virtues is evidence of a preparation for the better world, then we justly say, it was faithful to the end, to meet our departed friend and sister in "that bright world above, where parting is no more."

B. H. BAIRD.

Conshatta Chute, La., April 29th.

Sister ELIZA W. GALLOWAY, consort of Rev. A. D. Galloway, and daughter of Cornelius and Frances Dabney, was born in North Carolina Nov. 4th, 1793, and died near Brackville, Drew county, Ark., 2nd of March, 1866. In Monroe parish, La., she was married to Dr. A. D. Galloway in 1809. In 1833 she removed to Chicot Co., Ark. She joined the Methodist Church at a camp-meeting held on Bayou Bartholomew, and found peace in God. Up to the day of her death she lived a faithful and devoted member of the Church. Her house was the preacher's home when houses were few and far between.—When the summons came, her house was in order.

L. P. GREEN.

MARTHA ELENOR SIMS, wife of B. H. Sims, daughter of Nicholas and Elizabeth Hanss, was born in Tuskaloosa county, Alabama, died 22nd April, 1860, in Oktibbeha county, Miss., aged 24 years and 11 months, of consumption. She was a child of much affliction, but learned to be patient, and to resign all into the hands of God. She said she was confident that as soon as she died she would go to heaven, that death would be a sweet messenger to her. She was never heard to complain. She here testimony that there was a sufficiency in God's grace to make the soul rise superior to all pain. All was peace in her soul. She professed religion in early life, joined the Methodist Episcopal Church, and has been a faithful, acceptable member.

J. W. FOWLER.

MRS. ANGELINE E. LIGON, wife of R. H. Ligon, Esq., aged thirty-four years, died in Summit, Mississippi, on the 14th March, 1860. She was born in Pike county, Miss., 12th of March, 1826, was the daughter of Jeremiah Bearden. She was married on the 11th Feb., 1841; she joined the M. E. Church in the Spring of 1846, and was a shining light in the church up to the time of her death; all who had the pleasure of her acquaintance loved her; she had not an enemy dead or living; kind, dignified, and generous towards all. She has left her companion and eight little children to mourn her loss. What a happy sight to see her little ones gather around her knees at night to offer up their prayers to the giver of all good. She died a Christian, and has gone home to wait for her, dear ones who are left behind.

L.

☞ *Nashville Christian Advocate please copy.*

MRS. F. D. HIGHTOWER, wife of Mr. J. R. Hightower, was born in Putnam county, Ga., in 1817, embraced religion and joined the M. E. Church in early life; was married to Mr. J. R. Hightower, July 17, 1834, and removed to Greenville, Butler county, Ala., 1851, and died April 20, 1860, in great peace. She was a most exemplary Christian, and to know her was to love her. She was heard to say "My trust is still in God."

H. J. HUNTER.

☞ *Southern Christian Advocate please copy.*

MRS. CHARITY MAHEN, died at the residence of her son, Thomas Mahen, in Yazoo county, Miss., Feb. 9, 1860, in the eighty-first year of her age. She was born in Orange county, N. C., 1779. In 1800 she was married to William Mahen, and moved to Rutherford county, Tennessee, where she professed religion at a Camp meeting, and joined the Methodist Church, at the age of thirty years; she then removed to Mississippi, where she spent the remainder of her days. Sister Mahen had combined in her character all the virtues of her sex:

"None knew her but to love,
None named her but to praise."

She lived the life of the righteous, and her last end was as his.

J. H. SHELTON.

MR. GEO. WINFIELD, died of consumption 25th April, near Tunnpaho, La. He was a native of Virginia, but for the past twenty years has been a citizen of New Orleans. And although he had lived an irreligious life he made a full surrender of his heart to God and found peace in believing before he died. He was in his 40th year, and has left a devoted wife and child and other relatives to mourn.

HENRY D. BERRY.

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and M. R. McSWEENEY, *Professor.*
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MARC. RUIZ, *Professor.*
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Rev. [illegible] MILLER
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6m

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J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta..... *Baton Rouge.*

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NEW ORLEANS, WEDNESDAY, MAY 30, 1860.

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A FEW LEAVES FROM OUR "HOUSEHOLD WORDS."

BY LUTHA FONTELLE.

We found all the family in the south parlor, which Margaret had named Reunion, because we always assembled there before entering the dining room. The heavy curtains draped the windows with their rich folds, and a bright wood fire gave an air of comfort and cheerfulness to the room which the lamp filled with a clear, but not dazzling light. It gave a mellow tint, like that of age, to the choice landscapes and exquisite heads by the best native artists, that welcomed me from their familiar places. Grand-pa sat near the door, erect as ever, in his own arm-chair, with his marked features indicative of an indomitable will and powerful intellect. His head was crowned with the grey dignity of age that lay in heavy masses above his wide brow. His robust frame had battled with the storms of life for seventy-five years, and appeared still ready to serve his active mind. As we came in, a smile of rare sweetness lit up his whole face, and when he took my hand in passing, there seemed a well of tenderness in his falcon eyes. He was one who ruled his household well, not with a rod of iron, but with a firm hand and wise kindness. Grand-ma was not far off, and a charming old lady she was. True she was only six years younger than her husband, and had no longer the tithe, slender figure of her early wifehood; but the delicately chiselled features had lost nothing by the fulness that preserved their soft coloring unmarred by timely wrinkles. Above this face, so beautiful in its calm dignity, and so beloved, on which every Christian grace had left its impress, the fine hair lay in smooth bands scarcely less white than the snowy cap which shaded them. Had she condescended to wear false hair she might have cheated time out of fifteen years at least, but we could not then have approached her with such reverence. On the other side of the room was aunt Eleanor, a lovely, gentle woman, of a winning presence and rare excellence of character. I cannot better describe her than in the words of one of the sages of antiquity who lived about a thousand years before the Christian era: "Her husband is known in the gates when he sits among the elders of the land. Strength and honor are her clothing, and she shall rejoice in time to come. She opens her mouth with wisdom, and in her tongue is the law of kindness. She stretches out her hand to the poor, yea, she reaches forth her hands to the needy. She looks well to the ways of her household, and eats not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praises her. She shall do him good and not evil all the days of her life. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain, but a woman that fears the Lord she shall be praised." She was conversing in a low voice with Miss Harper, the new governess. The latter seemed to listen to aunt Margaret's kind, cheerful tones, and to note the warm interest expressed in her face and manner, like one who had been long a stranger to human kindness, and drank now with a delicious thrill of grateful love, of the full, clear fountain whose waters were gushing up and overflowing around her. I was glad to see that she already wore a home-look, and had found it impossible not to feel that she was regarded as "one of us." Cousin Edith who had been out "on household cares intent," was coming in from the hall with a little basket of keys in her hand. She said something brightly to Miss Harper, which made her face glow with quick sympathy, and then hastened to meet us.

All this, which has taken me so long to relate, was daguerreotyped on our hearts in a moment. Our well-bred escort fell back when near the door, to allow us to precede them, and as they did so, aunt Grace laid her finger on her lip, and they stood like statues. The door was open, and as soon as our eyes became accustomed to the light, they wandered over the room and rested lovingly upon the familiar objects. As we passed in she removed the embargo, and they gathered around the different groups and told their story with little peals of laughter, their merry voices in every sweet key, now heard alone, now mingling in their eager recital, like the glad notes of silver bells. "We've found Rosalie! Here she is! But such a time as we have had looking for her!"

"How is that, my child?" said Grand-ma, as I sat down on an ottoman at her feet.

"Let them tell, if you please," I replied, glancing at their earnest faces.

"Well, Lucy, you may begin."

Lucy drew up her gracefully poised head and neat little figure with the would-be-womanly air of sago thirteen, and said modestly, "As we were so restless in our joy at aunt Grace's return, and eagerness to have Rosalie all to ourselves again, Miss Harpor kindly promised to read us a new story while they were resting after their weary days of travel."

"And very good it was of her," said Grand-ma, glancing kindly at Miss Harper, as we all did. She looked up with a very sweet smile that said as plainly as words could do, "It was a very little thing that gave me great pleasure," and the smile drew her nearer to us.

"And while we were waiting for her she went out a-lons," said cousin Charles, complainingly; half for himself, and half for my solitary condition.

"Pardon me, Charles, I thought you were engaged with your lessons."

"I think cothen Rothe did'nt have rotheth enoagh in her room, though we did fill ever tho many vatheth with the thweeteth flowerth!" lisped three year old Belle from Uncle John's knee.

"And so our Rose took herself off to the roses for company; that is your wise conviction, eh, Belle!" laughed uncle John.

"O, it was so funny!" said Emma, shaking her curls. "We waited and waited, the hours never seemed so long."

"Confess, now Em," cried her brother Will, "did you think of Rosalie once while listening to that capital story."

"Indeed I did. I wished every minute she could hear it. We waited till almost sundown, and then, fearing she might sleep too long and get a headache, we ran up to her room. But she was'nt there, or any where in the house."

"It was a pretty sight," said Grand-pa, "to see them flying through the halls and over the galleries, putting their bright heads into every door, and crying, 'Rosalie, is Rosalie here? Where is Rosalie?' It gave me a new lease of life, having Grace beside me, and knowing the lost fawn would soon be hunted down."

"Then we went to mammy's house," continued Lucy; to our inquiries, she replied, "An is him Miss Rose yer wants? Her was here and read from the Holy Book as her master. Bless her sweet face! 'Pears to mo her mighty glad to see her old mammy agin. I do so! Her be one posy himself, an' I reckon her done gone to look arter her kin.'"

"Did'at wo tell them so, Puss?" cried uncle John, looking triumphantly into Belle's blue eyes.

"We did that!" laughed she, archly, as if she comprehended the whole affair."

"But where did you find her?" asked aunt Margaret.

"Why, don't you think"—began little Jamie.

"No," said his mother, smiling.

"Well, would you believe, then, mamma, that after we had ran races all over the garden, we found Rosalie so fast asleep in the arbor that we could not wake her even with kisses"

"Indeed!" exclaimed uncle John, "that was a rare discovery, an unimpressible young lady, in this romantic age!"

"I was tempted," said Grand-pa, glancing archly at me, "to hasten the denouement. You have heard of the old lady's innocent question?"

"How was that?" asked aunt Grace.

"Please tell us!" echoed the children, gathering around with their sweet, winning ways, and eager expectancy.

"An old lady received a call from a gentleman whom she had not met since her girlhood. They ran through the usual gossip about old friends, new changes, and their mutual experiences. At length, the old lady, after listening attentively to his relation of the circumstances attending a severe illness, which occurred shortly after he left his native State, inquired with the most intense interest, '*And did you live?*'"

We all smiled, and then uncle John's rich voice rang out with the silvery laugh of the children, like a chime of Christmas bells: "Well, did Rosalie ever wake?"

They laughed again, and Belle cried, "O yeth, Grand-pa! Ath thoon ath aunt Grace thpoke, Rothe opened her eyethe."

"Of course," replied uncle John, "there is always a mysterious communication going on between those two spirits. Were not each so complete in herself, I should imagine there was but one soul between them."

As I looked into the tender eyes of aunt Grace, Edith touched the bell, and a servant came in and placed a small oval table, on which the tea equipage was arranged, before her. While she, with skilful hand, was preparing the refreshing beverage, two little round tables were placed before Grand-pa and Grand-ma, and the usual light supplies of warm biscuit, light-bread, fresh butter, and a few delicate relishes, were passed around to the rest. The children usually took a dish of light bread and sweet milk. Edith and I, ranking ourselves amongst the thinking class, preferred tea, citing in response to Charles' raillery, Prof. Hall, as authority for the choice, who says in his Journal of Health, that the use of tea and coffee becomes more general in proportion as a nation progresses in mental culture; the theine and cafine supplying, very happily, the waste of the nervous system, when temperately used. This was the favorite meal of the day. The servants were dismissed after completing the simple arrangements, and conversation flowed on with quiet cheerfulness as before. The children vied with each other in the interchange of little courtesies, and in gracefully proffering every needed attention to their elders. It was a charming season, redete with brilliant fancies, keen wit that never wounded, and the timely words and deeds which bud and blossom only in the warm atmosphere of unselfish home-affection. Miss Harper entered into the spirit of the hour. She could not well do otherwise. Though the new comers received an unusual share of attention, she was never forgotten. The older members of the family elicited her thoughts, and gave the same interested attention to her remarks, or questions, as to each other; and as a natural result, the younger ones listened, or appealed to her with marked deference. Sometimes, a kind, sisterly word, a brotherly attention, or noble thought, called a quick glow to her face, followed by a momentary shadow, as it some buried happiness was recalled. What an expressive face it was! I could read in it each swift thought and passing emotion. So, I perceived, could aunt Grace. Several times, as Miss Harper glanced towards her, she unconsciously replied to the revealing features, as if the lips had spoken. Then, the radiant smile and tear-dimmed eye showed how precious to her was this mental sympathy.

About half an hour after tea, uncle John placed a chair near the lamp-stand, and invited Miss Harper to give us our customary evening treat which was then due from her pen. He opened a large book, named "Household Words," in which each article was copied, and disclosed a large sheet closely written over. Miss Harper took it up, and in a sweet, distinct tone, thus replied to our awaiting silence:

"NOT A WHOLE MEMBER."

While observing the frequent struggle among professed Christians to reconcile their duties, as such, with the requirements of fashionable society, their own inclinations, the love of riches, or the desire for distinction, and while listening in the Conference meeting to confessions of a divided life, of years passed in the endeavor to withhold some cherished object from the Lord, and meanwhile enjoy a Christian's privileges, I have frequently been reminded of Uncle Joe's half membership.

Among the hills of Mississippi, whose worn-out soil, washed ruinously by every rain, requires the renovating touch of scientific agriculturists, lived the hero of our sketch—Uncle Joe. He was tall and slender, of dignified bearing, with an intelligent expression in his dark face. His age was uncertain, like that of adult negroes in general. Being subject to a pain in his chest, he was exempt from field labor, and had been promoted to the rank of coachman. Always neat in appearance, when on duty, with his bright, well-kept carriage, and the glossy coats of the horses, he passed among us as a model coach-boy.

As I was entering the carriage alone one Sunday, I perceived that several ladies and gentlemen intended to remain through the service for the blacks, and asked Joe if he would not like to stay. "Much bligo to yer, Missus, for the sideration, but I puffers not, as I is done heard one sermon."

"Are you not a member of the Church, Joe?" "No, Missus, I canna say I is a member of the Church, and I canna say I is no member." "How is that?" De fact are, Missus, I is not *whole* member." "You are on trial then?" "No, Missus, I is been mitted to full membership, but I is ony *half* member." "Have you been baptized, Uncle Joe?" "Yes, Missus, I kin say I is bin baptize." "And do you commune with the Church?" "I communes wid de Church when I is pessent, but I dussent style meself *whole* member." I endeavored to explain the matter to him, but to all my lucid statements and illustrations, he replied as before: "Yes, Missus, I sees all dat, but I does'nt feel somebow, I is mon'n *half* member."

I then remarked on the duties of Christians, their privileges, etc., with the design of eliciting the mystery of his half-membership. He listened very attentively, but when the carriage rolled through the gate, he replied, "When I is done felt all dat, praps I kin say I is *whole* member, but I is feared to go for to say dis pessent time, dat I is mon'n *half* member."

A few weeks after, the cause of this half-membership transpired. I ordered my horse one morning, as I was passing along the gallery to the breakfast-room, and was informed that "Joe is not come out; he is done got his-self sick again." Another boy came up to the gallery, and removing his sheep-skin from his head, said, "mornin, Missas! Hopes Missus finds hisself well dis bright mornin. I is de boy for to bring up Lightfoot for Missus; I can saddle dat hoss, an he are guy as one colt, safe and perfectin." So uncle Gabriel brought up my horse, and Joe remained in his cabin, shutting out with its closed door the glad sunlight, the bland sweet air, and all living beauty.

A few days after, a note came from town with the information that a box of goods had arrived for me per express, and the same day we received an invitation to attend the wedding-party of our young physician.—What was to be done? It was in the hurried season of cotton picking; no field hand could be spared.

We were at the mercy of Uncle Joe's indisposition.—The widow-mistress of the plantation stated the case as hopeless. I proposed an appeal to the invalid, and accompanied by the pet-daughter of the house, proceeded to the Quarter. We opened the door of Joe's cabin and stepped in. I could see nothing in the dim light, and the unpleasant odor of the confined air made us turn quickly to the entrance again. I had been there before, and as I lifted the latch, said, "how are you to day, Joe?" I heard a stir in the corner, then a groan, and "O Missus, I is got sich a pain in my chest! I is never had sich a pain afore."

We went to the bedside, felt his pulse, and announced that he had no fever, his symptoms were decidedly favorable, etc. Joe acknowledged that he "did feel better that day."

I promised to send him some "sugar-pills," that would charm away his pain, which was by this time located in his jaw, and coffee, of which he was very fond, for supper. Joe assured me, gratefully, that he "would be hisself again in a few days." I then named the necessity of his going to town the next morning, and painted in glowing colors the festivities of the following night.—These were too strong temptations for Joe; and he promised to be forthcoming in the morning, "if dis disease done cure, as I hopes for it would."

At breakfast, next day, the mistress was in some excitement. "That worthless Joe! pretending to be sick half of the time, and making use of his leisure to steal all the eggs to sell in town, when we never have enough for the family use at this season." I replied by a look of inquiry. "The overseer noticed that all Joe's pockets protruded more than usual, and quietly found an opportunity to peep into them. All were full of eggs. To think that he should so abuse my kindness!" I suggested that he might have been supplied by others.—"Not he! Jeo has been delaying the wagon all the morning under pretence of not finding the mules, just to get all the eggs and sell them at half price."

After Joe's return, the overseer asked him how much he got for his eggs; he looked up with innocent astonishment at the question, but seeing that he was detected, dropped his eyes, and said, sheepishly, "Noting, Massa, noting! 'Twas a judgment pon me for takin dem eggs, dey all done broke in my pocket, cept two little uns. God meant to show dis nigger dat I is wrong to go for to sell dem eggs. I no dares to take eggs to sell again." And he pointed to his yellow-striped garments. Uncle Joe said truly that he was "*only a half member.*" "His case," said Grandpa, "affords a moral on which many a professing Christian would do well to ponder."

Albert Edward, the eldest son of Queen Victoria, was born November 9, 1841, and consequently was eighteen years old last November. As a Prince of England, Scotland, Ireland and Germany, he has, by birth and by letters patent, the following titles: 1. Prince of Wales, by patent, 1841, English. 2. Duke of Cornwall, by birth, English. 3. Earl of Chester, by patent, 1841, English. 4. Great Steward of Scotland, by patent, Scotch. 5. Duke of Rothsay, by birth, Scotch. 6. Baron of Carrick, by birth, Scotch. 7. Baron of Renfrew, by birth, Scotch. 8. Lord of the Isles, by birth, Scotch. 9. Earl of Dublin, by patent, 1849, Irish. 10. Prince of Coburg and Gotha, German.

It is declared, in an English journal, that Geo. Eliot, author of Adam Bede, and the more recently published Mill on the Floss, had received $10,000 down, and will have $5000 for the second edition, $5000 more when the work reaches the fourth, and extra bonus on its reproduction in a cheaper and more popular form. The "trade" ordered 5000 copies (at $4 50 each) of the first edition, and will sell them at $7 50.

PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XVI.

MR. EDITOR—The early Baptist churches in Mississippi had their troubles, not only with unfaithful and disorderly laymen, but also with a number of their preachers. Here and there in the printed minutes, the churches are apprised of the deposition of former preachers, or cautioned not to receive as such certain impostors and disorderly walkers. The fall of two of their leading ministers, Elders Josiah Flowers and Lawrence Scarborough, was cause of deep sorrow, not only to the churches, but to all who admire and love ministerial purity and fidelity. Josiah Flowers was a man of commanding personal appearance, with a mind susceptible of great improvement. He was bold and self-reliant, and became quite popular and influential as a preacher. His residence was south-west of Port Gibson, and his name first appears in the minutes of 1810 as a delegate from Buyou Pierre Church to the Association. He seemed to study his sermons with care, and had an extraordinary talent for making exact Scripture quotations. His discourses were earnest and searching, and his language, voice and gestures in the pulpit were pleasing. He was for several years the pastor of Fellowship church, of which my mother was a member, so that I became well acquainted with him, and up to the beginning of his apostacy, loved no minister as I did him. Often did my young heart melt under his discourses, and often did I secretly vow, at his monthly visitations to our church, to lead a new life. But, alas! after a brilliant and successful career as a preacher, about 1821 or 1822, he fell, where many mighty men both in Church and State have fallen. He became a hopeless sot! He was wrong in principle on the use of alcoholic drinks, and this error led him into a fatal practice. While he took a bold stand against drunkenness, and often denounced it as one of the most degrading and ruinous vices, he looked on rum and whisky (then the common beverages of the country) as among the "good creatures of God, that might be received with thanksgiving," and safely used in moderation. He made the experiment, but his moderation soon degenerated into excess. His approach to the fatal precipice was so insidious that neither himself or his friends apprehended his danger until he was a ruined man. For a few months before his arraignment, fears were entertained that he had become a regular drinker. His breath was constantly scented with whiskey, his face became bloated; he was egotistic and loquacious, and finally the forebodings of the church were confirmed by his coming to one of our monthly meetings so intoxicated that he forgot to introduce the exercises by singing and prayer, but rose up and commenced preaching without these preliminary devotions. Soon after this he came one evening to the house of a relative, where I was stopping, so drunk that he had lost his usual self-control, and though it was most deeply mortifying to our hearts, the family and myself were called upon by the members of the church to testify to the fact. Notwithstanding all this he came to our next monthly meeting and ascended the pulpit as usual. The members held a brief conference out doors, and appointed one of their number to follow him into the pulpit and inform him of the allegations against him, and that he would soon be arraigned for trial. They consented for him to preach that day, but he was not his former self at all, and the occasion to my mind yet seems as one of mourning and woe. He lived several years after his deposition from the ministry and exclusion from the church, but I fear not to repent and reform. In all my life I have seldom known a brighter sun to go down behind a darker cloud.

Lawrence Scarborough first appears in the minutes of 1809, and continues as late as 1822. He was plain in person, manners, and style of preaching, but was zealous and energetic, and acquired considerable influence as a preacher. His manner of preaching was rather boisterous, and his gesticulation violent. He had acquired the "heavenly tone" in great perfection, and could sing and wail out his hymns, prayers and exhortations equal to any man I ever heard. The elocution of the pulpit has so changed since then, it is likely many of your readers do not comprehend what is meant by the "heavenly tone," and, partial as I was to it in my boyhood, I must acknowledge my inability to describe it. It was made up of assumed intonations of the voice, expressive of earnestness, whining, and wailing, and was intended to arouse the sympathies of both preacher and auditors. We seldom meet with the "heavenly tone" at this day, except as very imperfectly imitated by some of the colored brethren in their public prayers and exhortations. Mr. Scarborough was conspicuous as a preacher among the Baptists about fifteen years, when he committed a blunder that overthrew him in this country. The minutes containing the adjudication of his case are not extant so far as I know, and I shall not undertake to give the details of the case from memory. The charge, in substance, was an unscriptural and unlawful marriage to a young woman. Soon after this he precipitately left the country, and settled, perhaps, about the head waters of the Darbonne, near the line between Louisiana and Arkansas, where I heard of his preaching in an irregular way many years afterwards. How needful for ministers, even old and successful ministers, to "keep their bodies under and bring them into subjection, lest that by any means, when they have preached the gospel to others, they themselves should be cast away."

But we find a more lovely picture than the preceding in Elder Daniel McCall, who came as a Baptist Missionary to this country about 1820. Himself and wife had been regularly educated, and were both highly accomplished, and in their social and christian character seemed to be without a blemish. As a means of supporting his family, as well as benefiting the community, he established a school of high grade about three miles south of Port Gibson, where, with the assistance of Mrs. M'Call, he devoted five days in the week to teaching, while Saturdays and Sundays, including other vacations, were industriously devoted to his ministerial work. As my only sister was his pupil, and he was for some time pastor of our church, and frequently stopped with us, I became intimately acquainted with him, and his truly christian spirit and holy conversation and walk, made an impression on my young heart which has never been effaced. Once I was at his house when he was getting ready for a long and laborious missionary tour through the southern part of the State. We had the usual family devotions about sunrise, and then breakfast, but just as he was ready to mount his horse he called us to prayers again, and in language earnest and melting, commended his wife and little ones, including all the inmates of the family, to the care of God, invoking, at the same time, a special blessing on his contemplated missionary tour, and then, like a true evangelist, turned his face toward his work. On one occasion he was detained at my mother's house by stress of weather and high waters, over the Sabbath. During the day he heard the sound of axes and mauls in the neighborhood, and his spirit was stirred within him at such a desecration of the holy day of rest. A white man, of low grade, had hired some negroes to split rails for him on the Sabbath. Mr. M'Call asked me to accompany him to the place that he might warn these sons of Ham of their danger and certain doom if they persisted in Sabbath-breaking. His exhortation was powerful and effectual, at least for that time. In order to make it more effectual he concluded it by telling them if they did not desist he would be compelled, as a law-abiding citizen, to have them arrested under the statute of the State. The poor culprits took up their tools and left forthwith. On the same day he heard that a widowed Presbyterian lady in the vicinity had a grown son in a dangerous decline, and was unprepared for death. He proposed that mother and myself should accompany him on a visit to the sick man; and there was a point in this visit which arrested my attention at the time, and has had a salutary effect on my mind ever since in similar cases. When he was introduced to the family as a minister, he politely declined being seated, but went immediately to the bedside of the invalid, and in tones of brotherly kindness inquired into his spiritual condition. Having received for answer that he had made no special preparation for death, Mr. M'Call addressed to him an earnest and very affectionate exhortation, containing suitable instruction, warning, and encouragement, and then called us all to unite with him in prayer, and it was only after these services were ended that he would consent to be seated. His example may be safely imitated. If religious services in the chamber of the sick and dying are of the first importance, why should they not be the first in order? Mrs. M'Call seemed to be an embodiment of "whatsoever things are lovely and of good report." She died in May, 1823, within a few hours of the death of my sainted mother, though at a distance from each other. I thought then, as I have often since, of the unexpected, though joyful meeting which these two congenial spirits probably had "on the other shore."

Mr. M'Call's health also began to decline rapidly; on returning from one of his preaching excursions, he called at our house with a burning fever, and took to his bed. When the fever had somewhat abated, he sat on the bedside, and in prophetic language said with great emotion, "I have come to Mississippi to preach the gospel to the destitute, and lo, I die!" He felt that his end was near. Soon after this he took his two little motherless sons, and made an effort to get them to their relations in the North. The next we heard of him he had gone to the spirit land. He was one of the most perfect examples, in all the relations of life, of ministerial purity and integrity I have ever known.

I have only left myself space to refer briefly to one or two laymen who were prominent and useful here in early times, but these will suffice as illustrations of many others that might be exhibited, for though there was some chaff, there was a good deal of sound wheat among those primitive Mississippi Baptists. William Snodgrass was here as early as 1802 or 1803, and was a merchant in Greenville, then the county town of Jefferson county. I infer this from the fact that I have often heard my mother speak of his faithfulness in visiting May and Sutton, the accomplices of the celebrated robber, Mason, both of whom were imprisoned and hung at Greenville, as highway robbers and murderers, about that time. Mr. Snodgrass furnished them with copies of the New Testament to read during their incarceration, and one of them professed hope in Christ before his execution. After this Mr. Snodgrass settled in Natchez, and I presume established the first bookstore we ever had in Mississippi, which contributed largely to the dissemination of religious literature in the country, especially of the Calvinistic cast. He was a polished gentleman, as well as an earnest Christian, and commanded respect us such wherever he went. Being a man of fine business talents, he was often elected clerk of the Association, appointed on important committees, and to superintend the printing and distribution of the annual minutes. He was a sensible talker on the subject of experimental religion, and gifted in prayer, though quiet and unobtrusive in his religious life. His spiritual consolations were not outwardly emotional, but full of inward peace, and he died saying, "O, the joy! O, the joy!"

Willis M'Donald was quite a character among the Baptists in this country, for at least forty years; he resided in the northern part of Jefferson county, and as early as 1808 represented the Bayou Pierre Church in the Association. He was a great "go-to-meeting body," and generally attended all in his reach. Often when there was no service in his own church, he would dash off early on Saturday morning to some distant church, where he would remain until the close of the Sabbath exercises, and then return as rapidly home. He took an active part in all church matters within his sphere, and as often as occasion required opened his private dwelling to the accredited ministers of every denomination to hold forth the word of life to his neighbours. One of the first Methodist sermons I ever heard was under his roof. I have forgotten the name of the preacher, but I have never heard the name "Redeemer" uttered more sweetly than he did it. Mr. M'Donald was one of the original members of Fellowship church, in communion with which he died. He was an unlettered man, which prevented his gaining information from books, but by listening, observation and experience he became one of the dispensers of practical wisdom in his neighborhood. He did not allow his inability to read to excuse him from the evening and morning family devotions, which was so common among the Baptists of these days. At the appointed time he would assemble his household, and, after sitting a moment in silence, as though he was composing his mind for this near approach to God, would call them to their knees. In his younger days he had been familiar with the scenes of the Revolution, and was ever after fond of celebrating our national anniversary. On one of those occasions, while yet in lifehood's prime, he indulged a little too freely in the usual beverage. As soon as he felt the fumes of the liquor affecting his brain, he mounted his horse, took fast hold on the pommel of his saddle, and rode home at a rapid rate. He was deeply mortified and humbled at the occurrence, and in a few days rode round among the members of his church to confess his fault and ask their forgiveness. Among others he called on my mother, and with meekness and humility, which evinced true penitence, said, "Sister Jones, I was not to say really drunk, but my head swam amazingly." The church received his voluntary confession in a Christian spirit, and I never heard any further complaint against him on that score. He attained to more than four score years, and had as many marks of the true Christian inscribed on his character as any man within my knowledge. His death was occasioned by a fall from his horse. Father M'Donald left a numerous posterity in the country, many of whom are worthy members of the Baptist and Methodist Churches. He was the maternal grandfather of Rev. Wm. H. Watkins, D.D., of the Mississippi Conference. In my next I wish to add a few items about the progress of the Presbyterian Church.

J. G. JONES.

CLAIBORNE'S LIFE OF DALE IN ENGLAND.

The English literary weekly reviews, as the *Critic*, the *Athenæum*, *Saturday Review*, and others, now devote regularly much space to American works. Those criticisms are in a fair spirit, and we can see no difference between the dealing with American and British literary production. We have recently been struck with the long articles on Parton's *Life of Jackson*, Hawthorne's *Marble Faun*, Whitehead's *Wild Sports of the South*, Claiborne's *Life and Times of Gen. Sam Dale*, Abbot's *French Revolution of 1789*, *Fisher's River Scenes and Characters*, (by a Southern clergyman) and Dr. Cross's *American pastor in Europe*, have all had most highly appreciative notices; while Parker's *Reminiscences of Rufus Choate*, Willis's *Idlewild letters*, and *Prenticiana*, (by the editor of the Louisville Journal,) are very thoroughly "vevtilated," but not much to the honor of the authors. Some American writers have said, "why cure for what England, or any other nation, says of our library productions?" and have affected an utter indifference to blame or praise coming from over the seas. But we think that Macaulay, who, as a successful essayist, poet, and historian, could afford to be independent of criticism, was right when, in a private letter he wrote to Hon. Edward Everett that, the reception of his history upon the Continent was in every way more favorable and flattering than he could have expected; and that he valued criticism from that quarter beyond all others, as the judgment of foreigners upon a literary work was more like that of posterity than any other.

The biographies of Jackson, and of Dale, though their subjects are so dissimilar, seem to have given the English a new insight into the formation of our country. They are struck with the vigor, freshness, and undaunted perseverance of the men who went upon the frontiers, or plunged into the depth of the wilderness, struggling like heroes in subduing the wild man, and the still wilder nature. High praise is awarded by the London *Critic* to the industry displayed by Mr. Parton, and to the interesting manner in which he presents the hero of New Orleans; and at the conclusion of a long article on the first volume of the life of Jackson we find the following: "Those curious about the past of America, political and social, and who would wish to trace in the infancy of the United States the striking peculiarities of its manhood, will find a great deal to interest and amuse them in Mr. Parton's large and laborious volume.

Mr. Claiborne must also feel flattered by the receptinn which his stirring Life and Times of Gen. Sam Dale has had in the Mother Country. The old Mississippi partisan has aroused sympathetic hearts in the fast-anchored Isle, and the reviews, by long extracts from the book of his admirer and biographer, show that Dale was made of the right stuff. The English are crazy to know about Indians. Give them reindeer, Niagara Falls, and a buffalo hunt, and the John Bulls will go home perfectly contented. Our poets and later story-tellers do not paint the Indian as he is, when his wigwam is unfortunately built within sound of the backwoodsman's axe.—But both of the volumes referred to will give a truer picture of frontier-life than a hundred ideal descriptions. The English reviewer takes a right view of the case, and the pluck displayed by Dale is rightly appreciated.—"He," says the London *Critic*, "fairly earned his military promotion, and conducted himself with such manliness as to be entitled to the honor of biography." In regard to the stirring times in which the "partisan" lived, the same reviewer says: "A vast deal of heroism was displayed in these Indian forays. They were, too, exactly the occasions to call personal prowess into play; and as we may believe that Achilles and Hector would not have individually made a very successful stand against modern artillery, so we can have little difficulty in saying that 'big Sam Dale,' often acquitted himself where it is more than possible that Napoleon or the Iron Duke would have failed." We might add other paragraphs of a eulogistic character, but this will suffice.—*N. Y. Journal of Commerce.*

The Legislature of California has passed bills authoring San Francisco to take $600,000, and Santa Clara county $200,000 in stock of the San Francisco and San Jose Railroad. This road through the Santa Clara county is viewed as a link in the chain connecting the Atlantic with the Pacific States.

NEWS FROM EUROPE.

Important from Sicily—Mazzini's Manifesto—Aid Demanded by Naples—Garibaldi's Expedition Denounced as Piracy.—The French Troops in Rome.

The London *Herald* of May 9 has a dispatch from Rome, stating that, notwithstanding the statement of the Sardinian journals that the French troops will have entirely evacuated the Papal States before the end of June, it is certain that the Duke de Grammont, in accordance with instructions received from Paris, has declared to the Holy See that the French garrison will not leave the Papal territory until the Sovereign Pontiff himself shall have acknowledged that the departure of the French troops could take place without any danger to the tranquility and safety of his States. The *Patrie* believes itself correct in stating that no decision has yet been taken relative to the evacuation of Rome.

The Paris *Patrie* of Tuesday evening, the 8th inst., says: Gen. Garibaldi's departure for Sicily has been fully confirmed. He left during the night from the 5th to the 6th inst. The Piedmontese Government had ordered all arms and ammunition which had been deposited at Quarto, near Genoa, to be seized, and had also given orders for the port of Genoa to be watched. The expeditionary vessel, which had taken her papers for Malta, had put out to sea two days previously. Gen. Garibaldi joined the vessel immediately afterwards, and she, instead of proceeding to Malta, went to Sicily. The Piedmontese Government made every possible protest against this act of Gen. Garibaldi, which may involve the new Italian State in serious difficulties. General Garibaldi, being in connection with the committee in London undertaking the collection of English subscriptions for Sicily, had, in order to replace the arms which he feared would be seized by the Sardinian Government, received other arms, which had not passed through Piedmont. The *Pays* contains intelligence identical with that given by the *Patrie*. The *Opinione Nationale* says: the different vessels belonging to General Garibaldi's expedition will unite off the Island of Capraja; they will then direct their course towards Sicily.

No news has been received direct from Sicily; but letters from Naples to the 5th inst., state that the insurrection continued in the interior of the Island. Government had raised the state of siege at Palermo, but the court martial was to sit permanently. General Balzano had demanded a reinforcement of five thousand men, in consequence of Garibaldi's expedition.

The following is the text of the proclamation addressed by Mazzini to the Sicilians:

Sicilians—When I, almost thirty years ago, inscribed on the banner of Young Italy the word "Unity;" when I said that a popular insurrection might expel Austria from Lombardy, and overthrow the thrones of the despots of Florence, Rome and Naples, practical men laughed at me for thinking of impossible dreams, and declared as a Europian scheme what is now the most ardent wish of every Italian—the political unity of that peninsula.

Facts have justified my assertion; the revolutions of 1848 have proved that not a throne, even when supported by foreign bayonets, could stand against the will of the people; the events which have taken place in Italy during the last twelve months clearly show that that unity will be no longer a dream, but a reality, when the people who still groan in chains give a strong and fresh impulse to events, and resume a vigorous initiative.

Sicilians! Be you the first; show that you have not degenerated since the days of your ancestors. Revolution is permanent in Sicily, says old Europe; let it be once more right, and let this time be the last. Let insurrection spread from one end to another of your island; fight like heroes, as you are in the habit of doing, and you will be victorious.

The government of the Bourbons having been broken down, we will proclaim that which Central Italy has already chosen—the only one that can be called Italian, that of the brave and gallant King. Let us, therefore, inscribe on our banners the word "annexation."

Before being a republican I was in favor of unity, for it appeared to me that a Republic alone could lead to it. I was mistaken. Victor Emanuel made Italy progress toward that object; he will lead to it, if the people will assist him. I thus sacrifice old ideas to old principls; and with you, Sicilians, and with all the other people of the Italian peninsula, who will henceforth from only one nation—with you, I cry, "Long live Victor Emanuel, King of Italy!" Sicilians, the hour has struck. In the name of Italy, to arms!

Vienna, May 7, 1860.—The King of Naples is alarmed, and, being very anxious for the future, he has applied to the Northern Courts for their counsel, and, probably, for their moral support. The Austrian Government is likely to advise his Majesty to begin his reforms by breaking the arbitrary power of the police, and by enforcing the law of the land, but such counsel would hardly be of avail, as the feeble monarch is completely in the hands of the designing persons who are around him.—The Queen Teresa, who is in uninterrupted correspondence with her relatives at this Court, is believed to be the principal supporter of the present system. That she is the protector of the Jesuit party in the kingdom of Naples is a fact that admits of no denial.

Some of the Prussian and Italian papers have learned from this city that there was an understanding between Baron Bruck and M. Robart, the millionaire, who about a month ago blew out his brains. M. Robert was a declared enemy of the deceased minister, and his character was without blemish. It was yesterday generally related that the property left by Bruck had been placed under sequestration, but the report requires confirmation.

The correspondent of the London *Post* says: A very extensive and augmented camp is forming at Chalons.—There is to be a grand review this year. Preparations are being made at Thoulon and Marseilles to receive the siege artillery of the army of Italy, originally intended to reduce the strong places of Venetia.

The *Constitutionnel* has an article by its chief editor, M. Grandguillot, condemning the efforts which are being made to cause the fall of Count Cavour. It details the difficulties which have been successfully overcome by Piedmont, and points out the political importance which she has acquired with the consent of Europe. It extols the policy of Count Cavour, and condemns him for resisting the efforts of those who would exceed that policy. This article clearly declares that Europe, and France particularly, will energetically disapprove aggression, and that the work of Piedmont is no longer to extend her boundaries, but to assimilate herself to the annexed provinces. The Paris *Patrie*, of May 7, says that Gen. Garibaldi has left for Sicily with an expeditionary corps d'armee.

The Paris *Patrie* adds: General Garibaldi by acting thus commits an act which falls under the application of the law against piracy. The same journal further says: The Sardinian Cabinet has ordered the Sardinian vessels off Sicily to oppose with armed force any attempt which may be made by persons who have embarked in vessels hoisting the Sardinian flag.

The London *Herald's* Paris correspondent says:—"With whom are we going to war next?" is the general question in French military circles. The camp at Chalons will consist of cavalry, infantry and artillery complete, amounting to 40,000 men, under Marshal MacMahon, and will in reality be the center of an army of observation for forming along the Rhine frontier, the right wing being eschelaned from Besancon to Strasburg, and the left wing from Ers to Lunaville, the whole force amounting to 90,000 men, to be under the command in chief of the Emperor. The writer says the last year's events prove the source of this information to be reliable.

THE JAPANESE.

Heathen Good Humor and Christian Snobbery—The Liberality of the Japanese—Their Skill in Mechanism—Curious Toys—Their Mode of Learning English, etc.

Were not the Japanese the best humored people on the face of the earth, they would lose all patience with the equivocal attentions that are showered upon them, decline further negotiations, and go home by the most expeditious route. Their own gentleness and nice consideration, the habitual deference they show to each other, and the simple cordiality that invents all their demeaner with a charm for those who are susceptible to it, are wholly lost upon the majority of the people with whom they are brought into contact. It is not the rabble of the street who off end most grossly.

The "fine ladies" feel at liberty to say such things to them as they say to their pet poodles. They make targets of them for their conversational pop-gunnery. They flaunt in upon them while they are eating and note minutely their processes of deglutition. The "fine gentlemen" are absorbed by their hands and sandals, and are thrown into convulsions by their attempts to speak English; persuade them to take drinks; exert great practical jokes upon them.

In return for all these civilities the Orientals have only smiles and pleasant salutations, and pleasant words to give. However equivocal the attention may be, they never fail to reciprocate it earnestly. Their store of presents seems to be as inexhaustible as it is varied. Sheets of paper, pipes, fans, embroidered handkerchiefs, sugar-plums, toys, and all sorts of knick-knacks are among the least valuable of the gifts they bestow. Their supremely happy moments seem to be those devoted to their presentation, and it is good to see the smile that lights their features as they suddenly produce some article and extend it to the stranger exclaiming, "present! present!"

The most common present is a picture. Each individual of the Embassy has brought a huge portfolio of illustrations of the characters and scenes of his country. These are highly colored. The most favorate subject is a woman. Landscapes, almost including within their horizon the sacred mountain Fusi Yama, are also numerous. These p

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NEW ORLEANS:

WEDNESDAY, MAY 30, 1860.

THE SOCIETARIAN CARNIVAL AT NEW YORK.

The great annual societarian carnival of New York is over. The principal associations which have held their anniversaries are, the New York Bible Society—the Society of Inquiry of Union Theological Seminary—the Society for the Amelioration of the condition of the Jews—the American Seamen's Friend Society—the American and Foreign Christian Union—the Young Men's Christian Association—Magdalen Female Benevolent Society—Inebriate Reform Convention—American Temperance Union—American Congregational Union—New York Sunday School Union—American Tract Society—American Home Missionary Society—American Female Guardian Society—New York State Colonization Society—Institution for the blind—American Bible Society—Swedenborgian Societies—Woman's Rights Association—Universalist Conference—American Board of Foreign Missions—American Sunday School Union. There were doubtless many others, but these *few* were the principal representative associations.

We find the financial reports of but few of these, but those reporting show gross receipts for the year amounting to about one million and a quarter dollars. The amount of capital invested we do not know. It would be interesting to know the total amount of the capital invested in all the voluntary associations of the United States, and the average annual gross receipts of all. It would be a great and suggestive fact in the study of American finances—an indication of the religious tendencies of American civilization, and of the relative strength and influence of the Christian Churches on the one hand, and of voluntary societies on the other. Some of these societies, however, "belong to the Church," though not the largely moneyed ones.

There is one favorable view, at least, of this tendency to associational effort. It is an evidence of the increasing desire for Christian unity among the different branches of the "Holy Catholic Church." Unable to unite those different bodies into one ecclesiastical whole, and yet feeling the need of the unity and strength of such a consolidation, Societarian platforms are invented, where ecclesiastical and doctrinal differences are ignored. All hold to the "Constitution," (the Bible;) all are willing to adopt the "Cincinnati Platform," (the general faith of Christians,) but upon "strict construction" from bare and agree, and do not attempt [illegible] "honorable separation" they cannot [illegible] friends, "agree to disagree" [illegible] exempt it. However much we may be opposed to this compromising mode of attaining an inharmonious unity, we cannot withold our sympathy from the spirit of which it is the evidence. "The unity of the Spirit" should be earnestly sought by all Christians. It should bind together all Christian Churches. Nothing should be done to mar it. All personal and ecclesiastical sacrifices of mere feeling and self-complacency should be made for its maintenance.

But these associational unions do not accomplish the end desired. Holding, as their individual members do, to the divinity of the Christian Church, and to the integrity of their respective branches, as constituting it, these societies weaken and despoil the Church, and thus violate the ecclesiastical faith and rights held in reserve in their formation. On the other hand, they do not promote, in the least degree, the spirit of unity among the Churches, as such; rather the contrary, for the respective denominationalities are ignored—the *Churches*, as such, are not represented.

They also do positive harm. They insensibly and unintentionally foster the sentiment, somewhat among themselves, and more among "those without," that there is not much need of the Churches, at least for any of the great purposes of human amelioration. They thus strengthen the union between Pilate and Herod—between Romanism and Infidelity—in their opposition to "sectarianism," as they are pleased to term all devotion to the Church of Christ, as constituted by the various Christian denominations. By that hue and cry of "sectarianism," many timid Christians, and other religious minded persons, are frightened away from their allegiance to the Church Evangelical—some into Societarianism, some into High Churchism, some into Romanism—and a great many natsiders into Indifferentism. When a man begins to lose faith in the Church, he begins also to lose faith in the Christian religion; for the Church is an integral part of that religion—the body for its soul—the form for its power. If he becomes frightened at this tendency, he is in danger of going to the other extreme, of High Churchism, of Romanism. The truth is, Societarianism is the Rationalism of Anglo-Saxon Christendom.

We confess we are sick of Societies. We may be wrong; if so, we hope for pardon, and more light. There is a cold, heartless, mechanical utilitarianism about this exclusive associational way of doing good that crushes out all individuality of reason, affection and progress. Societies grow fat and strong, and individual Christian character remains stationary, or rather assumes dwarfish proportions. It is a sort of concentration of all the surplus energy of the artificial, cantish yankeeism there is in American character. It is true there must be associated effort. We do not deny that. But it should be harmonious with those individual aptitudes and social relations and sympathies which God has ordained. Such association we find in the Church. God made our individual constitutions, he established our social relations and sympathies, and he ordained the Church. They are all harmonious. It may be said that, condemning High Churchism, we are High Churchmen ourselves. In the sense of giving the Church the place, and the importance, and the allegiance, intended by its Divine Founder, and set forth in the Scriptures, we are High Churchmen. We have almost as little sympathy with Low Churchmen, of any School, as for Societarians. They both undervalue the Church in theory, or are unfaithful to their own Church ideal. High Churchism, in the sense of giving the Church a character and power not taught in the Scriptures, is the other extreme. Societarianism and Low Churchism lead to Indifferentism and Infidelity; High Churchism, in the sense just named, leads to Romanism. Devotion to the Church of Christ, as set forth in the Bible, as "the purchase of Christ's blood"—as "the body of Christ"—as "the pillar and ground of the truth"—as the "kingdom" of Christ, against which the gates of hell shall not prevail—is simple Christianity, as far as it goes.

MORE MORTARA CASES.

It is not doubted that the flagrant crime against nature in the case of the abduction from his parents of the Jewish boy Mortara, and his captivity to this day, has been one of the principal causes of the downfall of the Pope. It has roused the opposition, not merely of opposing creeds, but of humanity, whether Catholic or Protestant. It reveals also the enormities that would be committed, even in this country, had Romish priests the power they have been accustomed to wield in some countries of the old world. While these priests are getting up sympathetic meetings for the Pope in this country, notwithstanding the sympathy of the civilized world with the struggling patriots of Italy, it may be well to notify all concerned that these Mortara cases are multiplying. Two have recently occurred in Ireland.

Eight months ago a sailor named Sherwood died. He left a widow and seven children. Mrs. Sherwood succeeded in getting the children into a "Protestant Orphanage" institution in the county of Galway. They were taken to the Midland Great Western terminus in Dublin, and booked for the place of their destination. The little passengers were locked up in a carriage, the guard had undertaken to look after them on the road, and the matron of the Protestant Orphanage was to meet them at Galway. In the carriage with the children were two men named M'Robins and O'Connor, who entered into conversation with their young fellow passengers, and soon possessed themselves of their story, and determined to upset Mrs. Sherwood's scheme. When the train arrived at Galway, and the matron of the Orphanage presented herself on the platform to receive her charge, they boldly showed fight for the prize, and positively succeeded in carrying off four of the infants—three boys and a girl,—whom they put into a covered car and took away with them. It seems to be ascertained that on the 22d of March these children were taken by M'Robins to Dublin, but from that time to this all trace of them has been lost.

Before the judges have had time to dispose of the cases of the Sherwoods, another application was made for a writ of *habeas corpus*, directed to one Henry Corr, of Donnybrook, ordering him to bring up the bodies of Patrick and Ailcin Murphy within the usual period.—The motion was grounded on the affidevit of Alice Murphy, the mother of the children who had been spirited away. She states that in October, 1857, at the instance of several gentlemen—Governors of the Josephian Female Orphan House, she put her daughter into the school to be maintained and educated; that up to September, 1858, she was always allowed access to her daughter; that since that time she made several applications to see her daughter, and on each occasion was informed by the matron (Miss Byrne) that the child was not there, and could not be seen, as she was gone to the country with a monk. On the 28th of July, 1858, Rev. Denis Heffernan, of Phibsborough chapel, asked her to visit the schools in Denmark-street, to see if she would like to have her son placed there. In order to get Mr. Heffernan out of the house, she consented to visit the school with him, but on going away she left her son Patrick in the house in the care of one Anne Taaffe, who resided in her house, until she returned. That when she got to the school, the Rev. Mr. Heffernan left her, saying that he would return in a few minutes. That she waited in the school-room nearly half an hour, and finding that the Rev. Mr. Heffernan did not return, she left the school to return home. That on the way back she met the Rev. Mr. Heffernan, but did not speak to him. That when she returned home her son Patrick was absent. On making inquiry from Anne Taaffe in the presence of one Rose Short and Catherine Connolly, where the child was, Anne Taaffe replied that the right owner of the child h[illegible] That on the [illegible] strength, which would admit of my proc[illegible] falling, would admit of my proc[illegible] and that unless [illegible] of the 28th of July, 1858, deponent repaired to Phibsborough chapel, where the Rev. Mr. Heffernan resided, but was told by the porter at the chapel-house that the rev. gentleman was not at home. That seeing the Rev. Mr. Heffernan coming up the road, she went to him and asked for her child. He replied that if she would not go away he would get her charged to the police. That after making several endeavors to find out where the child was placed, she ascertained in November last that Henry Corr, of Simmon's court Donnybrook, had taken upon himself the care and guardianship of the two children, alleging that he did so under a will stated to be made by her husband; says that she has never seen such will; that Henry Corr has offered to let her see both her children, provided that she agreed to sign a paper undertaking not to interfere with the education of her children, which she refused to do. That she was prevented from making an earlier application to the Court in consequence of a difficulty of obtaining professional assistance, and from the fact that until November last she did not ascertain with certainty who had the custody of the children. On the above statement counsel submitted that the Court would grant an absolute *habeas corpus*.

WORK IN THE CHURCH AND WORK OUT OF THE CHURCH.

We must work. To be idle in anything is to be dead that far, and to be idle in everything is to be dead altogether. Not only is each faculty a working force, but it carries within itself a working instinct, so that it tends constantly to put itself forth in exertion.

A disposition to work for Christ is the true measure of Christian character. If we love him we will labor in his service, for in no other way can we express our affection towards him. Nor is this all. The strongest element in love is a desire to perpetuate its feelings, and in order to effect this object it instantly seeks to organize its thoughts, sentiments, and impulses, in such habits as will preserve and enlarge its existence. The natural result of this instinctive law of love is work, and hence, whenever we love, we strive to embody that love in our actions, so as to save it from decay and increase its activity.

Working for Christ is not a general, benevolent spirit of exertion. It is a specific thing. It is doing good, not in *our* way, and not in the world's way, but in Christ's way. There are many forms of usefulness. Every man, indeed, is more or less useful. It is scarcely possible to live and not, directly or indirectly, contribute something to society. Our very selfishness serves the interests of the world. But mere usefulness is far from being Christian work; and just here Christians often commit great errors—they suppose that usefulness is Christian work, but this is not necessarily the case. Outside of the church there are many modes of benevolent activity, nor ought Christians to be shut out from them; and yet it is vital to sound principle to insist on the fact that Christians frequently labor in such fields more as men than as Christians. It cannot be disguised that in such enterprises of usefulness there is often a worldly temper, a worldly taste, a worldly influence, not at all favorable to religious excellence. Nor have we the slightest doubt that many Christians most seriously impair or altogether destroy their capacity of doing good as Christians, by resorting to these external channels of moral activity. And why? Because Jesus Christ has instituted his Church as the ordinary means of usefulness. If we are called to do good, it is in his own vineyard, and hence the precise sphere of our activity in his church is just as much a matter of divine law as activity itself. We have no right to appropriate our talents as we please. If we consult our tastes and inclinations in this particular, it is quite likely that selfishness will vitiate our work. Useful we may be, but not useful according to Christ's purpose.

There is no worse practical heresy in our day than the common belief that mere usefulness is Christian service. A vast deal of usefulness has no cross, no salvation, no Christ in it, and therefore, whatever is accomplished on the score of evils abated and good secured, is yet far short of the divine standard. The results go over to the account of civilization and earthly advantages, not primarily and chiefly to the honor of Christ's Church. Now this cannot be considered as work for Jesus, nor is it the method to mature Christian character. If we wish really and truly to work for God, we must subdue our will, and exercise our virtues, and employ our gifts in such a manner as God provides through the instrumentalities of his Church.

Never before has the Church of Christ had such open and wide-spread fields of usefulness. The influences of education, of literature, of charitable beneficence, are largely under her control, while all the highest and purest means of doing good are her exclusive property. But the great obstacle to her triumphant success is the failure of her members to work through her for the redemption of the world. Remember, brethren, what ever you may effect in other spheres of benevolence, your talents are buried in a napkin, so far as the Church of Jesus Christ is concerned, if you fail to work first of all for her purity and power. This is a great and grievous wrong. It is robbing Christ of his own peculiar honor. It is denying the headship of the Church in the moral and spiritual service of humanity. Look well to this evil. Every day it is growing in our midst, and sadly weakening the heart and muscle of Christ's elect. The time has come to sound the alarm and cry out against the worldliness of our usefulness. Examine this thing carefully and prayerfully. Give the Church your talents, your time, your industry, which are now far too much bestowed on outside modes of usefulness. And then, sure of the aid of the Holy Ghost, you will enrich the resources of your own souls, instead of impoverishing them in worldly usefulness, and do a work for your generation that will live to glorify Jesus Christ.

OUR EDUCATIONAL INTERESTS.

A few weeks more and another educational year will close. It is a fit time, therefore, to reflect on those great interests which are embraced in the subject of Church education.

The past year has witnessed, beyond all doubt, a decided advance in the general tone of thought and feeling as related to this branch of our duty. Acting at first within a small sphere, proceeding by slow and cautious steps as the way opened, we have advanced into clearer and broader light, our opportunities of useful activity have wonderfully enlarged, and to-day, one of the most gratifying spectacles that our Church presents is the deep and earnest spirit animating her heart in behalf of this noble enterprise. Nor do we regret that this sentiment has been gradually formed, for by this means it has been the natural outgrowth of our experience, the fruit of character, the legitimate result of organic life, and not a scheme in advance of providence. The system of education now in operation among us, whether viewed in its direct relation to our own wants, or to the general aspects of Christian civilization, is in that true line of development which always follows the faithful preaching of the gospel, and the organization of a community of devout believers. It accurately defines a stage of progress. It is a cheering sign of God's Spirit in our midst, and, as such, accepting its blessed tokens and rejoicing in their indications, we thank God and take courage.

We have alluded to the advance in the sentiment of the Church on the subject of education. There are many illustrations of this fact. The period of dim views, of narrow conceptions, of irregular and vacillating impulse, has gone forever, and we begin to see that to [illegible] operate on the intellect of society is next in importance to operating on its heart. The grand aspects of Christian education are revealing themselves, and instead of the feeling that our best men are somewhat out of place in this work, we are learning that it is a noble sphere for our noblest minds. One of the problems that every Church has to solve is to combine culture with piety, to unite gifts and graces, to promote civilization as well as ensure godliness. And just now this problem is given us to work out, and hence the spirit of active inquiry waking among us. The most encouraging sign in this connection is the anxious solicitude to make education a Christian service, not ecclesiastically but really, not nominally but truly, a Christian service. Our Conferences are increasingly alive to this conviction, that our Institutions must be practically and thoroughly religious; and if this spirit grow, we may confidently hope that Methodism will prove a blessing to the world through the instrumentality of education, next in degree, next in importance, next in power, to its advantages by means of its pulpit and missionary energy.

The point, therefore, to claim attention and to stir our zeal is to carry the whole-hearted life, the undying fervor, the sacrifice of self, into the work of education, as we have done in other fields of Christian activity. If we baptize our educational labors with this spirit, we shall give a new meaning to the influence of the Christian Church, and vastly enhance its ability to glorify the cross, and benefit the human family.

PRINCIPLES AND SYSTEMS—ANCIENT LONDON CHURCHES.

The evil of a stereotyped system in religious and ecclesiastical matters becomes more and more apparent. Without fostering a morbid love of change, a healthful, flexible, expansive adaptiveness in Church economy is the rule of Scripture and reason. A striking illustration of this is seen in the condition of the many churches in what is called Old London. Charles Dickens, in his papers called "The Uncommercial Traveler," draws some gloomy pictures of their deserted, monidy, death-like condition. The City of London—that is to say, the ancient settlement, comprising an area of about a mile in length by half a mile in breadth—contained, in 1660, ninety-two parish churches. After the Great Fire, the ecclesiastical divisions of the city were unnecessarily numerous, and the number of churches was brought down to fifty-eight, though so thickly were even these new parishes planted that four or five steeples may still be counted in a space not exceeding that of Grosvenor-square. Strange as such excess may now appear, it was by no means uncommon in former times. The same thing, in fact, may be seen in many of the old towns, where churchyards all but touch each other, and where twenty or thirty houses are as many as go to a parish. Every house of more than ordinary pretension had its private chapel, though the parish church might be within one hundred yards of it, and every cluster of householders was provided with its particular place of worship by the munificence of some citizen or the zeal of some prelate.

This multiplication of city parishes is producing very embarrassing results at the present time. The endowments of each parish are the property of the parish, and applicable to the use of that parish only. It has happened in the course of events that the whole area of the City of London, with its fifty-eight parishes, has become comparatively depopulated. The old city is there, but the citizens have migrated. The houses are chiefly warehouses, deserted at night and empty on Sundays.—The principal tenants reside three or four miles off in more fashionable districts, and their clerks in less expensive suburbs; so that the city churches are left without congregations, and their incumbents almost without cures. It has been urged as an argument for keeping things as they are that such ecclesiastical sinecures offer a convenient provision for learned and studious clergymen. The Bishop of London, however, and his friends are anxious for a practical reform. On the outskirts of the old city lie districts crowded with a poverty-stricken population, all but destitute of spiritual aid. An imaginary line separates churches without congregations from congregations without churches, and divides ecclesiastical endowments from the duties which ought to be attached to them. This line the Bishop would efface. He desires to "unite" the unendowed benefice and its 10,000 souls with the endowed benefice and its empty church; or, to take down the useless church and re-erect it in a district where it would find tenants.

All this comes of being wedded to a *system*, instead of to *principles*, which, in earlier times, naturally crystallized into that system, as most appropriate to those times.—Devotion to principles is both conservative and progressive; devotion to system is conservatism without progress, which, in the growth of things, becomes laicshood and death. Devotion to fundamental principles is the philosophy of Methodism, and is, at once, the secret of her stability and her growth. Whenever she becomes wedded to a system, her progress will cease. True principles, in their development, and application to a growing country and civilization, will necessarily change, gradually, their first forms. It will be well if our people keep this distinction in mind.

MR. BUNTING AND MR. BRIGHT.

Most of our readers will recollect that in the earlier discussions of the Church-Rate question in England, a committee of Parliament was appointed to find out the state of feeling among the Dissenters. Most of them, of course, desired the abolishment of Church-Rates, because of their injustice in making them contribute to the support of the Church of England. It is rather notorious, we believe, that the British Wesleyan Methodists, in addition to their commendable reticence, as a Church, on political questions, have so far yielded to a toadyish deference to *caste*, especially among the ministry, as to give, very unnaturally, a *quasi* support to the pretensions of the Church of England, particularly in the matter of Church-Rates. Nevertheless, a large body of the laity, and some of the ministry, with honorable truthfulness to themselves and their principles, are opposed to these claims of the Anglican Establishment.

As far as we can learn, only two leading Wesleyans, Rev. Mr. Osborne, we believe, and Thomas Percival Bunting, Esq., son of the late Dr. Jabez Bunting, were called to give testimony as to the opinions of Wesleyans. Both testified that there was little or no opposition among the Wesleyans to Church-Rates. This testimony, it is believed, was far from being fair and disinterested. We are glad to see that Mr. Bunting has received in Parliament a merited rebuke from Mr. Bright. He said:

I shall refer only to the evidence of one of these gentlemen—Mr. Bunting. I suspect that when the name of Bunting was mentioned, there was a general impression that this was the evidence of a man who, although not nominally, yet actually, was Bishop or Archbishop, and almost Pope of the sect of which he was so distinguished a member. But that is not the case. The hon. and learned gentleman, not for the first time in his life as counsel learned in the law, has been beholden for his brief to an attorney practising in Manchester. Mr. Bunting is not a minister of the Methodist Church, as I understand, but is in the profession of the law, (a laugh), and therefore I must strip him of any authority he has upon this matter, in connection with the Methodist Church in consequence of his bearing the name of Bunting. I must say further that this gentleman, although in some sort a Nonconformist, inasmuch as I presume he attends a Methodist Chapel, is a politician of a peculiar kind, such as is not found very frequently among the dissenting body. I dare say he agrees with the most obstructive, if I may use the term, Conservative or Tory among hon. gentleman opposite, and if we had taken his opinion upon all those questions of policy which this House has decided in favor of popular rights and justice to the people during the last 20 years, I have not the least doubt that Mr. Bunting would have been as conclusive against all those concessions as he appears to have been upon the question of church-rates. But the hon. and learned gentleman did not treat the House quite fairly in stating the evidence of this gentleman, because he did not feel himself courageous enough to say that the Wesleyan body was in favor of church-rates. I find [illegible] whether were chosen, he says, in answer to a question [illegible] there was any likelihood of petitions being sent by t[illegible]

"No; from a fear on the part of those who sympathize with the Church of England of eliciting an opinion to the contrary. There is among us a general agreement not to disturb questions which we do not consider essential. The opposition would, I believe, be from a minority in our own body."

"A distinct minority?—I think I should call it so."

The House will see from this that although Mr. Bunting is not remarkable for great hesitation generally in his opinions upon this matter, yet he does hesitate to say that the Wesleyan body was with any sort of unanimity in favor of church-rates. And I can give my testimony, living as I do in a neighborhood where they are very numerous, and the question of church-rates is mooted and contests take place, although a few leading men are anxious to keep the question quiet, because it is one which might disturb their body, as far as my observation goes, a very large number, I think a majority, who attend their chapels have generally acted with the party by which church rates were opposed. As I have said, great numbers of them—I believe a great majority—vote in opposition to church-rates whenever a contest takes place, and do unite in sympathy upon this question with the great body of Dissenters belonging to other sects. I should not have said so much about this particular body had it not been for the extraordinary importance which the hon. and learned gentleman has given to this part of the subject. But I find that even from Conference Methodists there have been 135 petitions presented, from the Methodist New Connexions 97, from the Methodist Free Church 164, from the Primitive Methodists 265, from the Calvinistic Methodists 108, from the United Methodists, the Methodist Reformers, and the Wesleyan Association, 47; making a total of more than 800 petitions which have been presented from that body in favor of this Bill.

THE PETITION-MANIA.

In the Northern Methodist General Conference over one hundred and fifty petitions on the slavery question were received in five days. Whether that ends the list, we do not know. May the Lord deliver the Southern Church from any such agitation and petition-mania. The paper mania never exists in connection with a worthy cause, nor with an honest desire for the truth. It is unmistakeably suggestive of humbuggery and demagoguery. Whenever a cause demands the evidence and advertisement of certificates, it is apt to be unsound, and its advocates are apt to be selfish adventurers. It is a regular patent medicine, or sewing-machine affair. It is strange that the abolition fanatics, and the women's rights propagandists, and the ism-mongers generally, of the North, do not become ashamed of their own shame. A disgusted world will pass sentence on them after a while. Their existence and history is a stronger argument against republicanism than was ever dreamed of by Macaulay, Lord Grey, or the *London Times*.

Do not our Northern Methodist brethren begin to see that non-legislation, in Church Councils, is the only Scriptural and safe ground, whatever may be our opinions on the subject of slavery? Do they not feel, with us, that it is an ineffable pity that the Church ever legislated on this subject? We say to them, come back to the Bible, and let us preach the Gospel to master and servant, and trust to the simple Gospel to accomplish the will of the Lord. The South is perfectly willing to hold and to preach all that the Bible clearly teaches on this and all other subjects.

LITERARY PREACHERS.

It is a notable fact that, in proportion to their number, the clergy contribute more largely to our literature than any other class of men. This is a natural result of their studious and reflective habits of life. It is noticeable, too, that they are not by any means confined to the range of theological or devotional literature.—There are clerical workers in every department of the literary domain. Were it possible that many men in this country could follow literature as a profession, we might wish that more laymen, and fewer ministers, should devote their time to such pursuits. But this is not the case. The literary profession, or vocation, is too unpromising in this country, pecuniarly, for many men to adopt it exclusively. Most American literary productions are the side-achievements, the result of unprofessional digressions, of men engaged in other pursuits.—And but few vocations, except that of the ministry, are favorable to literary pursuits. Hence, but few Christian laymen, comparatively, can engage in them. Therefore, until literature as a calling shall become more pecuniarily promising, we are dependent, mainly, upon the clergy for a due infusion of the Christian element into our literature. Were this not the state of the case, we might justly complain of the expenditure of so much ministerial talent and pastoral time upon book-making, as hurtful to the spirituality, and derogatory to the success of the ministry. There is, however, no antagonism between a zealous and effective ministry and literary pursuits, if the latter is not allowed to become an absorbing passion. In that case, harm is done, and it must be vigilantly guarded against. This done, ministerial study affords material for both books and sermons.

SOUTHERN TEACHERS—THE GRADUATING CLASS OF CENTENARY INSTITUTE.

The Southern people have often been charged that the influence of their "peculiar institution," and of their culture and social sentiments, were unfavorable to industry, enterprise and self-reliance. It has been a taunt of our enemies, and a complaint at home, that the South could not produce her own teachers. It has also been urged as a fault of Southern institutions of learning that so few of their graduates devoted themselves to the noble Christian calling of teaching. But, as our institutions grow older, the reproach, we are happy to say, is being wiped off. The President of Centenary Institute writes us that there are in the graduating class of that institution a number of young ladies who have prepared themselves for teachers. Some of them are prepared to give instruction in all the branches usually taught in our best colleges, including vocal and instrumental music, French, Latin, Drawing, Painting. All of them can teach the regular branches as taught in our colleges. Those wishing to employ teachers can gain all necessary information by addressing Rev. J. T. Montgomery, Summerfield Ala.

NEW YORK LITERARY GOSSIP.

New York, May 21st, 1860.

In these days nothing is talked of with us but Japan and the Japanese. Even the question of Presidential nominations is only turned to for a passing moment—the Japanese form the standard subject of talk. It is a matter of interest, therefore, to know where to read upon the great subject; and it may help some of your readers if I mention here that "Lord Elgin's Japan and China," (Harpers') "Perry's Japan Expedition," and Dr. Terne's abridgement thereof (Appleton's) and "Hildroth's Japan as it was and is," will give them as much of an insight into Japanese manners, customs and knowledge as they are likely to need for every day purposes. Besides these, I must mention, with gratitude, a little book published by the Harpers, in their "Family Library" series, which contains in a small space as much real information and interesting gossip about that curious people as would nearly suffice to make two or three portly volumes. I read it first, many years ago, in the harbor of Yeddo, and have lately looked through it again, and both times with great benefit.

The death of Macaulay gives employment to a good many writers and collectors of it in England. Adam Black, the Edinburgh publisher, has reprinted the fine biographical essays contributed, "for friendship's sake," by Lord Macaulay to the Encyclopedia Brittannica, and has prefixed to them some account of the connection which existed for some years between Lord M. and the Edinburghers, whom he represented in Parliament till they and he differed, when they elected somebody else—but relented after some years, and again returned him. It should be premised that Adam Black is one of the foremost citizens of Edinburgh, and was the one who came most intimately to contact with Lord M. as representative in Parliament. The account of that acquaintance is modestly and charmingly written, and proves to me that those who gave the impression that Lord M. was an aristocrat in feeling, were mistaken. The Messrs. Longmans have put to press their collection of Macaulay's miscellaneous writings, which will form two volumes. It will be republished here by the Harpers. The poetry includes an epitaph on Henry Martin, written when Macaulay was only twelve years old, and lines to the memory of Pitt, written in his thirteenth year. For the next seven years he produced no poetry, until in his twentieth year, when he wrote a radical war song and a ballad: "The Queen is Come." This will be altogether the most interesting collection that remains to be made of Macaulay's writings. For so voluminous a writer he has left singularly little uncollected; and for this we and the world have to thank the enterprise of American publishers, who in his case, as well as in DeQuincy's and others of the best British essayists and reviewers, first collected the stray reviews and "articles" into a volume. Lastly, a London firm has just published "Letters of Hannah More to Zachary Macaulay, Esq., containing, notices of Lord Macaulay's youth, edited and arranged by Arthur Roberts, M.A., Rector of Woodersing, Norfolk," whose father was the original editor of Mrs. Hannah More's extensive correspondence; in which, I believe, these letters do not appear. The book is said by the London critics to be a humbug; having only very meager accounts of the boy Macaulay, and not enough to justify the title. Nevertheless there is a letter from young Macaulay to Mrs. Hannah More, written in 1815, when he was only fourteen and a half years of age. It is a little ponderous, "humptious" perhaps is the word, for a lad of that age, but nevertheless straightforward and unhesitating, as ever after in his criticisms. It is curious enough to give here:

"Clapham, January 16, 1815.

"My dear Madam,—My mamma was on the point of writing to inform you that a supposed favourable alteration has taken place in Mr. Henry Thornton's case. His physicians are still sanguine in their expectations; but his friends, who examine his disorder by the rules of common sense, and not by those of medicine, are very weak in their hopes. The warm bath has been prescribed; and it is the wish and prayer of all who know him that so excellent and valuable a character may be preserved to the world.

"You will believe, my dear Madam, that no one rejoices more than I do at your recovery from the effect of the fatal accident which threatened us. Events like these prove to us the strength of our affection for our friends, and show the esteem in which great characters are held by the world.

"We are eagerly expecting the promised essay which will, indeed, be a most important addition to the literary history of the year eighteen hundred and fifteen, ample as that already is. Every eminent writer of poetry, good or bad, has been publishing within the last month, or is to publish shortly. Lord Bryon's pen is at work over a poem as yet nameless. Lucien Buonaparte has given the world his 'Charlemagne.' Scott has published his 'Lord of the Isles,' in six cantos, a beautiful and elegant poem; and Southey his 'Roderick, the last of the Goths.' Wordsworth has printed 'The Excursion,' (a ponderous quarto of five hundred pages) *'being a portion of the intended poem entitled 'The Recluse.'* What the length of this intended poem is to be, as the Grand Vizier said of the Turkish poet, 'n'est connu qu'a Dieu et a M. Wordsworth.' This forerunner, however, is, to say no more, almost as long as it is dull; not but that there are many striking and beautiful passages interpersed; but who would wade through a poem

——'where, perhaps, one beauty shines
In the dry desert of a thousand lines?

"To add to the list, my dear Madam, you will soon see a work of mine in print. Do not be frightened! It is only the index to the thirteenth volume of the 'Christian Observer,' which I have had the honour of composing. Index-making, though the lowest, is not the most useless round in the ladder of literature; and I pride myself upon being able to say that there are many readers of the 'Christian Observer' who could do without Walter Scott's works, but not without those of, my dear Madam, your affectionate friend,

"Thomas B. Macaulay."

There is also some poetry, of which these few lines on Henry Martyn, the lamented missionary, written when the boy was but fourteen, are better than most of such efforts of early genius preserved to us:

"Here Martyn lies! In manhood's early bloom,
The Christian hero found a Pagan tomb!
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies which he won.
Immortal trophies! not with slaughter red,
Not stained with tears by helpless orphans shed;
But trophies of the cross! to that dear name,
Through every scene of danger, toil and shame,
Onward he journeyed to that happy shore,
Where danger, toil, and shame are known no more."

The good old lady always liked the boy, and always thought he would make something, but unhappily she did not live to see the fulfillment of so good promise. The first mention of him in these letters is in 1808, when he was eight years old. She writes, "give my particular love to Tom. I am glad his classicality has not extinguished his piety. His hymns (he had been writing hymns) were really extraordinary for such a baby." In the next, three years after, she says, "Love to dear Tom," and after sending him advice to "apply hard to business, be very neat and improve his handwriting," &c., adds, "you need not add a part of my message, though it is very true, that he is a jewel of a boy."

In 1812, she says he "ought to have competitors (at school.) He is like a prince who refused to play with anybody but kings." Further on she says, "I wish he would condescend to read a little prose," which gives us a curious indication of his early reading. She feared he would be a poet and never write prose; and by and by he did something which leads her to write, "I am afraid he must be a lawyer; what a pity! but really his talents seem to lead that way;" and again, she wants "Tom's powerful genius more in exercise, especially the Bar," though in 1824 she writes, "I wish he was rich enough to be in Parliament; he would eclipse them all." A word, the complete truth of which she did not live to see proved. This is the greater part of the gossip about Macaulay.

I have a mind to bore your readers with a little synopsis of a pamphlet just published here, in New York, and in which is set forth the "Constitution or organic law of the *Pantarchy*," said Pantarchy being a new form of government under which society is to be conducted to its true Harmonial destiny on earth," which true Harmonial destiny is catalogued as follows by the writer: "the whole people shall be housed in palaces; the earth shall be cultivated like a garden; Equity, and Human Religion, shall reign universally; health and beauty shall be the common inheritance; all human affairs shall be radiant with a True Millenial Glory."

The "Pantarchy" is a kind of "beneficent despotism" in which all the men of talent and genius are to be provided for at Government expense—which will be a very good thing for the men of talent and genius—to read all the books of "a highly useful nature, but not promising a circulation extended enough to reward private enterprize,"—of which kind of books a publisher lately told me he had above 600 or 700 submitted to him every year—will be published at Government expense, to be the great relief of poor devil authors; in which, in fact, true teachers and pioneers of the progress of the race are to be supported at their work." How the true teachers and pioneers are to be discovered is not yet revealed. But if the Pantarch will solve that riddle for the world he will have accomplished more than all the philosophers since Plato. That is the little point which his lever needs to pry over the world.

I ought not to omit to mention that "a *Court Journal* will be established, (as soon as the government is going) to communicate to the *subjects* of the new government (who will all live in palaces) the actions of government and the progress of events."

I suppose it is not revealing any very tremendous secret to say that the deviser of this new and [illegible] Utopia is Mr. Stephen Pearl Andrews, who is for the present the "Pantarch," signing himself "Andrews," and requiring the faithful (and requesting outsiders) to send in their little contributions toward the support of the new government. Lest any of your readers should not know what manner of man Mr. S. P. Andrews is, I quote the description of him, (as Pantarch), from his own document:

"The Head of the Pantarchal State, representing the monarchial principle, or Individuality of Lead, is the Individual, self-elected, but powerless except as he is voluntarily acknowledged and obeyed, who is the most conclusions of power to devise, constitute, and direct a true Harmonious, and Triumphant Social Organization, adapted to the wants of all mankind—power to lead humanity through Science, and the Revival of Faith, and the operation of the Spirit World, and the Divine Guide back of all—the period of reconciliation of all conflicts, the harmonial or millennial age; the Golden Age of the Future. The office of this functionary is the Pantarchate—his title, Pantarch; *his function, the, service of all; his diploma, the greater capacity to serve!*"

That is nonsense enough for once.

The woman's question is still attractive, and some readers will perhaps thank me for submitting to them this little criticism on. (French) womankind, from the pen of Mr. Alphonse Karr. I will only premise that I don't believe a word he says:

"In a woman's life, everything leads to a new dress; everything ends with a new dress; every circumstance is marked by a new dress; and the dress is always the important point. A girl is golug to be married—a new dress! For a moment her heart is filled with love, thoughts of an entirely new existence, and of a long separation from her parents. Everything disappears before the all-absorbing question of *the wedding dress*. A relation dies. The grief of the ladies is violent; but it is soon checked, for the *mourning* has to be thought of. What are people to wear? What is the most fashionable mode of *testifying* one's sorrow? It is necessary to go to the linen-draper's, to the dressmaker's, to the milliner's, and in a little while all is arranged, and in the meantime we are so thoroughly occupied, that there is quite an end to the lamentation, unless, however, the dress do not happen to fit, or the bonnet be too much or too little off the head. But if the dress is made of some new material, if the bonnet is becoming, then they experience an involuntary glow; they are triumphant, they are very happy."

Let me add to this the following touching words of "the wife's helping hand," which come I don't know whence, but which will move some of your fair readers, I am sure: "At no moment of difficulty does a husband, knowing his own utter helplessness, draw so closely to his wife's side for comfort and assistance as when he wants a button to be sewed on his shirt-collar!"

The Magazines for June are just out. Harper's is a good number, as usual; and has one article of especial interest to your readers at the South. This is an important and very thorough paper on "Insects Injuring to the Cotton Plant," by Mrs. Charlotte Taylor, a Southern lady, a South Carolinian by birth, and probably the best microscopic entomologist in the United States. This paper is the result of many years of personal observation and study, and cannot fail to be very valuable to all engaged in the culture of cotton. I understand that she contemplates a paper on the insects destructive to the sugar cane; which are, however, I have been told, but few, the chief being a mischievous ant if I am rightly informed.

The other articles are, "a Summer in New England" (1st paper), by Porte Crayon, so well known to the readers of *Harper*. This is Mr. Strother's first appearance in New England, and I can bear witness to the wonderful accuracy of his pencil. Then comes a paper on the "Ancient Monuments in the United States," which is meant the Indian remains; by E. G. Squier. "The Century Plant," by Fitzhugh Ludlow, one of our most promising young writers; a story which opens in Baltimore. "Sullivan's Island," one of a series of ballads T. Dunn English is contributing to this Magazine. "Froth," a story of New York fashionable life by George Arnold. "The First Overland trip to California." "He was always such a Fool," a curious marital experience, by J. D. Whelpley. "Lowell's Widower," by Thackeray, with his own funny illustrations. "Miserable man that I am," by Miss Rose Terry. "The Table," whose subject is "American Culture, its characteristics and defects," is an admirable paper, by Dr. A. A. Lipscomb, which I advise no one to skip, no thinking man or woman especially.

The caricatures this month touch phrenological examinations; they are by that cleverest of American artists, M'Clennon, and the reader will find a capital caricature of M'Clennan himself in the lower right hand corner of the first page. The largest figure on the second page is a good hit at Walter Whitman, a Bohemian of some note here, who calls himself "a rough and a Kosmos," and is in fact the poet of the "rougha."

Speaking of artists reminds me that Col. T. B. Thorpe, of your State, has just completed a picture of Niagara, which is of snob excellence that the shrewd managers of the Cosmopolitan Art Association have purchased it, and are about sending it to London to be engraved, for their premium plate for next year. I have not had a look at the picture yet; but it is widely spoken of by the most competent critics here, and I quote the opinion of one of the best below:

"There was a general expression of surprise at this excellence of the Colonel's picture, for it was, we understand, his first essay in landscape. It would not be just to the artist to compare his work with the views of Niagara painted by Gignoux, Hewett, Church, and other distinguished landscapists who have given the first years of their life to that spirit land of art; but we may, without fear of offense, compare the design of Col.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

MAY 30, 1860.

some particular parts of the picture have great merit. The grand transparency of the column of mist, through which the bright green water is seen, is a very effective piece of painting.

The *Atlantic* has the following papers: "The Future of American Railways," by Thomas C. Clarke, an eminent Civil Engineer. "In a Fog," by E. H. House, a promising young magazinist, of New York, who has also an article on Japan, which is timely and interesting. "The Granadian Girl's Song," a short poem, by the author of "Sir Rohan's Ghost," a young lady who turns her hand by turns to poetry, stories, and reviews, and does all with ability. "Chess," by M. D. Conway, of Cincinnati, a gentleman who has played with Morphy, and came off respectably; nobody, so far, can say more, who has tried his hand against your young New Orleanian. "Model Lodging Houses in Boston," by Charles E. Norton. "The Representative Art," by Adam Badeau. "The Vineyard Saint," a poem by Bayard Taylor. "The Sphinx's Children," by Miss Rose Terry; and "Clarsan's Picture," by Edward Spencer, a young Marylander, who is making himself a name in Magazine literature.

I just hear that "the Mill on the Floss" has sold already between 19,000 and 20,000 copies. It is not yet a month published. Surely it is something to have such an audience as that.

* * *

WASHINGTON CITY CHURCH.

MR. BATTLE'S RESPONSE TO HON. W. H. HAMMETT.

The following noble letter is encouraging. Let us have more of them:

MR. EDITOR: In your paper of the 16th I see a proposition, by the Hon. Wm. H. Hammett, of Point Worthington, Miss., to be one of one hundred to give William T. Smithson one hundred dollars, to aid in the building of the Washington City Church; and also, one of twenty to give five hundred dollars for the same purpose. I heartily respond to the hundred dollar proposition, and regret that a large expenditure of money which I am compelled to make, puts it out of my power, now, to respond to the five hundred dollar proposition; but hope that a good cotton crop next season may put me in a condition to do so. We should be ashamed that the Methodists of the Southern States have allowed the building of the Church at Washington to linger, and drag along, and wear out the energy of that noble man Smithson, as it has done.—But I trust the plan here proposed will soon raise all the money needed to complete the church, and Mr. Smithson be rewarded by a thousand thanks in this world and a crown of glory in the next.

ALFRED BATTLE.

Tuscaloosa, May 21, 1860.

And here is another. We suggested to Mr. Raiford to let the hundred dollar proposition go on, and him start a fifty dollar proposition. It will be responded to we think:

MR. EDITOR: From your paper of the 16th instant I see that Hon. W. H. Hammett has proposed to be one of one hundred who will contribute one hundred dollars to Wm. T. Smithson, to aid in building the Washington City Church. Now I propose to join him if he will bring the number down to fifty; and I will send a sight draft on Walker, Gilmore & Co., to Mr. Smithson, for the amount.

N. B. RAIFURD.

China Grove, Miss., May 25.

LITERARY NOTICES.

MANUAL OF GEOLOGY. Designed for the use of Colleges and Academies. By Ebenezer Emmons, State Geologist of North Carolina, late State Geologist of New York, Professor of Natural History and Geology in Williams College, etc. Illustrated with numerous engravings. Second Edition. New York: A. S. Barnes & Burr, 51 and 53 John-street; and sold by booksellers generally. 1860.

CHILD'S BOOK IN NATURAL HISTORY. Illustrating the Animal, Vegetable and Mineral Kingdoms; with application to the Arts. By M. M. Carll, New York: A. S. Barnes & Burr. 1860.

These books have been sent us by *H. D. M'Ginnis*, 36 Camp-street. They belong to the extensive and popular series of school books published by Barnes & Burr, and so favorably noticed by the press of the country.

The author of the Geology has a high reputation, and has filled high positions, in connection with this science. His book is an American work, with American illustrations of American geological formations. It is divided into twenty-five chapters, and treats of the nature and classification, and definitions of geology—geologic forces—classification and nomenclature of rocks—the Tacoaic system—the Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, and Cretaceous systems—the Cainozoic division—Volcanoes and Earthquakes—Mineral Veins—Mean Elevation of Land—Soils, etc. The illustrations are abundant and apparently well executed.

The Natural History is adapted to children, well arranged and illustrated.

ABRIDGEMENT OF THE DEBATES IN CONGRESS, from 1789 to 1796. From Gales & Seaton's Annals of Congress; from their Register of Debates; and from the Official Reported Debates, by John C. Rives. By the author of the "Thirty Years' View." Vol. I. New York: D. Appleton & Co., 346 and 348 Broadway. Agent in New Orleans, *S. Colman*, 152 Baronne street.

This first volume of this valuable work extends from 1789 to 1856, embracing the debates of the first, second, third and fourth Congresses. The Index is very copious and satisfactory one, and by means of it the debates on any particular measure of interest to the reader may be easily found. We have here the account of the Inauguration, and first Inaugural Address, of Washington—debates on the Algerine War—on Amendments to the Constitution—on Freedom of Conscience—Bank of the United States—Commerce—Cotton—Tariff—Difficulties with G. Britain—Territorial and Indian Questions—The Mint—Naturalization—Seat of Government—Slavery and Slave Trade—Admission of Tennessee. These are only points selected at random to indicate the contents of this great record of the early legislation of our country. There are many things in this book, in the way of political opinions, customs, and proposed measures, which will astonish those modern politicians who have never made themselves acquainted with the early political history of the nation.—Acquaintance with these things is valuable and interesting, and so also is acquaintance with the measures and speeches of the statesmen who figured during that period.

ELEMENTS OF ENGLISH COMPOSITION, Grammatical, Rhetorical, Logical, and Practical. Prepared for Academies and Schools. By J. R. Boyd, A.M., author of Annotated Editions of English Poets, "Elements of Logic," Improved Edition of "Kames' Elements," etc. New York: A. S. Barnes & Burr, 51 and 53 John street. 1860. For sale in New Orleans by *E. R. Stevens & Co.*, 57 Common street.

This is another of the valuable series of school books published by Barnes & Burr. It is not an original work, in one sense, and so much the better. It is rather a compilation of the best writers in the language on grammar, rhetoric, and logic, as applied to Composition. The author also draws upon his experience as an Instructor.—The work is adapted to beginners, and also to the most advanced classes. Good works on Composition are among the most valuable of books, as it is one of the most elegant and valuable of arts.

CORRECTION.

DEAR BRO. HAMILL.—The following were made Life Members of the Missionary Society, which was not noticed in your report: Gen. N. D. Guerry, $20; Isabella C. Guerry, $20; Carrie Guerry, $20; John Guerry, $20.—Bro. Guerry paid nearly $300 missionary money.

W. B. NEAL.

I add this: Bro. Guerry, so remarkable in his missionary benevolence, gave me also $600 this year for the College.

E. J. HAMILL.

RAMBLES IN SOUTH ARKANSAS.

A beautiful day—the air warm, balmy, and fragrant with the early breath of Spring, is cheering the hearts of a lady and gentleman as they drive slowly along the woodland path that winds its tortuous way through the grand old forests of oak and gum, embowered with grape vines, and waving sadly to and fro long streamers of grey moss. At a glance you perceive that they are "Arkansas travellers," intent upon accomplishing the journey to their county site, notwithstanding the *trifling* obstacles of trunks of trees, limbs, grape vines, horse-flies and buffalo gnats. You see from the determined air of the gentleman, and the quiet manner of the lady, that they "care for none of these things," but keep on the "uneven tenor of their way," knowing from past experience, "where there is a will there is a way," especially in Arkansas.

What a pity! There, the gentleman's "Sunday-go-to-meeting" hat has been brushed into the muddy road, with the addition of a large dent on the front side. Alighting and picking up his hat, the gentleman looked at it with such a lugubrious air as to call forth a hearty laugh from his companion; joining in the laugh and leaping into the buggy, crack goes the whip and off trots his "pets." When the morning sun arose above the dawn clouds, and neared the fashionable hour of breakfast, these Arkansas travellers had left their "Log-Cabin" far behind in its grove of dog-woods on the Bayou Bartholomew, and had come to a stand on the banks of a wide stream, with high, sloping hills stretching beyond. The gentleman is lighting a match, whilst his companion collects dry wood and leaves, to make a smoke to keep from the horses the troublesome gnats. Be patient for a moment and you will see how Arkansians manage to cross swimming water with no visible means of doing so, but two fallen trees, one from each bank, whose tops cross near the centre of the stream. Very soon a fine smoke relieves the horses, which are taken from the buggy, and the "gear" tied securely upon them. The cushions and so forth are carried over the rude tree-bridge to the opposite bank by the gentleman; returning, he calls to the lady: "Come on, there is no danger," and she, in true country style, picks up her dress, and clasping tightly the hand of her husband, trusts herself upon the slippery log over the deep water. Without a mishap she has reached the opposite shore, and standing upon the butt end of the fallen tree, awaits with some anxiety the *denouement*. The gentleman partially disrobes, and returning to his horses, he leads one to the water, and giving him a blow with a grape vine, the horse plunges in, and becoming frightened, he rears and plunges again in the water, over the overflow, and hies away beyond the hills out of sight. Nothing daunted the staunch Arkansian ties the rope and the "lines" to the tongue of the buggy, and mounting the remaining horse, he too plunges into the cold stream, and swimming across, alights with the rope in his hand. "Come here, wife, and help to pull the buggy over." Now comes the tug of war. "Pull steady, hand over hand." Heigh-ho! slowly comes the buggy; but alas! just at the point of success, snap go the "lines," and flat falls the gentleman, while slowly, slowly, recedes the buggy into deep water. No ways disconcerted, our traveller wades into the stream, and tying the rope to the sunken buggy, he again emerges from the water, and calling wife to his help, they succeed in pulling it to shore. "My dear, you stay here, untie the knots, and arrange the harness, and I will look over the hill for that runaway." With no other saddle but the ladies riding-skirt, he starts for the search; in the mean time the lady, as far as possible, "puts all things to rights," then seats herself at the root of a massive oak, and looks around upon the unbroken solitude of the place. On the hill tops the tall pines nodded their heads, sighed and moaned. The March wind shook the perfume from the new buds and leaflets, and rustled the dry leaves on the hill-slopes; the buffalo gnats circled and danced to their hearts' content, and the slugging water flowed stealthily along, without a single expression of cheerfulness. The solitude soon became oppressive, and the fear of wild cats and panthers made the lady arise, and scenring the hatchet, she sat down, with "Jobson's Portrait of a Mother," which she chanced to have along with her, and became so interested that she forgot all about wild cats and her lonely situation. While deeply interested by the book she was startled to a standing posture by hearing footsteps; within ten paces rode a horseman, who proved to be an old acquaintance whom the husband had met on the hills, and sent to the relief of his wife. After the usual salutation the lady rode off behind her friend, leaving the buggy and baggage to take care of themselves. An hour's ride, and they had arrived at the friend's house, where the lady was kindly entertained. About sunset the tired traveller drove up with the missing animal. Remaining over night, they started betimes the next morning, and passing rapidly over a beautiful country of woodland and prairie, they soon emerged from a skirt of woods upon a prairie, with a scarce perceptible tinge of green over its broad surface, and hundreds of oval mounds fairly covered with blue violets. It is supposed that this prairie, from the regularity of the mounds and the uniformity of their size, was once the burying ground of a now extinct people. Whatever may be their origin, they much relieve the monotony of the prairie.

It is characteristic of the sons of Arkansas to make all things *pay*, and that runaway horse paid dearly for his misdemeanor by being driven at the rate of eight or ten miles an hour, which soon brought the buggy and its occupants to the flourishing town of Hamburg, in Ashley county, Arkansas. Hamburg contains two Academies, a Methodist Church, which does honor to the town, a framed Court House, and many stores and beautiful residences. It is noted for the hospitality of its inhabitants. Three years ago there was not a brick chimney in the place, and but few framed houses.

M. A. C.

Log-Cabin, Bayou Bartholomew.

A NOVEL AFFAIR.

Our Board of Trustees resolved to enlarge and otherwise improve their Church here, and appointed the pastor financial agent. As soon as this was known the class leaders of the colored society wished to know of the agent if a contribution from them would be received; they said they would raise $500, and requested the Pastor to open a subscription list on the next Sunday afternoon. Two hundred and twenty-three dollars were subscribed, nearly one hundred of which was paid down in cash. Afterwards additional amounts were subscribed. The female members deeming it too slow a process, surprised the white congregation by having a notice read from the Mayor of the city, granting them permission to hold a fair. On Saturday night large crowds of finely dressed colored people assembled in the basement of the church, the upper part having been taken down. Sure enough there were all the paraphernalia of the most elegant modern fair, conducted after the most approved style, both as regards material, arrangement, and manner. The fair was visited by many of the leading families, who were lavish in praise of the taste and management of their servants. They had music and feasting, promenading and conversation; bonnets, the most rich and tasteful I ever saw. A keener critic and severer moralist might have marked a defect, and inferred a consequence disparaging to the colored people; but their modesty, politeness, cheerfulness, and simplicity commended them to those who rightly appreciate their disposition and character. Their intelligence and good behavior indicate careful training and affectionate regard from their owners. The nett proceeds of the fair were $280.

A VISITOR.

Baton Rouge, May 25, 1860.

ADAM BEDE.

MR. EDITOR—I have seen in our journals several notices of the book bearing the above name, and commended in flattering terms. Now I ask permission to say that a more scandalous and contemptible book has hardly been issued from the press in a long time. It is a covert assault on Methodism, and a fulsome laudation of every thing Episcopalian in tendency; and, besides, is low in style, mean in thought, and vulgar in much of its matter. I speak of nothing on the subject of novels. I have no controversy now on the matter. I only utter my protest against the attempt to circulate this trashy book among our people as a Methodist novel.

C. K. MARSHALL.

Vicksburg, May 24, 1860.

LOUISIANA CONFERENCE.

CALCASIEU CT.—REV. W. P. STAYTON writes: We are getting along finely. We have had some interesting meetings since Conference. We closed Sunday night that resulted in nine accessions to the Church. We have had thirty-three accessions to the Church since Conference. We feel somewhat indebted to the Carlinago circuit, Miss., for two of her local preachers that have settled in the bounds of this circuit; we should like to have several more of the same kind, for we need all the help that we can get on this large circuit. It is about 300 miles around. Your humble servant is almost broken down riding and preaching.

COLUMBIA CIRCUIT.—Rev. H. Parvin writes: We have been engaged in a protracted meeting sixteen days; twenty-one souls converted, fourteen joined the church one night; it seemed that all the sinners for ten miles around this place come to Mount Parnassus to seek the salvation of their souls. Rev. N. M. Davis, a Baptist preacher, has labored faithfully. The old soldiers have taken fresh courage. The Baptist brethren united with us, and the Lord blessed us together. It seemed like a Pentecost. I have taken 80 members on probation in the Church, have organized six Sabbath Schools, and have on hand an arrangement for a magnificent Camp-meeting. We are doing all we can towards supplying the parish with Bibles, and religious Books and Tracts. We hope each one of the new converts will subscribe for the New Orleans *Christian Advocate* soon.

ALABAMA CONFERENCE.

PLEASANT HILL CHILDREN MISSION.—Rev. P. R. M'Crary writes: This mission lies in the prairies of Lowndes county, embracing a wealthy community of intelligent planters, who are anxious to have their slaves religiously instructed. I preach thirteen times every four weeks, to about twenty plantations. The work has been considerably enlarged since Conference, and by the close of the present Conference year we shall have work enough for another missionary. The children are regularly catechized, and are making rapid improvement. It meets with favor from planters, negroes, and also the overseers, and some of the overseers say they intend to give a portion of their wages towards the support of the mission. Eighty have been received on probation this year, and a fine state of religious feeling at almost every appointment.

AUSTRIA AND HUNGARY.

The stern goddess Necessity, says the *London Times*, has made men bend beneath her yoke for many thousand years, but never has she achieved a greater triumph than in conquering the obstinacy of the Austrian Government. It is announced that measures are to be immediately taken to conciliate the Hungarian people, and to restore as much as possible the state of that land in existed before 1848. The Arch-duke Albert retires provisionally from his functions, and is replaced by General Benedek, who is commissioned to regulate the municipal laws, to reorganize the Comitats on the basis of the old institutions, to submit propositions for a central Diet, and to unite the five administrative sections which have existed since the defeat of the insurrection in 1849 into one single Administration at Buda. Thus ends the policy of "Thorough." Thus crumbles into ruin the fabric of Government which is identified with the name of Francis Joseph. After 10 years of injustice and oppression, of cruelty inspired by terror, of mistrust, *espionnage*, and denunciation, the Austrian Court is forced to confess its crimes have been blunders also. An immense army has been unable to give confidence to the rulers of a disaffected people, the closest alliance with neighboring despotisms has resulted in quarrels and bitterness, excessive taxation does not avert the bankruptcy of the Imperial Exchequer, religious intolerance only increases the hatred borne to the Church, and an elaborate machinery of administration does not enable the Government to carry out a single design which it proposes.

The state of Hungary has been for many months becoming more and more desperate. Previous to the late Italian war every foreign well-wisher of the Austrian empire, and even the wisest of Francis Joseph's native counsellors, urged the necessity of some change of system. A period had elapsed sufficiently long to show that the discontents which led to the outbreak of 1848 were by no means transitory in their nature. Year after year had passed away, and no sign of reconciliation between the Hungarians and the Court had been given. Imperial personages visited the country or bore rule in it, but only to surround themselves with a military and official circle, and to vent their irritability at what they called the insolence and ingratitude of the natives. The latter showed their dissatisfaction with the Government openly, and with a persevering sullenness which the Emperor has learned, since the late events in Italy, to interpret. Not that there is that antipathy of race which exists in Italy; the Hungarians, though not fond of the Germans, are content to remain under the same Government with them, and desire only institutions which make them independent. The discontent in Hungary is purely political, directed against a faithless and tyrannical Government; in Italy it was social and national, and directed against the dismemberment of the Peninsula and the presence of a foreign and dominating race. But still Hungary has been rapidly becoming as bad as Italy, and even more dangerous to the safety of the empire, inasmuch as its geographical position, and the neighborhood of the unscrupulous and aggressive Russians, would make another rebellion a death-blow to the monarchy.

The national wishes of the Hungarians will, of course, be differently represented by various parties; but we think that it will not be far from the truth to say that the people are not at bottom anxious either for a severance from Austria or for a democratic form of Government. As far as we are able to learn the state of opinion, there is but one desire—that they should be ruled constitutionally, and in accordance with the ancient rights of their country. It is only in despair of obtaining this that they would depose the Austrian Cæsar from his rank and title as King of Hungary. The beginning of Austian troubles has been the adoption of a centralizing policy, directed to the establishment of German supremacy over Czech and Magyar, Italian and Slave. To do the present Emperor justice, he was not the originator of this unfortunate system. It was the work of Viennese pedants, encouraged, perhaps, for their own purposes by the two last Russian Emperors, and aided by Rome and the priesthood, which hoped for extended authority by the overthrow of civil rights and Protestant liberties. The strength of Austria in days of old, the power which enabled her to rise unsubdued after so many defeats at the hands of the first Bonaparte, consisted in the attachment of a diversity of races, almost independent of each other, to the same Sovereign. But no sooner were the Treaties of Vienna signed than the centralizing process began, and has been continued with the same insane perseverance to the present day. At the present moment the orders in Austrian ships of war manned by the population of the Adriatic coast are given in German, and this folly is only a sample of greater ones committed in every province of the empire. This system was the real incentive to the Hungarian war, in which the great Hungarian families, with the least possible sympathy with Kossuth, took part against the Government. It is now generally admitted that the proclamation of a democratic Government by Kossuth was the chief cause of the unfortunate Hungarian failure. The terrors of the neighboring Sovereigns were aroused, and the late Czar Nicholas took the opportunity of combating the spirit of revolution, and laying the young Emperor, as he thought, under eternal obligations to him.

More than ten years past away, and Hungary, conquered, with her franchises abolished, her people subjected to the military rule, or to civil officials as insolent and even more meddlesome than soldiers, with the Romish priesthood in possession of privileges unexampled in history, and using them unscrupulously in favor of Imperial tyranny and their own, is once more on the point of insurrection. The events which have taken place in Italy carry hope to the oppressed in every part of the empire. Within the last few months it has been shown what may be accomplished by a resolute people in spite of both spiritual and worldly potentates. The Hungarians may think themselves unable to cope, alone and unaided, with the whole force of the Austrian empire, but they look forward to and prepare for the time when Austria shall be plunged into war with her two gigantic enemies. It is said that arms have been brought into the country from the side of Turkey, and so wide-spread is the determination to throw off the yoke of the Austrian Government that the Imperial officials have at last become convinced that concessions were absolutely necessary. Austria may well think the time come for a change of policy. The state of Hungary makes her powerless in the presence of France and Russia, divests her of all influence in Germany, which must now perforce look to Prussia as leader; encourages the other provinces to disaffection, and necessitates military expenses which have already almost exhausted the State. Austria has now not a friend in Europe, and can hardly borrow a florin in any European market. What the preachings of justice and morality, what even the dictates of policy, have failed to accomplish has been effected by financial embarrassment and the dread of foreign foes. The only question is whether it be not too late. Austria now grants nearly all that the Hungarians asked for ten years ago, and enough to have made them then the most loyal of subjects. Whether content will follow concessions so obviously dictated by necessity remains to be seen.

THE SICILIAN INSURRECTION.

The insurrection in Palermo broke out on the 9th of April. It was announced to the people by a loud report of musketry. The police, well aware that in the Church and the stores of Garcia (a convent at the east end of the capital) men, ammunition and arms had been assembled, made an onset against the place, which they had previously encompassed all round. Cannon were reared in that part of the marine plain which looks in a straight line towards the main door of the church. The doors were thrown down on the first discharge, and a storming party of troops and policemen advanced. They were received by volleys of musketry; but the defenders inside were but 40; a few of them fell dead; several officers were wounded; some made their escape over the roof; others sought a refuge in the sepulchral vaults; 13 were taken, and these, laden with chains, were led to prison, followed by 30 of the monks, who were dragged along with the prisoners; arms, ammunition, and a wooden cannon with iron hoops were found in the church and store-rooms. The soldiers then carried havoc and fire throughout the building; nothing was spared. A silver crucifix was broken to pieces by these Christian soldiers, shared the fragments among them. They took the golden *pixis* from the tabernacle, strewing its contents, the consecrated wafers or hosts, on the ground. Some fighting was still going on at Parazzi, and muskets shots were heard all along that line as far as the San Antonio gate. The fire ceased in a few hours, and the cry "*Viva il Re*" announced the complete victory of the troops. The soldiers had driven before them a few of the insurgents at Parazzi, and had then fired at random all along that line as far as the mentioned gate, among the unoffending population. The Lady Abbess of the Basta del Monte, out of the Macqueda gate, and a gown and surplice were dragged in chains to prison, because, unaware of any guilt, they had suffered the bells of the church to summon the faithful to the usual service.

On the 5th the soldiers again attacked Parazzi, where not a living soul was left; they battered with cannon the villas of Furno and Montegna, which had been previously sacked; those tenements burned for three days. They slew on this occasion a woman who was lying before them with an infant in arms; they slew mother and child. They killed seven women in their houses, firing at them long after they had secured their easy victory.

On the 6th, above Baida, two miles west of Palermo, on the hills 50 of the insurgents hoisted three tricolour flags on that mound which rises above the monastery; a battalion of Chasseurs attacked them; the fire lasted about four hours, without any hurt on either side, as the Royal troops, notwithstanding their numerical superiority, never advanced beyond cannot-shot of the insurgents. These latter removed their banners, retired in good order, and fell back on the adjoining Monte Cuccio, culminating height, 1,042 metres high rising above Monreale. The soldiers wreaked their wrath upon the luckless monastery and hospital of Baida, which they charged of having sheltered the insurgents in the night and supplied them with drink. Two of the monks were killed; the patients in the hospital were thrown on the ground, with the beds overturned upon them. The victorious troops encamped at Boca di Fulco.

On the 8th there was an attack on Favorita (two miles to the north). Not a few of the soldiers fell under the blows of the insurgents. The troops fell in disorder and were pursued as far as the Leoni, where they receive large reinforcements, and drove back their assailants.

On the 9th the bands of Misilmeri and Bagheria (on the mountains south and south-east) attacked the soldiers at Colonnella and Villa Giulia. Fortune declared in favor of the insurgents, but a steam-frigate, sent to the rescue of the troops, sweeping the shore with grapeshot, threw the insurgents into confusion; but they fell back with no very heavy loss.

On the 10th two strong columns were sent to the hills, from which the troops had been driven back. One of them proceeded by land, the other was sent by sea to Mondello (a headland on the north coast, about 12 miles from the city). These met with no resistance, but upon the false pretence that muskets had been fired at them from several villas they began their work of devastation, sacking, burning and battering down the houses with artillery. Seven villas, Verona, Villa Pareti, Belita and Bordonaro, with two or three others of which the names are unknown to me, thus perished in the flames. The smoke could be seen from Palermo; it looked like a general conflagration of the country. In town the following gentlemen—Baron Riso, Priuce Giardinelli, Cavalier San Giovanni, the son of Prince Monteleone, and others—were arrested, and on foot, two by two, they were marched into the Castle. Duke Verdura had been arrested on the eve of the insurrection.

On the 11th there was a second attack upon Baida. Three Italian tricolours again waved on the heights; this fire lasted two hours and a-half, but the insurgents overpowered by numbers were compelled to retreat. There was great consternation in the city. The arrests and domiciliary visits were numerous. A very painful incident marked the day. Father Ottovio Lanza (brother of Prince Butera, who died at Paris,) who was once a monk of the Olivetan order, and still was in priestly orders, and went by the name of Father Lanza, a man of rare accomplishments, and a noble character, had, together with Count Tasca, taken shelter the American Consul for leave to search the vessel. Leave was granted; the vessel was searched, and the unhappy fugitives fell thus into the hands of their pursuers.

Another nobleman, Cavalier Luigi Villarosa, befriended by Mr. Goodwin, the British Consul (a functionary highly respected and cherished at Palermo), applied for refuge to one of the English ships anchored in the harbour. The captain repulsed him, alleging his instructions, which only allowed him to extend his protection to British subjects. The unhappy Villarosa was more fortunate in his appeal to the humanity of a Russian captain, who took him on board, and, when the police called for their prisoner, incautiously pointed to the colors at his yardarm, and said that "the fugitive was already in Russia."

On the 12th there was an attack upon Monreale, at some distance from the town, at a place called Il Ploppo. We heard a well sustained fire of musketry and artillery; we began to think the thousands of insurgents so long announced had at last arrived. Great ferment reigned in Palermo; when all of a sudden, at half-past 4 o'clock, the firing ceased; the alarm bell was heard; no fugitive soldiers were seen. The insurgents were defeated. Twenty-five of them were taken prisoners; a few were wounded, none killed. Thirty of the soldiers were said to have fallen. The report spread also that some of the people in Monreale had fought on the soldiers' side—Miceli and others, patriots of 1848. The people at Palermo began to think that the revolution had miscarried; and the contest was given up. The police have removed all the clappers of the church bells, as they are afraid of the tocsin.

On the 13th, the city had still courage enough for a general pacific demonstration. General Salzano, in his order of the day, asserted that the population of Palermo were hostile to the movement. In answer to this assertion, at five o'clock in the afternoon, the whole mauhood of the town was in the streets; all the women were out of the windows, waving their handkerchiefs. They all cried, "*Viva l' Italia! Viva Vittorio Emanuele! Viva la liberta!*" Some cries of "Down with the police!" mingled with the other shouts. It was a surprise both to the actors and the spectators of the scene. The demonstration was got up no one knew when, how, or by whom. The police were taken aback; they looked round for an attack; they knew not how to proceed. At six o'clock all was over, the people were all safely housed.

Palermo is in a state of siege from the very earliest outbreak. No one is allowed to go about after dusk, except in case of extreme necessity, when he must carry a lantern in hand. Everywhere soldiers and cannon. No one can enter or leave the town without an express order from the commander of the place.

14th—The arrests continue; soldiers and policemen put an limit to their arrogance; they endeavor by all means to provoke a collision with the people.

15th—The thirteen persons taken with arms in their hands at La Gancia were shot this morning, at 4 o'clock, outside St. Giorgio-gate. The streets are deserted, not a person is stirring, there is not one window open.

16th.—The arrests continue; 30 carriages laden with prisoners are even at this moment driving towards the town jail.

So far the diary. A lady of rank, who, with her son, succeeded in making her escape from Palermo, owing to the protection of a foreign agent, testifies to the accuracy of the above statements, which, it is impossible to deny, bear the marks of veracity in every line.

I subjoin another extract from a letter dated the 19th:—"The country is still very quiet. For the last two days people have begun to recover from their dismay, a few shops being opened here and there to Toledo (the main street). It is stated that the Duke of Cesaro will be released to-day. His son, on the contrary, has been removed to the main prisons, and is kept in the closest confinement. A great *proces* will be instituted against him and a thousand other persons already arrested. Some of our noblest persons are among the number."

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The massacres, fires, and depredations of which the Royal troops have been guilty, are something unheard of. Whole towns, of 5,000 to 6000 souls in the country about Palermo are destroyed, the population cut in pieces. The finest villas, the magnificent palaces of our aristocracy, are all in ashes. Military executions have begun; no one knows when they are to end. Fourteen were shot in the first batch, 18 in the second.

ENGLISH VIEW OF THE IRISH EXODUS.

The Irish emigration still continues, says the *London Times*. It is no longer the overflow of a vessel full to repletion, but the operation of a syphon which drains to the very bottom. The railway system in the eyes of every Irishman appears to have one common terminus across the Atlantic. He sees trains of hopeful, if not happy, faces going off to the Land of Promise, from which relations and friends have sent not only invitations but the means of accepting them. They constitute the storehouse of independent enterprise which Providence would seem to have prepared through long ages for the peopling of the New World. If this goes on long, as it is likely to go on, Ireland will become very English and the United States very Irish. When an English agriculturist takes a farm in Galway or Kerry he will take English laborers with him. The days may indeed come when Ireland will be no more Celtic than the Scotch lowlands are Saxon, the Eastern Counties Danish, Cornwall even Phœnicina, and Ireland itself Milesian or Spanish. But several millions more undiluted Celts cannot be poured into the United States without leavening them yet more strongly with that very marked element. There will be more poetry, more moro eloquence, and more fanaticism, more faction, more conspiracy, more resentment, more bloodshed, more inabordination, more of the narrow politics that take their origin from race, and stop short of society, that ever account the whole less than the part, and think the best use of government is to do convenient ill. So an Ireland there will still be, but on a colossal scale, and in a new world. We shall only have pushed the Celt Westwards. Then, no longer cooped up between the Liffey and the Shannon, he will spread from New York to San Francisco, and keep up the ancient feud at an unforeseen vantage. We must girdle our loins to encounter the Nemesis of seven centuries' misgovernment. To the end of time a hundred million people spread over the largest habitable area in the world, and confronting us everywhere by sea and by land, will remember that their forefathers paid tithe to the Protestant clergy, rent to absentee landlords, and a forced obedience to the laws which those had made. But, even though the vengeful Celt should forgive and forget, that will not prevent the surer development of an intractable race and untoward circumstances in the character of the Great American nation. It will be more than half Celtic. Saxon, Dane, Gael, French, German, African, and other races will be there, but the preponderating element will be that which has risen to its perfection and glory on the banks of the Seine, and fallen to its depth and despair on the western promontories of Ireland. As "the child is father of the man," so have we seen nursed and educated by our side at home the power that will dominate over the New World, show its influence over either ocean, and be the lord of a whole hemisphere. This is the true and final home of the Celtic race. It is for this that it has wandered and suffered these two thousand years; for this, that it has never planted the firm foot of civilization on the soil that was not to be its resting-place, but has dwelt in tents and hovels, and not possessed the soil under the soles of its feet. We have been owners and masters of Ireland that its inhabitants might one day have elsewhere a grander possession and rule.

FOREIGN.

Garibaldi's Expedition to Sicily.—Great Agitation throughout Italy.

The expedition of General Garibaldi in Sicily was attracting much attention throughout the continent.

Gen. Garibaldi at the head of an army amounting in all to about 1000 men, had landed at Marsala, a city situated in the Northwestern part of the Island of Sicily.

Directly opposite Marsala two frigates of war belonging to the Government of Naples attacked Garibaldi's vessels, and after a sharp engagement one of his frigates sunk and the other was captured by the Neapolitans.

It is stated that after the loss of his vessels, Garibaldi, at the head of his army marched into Sicily and was making good progress.

Some said he had already captured some of the most important points on the Island, except Messina and Palermo, and that he was moving on the latter.

Shortly after the landing of Garibaldi's troops at Marsala, one of the war frigates belonging to the King of Naples bombarded the city without giving warning to vessels laying in the port.

A British vessel interposed for the protection of the English residing in the city.

Six thousand volunteers had already enrolled and were ready to leave at a moment's notice.

Col. Medici was making great preparations for a second expedition, which would take its departure at an early day.

It had been asserted that an enormous diplomatic representation made to Piedmont would decide the government to prevent the departure of a second expedition.

Great agitation prevails both at Naples and in Palermo, on account of the great insurrectionary movements on the Island and the triumphant march of Garibaldi.

Approaching Difficulties with Turkey.

Advices received from Constantinople state that the government of Russia is again acting against Turkey in the interest of the Christians.

Russian troops are concentrating along the borders of the Pruth, and a revolution is considered imminent.

MARRIAGES.

"It is not good for man to be alone."

May 27th, by Rev. J. M. Bolland, at Captain W. L. Howard's Hotel, Eastern Shore, Alabama, Mr. STANISLE PREVOT, to Miss LAURA PREVOT, both late of N. O., La.

By Rev. J. C. Keener, on the 28th inst., at Mr. J. Moore's this city, Mr. THOMAS S. GRAHAM, of Bossier parish, to Miss VIRGINIA E. STRATHER.

LUTHA FONTELLE.—We know not what impression this new contributor may have made upon our readers, but we consider her a writer of much promise, combining fine literary taste and sound evangelical piety. "THE SOUTHERN HOME," in last week's issue, is as eloquently beautiful in description as almost any of the sketches of the lamented Mrs. Caroline Lee Henlz, whose style was very similar. The charming "conceit," in the poetical part, of the conspiracy of the Southern roses, to flatter Old Winter, on his return from his annual tour North, out of his usual custom of changing the fashion of their dresses is really ingenious and striking. This sketch is equal, in our opinion, to most similar productions in the popular literary papers of the country. "LUTHA FONTELLE" is a young lady of Louisiana, and only needs literary aspiration, (which she has, we trust,) careful study of the best writers, and patient labor, to succeed with her pen. Our readers will be glad to know, we doubt not, that she will write regularly for the *Advocate*.

SITUATION WANTED.—We call attention to the Card of Miss M. H. Hall, on third page, sixth column. She desires a situation as a teacher.

RECEIPTS, BY THE POST-OFFICE,

From May 22d to May 29th, 1860.

A—W B Adams, $5.
B—J Boyce, $3 50; E Baldwin, $2 07.
D—J D Ducoa, $2 50.
F—J W Ford, $2.
G—J J Grace, $20 90; R P. Gordon, $2.
J—W M Jayce, $5.
M—J R Mayhew, $1 00; J J Millsaps, $5; J S Matthews, $2; W. B. Moore, $2; W Montgomery, $2 50.
R—W J Robinson, $7 25.
S—A J Smith, $0; J F Shaldon, $5; W Shepard, $2; D H Smith, $6; M C Smith, $3; S S Scott, $16, F W Shurbrough $12; S J Spotts, $2.
T—M C Turrentine, $30.
W—A West, $5; P J Walker, $1-66.

COMMERCIAL.

MONDAY EVENING, May 28th, 1860.

We condense the following statement from the New Orleans *Price Current* of the 20th instant:—

Our general market has not exhibited much animation during the week just closed, operations in some of the leading articles being restricted by the limited n

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHALDON.

Chapter I.

"Oh lightly, lightly tread;
A holy thing is sleep
On the worn spirit shed,
And eyes that wake to weep."

"Do not awaken her, Sarah," said Mrs. Elwin to a servant who had just entered the room. "Poor dear child, she has watched beside my bed all night, and is weary enough;" and she sighed heavily as she gazed on the pale, care-worn features of her eldest daughter, who had thrown herself on the couch beside her mother to obtain an hour's rest. Night after night she had sat in that room beside her sick and suffering mother, all alone, cosoling the long tedious hours as they passed by, and almost despairing of ever seeing day dawn again; the ticking of the old clock and her own lonely thoughts her only company. As Mrs. Elwin gazed on the form and features of her child, now just visible in the dim light of early morning, an expression of deep sadness came over her countenance; her pale, emaciated features contrasted with intense anguish, and her lips moved in prayer. "O God," she exclaimed, were it not for Allise and little Mary, I would not care how soon I might be laid away to rest. Oh, the rest of the grave. How I long for its calm, tranquil repose. Life has been to me a torrid day, parched by wied and sue' ; her death will be a calm cool night when the weary day is done.' Oh! what will become of my helpless, destitute children; so young, so friendless; who will care for and protect them?"

As these thoughts passed gloomily through her mind and weighed heavily on her heart, Alline moved uneasily and awoke.

"Mother, is there anything I can do for you?" she said. "I have slept longer than I intended."

"No, my child, I do not wish anything; I am only sorry that your rest has been so short; your pale face and weary look grieves me much; you require rest, and must take it."

"I am much refreshed, mother, and feel very well I assure you. Do, dear mamma, do not distress yourself for me. See, what a beautiful morning we have. If this delightful weather continues long, you will soon be well again, and then we shall all be so happy. Little Mary even looks sad and thoughtful for mamma, and wished Ally would let her sit up and help to nurse her last night."

And the young girl kissed the pale brow of the invalid with ineffable tenderness. As she thus strove to cheer and encourage her suffering parent, her own heart was beguiled from sad thoughts and anxious fears. But Mrs. Elwin was not deluded by the flattering hopes of her child; she knew that a few more days or months would end her suffering, sorrowing—yes, but for her children—cheerless existence. She felt that ere long she would be far away in heaven, where sorrow and sickness never come, where no clouds ever lower, and where the brightness of noon is never dimmed or shrouded by the gloom of night; yet she strove to appear [illegible] "some consolation" [illegible] Azrael, for she could not bear to pain or distress her child. She knew that the bright hopes of her Alline would soon wither, and that trouble and desolation would ere long be the portion of her darling child. But her firm trust in the ever watchful providence of God calmed her troubled heart, and enabled her to view her approaching death with resignation. She believed that Ha who hears the cry of the young ravens would watch, care for and guard her orphans with a father's love.

Religion! How it calms our fears, dispels our gloom, and floods even our darkest hours with beams of heavenly light! The love of God soothes our sorrows, cheers our drooping hearts, and changes our disappointments into blessings that will "work out for us a far more exceeding and eternal weight of glory."

Chapter II.

"From the home of childhood's glee,
From the days of laughter free,
From the love of many years,
Thou art gone to cares and fears;
To another path and guide,
To a bosom yet untried!
Bright one! oh! there well may be
Trembling 'midst our joy for thee."

Mr. Elwin had married early in life a young and beautiful girl, whose friends and relatives were not very favorably inclined towards him. They tried to influence Cecilia to discard him, but this she refused to do, urging that it was with her mother's approval that she had promised her hand to Mr. Elwin; and, "come what may," she was heard to exclaim, "I am determined to marry him, and, as far as I am able, to make him happy." She believed that he felt a deep, earnest love for her. How few young girls ever doubt the sincerity of the lips that breathe love to them. Better, far better would it be for them were they as able to discriminate, for themselves, between the earnest abiding love of the virtuous and good; and the fickle, sordid affection of the mercenary and bad, as they are for others.

As the period for the fulfilment of her engagement drew near, she strove to appear cheerful, and to lighten his depressed spirits, for the sake of the love he bore her. Ah! could the veil of futurity have been raised, could the dim uncertain path before her have been disclosed, could the spectral forms of Care, Sickness, and Privation have been seen, how fearfully would she have shrunk from the consummation of those bridal vows. Not that Mr. Elwin did not love her; for he did feel an affectionate interest in the beautiful girl whose smiling bright look ever met his; whose earnest, varied conversation, and sweet, soft voice beguiled many an hour which otherwise had been passed in gloom and anxious thought; for he perceived the change which became every day more clear, in the manner of Cecilia's relatives, and he determined to hurry on his marriage as soon as possible; for, as the probability of losing her increased, so also increased his desire of possessing her.

Poor Cecilia! Warm and affectionate in her nature, with a mind and heart conscientiously striving to do her duty, it was a painful task to be compelled to wound or displease her friends. They had ceased to urge her to break her engagement; but, although they said little now on the subject, it was plain to be perceived that they thought her mind chilled and impradent. This grieved her sensitive heart, and as she was soon to leave them, she yearned for their love and sympathy.

The day of the wedding arrived. The WEDDING DAY! How many a destiny it has sealed for weal or woe! How many a young warm heart has beat with fond emotion, has exulted in the fruition of long cherished hopes and dim visions of joy, at this period in life! And oh how few of these bright anticipations and thrilling rapturous feelings have ever been fully realized! How many of those bright dreams have been dissolved, and the tenderness and devotion of the unselfish, self-sacrificing heart been crushed, or wafted away into the dark stream of forgetfulness! Cecilia bore no buoyant, hopeful heart this day; there were no wild, fluttering pulsations of overflowing joyousness, no spontaneous out-gushing of rapture on this her bridal eve. Morning dawned clear, bright and beautiful, as if to mock her sad, heavy heart. There was no hurry, excitement, or glad echo of voices, showing that anything more than usual was to take place; all looked grave and cold.

Cecilia sought her room after an early breakfast and threw herself in loneliness of heart on her couch to weep bitter tears. Her generous, affectionate nature was deeply grieved at the coldness of her mother; she could better have borne the chagrin of her brothers and sisters; but it was at the entreaties of her mother that she had at first yielded her consent to marry Mr. Elwin, and she felt that she was doing her cruel injustice. As evening approached, an aunt of Cecilia's came to offer her services in preparing for the wedding; she had always loved her with much tenderness; for, besides being her namesake, she had been called very much like her in disposition and person, and the old lady was very angry when she perceived the indifference and want of consideration shown by the family. She said it was a shame, and that it should never be said that Cecilia Morton was married without the usual ceremonies and festivities of a wedding. In vain Cecilia urged her not to think of this. She persisted in having things all her own way. A bride's cake and other preparations were soon progressing rapidly under the care and attention of the kind aunt.

At twilight the parlors were brilliantly lighted, and there began to assemble quite a large company, for Cecilia had many warm friends, who were delighted at the thought of witnessing her marriage and spending the last evening with her. They had not long to wait before the young couple appeared. The bride was simply attired in a robe of white India muslin; a veil of rich Mechlin lace fell in flowery gracefulness to her tiny white slippers; her only ornament was a white rose, that had been placed on her bosom by one of her young friends at the moment of leaving her room. Indeed these simple adornments better became the fair young girl than would have done rich jewels or more costly ornaments. Her pale, but serene brow bespoke a heart free from guile, and a conscience void of offence toward her friends and toward her God.

AFFAIRS IN MEXICO.

The Vera Cruz correspondent of the *Crescent* says: It is evident that the cause of the Liberal party is rapidly gaining ground in Mexico; it is equally evident that unless the McLane-Ocampo treaty is ratified by the Senate of the United States that there will be no peace in this country.

England and France are not idle—both have tendered their mediatorial offices to the Liberal and Church parties, and both have been rejected by the Liberals—the French having been accepted by the Miramon Government.

The English offer is upon a plan proposed by Lord John Russell—thus: "The convening of a National Assembly, both parties to be represented; mutual concessions to be made, and the guarantees of civil and religious liberty to constitute an element of the Government to be established." The Liberals accept that proposition. But Mr. Matthew, the British Minister to Mexico, recognizing the Miramon Government, (which rejects the plan of Lord John Russell, on account of the guarantees of civil and religious toleration) has presented his views of Lord John Russel's proposal, and says to the Liberal Government that the Assembly, under the Constitution of 1857, would not be an impartial Assembly; and hence, the Liberals reject the British offer as qualified by the British Minister. The French Minister (Mr. Gabriac) makes a similar proposal for an Assembly, but leaves out of view the principle of civil and religious toleration. The Miramon Government accepts that offer, but the Liberals reject it, as it would be a surrender of the basis upon which they hope to establish a permanent peace in Mexico.

Our Minister, Mr. McLane, is satisfied with Lord John Russell's proposal, and would wish to see it adopted by both of the contestants, but he is not satisfied of Lord John Russell's proposal with Mr. Matthew's qualification. Mr. McLane sustains the Constitutional Government in rejecting any plan by which the principle of civil and religious toleration would be sacrificed to it, and in this he will be sustained by his own Government and the American people.

There are some very striking features connected with the present attitude of Mexican affairs. The most prominent is found in the fact that the President of Mexico (Juarez) is a descendant from one of the tribes of Montezuma—that he is a clear Indian, without any taint of contamination from Spanish blood. It is three hundred and forty years since Cortez conquered Mexico, and the Spanish race so subjugated the country that the two races, Indian and Spanish, have become almost perfectly blended. But the Indian race rises superior to the Spanish, in every element that goes to make up usefulness and character. Throughout the right owners of [illegible] are naturally inclined to [illegible] On the summit Mexico the Indian race, dependent and [illegible] perament, and susceptible of making good citizens under the fostering care of a sound and liberal Government.—This is sought for by the President, General Juarez, in an effort to rid the country of Spanish Catholic corruption and abuses, and to obtain under the principle of civil and religious liberty that general and generous sentiment of inspiration which has given to the people of the United States their greatest energy, purpose and prosperity.

Should Mexico find herself aided and befriended by the United States, she will become identified with our people in commerce and intercourse; and, instead of regarding us with suspicion, she will find herself stimulated to enrich her people by a reward to her awakened energies and industry.

It is said that the Miramon party at the city of Mexico are out of money, out of provisions, and very much disheartened. From all quarters in the interior the Liberals are advancing rapidly to conquest. The French Minister Gabriac reports it around Mexico that he has a leave of absence. The fact is, he has been recalled, and the new French Minister is looked for here. Mr. White, the new English Minister, is also on his way here to supplant Mr. Matthew. Should the Senate ratify the McLane treaty, France and England would at once, under their new Ministers, recognize the Liberal Government.

If the Senate does not ratify the treaty, there will be an European intervention before the first day of November. Particarroyo, Minister of War, has resigned, and General Ampudia (who was whipped by Old Zack at Palo Alto. Resaca and Monterey) has been appointed to the War Office. Messrs. Minister McLane and Consul Pickett have gone on a two weeks' cruise on the Brooklyn, to look around Yucatan a little. Whether delightful, and vomito scarce. General LaVega, captured by Captain May at Resaca de la Palma, has been shot by the Liberals at San Louis Potosi.

Miramon is on the eve of leaving the city with 1800 troops, to march to the relief of Cobos, closely besieged by the Liberals at Oajaca. Governor Zamora is preparing to send from this State 3000 Liberals into the interior. General Carabajal arrived here last night.

The Matamoras correspondent of the *Crescent* gives an account of the great battle on the 24th ult., at the pass of Pinos, between the Liberalists under Gen. Uraga and the Centralists under Gen. Romulus de la Vega, in which the latter was defeated, with the loss of all his artillery, (18 pieces) one thousand men and himself captives in the hands of the victorious Uraga. La Vega is the General who fought so gallantly at Palo Alto, and was taken prisoner by Col. May.

This victory has opened the road from here to the interior, and it is already announced that a large conducta of some $2,000,000 is on the road from Zacatecas for this place. If such is the case, there is a better time ahead for trade both here and in Brownsville, for the interior is pretty well barren of goods at present, and large purchases will have to be made in this and in your market. It is said that this conducta will reach Matamoras within the next ten days, unless the late victory by Uraga should open the road to Tampico, when part of the treasure may be directed to that point.

Great interest is felt here in the action of your Congress upon the McLane and Ocampo treaty, for it is publicly declared by Gov. Trevinor, of this State, (Tamaulipas) that he will resist its enforcement with the whole power of the State. In Nuevo Leon the same, if not greater opposition exists. I presume your people do not intend to pay for such a treaty and then fail of its enjoyment; be frightened out of a policy which will open up this entire country to a better condition than it ever enjoyed before. Of the large imports into the Custom-House at Tampico, Great Britain enjoys five dollars where we get one, simply because English merchants have the start, and the sympathy of the Mexicans, owing to their misrepresentations of our traders. It only requires a decent opportunity for the New Orleans merchant, and he will run John Bull from Tampico as he has run him from Gaymas, Acapulco, Matamoras and Minatitlan.

But to reap these advantages, the United States must not only accept the treaty, but you must be prepared to force it through in spite of local armed resistance. Your terms are made with the Mexican nation, but your greatest opposition will arise from State and Municipal authority, and nothing but prompt action will suppress such annoyances. Make up your minds as to a fair interpretation of the compact, determine to deal justly, and then act in the premises on these conclusions.

The news from the interior is rather favorable to the Liberal cause at present, as dates from Zacatecas represent that Gen. Lozada has been defeated and driven away from Tepic, that Guanajuato has been besieged and is likely to fall into the hands of Juarez, and that the Centralists everywhere have been seriously depressed by the failure of the expedition of Miramon. At the same time, also, Miramon, through his subordinate generals, has commenced a system of oppression against all foreigners in the State which must break up every German, Frenchman, Englishman and American in the country, unless something is done to check his course.

Many well informed Mexicans are anxious as to the result of the next Presidential election. They are considerably relieved at the result in Charleston, as there is a strong hope with them now that some conservative old fogy will get the nomination, who will let things move along as they have been.

The population has been given over to great rejoicing over the late victory by Uraga, and a final pacification is already talked of as likely to result in the shape of a compromise. I think the imminent peril which seems to threaten Mexico from your side of the Rio Grande will ultimately heal up the breach amongst our contentious great men, and that for a little while there will be a state of peace.

There has been and is going on now a tremendous importation of Conestoga wagons, from Pennsylvania. I think there could not have been fewer than two hundred of the largest kind crossed over from your side of the river within the last two months, and still the cry is "more!" Another article of importation in this country from Texas is cotton, brought here from Victoria, Seguin and adjoining counties.

VICTOR EMANUEL AND THE POPE.

The European papers have made public the correspondence between the feminine old Ecclesiastic, and the burly champion of Italian nationality.

It is, says the *London Times*, a very curious specimen of Royal and Pontifical correspondence. The King writes most like a priest, and the Priest most like a dragoon. On the one side of this affair we have a Monarch with a relatively powerful army using the most gentle and deferential and peaceful language, striving in the most oily phrase to convince the Priest that it is His Majesty's duty to take from the Priest something which the Priest earnestly desires to retain. On the other side we have the testy old Priest, in short, stringent and decisive sentences, rejecting these blandishments, abusing their author very heartily, and telling him in good set terms what he may expect here, and especially hereafter, if he should dare to interfere with his property. It seems that so early as the 3d inst December the Pope had written an autograph letter to the King of Sardinia, desiring him to maintain before the then projected Congress the rights of the Holy See. The King, on the 6th of February following, replies to this apostolic letter, and, instead of promising compliance with its request, lays before the Holy Father what the Sardinian view of the then existing crisis is. Victor Emanuel is the devoted son of the Church, his race is a pious race, and all his own acts have been of the most pious character. The Pope, he flatters himself, cannot but feel how sincere his veneration has been, and what zeal he has shown in defence of "the right and authority which the "Holy See exercises on earth by virtue of the "Divine mandate of Heaven." He has given a hundred proofs. When the Legations rose against the Papal authority it was entirely without any promptings from Sardinia. When they offered themselves for annexation Victor Emanuel repulsed them. When "the presence of an audacious General"—meaning, of course, Garibaldi—"put in peril the tranquility of provinces "occupied by the troops of the Holy See," who but Victor Emanuel interposed to remove him from the neighborhood? But all these good offices of the Sardinian King were in vain. The people expelled the officers of His Holiness, and continued to attend their churches and to conduct their religious ceremonials just as if they had been acting under express orders from Rome. This was a very distressing state of matters; but what was to be done?—It so happened that Victor Emanuel had a particular mission to perform. It was the mission which was proclaimed by the Pope Julius II., and which was taken up by the Sovereigns of the house of Savoy; and its purport was "to deliver Italy from foreign domination." It was unhappily evident—thus Victor Emanuel went on to argue—that the re-conquest of the Romagna could only be effected by foreign assistance. This the honor of a Prince of the House of Savoy could not allow, and the "generous heart and the evangelical charity" of the Pope could not possibly permit him to wish. Religion itself would suffer; and, although physically the dominion of the Pope might be thus restored, morally the provinces would be still more entirely lost. It was very difficult to know what a devoted son of the Church, and the scion of a pious race, and the inheritor of the task of expelling foreigners from Italy, ought to do in so complex a contingency. But Victor Emanuel had his idea. That idea he submitted with confidence to the Pope. It was this—that Romagna and the Marches and Umbria should all be allowed to participate in the blessings which annexation to a strong Italian kingdom had already secured to a large portion of Central Italy. This is, lightly paraphrased, the pith of this humble and oily epistle. The Pope, when he got to the end of it, seems to have bounded from his chair of St. Peter. He had smiled upon Victor Emanuel had disclosed to him his "idea" of taking from him not only the Romagna, but also the Marches and Umbria. The Pope throws back the Royal "idea" with fierce indignation, denouncing it as utterly unworthy of a Catholic King and of a Prince of the House of Savoy. He says nothing about Julius II., but uses strong language as to the miserable state of that man's soul who could differ so diametrically from the Pope, and could have such bad designs upon the Papal States.

It must be confessed that the King of Sardinia's "idea" was somewhat of that character which we conventionally call "cool." To approach a man with expressions of veneration and devotedness, and then to tell him that the only plan you can suggest for recovering his lost property is that he should surrender all the rest, does seem calculated to put a venerable old gentleman into a passion, even if he should be a Pope. There was a grand opportunity here for a grave and dignified rebuke which must have told upon the opinion of the world. Pio Nono, however, unless the occasion falls [illegible] Christian education are revealing themselves in scoffing, and the bitterness of his soul; giving occasion to irreverent bystanders to laugh rather than sympathize. The King waited a month after this, and then renewed the correspondence in the same vague and deferential tone, but following, as before, a very decided meaning to peep through his silken phrases. He talked of a necessity which the force of events had induced, and to which even the Holy See must submit, and he spoke of contributing to the charges of the Popedom. In indistinct but unmistakable words he offers the Pope a title and a pension. The Pope's response to this letter has more of the gravity of a State document than that which was drawn from him by the sudden development of the King of Sardinia's first idea. He protests strongly, and he launches at the King some sharp epigrams, insinuating many charges of which he had no actual proof, but could have no moral doubt. He does not, however, scold.

Nothing arose out of this correspondence, which, when the King and the Pope had exhausted themselves, was continued with an equal inconsequence by Cardinal Antonelli and Count Cavour. In it both parties maintain the position which all the world knows that they held. The King of Sardinia is bent upon reuniting all Italy under his own sceptre,—a very patriotic and highly praise-worthy enterprise, which is not without its collateral and personal attirements. The Pope is doggedly determined to maintain in its integrity the most stupid despotism that Christendom has ever seen; or to screem and threaten as each shred is torn from him. Both parties in this correspondence act thoroughly up to the part which they have undertaken to play. Perhaps we may learn a little more distinctly from the King's letter that it is within his present plan to help himself to the rest of the Roman States. We knew already, however, that he had offered the Pope a titular sovereignty and a pension, and we know also that the Pope had obstinately refused all negotiation and all compromise.

DECLINE OF JERUSALEM.—Letters from Jerusalem complain of the desecration of the Church of the Holy Sepulchre. The dome has fallen in, and the church is partially inundated with water. Mussulmous smoke pipe and drink coffee in the vestibule, children play, and beggars demand alms in the aisles.

Obituaries:

"*Let me die the death of the Righteous.*"

Tribute of Respect.

At the second Quarterly meeting for Natchez Station, held May 14th, 1860, the following preamble and resolutions, offered by brother D. L. Rivers, were unanimously adopted:

In view of the afflicting intelligence of the death of Rev. B. M. DRAKE D.D., this Quarterly Conference cannot withold some expression of its estimate of his character and services, more especially as he had stood so long the embodiment and illustration of the Church's best teaching, and our fittest model of an Ambassador of Christ.

For forty years he had devoted his life with undivided purpose to the itinerant ministry in the Methodist Church, steadily winning to himself the confidence of the people and endearing himself to every class of society, as a man of noble and generous nature, and a Christian whose highest aim was to walk with God." Therefore, we, representing the common sentiment of the Church in this city,

Resolve. That acquiescing in this inscrutable providence, we can only bow down and say, "Thy will be done"

That by the death of this great and good man, the whole Christian Church has lost one of its most zealous and useful members, and society one of its brightest ornaments, a man possessing rare conversational powers, unmixed with levity or austerity; gentle and dignified, kind and sympathizing—the social and Christian virtues so uniting in him as to gain our warmest love, and excite our highest admiration. That his ministerial character was always distinguished by courtesy and integrity, simplicity and devotion, diligence and ability, labor and study, thus rendering him eminently useful to the flock of Christ, and a worthy example for all who were called to the like holy office.

That we most heartily tender to his bereaved family our condolence, and commend them to the protection and guidance of Him who is too good to be unkind.

That as a testimonial of our respect for the memory of the deceased, and in consideration of his life long solicitude for us, the Church shall be draped in mourning.

That the Secretary shall furnish a copy of these proceedings to the New Orleans *Christian Advocate* for publication, and also transmit a copy to the family of our deceased brother.

W. H. WATKINS, P. E.

GEN. I. DICKS, *Secretary*.

Tribute of Respect.

Whereas, by an afflictive dispensation of all-wise Providence, brother ZACHARIAH THOMSON has been recently removed from the walks of men, therefore be it resolved by this Quarterly Conference,

1st, That we have heard of the death of our aged brother in Christ with profound regret and that we sincerely sympathize with the bereaved family which he has left to mourn his departure.

2d. That in the death of brother Thomson this Conference has lost one of its oldest and most valuable members, Paulding circuit one of its most experienced and worthy stewards, the Church of Christ and particularly the M. E. Church, South, a sincere friend and zealous advocate.

3d. That in the life and deportment of our deceased brother during his long connection with the Church of which he was a member, the principles and doctrines of our holy religion have been beautifully and practically illustrated.

A. F. DANTZLER, *Sec.*

Tribute of Respect.

Whereas it has become the melancholy duty of the members of the 2nd Quarterly Conference of White Pleine Circuit, Alabama Conference, held at Oxford on this, the 21st day of April, 1860, to take into consideration the death of our much beloved and worthy Brother, D. WOBNOCK, who departed this life on the 26th day of February, 1860:

Resolved—That in the death of Brother Wornock the Church has lost one of her most zealous and faithful members, and the Quarterly Conference one of its most vigilent and sobergetic Stewards.

Resolved—That the wife of our deceased Brother has lost a kind and affectionate husband, his children a much esteemed and devoted parent, and the community a worthy citizen.

W. P. HOWELL, Sec.
W. D. MATTHEWS, P. E.

MRS. CATHARINE M. WARNOCK died at the residence of her brother, J. M. Ford, Caddo Parish, La., Feb. 24, 1860, in the 47th year of her age. She had been a resident of Caddo parish for more than 20 years. She was born and raised in Marion county, Mississippi; she had been in declining health for 12 months. She had also heavy domestic afflictions that weighed down her spirits. Her history and experience admonish the imprudent and too confiding daughters of Eve to prize high the son of Bathah, but shun the sons of Bacchus more than the deadly viper. She professed religion in her youthful days, and was an acceptable member of the Methodist Church. Though her religious privileges were few, seldom having an opportunity to attend public worship, yet she read her Bible, and sought comfort from its cheering doctrines and promises. She enjoyed the comforts of religion; she died in peace, and felt that "to die was gain."

J. M. FORD.

EDUCATIONAL.

CENTENARY INSTITUTE, SUMMERFIELD, LA.—Annual Examination begins Tuesday, June 19th and closes Friday following.

SUNDAY, June 24th—Commencement Sermon, by Br. Lovick Pierce, of Columbus, Ga.

MONDAY, Forenoon—Exhibition by young men. Address before Literary Societies of the young men, by Rev. Dr. J. W. Harmon, of the Alabama Conference. Noon—Exhibition by young men

TUESDAY—Compositions by the junior class of the Female Department—Address on Music, by Rev. Dr. Pinl. P. Neely, of Alabama Conference. Night—Concert by junior portion of the Music Class.

WEDNESDAY—Commencement day; Regular Exercises; Address by Rev. Dr. W. J. Sasnett of Athens. Night—Grand Concert by Professor J. E. Dieffer and class in Music.

J. S. MONTHOMERY, Pres. Female Dept.
D. C. B. CONNERLY, Pres. Male Dept.

May 23, 1860.

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FELICIANA FEMALE INSTITUTE, JACKSON, LA.—The exercises of the second term of the eighteenth year will commence on the first of March. Pupils entered at any time, and charged from the time of entrance.

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6m THOS W. BROWN, Principal.

PORT GIBSON COLLEGIATE ACADEMY, FOR Young Ladies, resumed its Exercises on the first Monday in October last. A well chosen Faculty will spare no pains or care to make this Institution a pleasant and profitable place for young Lady students.

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PROFESSIONAL.

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TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavacca county, Texas, will practice their profession in the counties of Lavacca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land-titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Biedenborn, Terry and Co., New Orleans.
T. H. McMahon and Gilbert, Galveston, Texas.
H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seal, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. C. Oglespie, Editor "*New Orleans Christian Advocate*."

May 16, 1860. For the news, in answer to our letter.

JAMES [illegible]

"NOAH S. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [mar24]

J. E. ELAM, ATTORNEY-AT-LAW, BATON Rouge.

REFERENCES—Hedgeroe & Odlee and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Chatine, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrée, Vasce & Co., W. and C. Leichford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. V. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne), No 40 Common street N O. Having retired from business I take great pleasure in soliciting for my former Partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jel] M. U. PAYNE.

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STUART & JAMES, NO. 42 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc., and respectfully solicit patronage

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 23. WHOLE NUMBER 489.

NEW ORLEANS, WEDNESDAY, JUNE 6, 1860.

$2 50 A YEAR, IN ADVANCE OFFICE—119 CAMP ST

PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XVII.

MR. EDITOR: The advancement of the Presbyterian Church in Mississippi from the time of its first organization at Bethel, in 1804, was steady, though not so rapid as that of the Methodist and Baptist churches. Rev. James Smylie came to Mississippi as a Missionary of the Presbyterian church about 1805, and made his first location in Washington. I stated in a former article that it was thought Mr. Montgomery organized the Presbyterian church known as Pine Ridge, near Washington, but I have since learned it was organized by Mr. Smylie, as early as 1807. He subsequently organized a church in Amite county, called Amite, and one called Florida, which, from the name, I presume was in one of the eastern parishes of Louisiana, and another named Bethany, but where I am not able to determine. I have also learned since writing my thirteenth number that, though Mr. Montgomery may have assisted in the organization of Union and Ebenezer churches, over which he exercised the pastoral office so long, that the former was organized by Rev. Joseph Bullen in 1811, and the latter by Rev. Jacob Rickhow, in the same year. Mr. Bullen had also in the meantime instituted a church in Claiborne county, called Bayou Pierre.

The Mississippi Presbytery was set off by the Synod of Kentucky at a Session held at Danville, October 6th, 1815. The following extract from the minutes gives as correct history of the transaction: "The committee of overtures reported a petition from the West Tennessee Presbytery, praying that a new Presbytery might be formed, having for its eastern boundary the Perdido river, from thence, by a direct line to Fort Jackson, at the junction of the Coosa and Telapoosa rivers, thence to the line of division between the Choctaw and Chickasaw nations of Indians, and along that line indefinitely, forming a division between the contemplated Presbytery and the West Tennessee Presbytery, to be known by the name of the Mississippi Presbytery, to be composed of Rev. Joseph Bullen, Rev. William Montgomery, Rev. Jacob Rickhow, and Rev. James Smylie, which petition was granted; and it was ordered that said presbytery hold their first meeting at Pine Ridge Church, in Adams county, on the first Wednesday of March next, and that Rev. Joseph Bullen, or in case of his absence, the senior member present preside as Moderator.—THOMAS CLELAND, Clerk, *pro tem.*

In accordance with this action of the Synod of Kentucky, the Mississippi Presbytery met at Pine Ridge Church, March 6th, 1816. The members present were: of ministers, Joseph Bullen, William Montgomery, Jacob Rickhow, and James Smylie; of ruling Elders, John Grafton, of Pine Ridge Church, John Bolls, from Bayou Pierre, and Daniel Cameron, from Ebenezer. Rev. Daniel Smith, who was laboring as a Missionary at Natchez, was also present as a corresponding member. Of the four ministers composing this new Presbytery I have already given a brief history of Messrs. Bullen and Montgomery. I will now venture a few remarks about the other two. Of the early history of Rev. James Smylie I have no knowledge, but of his labors in Mississippi as a prominent, laborious, and useful minister of the Presbyterian church, I have been familiar from early childhood. While he was equal to any of his co-laborers, in self-sacrificing care and toil, to extend the Redeemer's kingdom, he was their superior, in pulpit abilities. One thing especially ought to endear his memory to Mississippians and the South generally Thirty or forty years ago but few professors of Christianity, either laity or clergy, thought of attempting the justification of African slavery, as it exists in the Southern States, from the Holy Scriptures. Most people, without pausing to examine the subject in the light of revelation, history, and physiology, jumped to the conclusion that it was a social, political, and moral evil, which, while it had to be endured, ought, if possible, to be removed. While others were discussing various schemes for gradual emancipation, colonization, etc, Mr. Smylie sat down to a quiet, honest, and critical examination of the Holy Bible in reference to this absorbing subject. The result was that the conviction was forced upon his mind that the enslavement of the Hamitic race had been recognized as justifiable under every dispensation of the Church since the flood; that the holiest men mentioned in the Bible had been connected with it, without censure, and that the relative duties of masters and servants were clearly defined in the New Testament Scriptures, which was demonstrative evidence that the relation was recognized as compatible with Christianity by Christ and the apostles. Whereupon he prepared and preached, in various places, a sermon in which he boldly defended our Southern Institution from the Bible. By the request of many this sermon was published in pamphlet form and circulated generally through the country, and was the first, I presume, ever published among us on that side of the question. Mr. Smylie was severely censured by some, even among his clerical brethren, for the bold stand he took at so early a day on this subject; but being sustained, as he verily believed, by the Holy Scriptures, legitimately interpreted, he firmly maintained his position. The increase of Biblical and historical knowledge among the people, taken in connection with physiological and intellectual science as developed in the different races of men, all unite to convince us now that Mr. Smylie was right, though he was at least a quarter of a century before the age. He lived to a good old age, and died greatly beloved by all denominations of Christians.

Rev. Jacob Rickhow came as a Presbyterian minister to Mississippi about 1810. He had previously been a member and minister of the Methodist Episcopal Church. He was admitted on trial in the travelling connection in 1793, and continued to itinerate in and about the State of New York for seven years, during which time he graduated to Deacon's and Elder's orders, and was located in 1800. The reason he assigned in this country for leaving our Church was, that he objected to our views of the possibility of falling from grace, and finally embraced the dogma of the unconditional perseverance of the saints. His standing here as a minister was good, so far as I know, and he did his share in pioneering through the new settlements, and serving distant churches. His voice was feeble, and his manner in the pulpit was not lively, though his sermons were instructive. When I knew him in my boyhood he seemed to be a man dejected in spirit, and poor in worldly substance. He lived for many years in the vicinity of Port Gibson, and attained to a great age. He seemed to work slowly, but he worked a long time in his master's cause. Of the ruling elders that met in the first Mississippi Presbytery, I had some personal knowledge of Daniel Cameron, an excellent man, and with John Bolls I was intimately acquainted. He was a native Irishman, and, I think, as pure a Christian as I ever saw. He was early in the country, and had his full share of opposition and persecution from the Papists, and was an active partisan in the stirring scenes connected with the change of government. His standing weight was one hundred pounds, yet he was one of the most active and indomitable men in the country, and seemed always "to be ready to every good work." He was a regular Presbyterian in principle and practice, but a man who "endeavored to keep the unity of the spirit in the bond of peace," so that he could feel perfectly at home among true Christians of every name, and hence he often took an active part in the social religious meetings both of the Methodists and Baptists of his neighborhood. Mr. Editor, did you ever know anybody to call on *Hell* to lead the devotions of a prayer-meeting? Now don't frown so until I have time to explain. You know that an Irishman pronounces *hell* as though it were spelt *hell*, hence they say up hell and down hell. Now, in days of "auld langsyne," when people first began to settle the vast canebreaks and primeval forests of the Petit Gulf-bluffs, there were just about men enough of all denominations professing religion to man a weekly prayer-meeting. Among them John Bolls was prominent, and a Baptist man by the name of Hill, and when it was Mr. Bolls's time, in course, to lead the meeting, he always called on "brother *Hell*" for a prayer. His Irish brogue seemed to give additional interest to all he said in his religious exercises. "Thou shalt reverence my sanctuary," was a text that had great weight with Father Bolls, so that if he saw any ill-bred or thoughtless persons behaving irreverently in the house of God, he would not subject the minister either to the mortification of reproving them, or quietly submitting to their indecorous conduct, but he would promptly take the matter into his own hands and administer the necessary reproof, to which he would append an affectionate exhortation to amendment. I wish all our churches had just such ruling elders in them as John Bolls was.

The original Cane-ridge Church, in what is now Fayette County, Miss. Conference, where I first united myself with the people of God, was built as a neighborhood church by people of different denominations, and no one was more active in doing it than John Bolls. When the house was finished, Mr. Bolls said it ought to belong to somebody that would take care of it, and as the Methodists were the strongest, and had no place of worship near, he moved "that the Rev. Randall Gibson, of the Methodist Church, be invited to preach a dedicatory sermon, and accept of the house in behalf of the Methodists," which motion prevailed, and there was organized one of the most productive Methodist churches we have had in Mississippi. Mr. Bolls had a large family, and has left a numerous posterity in the country, everywhere respected for their enterprise, intelligence and piety. Most of his children united with the Baptist and Methodist churches, and their descendants are still mostly found in those churches. His youngest son, who married a daughter of Rev. James Smylie, was long a prominent member of the Presbyterian church, and was a worthy son of a noble sire. Mr. Bolls attained to an extraordinary age, being not less than ninety, and was a general favorite with all classes of the community. The visit of a prelate to our rural dwellings would scarcely excite more interest than the advent of this sweet spirited and lively old gentleman. People are generally anxious to learn the secret of longevity, hence they inquire with interest into the history of the aged. "How have you made out to live so long?" inquired a junior of father Bolls one day. "O, I was raised on Irish potatoes and stir-a-bout," was the laconic reply. It improves the heart to dwell upon the life of such a pure-minded, unsophisticated, diligent Christian, amid all the variations of a long sojourn on earth, as was that of this ruling elder. Peace to his memory! May his posterity follow him, as he followed Christ.

J. G. JONES.

LATIMER IN THE PULPIT.

Of all the names connected with the Reformation in England there are few, if any, more highly or more deservedly honored than that of Hugh Latimer, Bishop of Worcester. It is not our intention to draw a sketch of the good bishop's life; but, as the title of this article indicates, we wish to give our readers some notion of Latimer as a preacher. That Latimer was the son of a Leicestershire yeoman; that he graduated at Cambridge; that, until this thirteenth year, he was a most zealous and bigoted Papist; that the devout and enlightened Bilney led him to forsake the errors of his way; that he became as uncompromising in his hostility to Romanism as he had been to its favor and defence; that, through the influence of Thomas Cromwell, he was appointed chaplain to Anna Boleyn, and raised to the Episcopal bench; that, under the law of the Six Articles, he was confined for six years in the Tower; that, though liberated on the accession of Edward VI, he declined, on account of his advanced age, to resume the responsibilities of his see; that he then spent his time in faithfully preaching the word, often publicly addressing the king and court; that the privy-council, under Mary, sent him again to the Tower, and thence to Oxford, there to defend his opinions; that he heroically refused to recant; that, at the age of eighty-three, he was committed to the flames, cheering his fellow sufferer with these memorable words, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out;"—that these are the leading incidents of Latimer's life is probably well known to all our readers.—We would fain linger a little while, meditating on the consistent life and noble death of the venerable Reformer, whose character and conduct contrast favorably with some of his associates. Unlike Cranmer, for example, Latimer cannot be attacked by enemies, and therefore needs not to be defended by his friends. No worldly ambition filled his heart; no worldly policy influenced his course of action; no vacillation in his last days clouded the glory of his testimony. He "fought the good fight," and fought it well; he "finished his course," and finished it without a fall, without a stumble; he "kept the faith," and kept it fast; and in all the "great cloud of witnesses," there are few whose history more forcibly teaches us to "run with patience the race that is set before us." But the limits within which this article must be contained warn us against saying more of Latimer the man and Latimer the martyr; so now to our text, Latimer the preacher, Latimer in the pulpit.

Were any man to stand up and preach, in these days, after the manner of Latimer, we think that he would scarcely be tolerated by those classes who listened with such admiring attention to the sermon of the old Reformer. The Christian minister, following apostolic example, may speak of practical Christianity as a race, or a wrestle, or a battle; and he may go into the scientific or the commercial world for his illustrations; but the whole religious public would put its hands to its ears, and cry, "Shame, shame!" were any clergyman, of any denomination, to represent the duties and results of personal religion under the figure of a game at cards. We do not attempt to justify, much less to recommend to any preacher of the present day, such a metaphor: but we find it in one of Latimer's discourses:—"I intend to deal unto you Christ's cards, wherein you shall perceive Christ's rule. The game that we shall play it shall be the triumph, (or trump,) which, if it be well played, he that dealeth shall win, the players shall likewise win, and the standers and lookers upon shall do the same; insomuch that there is no man that is willing to play at this triumph, with these cards, but they shall be all winners and no losers." We must confess that Latimer makes use of many expressions calculated rather to shock the modern sermon-hearer's sense of propriety.—Those who now listen to the dignitaries of the English Church would be rather astonished to hear Moses pronounced "a glorious fellow;" Isaiah, "a good, plain fellow;" John the Baptist, "that hardy knight;" and the devil, "that stroug fellow." Although the ladies have borne, with admirable patience and dignity, the foolish and ill-natured remarks that have been made with reference to their crinolines, we fear that even their all but angelic meekness would give place to anger were the present Bishop of Oxford or London to comment in this style upon the poverty of the Virgin Mary's wardrobe: "I think, indeed, that Mary never had a vardingal, for she used no such superfluities as our fine damsels do now-a-days; for, in the old time women were content with honest single garments; now they have found out these roundabouts; they were not invented then; the devil was not so cunning to make such gear; he found it out afterward." Those gentlemen, however, who hope to alter what they deem so monstrous a fashion by abusing it, will do well to listen to Latimer's experience:—"I have been desired to exhort some, and, with some, I could do little in that matter." The ladies, will, we fear, be still further offended with our preacher when they are informed that he considered some of them rather tyrannical towards their "Adams." "They lay out their hair in tussocks and tufts.....because they will be quarter-masters with their husbands. Quarter-masters? Nay, half-masters; yea, some of them will be whole masters, and rule the roast as they list themselves." Poor Latimer! we are almost afraid to confess some of his sins against refinement; but, patience, worthy reader. Consider the age in which the honest reformer lived, and do not blame him too severely for saying that when Joseph's brethren had sold him, and sprinkled his coat with blood, "they thought all was *cock-sure*;" do not be too hard upon him for exclaiming, "Oh, there is a writer that hath a *jolly* text here;" do not be shocked when he tells you that the antediluvians, "like Antipodes," laughed Noah to scorn. There is another offence which we most reluctantly bring ourselves to mention; it is this, that Latimer, in his energetic mode of speaking, was in the constant habit of using a word which is in reality an oath, the word "Marry," which means "by St. Mary." However, he apologises for this:—"I myself have had sometimes in use to say, in my earnest matters, 'yea, by St. Mary,' and such like things, which indeed, is naught, (evil,) for we are commanded not to swear at all." If, according to the law as laid down by Lord Chesterfield, the practice of quoting common proverbs is ungentlemanly, then we fear that Latimer must be pronounced unfit for the polite circles of the present age, for of this he is guilty; but when our readers see to what excellent purpose he turns some of the people's old saws, we hope that even the most fastidious amongst them will be reconciled to the preacher, and allow him to utter his proverbial philosophy from the pulpit. Speaking of the hereditary transmission of moral qualities, Latimer explains the subject to the humblest capacity by quoting the proverb, "An evil crow, an evil egg." Referring to the mortality of the young, he mentions the certainly not elegant saying; "There come as many skins of calves to the market as there do of kine." The value of early piety and the probability of its not proving a failure in after years, he illustrates thus—"The earthen pot will long savour of that liquor that is first put into it."—The indolence, carelessness and dishonesty of servants frequently called forth from Latimer most energetic reproofs, in connection with which he tells the employers of servants that they must look well to their affairs, for "the master's eye makes the horse fat." The worthy bishop had a very low opinion of the commercial morality of his own times:—"The merchant commonly, in every city, doth teach his 'prentice to sell false ware."—"There never was such falsehood among Christian men as there is now." "No man setteth anything by his promise; yea, and writings will not serve with some, they be so shameless that they deny their own hand writing." What marvel, then, that he should quote the proverb—"When a man will be rich, he must set his soul behind the door," and admit that there is a worldly sort of truth in the old saying—"Happy is the child whose father goes to the devil?" He found that men did not like to be told of their faults, and complained that his preaching was too pointed and personal, whereupon he remarks—"There is a common saying, 'when a horse is rubbed on the gall he will kick;' 'when a man casteth stones among dogs, he that is hit will cry;' so it is with such fellows too; belike they be guilty, because they cannot suffer to be admonished." Preaching before the king, he took occasion to advert to the conduct of the magistrates, which was anything but upright in Latimer's estimation. "It is a dangerous thing to be in office;" "He that meddleth with pitch is like to be spotted with it;" "Beware of pitch, ye judges of the world; bribes will make you pervert justice." Perhaps the most curious instance of Latimer's use of proverbs is that in which he gives us the whole history of the famous saying, "Tenterden steeple is the cause of Goodwin Sands." The story is well known. Latimer gives it boldly in one of his sermons preached before Edward VI., introducing it in this quaint manner, "And here, by the way, I will tell you a merry toy." The use which Latimer makes of the proverb is this:—"Here was preaching against covetousness all the last year in Lent, and the next summer followed rebellion; ergo, preaching against covetousness was the cause of rebellion—a goodly argument." Then follows the story, which concludes thus:—"And even so, to my purpose, is preaching of God's word the cause of rebellion, as Tenterden steeple is the cause Sandwich haven is decayed." Such was Latimer's mode of adapting common proverbs to pulpit use; and we hope that our readers, instead of condemning the practice as "out of order," will reflect whether it might not be resorted to with good practical results by the preachers of our own time.

Of course Latimer came down heavily, almost savagely, upon the Romish Church; and, after exposing and denouncing its errors in such strong but not unjust terms, it is no wonder that, as he passed through Smithfield on his way to the Tower, he exclaimed, "This place hath long groaned for me." Towards the Pope he is so disrespectful as to call him "that Italian bishop yonder, the devil's chaplain." Christ chose to preach from Peter's boat;—"Now come the Papists, and they will make a mystery of it; they will pick out the supremacy of the Bishop of Rome in Peter's boat..... Well, he comes to Simon's boat; and why rather to Simon's boat than another? I will answer as I find in experience myself. I came hither to-day from Lambeth in a wherry; and when I came to take boat, the waterman came about me, as the manner is, and *he* would have me, and *he* would have me; I took one of them. Now, ye will ask me why I came in that boat rather than in another? Because I would go into that that I see stand next me; it stood more commodiously for me. And so did Christ by Simon's boat; it stood nearer for Him, he saw a better seat in it. A good natural reason." Sitting in Simon's boat Christ taught. "If I were a Papist," observes Latimer, with keen and contemptuous irony, "I would tell what he said.....and Pope Nicholas and Bishop Lanfranc shall come and expound this place and say that our Savior Christ said—Peter, I do mean this by sitting in thy boat, that thou shalt go to Rome and be bishop there five-and-twenty years after mine ascension; and all thy successors shall be rulers of the universal Church after thee."

The Pope found no favor in Latimer's eyes; it fared no better with the cardinals. Henry Beaufort, Bishop of Winchester, "was made a cardinal at Calais, and thither the Bishop of Rome sent him a scarlet hat. He should have had a Tyburn tippet, a halfpenny ballet, and all such prond prelates. These Romish hats never brought good into England." On Christ's saying to Judas, "What thou dost do quickly," Latimer observes, "He spoke in the singular number to him; *ergo* he gave him some pre-eminence. Belike he made him a cardinal; and it might full well be, for they have followed Judas ever since." Purgatory is "that fiery furnace that hath burned away so many of our pence." On the worship of saints, we read: "If thou wilt needs worship them, will you hear how you shall worship them? Live godly and uprightly after their example, follow their charitable life and steadfast faith; then you worship them as they ought to be worshipped."

The persons who came in for Latimer's severest censures were "unpreaching prelates;" in fact, although a bishop himself, he perpetually spoke of bishops in most disrespectful, and, we fear, uncharitable terms. The stanchest Presbyterian, the most thoroughgoing Congregationalist, would neither dare nor desire to apply to any member of the right reverend body such language as Latimer was in the habit of using. Speaking of some prelates who had given their sovereign improper advice, he exclaims, "Woe worth such counsellors! Bishops! Nay, rather Buzzards." He really goes out of his way, and sets historical fact at defiance, in order to have a fling at his mitred brethren; for whenever he speaks of the scribes, Pharisees and priests, who opposed Christ and put him to death, he takes a delight in calling them all bishops. "The Jewish people consented to his death by the persuasion of the bishops." "Now what doth Herod? Forthwith he calleth all the bishops and learned men, and inquireth of them the time at the which Christ should be born." He even has the audacity to ridicule the ancient mode of giving the episcopal blessing: "What is blessing? Not wagging of the fingers, as our bishops were wont." He gives King Edward this advice, in a sermon preached before his Majesty: "I will be a suitor to your grace, that ye will give to your bishops charge . . . . to look better to their flock, ... and send your visitors in their tails. And if they be found negligent or faulty in their duties, out with them; I require it in God's behalf; make them quondams, all the pack of them." The advice becomes more strange and startling as we hear a bishop go on to say—"If your Majesty's chaplains and my Lord Protector's be not able to furnish their places," (the places of the quondams), "there is in this realm, thanks be to God, a great sight of laymen well learned in the Scriptures, and of virtuous and godly conversations, better learned than a great sight of us of the clergy." But he is more severe than this. "Home were admitted to view hell thus, and behold it truly, the devil would cry, 'On yonder side are punished unpreaching prelates.' I think a man might see as far as a kenning, and see nothing but unpreaching prelates. He might look as far as Calais, I warrant you." On clergymen who absented themselves from their parishes, Latimer lays the lash unmercifully. In connexion with this subject he tells a story, in one of the sermons preached before King Edward: A bishop going on his visitation, arrived at a town, and entered it without the customary welcome from the church steeple. On making inquiry he found that "the great bell's clapper was fallen down, the bell was broken, so that the bishop could not be rung into the town." His lordship was "somewhat quick with the chief of the parish." "They made their answers and excused themselves as well as they could. . . . Among the others, there was one wiser than the rest, and he comes to the bishop—'Why my lord,' saith he, 'doth your lordship make so great a matter of the bell that hath lost his clapper? There is a bell,' saith he, and pointed to the pulpit 'that hath lost his clapper these twenty years. We have a person that fetcheth out of this benefice fifty pounds every year, but we never see him.'" Again, referring to the fee-farming of benefices, he says, "When any man hereafter shall have a benefice, he may go where he will, for any house he shall have to dwell upon, or any glebe to keep hospitality withal; but he must take up a chamber in an ale-house, and there sit to play at the tables all the day. A goodly curate!" There were in Latimer's days, as there are in our own, preachers whose discourses were the reverse of awakening. But this Latimer will not hear of an excuse for not attending public worship; I had rather ye should come, as the tale is, by the gentlewoman of London. One of her neighbors met her in the street, and said, 'Mistress, whether go you?' 'Marry,' said she, 'I am going to St. Thomas of Acre's to the sermon; I could not sleep all this last night, and I am going thither now; I never failed of a good nap there.'" But, if the preacher be an inefficient man, what is to be done by the unfortunate parishioner? Are they to dismiss him, or to starve him out? No; let us hear Latimer's advice. "But some will say, 'Our curate is naught, an ass-head, a idiot-pole, a lack-latin, and can do nothing. Shall I pay him my tithes that doth us no good, no never will do?' 'Yea,' I say, 'thou must pay him his due, and if he be such a one, complain to the bishop,' 'We have complained to the ordinary; but he is as negligent as he.' 'Complain to the council.' 'Sir, so we have done, but no remedy can be had.' 'Well, I can tell thee where to complain to God; He will surely hear thee, and remedy it..... Therefore pray unto God, and He will either turn his heart and make him better; or remove him from thee, and send a better in his place; or else take him away altogether!'"

With one passage more, illustrative of the plainness and simplicity of Latimer's style, we bring these observations to a close, hoping soon to resume the subject, and to present our readers with some illustrations of Latimer's mode of expounding Scripture, and some specimens of his best and brightest sayings. The simplicity of Latimer's style may be seen in all his discourses. We have taken this passage almost at random. "What is Jesus? Jesus is a Hebrew word, and signifieth, in our English tongue, a Savior and Redeemer of all mankind born into this world. This title and name, to save, pertaineth properly and principally unto Him; for He saveth us, else we had been lost forever. Notwithstanding, the name of savior is used in common speech; as the king is called a savior, for he saveth his subjects from all all danger and harm that may ensue of the enemies. Likewise the physician is accounted a savior, for he saveth the sick man from the danger of his disease with good and wholesome medicines. So fathers and mothers are saviors, for they save their children from bodily harm that may happen unto them. So bridges leading over the waters are saviors, for they save us from the waters. Likewise ships and boats are saviors, great and small vessels upon the seas are saviors, for they save us from the fury, rage, and tempest of the sea. So judges are saviors, for they save, or at least should save, the people from wrong and oppression. But all this is not a perfect saving; for what availeth it to be saved from sickness, calamities, and oppression when we shall be condemned after our death, both body and soul, for ever to remain with the devil and his angels? We must therefore come to Jesus, who is the right and true Savior, and He it is that hath saved us from sin.' Whom hath He saved? His people. Who are His people? All that believe in Him, and put their whole trust in Him, and those that seek help and salvation at His hand; all such are His people. How saved he them? First by magistrates He saved them from oppression and wrong; the children He saved, through the tuition of parents, from danger and peril; by physicians He saved from sickness and diseases; but from sin He saveth only through His passion and blood-shedding. Therefore He may be called and is the very right Savior; for it is He that saveth from all infelicity, all His faithful people." The reader, accustomed to what he calls, erroneously perhaps, more intellectual preaching, may smile at such a simple method of discourse; but this was the sort of speaking that made Latimer the most useful preacher of his day; and the age we live in, with all its boasted progress, would perhaps be none the worse if its religious instructions condescended, in this respect, to imitate his example.

ARMINIUS AND ARMINIANISM.

The May number of the *Christian Examiner* has a very interesting and able paper upon the above subject. It gives an elaborate history of the leading events of Arminius' life, an appreciative estimate of his opinions and character, and an outline of his posthumous influence in the theological world. It is one of those sterling articles, at once thorough and liberal, just and generous, which have given the periodical in which it appears its position and reputation. So comprehensive and satisfactory an account of Arminius and his system has never before been published in an American Quarterly. Less Hypercritical than Prof. Stuart, more instructive in details than Mr. Warren, the writer has produced a monograph of permanent value to friends and foes. We reproduce the following paragraphs.

"Denominationally estimated, Arminianism is the common doctrine of the Lutheran Churches in Europe and America; of the Episcopalians, both in England and this country; of the general Baptists, and of many minor sects, on both sides of the Atlantic. All the branches of the great Methodist family throughout the world embrace it heartily. This last body claim that the theological opinions more prominent among them, and more free from admixture with other doctrines than among other denominations, are substantially the Arminianism of Arminius. John Wesley, who was always bold enough to do a true and right thing when he thought it to be such, did much to rescue the name of Arminius from obloquy. 'One might as well cry, 'Mad dog,'' says he, 'as to call a man an Arminian.' Yet when he established a monthly periodical for the benefit of his people, he called it the *Arminian Magazine*.

To the practical mind of Wesley, indeed, it was morally impossible to do otherwise than adopt the theological views of the Leyden Reformer in opposition to those of Calvin. In this he separated from Whitefield and the Countess of Huntington's preachers, and the result was a long and fierce controversy. The doctrines of man's lost condition, of general redemption, and a "free salvation," were the chief points of theology involved in the sermons of the fervent itinerants, as they called to their multitudinous assemblies to repent and believe, appealing always to their own consciousness of power to choose or reject the offered remedy. It is an anomaly in the religious world,—not, however, without its analogies,—that while the Methodists have nothing in their articles of faith which demands it of them, they are the most earnest and persistent defenders of Arminianism, and most jealous of any encroachment on what is to every minister a compact, well-defined, and positive, though unwritten creed. The twenty-five articles of the Methodist Church in America were taken substantially from the Articles of the Church of England. Nearly half of them were designed to guard against Papistical doctrines and usages, and are now virtually of no importance. Nor do the remaining articles exclude any shade of evangelical belief from the Methodist communion. In fact, broad as is the platform of these Articles, it is not necessary that a candidate for membership subscribe to them. Only one condition is required in these societies,—a desire to "flee from the wrath to come, and to be saved from their sins." This desire must be evidenced by a life corresponding to certain moral rules; and though the member is also bound not to inveigh against the general sentiments held in the denomination, he is at liberty to enjoy whatever opinion he pleases, provided his life be holy.—Yet there is probably a greater uniformity of clearly defined theological opinion in no other denomination than in this; and this sentiment is substantially Arminian.

Most of the denominations who hold this doctrine at the present day do not adopt all the views of Arminius. His notions respecting original sin, as we have seen, were those entertained by the Calvinistic theologians of his time, and by others before them. They are not received by the anti-Calvinistic Churches of the present. The progress of the Arminians, however, in this respect, has been no greater than that of a majority of their opponents. In fact, Calvinism itself has undergone a wonderful change, at least in its exoteric statement of doctrine. The genuine theology of the great Genevan Reformer now holds sway in but few localities. In a modified form it is the creed of the Scotch Presbyterians, of the English Independents, of the Dutch, Swiss, and French Reformed Churches, of the Calvinistic Baptists in England and America, and of the Presbyterians, Orthodox Congregationalists, and a few smaller denominations, in this country. But the Calvinism of the modern Calvinists would have more horribly shocked the friends of Gomarus than the Arminianism of Arminius.

THE NEW ALADDIN.

"MY DEAR LOUNGER.—I once heard a story of Aladdin which was more Yankee than Arabian. Do you know what I mean, and, if so, would you kindly tell the story?

"Yours, HAROUN."

The Lounger believes that this is the story.

Aladdin began by swapping jack-knives and getting the best, and bartering halves of marbles stuck together for whole ones. When he grew older, and sold berries which he picked on the hill-pastures, he greased the bottom of the quart pot, so that a little capital was carried forward to the next measure. He hayed hard all summer, and went to evening school all winter, and learned the golden rule of arithmetic—addition for himself, and subtraction for his neighbor; and, in all the games, he held strictly to the rule of Turnabout: "You tickle me, and I'll tickle you, if I can, but at all events you tickle me."

At an early age Aladdin was considered to be good at a bargain; which meant, that he could always succeed in exchanging the worse for the better—always keeping the blind eye of a horse to the wall when he wanted to sell him, and always looking straight at it when he wanted to buy him; and the approving village shook its head, and said: "Let Aladdin alone to succeed."

He grew up, and left the village for the world. "He'll be rich!" said the village, with more enthusiasm and envy than any village says of a departing boy. "He'll be honest, faithful, generous." To Aladdin the whole world was but a market in which to buy cheap and sell dear. For him there was no beauty, no heroism, no piety, no history. To him all lands and waters are alike, for each is unhallowed by association. No Homer sings for him along the Ægean—he only curses the wind that will not blow him to Odessa. No sirens call to him from the sunny shore; he loves the sharp oath of a brutal boatswain.

With a Bible in this hand and a quid in his mouth he squirts about the holy places in Jerusalem, and calculates the cost of the sepulchre. He scratches his name with a jack-knife upon Egyptian obelisks by the side of the hieroglyphed names of Rameses and Thothmes—names that shook early history with their grandeur; and the reverend echoes of the Libyan desert, that have slept since they heard the strut of Alexander's army marching to find the oracle of Ammon, are awakened by the shrill whistling of Yankee Doodle and Dan Tucker.

He insults the Grand Lama—he knocks with the Great Mogul—he turns his back upon Emperors, and takes a pinch out of the Pope's snuff-box. He eats flesh cut raw from the living animal with Dinkas and Abyssinians, chews hang with the Arabs, smokes opium with the Turks, and rides for a bride with the Calmuck Tartars.

Then Aladdin comes home. He has turned his goods and his opportunities over and over again, and they are all changed into piles of money. The wise village welcomes him, and proudly points him out to the Aladdins of a younger generation as the shining example of the successful man—"For, my dear son, just think of it!—He began with nothing, and now, look!"

My dear son does look, and he sees Aladdin owning millions of dollars, and of the Doing-good societies of which he is not president he is director. His name is as good as gold. He has bought pictures and books and statues. He has also bought a Mrs. Aladdin. He is housed in luxury, but he picks his mouth with the silver fork. He has a home for the poet, but he boasts that he never reads anything but the newspapers. He goes to church twice on Sundays, and only wakes up when the preacher revile and denounces the sinners of Sodom and those tough old Jews of Jerusalem. His head is bald and shiney with all the sermons that have hit it and glanced off. He claps his hands in prayer, but forgets to open them when the poor-box is passed round; and he goes home, like a similarly successful man, thanking God that he is not as other men are, and after dinner lights a cigar, sits before the fire in the easy-chair, and tells the children to remember that honesty is the best policy, and looks sleepily at Mrs. Aladdin through the thick smoke.

By-and-by old Aladdin dies. The conventional virtues are called out by the editors as the mourning carriages are called out by the undertakers. The papers regret that they are summoned to deplore the loss of the reverend parent, generous friend, public spirited citizen, and pious man. Then the precious swapper of jack-knives and model for the rising generation is left under the sod. The stars that he never saw now burn over him with a soft lustre that no lamps above a king's tomb emulate; and the south wind, for whose breath upon his hot brow he was never grateful, now strews his last bed with anemones and violets, which his heel crushed in living. And the men who are to be formed upon that model and pursue a similar success, carelessly ask, as they stir their toddies, "So old Aladdin is gone at last; will he cut up well?" The sculptor carves a cherub upon his tombstone and graves the motto: "By their works ye shall know them," while some quiet Charles Lamb, with insanity in the family, asks, as he puts aside the long grass, and reads Aladdin's epitaph, "Where he oil the bad people buried?"—*Harper's Weekly.*

THE SECRET OF A GOOD MEMORY.

To possess a good memory—such was one of the most frequently-recurring wishes of earlier years. Whenever distressing circumstances, affecting either my own or other people's happiness, reminded me sadly, and oftentimes provokingly and painfully, of forgetfulness, the impatient exclamation of my lips, or the sighing utterance of my heart, invariably was, "Oh, how I *wish* I had a *good memory!*—how I envy those who can always remember the right thing and the right time, and spare themselves and others the countless vexations that fall to my lot!

Do any of my young friends re-echo this wish of my heart, and desire to become possessed of my secret? I will tell them how they may make it theirs, and I can assure them beforehand that they will find "the desire accomplished sweet to the soul."

As Luther, the great Reformer, was wont to say to the students who came to him complaining of the difficulties which lay in the path to literary success, "To *pray* well is to *study* well," so now, I say to you, To *pray* well is to *remember* well. If you would remember well and wisely—if you would remember all that is essential to be remembered—all that is conciated to add both to your own happiness and usefulness to that of those around you—plead the promise of the Savior, "He (the Holy Ghost) shall *bring all things to your remembrance, whatsoever I have said unto you.*" (John xiv. 26.) Plead it daily and earnestly, asking that it may be fulfilled in your own experience, and the forgetfulness you deplore will decrease, it may be rapidly, as in my own case, but at any rate *certainly*, for "*all* the promises of God" are yea and amen in Christ Jesus, and none ever pleaded for their realization in His name, and went away unsatisfied.

But do you say that such a promise, though very precious to the Christian in its relation to spiritual things, does not include the countless *little things* which you are obliged daily to bear in mind in order to the satisfactory fulfilment alike of the personal and relative duties of the life that now is? I reply, *You have never yet realised the fulness of that promise, or you would not have to mourn its insufficiency to fulfill all* your need. Shall I endeavor to analyse it, and shew you its adaptation to the little as well as to the great things of life? Nay, you shall dissect it for yourselves, that the joy of the discovery may be your own. I will only ask you one question—a suggestive one—and then leave you to pursue the train of thought it will awaken in a thinking mind. Do you not believe that in the "things which Christ hath said unto you" you have an all-sufficient rule of faith and practice—a treasury of practical as well as of doctrinal knowledge? If not, dear young friends, you have read your Bibles to very little purpose. Every duty of life, from the least event to the greatest, has been written, as with a sunbeam, in the pages of Revelation by the finger of God. All, therefore, that the memory need retain for our present and eternal blessedness is wrapped up in that brief but comprehensive promise of our Lord—"He shall teach you *all* things, and bring *all* things to your remembrance, whatsoever I have said unto you."

The promise is, *first*, that He shall *teach* you all things, all essential truth—all the things that belong to your peace; and, *secondly*, that having taught you, He will also keep you in remembrance of all that you need to know. What a casket of treasures is here! A lifetime shall not suffice to put you in possession of the whole, while yet the prayer of faith shall enrich you daily, enabling you to draw from the springs of memory—if you first supply them freely from the Fountain—waters as refreshing as they are inexhaustible. A pious and evangelical minister—a man greatly beloved for his works' sake, as well as for his Christ-like spirit—once addressed a class of young people, when speaking on the subject before us, as nearly as I can remember in the following words, "*Whatever we clearly understand, and deeply feel, the memory retains and the life exhibits.*" Experience has since taught me the truth of the first clause of that memorable sentence, and the lesson has been one of great blessedness. Oh that the last clause may be verified also, both in my own experience and in that of all who shall read this memorial, making us become "living epistles of Christ, known and read of all men!"

What a glorious hope is set before us, dear young friends, when we are called upon to shine as *lights in the world!*

But how shall we fulfill this high and holy calling?

By revolving in an *inner circle* (would it might be in *the nearest circle!*) around the "Sun of righteousness," "the Light of the world." The closer we keep to Jesus, the more brightly shall we reflect His image. And let us never forget that it is by keeping His commandments that we can thus abide in and near Him. And if we would keep His commandments, how needful it is that we should habitually remember His words! Thus you perceive that to possess a good memory—a memory full of good things—"things wherewith one may edify another"—is to possess one great means of enabling our light an to shine before men as to glorify our Father in heaven. It is also a great means to enable us to sit with Christ in heavenly places, and to speak to ourselves in psalms and hymns and spiritual songs," (Eph. v. 19,) thus filling the otherwise dreary and depressing seasons of sickness and solitude with a divine companionship—a joy with which a stranger cannot intermeddle—a peace that passeth understanding.

Such a memory, like every other good and perfect gift, cometh from above, and is freely given in answer to the prayer of faith.

May it be yours, dear young readers, to ask and receive, and with it wisdom to use it aright, to the glory of God, the edification of your fellow men, and the present and eternal welfare of your own souls—so shall your path be that of the justified, which shineth more and more unto the perfect day!

MEMPHIS AND CHARLESTON RAILROAD.—The following is a very favorable showing of the business of the Memphis and Charleston road. The receipts of the Mem

THE NEW ORLEANS CHRISTIAN ADVOCATE.

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JUNE 6, 1860.

ACTION OF THE NORTHERN METHODIST GENERAL CONFERENCE ON THE SLAVERY QUESTION.

The telegraph informs us of the character of the action of the Northern Methodist General Conference on the all-absorbing question, with them, of slavery. The subject was referred to a large committee, one from each Annual Conference, we believe, and both a majority and minority report were presented to the Conference. They are both unconscionably long, and, of course, stale and uninteresting, as everything on the subject necessarily is. We publish below the resolutions appended to each report. Both assert that slavery is a sin and a great evil. But the minority report proposes to leave the Discipline as it is. The majority report recommends, in the first place, a change of the present General Rule, which now "forbids the buying and selling of men, women and children with an intention to enslave them," so as to make it read as follows: "The buying, selling, or holding of men, women, or children, with an intention to enslave them." A change of one of the General Rules, being a change of the terms of Church membership, is prohibited by the fourth Restrictive Rule—the Restrictive Rules being the Constitution of the Church—unless first recommended by three-fourths of the votes of all the Annual Conferences, and then concurred in by two-thirds of the votes of the General Conference. The proposed change of the Rule has been before the Annual Conferences, and has failed of the three-fourths vote. The first proposition of the majority report, therefore, is, to originate the question in the General Conference, by a two-thirds vote, and send it down to the Annual Conferences—as the proposition for such a change can originate either in the General Conference, or in any one of the Annual Conferences. The telegraph informs us that this proposition failed, by ten votes, to get the constitutional two-thirds vote.

The majority report proposes in the second place to change the Chapter on Slavery. The old Chapter set forth the great evil of slavery, and prohibited ministers and other Church officers from owning slaves where the laws of the State admit of emancipation. The new Chapter proposes to set forth as the solemn declaration of the Church that "the buying, selling, or holding of human beings as chattels, is inconsistent with the Golden Rule, and with the Rule of Discipline which requires to do no harm, and to avoid evil of every kind." The telegraph informs us that this new Chapter was adopted by a vote of 154 yeas to 59 nays. So that what the General Conference failed to accomplish directly, by a two-thirds vote, and a change of the General Rule, it has accomplished indirectly, by a majority, (a large one, too) and a change of the Chapter. It amounts to the same thing in the end. Slaveholding members are not subject to be brought to trial under the General Rule against slavery, but they are subject to be brought to trial for "doing harm," and not "avoiding evil of every kind;" for slaveholding is made to come within the interpretation of that Rule.

What the effect will be on "the border," we have yet to see. The Baltimore, East Baltimore, Philadelphia, Western Virginia, Missouri, and Arkansas Conferences, are directly involved. The Northern Methodist Church has members and ministers in all these States, though they are few except in Maryland. They have heretofore declared that they would not submit to any change of the Discipline whatever. It remains to be seen whether they will maintain their pledges, or submit. It is certain, however, that whether the border Conferences submit or resist, many individual members will leave the Church. On the other hand, if Conferences secede, they will not be confined to the border. There is a widespread opposition throughout the Church North to this ultra legislation.

We say these things merely that our readers may understand the facts of the case, and not in any spirit of partisanship. If the border Methodists of the Northern Church can submit to this action of the majority, it is not our concern. We have no desire to persuade them to come to the Church South, nor to censure them if they do not come. To their own master they stand or fall. Should they come to us, heartily willing to adopt our Discipline, which legislates neither for nor against slavery, but which, like the Scriptures, defines the duties of both master and servant, and sends the gospel to both, we shall welcome them. The Southern Methodist Church is now happily free from any "deliverances" or laws on any subject which belongs to "Cæsar," and she desires affiliation with none who, however opposed to abolition fanaticism, are yet desirous to occupy an anti-slavery platform. The old anti-slavery element in the Discipline was the seed of all the increasing fanaticism which resulted in the division of the Church, North and South, and which now threatens to divide the Church North. If a Church can declare that "slavery is a great evil," she is conscientiously bound to seek its "extirpation." There is no certain and safe ground but that of Christ and his Apostles, who never made any such declaration, nor adopted any such legislation.

It has been lamented by some in the Southern Church, that Baltimore did not go with us in 1844. We once felt so. We do not now. Baltimore needed her recent providential discipline to open her eyes, even if her eyes are now open. Had Baltimore gone with us in 1844, she might have grown more anti-slavery, protected, as she would have been, by our name; and might have hindered that harmonious action by which we rid our Discipline of the "vexed question." Now, if ever, she can see that we were right. The Southern Church is free from all agitation, sound to the core, imposes no political yoke upon the neck of her members, is harmonious, brotherly, spiritual and prosperous. She has no call to settle the difficulties of others, nor to manage the elements that disturb them, nor to give advice to those who are eating the bitter fruit of their own doings. Her duty is to "stand still and see the salvation of God." However much she may regret the unscriptural and hurtful legislation of her Northern sister, and however much she may sympathize with the victims of it, she is not called upon to interfere. Her position toward them is like that of the United States toward foreign nations—a model to all, and interference with none. If the oppressed come to her, she is an asylum, but she cannot go to foreign war for them.

MAJORITY.

1. *Resolved*, By the Delegates of the several Annual Conferences, in General Conference assembled, that we recommend the amendment of the General Rule on Slavery, so that it shall read: "The buying, selling, holding of men, women, or children, with an intention to enslave them."

2. *Resolved*, That we recommend the suspension of the 4th Restrictive Rule, for the purpose set forth in the foregoing Resolution.

3. *Resolved*, By the Delegates of the several Annual Conferences in General Conference assembled, that the following be, and hereby is, substituted in the place of the present Seventh Chapter on Slavery.

Question 1.—What shall be done for the extirpation of the evil of slavery?

Answer.—We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling or holding of human beings, as chattels, is inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to continue among us, to "do no harm, and to avoid evil of every kind." We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

MINORITY.

1. *Resolved*, That the M. E. Church has, in good faith, in all the periods of its history, proposed to itself the question, "What shall be done for the extirpation of the evil of Slavery?" and it has never ceased, openly and before the world, to bear its testimony against the sin and to exercise its disciplinary powers to the end that its members might be kept unspotted from criminal connection with the system, and that the evil itself be removed from among men.

2. *Resolved*, That any change of our Discipline upon the subject of Slavery, in the present excited condition of the country, would accomplish no good whatever, but on the contrary would seriously disturb the peace of our church, and would be especially disastrous to our ministers and members in Slave States.

3. *Resolved*, That the Committee on the Pastoral Address be instructed to state our position in relation to Slavery, and to give such counsel to our churches as may be suited to the necessities of the case.

DEATH OF THEODORE PARKER.

Recent European advices inform us that Theodore Parker died in Florence, Italy, on the 10th of May last. He had gone thither for the restoration of his health, but it could not be restored. He was about forty-eight years of age, having been born in 1812. Having attracted no inconsiderable share of public attention for many years past, it is not impraper that, on the occasion of his death, his life and character should receive some notice in these columns. His *quasi* religious relations especially call for it. He attained nothing worthy of a noble ambition in the way of fame, properly considered. He attained notoriety but not fame. Notoriety was the price he demanded of the world for his performances on its stage, and the world readily paid him his price—a price as easily given as won. It almost necessarily follows that the notice he attracted was not so much the result of anything like genius, as it was of an exaggerated and reckless eccentricity. A star may be so small as hardly to be observed in the clusters of the firmament, while harmoniously revolving with the singing spheres; but a comet, of less size and brilliancy, may attract universal attention, while flying athwart the ethereal expanse in violation of all heavenly laws. A small pirate may fill the seas, or a guerrilla robber-chief the land, with his name, while admirals with their navies, and generals with their armies, may hardly be known to a peaceful world. Of course, it requires some kind of devilish daring and desperation to make either a pirate or a robber, or an infidel Christian preacher. This kind of farce of character Mr. Parker had. Infidel Christian preacher may seem a contradiction in terms, but the words constitute the best brief description of Mr. Parker available. He was at least an infidel preaching in a professedly Christian pulpit, and exercising the pastorate of a professedly Christian Church. That Mr. Parker was an infidel, in the truest sense of the term, we do not think can be doubted.

He accepted or rejected, according to his own opinion or inclination, the teachings of the Bible, as he did those of Plato or Shakespeare, Confucius or Carlyle. Had he been an infidel out of the pulpit, the world would never have heard of him. Ralph Waldo Emerson, though an infidel of very much the same class, is a very different man. His genius has gained him fame, in spite of his infidelity. Theodore Parker possessed no such genius. Without it, even his infidelity would have failed of notoriety. But his infidelity in the pulpit—"the abomination of desolation standing in the holy place"—is what astounded the experience and shocked the taste and conscience of the world, and gained him the notoriety he coveted. He had a certain intellectual sharpness, and literary smartness, but these would never have made him largely notorious except in the anomalous and shocking connections we have named.

Although he did, directly, local and individual harm, he also did, indirectly, general good. Had he been less logically true to himself, and therefore less marked and forcible in character, and less notorious, he might have done only harm. His very ultraism was the antidote to his poisonous influence. Had he preached a diluted or spurious Christianity, skilfully disguised in the garb of a scriptural phraseology, instead of proclaiming from the pulpit, intended alone for the ambassadors of Christ, an unblushing infidelity, he would have been exceedingly more hurtful to a sound Christian faith. He opened the eyes of thinking men of all the worldly classes to the perception of the truth, that if the pulpit has no divine and divinely authenticated message to man, by which he may definitely learn his immortality, his duty, and the course of his true destiny, there is no sacredness about it, and no use for it. Men have justly and inseparably associated the pulpit with ideas of divine faith, hope, guidance, comfort and consolation, in connection with the questionings of the heart, the darkness and the sorrows of life, and the gloom of the grave. And when they find that in any or all of these relations it answers their sorest needs with a cold, unbelieving, cynical mockery, they will neither reverence it nor respect its teachings. Mr. Parker's preaching illumined no religious darkness, but added to its oppressive density. He relieved no distressing doubts, but taught doubt as a gospel, without even the unction of its distress. He presented to the bereaved heart no God as a pitying Father, and no hope as the dawn of a better day upon its night; on the contrary, to be "without God" was the freedom he taught, and to be "without hope in the world" the independence he affected. As to the precious name of Christ—a name above every other name, "the only name given under heaven whereby we may be saved"—he cast reproach upon it, as one without divinity and without authority. As to the "precious blood of Christ," by which all souls are redeemed, and may be sanctified and saved, he "counted it an unholy thing"—a common thing—the blood of a man merely, who had died as a martyr to his opinions. And as to "the Spirit of grace," he "did despite unto it," as of no more divinity and value than the intuitions of the human reason and the ideals of the human imagination.

GENERAL CONFERENCE APPOINTMENTS OF THE M. E. CHURCH NORTH.

At an extra session held May the 28th, for the election of officers for the next four years, the following officers were chosen: For editor of the Christian Advocate and Journal, Dr. Edward Thomson; for editor of Quarterly Review, Dr. D. D. Whedon; for editor of the Sunday-School books and papers, Dr. Daniel Wise; for Corresponding Secretary of the Missionary Society, Dr. Durbin, of Philadelphia; for Assistant Corresponding Secretary for the West, Dr. W. L. Harris; for editor of the Western Christian Advocate, O. Kingsley; for editor of Ladies' Repository, Dr. D. W. Clark; for editor of the German Apologist, William Nast; for editor of the Northwestern Christian Advocate, T. M. Eddy; for editor of the Central Christian Advocate, Dr. Charles Elliot; for editor of the Northern Advocate, I. S. Bingham; for editor of the Pittsburg Christian Advocate, Samuel H. Nesbit; for editor of California Advocate, E. Thomas; for editor of the Pacific Advocate, Thomas H. Pearne; for Book Agent at New York, T. Carlton; for Assistant Book Agent at New York, Jas. Porter; for Book Agent at Cincinnati, Adam Poe; for Assistant, Lake Hitchcock.

A resolution was unanimously adopted, excusing Bishop Morris, on account of his advanced years, from travelling. The Delaware (Ohio) Conference was changed in name to the West Ohio Conference.

READING IN THE UNITED STATES.

The editor of the *Edinburg Witness*, the well-known Mr. Bayne, in an article on our country, among some things not very palatable, says: The Americans are an educated, a religious, a temperate people. If the article had not extended to too great a length already, we should like to have said something about one or two other national characteristics. For example, they are eminently a reading people. Books are not, as here, the luxuries of the few, but the necessary food of the many. "Already," says Mr William Chambers in his lately published work, "Things as They Are in America"—one of the most interesting and valuable which has recently issued from the press—"already certain English publishing houses are turning attention to the great and everlasting field of enterprise in the United States, where books, as in the case of newspapers, are not a luxury of the rich, but a necessary part of the household furniture of those depending for subsistence on daily labor." Certainly in every way a remarkable fact. But we may have afterwards an opportunity of referring to this and other matters. Meantime we may say, that in all that has been advanced above, we have never been unmindful for a moment of the fact that there is another side of the picture. But our complaint is, that it is only "the other side of the picture" that is generally looked at; and it seems to us of very considerable importance in these days that the real greatness of the American nation should be more fully appreciated.

A GOOD PRACTICE.

A while since we tarried in a friend's family—and in the evening were kindly invited by the head of the family to read and pray. And at the time for morning prayers, Bibles were supplied for all, and the family with their visitors all read in course—which our friend has been in the habit of doing for years, as we learned from others—although he is not a professor of religion. We have thought of this particular case with pleasure, and think it should be a just rebuke to such professors as do not maintain the family altar.

We do not most heartily wish our excellent friend may soon go a step farther; and when he and his wife and little daughters have so seriously read the Scriptures as if far family prayer, they may kneel together and offer acceptable prayer to the God of heaven. But this practice of reading God's word morning and evening together, is an excellent practice, and we could heartily wish it were adopted in all families, as well where a public profession of religion has not been made, as where it has, the practice by all means should be most faithfully adhered to.

God's word is man's guide in this most important of all matters. It should be studied daily and constantly. The Bible should be read as a household book, and the whole family be interested in it. Then how appropriate to add prayers.

WASHINGTON CITY CHURCH.

The good work begins to progress more rapidly. Mr Smithson announces in the last *Richmond Christian Advocate*, that he has bought the lot, the most eligible in the city, for $10,050—$3,000 less than he expected to be compelled to give. He also announces the receipt of over $700 recently from various individuals, and the fulfilment of the conditions for over $1,000 more from Alabama. The Church must be built, and will be built. It must also be a magnificent Church, as beautiful as skilful architecture can make it.

NEW YORK LITERARY GOSSIP.

A painting by Mr. Holman Hunt, one of the leaders of what is called the Pre-Raphaelite School of Art, is just now exciting a great sensation in England. It is called "the Finding of Christ in the Temple," and represents the scene in the Temple when Mary having missed her son, returns and finds him arguing with the wise men, and astonishing them with his philosophy, so much deeper than their superficial word-splitting. Mr. Hunt made himself a place among the very first of living artists, seven years ago, by a painting called "the Light of the World," engravings of which are common. This was thought good enough to sustain the reputation of any painter, and Mr. Hunt might have rested on the laurels it gained him, and for the balance of his life gained that reputation into gold by painting second-rate pictures (second-rate for him) at high prices. Some artists do this quite successfully; and some authors of distinction follow the same course. But Mr. Hunt had higher aims. He determined to paint another picture—a better picture if possible—and he deliberately devoted *six years* to this painting. Some of our artists might take a hint from Mr. Holman Hunt. Then we should not have our Academy walls covered with canvas, to the number of four hundred pieces every year, very few of which will bring in to the artist anything more than money, or perhaps a repute which deserves to be called notoriety rather than fame.

But the painter gave more than time to his noble work. He determined to be accurate, and to get his inspiration on the very ground where his scene was enacted. Accordingly he went to Jerusalem, and lived there, and in its vicinity, a year and a-half. When thus his mind was filled with the life and scenery of the Holy City, he spent nearly five years in putting his conception on canvass. The result is a work which the best English judges pronounce the greatest which any living artist has produced. I hope we shall see it in this country, and I suppose it will be very likely to come over for exhibition.

Mr. Hunt's determination to be faithful to the facts, peculiarities, and to trust nothing to that which foolish painters call their genius, is worthy of all imitation, and especially should our own artists look to it. Church spent some years in South America, and has for his reward the glory of having painted the "Heart of the Andes," acknowledged on all hands to be one of the finest landscapes ever put on canvas. But see how few have followed his example, from this paragraph in the art column of one of our dailies:

"Lentze painted his American pictures in Dusseldorf! May went to Paris to paint Washington's Resignation; for the State of Maryland; Powell no sooner received the commission to paint De Soto's Discovery of the Mississippi, than he went over to the French capital, in doing which he followed the example of Vanderlyn when he got the commission from Congress for the picture of the Landing of Columbus. Scharwize's picture of the Landing of the Pilgrims was painted in Paris or Dusseldorf. The consequences have been that these historical pictures have nothing historical about them, but are in fact pictures of French and German models in masquerade dresses, and without the least indication of American feeling."

Speaking of Church, he has finished recently a fine painting called "Sunset," which has been purchased by a wealthy Baltimorean. It is observed that many of the finest pictures painted here nowadays, are for the South.

I saw the other day, at the house of a friend, a copy of "Boswell's Johnson," and another of "Hume's England," which two books together were valued by their owner at not less than $1,500! But they were not such copies as you buy in the book stores. My friend is what is called here a "book-illustrator," an old gentleman, with few cares, no cares, and a sufficiency of wealth; who has for years devoted himself to the collection of engravings—proofs where they were to be had, but in all cases fine engravings and rare—illustrative of English and American history. When he had, after twelve years, collected the portraits of all the people mentioned in the life of Johnson, which were to be obtained, and of all the scenes which had ever been engraved, he carefully inserted each in a sheet of thick plate paper, did the same with the pages, that all might be uniform, and then had the huge series of volumes bound, and therefore has such an illustrated Johnson as I am sure must be unique in the world. Hume was served in the same way; and was eighteen years under weigh; and he has now nearly ready for the binder a copy of "Sparks's Life of Washington," which is literally priceless; for when I asked its value, he answered rather crustily that it had none at all. There were on his shelves several other works, quite a dozen in all, thus splendidly illustrated, on which this old gentleman has spent pleasantly, perhaps, 25 years of a life which might otherwise have been miserable, or discontented. I see that the late W. E. Burton, the eminent Shakespearian actor, was for many years engaged in collecting the materials for a similarly adorned copy of Shakespeare. He did not live to complete the collection, but I am told by one who has seen the portfolios that it is a very splendid and valuable gathering. It is not to be included in the sale of his library, which is shortly to take place; and to show that he was not alone in his hobby, there comes from England an advertisement of the sale of the library of one Thomas Turner, Esq., which contains a copy of Shakespeare formed, like Mr. Burton's, on Boydell's splendid nine volume folio edition, but enlarged by additions of 5000 engravings, valuable original drawings, &c., to forty-five large folio volumes.

Speaking of Shakespeare, I have so long thought the name extinct, that I was no little surprised to find recently, in an English paper, the announcement that "Captain Shakespeare's" work on the "Wild Sports of India" will be shortly published by Smith, Elder and Co. Think of *Captain* Shakespeare! How odd it sounds.

"Lost and Found," a story of more than usual merit, which recently appeared in the *Atlantic Monthly*, it seems was written by a daughter of Mr. Putnam, the publisher of Irving's works; and a very graceful and genial little sketch, entitled "Little Scholars," in the last number of the *Cornhill Magazine*, was by the favorite daughter of Mr. Thackeray—that daughter who, according to her father, was some years ago such an insatiate reader of "Nicholas Nickleby."

The last number of the *Quarterly Review* (London) has an interesting article on "The vicissitudes of Families," showing how difficult it is, even in the most favorable circumstances of wealth, primogeniture, and high station, to keep up an uninterrupted line of descent. We read that the three noblest names in all Europe are DeVere, Fitzgerald, and Montmorency, all long circulated chiefly as the property of fashionable novelists. But is it not strange to read, as in the following paragraph, into what obscure corners the blood of nobles and kings even has flowed in course of time: "Edmund Earl of Kent, the son of Edward I., the tool, the dupe, and the victim of Martimer, was recently represented by a butcher and a toll-keeper. The fiery blood of the restless and ambitious Thomas Duke of Gloucester, youngest son of Edward III., ran in the veins of the late sexton of St. George's, Hanover-square. "*Stemmata quid faciunt*" would have been a not unnatural question on the part of one of these respectable individuals. Even lines which have not altogether sunk into degradation have had to be rather oddly recruited. It was a great opportunity for the wits of the "Anti-Jacobin" when they could attack the representatives of the Percies as "Duke *Smith*son, of Northumberland," which Smithson was a collier before he became a Duke. The heir of Simon de Montfort is a saddler in Tooley-street, London; the representative of the earldom of Mar was discovered in a coal-pit, and the estates and title of DeCourcy were successfully claimed a century since by a common sailor."

There are some curious anecdotes about crests and mottoes of royal and noble families:

The crest of the Cheneys, a bull's scalp, is said to have been won by Sir John Cheney, at Bosworth field, in a hand-to-hand encounter with Richard, who felled him to the ground by a blow which laid the upper part of his head bare. Though stunned by his fall, Sir John recovered after a while, and, seeing an ox's hide near him, he cut off the scalp and horns to supply the place of the upper part of his helmet, and in this singular head-gear performed miracles of valour. He was actually created a Baron, and a Knight of the Garter for his services at Bosworth, and it is said that the bull's scalp was also assigned him as a crest.

The crest of the Dudleys, of Clapton, was a woman's head helmeted, hair dishevelled, and throat-latch loose, proper. The story, as set down in writing by the parson of the parish in 1390, ran that the father of Agnes Hotot, a great heiress who married the Dudley of the day, having a dispute with one Ringsdale about an estate, it was agreed that they should meet on the debateable land and settle the title by single combat. Hotot on the day appointed was laid up with gout, and the heiress, rather than the land should be lost, donned his armour and encountered Ringsdale, whom she unhorsed. On being declared the victor she loosed her throat-latch, raised her helmet, and let down her hair about her shoulders, thus proclaiming her sex.

The crest of the Hamiltons is a tree with a saw through it, and their motto *Through*. The explanation is that Sir John Hamilton, grandson of the third Earl of Leicester, having killed John de Spencer, one of Edward II.'s favorites, was obliged to fly for his life. When on the point of being overtaken, he and his attendant changed clothes with two woodcutters, and were in the act of sawing through a tree when their pursuers came up. To steady his attendant, who was looking round in a manner to excite suspicion, Sir John called out *Through*.

The crest of the Stanleys, Earls of Derby, an eagle feeding an infant, is traced to an incident in the Latham family, from whom they acquired Knowsley. The legend is that a child, exposed by one of the Lathams, was thus wonderfully preserved. The device of the Leslies, "Grip Fast," was granted by Margaret, Queen of Scotland (wife of Malcolm Canmore), who, in crossing a flooded river, was thrown from her horse, and in imminent danger of being drowned, when Bartholamew Leslie seized her girdle and drew her to the bank. The crest of the Duvenports, of Cheshire, is "a man's head couped below the shoulders in profile, hair brown, a belter about his neck, proper." Mr. Lower's explanation is that one of them having been taken prisoner in the Wars of the Roses was spared on condition that he and his posterity would adopt this badge of humiliation. It is not the kind of stipulation that would be held binding on heirs, and in Ormerod's "History of Cheshire" the crest is said to have been assumed by one Vivian de Davenport, on being made grand sergeant, or principal thief-taker of the hundred of Macclesfield, in the thirteenth century."

The publication of Humboldt's correspondence with Varnhagen Von Euse, has given some interest to an otherwise uninteresting biography of Varnhagen. From this I quote here the following little story, not of Varnhagen, but of one of his friends, which shows how "good nature," that generally most useless quality, may sometimes serve its owner. Schlabendorf, the person spoken of, was a writer in Paris, a friend of the Girondists, and was put in prison during the frightful days of Robespierre:

"One morning the death-cart came for its usual number of daily victims; and Schlabendorf's name was called out. He immediately, with the greatest coolness and good-humor, prepared for departure; presence of mind in some shape, a grand stoicism or mere indifference, were common in those terrible times. And Schlabendorf was not the man to make an ungraceful departure when the unavoidable must of fate stood sternly before him. He was soon dressed, only his boots were missing; he sought, and sought, and sought, and the jailer sought with him in this corner and in that; but they were not to be found. "Well," said Schlabendorf sharply, "this is too bad; to be guillotined without my boots will never do. Hark ye, my good friend," continued he with simple good-humor to the jailer, "take me to-morrow; one day makes no difference; it is the men they want, not Tuesday or Wednesday." The jailer agreed. The wagon, full enough without that one head, went off to its destination; Schlabendorf remained in the prison. Next morning, at the usual hour, the vehicle returned; and the victim, who had so strangely escaped on the previous day, was ready, boots and all, waiting the word of command. But behold his name was not heard that day; nor the third day, nor the fourth, and not at all. There was no mystery in the matter. It was naturally supposed that he had fallen with the other victims named for the original day; in the multitude of sufferers no one could curiously inquire for an individual; for the days that followed there were enough of victims without him, and so he remained in prison till the fall of Robespierre, when, with so many others, he recovered his liberty. He owed this miraculous escape, not the least strange in the strange history of the Revolution, partly to the kindness of the jailer, partly and mainly to his good temper. He was a universal favorite in the jail."

It is not generally known that Hood, the great humorist, left behind other children than a son, who is trying, but vainly, to follow in his father's footsteps. But I see it announced that Messrs. Edward Moxon and Co., of London, have in the press, "Memorials of Thomas Hood," collected, arranged, and edited by his daughter; with a preface and notes by his son. In any circumstances, fresh memorials of the kindly humorist would deserve a welcome, and the welcome will be a double one, when the work is introduced under such auspices. I suppose, if the "memorials" prove sufficiently valuable, Messrs. Derby and Jackson will add the volume to their very well got up edition of Hood's works.

These publishers (Derby and Jackson) have in preparation several works of more than usual interest. They have now nearly ready Prof. J. G. Adler's translation of Raynaurd's "History of Provencal Poetry." Prof. Adler has added much to the interest of his work by offering several specimens of poetry in the dialect of the Troubadours, now disused as a written language. Also "Women of the South distinguished in Literature," with portraits on steel; a book something on the plan of "Griswold's Female Poets and Prose Writers," giving biographies and specimens of the writings of Southern ladies who have become eminent in literature. The work is by Mary Farrest, herself a distinguished Southern writer.

Messrs. John Eston Cooke, of Virginia, and John R. Thompson, the late editor of the *Southern Literary Messenger*, are preparing for the same publishers, a volume whose title, "the Poets and Poetry of the South," sufficiently explains its contents. Such an undertaking could not well have fallen into better hands. Both these gentlemen have themselves written poetry; they are men of true culture, and the volume, which is to be illustrated with several portraits on steel, will doubtless receive the welcome which it will deserve.

I saw the other day some pages of Mr. Stoddart's forthcoming volume, "The Loves and Heroines of the Poets," and judge that it will be an unusually fine volume. It will be embellished with portraits of heroines, authentic, whenever they can be procured, and some of them from curious and hidden sources. The poems chosen for selection and illustration will be such as were addressed by their authors to living women, and where that fact is not known, such as are addressed to "imaginary existences" of the fair sex.

The three great Italian poets—Petrarch, Dante and Tasso—open the volume, inasmuch as they, particularly Petrarch, seem to be the fathers of all modern love poetry. It will be full in English poetry, particularly that written in the time of Elizabeth, and Charles I. and II. The English poets begin with Chaucer and come down to those of the present day, including Scottish and American poets.

The greater poets will have notes prefixed to their specimens (which, by the way, will be arranged chronologically), illustrating in short space all that is known of their loves and heroines.

Among English announcements are, "The Upper and Lower Amoor," by Mr. Atkinson; "Chapters on Wives," by Mrs. Ellis; and a new work by Prof. Tulloch, upon English Puritanism and its Leaders, giving sketches of Cromwell, Milton, Baxter and Bunyan.

Messrs. Appleton and Co. announce "Origin and History of Language," by Wm. Farrar; "The Ironsides"—a tale of the English Commonwealth; Gilfillan's Alpha and Omega, or a series of Scripture Studies; Lyra Domestica; Trench's Sermons in Westminster Abbey; Winslow on Obscure Diseases of the Brain and Mind; Leslie's Personal Reminiscences, by Tom Taylor; Dundonald's Autobiography; Prof. Faraday's Lectures on Forces of Matter; Hockins' Hints on Photography.

I see that a New York publishing house has just announced that they are reprinting "the Kelleyn and O'Kelleys," a novel by the author of Dr. Thorne. They announce it as a new novel; and as this is one of the tricks of the trade which should be exposed, it is well to say here that the "Kelleys and O'Kelleys" is an old story, written and published in England some ten or twelve years ago, and thought worth a publisher's notice here at this time, only because some recent and more finished stories have brought the author into vogue. It is not fair to the reading public to awaken interest by announcing a book as *new* which was old a good many years ago.

Enough for this time.

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Hebrew Christians.—A convention of Hebrew Christians, or converted Jews, was lately held in New York, when an association was formed with the title, "American Hebrew Christian Brotherhood." Its object is to propagate the Gospel among the Jews. It has already its own organ, *The Israelite Indeed*, published in New York, with nearly 1,000 subscribers. Among the converted Jews of this country, are found one United States Senator, about thirty Christian ministers, besides college professors, physicians, lawyers, and prominent merchants. The number of Jews in this country is computed at 150,000, and not 25,000, as has been erroneously stated. Some of their prominent Rabbis are of the opinion that they will number 1,000,000 five years hence.

Japanese Embassy to the Pope.—The present embassy to the United States bears no resemblance whatever to the visit of a number of the Japanese nobility to Pope Gregory XIII. in 1582. That was not an embassy at all; it was not accredited by the imperial government. The facts connected with the mission of the Japanese to the court of Rome are these: Three princes of the empire—Bungo, Arima and Omura—were baptized in the Roman Catholic faith, which they openly professed. Filled with zeal for the cause of religion, and reverence for the holy father, they sent some of their nearest relations with letters and presents to Gregory, to assure him of their submission to the Church, and of the rapid spread of Christianity in Japan.

A Western Confederacy.—According to the Washington correspondence of the Charleston *Courier*, Senator Latham declared in a speech in the Senate Monday 16th, and his declaration was confirmed by Senator Gwin, that California, in case of a dissolution of the Union, or a civil war in the Union, would maintain a strict neutrality, and would make the Sierra Nevada her Eastern boundary. He anticipated that wars of a devastating character and long duration would occur between the Northern and Southern States and perhaps wipe out some of them; and also heavy taxation to support armies and navies &c., from which California would be exempt.

A Wonderful History.—The mission of the American Baptist Union among the Karens in Burmah has a wonderful history. Only thirty years ago the first convert was baptized, and now the number of church-members is over fifteen thousand, and the natives under regular Christian instruction amount to more than 160,000. The station at Tounguo was commenced seven years ago, by a native preacher, and in two years there numbered in that place 2000 converts. Prosperity still attends it. Will the churches withhold funds, when God is thus pouring down his blessing?

Improving the English.—Except in a very few instances, where people wish to have some hand in editing the paper themselves, our plan of *editing* obituaries, as well as other communications, meets with general favor. We never run the pen across any of the essential facts; we only cut out unnecessary words. We sometimes change a good word for a bad one, but always expressing the same meaning, in better English. Those who complain would be astonished to know how popular this course is. We are glad of it. There must be *one* editor.—There is no telling the confusion, if Mr. Everybody should have a "finger in the pie."

The New York Independent, a professedly religious sheet, though greatly grieved at the failure of Mr. Seward to receive the Republican nomination, hoists the names of Lincoln and Hamlin as "nominations for freedom," over its editorial head.

LETTER FROM CHINA.

Ma. Editor: I did intend writing to you by last mail, but I did not for want of time. My health is still very good and also the health of the missionary brethren, with their families. We have every reason to believe that God is with us and smiling upon our efforts to advance the cause of Christ among this heathen people. Poor, unworthy creatures that we are, yet God is still our friend. He still cares for us, and is willing to forgive us all our sins. He, in infinite mercy, has shown to me the importance of living a holy life on earth; of living in entire obedience to his holy will, that my walk may be close with him; living by faith, being "hid with Christ in God," having Him as my only treasure, that there my heart may be, and that his will may be my law, having no desire to please myself in anything. And I pray that the Spirit of God may be to me what the chariot of fire was to Elijah, enabling me to travel daily to a throne of grace—a never failing fountain of joy and peace. O that a flame of sacred love may be kindled upon the altar of my heart, which shall never cease to burn and consume all the dross, elevating my desires from earth to heaven, fitting me more and more for sweet communion with God and for an eternal life in heaven. Take away the blessed influences of God's Spirit from our hearts, and immediately that holy love which we derived from it departs from us. "We become as the dry bones" around us; we do not live, but only exist, and fulfill no good purpose in life. Often do we complain of a want of joy and life in believing. But it is from a want of nearness to God. We do not come as often as we should to our great Physician. We neglect to go to the source of our joy. If we, at all times and under all circumstances, would follow the direction of the Holy Spirit, then we should have a bold access to a throne of grace. We should delight then in the presence of God, more than all our fleshly desires, and we would then feel, as did the Psalmist when he said in the fullness of his desire, "I shall be satisfied, when I awake, with thy likeness." We have numerous helps in this heavenly journey, for the presence of God is with the pilgrim. As Moses was comforted when he wished the Lord to show him the way in the wilderness, it was enough when told, "My presence shall be with thee." So may we, who seek a city whose builder and maker is God, rejoice that he who is that Spiritual Rock follows us through this wilderness—His service is delightful to the pilgrim. His fears are silenced when he beholds the comely form of his Savior. His desires are excited to more native labor to surmount the difficulties before him. When thus established in the faith, they appear not to him as difficulties, for they are no sooner met than overcame. By prayer he beholds his misery; seeing this his heart is humble, his faith is increased, and by it his soul is raised to behold the rest which awaits him. Oh that we could at all times keep our hearts engaged in this blessed and delightful work. Separated as we are from our brethren, we need their constant prayers, and now more than ever before.

The whole of this country is disturbed by civil war, famine and distress. It shakes to its very center; even the Emperor on his throne, who is at a loss to know what to do. I suppose the coming strife will be the last and fatal blow to him, which no doubt will rend the kingdom from his hand and destroy the present Tartar reign. The insurgents are still successful in many parts of the empire, and hold some of the richest provinces. Ten years has this war been carried on. The present Emperor has not seen one peaceful year. He is a young man, and of but little energy. The English and French have some of their forces here already, and are soon to proceed north. Some three or four of their ships are already north, and not far from the anticipated field of battle. Notwithstanding China is at war with foreign nations, we remain here without any disturbance, save the excitement of last July and August. Yet we know not what a day may bring forth. We pray that the Lord will overrule all these changes to his glory and to the salvation of the souls of this vast empire. The country is certainly in a great state of excitement, and out of which we will no doubt see great changes.

We may yet have trouble, and the native Christians will no doubt suffer persecution and sore trial for Christ's sake. But our trust is in God. He will care for those who daily cry to him, and will deliver them from all evil. My congregations are tolerably large, and I am happy to say there are some who manifest a desire to believe in Jesus, and accept of him as their Savior. They are evidently kept back in a great measure from acknowledging the Savior through fear. We cannot expect much else but fear to prevail among them, until peace is restored.

We have news from the Island of Madagascar, near the Cape of Good Hope. The native Christians there are suffering great persecution from the Roman Catholics, who have now taken possession of the Island by the force of arms, and are endeavoring to compel them to comply with their mode of worship. No Protestant missionary is now allowed to labor among them. They have all been banished from the Island, except one man who is pastor to the English Church in that place. But the Lord is blessing the work through the instrumentality of native pastors. Their numbers are increasing rapidly, and the Lord seems to be with them in their distressed condition. Being betrayed by one of the natives, they were surprised by French troops. When they discovered this, and that they could no longer defend themselves, they came forward in front of the French army, fell on their knees and offered up a short prayer to God for protection. They then laid down their arms in submission. God is blessing them wonderfully, and churches are being erected by the natives, though many of them have suffered martyrdom for it. All Christians are requested to pray for the persecuted Christians of Madagascar. Thursday evening, between the hours of seven and eight, is the time which has been appointed for special prayer for these persecuted followers of Christ. They have been persecuted for many years, but the work of God is so rapidly progressing among them, that we are led to hope their deliverance soon at hand. Let us pray for this. We see that God is able to work in a way we thought not of, and carries on this work without us. Praise be unto his holy name.

We are now having an unusual quantity of rain in Shanghai. The second week in January was the only week of good weather we have had this year. But we live in hope for a better day and fine weather. Such a time as this, it is about as much as we can do to get about in or through the mud.

I have not, my dear brother, received any of your papers for several months past. What the cause is I cannot imagine. I hope you apply to my father regularly for payment; do not hesitate a moment to do so. The *Richmond Advocate* comes to us regularly each mail. It is a great comfort to receive these papers. The *Nashville Advocate* comes occasionally, and that through the kindness of a very dear friend of mine and of the China Mission. I have as yet no news from my Conference, which met in November last. By this time I have always received some communication from them. I have seen notices of it in other papers, but none direct from my own Conference and beloved brethren. I pray the Lord to bless them and prosper them in their work. I am rejoiced to see so many young men coming in and connecting themselves with the Conference. May each be a valiant soldier in the field of battle is my earnest prayer to God. O that we may all be patient, believing and true followers of the Lord Jesus, single-eyed in all we do, then we shall see the salvation and victory of the Lord over the enemy. If we love and possess the Lord Jesus as our only treasure, we shall find in Him unspeakably more delight than in all the riches and fading glory of earth's wealthiest and most powerful monarch. What is all else worth when compared to our blessed Saviour? They are as the trifles of a day. Jesus is the Christian's all. We begin our race with him and we end it in him. He is our Captain, and directs in this race, and He crowns us when the race is ended. If Jesus is ours, we can cheerful live and cheerful die. May God help us to deny all for His sake who denied all for us. I fear sometimes I am not self-sacrificing enough. Pray for me, dear brother, that God may give me grace and fa

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JUNE 6, 1860.

REFLECTIONS UPON THE DEATH OF DR. B. M. DRAKE.

"It is three score years
Sat lightly on him—for his heart was glad,
Even to the latest pulse, with that blest love,
Home-nurtured, and reciprocal, which girds
And garners up, in sorrow and in joy."

Mournful indeed was the intelligence which lately announced the sudden death of this great and good man! His memory is precious and imperishable, enshrined in the heart's inward sanctuary of all those who knew him. His virtues and piety have left a hallowed influence in his pathway, with that mellow and subdued light which blends in harmony with moral and intellectual beauty. We knew him well; and enjoyed the privilege of his early friendship, which has continued unchanged for nearly thirty years. And for a period of time we shared the social intercourse of the hearth and home of his most amiable and interesting family, while he acted as Principal, and myself as Governess, of that once flourishing institution, Elizabeth Female Academy, Washington, Miss., where our acquaintance first commenced. Circumstances like those were well calculated to develop the graces of his lovely character, and unfold the delicacy of its shades in every variety of aspect; and if ever the mellowing influence of the gospel of our Savior produced a beautiful consistency in the character of man, it was seen to shine pre-eminently in that of Dr. Drake. True benevolence and kindness of heart were conspicuous in all the acts of his private as well as public life. He never lessened the dignity of the pulpit by a change of character when out of it. He was a Christian gentleman, with that refined courtesy of manners which rendered his society agreeable to all. The element in which he lived was above the sordid motives of this world, and the centralizing power of his genial spirit was seen to culminate with increasing happiness around those who breathed the same atmosphere with himself.—He was never known to wound intentionally the feelings of those with whom he associated; either in word or action. His reproofs to the erring were always mingled with each gentleness and sweetness of language, that no one could take offence. The soft mantle of charity was thrown with kindness over the tallings of all.

The young were the objects of his most tender solicitude and care, over whom he watched with parental feelings of the most refined sensibility, always with an eye to their immortal happiness, which was ever present with his affectionate heart and heavenly mind. Long will the pupils of that school, who may now be living, cherish his memory with the most interesting associations of their lives. It will lie garnered up in the store-house of thought, tinged with the fadeless hues of immortal beauty.

We prosecuted our mutual labors in the education of youth without a discordant note or a jarring string. While we were engaged in that noble cause, we were blessed with a gracious revival of religion; the recollection of which is still fresh, with all its interesting and holy associations clustering around it. Our altars of prayer were crowded with lovely penitents, of intelligence and youthful beauty, calculated to call forth the heart's most tender sympathies, and inspire our liveliest hopes for the rising generation, where were

"Scattered diligently in susceptible minds
The germ of the good, and the beautiful!
They will develope there the trees, to bud and bloom,
And bear the golden fruit of Paradise."

Many of the young ladies received the principles of divine truth, with the unction of the Holy Spirit, and have still maintained as matrons of families the high position of Christian ladies of no ordinary character, to the present day. Others have entered the portals of Heaven, to rejoice through vast eternity that within those old Academ ic walls the germ of immortality began to bud. The last interview we had with our sainted friend, was at Judge Merrick's residence in New Orleans, one year ago—a season never to be forgotten. Little did we then think it was the last that we ever should enjoy upon earth. We had often dwelt upon those refreshing seasons with the most grateful emotions, when blessed by the divine presence and over-shadowed by the glorious Shekinah, and rounded up the number of pupils under our charge who had been brought into the fold of Christ—and how many had gone away to holy triumph to the spirit land, where we expected ere long to meet them. But our salated friend has gone first, and that noble, placid brow is now crowned with a diadem of immortal beauty, reflecting the radiance of the Son of God, whose cross he bore with undaunted courage while here on earth, to be suddenly exchanged for a crown of glory. That eye which always shone upon us with benign, spiritual intelligence, is now closed for ever! That tongue is mute; those lips are sealed, and we shall listen to his sublime and truthful eloquence in the sanctuary of God no more! But he has passed through the pearly gates into that glorious city above, to gaze upon the beatific vision of the adorable Triality; to join in the rapturous song of the redeemed, forever. He has met a group of cherubs from his own household, who preceded him, whom we once knew only to love, and those friends with whom he took sweet counsel while here on earth, and those pupils of blessed memory. The Church mourns; and his friends mourn; and with the widow and fatherless we mingle our tears in silence, that we shall see on earth his face no more!

S. B. THOMAS.

New England, May 24th 1860.

TO THE CLASS OF THE 2ND YEAR, ALA. CONF.

Several inquiries having been addressed to me in reference to the new course of study, it may be proper to state that the Committee will expect the class to prepare themselves for examination as follows:

On the Institutions of Christianity, read the fourth part of Watson's Institutes, and the Bible; and refer to Watson's Dictionary.

On Discipline—the Discipline; reference, Henkle's Analysis.

On Doctrines—Smith's Elements of Divinity, and Wesley's Sermons, vol. ii, in connection with the Bible.

On Biography—Watson's Life of Wesley.

On the Hymn Book, with reference to the theology of the hymns. The hymn book is, we are told in the preface, our poetical liturgy; the theology of that liturgy on the cardinal doctrines of Christianity we expect the class to understand. We shall require them to give hymns which teach the doctrine of depravity, justification by faith, &c.

The Institutions of Christianity are the Church and the Sacraments.

The Essay or Sermon, to be written as perfect as possible; to aid them in this matter, Quackenbos' Advanced Course of Composition and Rhetoric is recommended.—The class will not be examined on Rhetoric in general, as this belongs to the third year's study.

W. P. HARRISON, *Chairman.*

Auburn, May 23, 1860.

MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—Rev. D. M. Wiggins writes: Of the following the first column is the assessment for the Presiding Elder, the second for the Superannuated Preachers, widows, orphans, and to make up deficiencies of traveling preachers; Yazoo District, Mississippi Conference, at a District Stewards' Meeting, held at Richland, May 12th, 1860:

Yazoo City,	$100	$50
Mount Olivet,	130	82
Yazoo Circuit,	125	80
Ebenezer Circuit,	125	80
Lexington and Richland,	125	80
Holmes Circuit,	125	80
Blackhawk Circuit,	150	95
Siden Mission,	40	33
Greenwood,	40	33
Carrollton,	150	90

PLEASANT VALLEY.—Rev. H. P. Lewis writes: At a three days' meeting at Pleasant Valley, on Pearl River, our new Methodist Church was dedicated to the service of Almighty God. Dedicatory sermon on Sunday by Rev. Stephen Ellis, of Franklinton, La. Brother Young was with us during the meeting, and labored successfully. There was a good feeling in the congregation. The altar, at times, was crowded with mourners. Six joined the Church on probation.

CLINTON.—Rev. J. L. Forsyth writes: The work of God is advancing in this town recently. A number of conversions and additions to the Church, and considerable stirring up among Christians. Our daily union prayer-meeting is well attended, and is a means of much grace to many.

LOUISIANA CONFERENCE.

LOGANSPORT.—Rev. O. P. Westmoreland writes: This village is located on the Sabine River, on the line between Texas and Louisiana. It has been looked upon as a stronghold of the Devil for many long years. How happy will the old preachers be when they hear the Lord has blessed this people for whom they have prayed and labored so much and long.—Bro. Fuster (a local preacher) and myself closed a meeting after having protracted it nine days. On Sunday, God's Spirit mightily prevailed, and those who came from curiosity acknowledged the power of God, rushed to the altar, where nearly every one found pardoning mercy. Twenty-eight persons were hopefully converted, and thirty-five joined the Church. The people are kind, hospitable and intelligent. They advised me to send for a Sunday School Library, a dozen Disciplines, and Hymn Books. This promises something. I have never attended a better meeting for the season of the year.

ALABAMA CONFERENCE.

BLOUNT SPRINGS MISSION.—Rev. A. Dowling writes: Since the cold and chill weather has past, our meetings have been increasing in interest. At our second Quarterly Meeting we had a large attendance. On Sabbath morning we met in love-feast, which was profitable to all. The unction of heaven seemed to rest on the congregation.—Our Presiding Elder preached us an interesting and instructive sermon. The Lord's Supper was administered, to the comfort of all the communicants. There are ten preaching places on this mission. We have four Sabbath Schools in operation. We have received three members on probation, and eight by letter. It is believed that the time is not far distant when the word *mission* will be changed to *circuit*.

FOREIGN.

The Bay Islands.

The Bay Islands, Ruatan, Utilla, Bonacca, Barbarat, Helena, and Muret, heretofore constituting a British colony in Central America, have, by a recent treaty, been recognized as part of the sovereignty of Honduras. The people have held a meeting, and have demanded of Honduras the same rights and privileges, including religious liberty, as when under the British crown. There is some talk of resistance to the transfer.

Another Battle in Mexico.

The Matamoras correspondent of the *Crescent* writes that the recent victory of the Liberals under Uraga has been neutralized by a victory of the Miramon party, under Cazen and Ramirez, over the Liberals, under Hinojosa. He says a pitched battle will soon be fought between Miramon and Uragna, and that it is thought Miramon will win.

Garibaldi's Proclamation.

The following is the proclamation of Garibaldi, on occasion of setting out for his expedition to Sicily:

Italian Soldiers!—For some centuries the want of concord and discipline led to grievous calamities for our country. To-day nothing can be more admirable than the unanimity which breathes through the whole population, from the Alps to Sicily. Our discipline leaves yet something for us to wish, although both of discipline and valor you gave such instances as may enable the nation to recognize itself and appear in a compact unity to those who would enslave it.

Persevere in your union, Italian youths! ye glorious remnants of the battles fought for your country. Remember that in the North (Venetia) we have still enemies and enslaved brethern; and that the people in the South, when rid of the Pope and the Bourbon, will need your well organized martial example to prepare for greater conflicts.

In the name of the revolving country, I recommend, therefore, the youth whose presence fills the ranks of our brave army, not to fall away from those ranks, but rather to rally closer under their able commanders, and that Victor, whose bravery may be staggered for one moment by pusillanimous advisers, but will soon resume its ascendancy, and taking the lead once more, show the way to a certain and final victory.

GIUSEPPE GARIBALDI.

The following are the three proclamations of Garibaldi, before alluded to:

To the Sicilian People.

Sicilians!—I have brought you a body of brave men, who have hastened to respond to the heroic cry of Sicily; we, the resolute of the battle of Lombardy, are with you; all we ask is the freedom of our land; united, the work will be easy and short. To arms, then! He who does not snatch a weapon is a coward and a traitor to his country. Want of arms is no excuse. We shall get muskets, but at present any weapon will do in the hands of a brave man. The municipalities shall provide for the women, children and old men, deprived of their support. To arms, all of you! Sicily shall once more teach the world how a country can be freed from its oppressors by the powerful will of a united people.

GARIBALDI.

To the People of Naples.

Neapolitans!—It is time for you to imitate the magnanimous example of Sicily, by rising against the most inglorious of tyrants, to the perjured and blood-thirsty race that has so long tortured and trampled on you. Let the free government succeed which eleven millions of Italians now demand, and substitute for the foul Bourbonic flag the glorious tri-color of the happy symbol of national independence and unity, without which true and durable liberty is impossible. Your brethren of the North desire no more than to see you join the Italian family.

G. GARIBALDI,
G. RICARDI,
BARON STOCCO.

To the Neapolitan Army.

Soldats Compatriots—Foreign insolence reigns over Italians, growing in consequence of Italian discord; but, in the day of Sarsamitz and Marli, united with the brethren of Sicily, you shall join the Italians of the North. On that day our nation, of which you are the finest part, shall resume its place as in former times, among the nations of Europe. I, an Italian soldier, only aspire to see you drawn up side by side with those soldiers of Varez and San Martino, in order jointly to fight against the enemies of Sicily.

G. GARIBALDI.

The Expedition to China.

The Overland China Mail reports that Sir Hope Grent arrived out at Hong Kong, on the 20th of March. Active preparations were being made for the war, and the expedition would leave for the north early in April.

Russia and Turkey.

A dispatch from St. Petersburg, says the announcement that England probably would not offer opposition to an inquiry by Russia into the situation of Christians in Turkey, has given great satisfaction in that city.

General News.

The British Government had issued a proclamation against enlistment for the Pope in Ireland, but declines to interfere in the subscriptions for the Sicilian insurgents, the law officers of the Crown not regarding it as illegal.

The Paris correspondent of the London *Herald* says an ominous correspondence has commenced between the Cabinets of London and Paris. Respecting this he says: "Matters seldom were in a more critical aspect," and asserts that France, Russia, and Spain were leagued together.

The Paris correspondent of the London *Times* refers to the same subject. He says it is proposed that the two Governments set their faces against intervention, whether from Austria, Piedmont, or the Papal States, and let the Sicilians and Neapolitans fight it out. He says the relations between France and England require such gentle handling that the Government press were entitled to use no strong language against England.

The St. Petersburg Telegraph states that the principal foreign Ministers, excepting the Turkish, were recently convoked by Prince Gortschakoff, who declared that the position of the Christians in Turkey had become so intolerable that Russia was on the point of addressing representations to the Port in their favor, and hoped to obtain the support of other powers.

The London *Times* says that Russia is premeditating a second Menschikoff Mission, and that England, while laboring to advance the interests of Christians, cannot forget that she is pledged to advance the interests of the Ottoman State.

A Vienna telegram of the 14th states on reliable authority that part of Garibaldi's expedition disembarked at Marsala on the 11th from two vessels. The Royal ships were obliged to cease firing during two hours, being, it is asserted, prevented by English steamers. The firing could not be resumed until the English officers had returned from the shore to their vessels.—The volunteers who landed were fighting with the Royal troops at the moment of the mail's departure.

An official dispatch of the 13th, from Naples, says the firing of two Neapolitan frigates off Marsala killed several fishermen. As regards the two vessels in which they arrived, the Lombardo was sunk, and the Piedmonte has been captured. The Royal troops marched to meet those who disembarked.

Other dispatches confirm the news of the disembarkation of Garibaldi, and of the capture of the steamer Piedmonte and the destruction of the Lombardo.

A Turin paper publishes a letter of Garibaldi to M. Rubalt, excusing himself for having taken the steamers Piedmonte and Lombardo, on the ground that it was done in the interests of the National cause. These steamers were forcibly taken possession of, not chartered by Garibaldi's followers.

The Turin journals publish a proclamation of Garibaldi to the Italians. Garibaldi calls upon the inhabitants of the Marshes, Umbria and Sabina and the Neapolitans, to revolt, in order to divide the forces of the enemy.

Another proclamation, addressed to the Romans, recalls the insurrection of 1849, and urges the Romans to act like their brethren who fell in defending Rome.

Col. Medici, the friend of Garibaldi, at Meno, (Genoa?) was forwarding the preparations for a second expedition. Six thousand volunteers were already enrolled.

It was asserted that the numerous diplomatic representations made to Piedmont would decide the Government to prevent the departure of the second expedition.

Great agitation prevailed at Naples.

A Palermo dispatch of the 13th states that in five churches, at the termination of mass, shouts of "Italy forever!" "Liberty forever!" etc., were raised. In the evening the populace, to the number of ten thousand, assembled on the promenade.—The police were unable to disperse them, and troops were summoned, who fired on the people, killing four and wounding ten. Several were arrested.

A Turin dispatch states that, during the landing at Marsala, four persons were killed. The arms and ammunition were disembarked. Other arms coming from the Levant were landed several days before on the Southern coast.

The Governor of Sicily has issued a proclamation prohibiting the carrying or detention of arms.

The French Minister at Naples had asked for four ships of war, and the vessels had been sent.

Intelligence relative to Garibaldi's expedition is still meager and conflicting, but the reports generally concur in stating that he was making good progress. Some say he had captured the most important positions in Sicily, except Messina and Palermo.

After his landing at Marsala the Neapolitan war-vessels bombarded that town without a warning, and the British vessels interposed for the protection of English residents.

The important announcement was made, via Madrid, that the King of Naples had applied for foreign intervention.

Among other questionable rumors was one that a treaty, offensive and defensive, had been concluded between Naples, Rome, Austria, and the deposed Italian sovereigns.

The latest accounts from Naples represent the utmost consternation there. The troops were dispirited. Tumultuous manifestations were taking place, the Royal family packing up their jewels and valuables, and other strong indications that a great insurrection was looked for at any moment. At the latest dates Garibaldi's forces were moving on Palermo.

LONDON, May 17.—The Times has received the following important dispatch from Naples:

"The state of affairs is precarious; the King has requested foreign interference."

PARIS, May 17.—The *Pays* (semi-official) contains the following confirmation of Garibaldi's success:

"The accounts from Italy announce that Garibaldi's expedition developed itself with extraordinary rapidity. At present, success appears beyond question. Garibaldi was concentrating the scattered limbs of insurrection, and it was asserted that he had captured the most important positions on the Island. From other intelligence it appears that a portion of Garibaldi's expedition landed in Calabria, and that the insurrection was threatening Naples."

Garibaldi's Expedition to Sicily.

The papers published in Paris and other cities of the continent contain all sorts of rumors respecting the movements of Gen. Garibaldi and his expedition to Sicily. The statement received by the steamship City of Baltimore, that Garibaldi had been routed, is now said to be a mere fabrication. On the 15th, Garibaldi arrived at Alcamo, whence he moved forward cautiously towards Palermo. On the 16th, he met the royal troops at a small place called Poppio, near Palermo, and completely routed them. He then moved directly on to Palermo, which was in a state of siege. Bands of insurgents from all parts of the Island were marching to his assistance. It was generally believed that Palermo would be shortly evacuated by the royal troops. Garibaldi's troops were entrenched semicircularly around Palermo. The Neapolitan troops and functionaries were perfectly discouraged. The provinces of Palegmo and Trapani had been abandoned by the Neapolitan troops. The provinces of Palermo were in full insurrection, and 6000 Sicilians had joined the army of Garibaldi. It is reported that two Neapolitan columns, of 3000 men each, had been sent to pursue the insurgents.

Later from China.

The latest advices received from China state that all the Northern ports were being blockaded. Mr. Bruce, the British Minister at Hong Kong, would receive an answer from the Emperor by the 10th of April. The whole Chinese army would be ready to move on or about the 15th of April.

Duty on Paper.

The bill repealing the duty on paper has been rejected by the British House of Lords.

Defeat of the Neapolitan Army.

Gen. Garibaldi and his expedition to the Island of Sicily engross much of the public attention, and all sorts of rumors are flying about regarding his movements.

Shortly after having landed his troops at Marsala, Garibaldi was attacked by a body of the Neapolitan army, but after a desperate battle, in which the two armies exerted themselves to the utmost, the Neapolitans were completely routed and scattered in every direction.

This victory completed, Gen. Garibaldi made preparation for a march over the Island. As the latest accounts he had made his way unmolested to Palermo, and commenced a successful attack upon the city, which it was thought would be given up to him.

War with China.

The latest advices received from Pekin state that the Government of China had positively refused the ultimatum of France and England. War, therefore, as the last resort, had been determined on.

DOMESTIC.

Proceedings of Congress.

WASHINGTON, May 29.—In the House of Representatives yesterday the bill which provides for a railway to the Pacific being the special order of the day, a sharp discussion ensued, but no definite action was obtained.

In the Senate the bill providing for the geographical survey of the State of Oregon and the Territory of Washington was passed.

Mr. Davis, from the Committee on Conference, appointed to consider the disagreement on the Military Academy Bill, reported that the Senate Committee agreed to concur in the House bill. The House was informed of the action of the Senate.

May 29.—The Senate resumed sometime yesterday in considering Hatch's report of the Reciprocity Treaty, which is now in the hands of the Secretary of State. The report is evidently called for by both Houses of Congress. As it contains some very bitter terms towards the Government of Great Britain and the Provincial Government of Canada, an early action thereon is expected. The report is unfavorably received by the Administration. Mr. Tyler, of Minnesota, made a report to the Secretary of the Treasury, taking opposite grounds on the same subject.

May 30.—In the Senate yesterday the Homestead bill came up for discussion, and the amendments of the House were rejected by a vote of 29 yeas against 20 nays. All the Democrats, with the exception of Mr. Rice, voted affirmatively. Mr. Sliedl recited the facts, and refuted the charges preferred against him in reference to the Houmas land grants.

The Senate opened with the bill which provides for the construction of a railroad, by some route west of the Mississippi river, to the Pacific. The consideration of the subject occupied the greater part of the day. There was a great disagreement between the members as to what route the road should be constructed. After an animated discussion, it was resolved to refer the bill back to the Committee on Pacific Railway, which was unanimously adopted. The adoption of this resolution is considered equivalent to a postponement for the session.

The California Railway bill was taken up. Mr. Hale withdrew his substitute to the bill. Mr. Latham offered an amendment, authorizing the Postmaster General to contract for the best route between St. Joseph and Great Salt Lake City, thence to Placerville. The bill provides for a semi-weekly line, which shall go through in 20 days. The annual amount to be paid for said services is to be $162,500. The amendment also provides for the contracting with a steamship company to carry all the printed matter and franked documents—the annual appropriation therefor not to exceed $40,000.

In the House of Representatives, the bill which provides that all invalid pensions commence from the date of the disability of those who held places in the army or navy, was passed. All pensionists are thus put on an equal footing.

In the Senate, the bill providing for the acquisition of the Island of Cuba, was reported back by Mr. Slidell.

May 31.—In the Senate, Mr. Slidell presented the report of the committee appointed to investigate the alleged abuses in the management of the public printing. The report wholly exonerates President Buchanan from any complicity in the transactions which are admitted as having taken place in connection with the award of the Government printing contracts. The report, however, censures most unjustly the present printing system, and recommends the adoption of some other at as early a day as may be possible. The report also reflects very severely upon the testimony of Cornelius Wendell and others, who had been examined as witnesses during the course of the investigation. Senator King also presented a report in behalf of a majority of the same committee. He takes the ground that it is clearly proven by the testimony that large sums of money have been paid to the public printer for election purposes, and to further the interests of newspapers devoted to partisan support. The report further goes on to say that the President was not only cognizant of, but that he assented to the payments referred to. A majority of the Committee agreed to the resolution of the Senate instructing the Committee to inquire into and report upon the expediency of having Government printing done by contract or otherwise.

In the House of Representatives to-day, Mr. Reynolds, on behalf of the Committee on the Judiciary, reported back the bill, lately introduced in the Senate, which provides for the return of the negroes, captured by the steamer Mohawk on board the bark Windfire, to the colony of Liberia.

At a late hour during the evening the bill having for its object the establishment of a Government printing office, came up for discussion. A spirited debate ensued, which consumed the greater portion of the evening. The vote taken on this bill was as follows: ayes, 120; nays, 56.

June 1.—In the House of Representatives, yesterday, the committee appointed to make investigation into the expenses for public printing continued to report till a late hour in the evening. It appears from the testimony that it is not disputed that the President had told a certain gentleman who executed the painting of public blanks, "There are $30,000 for your services as Public Printer, and in addition to this amount I will give you $20,000 to be equally distributed between the Pennsylvania Argus, published in the city of Philadelphia, and Sam Medary's paper, edited in Ohio."

Mr. Burnett has thereby obtained the floor and spoken at some length on the testimony, said he hoped Mr. Pryor would be better informed on facts when he next charged corruption. Mr. Pryor, on hearing this, arose and said: "Let the House order a committee and appoint me the chairman; then I will be able to prove that what I have heretofore said, so far as regard the testimony, is true and correct." He also stated that in 1850 he was solicited to apply for a portion of the surplus fund, but had indignantly refused the proposition.

In the Senate, yesterday, the Post Office deficiency bill was called up, discussed at considerable length, and was not passed, as was at first reported. The bill was amended to-day, and a vote taken upon it announced its final passage.

June 2.—In the House of Representatives, yesterday, a sharp-wording rencontre took place Messrs. Train, of Massachusetts, and Houston of Alabama. The House was thrown into a state of confusion and cries of order were to be heard throughout the hall. The Speaker was successful in restoring order, after which Mr. Houston made an apology to the House.

In the Senate Mr. Hale's resolution, which provides for the instruction of the Committee on Naval Affairs to inquire into the expediency of purchasing a naval depot at Brunswick, Geo., by the United States Government, was taken up. After a brief discussion therein, it was unanimously adopted.

A bill having for its object the settlement of private land claims in the State of California, was taken up and passed.

The Post Office deficiency bill was taken up. A sharp and long debate, in which several of the most prominent members were participants, resulted in the defeat of the bill.

In the House of Representatives, a bill recently introduced by the committee on the Judiciary, for fining and imprisoning U. S. Marshals allowing the escape of criminals in their custody, was taken up and passed.

Japanese Misgivings.

WASHINGTON, May 29.—The members of the Japanese Embassy are much troubled about the accident to the frigate Niagara. They do not believe that such is in reality the case. They think it has an artifice gotten up by our Government to detain them longer than they expected to remain in the United States. The United States Naval Commissioners have unsuccessfully endeavored to remove this prejudice. The difficulty will probably interfere with further carrying out the projected arrange, ments.

Affairs with Peru.

WASHINGTON, May 29.—The Navy Department has issued orders for the immediate dispatch of the United States steamer of war Wyoming to Callao. Our Government desires that the American Minister in Peru should enforce the demands on that Government in the case of ship Lizzie Thompson and Georgiana. The Wyoming is sent to Callao for the purpose of aiding our Minister in accomplishing the object.

Mexican Treaty.

WASHINGTON, May 29.—The Washington special correspondent of the New York Herald says that General Miramon and the Church party in Mexico have been completely routed by the Liberal forces. The Liberal party were in full possession of the city of Mexico. The correspondent states that authentic dispatches received by the State Department, say that the Liberal party of Mexico manifest the utmost anxiety for the ratification of the McLane-Ocampo treaty. These dispatches promise such succession to the Liberal victories as will end the long pending struggle in that unfortunate Republic.

The Coolie Trade.

WASHINGTON, May 30.—The United States Minister to China has asked Congress to pass a law to prevent Americans from engaging in the Coolie trade. He states that the Coolie traffic at present carried on by Americans, is seriously endangering our Chinese treaty stipulations, as other nations have prohibited their subjects from engaging therein.

Presbyterian Convention at Rochester.

ROCHESTER, May 30.—A general assembly of the leaders of the Presbyterian Church was held in this city yesterday. Temperance and slavery were unanimously voted. Rev. Dr. Palmer, of New Orleans, was elected to the chair of practical theology at Princetown.

Methodist Episcopal Conference.

BUFFALO, May 30.—The Methodist Episcopal Conference has refused to change the rule in discipline on slavery, by ten votes short of two-thirds of the whole number of votes cast.

Capture of Another Slaver.

WASHINGTON, May 30.—The Navy department has received intelligence of the capture, off the coast, of a vessel, having on board a cargo of Africans, by the United States steamer-of-war Crusader. John N. Maffit, lieutenant commanding of the Crusader, had the negroes, amounting in all to 450, sent to Key West.

Hatche's Report.

WASHINGTON, May 30.—The Secretary of State refused to send a copy of Mr. Hatche's report to the House of Representatives, because it is incompatible with the public interest.

Mass Meeting in New York.

NEW YORK, May 30.—The friends of Sam Houston, of Texas, held a mass meeting last night, on Union Square, in this city. The meeting was attended by several thousand citizens. Dr. Stephen Hasbrouck was called to the chair, and presided over the meeting. After several eloquent speeches, delivered by some of the most prominent politicians of the State, the meeting adjourned amid cheers for Sam Houston. Everything passed off quietly.

A Slaver in Court.

NEW YORK, May 30.—The steamship City of Norfolk, which was advertised to sail for St. Thomas, is the E. T. Fort. She was bound for that port during her late passage, but was seized on suspicion of being engaged in the slave trade. The case was brought before the United States Circuit Court to-day.

Mississippi Democratic Convention.

JACKSON, Miss., May 30.—The Mississippi Democratic State Convention met in this city to-day. The assemblage was one of the largest that ever was seen in this State. There were great enthusiasm and unanimity in favor of the course of the Mississippi delegates at Charleston. The delegates will be fully accredited to Richmond and Baltimore.

Great Rell and Everett Meeting in Boston—Everett Accepts the Nomination.

BOSTON, Mass., May 31, 11 P. M.—A great ratification meeting of the friends and supporters of the Constitutional Union nominations at Baltimore came off to-night. A great deal of enthusiasm was manifested, and a number of distinguished speakers addressed the assemblage. A letter was read from the Hon. Edward Everett, in which he gracefully signifies his willingness to accept the honor tendered to him in the nomination for the Vice Presidency of the United States. Resolutions were passed cordially endorsing the platform and the nominations, and the meeting adjourned.

Capture of Another Slaver—The Negroes Accumulating at Key West.

PENSACOLA, May 31.—The United States mail steamship Galveston, from Havana, via Key West, arrived here this morning. The Galveston touched at Key West on the morning of the 26th inst., and brings the following interesting intelligence from that point: The bark recently captured as a slaver off the coast of Cuba, by the United States war steamer Crusader, was believed to be a French vessel. The Crusader brought her to Key West, and placed her cargo, numbering nearly 150 negroes, in charge of the United States Marshal at that place. This addition swells the total number of the negroes captured this season off the coast of Cuba by American war vessels to more than fifteen hundred. After their arrival at Key West, the Captain and crew of the slave bark William were put in custody, there to remain till the month of November of the present year. The captain of the slaver Wildfire, had been released on his bonds.

South Carolina Democratic State Convention—Election of Delegates to Richmond.

COLUMBIA, S. C., June 1.—The Democratic State Convention of South Carolina met here yesterday, in pursuance of the call of the Democratic State Central Committee. There was a large attendance, every portion of the State being fully represented. The Convention, immediately after organization, proceeded to the business of choosing delegates to represent the State at the National Democratic Convention, which is to meet at Richmond, on the 11th instant.

The Convention proceeded to ballot for delegates from the State at large, and the following gentlemen, having received a large majority of the votes cast, were declared duly elected: Hon. R. B. Rhett, Hon. A. C. Garlington, Hon. J. J. Middleton, Hon. A. Burt.

The politics of the delegation is State Rights or Conservative. They will go to Richmond solely with the view of nominating and doing all in their power to select sound candidates, upon a sound national and explicit platform of principles.

Hon. R. B. Rhett, ex-Senator from the State, addressed the Convention previous to its adjournment. He said that he had worked long and hard to preserve the Union of the States upon the basis of our equal Constitution, and declared himself still, as heretofore, ready and anxious in good faith to exhaust all efforts to accomplish this great end.

The prevailing sentiment was one of cordial approval of the withdrawal of the Southern delegations and of uncompromising hostility to the dogmas of Squatter Sovereignty.

Extensive Failure in Norfolk.

NORFOLK, June 2.—Messrs. S. Cherry & Co., of this city, extensive merchants, are reported as having failed. The amount of their liabilities is estimated at $100,000.

Death of Judge Daniels.

RICHMOND, Va., June 2.—Judge Daniels, of the United States Supreme Court, died at his residence in this city on the 31st ult. At Washington it is generally thought that the vacancy occasioned by this death will be filled by Judge Robertson, of the Virginia Court of Appeals.

Methodist Episcopal Conference.

BUFFALO, June 2.—At a meeting of the Methodist Episcopal Conference the chapter on slavery was adopted by a vote taken upon it, of which the following is the result: Ayes 154; nays 59.

Memphis Cotton Statement.

MEMPHIS, June 2.—The amount of cotton received at this place since the first day of September, 1859, to the present time, adds up 392,000 bales, against 324,000 corresponding period last year. The quantity shipped from this point foots up 332,000 bales, against 321,000 corresponding time last year. The amount of cotton now in the city of Memphis makes up a total of 9500 bales.

Constitutional Union Convention in Missouri.

JEFFERSON CITY, Mo., June 2.—A Convention assembled in this city yesterday for the purpose of approving the platform adopted at Baltimore by the Union opposition convention. This meeting proved to be a most complete failure, as there were present only a dozen or less persons.

Nominations by the President.

WASHINGTON, June 2.—The President has nominated Mr. Wm. M. Churchill, of Tennessee, as United States Minister to Honduras and Guatemala. He has also nominated Mr. Wm. Trescott Assistant Secretary of State for the United States.—Their nomination has not as yet been confirmed by the U. S. Senate.

Later from California—Bloody Fight with Indians.

ST. LOUIS, June 2.—The central overland Puny Express, with the missing California mails and dispatches from the previous express, has arrived safely at St. Joseph. It brings intelligence of a bloody fight which took place near Bend Truckee river, on the 12th ult., between a body of Indians and the U.S. troops. Major Ormsby, at the head of 105 volunteers, left Virginia City, pursuing the Indians supposed to have murdered several Americans while asleep at Miller's station, Carson river. On the 12th ult. the volunteers reached Bend Truckee river, and there met 500 Indians, who had just arrived, well provided with ammunition. The Indians opened fire upon our troops, who being short of ammunition, &c., suffered heavily. A large number were killed on the spot and the remainder chased for a distance of thirty miles. Major Ormsby and Mr. Henry Meredith a distinguished California lawyer, were among the slain. The whole number of men known to have been killed is 21, the wounded 3, fate unknown 43, returned 33, total 105. The accounts of this fight were immediately telegraphed to California and volunteers were coming from various points eastward. The victorious Indians were at the latest accounts reported to be marching on the Washoe mines. Gen. Clark has ordered all available Pacific troops to the Carson Valley. At Denver City the inhabitants were arming themselves against the Indians encamped in that vicinity.

Expedition Against the Indians.—Protection to Western Emigrants.

WASHINGTON, June 2.—The War Department has received information from the troops stationed in various parts of the Territories, that the Indians had again commenced their depredations upon emigrants travelling. In a westerly direction, and had on several occasions attacked and murdered the whites without cause or provocation. On receipt of this information, the War Department sent a telegraphic dispatch to the commander at Camp Floyd, directing adequate protection for emigrants, mails and the Pony Express from Great Salt Lake City to Carson Valley. As soon as the message Camp Floyd, which will be in the course of eight days, the United States troops will commence to move towards the Carson Valley. Mr. Russell, President of the Central Overland Express Company, does not believe that the missing California mails are lost.

The Japanese Embassy.

The Japanese Embassy have decided not to leave Washington until Government provides for their speedy return to Japan. The new programme prepared for the embassy is as follows: The Ambassadors are to visit Baltimore on the 5th, Philadelphia on the 7th, Niagara Falls on the 8th, Albany on the 14th, and Boston on the 16th inst. On their arrival in New York, which is to be on or about the 20th, it is supposed they will remain in that city a week or more. The steam frigate Niagara is at present in the Brooklyn yard undergoing repairs, and will not be ready to leave for Japan before the 7th of July.

ESCALANTE.

Martin Escalante, the Bible colporteur, is still detained by the Spanish authorities. He is living at a hotel in Cadiz, guarded by a policeman, whose expenses, as well as his own, he or his friends are compelled to pay. The free pardon which Lord John Russell gave the public reason to expect two months ago, is still withheld. It is pretended that one reason of this is because, at the British Consul's instance, Escalante of appealed to the Court Seville.—The real cause, however, is the hostility of the Romish priests, who have at present greater influence than ever. It is shrewdly suspected, moreover, that the authorities have no wish to give up a victim who is a British subject, and who pays so well, and has the British and Foreign Bible Society at his back. At the recent meeting of the Belfast Presbytery of the Irish Presbyterian Church, Professor Gibson said that Escalante was going on most successfully, and doing better than ever in the circulation of the Bible. The only difficulty he had to contend against was that he was nominally under surveillance, and that he was obliged to pay the guards that were placed over him.

MARRIAGES.

"It is not good for man to be alone."

On Thursday, 24th May, 1860, near Cayuga, Hinds county, Miss., by the Rev. Middleton Ford, DR. JAMES M. KALSER to MISS. MARY A. PARKS.

At Biloxi, Harrison County, Miss., on the 30th May, 1860, by the Rev. Matthew D Thomason, Mr. THOMAS ROOTS to MRS. JANE TOBIN.

By Rev. Robt. J. Harp, June 2d, MR. WM. H. HELBROOK to Miss AMELIA J. JENNINGS, all of this city.

By Rev. R. T. Hennington, at the residence of bride's mother, in Marion County, Miss., May 29th, REV NEWTON B. YOUNG, of the Mississippi Conference, to MISS SARAH E. POPE.

RECEIPTS, BY THE POST-OFFICE,

From May 29th to June 5th, 1860.

B—T C Brake, $2.
C—W M Conerly, $2.
D—J N Dupree, $3; A Dowling, $3.
G—C H Godfrey, $5 20.
H—S C Reuter, $5; W B Hill, $3; D M Hudson, $10; R T Henningtun, $5.
K—A P King, $2 50; W P Kimball, $5; O F Keeler, $6 10.
L—N C Lowe, $5.
M—H P Moore, $5; J W Mann, $4; A R Mitchell, $14 45.
N—W K Norton, $6 24; E B Nortue, $6 10.
P—E Patton, $10; J A Peebles, $5; T Price, $2; J C Pitts, $2.
R—D L Rivers, $10.
S—A Saltmarsh, $2; W A Smith, $1; N M Steele, $1 25.
T—W B Talley, $1.
W—J E Westcott, $1.

COMMERCIAL.

MONDAY EVENING, June 4, 1860.

We condense the following statement from the New Orleans *Price Current* of the 2nd instant:—

Our general market has not exhibited much animation during the week just closed, operations to some of the leading articles being restricted by the limited nature of the supplies and the full prices claimed. In Cotton, Sugar and Molasses we notice a further falling off in the receipts and the qualities most in request being scarce the transactions have been quite moderate. In Tobacco the market has been inactive and heavy. In Western Produce we have noticed continued dullness in Flour and a considerable decline in the rates for Corn, while Provisions of most descriptions have brought full prices, though with a limited business doing

COTTON.—With respect to prices, we have to remark that buyers have still had the advantage in most of the transactions, and we now reduce our quotations about ¼ cent for the lower qualities, while, however, are still very irregular and in a great measure nominal. In the better grades the decline has been less marked, and Middling to Strict Middling, free from dust, may be quoted at 11¼ to 11¾ and 12c per pound.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,034,058 bales, against 1,582,447 bales to same date last year, and the incre

ALLINE ELWIN: A TALE OF ALABAMA

BY FANNY SHELDON.

Chapter III.

"Think gently of the erring!
You know not of the power
With which the dark temptation came
In some unguarded hour."

Soon after their marriage Mr. Elwin removed his young wife from the home of her youth and placed her amid his own relatives and friends, in a small village in the interior of the State; and this was really a relief to Cecilia as well as to himself; for the coldness and indifference of those who should have loved, cherished, and never forsaken her, was hard for her to bear.

Her husband was kind and affectionate to her, and his sisters received her warmly and were very attentive to her. They really loved the beautiful, sad-looking creature who had been cast among them so much a stranger, and strove to interest her and make her happy. Mr. Elwin did well in business for some time; but he was an unskilful manager, and through misfortune and going security for friends—or those who pretended to be such—he soon became involved and lost everything; his wife's property all went to pay the liabilities of others, and six years after their marriage saw her destitute and suffering, with two small children. She endeavored to cheer and stimulate her husband to energy and perseverance; but without effect. He became more and more depressed every day. About this time there was a lottery drawn, and he determined to try in this way to retrieve his broken fortune. If he drew a prize he would be able to begin again in the world with every advantage with which he had at first commenced. He bought tickets; and what was his surprise and joy when he drew a capital prize! How many good resolutions he formed, how many earnest protestations of being more careful, attentive, and letting other men pay their own debts!

Cecilia's home was once more not only comfortable, but luxurious, for Mr. Elwin was by no means a close or mercenary man. Her home was ever bountifully supplied, and if wealth could have rendered her happy, she would have been so. But how incompetent is this to satisfy the human heart! She yearned for the affection and love of her relatives. Visions of her childhood's home, and of the pale, mournful face and dark expressive eyes of her mother, came up from the shadowy depths of memory, and she

"Oft times longed to bow her grieving head and weep
Low on the gentle breast that lulled her first to sleep."

As years sped on, her eldest child, a pale, fragile bud, increased in health and strength, and now the lights and shadows which speak the woman, were to be seen on her placid brow, the lights and shades that time was yet to prove more bright in prosperity, or more dark in woe.—Again had Mr. Elwin become involved, and was daily expecting to fail; it was evident that he could not much longer sustain himself. He grew restless, and his brow became sterner and more lowering every day. Mrs. Elwin's health had been failing rapidly for some time, and as she viewed the suffering of her husband through the day, and watched his disturbed slumbers, she needed not to be told that his business was in a precarious condition. She grieved much that this should be the case, for she felt confident that her life was fast drawing to a close; and she thought, with unutterable anguish, on the helpless, destitute condition in which her children would be left.—But as spring approached she rallied, and was even able to leave her couch and take gentle exercise in the open air. Alline, her eldest child, was now her constant companion. They had been obliged to remove from their home in town to one in the outskirts of the village; this was a small tenement which could boast of nothing more than comfort and a cheerful appearance. The yard was well filled with shade trees and shrubbery, and though humble the abode, the hand of woman, natural taste and a devoted love of flowers, soon gave to it a cool, refreshing, if not happy look; situated too, as it was, among many others utterly devoid of outward improvements. An old fence enclosed the yard; a well of good water, a dairy, and an old barn completed the outward appearance of Mrs. Elwin's lowly but not quite desolate home.

Alline was just entering on womanhood—a time when should begin joyous anticipations, bright hopes and sunny hours; but which more often enters with care and anxiety, trouble and sorrow. Just entering on womanhood! Ah no! Young as she was trouble had done a work which it would have taken years to have wrought under different circumstances. She was already a woman. She had suffered much care, anxiety and sorrow, much loss of heart, and could scarce remember when she was not a woman. For long weary months, which had gradually lengthened into years, she had been the companion, child, and friend; yes, the comforter, soother, and blessing of her pale, suffering mother; and to her had been committed the care of her dark-eyed loving little sister. Many were the hours of care and fatigue she experienced, with nothing to lighten her burdens but the tears she shed, and the prayers for strength which were offered up from her sad heart. From dark thoughts and weary household duties, she often turned to wipe the tear of sorrow from the pale cheek of her mother, and to speak words of comfort to her wearied father. Watching beside her mother's painful bed she would shake off her own sadness and by her cheerful conversation seek to sustain the drooping hearts of those beloved ones, but her efforts were not blessed as she hoped they might be, for Mrs. Elwin's health failed rapidly after her removal to her humble abode.

It was a bright, beautiful Spring morning that dawned on this little home of suffering, and Alline, with her young heart, though tried sorely, could not repress the yearning after that happiness which all around seemed so much to enjoy. The flowers were fresh and fair, the dewy grass shone with its thousand crystal drops, the birds sang merrily as if in praise and devotion to the Dispenser of so much joy and beauty. And could her heart be sad when all else was gay? No; she strove to forget her weariness and trouble, to lighten her own bosom by encouraging hopes, which, though fleeting and visionary, served for a time to divert her mind and shed a bright though transient beam into the desolate chambers of her heart.—She had, on this morning, after attending to her father's breakfast, dressing little Mary and soothing her childish irritableness, turned with fond devotion to her mother, who, from the painful cough and restless slumber which always characterized the first portion of the night, had sunk into a sound, and Alline hoped, a refreshing sleep. She moved carefully about the room that she might not disturb her, and after she had seen to the wants of all, and placed every thing in order about the little room, she drew her chair near the couch to await the awakening of her mother. She watched the calm brow and sunken cheek till the delicate hue of carmine deepened into the bright color of perfect health. And oh, how she exulted in the hope that this sudden improvement might not pass away. While she thus watched, Mrs. Elwin's heavy sleep of exhaustion terminated in a low moan, which was succeeded by a convulsive fit of coughing. Alline gently raised the emaciated form and placed the pillows comfortably about her that she might recline in a sitting position; after the cough subsided and rest had been obtained. Alline wiped the damp dew from the pale forehead, and combing out the long tresses of dark hair, turned them over her fingers, letting them fall from her skilful hands in long, bright curls. She loved thus to look on the beauty which sorrow and sickness had failed to destroy.

"Dear mother! how beautiful you must have been in youth," she exclaimed with enthusiasm. A slight tinge of red deepened the glow already kindled upon Mrs. Elwin's cheek by the fires of consumption, and her lustrous eyes filled with tears, for Alline's words had called up many fond bright memories of the spring-time of her youth, and her lips quivered as she looked upon her child and thought of the sad privation and fatigue to which her youth was subjected, and what farther trials awaited her in the future. "Come, my child," she said, "bind up this heavy hair, and sit down and read to me. I have no time to spend in useless regrets, or waste in foolish vanity."

Alline hastened to obey; gently she fastened up the shining curls and laid the tired head upon the snowy pillow. As evening approached Mrs. Elwin appeared better; but it was only the delusive precursor of death, which is so characteristic of consumption.

This disease, while it lends beauty and etherialness to its victims, is sipping its very life springs up. Yes, it awoke but the confirmed belief, the blissful hope, that the loved one will be soon restored to health, to love and happiness, when it drawn near and clasps it in its delusive embrace and lays it low in the ground. But this evanescent strength and sudden improvement of her mother gave hope to all of her recovery to Alline.

Children's Column.

A LEAF FOR LITTLE LADIES.

THE RUBY AND THE CORN-SEED.

"I was found in the bed of a river at the Island of Ceylon," said the Ruby to the little grain of Corn. "Ganem the slave found me, and his eyes sparkled with joy when he beheld me; for I was to all the other rubies in the bed as the morn is to the stars. The slave-owner gave each year a large reward to him who found the finest ruby, and I was the largest and reddest ever known. It took me three hundred years to grow! Ganem took me up carefully and held me to the sun—which in my native place is brighter in winter than in this cold country at the hight of summer. I glistened like a red star. He carried me off in triumph to his master, who shouted for joy when he beheld me; then he gave Ganem a large reward, set a great price upon me, and packed me up, in an ivory casket, with soft feathers and down for me to rest on, and all alone—not like the common rubies, that were piled up on top of one another. He took me to the captain of a large ship, and said: "This is a fine ruby, fit for a princess!"

"He thought I did not hear him, but I did and sparkled all the while; and as soon as the captain was instructed what to do with me, we sailed away. When we were well over the sea, he took me from the case and showed me to some beautiful ladies, who immediately fell longing to possess me; but I was too costly for them; and great honors awaited me in this country you call England. So I came over the broad sea, and on the first day of our arrival the captain took me to the lapidary's, that I might be put in gold, and otherwise fitted for the service of a princess.

"Every body who saw me wondered at my size and brilliancy, and I was given to the most skillful workman to be carved and polished."

"That must have hurt you very much," said the Corn-seed modestly, "to be carved and polished into all those squares!"

"Not at all," said the Ruby: "it only shows me off the better. It took the man three weeks to carve me; and the merchant to whom I was sold came every day to see how I was going on. When every thing was finished, he took me to a place full of gold and silver and bright stones—but I was the brightest of all; and all the people in the street stopped to look at me, exclaiming: 'What a beautiful Ruby!'

"One day there came a young lady the fairest I had ever seen—perhaps you never saw a lady!" said the Ruby, interrogatively, to the Corn-seed.

"No," replied the Corn-seed; "only the village girls that came gleaning."

"Well," answered Ruby, in the tone of one who prides himself on knowing a thing or two; "well, a young lady is the most beautiful thing in the world—except a ruby; and this was the most beautiful of all the ladies, and a real princess. They bought diamonds and emeralds, the best of all there were, and then my lord—they all called him lord—took the princess back to her carriage; but as he went out I caught his eye, and he came back and looked at me, taking a little gold band out of a case he had to measure me by, then he purchased me for a large sum in gold, and put me in the case with the plain gold band—this was called the wedding-ring—and we soon became friends.

"I was taken home to a grand palace, and my lord put a little scrap of paper by my side, and told a lady to lay me on her pillow: so at night, when all were asleep, I was taken into her room and laid down beside her. All this while she slept, and I could feel her soft warm breath. Once she laid her hand so that it touched me; and I blushed redder than ever! It was summer, and the sun stole through the curtains very early, and its beams lighted me up like a red fire, when she woke and found me lying there.

"I never can tell you," continued the pompous Ruby, "the delight she showed on beholding me! She kissed me over and over again, holding me now in the sun, now in the shade, and trying me by turns on every finger. She read the note that had lain by my side over and over again. Ladies came to dress her, and I all the while lay on her table. They robed her in silk, and put orange-blossoms in her hair; and when every thing was finished, she put me on her dainty finger. There was a long train of ladies, but none were half so beautiful as she. We all went in carriages to a beautiful church, where my lord was waiting for us, and they began to be married. When she took off her glove, I sparkled so that nobody could help looking at me; and when the lord saw me, he blushed, and raised his eyes to hers, quite full of joy: then he said some words, and put the gold band on the next finger to me, and all the people looked at me the while.

"Were you much grander," said the Seed, "than all the beautiful ladies!"

"Oh! yes," saye Ruby: "I was brighter and fairer than all. We went over the sea to lands where every thing is more beautiful than here; and wherever her grabe went, I went too. We never parted even while she slept, till I was taken off her finger to be set and polished again, when the young lord stole me for a plaything and let me drop here. But I know she can not live without me, and to-morrow they will fetch me back again."

The Ruby and the Seed were lying close together, in one of those verdant green lanes that make the country so beautiful. All through spring and summer it was full of sweet flowers. The May was there, in "taste of rosy-tinted snow." Primroses grew in clusters on the banks among the moss; and fox-gloves and blue-bells, and all the sweet wild-flowers were there. How many of us, dear reader, remember such a scene, associated with the dearest recollections of our lives!

It was autumn: the little grain of seed had fallen from the bundle of a village-gleaner as she passed home, laughing with her companions, through the lane, with the shock upon her head. The ruby had been dropped by the children from the Abbey, while they played there in the morning.

So they came to lie side by side in the still green lane, when the Ruby told its grand history to the Seed. But with all its fine airs, that little seed didn't envy it—no; though it looked at its bright color out in so many squares, and the gold chased round with flowers. It looked at its own plain brown coat, with the white seam running down it, and thought of its quiet life and the mission it had to fill on earth.

"Pray tell me," said the Ruby, "how you live here: it must be wearisome to drone away one's life in these dull fields. I never was in the country here before."

"Oh! I have not seen much; and it will not interest you, who came from so fine a country," said the Seed. "My parent was a seed just like myself, and early last spring was put in a field not far from here, with hundreds of other seeds, and the rain fell, and the sun brought it into life: so its roots spread out in the earth; then it unfolded a tiny leaf, that shot up towards the sun, and one by one, another and another leaf, as green as emeralds; then there came a stem from among the blades, and folded in this was a tiny ear, that held a hundred homes, and each home had its baby grain, and the ear grew till, one sunny day, it burst out of the leaves, and stood straight on the stem; and each little grain was folded in a leaf; so nothing could hurt it. The field looked beautiful! All the long ears waved at once, and rose again when the breeze had passed away. There was a lark's-nest on the ground where I grew, and they used to fly up into heaven and fill all the fields with music. The little grains grew larger every day, and silver bell-like flowers came out on every grain and trembled all day long in the sunlight. When they fell off, all the ears caught the color of the sun, and changed from green to gold, and ripened: so the farmer came and cut us all down, and frightened away the larks, setting us in large shocks about the field. All but a few ears were carried away in a large wagon far out of the field. I fell out of the bundle, and the gleaners picked me up; but I was shaken from the rest as they carried them home—so we came to lie together."

"What were those birds like?" said the Ruby, very patronizingly, for it had compared the Seed's history with its own experiences, and was disposed to assert its superiority.

"Covered all over with white spots," replied the Seed; "brown and white, with black bars on their wings, and long, slender legs, that took them all over the field to find food for their young ones."

"Ha!" said Ruby, "you should see the birds in my country: they are all purple and gold—some nearly as bright as myself!"

"And do they sing sweetly!" asked the Seed.

"All day and night, and all through the year, for we have no winter there. The corn grows as high as your trees, and every house is a palace."

It was dark, and the laborers were coming home through this lane, talking, and the Ruby said to itself: "They will see me, and I shall be taken to the Abbey; but they must not find me talking with this poor Seed."

So it stopped boasting about its own country, and the Seed lay still, thinking how grand it must be: for it didn't know the Ruby was false and deceitful, despising all the things around, that it might seem the grander itself.

One of the men set his heavy heel on the Ruby, and beat the gold out of form, crushing it into the earth almost out of sight; and his heel went on the Seed too, and pressed that into the ground; but it was elastic, and gave way to the pressure; so when the foot was gone it resumed its proper form: but there lay the Ruby, dirty and hidden; so there was no chance of its being found.—The Seed was quite lost, so it spent the night in discontented regret as its hard fortune.

Winter came snow and rain; the fields were white with frost. There were no leaves and no flowers in the lane now, but the Seed and Ruby were still there. They never spoke now: the Seed was getting ready for the spring, and quite tired of the pompous histories about the Ruby country.

The snow melted, and the white blossom came out on the leafless black thorn; the violets came, and the primroses peeped out of the moss on the banks. A little green blade came up by the side of the Ruby, which lay there blacker than ever; for the snow, which warmed the Seed, had tarnished its coat.

The sun shone; the birds sang; the rain fell, and the blade became a stem, and the stem grew into an ear, just as the Seed described. It didn't heed the Ruby now; it was busy being useful. The silver-bells came out, and fell away; the ear grew gold and ripe, and a little child plucked it. Now it happened that she who plucked the ear had a garden by her cottage, and when spring came again, she scattered the grains of corn from that ear upon the ground, and they came up and multiplied as the Seed from which they sprang had done in the lane; and when the autumn came they were garnered, and there was enough to plant a field; so the laborer, whose little daughter Alice had plucked the ear, went to the farmer, who lent him a field to grow his corn in. Half was to be the farmer's for the land, and half his who had the seed: and when the summer came, there was a beautiful field full of corn, waving in the sunlight; and they called it Alice's field because she got the first seed, and when the corn was ripe, they gathered it, the farmer had and the laborer half; and there was enough to feed them all the winter and plant again in spring. This was all being performed by the one little Seed the Ruby had spoken so slightingly to while it was lying black and useless in the earth.

Let us be thankful for the corn-seed: it is a jewel worth more than all the rubies of Ceylon, richer than emerald or diamond. Lay these in the earth, they are dull and fruitless; but the seed will grow and multiply to feed the hungry!

MORAL.

Though vain pretensions may win credence for an hour, Truth will triumph in the end, and uselessness meet with its reward.—*From Sharpe's Magazine.*

THE LIVINGSTONE EXPEDITION.

Mrs. Livingstone, the wife of Dr. Livingstone, has just arrived from the Cape, per Mr. Duncan Dunbar's ship Victoria. At the railway station, the same of Dr. Livingstone on the luggage having caught the eye of the bystanders, she and her sable attendant were soon surrounded by a crowd eager again to see the great geographer. Upon being informed, however, that he was still in the centre of Africa, they wern-heartedly inquired respecting his health, and shook hands with her. Mrs. Livingstone having proceeded from the Cape on a visit about 800 miles into the interior to her father the renowned missionary Moffat, returned to the Cape, upon his journeying again north to see Moselekatse, where he hoped to hear of his son in-law. The missionaries from the Leyden society had already proceeded onwards to Skelets and the Mekolole. Mrs. Livingstone has brought with her an interesting additios to her family in the person of another little daughter, born in Africa; and has come with the hope of proceeding with the steamer about to be sent by Government to the Zambesi, end of at length rejoining her heroic husband.

MASON AND DIXON'S LINE.

On the 4th of August, 1763, Thomas and Richard Penn and Lord Baltimore, being together in London, agreed with Charles Mason and Jeremiah Dixon, two mathematicians or surveyors, to mark, run out, settle, and fix the boundary line between Maryland on the one hand, and Delaware and Pennsylvania on the other. Mason and Dixon landed in Philadelphia on the 15 of November following, and began their work at once. They adopted the peninsular lines, and the radius and tangent point of the circular, of their predecessors. They next ascertained the north-eastern coast of Maryland, and proceeded to run the dividing parallel of latitude. They pursued this parallel a distance of 23 miles, 18 chains and twenty-one links from the place of beginning at the north-east corner of Maryland to the bottom of a valley on Dunkard creek, where an Indian War Path crossed their route; and here on the 18th of November 1767—ninety-three years ago—their Indian escort told them it were the will of the Sioux Nation that the surveys should cease, and they terminated accordingly, leaving thirty-six miles, six chains, and fifty links, as the exact distance remaining to be run west to the south-west angle of Pennsylvania, not far from the Bound Tree Tunnel on the Baltimore and Ohio Railroad. Dixon died at Durham, England, 1777; Mason died in Pennsylvania, 1787.

THE DANGER OF MASQUERADING.—A JUDGE MISTAKEN FOR AN ESCAPED CONVICT.—The *Cleveland* (Ohio) *Plaindealer* says that recently a leading citizen having been invited to a perlor masquerade, resolved to go, and to make his disguise impenetrable, sent to Columbus for a convict's full suit. It arrived in due time, and about 9 o'clock on the evening of the masquerade the Judge put it on, covered himself with a light cloak and sallied forth. A violent wind prevailed, and one of the gusts took the Judge's cloak off and sent it whirling into the air. He sprang to recover it, and at the same time a watchman sprang for him. The Judge got his cloak, however, before the watchman got him, and started on a fast run, hotly pursued by the watchman. The Judge saw it all. The watchman mistook him for a regular escaped convict. If caught it would be unpleasant. The watchman saw it all, too. Here was a chance to distinguish himself, and perhaps to make something by it. The race became exciting. Fortunately for the Judge it happened on a back street. The race continued. The watchman was reinforced by another watchman, and both pursued the Judge at a furious pace. The Judge finally yielded, and made the watchmen, after considerable trouble, understand who he was and what he was about. He was then suffered to proceed on his way. He told his wife, who said she would never say anything about it, and that is how it got out.

A RICH ROAD.—We learn, says the Columbus (Ga.) *Times* that the Mobile and Girard Railroad Company bee received from the General Land Office at Washington returns showing the amount of lands donated to that company by the act of Congress. It will be remembered that the act gave them alternate sections of land to the distance of six miles from the road on either side thereof, and, in the event that any sections or parts of sections had been previously disposed of by the Government, they could go to the limit of 15 miles. The calculation has been made at head quarters, and the road is informed that it is entitled under the act to 347,000 acres of land. This, if sold at Government price, would bring in round numbers $430 000. Much the larger proportion of it, however, is worth a great deal more. There are thousands of acres lying in some of the richest valleys in Alabama, and on Mobile river, which most command from $5 to $20 per acre. This accession to its resources will materially improve the prospects of the road, and should cause an immediate appreciation in the value of the stock.

A SPLENDID SIGHT.—The Illinois Central Railroad, at a town called Mattoon, is crossed by the Terre Haute and Alton Railroad. Every day, at about 2 P. M., is seen at this point one of the most splendid effects of triumph of mind over space and matter that can be witnessed anywhere. It is that of four trains coming from four different directions, arriving at this point at the same time to a second every day. They can be seen as they approach for ten miles in each direction, the prairies there being a smooth, broad expanse stretching away to the horizon without any inequalities to obstruct the sight. As they arrive they approach their cow-catchers within twelve feet of each other, as though exchanging salutations, when gracefully backing, as though bowing an adieu, two of the trains go on the switches, while the other two scream away over the iron-bound prairie. The trains then let go on the main tracks again, and they are off and away.

THE MOUNTAIN MEADOW MASSACRE.—The bleached remains of the emigrant party massacred at the Mountain Meadow, in Utah, have been collected into a single grave, and a stone monument, conical in form, fifty feet in height, now marks the spot where they rest. This is surmounted by a cross of red cedar, twelve feet in height, on which is carved the following inscription: "Vengeance is mine, I will repay, saith the Lord." On the base of the monument stands a granite slab, into which are cut the words, "Here 120 men, women and children were massacred in cold blood, early in September, 1857. They were from Arkansas."

A MOTHER, IN SPORT, KILLS HER CHILD!—The Hamilton (O.) *Telegraph* says: Last Tuesday, a little child of Mrs. Shaffer, who lives in Germantown, got possession of an old pistol and snapped it several times, after which she handed it to her mother, and said in a playful manner, "shoot me, mother!" Mrs. Shaffer took the pistol and pointed the muzzle towards her child and pulled the trigger, exploding the cap and sending a ball through the child's head, killing it instantly. The pistol had not been discharged for more than a year, and was supposed not to be loaded.

Obituaries:

"Let me die the death of the Righteous."

REV. JAMES REAMES was born in Virginia in 1781. He was raised in South Carolina. In 1800, in company with his oldest brother, William, he moved to Mississippi, and from there to Louisiana, and engaged in overseeing near where the town of Jackson now stands. About the time of the change of government, the first Methodist preachers visited this wilderness country. In 1812, under the plain, pungent preaching of Rev. Lewis Hobbs, bro. Reames was first convicted of sin. The struggle was not long. He soon found peace through the blood of atonement. He immediately united with the M. E. Church as one of the first fruits of our ministry in this vicinity. In December of the same year he was united in marriage to Elizabeth H. Tabor, daughter of Rev. Mr. Tabor. They both still live to mourn his loss, but will be *with* the summons that shall call them to rest unbroken and rest. Brother Reames was immediately appointed a class-leader, and soon felt that he was called to preach. He consulted not with flesh and blood; he solicited an exhorter for five years; was then licensed to preach, and labored as a local preacher as long as his physical strength would permit. For many years he had been the child of affliction. Yet he complained not. And as age and infirmity increased, faith and love increased also. The Messenger finally came. He was ready; and on the 22d of March, 1860, in the 79th year of his age, he fell asleep in Jesus. He rests from his labors and his works do follow him. Brother Reames was a good and useful preacher. He was long one of the main supports of Methodism to this part of the country. His house was always the weary itinerant's home. He was a merciful master, an affectionate husband, and a kind parent. A large family of children and grand-children, mostly brought into the Church, by the savor of his teaching and example, are left behind to revere his memory. Thus passes, from day to day, the faithful pioneers of our beloved Methodism.

EDUCATIONAL.

CENTENARY INSTITUTE, SUMNERFIELD, ALABAMA. Annual Examination begins TUESDAY June 19th, and closes FRIDAY following.
SUNDAY, June 24th.—Commencement Sermon, by Dr. Lovick Pierce, of Columbus, Ga.
MONDAY, Forenoon.—Exhibition by young men. Address before Literary Societies of the young men, by Rev. Dr. J. W. Harmon, of the Alabama Conference. NIGHT.—Exhibition by young men.
TUESDAY.—Compositions by the junior class of the Female Department. Address on Music, by Rev. Dr. Phil. P. Neely, of Alabama Conference. NIGHT.—Concert by junior portion of the Music Class.
WEDNESDAY.—Anniversary day; Regular Exercises; Address by Rev. Dr. W. J. Sasnett, of Auburn. NIGHT.—Grand Concert by Professor J. E. Giesler and classes in Music.
J. S. MONTGOMERY, Pres. Female Dept.
D. C. R. CONNERLY, Pres. Male Dept.
May 24, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1856,—open day and evening the entire year.
A full course of instruction in this institution embraces Double Entry Book-keeping, Commercial Calculation and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arbitrary rules.
Merchants, Book-keepers, and young gentlemen wishing instruction are respectfully requested to call and examine our practical forms and peculiar manner of teaching.
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FELICIANA FEMALE INSTITUTE, JACKSON, LA. The exercises of the second term of the scholastic year will commence on the first of March. Pupils entered at any time, and charged from the time of entrance.
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6m THOS. W. BROWN, Principal.

PORT GIBSON COLLEGIATE ACADEMY, FOR Young Ladies, resumed its Exercises on the first Monday in Oct. last. A well chosen Faculty will spare no pains or care to make this Institution a pleasant and profitable place for young Lady students.
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TEVIS & FLY, Lawyers and Land Agents, Halletsville, Lavacca county, Texas, will practice their profession in the counties of Lavacca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.
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REFERENCES.
E. G. Estes, New York City. Now Orleans.
Henderson, Terry and Co. Now Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. G. R. Singleton, M. C., from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate*.
May 16, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [m24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C. Lotchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. F. WINANS. J. T. HEATH.
WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Ibberville, La. Office—Market street. Will practice in the courts of Caddo, Pike, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne), No. 40 Union street, New Orleans, having retired from business, I take great pleasure in soliciting for my former partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jel] M. U. PAYNE.

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NEW ORLEANS CHRISTIAN ADVOCATE.

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WHOLE NUMBER 492.

NEW ORLEANS, WEDNESDAY, JUNE 13, 1860.

ONE A YEAR, IN AD[illegible]
OFFICE—123 CAMP ST.

PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XVIII.

Ma. Editon—In a previous number I briefly sketched the introduction of the Methodist Episcopal Church into Mississippi by Rev. Tobias Gibson, of the South Carolina Conference, in 1779, and of his being reinforced by Moses Floyd, in 1803, and further by Hezekiah Harrinon and Abraham Amos, in 1804, in which year Mr. Gibson died. I now propose to give a brief outline of the progress of our branch of the Protestant church in this country, with an occasional sketch of some of the ministers and laymen who were prominent actors in its achievments.

Previous to 1802 the vast domain designated as "the Natchez country," was considered an out post of the South Carolinn Conference. In 1801 it was included in the Georgia District, which was presided over that year by Stith Mead. In 1802 it was attached to the Kentucky District of the famous Western Conference, which was bounded on the east by the Apalachian Chain, on the north by the Canadian Lakes, on the south by the Gulf coast, and on the west by sun set, or as near thereunto as Anglo-Saxon feet "had trod the soil." William M'Kendree was the Presiding Elder that year, but I presume left the far off Natchez country to be managed by its pastor, Tobias Gibson. In 1803 it was included in the Cumberland District, with John Pugo for Presiding Elder. Nashville and Natchez were both embraced in that little district of four circuits. Natchez continued in the Cumberland District until 1806, when it was constituted a seprate district called Mississippi, including four circuits, with Learner Blackman for Presiding Elder. Previous to this date the whole country had been included in one vast circuit, which was served with only two effective preachers. The District as now set off includes Natchez, Claiborne, Wilkinson and Opelousas circuits. This is the first time any portion of Louisiana is mentioned as included in the regular work, though, no doubt, portions of it had received occasional visits from the pioneer preachers before. I think it probable that no Presiding Elder had officially visited the country until Learner Blackman came in 1806. The District was continued under the same Presidiog Elder in 1807, with the addition of Onachitta (Washita) circuit, in the northern part of Louisiana; and the same in 1808, except that Jacob Young was Presiding Elder; and the same in 1809 and 1810 with John M'Clure presiding elder. In 1811 Miles Harper was Presiding Elder on the Mississippi District, and Amite circuit, embracing a large scope of country in and adjacent to the valley of Amite river, both in Mississippi and Louisiana, was added, and Opelousas circuit was divided, one part being called Rapides, and the other Attakapas. In 1812 Samuel Dunwody, of the South Carolinn Conference, was Presiding Elder, and New Orleans and Tombeebee were added as additional charges. This is the first mention of any work being recognized in the Alabama portion of the Territory, and it was well manned the first year with William Houston and Isaac Quinn.

The Tennessee Conference having been organized in 1813, the Mississippi District was included in it, with Samuel Sellers Presiding Elder. With the addition of a new Circuit, called Pearl River, the District had become large enough to justify a division. This division was called for especially by the annual inundations of the Mississippi River, which rendered it extremely difficult, not to say impossible, several months in the year, for the Presiding Elder to cross from one side to the other. Accordingly the Louisiana District was set off with Miles Harper as Presiding Elder, who was required, in the meantime, to supply Washita circuit as preacher in charge. From this time a new era commenced in the history of our church in Mississippi and Louisiana. The distance and danger of traveling through the Indian nations during the war of 1812 to 1815 to the places of holding the Tennessee Conference was too great to justify the journey, and consequent expense and loss of time, so that the preachers with unanimity declined going. In view of these facts the General Conference of 1812 had authorized the organization of an Annual Conference in this country, whenever it should be deemed necessary. Accordingly the preachers laboring sooth of the Indian nations assembled on the 1st of November, 1813, at the residence of Rev. Newit Trick, a local preacher living near Spring Hill Church, in Jefferson county, Mississippi, and organized themselves into a quasi Conference. They had anticipated the presence of Bishop Roberts, and had he attended it would have fully legalized their Conference, but a communication from the Bishop, accompanied with an address from the Tennessee Conference, informed them that he could not come in consequence of the great danger of attempting to pass through the Indian tribes, excited as they were by the breaking out of the war. The Bishop advised them to transact the business of an Annual Conference, and appointed Samuel Sellers to preside. This first informal Conference was composed of Samuel Sellers, Miles Harper, Lewis Hobbs, Thomas Griffin, John S. Ford, William Winans, Richmond Nolley, and John Shrock. William Winans was elected Secretary, and the business was conducted in regular order. Jonathan Kemp, Simon Gentry, Thomas Amens, Peter James, and Josinh B. Daughtry were admitted on trial; Thomas Griffin, John S. Ford and William Winans were elected to Elder's orders; Lewis Hobbs was placed in a supernumerated relation; Miles Harper was located at his own request; and Randall Gibson and George Fletcher were elected to Deacon's orders as local preachers. The minutes of this informal Conference were sent to the Tennessee Conference for confirmation, which invested its transactions with complete ecclesiastical authority.

Three other similar Conferences were held without a Bishop, at which they received and elected preachers to orders, passed upon each other's character, collected their statistics, planned their work, assigned the preachers to their fields of labor, and then sent their minutes to the Tennessee Conference for approval, in order to their incorporation in the general minutes. As the British and Indian war was raging in 1814, the minutes of this inelpient Conference either were not sent that year, or failed to reach their destination, which accounts for their non-appearance in the general minutes of that date. The General Conference met in the city of Baltimore, May 1st, 1816, and on the 18th of the month, the Mississippi Conference was set off from the Tennessee Conference, which is the "mother of us all," though we are still glad to acknowledge the old western Conference as our grandmother. The act of the General Conference which legalized our existence as a Conference, reads thus, "The Mississippi Conference shall include all the State of Louisiana south of the Arkansas, and all the Mississippi Territory south of the Tennessee river," which Territory then extended eastward to the Chattahoochie river. A reasonable portion of Territory this for the occopancy of ten preachers! Plenty of room for "scope and verge." No danger of getting in each other's way, or complaints of being crowded. Latitude and longitude enough for all practical purpdes. Thank yoo, mother Temessee, for such a rich inheritance! It is true it has cost us an inculculable amount of bone and shiew, mind and money, to bring it into an advanced state of cultivation, but by the blessing of God we have succeeded, and where toiled and suffered the originl ten, we now have several flourishing Annual Conferences, numbering hundreds of able ministers of the New Testamen. I sometimes hope, Mr. Editor, that I may yet have time before I die to write some sketches of Itineracy as it was carried on in the original Mississippi Conference. O, sir, we had pleasure in those days, such as our juniors, who are smothered up in their little circuits and town stations, with steamboats and railroads to take them to Conference, will never know! A local preacher, in my knowledge, was once employed to fill the place of an absentee on a circuit for a term. On returning from his first round he gave it as his settled conviction, "that it took a very enterprising man to travel a circuit." And so it did in those days. He had to brave all sorts of weather, all stages of water, rides of all rideable distances, and lood and lodging of all varieties. But there was a bright side to all this. There was the pleasure of ever varying scenery, and the romance of adventure. If we had not time and books and composure to get up a new sermon, the one we preached yesterday would do for to-morrow, as we would be twenty or thirty miles away from all who had heard it before. If we got in the brush in preaching to-day, we had no time for a conference with "blue devils," but a fair chance to strike fire and burn out at the appointment to-morrow.

At the first legal Conference, Thomas Griffin was appointed Presiding Elder on the Mississippi District, to which had been added a new circuit called Chickasawhay, and Ashley Howit was appointed Presiding Elder on the Louisiana District, and also preacher in charge of Washita circuit. There had been a slow but steady increase of membership up to the formation of the Conference, at which time there were 1531 white, and 410 colored members. And now, Mr. Editor, I ask your readers to excuse me awhile from these statistical matters. It is true they are necessary and somewhat interesting, but they are rather too dry. I wish next to begin to say something of the men who were foremost in laying the foundation upon which we are building to-day.

J. G. Jones.

KENTIGERN.

Of Kentigern there is no contemporary record.—Adamnan's "Life of Columba," written eighty years after his death, mentions him as friend and contemporary of Columba. Bede is wholly silent regarding him. All that we can tell concerning him is gathered from a monkish life of him written in 1180 by Monk Joceline of Furness, at the bidding of Joceline, then Bishop of Glasgow. He too must build his new cathedral; and he sets about it in the approved way of the time, not so unlike our own plan. "He published," says an antiquarian writer already quoted, "a book, and set an association on foot. The book was a new 'Life and Miracles of St. Kentigern,' written by one of the most popular biographers of the day, Brother Joceline of Furness.—Besides other claims to interest, the skill with which it addresses itself to its object challenges praise. Nothing is omitted which could excite the faithful to be generous, nothing which could magnify the see of Glasgow." This book, then, of Monk Joceline may be regarded as the "brief put forth by the members of the Glasgow Cathedral Building Society" in order to raise the wind. In his preface, Brother Jocelino tells us that he had seen two older lives of Kentigern, one in barbarous Scottish style, the other of doubtful orthodoxy—that is, in the eyes of an ecclesiastic of the twelfth century—and that from them he had collected much material, which he dresses up in his own rhetorical garb. We have been thus minute in describing this life, from which our facts are taken, that our readers, knowing exactly whence they come, may take them for what they are worth, and no more.

The life opens with a strange, wild legend of our saint's birth: how that his mother, having been sent afloat in a small boat all alone, was drifted from the East Lothian coast up the Forth, till the boat came ashore at Culross, in Fife. There she brought forth her son on the open shore, and mother and child were found in the morning by the embers of a dying fire, and brought by shepherds to St. Serf. This old saint is said to have been ordained by Palladius, in his youth to have gone as missionary to the Orkneys, in his old age to have lived near Culross, instructing children in the Holy Scriptures. A gentle old man, from whose hand robins would feed, and sit beside him as he prayed. His name still clings to an island in Lochleven, on which he is said to have lived. St. Serf sheltered the mother and her bairn, and in due time baptized both, calling the mother Tanen, the boy Kyentyern, or Kentigern.—Tanen, in after ages, had a church dedicated to her in Glasgow, which the moderns have, ludicrously enough, corrupted into St. Enoch's. The boy lived on with him, and was educated by him, till in time the old man got to love him beyond all his pupils, even as his own son—another Samuel under another Eli. Apt to learn, loving, loved by all, he was called by the people no longer Kentigern, but Mungo; that is, Dear Friend.

Loved by all, except some of his compeers. They grew jealous—it is human nature—of this wonderfully "good boy," with his marvellous gifts and strange miracle-working powers, already beginning to peep out, hated him, bullied him, as boys will do, and made his life wretched. He tried to win them, but could not. So Kentigern began to bethink him that here was no longer his right place, that God had something else in store for him. Therefore, after committing himself to Him in prayer, the young saint arose, left St. Serf silently, and took his way Westward till he came to a great water, probably the Forth river, where was no bridge nor ford. But our young friend put forth his strange miraculous power, and crossed it as if on dry land. From the further bank, looking back, he saw on the other side the old saint, who, still in hand, had pursued him as fast as his old limbs could, crying after him, from the other shore, "Why have you left me? what have I done that you should leave me so? Desert me not in my old age; return, stay with me and close my eyes." Kentigern, with tears, replied in the spirit, if not the words in which many a missionary since has met remonstrative friends—

"I hearn voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away."

"Pray for me, then," cried St. Serf, "that I may be conveyed over to thee. I will become, from a father, a son to thee, from teacher, pupil, and will dwell beside thee till I die."

"Nay, father, it must not be. Return to thy home, and the Lord requite thee many fold for all the kindness thou hast showed to me!"

Then they mutually blessed each other, and said farewell. St. Serf returned to his own home. Kentigern went forward on his way. They saw each other's faces no more in this world.

The young missionary went on till he reached the neighborhood of what has since become Glasgow. The only human thing there then was the cemetery, consecrated more than a century before by St. Ninian. Near this he fixed his abode, and began his missionary work. His gifts and his sanctity were soon noised abroad, and reached the ears of the King of Strathclyde, who then had his dwelling on the top of Alclith—that is, Dumbarton Rock, the Dun of the Britons. King, clergy, and Christian people, what few of these there might be, came to Kentigern, and chose him for their bishop. Our young saint, then only twenty-five, pleads youth, unfitness, desire for retirement and contemplative life. But king, clergy, and people will take no refusal. An Irish bishop is summoned, for there is none in Scotland, to consecrate him; and Kentigern is ordained bishop by the hands of one bishop, contrary, confessus Monk Joceline, to our orthodox Roman usage, which requires three. So that, if Ninian received his teaching and orders from Rome, Kentigern received his from Ireland, as also did Columba. Scotland, therefore, owes fully more of her Christianity to Ireland than to Rome. His episcopal seat the new bishop fixes at Deschu, (Dear Family, the etymology is Joceline's,) now Glasgow. No bishop's palace there then, such as we are apt to fancy; but a cave perhaps, at best, a wooden hut. And so the kingdom of Strathclyde existed during that sixth century.—The king on Dumbarton Rock—the missionary bishop in his hut or cave by the Molendinar burn of Glasgow. "There, beneath the venerable trees of St. Ninian's cemetary, a little church and monastery of wood soon arose. From this, as the chief seat of his mission, St. Kentigern, the St. Mungo of our people, spread or restored Christianity throughout the whole extent of the British kingdom of Cumbria, from Lochlomond, near Stirling, to Appleby and Windermere. Glasgow became the ecclesiastical centre of this extensive region—the spiritual mother of all the Welsh tribes of Reged wide and fair Strathclyde."

His life was divided into two very distinct, almost opposite portions—boundless and unwearied activity, and intense asceticism and solitary contemplation. Instead, however, of being opposed, the retirement and solitude, which made up one part of his life, fed his soul with energy for the other.

He traversed without ceasing the wide kingdom, places one hundred miles apart, on foot, to his last day, like the apostles. By his preaching he converts many pagans, restores many who had lapsed from the faith; for heresy, Pelagian and other, has been rife after Ninian's time in the North. He casts down temples and shrines of devils, (Druidical or pagan Roman ones, or both, the monk must mean,) builds churches where he can, of wood and wattles doubtless, ordains clergy, dissolves unnatural marriages, changes concubinage into lawful matrimony.

Asceticism, the form of monasticism, newly come from the East, was spreading over Western Europe; and, in all the strength of its first fervor, was attracting most strongly the noblest natures. A new road to sanctity it seemed, a shorter road to heaven. In his private life Kentigern was a saint of this pattern, new then, but which continued to be the type of saintship for a thousand years in Europe, till Luther came; tried it for himself, and found it wanting. All the year round, except on church festivals, he practised the most unsparing austerity in food, sleep, clothing; took all most severe measures to mortify the flesh; would fast for three or four days on end. When he did eat it was only the sparest diet, bread, milk, pulse, no meat; wine never passing his lips. If at any time he dined with the king on Dunbarton Rock, and had to relax somewhat, he returned home to revenge this on himself by redoubled severities. His bed, a bare hole, hollowed out of a rock, like a cave; his pillow a stone. From this hard couch he would rise at midnight for prayer, and sing through all the Psalter. In the morning he rose to his stone bath, a trough scooped out of the rock, and into this he plunged, even when it was thick with ice, the coldest weather, the wildest storm, never stopt him. So that Kentigern did not, like some monks we have read of, reckon filth a virtue.

His dress, a rough goats'-hair garment next his skin, a fisher's cloak closely girt round him, over all the priest's white alb and stole. In his hand a crooked staff of rough wood, not gilded and gemmed, says Joceline, like the crosier of our later bishops. When Lent comes, he redoubles his severities, withdraws for forty days into the wilderness, in remembrance of John the Baptist and our Lord. There gives himself wholly to prayer and meditation, living all the while on nothing but the roots he gathers. Once or twice only, during the forty days, he visits his brethren for episcopal duties, and returns. His dwelling, all the while, a cave. At the mouth of it, we see him standing and praying during a tempest; and when the lightning and whirlwind are over, gazing on the skirts of the departing storm, and rejoicing to feel once more the spring breeze on his cheek. When Easter-day dawned, he returned to his monastery, and kept the fast with great joy. Afterwards he feasted cheerfully with his brother monks, and a great multitude of the poor.

By this life of blended activity and retirement, his influence waxed great in all Strathclyde. For what exact reason does not appear, but in time King Morken gets envious of the saint, perhaps just because he is a better and more influential man than himself. Perhaps, also, because even then the encroaching ecclesiastic spirit may have begun to shew itself. From whatever cause, the king calls him a magician and sorcerer, and bids him begone out of his sight. Kentigern goes to expostulate. King loses temper, maltreats the saint, even kicks him so hard as to lay the saint flat on his back. Kentigern bears it quietly and withdraws. Soon after Morken dies. But his kinsmen continue to persecute Kentigern, till at last he flies from Strathclyde to Wales. During his exile in Wales he dwelt with St. David, for a time, and then rears a great monastery of his own, wherein he taught the young St. Asaph. Joceline makes him, during this exile, visit Rome seven times, and once see Gregory the Great, and receive confirmation of his bishopric from him. The whole story seems quite apocryphal, invented, perhaps, at a much later day, to connect the early Scotch Church with the Romish. Many years he sojourned in Wales, and had already grown hoary in exile.

At length there arises at Strathclyde a Christian king, named Rederech, (Roderick,) who had been baptized in Ireland by followers of St. Patrick. His first act is to invite the saint to return and gather together his sheep, now long scattered on the mountains. At first Kentigern hesitates, as well he might; would rather pass his few remaining years in peace, and die in the Welsh monastery which he has built with so much toil, and among the disciples who love him as their father in Christ. But he has not been wont to follow his own likings heretofore, neither will he now, but will leave the whole issue to God. At night while he is in this mind, as he lay in his oratory, an angel appears and bids him arise and return to his own land and people. Straightway he ordains young Asaph bishop, takes leave of all his brethren, and sets his face to the north. He intends to go all alone, but 660 of his brethren arise and follow him. With that great army of monks, he re-enters Strathclyde, and Rederech and his people meet him on his way with welcome, and conduct him to his old monastery with much rejoicing. The new king, though a well-intentioned young man, and quite right in restoring Kentigern, seems to have been a wrekling withal, if we may credit Joceline. For not content with restoring, he must needs subject himself wholly to the bishop, and lay the kingly power absolutely at his feet. So early, if this account be true, came in the spirit of encroachment on the part of the Church, and of submission on the part of the weaker kings. Though all, yet the bishop's activity is unabated. He renews his travels through all the dales of Strathclyde, confronting Druid priest and confounding Druidism; confronting Saxons and confounding Woden; destroying idolatrous rites and places of worship; teaching Druids that the elements they took for gods were no gods, only God's creatures made for man's use; proving to Saxons that their Woden was no god, he told them "of the Triune God, Maker of all things, preached to them the faith of Christ and the sacraments of faith, and that there is but one name under heaven whereby men are saved." This he did in his own diocese. The same in Galloway, the same in Albyn or the Highlands, at the risk of death from savage Picts. Even with this he was not content.—What his aged body could not overtake, his spirit still longed to do. Unable now to go himself, he sent his most brave and zealous disciples to the Orkneys, and even, says Joceline, to Norway, to do there what he had done in Strathclyde.

At last overtaken by age, and unable to travel more, he returns to his monastery at Glasgow, to spend there his last days. Then it was that his contemporary, Columba, he too approaching the end of a life spent in like labors, came from his island monastery, all the way to visit his fellow laborer, the Apostle of Strathclyde. When Mungo heard that Columba was approaching, he went out with all his monks to do honor to the Apostle of Iona. They went forth, first the younger brethren, then the middle-aged, then the old, Kentigern with the last, chanting psalms: "The way of the just hath been made bright, the path of the holy prepared." The Iona monks raised their antiphony: "The holy shall go from strength to strength; they shall appear before the God of gods in Zion." As they drew nearer, Columba beheld he saw a dove of fire alight on Kentigern's head, and his raiment grew white as light. There they met by the green banks of the Molendinar burn, then a clear stream, now a black and foul sewer. For some days they stayed together, and conversed of the things to which their lives had been devoted, the kingdom of God and the salvation of men. Ere they parted they exchanged staves, as a testimony of mutual love in Christ. And long after, even to the fifteenth century, the staff Columba gave to Kentigern was preserved as a precious relic in the cathedral of St. Wilfrid, at Ripon.

While the two saints were thus employed, some of their attendants were more questionably engaged. Very naive is the narrative of brother Joceline. Some of the Iona monks having little taste for spiritual repasts, but a strong appreciation of better fare than Kentigern set before them, caught sight of the bishop's flock feeding at a distance. Off they go, lay hand on the saint's best ram, and, spite of the shepherd's adjuring them by the Holy Trinity and St. Kentigern, drag him off forcibly, and eat off the poor beast's head. But lo! the ram they had intended to flay and eat, rises and returns straightway to the flock, leaving his head in the hand of his slaughterer. The head turns to stone in his grasp, and remains firmly attached to his hands. Nothing they can do will dissever them. What is to be done? One thing only, go, throw themselves at Kentigern's feet, and beg forgiveness. The saint kindly chides them, gives them a little homily against fraud, theft, and sacrilege, and releases them, says Joceline, from the double bond of their sin and of the stone head glued to their hands. This may serve as a sample of some of the more puerile stories which meet us in reading these mediæval biographies.

And now, when he could no longer move abroad, his earthly tenement, worn by extreme age and much fatigue, began through its many chinks to let in the light of the eternal dawn. Then he called his disciples to him, gave them his last charge, blessed them, and committed them and his work to God. On a Sunday morning, the Sunday of the year on which he had been wont to baptize many, he bade his disciples bear him to a bath; not this time of freezing, but of tepid water. Laid in the bath, while they stood around him, he raised eyes and hands to heaven, and then sank into the gentle last sleep. So died the Apostle of Strathclyde. The survivors laid him on the right side of the altar of his own wooden church. To this place, which Kentigern had chosen for his rest, King Rederech followed him within the year, and here for ages the kings and warriors, the saints and sages of Cumbria chose to rest, beside the ashes of the renowned apostle of their nation. It was about the year 600 that Kentigern was laid in his grave, and for some centuries we know little how it fared with the monastery, and the church, and the religion he had planted. The kingdom of Strathclyde in time was broken up; by the tenth century it had begun to disappear, and its territory had passed under the Scottish crown. The see of Kentigern fell, the grave and shrine were neglected, and all that remained of Kentigern was his bones, and the ancient cemetery with its tall stone cross and girdle of old trees. In the twelfth century King David restored this, with so many more of Scotland's holy places, and the work, begun under his auspices at the beginning of the century, was carried forward, as we have seen, by the Bishop Joceline, at its close. David and his preceptor, Bishop John, built the first cathedral over the spot hallowed by Mungo's dust. After forty years it was destroyed by fire. Before the end of the century, Bishop Joceline had begun a new cathedral, and had consecrated over the same spot, that wonderful crypt, which has "perhaps no rival, certainly no superior," in this island. From that time the cathedral went building on, receiving age by age some new addition, and the Reformation found it incomplete. When the day of devastation came, and throughout Scotland cathedral and abbey everywhere went down, Melville clamoured for its instant destruction as a monument of idolatry, but the people of covenanting Glasgow turned out, and would not suffer a stone of their old minister to be injured. And well they might; for Kentigern, the patron saint of their cathedral, may be said to have been the founder of their city.

Of Ninian there is no visible memorial save that poor roofless chapel on the bleak promontory of Columba, only those forlorn walls, bleaching in the damp sea-mists and moist Atlantic winds; Kentigern has two lasting monuments, the cathedral built round his grave, and the city built round the cathedral. But for Kentigern and the reverence that gathered round him, no cathedral had ever been there; and but for the cathedral no city. The charters are still extant which shew the process by which the city grew in the twelfth century under shadow of the cathedral, "here a burgess of Haddington taking a house, there the monks of Melrose taking a grant of land; here a toft and a net's fishing in Clyde assigned to the Knights Templar, there a weekly market fixed for Thursday, and 'the king's peace' obtained by the bishop for the burgesses, and his protection for their chattles." And yet, though without doubt the saint is historically the cause of Glasgow, and all the commerce that now rolls through that mighty mart, the link between the ancient saint and the modern Glasgow merchant seems so remote, we so little expect to find the Kentigern of the sixth century develop into the Glasgow merchant of the nineteenth, that we cannot wonder the historical connection should be long since forgotten.

But no such incongruity arises between the associations of the cathedral and the cell of the saint. The one is the natural outcome of the other. As we stand amid the venerable gloom of that dim crypt, or wander through massive pier and pillar, arch and arcade, and look here on the grave of Mungo, there on the unlettered stone that hides Edward Irving, do we not feel that the fire which glowed in the Apostle of Strathclyde, burned on in the great preacher of our own age, and that we, though living in so changed a world, and looking forth on all things with so different eyes, are yet knit to all the Christian people of those early ages, their spiritual descendants, heirs of the faith in which they lived and died? Thoughts like these, which show how one golden thread runs through and knits together ages the most wide apart, characters the most opposed, so teaching us fairness and charity and forbearance, are one of the most precious fruits which a wide and sympathetic survey of Church history yields. If anything could make us unlearn our small sectarianisms, make us long for a wider Christian brotherhood, it would be the intimate study of those old Christian ages, the close contemplation of those early Christian heroes of our own land and of all lands; men in all externals so unlike ourselves, in temper, mode of life, in many opinions and beliefs so wide apart; in all that makes up outward civilization, household comfort, physical knowledge, social well-being, so far our inferiors; but in the soul, whereby alone men are great, in strength of faith, in devotion to high ends, the self-sacrificing heart, the strong effective will, by most modern Christians unapproached.

GARIBALDI AND ITALY.

FRENCH OFFICIAL VIEW OF GARIBALDI.

The expedition of Garibaldi, says the Paris Constitutionel, excites throughout Europe an emotion which is becoming more intense every day. It is an act contrary to the principle of the law of nations, and to the real interests of Italy. The policy of France has not hesitated to demand a categorical explanation from Sardinia; and M. Thouvenel has made known to Count Cavour the very determined view taken of this matter by the Government of the Emperor. It is assuredly to be regretted that the Government of King Victor Emanuel has been unable to prevent Garibaldi's expedition. Count Cavour's reply to M. Thouvenel proves at least that in Turin, as well as in Paris, that this bold attempt is energetically condemned. For when a statesman, occupying the high position of the Prime Minister of Sardinia, declares his repudiation of all solidarity with an enterprise contrary to the law of nations, his word must be accepted.

We comprehend the real difficulties which must have beset the action of the Piedmontese Government in the moment when the old chief of the Italian volunteers embarked at Genoa to go and liberate Sicily. Garibaldi has acquired a great popularity in Italy; he has rendered real services to the cause of independence; he is, above all, not one of those vulgar figures, who, after having excited and infatuated the masses, find almost at the same time indifference and disdain.

In parting for the two Sicilies at the head of his volunteers, he undoubtedly thwarted and even betrayed the interests and the policy of Piedmont; but in reality he was but logically pursuing his individual role, and at the same time responding to the sentiments of that portion of the people whose hero he was. It was; therefore, difficult for the Piedmontese Government to employ force against a man who now represents so great a popular power. It might have called forth throughout Italy a dangerous reaction, which it was better policy not to provoke. Let it, therefore, be understood, in the adventure which he has undertaken, Garibaldi has engaged all alone. He is the man of his initiative; Piedmont has disavowed him; and he goes not to plant upon the shore of the Two Sicilies the standard of a Government, but that of a party.

Our opinion, however, must not be misunderstood. If the enterprise of Garibaldi is condemned and reproved by the political sentiment of Europe, it is not because public opinion or governments conceal themselves the real situation of the Kingdom of the Two Sicilies.

This situation is very critical—so critical, that no person would be surprised at the success of this enterprise. The actual Sovereign of Naples has unfortunately followed in the errors of his predecessor. At the death of his father, Francis II had a magnificent opportunity to reconcile himself with the Italian spirit; he has thrown it away. We deplore it from our hearts, for we should regard the downfall of his throne as a dangerous complication for Italy and for Europe.

The policy of France does not seek to overthrow dynasties; and when its influence is exercised upon foreign relations, it is in order to reconcile kings with their people. This is what it sought to do in Parma, in Modena, in Tuscany, in the Romagna, and if it has failed, history has already told whose the fault was.

It is said that the hand of England is extended towards Sicily. All great nations have without doubt their ambitions; but ardent as they may be, they are generally kept in check by the nation's own and the general interest. It is no easier for England to seize Sicily than for Russia to occupy Constantinople. England has, besides, in the Neapolitan question, always acted in concert with France. The two Cabinets of St. James and the Tuileries have transmitted in common representations to the Court of Naples. Later, they have both simultaneously broken off diplomatic relations, and not resumed them again but in common. Why then suppose them to have conflicting designs?

ENGLISH VIEW OF GARIBALDI.

A man like Garibaldi, says the London Times, is sure to do something worthy of note; if not successful, he will at least be heroic; if he does not subvert, he will shake a throne; if the Sicilians do not remember him as a deliverer, they will cherish his memory as a martyr. He will neither sneak out of his enterprise like a Spanish Bourbon, nor will he carry it on in a manner to insure the destruction of himself and his followers, like John Brown. He may fail, but he will have carried terror to the heart of the worst Government in Europe, he will have lighted a candle in the South of Italy which will never be put out, and though he may not live to see the day, yet the liberation of the whole Peninsula from that thraldom which the North has already thrown off will be principally his work. The great excitement which has been caused by his expedition is a proof of the confidence which the world has in his powers, and its conviction of the rottenness of the Neapolitan Government.—Were Garibaldi a common man, an Ortega laboring under the hallucination that his cause had followers, or a Smith O'Brien fancying that Heaven had endowed him with influence over mankind, the Bourses of the continental cities would not be affected by the sailing of the General and his little band from Genoa. Were he even merely a brave soldier, we should look with anxiety and pity on his proceedings, and remember how the brilliant Murat found a grave in those very regions and on the same errand of dethroning the House of Bourbon.

LAMORICIERE AND GARIBALDI.

The Pope, laying aside his spiritual arms, has betaken himself to commonplace recruiting. He has engaged an able General, has allowed his army to be reorganized, and is retaining the services of all who may be willing to fight under the banner of the Keys. He has sympathizers and adherents in most parts of Europe, and he can draw tribute and support from foreign States. It seems as if Gen. Lamoriciere had received *carte blanche* on the condition only of making the Papal army effective, and the results of such a policy would soon be visible. The Roman army will probably be a very good army, but it will be composed of all people except Romans. It will be defending the Roman State, not against enemies, but against the native population, and the very people who once held the world in subjection will be kept down by a foreign Legion palutained in their own name.

When fighting is promised and Popery is provoked, it is no more than natural that Ireland should desire to have a finger in the pie. We are actually assured that 1,000 or 1,500 Irishmen have taken service with the Pope, and that an Irish Brigade will once more figure in the military establishment of a Continental Sovereign.—Possibly we may even see wars of religion once more, though that source of bloodshed at any rate was thought to be dried up for ever. The appeals made on behalf of the Pope are made in the name of Popery. It is true that the Pope's adversaries are Papists also, but that does not affect the terms of the conflict. It is a veritable crusade, preached in all Popish countries, and undertaken for the deliverance of a Holy City, from enemies if not from heathens. But a crusade has two sides, and implies especially a strong collision of opinions. Perhaps we may hear a trumpet calling the godly to arms against the pretensions of Antichrist. The battle of Armageddon has been fixed, we believe, for a period not very remote, and here is the Pope, at any rate, girding on his sword, and making ready for the fight.

The business of war is undergoing material changes, not only in methods of fighting, but in origination and conduct. "Volunteering" is carried to such a pitch that the question of peace or war seems passing out of the hands of Governments into those of the people. An expedition has just sailed for Sicily, consisting, we are told, of some thousands of men, well armed and under a popular commander, without any authorization for the part of any Sovereign State. The Pope's army will probably be made up in much the same fashion, and volunteers may join either side, according as they sympathize with Italian patriots or Romish rulers. "Sympathizers" are becoming as common in Europe as they used to be in America, and are giving as practical a turn to their views. General Lamoriciere will command an army of this class, and Garibaldi may meet him, perhaps, with another army of precisely the same character.

THE SPOT WHERE GARIBALDI LANDED.

The New York Post says: Marsala, where the landing took place, is classic ground, occupying almost the identical site of the ancient Lilly bæum, the most westerly headland of Sicily. Virgil, in the voyage of Eneas, speaks of the "*unda dura saxis Lilybeia cæcis*," denoting the danger of navigation at that point, owing to the sunken rocks which extend some distance from the coast. For many years the city of Lilly bæum formed the principal stronghold of the Carthaginians in Sicily, and was only surrendered to the Romans at the close of the first Punic war, after a seige of about eight years. Less than three hundred years ago the old harbor was closed by Don John, of Austria, to prevent its affording a refuge to the Mediterranean corsairs. The present harbor is much shallower, and about one mile distant. The place has a population of 21,000, mostly dependent upon the wine trade. Sixteen miles east by north is Trapani, the ancient Drypanium, the scene of some of the most terrible engagements in early times. A short distance therefrom stands the celebrated Mount Eryx, and in its harbor part of the Trojan fleet was burned by the matrons of that nation, wearied with their endless journeyings in search of the promised Latium.

GARIBALDI TO VICTOR EMMANUEL.

Before leaving for Sicily, Garibaldi wrote the following letter to Victor Emmanuel: *Sire*—The cry for help which reaches me from Sicily has touched my heart, and the heart of some hundreds of my old soldiers. I have not advised the insurrectionary movement of my Sicilian brethren, but as they have risen in the name of the Italian unity, personified in that of your majesty, against the most disgraceful tyranny of our age, I did not hesitate to take the lead of the expedition. I know that I am going to embark in a dangerous undertaking; but I trust in God, and in the courage and devotion of my companions. Our war cry will always be, "Long live the unity of Italy!" "Long live Victor Emmanuel, its first and bravest soldier!" Should we fail in the enterprise we have undertaken, I trust Italy and liberal Europe will not forget that it has been determined by the most unselfish sentiments of patriotism. Should we succeed, I shall be proud to adorn the crown of your Majesty with a new, and perhaps its brightest jewel, on the sole condition that you will prevent your advisers from handing it over to foreigners, as has been done with my native country. I have not communicated my project to your Majesty, for I feared the great devotion I feel for you would have exceeded in persuading me to abandon it.

Your Majesty's most affectionate subject,
G. Garibaldi.

OUR COUNTRY DISGRACED IN SICILY.

Letters from Italy received by the steamer Arabia, report that Mr. Henry H. Barstow, the American consul at Palermo, has been guilty of an act of perfidy which will forever brand him with infamy. This unrepresentative of land of liberty was instrumental in betraying Father Ottavio Lanza, one of the noblest and purest of patriots, into the hands of the agents of the vilest and most tyrannical despotism on the globe. The accounts state that on the 11th of April Palermo was startled with the report of the arrest of Father Lanza, by American intervention, on board a merchant vessel bearing the "stripes and stars," and that the act was committed by the agency of Mr. Barstow, the American Consul! The diplomatic corps at Palermo have refused to hold any further communication with this traitor against humanity—this alder and abetter of the despotism of the second Bomba, who thus prostitutes his official position. If one-quarter part of the stories reported about this Barstow are true, he should be at once dismissed from the service of a free republic, and suffer thu official, as well as the social, disgrace awarded to renegades.

THE BAY ISLANDS.

The last news, brought by the schoonar Dew Drop, Captain King, just from Roatan, informs us of the arrival of Americans by almost every schooner which comes from New Orleans, and of their friendly reception and profitable employment in the islands. The following circular, which will show the policy that dictates the invitation for Americans to settle on the Bay Islands, as well as the uncompromising opposition of their inhabitants to being handed over, "like a herd of cattle, to the tender mercies" of the Hondurean despot, Guardiola:

"Fellow-settlers, the worst is known! After extorting money for grants, the ink of which is hardly dry, guaranteeing our lands to us and our heirs forever, the British Government offers as land in exchange, acre for acre, without any regard to relatives value, where the last occupants have starved, out, and on our refusal to go and be starved, basely deserts us without securing a single privilege by treaty, and hands us over like a herd of cattle to the tender mercies of the most brutal and despotic ruler in existence.

"Are we going to submit to such a brute? Surely not!

"Are we going to accept the offer made by the British Government, of lands situated in places where the last holders have been starved? Decidedly not.'

"Are we going to give all we possess, all we have accumulated after a life time of labor, and go forth naked to begin life's struggles afresh? We certainly can not think of such a thing!

"What, then, shall we do? Stand shoulder to shoulder, and set the brute Guardiola at defiance! Our homes, our wives, our children, our fathers, our mothers, are precious to us—let us arm in defense of them! Do not begrudge the expense of good weapons, of powder, of shot in abundance! Do not begrudge the time necessary for perfecting ourselves in drill! Encourage the entrance of strangers from all parts who are able and willing to assist us. A chivalrous people are not far off—a people that hates oppression and brutality—a people that has an innate love of liberty and law! Let us give them our public lands, free of charge, if they will settle among us. Let us share with them our homes and the produce of our lands till they get their own. Let us hold out the hand of fellowship towards them, and with their assistance and the blessing of Almighty God on our united endeavors we shall be able to assert, obtain and maintain our rights, and live in peace and prosperity, enjoying liberty under the control of just and equal laws.

"Let this be our motto, and let us act up to it—'Liberty or Death.' An old Fellow Settler."

At this moment Mr. Squier's fine work on Central America, in regard to the military as well as commercial importance of the Bay Islands, will possess unusual interest. Mr. Squier devotes a chapter of about fifteen pages to their description. We will quote the first two paragraphs:

"To the northward of the mainland of Honduras, in the bay of the same name, there is a cluster of islands lying nearly parallel to the coast, at a distance from it of from thirty to fifty miles. Their names, in the order of their size, are Roatan (sometimes written Rustan and Ruttan), Guanajaba (or Bonacca), Utilla, Barbaretta, Helena and Morat. Dependent upon them are numerous coral islets, or "cays," of small size. These islands have good soil, fine climate, advantageous position, and some of them excellent harbors, rendering them both valuable and important to that portion of the continent upon which they are geographically dependent.

"

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JUNE 13, 1860.

OUR CAUDAL APPENDAGE.

Dr. Summers, in the *Southern Christian Advocate*, expresses decided disapprobation of the word "South," as attached to the name of our Church. This paper has always opposed it, and, we believe, the entire press of our Church has done the same. It is suggestive of geographical limitation, and exercises now—and will exercise more hereafter—an unseen, but insidious and powerful influence, upon the character, policy and progress of the Church. The ecclesiastical opinions of thousands of our people are at this very day moulded by this geographical designation and its associations, instead of by the teachings of the Scriptures, or by the deductions of any ecclesiastical philosophy drawn therefrom.—It helps to defeat the very object the Church had in view in adding the Discipline of political sentiments and associations; for it helps to associate in the minds of our people the platform of the Church with the politics of section, and gradually leads them to connect the destiny of the Church with the fortunes of a political question. It was a mere expediency at the time it was adopted, and we protest against all expediencies in any such sacred matters.

Had our Church been a "secession" from the regular body instead of a "co-ordinate branch" of the great, though divided, American Methodist Episcopal Church, there would have been some more plausible ground for giving up the original Church name. As it is, we have been despoiled of our rightful name, and have been placed in a false position. It was an implied yielding of the question of regularity for which we have always justly contended. Those who did the work were well meaning but mistaken men, who yielded a great principle to a temporary expediency, even granting that it was an expediency, which we seriously doubt. Thousands of Methodists now, and ever since 1844, in the Northern Church, were with us in principle, and are with us still, but could not accept of a sectional name, and the consequent implication of a sectional position. Nor can we blame them for these scruples. They are well founded. Had we been in their situation, with our present views, we should have found the objection a hard one to overcome. Nothing would have enabled us to overcome it but the conviction that the sectionality of the Northern Church was one of principle, while that of the Southern Church was only in name. The tendency of all loyal Methodists is to adhere earnestly to the original Church, and, by the unfortunate change of our name, we gave strength to the unjust charge that we were not the original Church.

It may be contended that there must be some nominal distinction between the two Churches. We answer that the Northern Church was wise enough to leave us to discover and provide for the difficulty. There would have been distinction enough for all practical purposes, in the minds and designation of the people at large, without any official designation adopted by the Church. The two Churches would have been distinguished, probably, as they now are, as the Northern and Southern Methodist Churches, and yet we should have been as free from any awkward official caudal appendage, in our ecclesiastical style and literature, as the Northern Church now is. The history of our Church, in the synopsis of the Disciplines, in Cyclopædias, and in regular historical works, would have continued from the beginning, as the "History of the Methodist Episcopal Church," without any such deceptive and false interpolations as the "history of the Methodist E. Church, *South*"—false to our true position, and irredeemably deceptive to posterity. It is false to our true position, for it gives color to representations which are totally untrue. It is common, at this day, for organs of other Churches—even Churches whose "deliverances" are anti-slavery, though they are undivided—to falsely represent themselves as on the Scripture platform, neither pro-slavery nor anti-slavery; while they represent the Methodist Church as divided into anti-slavery and pro-slavery sections; whereas, the Church North is anti-slavery, and the Church South is neither pro-slavery nor anti-slavery—having no "deliverances" or laws either for or against slavery—treating both master and servant as the Bible treats them, and laboring for the salvation of both.

We protest against it, and urge its removal. It is an ever increasing grievance and cause of offence to a large body of our ministry and membership. They have only submitted to it heretofore for the sake of harmony.—When they have sought its removal, the principal objection has been the difficulty of the change, now that our literature, our history, our church-titles, our parchments of ordination all embody the word "South." Those who got us into this difficulty are unwilling to help get us out of it. We fear that pride of consistency has more influence over their opinions than they imagine. We wish the matter decided upon its merits. If, as we contend, it is an error, let us correct it without regard to inconsistency, difficulty, or pride of consistency. Let it not be asked what name we shall adopt. Let us determine to remove the deceptive appendage, first, and we can settle the other matter without difficulty.

A FEW WORDS ABOUT THE ADVOCATE.

We frequently receive, through the mail, one dollar, as the subscription price of the *Advocate* until the end of the year. This is a mistake, and we wish to correct it. From the 15th of May last until the end of the year, the price, according to our terms, should be $1 25; but, in order to encourage new subscriptions, we charged only $1 25 from the *first* of May. That price will not be changed until the first of July, from which time till the end of the year, the price will be one dollar. At the first of May we increased the edition for the benefit of those new subscribers who might wish to avail themselves of the reduced price, and we have a considerable amount of the back numbers yet on hand. We hope our friends will at least send in new subscribers enough to take all these. Let those who do not wish the back numbers, however, send us $1 00, and begin with the first of July.

We have no doubt but that if a general and earnest effort were made by *all* our agents and friends, our circulation might be largely increased. The paper ought to have a large circulation, much larger than it now has.—We hesitate not to say that it *deserves* a larger circulation. Much labor has been expended upon it. We have the old, also, of some of the best pens of the country, and we are constantly increasing our advantages of this kind. At a proper time we shall mention the names of the leading writers who contribute to our columns. If all our arrangements succeed, and we have no doubt of it, we shall soon have a staff of writers unsurpassed in this country, embracing all classes—religious, philosophical, and literary. We ask for such support and circulation as we are trying to make the paper deserve. We ask that our people shall show a due appreciation of the efforts of their editors to impart literary value and religious usefulness to their own papers.

Apart from this subjective view of the case, the useful ness of the Church and the good of the country are involved in the matter. A good paper can interest, improve and comfort a million readers as well as ten thousand. And all our readers will bear us witness that we take especial pains to make the *Advocate* acceptable and beneficial to all classes—in the Churches and out of them. We ask for and expect circulation, therefore among all classes of people, irrespective of Church or denominational lines. We ask our preachers and friends to show, recommend, and circulate the *Advocate*, in public and in private. We desire enlarged circulation the more, because we meditate some improvements, which we shall not be so ready to undertake unless we have substantial evidences that we shall be supported with energy. We are emboldened to make this call from the fact that we receive constant and flattering testimonials to the high opinion entertained of the *Advocate* from the most competent judges, North as well as South.

We again urge all our subscribers who have not done so, to pay up to the end of the year, so that every subscription may begin and end at the same time, and so that we may have hereafter a clean cash list. They have all received, or will soon receive their accounts in their papers. The accounts are also sent, at the same time, to the preachers, except in instances where the preachers have failed to send us lists of their post-offices. If there is any mistake in any account—if money has been sent which has failed to reach us—or if there be any confusion from any other cause—it can all be corrected by sending us a full and legibly written account of all the particulars; or, our agents can make the correction themselves, as they have full authority in the premises. We are labouring to have the books cleared of all accounts, and doing all we can to prevent and to correct all mistakes and confusion. Our friends will understand, therefore, why it is that we are so urgent in making collections. We do not wish to have a single unsettled account when the first of next January comes. And we earnestly desire to have at that time a very much larger circulation than we now have.

POLITICAL PLATFORMS.

In accordance with our rights and duty as conductors of a public journal, for the diffusion of knowledge, and for the transmission of current news, secular and political as well as religious and literary, we publish, as occasion may require, the important political movements of the time, especially at this interesting juncture in our public affairs. We have heretofore published a synopsis of the Republican platform, adopted at their recent convention in Chicago. We now publish, below, the platform, so far as it relates to slavery in the territories, reported by the majority of the committee of the Charleston convention, upon the rejection of which the delegates of eight or nine States seceded; and we publish also the resolutions offered by Senator Davis and recently adopted by about a two-thirds vote of the United States Senate, upon the same subject. They both embody the same doctrine, viz: the equal right of the people of all the States to emigrate with their property to the common territories of the Union, and to be protected, if necessary, in the enjoyment of that property. They both admit the right of the people of a territory, when forming a State constitution, to adopt or reject slavery, as they may prefer, and to be admitted into the Union accordingly. These resolutions embody the doctrine upon which the great body of constitution-loving and conservative men, of all parties, and of all parts of the country, will unite to oppose the Republican party, which seek to obtain control of the Government, and to administer it upon a sectional platform—to commit its whole power, indeed, against the rights and institutions of one section of the Union. As we understand them, these resolutions have nothing sectional, or of disunion tendency, in them. They only seek a just interpretation of the constitution; a constitutional administration of the Government; the consequent preservation of the Union formed by our fathers; and the enforcement of the laws throughout the country. They ask only equality for the Southern States in the territories, while they remain territories, and then leave them to determine for themselves whether they shall have slavery when they come to form a State constitution. The fairness and unsectionality of these resolutions, and their adoption by so large a majority of the United States Senate will doubtless have great weight with the people of the country in the coming contest.

CHARLESTON PLATFORM.

Resolved, That the government of a Territory organized by an act of Congress is provisional and temporary; and during its existence all citizens of the United States have an equal right to settle with their property in the Territory, without their rights, either of person or property, being destroyed or impaired by Congressional or Territorial legislation.

Resolved, That it is the duty of the Federal government in all its departments, to protect, when necessary, the rights of persons and property in the Territories, and wherever else its Constitutional authority extends.

Resolved, That when the settlers in a Territory, having an adequate population, form a State Constitution, the right of sovereignty commences, and being consummated by admission into the Union, they stand on an equal footing with the people of other States, and the State thus organized ought to be admitted into the Federal Union, whether its Constitution prohibits or recognizes the institution of slavery.

Resolved, That the enactments of the State Legislatures to defeat the faithful execution of the Fugitive Slave law are hostile in character, subversive of the Constitution, and revolutionary in their effect.

SENATORIAL PLATFORM.

1. *Resolved*, That in the adoption of the federal Constitution the States adopting the same acted severally as free and independent sovereignties, delegating a portion of their powers to be exercised by the federal Government for the increased security of each against dangers, domestic as well as foreign, and that any intermeddling by any one or more States, or by a combination of their citizens, with the domestic institutions of the others, on any pretext, whether political, moral, or religious, with the view to their disturbance or subversion, is in violation of the Constitution, insulting to the States so interfered with, endangers their domestic peace and tranquility—objects for which the Constitution was formed—and, by necessary consequence, serves to weaken and destroy the Union itself.

2. *Resolved*, That negro slavery, as it exists in fifteen States of this Union, composes an important portion of their domestic institutions, inherited from their ancestors and existing at the adoption of the Constitution, by which it is recognized as constituting an important element of apportionment of powers among the States, and that no change of opinion or feeling on the part of the non-slaveholding States of the Union in relation to this institution can justify them or their citizens in open or covert attacks thereon, with a view to its overthrow; and all such attacks are in manifest violation of the mutual and solemn pledge to protect and defend each other given by the States respectively on entering into the constitutional compact which formed the Union, and are a manifest breach of faith and a violation of the most solemn obligations.

3. *Resolved*, That the Union of these States rests on the equality of rights and privileges among its members, and that it is especially the duty of the Senate, which represents the States in their sovereign capacity, to resist all attempts to discriminate, either in relation to person or property, so as in the Territories—which are the common possession of the United States—to give advantages to the citizens of one State which are not equally assured to those of every other State.

4. *Resolved*, That neither Congress nor a Territorial Legislature, whether by direct legislation or legislation of an indirect and unfriendly character, possesses the power to annul or impair the constitutional right of any citizen of the United States to take his slave property into the common Territories, and there hold and enjoy the same while the Territorial condition remains.

5. *Resolved*, That if experience should at any time prove that the judiciary and executive authority do not possess the means to insure adequate protection to constitutional rights in a Territory, and if the Territorial Government should fail or refuse to provide the necessary remedies for that purpose, it will be the duty of Congress to supply such deficiency.

6. *Resolved*, That the inhabitants of a Territory of the United States, when they rightfully form a constitution to be admitted as a State into the Union, may then, for the first time, like the people of a State when forming a new constitution, decide for themselves whether slavery, as a domestic institution, shall be maintained or prohibited within their jurisdiction; and if Congress admit them as a State, "they shall be received into the Union with or without slavery, as their constitution may prescribe at the time of their admission."

7. *Resolved*, That the provision of the Constitution for the rendition of fugitives from service or labor, "without the adoption of which the Union could not have been formed," and the laws of 1793 and 1850, which were enacted to secure its execution, and the main features of which, being similar, bear the impress of nearly seventy years of sanction by the highest judicial authority, should be honestly and faithfully observed and maintained by all who enjoy the benefits of our compact of Union; and that all acts of individuals or of State Legislatures to defeat the purpose or nullify the requirements of that provision, and the laws made in pursuance of it, are hostile in character, subversive of the Constitution, and revolutionary in their effects.

SUNDAY SCHOOL MUSIC.

A most excellent plan is being adopted by some of our Sunday-schools for the improvement of their music. They send for our Hymn and Tune Book, and then employ a teacher of vocal music to instruct and lead the school in this delightful exercise, as well as important part of the education of the young. We have just seen an order to this depository from Marshall, Texas, for a supply of books for this purpose. We wish every Sunday-school in the land would adopt the same plan.—The Sunday-schools, after all, are the Christian Common Schools of the land, and are doing more for the Christian education of the masses of the people of this country than all the State systems put together. Such being the case, it is wise to make the "course of study" in them as extensive as possible, including this fine art of music, as well as didactic and homiletical theology, and English literature. There is one great advantage possessed by this department of the great People's University—it is that the students are not compelled to graduate in a certain number of years. They can remain as long as they please, even until they get married. And even then, as "resident-graduates," "fellows," or "professors," they can continue, "dwelling in the house of the Lord all the days of their lives, to see the beauty of the Lord, and to inquire in his temple." They can continue to "grow in grace, and in the knowledge of our Lord Jesus Christ." We hope the time will come when it will be common for people to spend their entire lives in connection with the Sunday-school, first as scholars, and afterwards as teachers.

SUNDAY SCHOOL FESTIVITIES.

Sunday-schools themselves have a comparatively short history, and Sunday-school festivities, such as pic nics, concerts, and anniversary celebrations, have a much shorter history. We have been led to make these remarks by attending, recently, several of these festive occasions of the young people and children. In addition to anniversaries of single schools, and the Anniversary of the New Orleans Methodist Sunday-school Union, embracing nearly two thousand children, the Sunday-schools of Carondelet and Jefferson City Churches, and some others, have recently luxuriated in most delightful pic nics. The one for Carondelet, at the Park, or The Oak's, two or three miles back of the city, which is a beautiful and shady retreat, reached by a beautiful drive on the "Bayou Road," was a delightful affair. We learn that the others were also quite satisfactory.

We fear that the public mind is not fully awake to the value of these things. Regularly attended to, and well gotten up, they add incalculably to the numbers and interest of a Sabbath-school. The children take a huge delight in them, and the "old folks" catch the contagion, and are delighted too. Nothing is more refreshing than the sight of hundreds of children, in holiday attire, sportively enjoying themselves amid the flowers, grass, and green leaves of a shady wood. Every Sunday-school in the land ought to have one in the spring, at least.—Preachers, teachers, and people, can easily take that much trouble once a year. It is healthful to young and old—to mind and body. Children are children but once, and should be made as glad and happy as possible. And especially should we feel this obligation when the Sabbath school cause, and kingdom of Christ, are promoted by our labors.

RETURN OF DR. HAMILTON.

Our readers will find in this issue another of Dr. Hamilton's interesting letters, descriptive of his tour in Central America. Several others will shortly appear, in regular succession. His friends will be pleased to know that his health is greatly improved. He says he is quite relieved of his old complaint, asthma, thus far.—Dr. Hamilton came home by way of New York, having sailed from Carthagena for that port. We are rejoiced that the painful apprehensions of some of the Doctor's friends for his health and safety, in consequence of not having heard from him regularly, are now allayed. We must confess we never shared in these apprehensions, notwithstanding our sympathy with those who entertained them. Dr. Hamilton has been through too many hard runs, and has too much tenacity of life and purpose, to be killed off easily. He is good for many a year of hard and useful service yet. We trust he left the asthma in the tropics, never to return.

SOUTHERN METHODISM IN OREGON.

Rev. C. Fisher writes the *Pacific Methodist*: In Corvallis we have had a glorious work, and now as the result we have forty-three in society here. In Salem, also, God has blessed us, and we have there twenty in the Church. At Portland we have twelve, one a local preacher. We have just closed the second quarterly meeting on the Eugene circuit, at Liberty school-house, where forty-three joined the Church, one of them a local preacher. At Lancaster, in the same circuit, brother Gruwell took into the church ten a few days before. Many of these, in places, are either young converts, or reclaimed backsliders. Several have been received in other places not reported in the above list. Our number in Independence circuit stood nearly as reported last year. We have both here and at Salem flourishing Sunday-schools.—Let these *facts* and *figures* speak for God and us for the present, and let all pray for our future success. We are burdened with calls for preaching, and weary with looking in vain for the preachers the Bishop was to send us.

SOUTHERN UNIVERSITY.

A handsome lithograph front view of the University building has been sent us. It is intended to adorn the letter paper upon which those connected with the University write their letters. It is a very beautiful and imposing view, and will be an excellent advertisement of the institution. The programme of the Commencement will be found in another column. In our revival intelligence, our readers will be pleased to find that, in accordance with the design of the institution, the prayer of the Church and the doctrine of President Wightman's inaugural address, the Lord is blessing the University, during its first year, with the out-pouring of his Holy Spirit.—These columns have had much to say on the subject of religion in our colleges, and we rejoice to find that consecration to God is becoming a foundation sentiment in all our theories of true and thorough education. May all colleges, male and female, become houses of the living God.

TEXAS.

We have been delighted, of late months, by visits from several of our old friends from Texas. First, we had the Agent of the *Advocate* and Depository at Galveston, Rev. J. W. Shipman. He had been North, looking after the interests of his concern. The other day, among others, we had our friend and brother, J. L. Briggs, Esq. He tells us Galveston is becoming quite a city. It is not now so difficult to get into Texas. By the Berwick Bay railroad, and then by steamer, you reach Galveston in a little more than twenty-four hours, in time for the railway train to Houston every day at ten o'clock in the forenoon, except Thursdays and Sundays, when they leave at twelve o'clock. So, you can leave New Orleans one morning after breakfast, take breakfast in Galveston next morning, and then take dinner in Houston. And before long we shall be able to reach Houston and Galveston from New Orleans by railroad.

BISHOP PIERCE'S LETTERS.

We resume this week the publication of Bishop Pierce's "Foot Prints Across the Continent," in which our readers were formerly so much interested, and which, on account of the Bishop's ill health, were suspended for a time. There will be nearly a dozen more of them. We are glad to learn that the chills, with which the Bishop has been afflicted since his return from California, have at length been broken, and that he is now in much better health. It was feared by many that his constitution was very much shattered. We are glad to know that this is not the case, and that he is likely soon to be himself again. The whole Church will be interested to hear his impressions of California, and especially of the prospects of the Church there.

NOTES WHILE ON A FURLOUGH—No. X.

FROM CARTHAGENA TO CALAMAR.

In travelling in any part of Spanish America, one needs a large stock of patience, and ample as it may be, he will have use for it all if he extends his travels far. He will meet with delays and detentions of the most needless length and unexpected frequency. He will find himself among a people with whom time is of no importance, and punctuality almost unknown; a people for whom nature and habit have done what grace alone is expected to do for others, when it has brought forth its natural fruits—taught them that "in whatsoever state they are, therewith to be content." I reached Carthagena March 10th, and was informed that the boat for the Magdalena would start from Barranquilla, some ninety miles distant by land, on the 11th; so I was just 24 hours too late, though there at the regular time, there being no connection between the two lines, though both are owned by Englishmen. I was consoled however by the information that there would be another boat in fifteen days, on the 26th. There was no alternative but to wait, and as I was assured that it was far more comfortable in Carthagena than Calamar, (the point on the river where I was to take the boat) I judged it best to spend most of the fifteen days at the former place. How punctually the boat's engagement for the 26th was kept, the reader will learn hereafter. In due time I left Carthagena, giving myself margin enough to make the land trip leisurely. In doing so I had to take a mere bridle path—for road there is none—that has been used for the last 200 or 250 years by the same conveyances, and is in about the same condition now that it has been for the last 175 years. In many places you see the improvement and changes in the path which the energy of the people has achieved from time to time; for instance, after travelling for generations in the same track, up or down a hill, the ruins at length so washed it, that it became impossible for "cargo mules," and the Granadian has had the fortitude and public spirit to cut away the bushes for a few yards with his macheta, and thus a new path has been made. This is the extent of their improvements of the highways, for hundreds of miles. After winding along the shore of an inlet from the sea, for some three miles, we struck a cane-brake, with a rich prairie soil, and pretty level. This extends about twenty miles; the cane is very large, four or five inches in diameter near the ground often, and fifty or sixty feet high. This route which leads by Santa Rosa is called the old route. There is another leading by Turbacco, five leagues from Carthagena. Here that embodiment of perfidy and sensuality, Santa Anna, has been residing for the past six or seven years, fighting chickens and debauching the population. A year and a-half since he left for the Island of St. Thomas, to watch the course of events in Mexico, and he more convenient should there be an opening for him. His wife became insane some time since, made so probably by his misconduct, and he sent her to her friends in Cuba.

The first town on the old route is Santa Rosa, mentioned above, five leagues from Carthagena. It is a mere collection of huts, built of cane-poles and mud, and covered with thatch. Such are all the towns on this road. Three leagues further is Villa Nueva; and five leagues beyond that is San Estanislaus. There are other villages on the route, but they are such miserable places that I did not take the trouble to get their names. Between Villa Nueva and San Estanislaus the country is broken and hilly, and some fine views are presented. Almost the whole distance from Carthagena to Calamar is an unbroken forest. I saw but few fields in cultivation, and they were seldom more than half cleared. The method of cultivating the corn crop would amuse the farmers of any other country. The timber is cut down, and after having been exposed to the sun for some months, it is set on fire. Without further labor the workmen provide themselves with sharp sticks, and going over the ground make holes wherever there is a vacant spot, and drop in five or six kernels of corn. Once during the season they go through the field, and cut away the weeds with their machetas; the land and rain have to do the rest. They make but two or three crops from the same field generally, as it becomes too weedy; they prefer to clear new land, as the timber is not heavy.

In a few places along the route I noticed fine plantain groves, which had the appearance of being cared for. Sugar-cane here, as in Costa Rica, is perennial. I was shown a field where the crop was nine years old, and was assured that there were those where the crop had been growing fifty years without replanting; it is cut about every nine months. After a series of years it becomes very thick, and the number of stalks in the hill or row greatly increased; the quality, too, must become inferior, when it becomes such a matted mass. Air plants abound in the forests, and are in great variety; they are found in every possible position. I have seen them clinging to a single sprig of the long moss, four or five feet from any limb and flourishing. The blossoms of some varieties are beautiful; they are a curiosity in the vegetable world, and very highly prized by devotees to natural history, by whom high prices have been paid for single specimens. In the course of the trip we encountered a company of monkies of the brown variety, which greatly surprised me by their cries, or rather roars. This small animal can utter a cry which for depth and volume of sound would do credit to the largest sized tiger. One can hardly believe that it can be the voice of this animal until he sees them in the act of uttering it. There must be some peculiar formation of the throat, and some peculiar manner of employing it, to enable them to produce such a sound.

Among the things that arrest the attention of the traveller in this country, are the ants; their number and activity are such as to merit a paragraph; both are amazing. There are various species, distinguished not only by their appearances but by the houses they build. The most prominent is a large sized, red ant, much like some we have, but not only more numerous, but more skilful. Their houses, or "hills," are not unfrequently fifteen feet long, by ten or twelve wide. Either this is their season for moving or "swarming," or they are very migratory in their habits, for in hundreds of instances I noticed they were emigrating. And their movements are such as to attract attention; for all those not employed in transporting the eggs and young of the establishment, are loaded with a piece of green leaf, all evidently of the same kind; in a few instances they were carrying a yellow flower, and from the length and depth of the columns there could not be less than 20,000 in a colony, and I should not wonder if there were twice that number; and to see these green or yellow columns in motion, for hundreds of yards, was a striking spectacle. Their road, too, was a curiosity; no footpath, over which a thousand persons passed daily, could be trodden smoother or harder. They are from three to nine inches wide, according to the size of the colony, and perfectly free from every particle of leaf or other impediment. The work of preparing these highways is immense, and shows astonishing instinct, as they are very often made through the thickest undergrowth, and amid the greatest obstacles; ant-engineering has attained great perfection. A second species constructs their "hills" on the top of the ground, in the form of a cone, two or three feet high, by two feet in diameter at the base; they are uniformly of a dark color. A third species build on trees, often fifty or sixty feet from the ground; they very much resemble the hornets' nests in color, but are generally much larger and always much harder; they are usually suspended from the branch of a tree. Their number in the forest is astonishing, fifty of them may be counted at once. There is still another species that build in trees, but their nests are uniformly black, and instead of pending from trees are placed on the top of a branch, or in a crotch; they are very hard, and frequently as large as a barrel. Add to the above the destructive white ant of the tropics, and the reader will admit that the country is supplied with ants. So he would feel on seeing their vast numbers and extensive works.

Cruelty to animals is almost universal with the Spanish American race; the sin and shame of such things have evidently never been taught the people; sympathy for the animal creation forms no part of their religion. Nothing is more common than to see a poor little donkey, that seems hardly able to stand alone, loaded down with perhaps two hundred pounds, and then a great large negro or Granadian mounted on top of that; then with a sharp hook at the end of a stick, he commences goading the poor animal on the hip, perhaps already made raw, and yet with the most satanic coolness he goes on deepening the wound. Such spectacles presented constantly, force the inquiry upon the mind, is it the race or their religion that makes them thus unfeeling?

Calamar is situated on the west bank of the river, some ninety miles from the mouth; the location is flat, and both the town and its surroundings are dull and uninteresting. The population of the place may be five or six hundred, of which five-sixths are African in whole or part. There is an abundance of the best alluvial land in the immediate vicinity; but I did not see an acre of it in cultivation on the west side of the river. Yet there must be cultivation somewhere, for they have corn for their stock. I believe it is the policy of those who cultivate land to select it off from the road, and at a distance from town, that they may be less annoyed by thieves. The place has a small transit trade, as it is at the head of the canal, but it might have vastly more with industry and enterprise. Trade is suffering now from the effects of the recent revolution.

The Magdalena at this point is a large, noble stream, equal to the lower Ohio, which it much resembles. In its general appearance, for some hundreds of miles, it is more like the Mississippi than any stream I have ever met. Its islands, sand bars, its changing banks, constantly remind you of that noble stream. With this country in the hands of the Anglo-Saxon race, what a commerce would float upon these waters, draining as they do a vast and fertile country. In the hands of its present possessors trade will never improve much. With rivers teeming with fish, a country that will feed stock well by its range without an hour's labor; with a soil that will produce plantains, yuca, yams, sugar-cane, cocoa, and coffee, almost spontaneously, and with a climate demanding almost no covering by day or night, what do these people want of commerce! The idea is an impertinence. The Yuca and Yam are the great substitute for Irish potatoes and bread in this country, and really in the first particular they do very well, for they both very much resemble the potato, not only in appearance but in taste also. But as a substitute for the second, I cannot accept them at all. Yet every new comer has to be toiled upon them; corn shucks filled with yam bread meet you everywhere, and are set before you until you persistently refuse to eat it. To me it is too insipid to be tolerated.

An American is struck with the extent of the domain over which the Spanish have spread, and established their language on this continent, and the universality of its prevalence; not only Indians from the forest, and every negro from the Islands of this Archipelago, but every American and European who visit this region surrender to its demands. The wife of an English gentleman, who was herself English, could not be induced to converse with me in English; all was in Spanish. An English gentleman in Carthagena has three grown daughters, neither of whom can speak the mother tongue of their father. When English would do just as well, yea better, Spanish is generally used. It is a singular fact that we, as a nation, have paid less attention to this, the language of our nearest neighbor, than any other nation of Christendom. True, there is little in its literature, sciences or philosophy to attract attention to it, but its people in our vicinity are millions, and they have a claim upon us. The means for its acquisition should be immediately provided in all our colleges and academies. Ten Americans will need a knowledge of this language in future, where one will need a knowledge of French.

Learning that the boat would probably start for Honda on the 25th, I arrived at Calamar in good time; the 25th came but no boat, the 26th passed and yet no boat: on the 27th, at three, P.M., we were cheered by the sight of her smoke, when lo, the agent informed us that he had received information that four passengers were on their way from Carthagena, and that he was requested to detain the boat for them until the next day, and the captain, kind-hearted man, waited. In due time the travellers arrived, and about 12 o'clock, three days after the time appointed, we finally got under way. Steamboating on the Magdalena has some things peculiar to this country, which I will notice in my next.

J. H.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER IX.

El Paso—Imaginary Difficulties—Mesilla Valley—Arizona—Missions—Improvements.

Mr. Editor: Various reasons, too tedious to mention, conspired first to stop and secondly to prevent me from resuming my California correspondence. It is not necessary to apologize where no offense has been given. If my letters have been missed at all, it has been because having commenced to write, the expectation was a natural one that I would continue to the end, rather than because they misastered to the edification or entertainment of your readers. Nevertheless I resume, because in the orders of events I shall reach the "land of gold," concerning which I have something to say—important to the Eastern Conferences of the Southern Methodist Church.

My last letter dated from El Paso. At this point we changed stage line and were compelled to lie over two days waiting for the great Overland Mail. This line—forsaking the upper route on account of scarcity of water and dangerous mountain roads, was just transferring teams and stages to the lower route. Of course there was some confusion, and whether we should start by day or night was an open question no man could settle. The Superintendent having assured me one afternoon that the stage could not arrive before the next morning, I accepted the invitation of Judge Hart and went to spend the night at his hospitable mansion. Myself and wife and daughter had just retired and were sinking into delightful sleep, when the roll of wheels swiftly revolving over the gravelly road smote upon our drowsy ears. In a moment or two the driver halted and urged speedy preparation. Here was a trial. Sleep was in itself a luxury, a good bed makes it more so, and to give up both at an unreasonable hour and go scaling mountains in the dark and then plunging down on the other side now walled in, and then driving on the brink of precipices, was far from comfortable. But go we must. To add to our troubles, the Rio Grande was swollen by the melting snows and had overflowed, driving us from the accustomed track and constraining us to extemporize a road. Withal I was assured that on reaching Fort Fillmore, forty-five miles distant, I could go no farther on account of the spreading waters. The driver said that I would have to wade waist deep for half a mile to reach the ferry, that the ground was so soft and miry that the stage could not possibly go across. "You might get through sir, but what will you do with your wife and little girl!" said one and another. I simply inquired if I could find any body about the fort to "pack" my baggage over. "Oh yes." Very well. I had made up my mind to make a raft of planks and put Mrs. P. and little Ann upon it, and to pull it over. By the way, we had to divide our company and leave two of the young preachers for the next stage. Brother D. who was with me, said he would help me in my impromptu navigation. So against all remonstrances, on we went. I am too old a traveller to be stopped by reported difficulties fifty miles ahead of me. What many people think impracticable is easy of accomplishment oftimes if resolution is brought to the task. Rumors of danger and difficulty are seldom to be relied on, so at least I have commonly found. Accordingly when we reached Fort Filmore, we learned that all the necessary arrangements had been made for our transit, dry shod, to the other side. Where we expected trouble we found entertainment. The mode of transportation was novel. The ferryboat, commonly called a *flat*," had been floated down nearly a mile to a little knoll upon the bank, a long rope attached; several Mexicans engaged and when the passengers and baggage had all been transferred, the word was given and the Mexicans wading along upon the bank, in water from the ankle to the arm-pits, pulled us safely along. One extra hand armed with an axe accompanied our *team* to cut down bushes and trees when the rope became entangled. The serious difficulty was, "how shall we reach the other side of the river?" This was settled after a long pull by taking advantage of a bend in the river where the current favored our landing. The rope was detached and the flat abandoned to the stream. The calculation was well made, for we struck the other bank in a few feet of the desired point. Here another stage was in waiting and we were soon on our winding way. After leaving the river and ascending for half a mile we enter upon the far-famed Messilla Valley, and soon enter the town also called Messilla—(pronounced *Messa.*) All the Mexican villages are alike, adobe houses, jakals, (called hacals,) here and there, without any reference to form or order; the streets of course are not mathematical lines, but run at random, and dogs, goats, and cattle, all roam at large; the whole looks a great deal more like a canvansary pitched for a night than the permanent habitations of a local people.

The valley is about 40 miles in length and 7 in width, and is very fertile. Easily irrigated, under intelligent culture, it would sustain an immense population. The thriftless lazy Mexican, content with his red-pepper, beans and onions, and a little corn, will never develope the capacity of the soil. As yet there are but few Americans in this region and these mainly officers of the Government, or traders or adventurers in transitu to any place which may catch the fancy. Without the Messilla Valley, Arizona is a deserted land, a land of rock and sand, without water or timber, dreary, desolate, a solitude without a single attraction, uninhabited and uninhabitable. To talk of it as an agricultural country is ridiculous, absurd. Nor is it much better as a pastoral region. Except about the little villages on the way, the traveller sees no sign of animal life. The curse of heaven seems to rest upon it. The terrible denunciation upon Israel and Judea, as uttered by the prophets, perpetually recurred to me. I felt as though I were journeying through a grave-yard, the tombs of an extinct people. The loneliness is oppressive. If perchance any living thing greets the eye, it is sure to be in motion as though in a hurry to get away. The mountains many of them are as bold and bare as the mossless rock. It is true that occasionally we saw a valley with soil enough to produce if water could be had, but there seems to be neither cloud above nor springs beneath. To condense and to express all in three words, I add drought, sterility, emptiness.

Messilla, Tueson, Tubac, are the three towns of the territory. Except the first, all are dependent mainly on importation for bread. Tubac is in the mining regions, and has I learn a considerable population, and her supplies come chiefly from Sonara. Before reaching Tucson, some three hundred miles from Mesilla, I lost my hat by nodding. On our arrival next day about noon, I stepped into a store to purchase a head covering of some kind. I found several Indians trading with the merchants, among them I noticed a well-clad, good-looking woman very unlike the rest. Pointing to her I asked the tradesman if she was an Apache? He replied yes. She seemed quite offended and turning to me, she said, "No, *no Apache, me Christian Indian.*" I tried to talk with her, but her store of English seemed to be exhausted. I suppose she was a Catholic. The old Santa Cruz Mission is not distant from this place. That mission I think is now abandoned, and Protestantism has done nothing for these outcast tribes. Perhaps the time to occupy this forlorn region has not yet come. The Methodist Church, North, has sent out two missionaries to Arizona, but they have accomplished nothing. One of them has accepted the chaplaincy of Fort Filmore; the other, I believe, has gone to Los Angelos and is a member of the California Conference.

If the Overland Mail line is continued and is made *daily*, as it ought to be, or if the Pacific railroad is built, Arizona will present in a few years some points of interest for our Missionary Society. Gold, silver and copper, doubtless, abound in the mountains, and when the means of transportation are provided, so that food can be imported at living rates, many of these silent valleys will ham with life and labor. American enterprise and the lust of gold will overcome all difficulties and people some spots of this "waste wilderness." It is too poor and solitary to "howl."

At the stations where we change horses wells have been dug, and in most places water is easily obtained. It is all brackish and very unpalatable. At one point I saw them digging for water. They had gone down *one hundred and ninety-six feet* without a sign. The dirt at the bottom was well nigh as dry as the surface. When we returned, the work was abandoned. In New Mexico the government has experimented with an Artesian well and failed. Yet in some places water is found in fifteen feet. The Overland stage company, by their stations, wells and employees, have improved the route for emigrants. Water can be had for man and beast now, at points less distant from each other than in other days. There is less danger from Indians and Mexicans, and the dreariness is relieved now and then by the sight of a white man's face and the familiar sound of one's mother tongue. For myself, however, I never could master the patience to cross the plains in an ox wagon as many do, consuming six and nine months in the transit.

G. F. Pierce.

Sunshine, May 25, 1860.

Invitations.—The editor of this paper has received many kind invitations to attend and officiate at examinations and commencements, of various schools and colleges, in the city and in the country. Official duties and private affairs, more than ordinarily pressing, render it impossible for him to comply, except in one very convenient instance—an engagement made early in the season. We are grateful for the consideration shown us, and regret that we cannot perform all that is desired of us.

New Church at Bay St. Louis, Miss.—Rev. J. D. Shaw informs us that he, assisted by others, is trying to raise means to build a Methodist Church at Bay St. Louis, and that there is a good prospect of success. But they need help, and we trust they may receive it. They ought to have a Methodist Church there; indeed, they ought to have had it long ago. Help them.

North Carolina Christian Advocate.—We are glad to see that this excellent paper now has an office of its own, and that the sheet is now a large and handsome one. We give our brother Hefflin joy, and wish him the largest success.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JUNE 13, 1860.

WEEKLY SUMMARY OF NEWS.

CONGRESSIONAL.

In the Senate, on the 4th instant, a resolution introduced by Mr. Wilson, asking the Secretary of State to furnish copies of the correspondence relative to the arrest of Father Lanzn, on board an American vessel at Palermo, through the agency of our Consul, was unanimously adopted.

The House, on the same day, passed the bill making the consulates at Swatow, Ascension, Barcelona, Gibraltar and Hanover salaried officers.

In the Senate, on the 5th, the bill providing for the admission of Kansas as a State into the Union was under discussion, but no conclusion was arrived at. It is the well understood policy of the Democratic party to keep Kansas out of the Union until after the election of a new President.

The Senate concurred in the amendment to the Army bill, making the necessary appropriation for a regiment of Texas mounted volunteers.

In the House, on the same day, the bill providing for the return and support during one year of the Africans lately captured off the coast of Cuba by U. S. war vessels, was passed.

In the Senate, on the 6th, Mr. Toombs' bill to repeal the act recognizing the Houmas land claim was passed.

A motion to take up the Kansas Admission bill was lost—yeas 27, nays 35.

In the House, the Senate bill providing for the settlement of private land claims in the States of Florida, Arkansas, Louisiana and Missouri, was tabled.

The bill making appropriations for the relief of the widows and children of the officers and soldiers of the revolutionary army, was postponed till next December.

The joint resolution giving Congressional assent to such acts of the Legislatures of Louisiana, Texas and Arkansas have, or may pass, for levying tolls on steamboats navigating Red River, to pay for the removal of the great raft, was passed—yeas 84; nays 77.

The Senate, on the 7th, adopted the House resolution terminating the present session of Congress on the 18th inst. On that day, therefore, both Houses will stand adjourned.

In the Senate, on the 9th, the bill providing for the settlement of private land claims in the State of California, was passed.

The bill providing for the pensionment of Marshals and Deputy Marshals for allowing the prisoners to escape, was also passed.

In the Senate, on the 11th, Mr. Green, from the Committee on Territories, reported adversely on the petition from Utah to form a constitution, and asking admission as a State.

The Senate passed a bill to carry into effect the Treaties with Japan, Siam, and Chilen.

In the House, Mr. Blair was admitted to the contested seat for the St. Louis district, Missouri.

POLITICAL.

A dispatch from Utica states that the Hon. Horatio Seymour, ex-Governor of the State of New York, has published a letter, in which he declines to have his name brought forward as a candidate for the Presidency or Vice Presidency of the United States, at the convention which meets at Baltimore on the 18th inst.

The Hon. Edward Everett, who was nominated for Vice President of the United States by the National Union Convention, lately held at Baltimore, has written a long, interesting, and able letter to the Hon. Washington Hunt, of New York, President of that Convention, accepting the nomination, but declaring at the same time that, in yielding to the earnest solicitations which have been addressed to him from the most respectable sources in almost every part of the Union, he makes a painful sacrifice of inclination to what he is led to believe a public duty.

In the U. S. House of Representatives, on the 2d inst., Mr. Maynard of Tenn., in reply to a remark by W. Smart of Md., made the satisfactory statement on reliable authority, that Millard Fillmore does not and will not support the Chicago nominees. Mr. Fillmore, in our view, is too national in his political course to support sectionalism in any shape or guise.

Two Democratic State Conventions were held in Louisiana last week—the Old-Liners at Baton Rouge, and the Douglasites at Donaldsonville. The former passed resolutions endorsing and approving the action of the Louisiana delegates at the Charleston Convention, declaring that those delegates in withdrawing from that Convention, "did not thereby resign their seats or renounce their rights and privileges as members of said Convention participating in the proceedings, if they thought proper to do so," and therefore no other persons than said delegates are entitled to represent the Democracy of this State in the adjourned convention to reassemble at Baltimore on the 18th inst;" instructing the delegates to resume their seats in the adjourned convention at Baltimore, "provided they can do so consistently with the honor and constitutional rights of the South;" requesting the delegates to meet the delegates from the other seceding States at Richmond, with the view of conferring together for concerted action in regard to the great issues to be presented to them at the Baltimore convention; instructing the delegates that in case the Baltimore convention should refuse a proper modification of the platform adopted at Charleston to return from said convention, and meet the delegates of such of our sister States as may concur with us in our views, and make such a platform, and nominate such candidates as may be acceptable to the Democratic party;" and finally instructing the delegates in all their proceedings to act and to cast the vote of the State as a unit, in accordance with the will of a majority of the delegates present. The Douglas convention adopted a preamble and a series of resolutions. The preamble asserts that the Louisiana delegates by withdrawing from the Charleston convention, and joining in the formation of a new and strictly sectional party have vacated their seats in said Convention, and severed themselves from the great National Democratic family;" also that the Democratic Executive Committee, by declining to convoke a Democratic State Convention to fill the vacancies thus created, and by endorsing the action of the seceding delegates, have renounced all fellowship with the National Democratic party.—The resolutions (among other things) declare that the Convention "deems the action of the seceding delegates as an unwarranted rebellion against the great principle of Democracy and paramount rule of party discipline which pledges the assent and submission of the minority to the will and resolves of the majority," also that the true and real Democracy of Louisiana have no sympathy with such as seek to subvert the the time honored usages of the National Democratic party." After endorsing the doctrine of non-intervention, &c., the resolutions conclude with a declaration that the Convention has the most unbounded confidence in the firmness, patriotism and political honesty of Stephen A. Douglas, and looks upon him as one of the safest guardians of popular rights and of the equality of the States under the Constitution. But whilst it unhesitatingly avows its preference for him as the champion of the coming Presidential contest, it pledges its support and the support of Louisiana to the nominees of Baltimore, whoever they may be." A resolution offered by Mr. Soule, instructing the delegates to vote for Mr. Douglas, and to continue so to do as long as his name remained before the convention, was withdrawn, after a very excited debate. A resolution instructing the delegates to Baltimore to cast their votes on all questions as a unit was adopted. The delegates to Baltimore were appointed, and after some debate on other matters, the Convention adjourned. So, it appears, Louisiana will have two sets of delegates demanding admission to the Baltimore Convention.

The friends of Bell and Everett met in Faneuil Hall, Boston, on the evening of the 1st inst., to ratify the nominations made by the Constitutional Union party at Baltimore. There was an immense and enthusiastic gathering, and the proceedings were full of interest.

The Hon. Henry M. Rector has been invited by a number of citizens of Arkansas to permit the use of his name as a candidate for the office of Governor.

Gen. Wilson declines the nomination of the Union party of Missouri for Governor.

Democratic State Conventions were held last week in Georgia and Alabama, and at both the seceding Delegates from the Charleston Convention were sustained and sent to the adjourned Convention at Baltimore, with authority to withdraw to Richmond, in certain contingencies, and there make nominations for President and Vice President. At those conventions the majority withdrew, adopted their platform and appointed a new set of Delegates to Baltimore. Georgia and Alabama as well as Louisiana, will each have two Delegations asking admission to the adjourned national Democratic Convention.

The Austin State Gazette announces that the Democracy of Texas will be duly represented at the Baltimore Convention by the Charleston Delegation, appointed by the Galveston Convention.

The Convention of the seceding Delegates from the Charleston Convention re-assembled in Richmond on Monday, 10th inst. A dispatch says "It is generally believed the Convention will not at present take any final action on the subject of a nomination, but after a day or two of consulting among the members, and perhaps the adoption of a platform of principles, it will adjourn to await the action of the Baltimore Convention, to which all the delegates are accredited.

DOMESTIC NEWS.

The Japanese Treaty.—The Washington Constitution publishes an official copy of this treaty, and of the regulations under which American trade is to be conducted in Japan, which were finally ratified in Washington on the 24th of May. The treaty provides that the ports of Simoda, Hako-dadi, Kanagawa, Kagasaki and Nee-e-gata were to be opened to Americans previous to Jan. 1, 1861, and that Hiogo should also be opened on the first day of January, 1863. At all these ports a certain limited region of the surrounding country is to be thrown open for the free migration of Americans, and a fair opportunity appears to be thus offered to them to cultivate the acquaintance of the Japanese, and to establish a traffic in all articles upon which a mutually profitable and advantageous trade can be conducted. After 1862 Americans are to be allowed to reside in the city of Yeddo, and after the first day of January, 1863, in the city of Genco. Free exercise of religion, and the right to erect suitable places of worship is to be secured to Americans in Japan, with the understanding that the citizens of neither country are to offer any insult or injury to the temples or religious worship of the other.

The regulations under which the American trade is to be conducted, provide for the regular entry and clearance of vessels, and for the punishment of smuggling, &c., as well as for the strict prohibition of the importation of opium—the fees to be paid to Japanese custom-house officers, &c. The Japanese tariff is singularly brief and comprehensive, and is embraced in the regulations as follows:

Regulation Seventh. Duties shall be paid to the Japanese Government on all goods landed in the country according to the to the following tariff:

Class One. All articles in this class shall be free of duty. Gold and silver, coined and uncoined. Wearing apparel in actual use. Household furniture and printed books not intended for sale, but the property of persons who come to reside in Japan.

Class Two. A duty of (5) five per cent shall be paid on the following: All articles used for the purpose of building, rigging, repairing, or fitting out of ships; whaling gear of all kinds; salted provisions of all kinds; coals; timber for building houses; rice; paddy; steam machinery; zinc; lead; tin; raw silk.

Class Three. A duty of (35) thirty-five per cent, shall be paid on all intoxicating liquors, whether prepared by distillation, fermentation, or in any other manner.

Class Four. All goods not included in any of the preceding classes shall pay a duty of (20) twenty per cent.

All articles of Japanese productions which are exported as cargo, shall pay a duty of (5) five per cent., with the exception of gold and silver coin and copper, in bars. (5) five years after the opening of Kanagawa the import and export duties shall be subject to revision, if the Japanese government desires it.

The U. S. Senate has confirmed the apointment of Stephen Higginson, Jr., of Massachusetts, as Consul at Padang, in the Island of Sumatra, to fill a vacancy caused by the death of the late Franklin P. Reed, also of Massachusetts.

The great Corstang-Shaw breach of promise case is again before the St. Louis Courts.

In New York a few days ago Albert W. Hicks, convicted of piracy and murder on the high seas, was sentenced to be hanged on the 13th of July next. Hicks, it will be recollected, committed the murders on board the Oyster sloop, E. A. Johnson.

Fire in San Antonio.—A fire occurred in the Alamo building, San Antonio, on the 26th ult., but by combined efforts its ravages were confined to a comparatively small range. The flames were not however subdued until a large amount of property was destroyed. The premises consumed were stables and workshops adjoining the main buildings. The entire loss is variously estimated at from $50,000 to $75,000.

Oscar F. Bledsoe, of Lowndes county, Miss., took the first honor of the State University at the recent commencement.

Arctic Expedition.—A new Arctic expedition sailed from New London, Connecticut, a few days ago, in the bark George Henry. The expedition consists of Mr. B. F. Hall, of Cincinnati, and his Esquimaux guide, Cud-la-ja-eh. Mr. Hall designs to leave the vessel in which he sailed at Sussex Island, taking with him a large boat, which has been constructed expressly for him, and with which he designs to make explorations in the region lying between Cape Willoughby and the entrance to Fury and Hecla Strait. A crew of five Esquimaux, which he will select at Sussex Island, will assist him in his researches. Mr. Hall hopes to obtain further traces of the party which went with Sir John Franklin.

The Columbia, S. C., papers state that steps have been taken to erect a monument to Wm. C. Preston.

The Great Eastern.—This monster steamship was announced to leave Southampton on Saturday last for New York with a limited number of passengers. It said that there is much indignation felt in Maine, and all along the line of the Grand Trunk Railway, that the Great Eastern is to go to New York instead of to Portland, in spite of the expenses the latter has been put to for her reception, in the building of docks, &c. It is looked upon as a shameful breach of faith. In New York however, the feeling is the reverse of this; it is one of joyous exultation, as might be expected, and the Gothamites are rejoicing at the prospect of a new sensation on the arrival of the long expected vessel, and a rich harvest of dollars to be gathered from the thousands of people who will be attracted to New York to view the largest ship that ever floated. Doubts, however, are expressed in many quarters as to the possibility of the Great Eastern's crossing the Bar, although an experienced and skilful New York pilot, who has gone to England to bring the ship into port, expressed full confidence in his ability to do so with perfect safety.

The Slaver Wanderer.—The U. S. Circuit Court at Savannah adjourned on the 31st ult., after passing sentence on Messrs. C. A. L. Lamar, J. Mott Middleton, Carey W. Styles and William Hone, who plead guilty to the charge of having rescued Capt. Farnham from the county jail. The Court, in consequence of their having plead guilty, sentenced them each to pay $250 fine and to be imprisoned thirty days, leaving the place of their confinement optional with the U. S. Marshal. The Court have admitted Capt. Farnham to bail in the sum of $5,000, and Capt. Nicholas A. Brown in the sum of $1,000, to appear at the next term to stand their trial, charged with being engaged in the landing of negroes from the Wanderer.

San Antonio, Texas, appears to be rapidly increasing in population. Improvement is the order of the day. We notice a statement that over one hundred new buildings are in course of erection in that city.

The Spanish Government, through its Consul at Richmond, has advanced propositions for an immense amount of Virginia and Kentucky tobacco during the coming three years. The total amount wanted is about 40,000,000 pounds.

A gentleman in Philadelphia has recently received an order from that distinguished Mormon, Brigham Young, for a paper mill to be erected in Utah, and driven with water power from Salt Lake. The machinery will cost $30,000.

There is to be a great day in Cleveland, Ohio, on the 10th of September next, when the corner stone will be laid of the monument of Oliver H. Perry, one of the greatest naval heroes that the conquering race of Anglo Saxon sea-kings ever produced. The oration on the occasion will be delivered by George Bancroft.

Col. Wm. R. Hallett, for many years President of the Bank of Mobile, and a gentlemen of great distinction and influence in Alabama, as a Banker, Merchant, and Democratic leader, died in New York, where he was on a visit, on the 5th inst., at an advanced age.

Storm in the West.—The entire West seems to be the section this year of extraordinary disturbance of the elements. A terrible storm visited St. Louis on the evening of the 2d last. The thunder boomed out peal after peal with deafening and stunning effect, the lightning flashed incessantly, the wind swooped down in fearful gusts, and after a lull "the windows of heaven were opened," and torrents of rain descended as if there was to be another general deluge. The thunder and lightning still crashed and flashed with appalling violence, and men as well as women and children were stricken with fright. It appears that happily there was no loss of life, but there was great destruction of property. On the evening of the 3d a tornado swept over north-western Illinois and eastern Iowa with the most destructive violence and the most terrible effects. At Clinton, Iowa, it commenced at 7.30, and although it lasted but two and a half minutes it caused more destruction of life and property than any similar storm that has visited that portion of the country. The towns of Camanche, Iowa and Albany, on opposite sides of the river, and five miles below Clinton, Iowa, were completely demolished. In Camanche thirty-two dead bodies were taken from the ruins, and still there were a number that could not be got at. In Albany, five or six dead bodies were found, with about fifty wounded, some seriously. At Morrison, Ill., five persons were killed and five seriously wounded. In the vicinity of Lynden, three miles south of Sterling, fifteen persons were badly injured by having arms and legs broken.—The tornado passed two miles northwest of Amboy. Report says over ten lives were lost and a number badly injured. Alten, Ill., suffered severely. Some twenty dead bodies were found there, among the piles of lumber, bricks, and the wreck of houses, after the storm. Three churches were seriously injured, and the Democrat newspaper office was laid in ruins—all the machinery and materials being destroyed.

A despatch from Louisville states that on the 4th a tremendous storm passed over that city, and made its way in a northerly direction, where, according to accounts received from several points above, it has done immense damage to property.

A Washington despatch says the Secretary of of War has summoned Gen. Harney to arrange for an extensive campaign against the Indians. Another despatch states that Gen. Jessup, U. S. Army, died in Washington on Sunday, 10th inst.

A destructive fire occurred in Franklin, Parish of St. Mary, on the morning of the 5th inst. Loss estimated at between $20,000 and $30,000.

The Hon. Silas M. Boroughs, a Republican member of Congress from the 31st District of New York, died at his residence in Medina, on the 3d inst.

The law prohibiting the manumission of slaves in Maryland, went into operation on the 1st inst.

New Mexico.—Late accounts from New Mexico represent that the Navajo Indians had made an attack upon Fort Defiance and came very near taking it, the occupants not expecting anything of the sort. Fortunately, by some mismanagement of the Indians, their presence was discovered, and after some fighting they were repulsed. The loss on either side is not reported.

The President has appointed the Hon. Cave Johnson, of Tennessee, Commissioner to Paraguay, under the new treaty, in place of John Van Buren, declined.

The Japanese Embassy left Washington on the 8th, for Baltimore, where they had a handsome reception. Business was generally suspended, and an immense number of people assembled in the streets to view the procession on the arrival of the distinguished strangers, and to witness the grand display of fireworks at night. On the 9th, the Embassy left for Philadelphia.

The Growing Crops in Georgia.—The Savannah Republican, of the 2d inst., says: "The impression seems to be that but a moderate crop of wheat will be made in the State generally; equal, however, fully to the product of last year, and in some sections exceeding it. Corn and cotton, though small, are vigorous and healthy throughout the State, giving promise, without disaster, of an abundant yield. The rice crops of the low country are generally in flourishing condition. The inland plantations have suffered somewhat for want of water, but the grain is now looking well and promising finely. The same may be said of sea island cotton, which has been thrown back by the drought, but is now in a flourishing condition. Fruit of all kinds is most promising, and we shall probably have more of it and better than we have had for some years."

The Japanese Embassy.—A dispatch from Washington says that the Japanese Ambassadors took leave of the President on the 9th inst. It is further said that after visiting the principal Northern cities, the Embassy will leave New York on or about the 7th of July, on board the frigate Niagara for Japan.

The Indians in Arizona.—Late advices from Arizona represent that the Indians in the Territory were becoming very troublesome. They were attacking trains, killing people, and stealing mules along the mail route. The Governor had issued his proclamation, and volunteers were in the field.

Kentucky Hemp Crop.—The Louisville Courier reports that the recent violent storms in Kentucky have proved very destructive to the hemp crop of the State.

Another Prince Coming.—It seems that Prince Napoleon is about to sail from France for this country, in the Government vessel Cassard.

New Orleans, Jackson and Great Northern Railroad.—The Picayune, noticing the regular monthly meeting of the Board of Directors of this road, makes the following gratifying statement: "We learn that a committee was authorized to make arrangements for ironing as speedily as possible that part of the extension of the railroad beyond Canton, of which the grading is under contract, and expected to be soon finished, by Messrs. Cooke, Bradford & Co. We are glad to learn that the exhibit of the finances of the company ensures beyond question the punctual payment of the July interest on the mortgage bonds, and the contribution to the "sinking fund" for the redemption of the principal. The provision is actually made in full. The resources of the company have been already increased by a large curtailment of its expenses, and with its increasing business, under careful management, there is no doubt that its floating debt will be gradually, but steadily absorbed, and its re-established credit suffice to provide the means of carrying on to early completion the extension of the road, pursuant to its new engagements with the State of Mississippi."

The Crops in Texas.—The accounts of the condition of the corn and cotton crops in Texas are very favorable, while the wheat crop, now being harvested, will prove a very heavy yield.

University of Mississippi.—The two literary Societies of the University have elected the Hon. J. F. H. Claiborne, of Bay St. Louis, to deliver the anniversary oration at the next Commencement, June 18th.

Hon. D. L. Yulee.—The Florida papers publish a letter from this gentleman in which he announces his determination to retire from public life altogether.—we presume at the expiration of his present Senatorial term, though the precise time is not stated.

Prince de Joinville.—The Prince, (son of the late Louis Phillippe) who has been travelling in this country for some time; recently left Washington for New York, where he spent several days very pleasantly, and then proceeded to Canada, visiting Mr. Polat on his way. At last accounts the Prince was in Toronto, *en route* to the Canadian hunting and fishing grounds. The New York Herald says, "about the middle of next month he will leave for Europe, returning again in the course of six months with his young son and two nephews—the Count de Paris and the Duc de Chartres—who are at present traveling in Syria. It is the intention of the Prince to place his son in the Naval Academy of Annapolis for a course of instruction."

A Disinherited Daughter Righted.—A few days ago in the Surrogate's Court, New York, the will of the widow of the late Stephen Whitney, the millionaire, whose death occurred a few months ago, was admitted to probate. Mrs. Whitney leaves $6500 to her neices, and all the rest of her property to her daughter, Emeline Dore, wife of John Dore. Mr. Whitney left this daughter comparatively a small portion of his estate, which is probably the reason she has been so liberally provided for by Mrs. Whitney.

Cortina.—A letter from Rio Grande city mentions a report that this notorious Mexican border chief is preparing to make another foray on the Texas side of the Rio Grande, and that his preparations are nearly completed. His forces, to the number of 800, it is said, can be called together almost instantaneously, they being scattered in all the ranchos on the river.

The municipal election in Washington city, on the 4th inst., resulted in the re-election of Mayor Berrett, the Democratic candidate, by a majority of twenty-four over all the opposing candidates.

Important Grants to Americans in Honduras.—The Boston Traveller says that Messrs. Raymond H. Weed and W. C. Barchard of New York, who recently arrived at that port from Truxilla, have obtained from the Government of Honduras a large grant of land in the district of Olancho, for the purpose of establishing a colony, and the exclusive right for forty years to the navigation by steamers of the three largest rivers of that country. They will organize a company in New York to carry out their part of the agreement with the Government of Honduras.

Ships for the Captured Africans.—The New York Journal of Commerce says that the ships *Castilion*, 999 tons, and *Ironisphere*, 1023 tons, have been chartered under the auspices of the Colonization Society, to take the captured Africans from Key West to Liberia. The price to be paid is understood to be $12,000 for each vessel.

The Hon. Seml. D. Ingham, Secretary of the Treasury under Jackson, died at Trenton, N. J., on the 15th inst., aged eighty-one.

Mr. Appleton, late Assistant Secretary of State, has been confirmed by the United States Senate as Minister to Russia, and Mr. W. H. Trescott, of South Caroline, is appointed to his place in the State Department.

New Wheat.—We learn from the St. Louis papers that new wheat was received there on the 2d inst, from Memphis. It was grown in De Soto county, Mississippi.

Lady Franklin.—The New York Journal of Commerce learns that the North Atlantic Steamship Company have generously proffered to Lady Franklin a free passage for herself, her niece and maid, in the steamship Adriatic, on her next trip from Southampton to New York. The noble woman, the noble wife, when landed on our shores, will have a reception which Queens might envy.

Fowler the Defaulter.—A Washington despatch says that the New York Postmaster (Hon. John A. Dix), in his report respecting Mr. Fowler's defalcation, shows that Mr. Fowler's accounts had never been legally settled during Mr. Buchanan's administration.

Hon. Erastus Corning, of Albany, and James S. Wadsworth, Esq., of Geneseo, have become the securities of John A. Dix, the newly appointed Postmaster for the city of New York, in the sum of $150,000,—double the amount of the bond of the late Postmaster.

The mere cost of land on which British railways are constructed has averaged $43,000 per mile—as much as the average cost of making a railway in the United States.

The country seat of the late John G. Boker—prominently known to the public by his ownership of the Art Union Gallery, and disowning his daughter Mary Boker, who married John Dean, his coachman—situated a short distance above Tarryton, on the Hudson River, was a few days since sold at auction for $91,000.

Expensive Law Suit Ended.—We learn from the New York Herald that the great India Rubber war between Day and Goodyear, is at an end. The Herald understands that, on the 2d inst., Mr. Day sold out his entire interest in the rubber business to the agent of Mr. Goodyear, thus forever settling the vexed question relative to the use of certain patents. During the litigation between these parties, which has been going on for sixteen years, the enormous sum of half a million of dollars, it is said, has been expended in counsel fees, &c.

The Indianola Bulletin learns that the iron for the San Antonio and Mexican Gulf Railroad has been procured, and that the road is in a go-ahead condition.

The Forest Divorce Case.—In the Supreme Court, New York, a few days ago, final judgment was rendered in the Forest divorce case. The court ordered that Mr. Forrest should pay into the United States Trust company in New York, for the benefit of Mrs. Forrest, the sum of $35,593, being the amount adjudged, and also $966 98 for costs, disbursements, etc.

Tornado in Pennsylvania—Loss of Life.—The Pittsburg Post has an account of a fearfully destructive tornado which visited a small village called Mayaville, in Clarion county, Pennsylvania, on the 30th ult., about noon. A grist-mill, saw-mill, store, tavern, and some six or eight houses, stables, etc., situated on Redbank Creek, were entirely blown away. Eight persons have already been found dead.

FOREIGN NEWS.

The news from Europe, received since our last issue, is full of interest, and in several respects highly important, but we have room for only a very brief summary.

From England we learn that the House of Lords had rejected the Commons' bill, repealing the paper duty, also that the further consideration of Lord John Russell's Reform bill had been postponed till the next session of Parliament; also that great preparations are being made in England for the departure of the Prince of Wales to America, which will take place on the 15th of July. Five ships of war will compose the fleet which is to accompany the Prince to Quebec.

The general news from Europe indicates new complications and the great probability of a war in which nearly all the nations will become involved. The cry of persecutions suffered by the Christians in Turkey has again been raised, and there are reports of the concentration of Russian troops in positions threatening Turkey, while it is said France and Russia have made a treaty in relation to the "sick man," having in view the partition of his territory. On the other hand there is a rumor that Austria, Prussia and Great Britain have agreed to maintain the integrity of Turkey. Meanwhile it is understood that the Turkish government, mindful of the signs of the times, is taking measures for defence against aggression. But this is not the only threatening complication. The Italian question, especially since Garebaldi's landing in Sicily, has assumed an aspect which disturbs and fills with apprehension all the European cabinets.—The accounts from Sicily are very contradictory as to Garibaldi's progress, but the weight of testimony shows that his march to Palermo was a triumphant one, that whenever he encountered the Royalist troops he defeated them, and that if not already in Palermo (as some accounts represent) he was in the immediate vicinity, and master of the situation.

Havana.—Late accounts from Havana represent that the cane-grinding continues as many plantations, that the juice is of excellent quality, and that the general opinion is that the crop will be fully equal to that of the last year. On the morning of the 2ed last., four men—one white and three mulattoes, were garrotted near the Punta Castle, in the presence of 20,000 people. They were the murderers of S. Aguero, one of the employées of the Government.

West Indies.—Late advices report a drouth in the West India Islands. At St. Martin's water was so scarce that a police force had to be placed over the fountains.

Mexico.—The accounts from this distracted country are very contradictory. One day we hear that the Liberals have been successful in a battle, and the next arrival brings news that they were defeated, and the Church party victorious. The last account we have, is of the total rout of the Liberal army under command of Gen. Uraga, at Guadalajaha, by General Woll. It is said that Uraga had one of his legs carried off by a cannon shot during the action, notwithstanding which he succeeded in making good his escape.

The great Banking House of Jecker & Co., in the city of Mexico, has failed for an immense amount—some $5,000,000—causing immense excitement.

RELIGIOUS INTELLIGENCE.

Kentucky Baptists.—Rev. S. L. Helm, in the *Western Recorder*, estimates the Baptists of Kentucky at not more than about 80,000. He thinks that the denomination in that State has not been gaining the last four or five years in numbers—owing to the tide of emigration westward; but that there has been great improvement in the erection of church edifices, schools and colleges, the education of young ministers, and increased beneficence. Dr. D. R. Campbell, in the same paper, states that "within the past five years an amount approaching $300,000 has been raised for educational purposes" by the Baptists of Kentucky, and that there are now 30 promising young men at Georgetown College, preparing for the ministry.

Missionaries.—A correspondent of the New York *Evening Post* writes from Shanghai: "After all, say what we may of our navy, our consuls and ministers, our merchants and professional men who represent us in foreign lands—and I am proud to say they will not suffer when compared with those of any other nation—yet the truest and by far the best types of American civilization in this land are these pious, educated and devoted men who represent the different religious denominations of our country as missionaries."

Mission Funds of the Cumberland Presbyterian Church.—The Board of Missions of the Cumberland Presbyterian Church reports cash collections for the past year to the amount of $14,442 19 cts.,—an increase of about $5,000 over the receipts of any previous year.

An Example.—In his reference to the new Episcopal church at Front Royal, Va., Bishop Meade says: "A very few young ladies, with no means except those furnished by the labor of their own hands, have, within a few years contributed to the erection of this church, between $700 and $800."

American Baptist Publication Society.—The receipts of this Society, for the past year, were, in the business department, $49,937 20cts., and in the missionery department, $10,019 03 cts. During the year, 52 new publications have been issued, making the number of publications in Catalogue 607, of which 302 are bound volumes. Of the *Young Reaper*, the Society's Sunday School Paper, 96,000 copies have been issued per month.

New School Presbyterianism.—The reports presented to the General Assembly at Pittsburg, show 40 missionaries employed by the Church Extension Committee, and 50 per cent. increase in receipts—the total being $14,101 13. The whole number of foreign missionaries now in the field is 50, most of whom are married. The amount contributed during the year for the education of young men, was about $30,000, and the number aided about 500. The receipts of the Publication Committee were 16,778 78 cts., and the advance of sales on the preceding year, 50 per cent.

The Methodist Church North and Slavery.—The General Conference of the Methodist Church North, after the loss of the proposed changes of the General Rule, adopted a new chapter on the subject of slavery.

The following is the form of the chapter, as it stood before the late action of the General Conference.

Quest.—What shall be done for the extirpation of the evil of slavery?

Ans.—We declare that we are as much as ever convinced of the great evil of slavery; therefore, no slave-holder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any travelling preacher becomes an owner of a slave, or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.

The chapter substituted for this utterance is in the following words:

Quest.—What shall be done for the extirpation of the evil of slavery?

Ans.—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling or holding of human beings as chattels, is inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to continue among us "To do no harm, and to avoid evil in every kind." We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

CITY NEWS.

The municipal election on Monday, 4th inst., was the most peaceable and orderly of any election we have had for years. There was no rioting, no intimidation, and no act of serious violence that we have heard of. Both tickets were partially successful. The Americans elected John T. Monroe their candidate for Mayor, the four Recorders, one Alderman, and six Assistant Aldermen. The Citizens' ticket was successful in the election of the Street Commissioner, four Aldermen and three Assistant Aldermen. We have no recollection of any former municipal election in which more interest was manifested than in this, and our citizens exult in the fact that it was conducted fairly and without any resort to these violent practices which of late years have been so prevalent, and which have cast a blot on the fair fame of our city.

A beginning has been made in the laying of the track of the city railroad, on Canal street. We hope the day is not far distant when these railroads will penetrate every portion of the city to the outskirts. They will not only be a great public convenience, but will conduce largely to the lucrease in the value of property.

Gen. Wm. Walker left this city on Wednesday for Central America, accompanied by a few of his old fellow officers. As an advertisement has been published, inviting all who wish to emigrate to Central America to address Captain Frysoux, who remains here for the present, it is pretty evident that a new movement is contemplated; and that ere long we may expect stirring news from some of the Central American States.

Reports being in circulation in all parts of the Union that the yellow fever is prevalent in New Orleans, Doctor Delery, President of the Board of Health, on the 7th inst. published a card, in which he states that "there has not been a case of yellow fever in the city, either in private practice or in the Charity Hospital, during the present year."

The Fire Alarm and Police Telegraph has been completed, accepted by the City Council; and is now in full operation. The Council has elected Mr. Achille Hebert Superintendent, and Mr. J. K. Mingle First Assistant Superintendent of the telegraph.

MARRIAGES.

"It is not good for man to be alone."

The 7th inst, by Rev. Robt. J. Harp, Mr. Nelson Rinnell to Miss Mary Littingham, all of this city.

On the 31st May, in Shreveport, La., by the Rev. S. B. Surnit, Mr. J. M. Miller to Miss Mary Ann McAlister.

RECEIPTS, BY THE POST-OFFICE,
From June 5th to June 12th, 1860.

C—R Colton, $1 50; J F Chevira, $5; J P Carr, $2; O H Clinton, $10.
D—W B Dennis, $1; L F Dowdell, $1 50.
G—J H Griffin, $3; S J Graves, $2.
H—J G L Henry, 06c; S M Hart, $10; J W Hemmill, $2; H. Harrison, $5; J B Higginbothem, $10.
J—R Jones, $2 50.
L—J H Lockhart, $3 20.
M—C N McLeod, $10.
N—J C Newland, $2.
P—J C Pitts, $15; A Powell, 50c.
R—T J Rutledge, $11; J B Ramsey, $5.
S—R M Saunders, $21 50; J W Shores, $10.
W—J B Wier, $1; T C Walmsly, $1 25; A West, $3 25; J R West, 3 25; L M Wilson, $5 50; G B Watkins, $8; R Williams, $1 65.

COMMERCIAL.

Monday Evening, June 11, 1860.

We condense the following statement from the New Orleans *Price Current* of the 9th instant:—

Business in our general market has been of quite a moderate character, since the date of our last report, and in Cotton we have noticed unusual dulness and depression during a portion of the week. Sugar has been in fair request but operations have been restricted by limited supplies and advancing prices. We have noticed a dull market for Flour, but an active demand for Corn, and moderate transactions in Provisions, for which prices have been very well sustained. Freights and exchange have been firm though without much animation.

COTTON.—With respect to prices, we have to remark that the market closed very heavy and unsettled and prices were ten irregular to admit of quotations for the lower grades.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,034,958 bales, against 1,582,447 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 772,474 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 706,999 bales to Great Britain, and of 155,557 to France, while to other foreign ports there is a decrease of 82,703 bales.

New Orleans Classifications:

Inferior	4 @ 5	Good Middling	11¼@12
Ordinary	6 @ 7	Middling Fair	12½@12¾
Good Ordinary	7½@ 8¾	Fair	—@—
Low Middling	9¾@10½	Good Fair	—@—
Middling	10½@11	Good and Fine	—@—

SUGAR.—The sales of the week amount to 7000 hhds. We quote for Inferior and Refining 3½ to 5½; Common to Good Common 0 to 7; Fair to Fully Fair 7¼ to 7¾; Prime to Choice 7¾ to 8½; Centrifugal and Clarified 7 to 8½ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 1,500 barrels. The prices obtained during the week were: Inferior to Fair, 25 to 30 cents per gallon; and Prime to Choice, 31 to 35 cents; half barrels, 30 to 36 cents per gallon.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 75 to $6 55 for superfine, $6 75 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

BACON.—Shoulders 8 to 8½; Ribbed Sides 10 to 10½; Clear Sides 11 to 11½; Sugar-cured Hams 12 to 12½ cents per pound.

LARD.—We quote 11¼ to 11¾a for prime to choice prime, in tcs., and 11¾ to 12c. for kegs.

BUTTER.—Western generally selling at 14 to 16 cents per pound, according to quality; and Cheese 9½ to 10c.

BAGGING and BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 12½ to 13½c; Bale Rope, hand spun, 7½c to 8c, and machine made, 8½ to 9 cents per pound.

COFFEE.—We quote fair at 12½ to 13, and prime at 13½c per pound.

PORK.—The principal sales reported through the week were at $17 75 to $18 25 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 10 cents for light and 10½ to 11c. to heavy and extra heavy bags.

NAVAL STORES.—A good demand for Spirits Turpentine mostly on speculation. Sales of some 500 bbls at 38 to 40. Latterly holders have been asking 40½ to 41c per gallon, the market closing at the outside rate. Of Rosin some 1000 bbls have sold at $1 30 to $1 50 for Common and No 2, and $1 75 to $3 per bbl of 280 pounds for Low No. 1. The finer qualities are scarce and in request. Tar dull and nominal. Stock of same 5000 bbls on hand.

LIVE STOCK.—Beef Cattle—Western, 7 to 8½c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.
Hogs, selling at 0 to 0½c. per pound net.
Sheep—Selling at $4 00 to $5 50 per head.
Veal Cattle—Selling at $8 00 to $14 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the New Orleans Depository, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.
John F. Early, Agent.

SOUTHERN UNIVERSITY.

The Annual Meeting of the Board will begin Saturday, June 30th, at 10 A. M.

The Commencement Sermon will be preached by Rev. Dr. Wightman, the President of the University, on Sunday, July 1st, at 10.30 A. M.

The Oration before the two Literary Societies, will be delivered by Rev. E. Baldwin of Mobile, on Tuesday, July 3d, at 11 A. M.

Commenc

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter IV.

"Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep insidious power."

Emma West, a beautiful girl about eighteen years of age, an intimate friend of Alline's, called on her one evening. They had been schoolmates together as children, and though differently situated in many respects in life, and entirely different temperaments and dispositions, yet they had found pleasure in the society of each other. Alline's calm, even disposition, her sad, patient face, and her firm, self-reliant nature, formed a striking contrast to the bright blooming face, and wild, impulsive, wayward, giddy-hearted, but warm-hearted Emma. Yet there was a vein of melancholy that lay like an under current beneath this rippling, sunny surface. At times Emma seemed discontented and gloomy, and when crossed or chafed, there shone a wild gleaming in her dark, deep-set eyes, which, though fitful and evanescent, struck the beholder painfully, and caused many to look serious, and often to exclaim, "Her grandfather was a lunatic, and died by his own hand!" As she stood this evening on the portico of Alline's dwelling, there was much of this very strange light in her eyes; her cheek was flushed to deep crimson, and her whole form quivered with emotion.

"How is your mother this evening, Alline?" she inquired. "I hope she is better, for I have come to ask you to walk with me."

"My mother is much better; but what can have happened, Emma, to disturb you? Come in and see mamma, and rest awhile; it is early yet."

"No, no, Alline. I am impatient, and wish to walk to our old seat near the little stream. I have something to tell you."

Alline went in for a few moments. After seeing that her mother was comfortable, and charging little Mary to sit beside her till her return, she prepared for her walk.

"I am glad you are going out, my child," said Mrs. Elwin; "this close confinement to a sick room is stealing the bloom from your cheek, and you know our newly appointed minister is to call this evening; and there is already much rivalry existing among the girls of our little village—each one intends to strive for the prize, and a prize he certainly is, if he merits the reputation that he seems to have already acquired," and Mrs. Elwin smiled as if to cheer her child.

"Mamma, I know you too well to believe you would have me do aught to engage or attract the attention of our minister. No, no, mother, if Alline Elwin ever marries she must be sought and won, for she will never stoop to seek or strive to win; no, not even though the prize be a star of the first magnitude." And she kissed her mother, and bade her good evening.

Mrs. Elwin gazed after the form of her child, and felt that one so high-minded and firm in her principles would have a stronghold within herself; that her firm, unerring adherence to all that was good and right—her unwavering trust in her God, would be her safeguard.

"And though alone in the dark world, a strong unfailing arm
Would be forever round her thrown, defending her from harm."

The home of Emma was situated just beyond Mr. Elwin's, at the distance of a half a mile; but a skirt of woods between rendered the walk an unpleasant one.—The dwelling was a large two-story frame building, which had never been painted; and as it was very old, it had become blackened and mildewed by time, till, within the shade of the sombre-looking, gloomy old trees which surrounded it, it stood the very ideal of forsaken loneliness. The home of Emma had ever been a dreary place to Alline. Well did she remember with what strange, gloomy feelings she had, as a child, always approached this dwelling; and many a time, when the shades of evening had overtaken her in going to or returning from this place, she had felt a depression of spirits amounting almost to fear, and she determined she would not go again, let Emma urge as she might. The inside of the house was not more prepossessing than the outside, for the rooms were large, and being ceiled instead of plastered, they too had blackened by time and looked dreary enough. The parents of Emma were old-fashioned people; they clung with tenacity to the customs of their ancestors, and followed their example in the management of their household; and thus, in the autumn and winter, they might always be seen seated in each corner of the large, open fireplace. The old lady, with her dark dress and bunch of keys, her clean cap and knitting, was a personification of industry. At her side, just within what was termed the work room, and adjoining the dining or sitting-room, stood the old-timed spinning wheel, which whirled round and round with its buzzing and (to Alline) lonely sound, interrupted in its monotonous roll only when the thread broke or the work had to be adjusted. That spinning wheel, with its ceaseless sound, with that dark, shining, though somewhat sullen-looking servant, was an unpleasant curiosity as well as an annoyance to our heroine when ever she went to Oak Hill, as it was called. The old man sat with his pipe in his mouth, in a half doze, while ever and anon the blue smoke curled up about and above his head, filling the apartment with a smell of tobacco, and rendering the time-worn but massive furniture almost, to Alline's excited, active imagination, objects of terror—seen, as they were, by the dim light of the yellow coals which remained from what had been earlier in the evening a cheerful blaze. But it appeared that this evening fire was never replenished, or lights brought, till twilight deepened into night, the old people preferring to meditate or doze away this portion of their lives in gloom and shadows. The tea-kettle simmered and hissed upon the hearth in front of the red coals, for the tea was invariably made under the old lady's eye; and often Alline has sat there and wondered and listened to the lowing of the cattle, the bleating of the sheep, and the harsher discord of geese, each heart knowing its own sorrow, but each receiving it so differently. One, bowing in meek humility and resignation to the will of heaven, and becoming better and more disciplined for life every day; the other, resisting the holy influence that would have "tempered the wind to the shorn lamb," murmured at the chastening of a Father's hand, and became more discontented and unhappy every day.

"Well, Emma," said Alline, after they had seated themselves, "what has occurred to make you so restless and unhappy? If I can be of service, or can soothe your sorrow, be assured I will do so willingly."

"Be of service you cannot, Alline; but you can soothe and calm my irritable temper, when no other can. Well, you know I have been engaged to Edward Leslie for three years. I was but fourteen years old when he sought and won my heart; and though but a child in years, I loved him with all a woman's deep, abiding love. I did not know that his family were unacquainted with his feelings toward me, and dreamed not that they would object; but, while walking with Ellen Carlton and Alles May last evening, Anna Leslie and some other girls followed at a short distance behind—so near that I could not fail to overhear their conversation, and I know not but that it was intended for my ears. I heard Anna say, in reply to a question of one of the girls, 'No, he did not go with Emma West, for he told me that he was to attend Betty Coleman to church.' 'But he did go with Emma West, for they were before us only a few steps, and I saw them,' said one. 'I then heard Anna exclaim, in an indignant tone, 'I cannot imagine what brother Edward sees in her to admire. If he persists in these attentions, he will disgrace himself and all his family. A poor, proud creature, in whose family there is hereditary lunacy! If the combined efforts of every friend he has can prevail, he shall never marry her.' Alline, you cannot conceive how my passionate nature chafed at this public insult. I grew more incensed every moment, and not being able to contain my rage, I turned and spoke to her. I am not conscious now of all I said, but I gave her to understand that the *wealthy, aristocratic* family of the Leslies, which could boast of but an old homestead, and a genealogy of mechanics and tradesmen, should never blush that Emma West, whose ancestral name descended from artists and statesmen, yea the greatest and most celebrated that our own free, glorious country could ever boast, was allied to them. I west directly home, and in my room I found relief; but not in tears; no, I seldom shed teers, and I was too excited to weep now. But I found relief in the determination to break the tie which bound me so long to him—to crush from my heart every fond hope, to bid farewell to happiness and peace forever. In this resolution I found a degree of calmness which surprised even myself. And now, Alline, it remains but for me to see him, tell him all this, return this small glittering bauble, and say farewell. If I could do this calmly, and without passion, I should be victorious over him and myself also; but how to subdue my own excited, wayward heart, how to control my temper, is a lesson I have never learned."

"But, Emma, why do this? Perhaps his family are mistaken, or something has happened which he can explain to your satisfaction. I should certainly ask this explanation before I resorted to the final breaking of the engagement. I am truly pained that this should have occurred, for I do believe that Edward Leslie loves you devotedly."

"I know this too, Alline, and I know that in rending asunder the ties which bind me to him, his own heart will bleed, and his own strong, proud nature will quiver and writhe in anguish equal to mine own. Seek an explanation! No, no, Alline! Not though it could give me back the peace, hope and happiness which I possessed a few short hours ago. No, I will abide my destiny, and a dark one, it appears, it is to be."

"Emma, seek comfort where it can alone be found; depend not upon your own strength to bear this trial. God will aid you to control your temper, and to calm your troubled heart. Act not harshly, or with revengeful retaliation; but consider—he may be entirely innocent, and may have no knowledge that his family are opposed to his marriage with you."

"Then why say, Alline, that he was to attend Betty Coleman to church, when conscious that he had made an engagement with me? Yes, he knew it, and it was a deception of which I can scarce deem him capable. He has appeared so noble, high-minded and honorable, that this grieves me more than all else. To think that he would utter a falsehood to shield himself from the censure or opinion of any one. I gave him credit for more independence."

"This still may be a mistake. Have charity, Emma, and do be more lenient to him; at least until you hear all this confirmed."

"I shall wait for no confirmation, Alline. But it is getting late, and we had better go."

"Yes, mamma may be anxious for me if I am late," said Alline.

"I have tried to comfort Emma, and to soothe her excited feelings, and hope I have succeeded in winning her to thoughts better calculated to tranquillize her mind," thought Alline as she hurried home.

Children's Column.

THE LITTLE PREACHER.

It may interest some of the younger readers of the "Children's Column" to learn something about a little Sabbath-school scholar who was known among his schoolmates as "The Little Preacher." His parents named him CHARLES J. IVY—the last name in compliment to the then pastor of the church to which they belonged.—"Ivy" was scarcely five summers old when he died. But short as was that life, in it he learned much of God and the holy child Jesus, and of heaven and the angels, from his pious parents and at the Sabbath-school. He was very fond of the pastor, whom he would naively address as "Bud Ivy," and would sometimes tell him he would be a preacher too. Often would he gather around him his little companions, and, in his own child-like way, *preach* to them. He would tell them that Jesus loved good little boys and girls, and that God would take such to heaven, where they would live with angels and with his "sissy" and "buddy" who were already there. On these occasions the "little preacher" would sometimes say things so singularly touched with earnest piety, as to astonish his parents and others. Little Ivy was greatly attached to the Sabbath-school—ever when the Sunday morning came would he be sure to urge his Pa to take him there, he wanted to go so much. He delighted to hum over the "songs of Zion" which he heard sung at Sabbath-school; in this way he learned a great many hymns; among his favorites were—

"Way over in the promised land,"

and that other sweet, exulting strain,

"Happy day! oh, happy day!
When Jesus washed my sins away."

Indeed, heaven and the angels seemed to constantly occupy the "little preacher's" thoughts, especially the last few weeks of his life. A few minutes before he died, while his parents and some children and kind neighbors stood by his bedside, he looked affectionately on them, and then his childish lips prayed, in accents of touching tenderness, "Dod bess all! Dod bess de chil'en! Dod bess Suay!" ("Suay" was the colored woman who assisted in taking care of him during his sickness.) His Pa then asked him "My son, do you wish to go to heaven, to be with sister Georgiana and all the angels?" The dying child answered, with a peculiar calm and emphasis, "Yes, Pa!" and before many moments passed, the sweet, pure spirit of the child was caught up by holy angels to the bosom of Him who said, "Suffer *little children* to come unto me, and forbid them not, for of such is the kingdom of heaven."

Little Ivy was unmistakeably an example of the blessed influence Sabbath-schools and pious family training have upon children of even his very early years. His case was a clear proof of the practicability of instilling genuine piety into the hearts of the youngest of children; and, as such, should be an encouragement to pious parents to commence early—very early—to instruct their "little ones" in holy things.

STORY OF GRACE DARLING.

Among the heroines of history the name of Grace Darling will ever claim a high place. The noble act which made her known to the world should be held in perpetual memory, in justice to her and as a stimulus to philanthropy. Finding that the facts in her history had passed so much from public remembrance, and that they were so inaccessible, a friend has condensed the narrative from Chambers' Miscellany for our columns. It will be new to many of our readers and interesting to all:

Grace Darling, the seventh child of William Darling, was born November 24, 1815, at Bamborough, on the coast of Northumberland, but most of her girlhood, to the time of her death, was spent within the prison-like walls of the Longstone Light-house.

Her disposition was reserved and retiring. In person she was about the middle size, of fair complexion and pleasing countenance; there was nothing masculine in her appearance, but, on the contrary, she presented a very gentle aspect, with an expression of the greatest mildness and benevolence.

William Howett, the poet, who visited her after the noble deed which made her so justly celebrated, found her a realization of his idea of Jennie Denn; he said: "Her smile was the sweetest he had ever seen in one of her station and appearance;" and added, that "she was thoroughly good—under her modest exterior lay a spirit capable of the most exalted devotion—a devotion so active that daring seemed not so much a quality of her nature as the most perfect sympathy with suffering, or endangered humanity, swallowed up and annihilated everything like fear or self-consideration—put out, in fact, every sentiment of itself."

Living on this lonely spot, in the midst of the ocean, with the voice of the tempest familiarized to her mind—the sound of the everlasting sea her only prospect, with now and then a distant sail on the horizon—Grace Darling was shut out, as it were, from the active scenes of life, and debarred from the innocent enjoyments of society and companionship, which, as a female, must have been dear to her, unaccustomed though she was to their indulgence.

She was twenty-two years of age when the incident occured which has made her name so universally known. The Forfarshire steamer, a vessel of about 300 tons burden, under command of Mr. John Humble, sailed from Hull, on her voyage to Dundee, on the eve of Wednesday, September 5th, 1838, with a valuable cargo of hale goods and sheet iron, and having on board sixty-three souls. In consequence of the very inefficient state of the vessel, though only two years old, it soon became unmanageable, and the tide setting strong in the south, she proceeded in that direction. It raised heavily during the whole time, and the fog was so dense it was impossible to tell her situation. At length breakers were discovered close to leeward, and the Farne lights, which were now visible, left no doubt as to the imminent peril of all the crew. Capt. Humble vainly attempted to avert the catastrophe by running the vessel between the island and the mainland; she would not answer the helm, however, but was driven to and fro by the furious sea. About half past three in the morning she struck, with her bows foremost on the rock, the ruggedness of which is such that at periods when it is dry, it is scarcely possible for any one to stand erect upon it, and the edge which met the timbers of this ill-fated steamer descends a hundred fathoms deep or more.

At this crisis some of the passengers, (steat only on self-preservation, lowered one of the boats and left the ship. The scene now presented on board was painful in the extreme. Cries of anguish and despair were heard on every side from the women and children—among them the captain's wife, who clinging to him, frantically besought that protection which, alas! it was not in his power to give.

Very soon after the first shock, a powerful wave struck the vessel, which raised her off the rock, but next moment she was thrown with greater violence against the sharp edge of the cliff, which striking her about midship, broke her in two pieces. The afterpart, containing the cabin, with many of the passengers, was instantly carried off through a tremendous current called the Pile Gut, which is considered dangerous even in good weather, while the fore part remained on the rock.

In the fore cabin, exposed to the fury of the waves, was Sarah Dawson, the wife of a weaver, with two children. When relief came, life was still trembling in the bosom of the mother, but her children lay cold in death by her side. The sufferers, nine in number, remained in their dreadful and perilous situation till dawn, fearing lest every rising surge would sweep the fragments of wreck on which they stood into the dark and foaming abyss beneath their feet.

As day broke, on the morning of the 7th, they were described from the Longstone Lighthouse by the Darlings, at nearly a mile's distance. A mist hung over the island, and though the wind had somewhat abated, the sea, which even in the calmest weather is never at rest among the gorges between those iron pinnacles, still raged fearfully. At the lighthouse were only Mr. and Mrs. Darling and their heroic daughter. The boisterous state of the seas is sufficiently proved by the fact that at a later period in the day a reward of £5 offered by Mr. Smeddle, the steward of Bamborough Castle, could not induce a party of fisherman to venture off the malaland. To brave the perils of that terrible passage then, would have done the highest honor to the well-tried nerves of even the stoutest of the male sex. But what shall be said of the errand of mercy being undertaken and accomplished mainly through the strength of a female heart and arm?

Through the dim mist, by the aid of a glass, the figures of the sufferers were seen clinging to the wreck. But who would dare to tempt the raging waves that intervened, with the hope of rescuing them? It is said that Mr Darling shrank from the attempt; not so his daughter. At her solicitation the boat was launched with the help of her mother, and father and daughter entered it, each taking an oar. What makes it more remarkable is that Grace Darling never had occasion to assist in the boat previous to this time, others of the family being always at hand.

In estimating the dangers which the heroic adventurers encountered, there is one circumstance that ought not to be forgotten. Had it not been ebb tide the boat could never have passed between the islands, and Darling and his daughter knew that the tide would be flowing on their return, when their united strength would have been utterly insufficient to pull the boat back to the lighthouse; so that, had they not obtained the assistance of the survivors in rowing back, they themselves would have been compelled to remain on the rock beside the wreck till the tide again ebbed. It could only have been by great muscular power, as well as determined courage that the father and daughter carried the boat up to the rock, and when there, a danger greater even than they had encountered in approaching it, arose from the difficulty of steadying the boat and preventing its being destroyed on these sharp edges by ever-restless heaving of the billows.

The nine sufferers were, however, safely rescued. One of the poor fellows, in speaking of it afterward, with tears, said the thrill of delight which he experienced in seeing the boat approach the rock changed to a feeling of amazement, which no language could express, when he saw that one of their deliverers was a female. They were all taken at once to the lighthouse, which was their only place of refuge at the time. Grace gave up her bed to poor Mrs. Dawson, and contented herself with lying down on the table.

No sooner was the circumstance known through the papers that a young girl had thus risked her life than that lonely lighthouse become the center of attraction to curious and sympathizing thousands, including many of the wealthy and the great, who in most instances testified, by substantial tokens, the feelings with which they regarded the young heroine. The Duke and Duchess of Northumberland invited her and her father to Alnwick Castle, and presented her with a gold watch. The Humane Society sent her a most flattering vote of thanks, and the President gave her a handsome teapot. A public subscription was also raised, which amounted to about £700. To such a pitch did the enthusiasm rise, that a large nightly sum was offered her by the proprietors of the Metropolitan Theatre, on condition that she would merely sit in a boat during the performance of a piece in which her character bore a prominent part, but she declined all such offers.

Amidst all this applause, Grace never forgot the modest dignity of conduct which became her sex and station. These many testimonials only seemed to produce in her mind feelings of wonder and grateful pleasure—although her circumstances were very much improved, preferred to reside with her parents at the lighthouse.

In 1841, her health failing, she was removed to Bamborough, and placed under the care of Dr. Fende. Finding no relief, she was taken to Wooler, and from thence to Newcastle, for further medical advice. The Duchess of Northumberland, hearing of her arrival, immediately procured a comfortable place for her in an airy part of the city, supplied the poor sufferer with every requisite, and sent her own physician to give her the benefit of his medical counsel. But consumption had set his seal on this fair young girl, and death had marked her for his own.

Once more she was removed back to her sister's home at Bamborough, where she arrived only ten days before her decease. On the day of her removal from Alnwick, the Duchess of Northumberland—without any attendant, and attired in a very simple manner—called to take her last farewell of Grace, which she did with the most unaffected kindness.

Shortly before her death she expressed a strong desire to see as many of her relations as could come, and, with surprising fortitude and self-command, gave each some token of remembrance. The thought of death gave her no uneasiness, and, throughout her whole illness, no complaint escaped her lips.

On the 20th of October, 1842, she quietly sank into that sleep which knows no awakening on this side of eternity; and, on the Monday following, her remains were carried to the grave, attended by a large concourse of people. Such was the brief career of this truly noble and heroic maiden.—*Life Illustrated.*

Obituaries:

"*Let me die the death of the Righteous.*"

Sister SALLIE A. BREAZEALE, wife of brother James K. Breazeala, and daughter of Joseph Soles, Esq., died in the faith of the gospel, 15th of April, near Farmersville, Lowndes Co., Ala. She had buried two interesting little boys last Spring. This was a great affliction, but it was sanctified to the good of the parents. This writer had the pleasure of taking them both into the Church last Fall. Sister B. left an infant which in ten days was taken again to the arms of its mother. All who knew sister B. loved her. She lived and died a Christian.

P. R. M'CRARY.

Pleasant Hill, May 30th, 1860.

SARAH T. CHEVIS, daughter of David T. and Elizabeth F. Chevis, died in Vermillion parish, La., April 15, 1860, in her 54th year, after a long and tedious pulmonary disease. So quietly and gently did she fall asleep that those who were watching knew not the moment that she ceased to breathe. Long a member of the Methodist Church, of whose doctrines and usages she was ever a zealous defender. Punctual to the performance of her religious duties, especially in the religious instruction of her pupils, she was nevertheless always a doubting Christian.

J. W. CHEVIS.

EDUCATIONAL.

CENTENARY INSTITUTE, SUMMERFIELD, ALABAMA. Annual Examination begins TUESDAY, June 19th, and closes FRIDAY following.

SUNDAY, June 24th—Commencement Sermon, by Dr. Lovick Pierce, of Columbus, Ga.

MONDAY, Forenoon—Exhibition by young men. Address before Literary Societies of the young men, by Rev. Dr. J. W. Harmon, of the Alabama Conference. NIGHT—Exhibition by young men.

TUESDAY—Compositions by the junior class of the Female Department. Address on Music, by Rev. Dr. Phil. P. Neely, of Alabama Conference. NIGHT—Concert by junior portion of the Music Class.

WEDNESDAY—Commencement day; Regular Exercises; Address by Rev. Dr. W. J. Sasnett, of Auburn. NIGHT—Grand Concert by Professor J. E. Gleffer and class in Music.

J. S. MONTGOMERY, Pres. Female Dept.
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May 23, 1860

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S. M. TEVIS. H. F. FLY.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavacca county, Texas, will practice their profession in the counties of Lavacca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land-titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. G. C. Gillespie, Editor *New Orleans Christian Advocate*.
May 10, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [an24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Onion and Chinn & Bolton, *New Orleans*; W. S. Piku and A. Matin, ... *Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana; and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.

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G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 25. WHOLE NUMBER 488.

NEW ORLEANS, WEDNESDAY, JUNE 20, 1860.

$2 00 A YEAR, IN ADVANCE OFFICE—113 CAMP ST.

PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XIX.

MR. EDITOR—We have in Fayette Circuit, Mississippi Conference, one of the most interesting historical records to be found in the archives of Southern Methodism. It is the Steward's book, which, with but few omissions, has been regularly kept forty-five years. It contains the names of all the Presiding Elders and Preachers in regular succession, with the amount of their claims and receipts, the manner of raising the money, the places from whence it came, &c. The way we came in possession of this very interesting record seems to have been this: the little tract of country, now embraced in Fayette circuit, was about the centre of Tobias Gibson's original Natchez circuit, and as new circuits were set off from either end, the records tended toward the centre, so that when this got to be Cole's Creek circuit about thirty years ago, with Reuben B. Rickets for Recording Steward, tradition says he collected all the records he could find pertaining to the finances of the circuit, as it had been and then was, and transcribed them into a suitable book, since which time John M. Fulkes and Benjamin F. Jones, as Recording Stewards, have continued the records with praiseworthy care to the present time. The first entry in the book is as follows: "Feb. 7th, 1805. The Mississippi Territory being one circuit, William Foster and Randall Gibson Stewards."

I now propose to give your readers an extract from this old record, in order to show them how the assessments were made in those days, and in what sort of currency the preachers were paid. The account which I transcribe does not stand closed on the book, and probably that part relating to the transactions of the last quarter was lost. The credits were made on the 12th of August, and as neither of the preachers had received his disciplinary allowance, I take it for granted other entries ought to have been made, but enough is found to answer my purpose.

For 1809 the Stewards make the following assessment, viz:—

Rocky Spring, 1400 lb. seed cotton, at $2 50 per hundred lb.	$35 00
Hick'a Class, 400 lb. " "	10 00
Clark's Creek, 400 lb. " "	10 00
Redlick Class, 1100 lb. " "	27 00
Hopewell, 870 lb. gin'd cotton, sold for	133 75
Same, 330 lb., in Natchez unsold	— —

Credits Aug. 12th., by cash paid—

Anthony Huuston's traveling expenses,	$9 12½
Same, quarterage,	50 20
Same, in 11¼ yrds bagging,	8 64
Same, 14 lbs. Rope for bailing,	1 46
Same, 200 lbs. seed cotton,	5 00
J. M'Minn's travelling expenses,	1 00
Same, quarterage,	14 00
Isaac M'Cowa, "	47 00
John M'Clury, P.E.,	38 00
Same, per Barkes for J. M'Minn,	2 00
Same, for 1 bottle sacramental wine,	1 00

I have introduced this extract in order to give your readers some idea about the currency and commercial transactions of the times. The currency of the country in those days consisted almost exclusively of what were termed "gin receipts," and Spanish silver coin. About one man in a township, and in some places not more than one in a county, was able to own a cotton gin. The cotton producers would haul their cotton to the gin in lots to suit their convenience, and after the gin holder inspected it as to quality, it was weighed in large baskets made for the purpose, and passed into the gin. After deducting one-tenth of the gross amount for toll, the gin-holder gave the producer his receipt for the balance. The producer took this receipt to his principal merchant, with which he paid his store account, and received the balance in his favor in Spanish silver coin, with which he paid other accounts, or made other purchases. The merchant holding these receipts was entitled to receive from the gin-holder, in ginned cotton, one fourth of the weight of the seed cotton for which his receipts called, which he sent to his factor to be sold to the cotton brokers, generally at a remunerative rate, though sometimes at a loss. So you see that the preachers, who were paid either in seed or ginned cotton, had nothing to do either with the handling or selling of it. The Stewards endorsed over to them the gin-holder's receipts, which they used as paper currency in the payment of debts, or in making purchases.

This old Steward's book incidentally brings to view another item of financial economy, which really looks penurious in our day. It was that of charging the preachers with the value of all the presents they received in the way of handkerchiefs, hosiery, and other wearing apparel, or travelling equipage. Fortunately for the feelings of the kind-hearted donors, as well as for the moneyless preachers, this item of financial economy has long since been abandoned.

Of the two Stewards, Randall Gibson and William Foster, whose names first appear in the book, when the "whole Territory was one circuit," I may say a few words. They both lived in the vicinity of Washington when Tobias Gibson first came as a Missionary to the country, and they with their wives, made four of the eight that joined the Church the first time the door was opened. Randall was the cousin of Tobias Gibson, and had been striving to be a Christian amidst the darkness of the times, before the arrival of his cousin. He had even gone so far as to give in his experience to the newly organized Baptist Church, and was waiting a convenient time to be immersed. But after conversing freely with his newly arrived cousin on doctrinal, experimental, and practical Christianity, he found that he was more of an Methodist than a Baptist. He accordingly withdrew his application for membership in the Baptist Church, and united with seven others in forming the first Methodist Church ever organized in the vast domain, afterwards embraced in the Mississippi Conference. Of the eight that joined at the first opening, Randall Gibson was the first to offer his hand to the preacher. This was ominous of his future course, for he was generally first in "every good work." His intelligence and wealth, combined with his gentle manners, and consistent piety, soon gave him prominence as a Methodist. He filled the offices of Steward and Class-leader with great acceptability, and at an early day was licensed as a local preacher. In due time he graduated to Deacon's and Elder's orders, and for a long series of years was acknowledged as one of the most talented, faithful and useful Local Preachers in the South-west. His body was thin and feeble, and his vocal organs not capable of much exertion without intervals of rest, so that he did not feel called to the itinerant work, and yet he did a good deal of pioneering in all the region round about. He did a large share of baptizing and funeral preaching wherever he lived, and often officiated at the hymeneal altar, for all classes of society. He removed from Washington to the northern part of Jefferson county, where he remained until about 1827 or, 1828, when he moved into Warren county, where, in a few years more, he went down to his grave full of years and honor. "Why am I not pardoned and regenerated?" was the oft repeated and anxious inquiry of my young heart, in the fall of 1821, after I thought I had given up all sin, and had been an earnest seeker of forgiveness for some time. On a Sabbath I attended one of Randall Gibson's funeral discourses in the Petit Gulf Hills, which was preached out of doors, because the audience was too large for the house. "A man may *know* himself to be a sinner without *feeling* himself to be such, but he must not only *know* but *feel* himself to be a guilty and helpless sinner in order to true repentance," said the preacher. "That is me," said I, "I *know*, but alas! I do not *feel*." The preacher continued, "And a man may believe all that the Scriptures say about the shedding, death, and intercession of Christ for sinners, but this will avail him nothing until he *feels* his personal need of a Saviour, and believes in his heart that Jesus died for him, and that God accepts of him now for Christ's sake." "That is me," again my heart replied. From that hour I made these matters a subject of constant prayer, and bright, heavenly light was daily poured in upon my darkness and unbelief, showing "sin to be exceeding sinful," until I indeed *felt* that I was a guilty and lost sinner, and my only hope was in the great Atonement. The grace of God abounded, and in a few weeks I rejoiced in a "knowledge of salvation by the remission of sins." Glory be to God that I heard Randall Gibson preach that sermon! He was a most excellent nurse for young Christians and young preachers. Not long before his death, "in age and feebleness extreme," I heard him say to a camp meeting audience, that "he no longer felt the obligation of preaching; that burden had been entirely removed from his mind. He had nothing now to do but to wait in faith and patience for the call of his Master to go home." O, that heavenly countenance, and those joyful tears, as he uttered these sentiments, I shall never forget. His name is yet like the fragrance of the richest odors among the few yet remaining on earth who knew him best. Peace to his memory! We expect to meet him again.

The family of William Foster was in the vicinity of Natchez, at an early period, for in one of the Indian forays upon the Jersey settlement, previous to 1787, he had one of his arms shattered with a ball. The Indians had made an incursion into the settlement between Second Creek and Ellis' Cliffs on the Mississippi river, which being discovered, the men were called to arms to expel them. After a fruitless search they assembled at the house of one of the settlers for rest and refreshment, and not having the least apprehension that the Indians were dogging their retreat, carelessly laid aside their arms. The house being surrounded with high corn and other obstructions, the savages got near enough to make a deadly fire on the company before they were discovered. Such as were not killed or disabled by the first fire, grasped their guns in haste and fled to the adjoining woods. Mr. Foster, with a comrade, attempted to escape through a lane leading from the house, while the Indian rifles were popping on either side, and just as they passed the mouth of the lane a volley was fired at them. A ball shattered the forearm of Mr. Foster, which caused him to drop his rifle, which he was carrying in that hand. His comrade was separated from him, and he continued his flight toward Second Creek. His arm bled freely, and he soon discovered that the Indians were trailing him by the blood. When he got to the creek he hastily selected a place concealed by logs, and sank himself in the water, leaving only his mouth and nose out for respiration. The Indians trailed him to the Creek, but his stratagem put them at fault, and after a hasty reconnoisance they gave up the chase. Mr. Foster remained under the water until after nightfall, which proved refreshing, and effectually checked the flow of blood from his wound. He then drew himself quietly out of his aqueous retreat, bound up his wound as best he could with his handkerchief, and sat down at the root of a tree, against which he supported himself until the break of day. At early dawn he began to hunt his way to the nearest settlement, but he could see no one to give any information as to the probable whereabouts of the Indians, or the amount of damage they had done in the neighborhood. After a while he came in sight of a house, but hesitated to approach, not knowing whether it was in the possession of friend or foe. He was, however, so exhausted from excitement, hunger, pain and loss of blood, he did not hesitate long. On approaching he was overjoyed to find it inhabited by whites, and to learn that the Indians had concluded their raid and fled from the settlement. He suffered long with his arm, until he was induced to visit an experienced physician on the coast, who, with his surgical tongs, extracted piece after piece of the fractured bone, until the wound was permanently healed, though it left him maimed for life. After this Mr. Foster married and settled on Pine Ridge, about six miles north of Natchez, where he probably resided at the time of his accession to the Church. He possessed a mature judgment, was industrious and economical, and soon became quite thrifty in his secular affairs. Brother Foster was taciturn, and not much gifted in exhortation and extemporaneous prayer, but he had important and useful talents, which were solemnly consecrated to God and the good of the church. His financial skill, coupled with proverbial generosity, made him the best of Circuit Stewards. Many a traveling itinerant not only found a pleasant home under his hospitable roof, where he could rest and recruit his wasted strength, but had his exhausted purse supplied with any amount necessary to meet his present wants. He was well trained in religion, and felt that he was a steward in the household of faith by Divine appointment, and his constant study seemed to be, how much good he could do with the means entrusted to him for disbursement. Having no children of his own, he did much in the way of raising orphan relatives, and successfully managing their estates. The first regular session of the Mississippi Conference, attended by a Bishop, was held in his private residence, where one room sufficed for Conference purposes by day, and a sleeping apartment for the whole Conference at night. I cannot close this brief sketch of one of the purest and best of men, without referring to a characteristic act of generosity to myself, which occurred just before his death in 1834. Should I be spared to that age when a man may write about himself, without the appearance of egotism, I shall wish to write more in detail about the occurrence, as it was connected with the most dangerous crisis in my ministry, and as I have ever viewed it in the light of a special providence. At the close of my eighth year in the ministry, by having to break up housekeeping, and remove my family from place to place, where my superiors thought my services were most needed, and, no doubt, in part from the want of financial experience, I had fallen behind with my creditors, which greatly oppressed my feelings, and rendered me almost incapable of doing "the work of an evangelist." In my impatience and unbelief, I had well nigh made up my mind to locate and leave the work to which I had professed a Divine call. When I was stationed in Washington circuit, in 1834, brother Foster incidentally became acquainted with my embarrassment, and with characteristic liberality, made me a donation of $500, which fully relieved me from debt, and set me afloat again, so that if my services as an itinerant minister have been worth anything to the church for the last twenty-six years, William Foster will certainly share largely in the reward. He did not feel called to preach himself, but he had a way of keeping others at it who did. Soon after this noble act he went down to his grave in a good old age, "like as a shock of corn cometh in his season." The wives of these two excellent men, Randall Gibson and William Foster, survived their husbands a short period, and were justly reckoned "mothers in Israel." Their end was peace, and their names are still "as ointment poured forth."

J. G. JONES.

OUR NEW PASTOR.

BY LITHA TONTELLE.

At nine o'clock the next day we were all ready for Sunday-school. Grandpa, Charles and Willie, went on horseback. Uncle John took aunt Margaret and Belle in the buggy. Grandma and the rest of us filled the two carriages. A quiet joy beamed from every face. As we drove along, aunt Grace looked silently out on the clinging scene. A light shower the previous evening had laid the accumulated dust of weeks, that so sadly marred the freshness and beauty on which it rested. As she gazed on the bright loveliness that smiled, as if glowing with joy, in the beaming face of the sun, she compared it with its late appearance. "It seems to me like one who, in life's springtime of purity and vigor, has weakly, thoughtlessly permitted the defiling dust of sin, gathered in the momentary impulse of anger, impatience or uncharitableness, to settle thickly until it obscures all the virtues and graces of the character." How sad our faces were as we listened to her sweetly impressive voice, and looked back over the dust-veiled foliage of the day previous!

"But in the hour of calm reflection, that sometimes comes to all, the young soul turns a clear searching glance over the brief course it has pursued, and clouds of shame and regret envelope it as it notes the accumulated errors.—Then tears of earnest penitence wash away the veiling sins, and the virtues shine out once more in the smile of the reconciled Father, with a new and tender radiance. How happy is the soul which Jesus has purified and refreshed, and to which He has given new strength to meet firmly its coming trials."

She felt it, too, in her innate soul, though we, who read the noble purity of her daily life, wondered how any traces of sin-dust could shadow it.

In a thoughtful mood, we reached the fine, Gothic structure that stood in a magnificent grove, one of "God's first temples," and raising its hand far above the towering oaks and dark magnolias, pointed silently heavenward. No, not silently, for as we left the carriages, its deep voice rang out on the still air with a solemn invitation. "What a rich melody, that never loses its peculiar charm, the church-bell has for those who have heeded its call in childhood!" said Grandpa. "Yes; and what pure and tender associations are linked with its sound!" replied aunt Grace.

We were soon seated in our classes. Miss Harper and all the older members of our family were teachers—Edith and I were in Judge Firmly's little Class, which aunt Grace taught in his absence. There was something singularly suggestive and impressive in the arrangement of that Sunday-school. The church was more than half filled with the classes, and in most instances grey or silvery heads presided. The sober dignity which comes with the knowledge and experience of a true Christian, and which is as far removed as possible from the stern, forbidding expression which hypocrites often assume; the cheerful tone in which believers speak of their Savior; the simple, earnest manner in which the truths were imparted; all these combined, fixed and interested the young eager souls, and they bore thence distinct and vivid impressions that rendered the chapters, so dry and unmeaning to many, a familiar scene of beauty and truth whose virtue was reproduced in their own lives. Without, the bright foliage and grey-robed moss waved, with a natural grace, their glad thanksgiving in the sun's warm beams; the light danced joyfully over the lateuse green of the stately magnolias; the birds, flitting from branch to branch, warbled their morning praise; and graceful vines wreathed the old trunks, more beautiful than sculptured pillars. Sometimes the pupils glanced out for a moment, unrebuked, and took into their hearts nature's impromptu sermon. But their eyes were generally fixed with eager attention on the faces of their beloved and revered teachers.

I perceived that there had been a considerable accession of members during my absence. Every age was represented, from the bewitching bud of few summers to the bent form and hoary head that seemed calmly gazing into its own grave. Young ladies turned aside from the absorbing follies of the world, and sought a finer jewel than their gold could buy—the inward adorning of the Spirit. Youth, flushed with college honors, and proud of its own high attainments, learned from the lips of revered age a loftier wisdom than the lore of schools. Fair women and brave men, who had known fame, or had drunk deep of pleasure's syren cup, and felt their ripened joys change suddenly to ashes on their lips, bowed low the haughty head and drank of "living waters."

This was the gradual, but glorious result of the combined efforts of a few pious souls, *whose faith, earnest and pure, bore constant fruit*—of men and women of large hearts and noble minds, whose ever widening influence was used for truth alone. After the close of school, there was a quiet interchange of friendly greetings, while the children refreshed themselves under the trees.

As the last bell ceased its vibrations, Dr. Truesoul, the new pastor, appeared. The firm, ringing step, whose like I never heard, caused me to turn, involuntarily, to *see the man* it must bear onward. A tall figure of grand proportions was advancing up the aisle. Every eye rested on him; his was introverted. In the finely cut features and the reigning expression, I read a resolute soul with a high-fixed purpose. Calm and dignified in manner, and of a noble presence, he appeared the embodiment of the Christian graces. I noticed immediately how wholly engrossed he was in the work of the hour.—There were none of the wandering glances, or careless irreverence of manner that detracts so much from the influence of the pulpit. When he prayed, he was communing with God. When he sang, he was praising Him. And while preaching, there was not the most remote allusion to himself. His utterance was distinct and melodious, always in keeping with his clear statements, the calm strength of his logic and his fine illustrations. His key-note was never so high that he lost the power of modulating his intonations, nor so low that the words fell on the ear, startling and shocking the auditory nerves. When he sat down he left before the mind, forever, a beautiful structure, firm and complete in every detail, a clear light revealing the symmetry of its fine proportions, with no superlative ornament, but with every chaste figure distinctly illustrative, while it adorned the strong pillars that supported the edifice. Looking at it, you always saw the Chief Corner Stone, the firm Rock on which it was built. Alas! how frequently this is concealed by an ostentatious mass of rubbish.

In his sermon to the blacks in the evening, you still saw the building going up before you, but the illustrations were more numerous, more striking and familiar. In his opening prayer for them, his soul seemed aglow with religious fervor, and poured forth itself to God in heart enkindling expressions, fraught with images of rare warmth and beauty. As my soul essayed to keep pace with his, I seemed hurried on from one height of loveliness and grandeur to another, until my heart was bowed with its fulness of love, and gratitude, and humble reliance on the All-Father.

Afterwards, in social intercourse, I found him a gentleman in the finest sense of the word; deferring to others, his inferiors, without a shadow of condescension; listening attentively, and covering any mistake of those around him with exquisite tact; never a conscious hero; with a genial humor, and a kind cheerful manner. There was, too, an utter absence of cant. He might be a planter of cultivated intellect and intimate acquaintance with the world. Or you might take him for a merchant prince, with a soul above his millions, or an eminent lawyer, or a divine of any school, so devoid was he of affectation, so true to his own originality.

The Sunday previous, I had listened, in the morning, to *the orator* of the city, Rev. Dr. Haughton. He was a large heavy man, not so tall as Dr. Truesoul. His voice in reading and in the opening of his discourse, had an affected, mournful cadence, and there was something in his manner connected with his figure which made me, involuntarily, say to myself, "A little pompous!" But I forgot this, in a great measure, when he entered fully upon his subject. His sermon was the most lucid and complete illustration of faith I ever heard. A school-boy could grasp it and comprehend its details, and the finest intellect present acknowledged the strong logic and the charm of its simple, elegant language. It was considered marred by the relation of an affecting incident relating to his own family. The pathetic little story brought tears to the eyes of many, but as it placed the speaker prominently before them, the weepers criticised.

At night I had listened to another distinguished clergyman of the city. He was of a nervous temperament and self educated. His peculiar attitude in the pulpit, and his arms extended and waving, made him seem to me like a huge eagle ready to swoop down upon his prey, or to soar away suddenly from our sight. His restless manner, his rapid flow of words, the crowd of images, the involution of his sentences, the startling thought, the bold denunciation, the hissing satire, reminded me of a rapid river hurrying over a bed of rocks which dre sometimes hidden, sometimes upreared, around which it circles and foams, and hisses, and dashes itself lifully, then rebounding, rushes away to view a wide scene of beauty, or to lave the banks and kiss the sweet flowers it has nurtured.

But these stars paled before the mild splendor of our new planet. The purity and warmth of its searching rays penetrated and illumined every heart.

During the service of the blacks I sat nearer to the pulpit than in the morning, and before the opening prayer I studied eagerly the face of Dr. Truesoul, for I knew that when he spoke he would carry my thoughts beyond himself. He was so calm and immovable, as I perused the expressive lineaments, that when he turned his face suddenly towards me, and I saw the rich deep blue of the eyes, filled with the soul's clear light, I suppressed a cry of joy. It was as if the crowning beauty of a painting or piece of sculpture was revealed to me. A pale blue eye is guiltless of deep feeling, and I have never looked into blue eyes faded, not by time or disease, that I have not read a cold selfish nature, unrestrained by principle. But the deep hue of those orbs satisfied me.

"You know him, then, my dear?" said aunt Margaret, as she marked my kindling face.

I could only look a denial, but my cheek flushed with shame and confusion for my involuntary rudeness. I did not look up again until the hymn was read, lost in my abstraction. I should again forget that he was not a statue.

RAMBLES IN EAST MISSISSIPPI.

We left Mobile, on the Citronelle train, in company with a choice companion, whose observing faculties being largely developed, our attention was called to many interesting objects by the way, which by the ordinary traveller are usually unobserved. Meeting an old familiar face, on which we were in earlier days accustomed to look, old memories were awakened, and our thoughts ran back to childhood's sunny hours, when after the studies of the week were past, on some bright Saturday morning, we were allowed to accompany this same person, who, with a school-mate of his own boyhood, had the amiability to take us on "pic nic," where the whole day would be spent in rambling over the hills in search of grapes, which grew abundantly near our home in the "Old North State;" or we would occupy ourselves in picking up sea shells as we ran along the white beach, while old ocean laved the shore. Golden hours they were, free from care, our greatest trouble arithmetic, English grammar, Webster's old spelling book, and the geography lesson.

Well, really, we are at Sidney, the place of our destination, for a few days only. Here we spent several days pleasantly, finding several kind and dear friends, who entertained us after an elegant manner. We were led to think, after all, it is a great accomplishment to be a good house-wife. To find everything moving on harmoniously and orderly, yet not able to discern the magic hand which sets the whole machinery in motion. A mother who raises such a daughter, not only reflects credit upon her self, but does a good work, for which a future generation may bless her. Near by, Rev. Mr. Brandon, the circuit preacher, was holding a protracted meeting, in which a few individuals at least manifested a deep interest.—The morning on which we left, as we were about to take cars at Citronelle, we met Rev. Mr. Hamill, who was looking bright and joyous, as he walked out in the fresh morning air. We inquired if he was going up the Road? He assured us he had come to attend the meeting at this place. Though we were much disappointed at not having his company, we could but rejoice that he had come to attend the meeting, for his valuable services were needed, Mr. Brandon having already labored too much. As we took our seat in the cars for Enterprize, for the first time in our lives we were alone in a crowd, not having seen a single person about us before; and for five hours were deprived of the pleasure of speech, save only a few words with the clever conductor about our ticket and check. Seated in front of us were two gentlemen in grey traveling clothes, their appearance indicating both refinement and wealth. Becoming interested in these our fellow travelers, we tried to while away the hours by studying their faces; but this did not prove altogether a pleasant task, for while the younger of the two individuals slept we had a good opportunity of watching his fine face, which had not as yet a single line of care upon it, and his youthful appearance reminded us of a beloved brother, with whom, but a few years ago, we journeyed in this same direction, hoping thereby he might soon be restored to his wonted health and spirits, and whom, after many months of weary watching, we had to consign to an early grave. The wound had not yet been healed. That dear one had been as a sunbeam to our household and our hearts; and when the young man opened his eyes and changed his position, we felt relieved. But even now we should be glad to know something of his history. Oh, we sighed for somewhat of companionship that we might give vent to long pent feelings. But we comforted ourselves when we remembered that an all-wise Providence directs well, and has his own purposes in removing from us the loved ones of earth; and our hearts were glad to feel that we could claim so many precious ties in that bright world beyond. There, Providence is no longer "a mystery;" but the chastenings allotted here are necessary to the purifying of our hearts. And but for these, we had not bowed ourselves submissively at the foot of the cross of Jesus Christ.

Two o'clock found us at Enterprize, "the City of the Woods," in time for dinner. Here we met the down train for Mobile, and here, too, the passengers take dinner. Enterprise has been incorporated as a city, and is situated in a hilly region; after walking about which one feels very much like he had been ascending and descending the stairs of all the furniture stores in Mobile, being hill and dale everywhere, and is spread out over an area of several miles. They have four churches, three academies, and a few private schools; and also a fire company. Enterprise is said to be the most moral of interior towns, and from observation we can truly say she may boast of a church going population, which is estimated at about fifteen hundred. The Presbyterian, Baptist, and Methodist churches are crowded each Sabbath. All these being situated on the west side of the Chickasaha river, which flows gently through the city, and is the dividing line between East and West Enterprise. The Protestant Episcopal congregation worship in the Academy on the east side; here they also hold a Union Sabbath School, which is reported as being in a flourishing condition.—The eastern part of the city has sprung up into a town of some consideration in the last four years. The Mobile and Ohio Railroad has done wonderful things for all this region of country. Towns all up and down the route having sprung forth as if by magic, giving to every trade occupation.

The Methodist Church has a fine Sabbath School, numbering about one hundred scholars. They have a good library, consisting of five hundred well selected volumes. Mr. Turner, the Superintendent, seems much beloved by the school. The Librarian, a youthful man, with a fine head, and if a good countenance is expressive of a good heart, we should say he has both a pure and generous one. How beautiful to see a youth thus occupied.—When we entered the church the school was singing one of our Sabbath School hymns, a selection from the "Sabbath Bell." We could not realize ourselves a stranger. The song, the school, the church, all having such a home like air, and altogether so pleasant on that bright morning, we felt like we were in every sense of their number. It was not long ere the school was dismissed. We must say there was something novel in the manner of this dismissal, to us at least, as our own school is always dismissed with prayer, unless some speaker overtalks his "ten minutes;" even then the school is regularly dismissed.

Surely we have been most highly favored this Spring, having been privileged to attend a protracted meeting for four or five weeks in Mobile, where the untiring efforts of the ministers in charge were greatly blessed, and many souls were born to God. Rev. Mr. Motley seems to be acceptable to this people, and his labors are being blessed; already the meeting has been going on for two weeks, with many accessions to the Church, and is still continued with interest. Rev. Mr. Merriwether of the Memphis Conference preached an intensely interesting sermon to a crowded congregation on Sunday, from the text, "Quench not the Spirit." Judging from the large number who, at the close of the sermon, crowded about the altar to give in their names for Church membership, we should think it had been received with much power. We became deeply interested in everything for the time, and felt that it was good to be there.

L.

LEAVES FROM A LOG-CABIN JOURNAL.

Friday, April 27.—The Quarterly Meeting at Jones' Chapel, Morehouse parish, La., commences to-day; Bro. Ivy presiding. We very gladly welcome among us brother Ivy and his assistants, brethren Hawes, Stone, and Wright. I hope the Lord will revive his work. I should like to go to church to-day, but the crop is in the grass and I cannot have the horses; so I must contentedly remain at home and have enough provisions prepared to last over the Subbath.

Bro. Ivy preached to-day.

The sun has set most beautifully clear; all nature rejoices in the beauty of Spring. "Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praises."

Saturday, 28th.—I was up in time to see the beautiful dawning. It reminded me of the twilight after a bright sunset. I looked forth upon the dew-gemmed beauties of the dawning day, as I hastened hither and thither about my preparations for attending meeting; for I must go to meeting, grass or no grass. So, packing up our dinner, we started, and within two hours were comfortably seated in Jones' Chapel. Brother Wright of Bastrop, preached most beautifully and clearly from xxvii chapter of Ezekiel, which was followed by an exhortation most convincing by brother Ivy. The congregation was dismissed, and in a short time dinner was spread for all by the neighbors. After which the sweet songs of Zion were heard again in the Chapel, calling ministers and others to the Quarterly Conference, and the people also congregated with an animation which betokened the desire of hearing and taking to their hearts the word of the Lord; and it was most faithfully expounded by brother Stone of Louisiana Conference. "The grace of our Lord Jesus Christ be with you all. Amen," fell solemnly and gratefully upon the hearts of the hearers, and they returned to their homes.

Sunday, 29th.—Awakened by the merry bird music which came in my cabin on the morning breeze that had perfumed itself as it touched gently my pinks and roses. O, it is a holy and a happy feeling to awaken with that peace which the Christian only knows, and to feel the sweet influences of the early Sabbath morn calling the soul to worship! A short time spent in my garden before sunrise; my family gathered around the family altar, then breakfast, and taking our dinner with us we are off for church again. As we near it, the cypress pickets around my baby boy's grave, beyond the Chapel, gleam through the underwood, and O how sadly my heart yearned for my child; but then comes the comforting thought that little Freddie is in the beautiful home above, and I felt resigned, though the tears will come.—The doors are closed at about half past nine, and the exercises of Love Feast commence. It was indeed a feast to the soul to listen to the testimony of the Lord's people, of his ever enduring mercy and wonderful goodness. Love Feast and Class Meeting are two means of grace often blessed to the conversion of souls. We felt it was good to be there. A few moments intermission and we were assembled to hear the gospel proclaimed by brother Ivy, P. E., a workman who needeth not to be ashamed, for the Holy Spirit enlarged his heart and gave him power to preach the truth as it is in Jesus. The ex 1salm was most felicitously and comprehensively expounded, and we cannot imagine how any one could resist his appeal, in behalf of his Savior, to join the band of free, noble, liberal people whom God had set free. The ever solemn sacrament of the Lord's Supper was administered to forty or fifty communicants. Dinner is again served in the grove, and refreshing ourselves with a drink of cold cistern water, we again collect in the Chapel, and listen with pleasure and profit to brother Wright. Then brother Ivy, by a most heart searching, appeal, invited sinners to the mourner's bench. Fifteen or more came up, and we sang and prayed for them; but alas! we and they did not "knock at the door" earnestly enough, or it would most assuredly have been opened, and many souls have been converted. We started to our homes, but some of us stopped on the way and had "prayer-meeting." At a late hour of the night we wended our way home through the dark swamp, by the aid of moonlight and lamps.

Monday, 30th.—The sun arose behind a vail of clouds, which he soon dispersed, and there was promise of a fair, lovely day. I hastened to get my provision ready to go to meeting, but ere all my preparations were finished, long, low, peals of thunder vibrated through the air, and the dark clouds came on apace, until the whole heavens were covered. Now, I really wanted to go to worship, and I could hardly believe that it would rain. The low mutterings of thunder, like death dirges, continued to come, and drops of rain fell sparingly; the wind rose and lulled, then the rain came gently but perseveringly for several hours, and I gave up the hope of attending meeting, and busied myself in household duties. Brother Ivy, notwithstanding the rain, preached to an interested congregation.

Now, at 5 o'clock on the last evening of April, 1860, while my little clock so unwearily tells its fast passing minutes and hours, the sun shines serenely on the beautiful earth, and the cool breeze comes laden with fragrance from my flower garden; the wee chicks are chirping to be hovered to their nightly rest; there is beauty all around, in the line of sky and its fleecy clouds, in the leafy trees and grassy plots.

M. A. C.

WHEN THE NIGHT AND MORNING MEET.

In the dark and narrow street,
Into a world of woe,
Where the tread of many feet
Went trampling to and fro,
A child was born (speak low),
When the night and morning meet.

Full seventy summers back
Was this—so long ago—
The feet that were the track
Are lying straight and low,
Yet hath there been no lack
Of passers to and fro.

Within the narrow street
This childhood ever played;
Beyond the narrow street
This manhood never strayed;
This age sat still and pray'd
Anear the trampling feet.

The tread of ceaseless feet
Flow'd through his life, unstirr'd
By waters' fall, or fleet
Wind music, or the bird
Of morn, these sounds are sweet,
But they were still unheard.

Within the narrow street
I stood beside a bed—
I held a dying head,
When the night and morning meet;
And every word was sweet,
Though few the words we said.

And as we talked, dawn drew
To day—the world was fair
In fields afar I knew;
Yet spoke not to him there
Of how the grasses grew,
Besprent with dew-drops rare.

We spoke not of the sun,
Nor of this green earth fair.
This soul, whose day was done,
Had never claimed its share
In these, and yet its rare
Rich heritage had won.

From the dark and narrow street,
Into a world of love,
A child was born—speak low,
Speak reverent; for we know
Not how they speak above,
When the night and morning meet.

AMUSEMENTS OF THE LEARNED.

Many persons are of belief that authors are very grave and reserved in their manners—that they are constantly engaged in study—have no relish whatever for relaxation, and are careless of the ordinary pleasures of society. This is a ridiculous fallacy; authors just think and act like other men when not engaged in their literary avocations; and whatever may be the gravity of their writings, they are generally very merry fellows, and like to indulge in frivolous amusements as well as their neighbors. D'Israeli, who has taken the pains to enter into a minute investigation of many literary subjects, recites a number of instances of learned men indulging in different amusements by way of relaxation to their mind.

"Among the Jesuits," says he, in his Curiosities of Literature, a work we recommend to the perusal of our readers, "it was a standing rule of the order that after an application to study for two hours, the mind of the student should be unbent by some relaxation, however trifling. When Petavius was employed in his Dogmatu Theologica—a work of the most profound and extensive erudition—the great recreation of the learned father was, at the end of every second hour, to twirl his chair for five minutes.

"After protracted studies, Spinosa would mix with the family party where he lodged, and join in the most trivial conversations, or unbend his mind by setting spiders to fight each other; he observed their combats with so much interest, that he was often seized with immoderate fits of laughter. A continuity of labor deadens the soul, observes Seneca, in closing his treatise on 'The Tranquility of the Soul,' and the mind must unbend itself by certain amusements. Socrates did not blush to play with children; Cato, over his bottle, found an alleviation from the fatigues of government—a circumstance, he says in his manner, which rather give honor to this defect, than the dishonor defects Cato.—Some men of letters portioned out their days between repose and labor. Asinius Pollio would not suffer any business to occupy him beyond a stated hour; and after that time, he would not allow any letter to be opened during his hours of relaxation, that they might not be interrupted by unforseen labors. In the Senate, after the tenth hour, it was not allowed to make any new motion.

"Tycho Brahe diverted himself with polishing glasses for all kinds of spectacles and making mathematical instruments—an amusement too closely connected with his studies to be deemed as one.

"D'Andilly, the translator of Josephus, after seven or eight hours of study every day, amused himself in cultivating trees; Bureley, the author of the Argenis, in his leisure hours, was a florist; Balzac amused himself with a collection of crayon portraits; Pierce found his amusement among his medals and antiquarian carlosities; the Abbe de Marolles with his prints; and Politian in singing airs to his lute. Descartes passed his afternoon in the conversation of a few friends, and in cultivating a little garden in the morning. Occupied by the system of the world, he relaxed his profound speculations by rearing delicate flowers.

"Rohault wandered from shop to shop to observe the mechanics labor; Count Caylus passed his mornings in the studios of artists, and his evenings in writing his numerous works up art. This was the true life of an amateur.

"Granville Sharp, amidst the severity of his studies, found a social relaxation in the amusement of a barge on the Thames, which was well known to the circle of his friends; there was festive hospitality with musical delight. It was resorted to by men of the most eminent talents and rank. His little voyages to Putney Kew, and to Richmond, and the literary intercourse they produced, were singularly happy ones. The history of his amusements cannot be told without adding to the dignity of his character, observed Mr. Prince Horace, in the very curious life of this great philanthropist.

"Some have found amusement in composing treatises on odd subjects. Seneca wrote a burlesque narrative of Claudian's death. Pierius Valerianus has written an eulogium on beards, and we had a learned one recently, with due gravity and pleasantry, entitled Elogo de Perreques—an Eulogium on Wigs.

"Erasmus composed, to amuse himself when traveling in a postchaise, his panegyric on Maria, or Folly; which authorized by the pun, he dedicated to Sir. Thomas Moore.

"It seems, Johnson observes in his life of Sir Thomas Browne, to have been in all ages the pride of art to show how it could exalt the low and amplify the little. To this ambition, perhaps, we owe the frogs of Homer, the gnat and the bees of Virgil, the butterfly of Spencer, the shadow of Wowerus, and the quincunx of Browne.

"Cardinal de Richelieu, amongst all his great occupations, found a recreation in violent exercises; and he was once discovered jumping with his servant, to try who could reach the highest side of a wall. DeGramamont, observing the Cardinal to be jealous of his powers, offered to jump with him; and in the true spirit of a courtier, having made some efforts which nearly reached, the Cardinal surpassed him. This was jumping like a politician; and by this means is said to have ingratiated himself with the Minister.

"The great Samuel Clarke was fond of robust exercise; and this profound logician has been found leaping over tables and chairs; once perceiving a pedantic fellow, he said, 'Now we must desist, for a fool is coming in.'

"An eminent French lawyer, confined by his business to a Parisian life, amused himself with collecting from the classics all the passages which relate to a country life. The collection was published after his death.

"Contemplative men seem to be fond of amusements which accord with their habits. The thoughtful game of chess, and the tranquil delights of angling, have been favorite recreations with the studious. Paley had himself painful with a rod and line in his hand—a strange characteristic of the author of Natural Theology. Sir Henry Wotton called angling, 'idle time not idly spent;' we may suppose that his meditations and amusements were carried on at the same moment.

"Seneca has observed on the amusements proper for literary men in regard to robust exercises, that these are a folly, an indecency to see a man of letters exalt in the strength of his arm or the breadth of his back! Such amusements diminish the activity of the mind. Too much fatigue exhausts the animal spirits, as too much food blunts the finer faculties; but elsewhere he allows his philosopher an occasional slight inebriation—an amusement which was very prevalent among our poets formerly. Seneca concludes admirably: 'Whatever be the amusements you choose, return not slowly from those of the body to the mind; exercise the latter night and day. The mind is nourished at a cheap rate; neither cold nor heat, nor age itself, can interrupt this exercise; give, therefore, all your cares to a possession which ameliorates even in its old age.

"An ingenious writer has observed, that 'a garden just accommodates itself to the perambulations of a scholar who would perhaps rather wish his walks abridged than extended.' There is a good characteristic account of

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POPULAR AND CHRISTIAN EDUCATION.

The numerous advertisements appearing in our own columns, and in the columns of the newspapers generally, of approaching college and academy commencements and examinations, are pregnant with instructive and encouraging thought. The number of these institutions is truly astonishing to those acquainted with the country only a quarter of a century ago. Then, the majority of the people only knew of the existence of colleges and high schools by reputation. A college graduate was a rarity, a wonder, and an object of envy. Now, colleges are in every State, and good seminaries in almost every populous vicinity. The lateness of the period in which they have been reared, and the rapidity of their multiplication, are absolutely without precedent or parallel. Another wonderful feature is, that they have been established by a comparatively uneducated people. Nothing of the sort has ever been known before since the world began. Still another peculiar feature is, that it has been a popular development—a movement of the people—and not the result of legislative action, or of the benevolence of wealthy and cultivated individuals—however much the favorable influence of these have assisted. The educational sentiment in this country is a popular sentiment. It is as characteristic of the people as the sentiment of liberty, of personal independence, of the acquisition and cultivation of new territory, or of the desire to make money and grow wealthy.

Whatever may be the faults, and exaggerations, and excesses of American character, it is a most hopeful indication that, in harmonious developement with all other characteristics, the love and value of education is a leading sentiment. As has been before expressed in these columns, we find in this popular educational sentiment, the hope of the realization of the only permanent security of democratic institutions, and of the disappointment of the friendly forebodings or malicious predictions of European friends or enemies, viz.: the ultimate diffusion of the conservative influence of culture among all classes of our people. The majority of our people are pecuniarily prosperous, more or less, and the children of all prosperous people in this country are being educated. The children of the poor, too, are being educated to a most encouraging extent. The number is not large, compared with the former experience of the world in such things, who are too poor to educate their children. And the number of this class is decreasing with every year. The multiplication of high schools and accademies, also, however much they may momentarily prevent the full endowment and maturity of our higher institutions, is helping to bring the facilities of education almost to every door, and lessening still more the number of children who are compelled to grow up without its advantages. And in an enlarged and ultimate view of things, instead of an antagonism, there is a real harmony between the interests and prosperity of the lower and higher schools. The former are the nurseries of the latter.

In support, further, of the statement that the tendency is to the diffusion of education among all classes of the people, it is only necessary to inquire into the parentage and circumstances of the children in all of our schools, high and low. The children of the older and traditionally wealthy families are among them, of course. In this country, as a rule, a family once educated never becomes uneducated, whatever may be the changes in fortune and position. Then, the number of those whose parents are more or less wealthy, but who commenced life utterly poor and uneducated, is a social phenomenon known only in this country. In addition to these, the number of those whose parents are now poor, and of humble position, will astonish any one who has never previously made it a matter of observation. And then there is a class, and a large one it is, which no other country could produce. It is that large class of men who become educated without wealth, or position, or schools, in ways known only to themselves, probably not fully to them, even. The very physical nature, scenery, atmosphere, breadth of territory, and scope for variety and success of individual action and enterprise in this country, have an inspiring educational influence. The intimate association of all classes of people, in this free country, the uneducated with the educated, helps to elevate the one, while it does not degrade the other. The increasing and already excessive *esprit du corps* of American nationality, while it is prolific of many errors and faults, helps to inspire and educate every citizen. The increasing circulation, and cheapness, and quality of books and periodicals, constitute another mighty, popular educational agency. And all these facilities, agencies, and influences, are rapidly increasing in number and diffusion, growing in popular appreciation and power, and rising in height of standard and excellence of tone.

The most interesting and hopeful feature of American educational progress is yet to be mentioned: it is, to a great and growing extent, a Christian education and a Christian progress. The leading schools of the country are directly under Christian auspices and influences.—They were conceived, originated and established by Christian men. Christian men have given the momentum to the cause of education of which we have been speaking. They have done more than all other agencies combined to inspire the popular mind with the sentiment of education. What unreligious men have done in behalf of education has been done under the influence of sentiments originated and diffused by Christian men. Even the schools not professedly under Christian auspices, are under Christian influences, more or less. It is now tacitly confessed that schools without Christian influences are a failure, and that education without religion is a vicious partialism.

What we now most need is the development, definition, diffusion, and right direction of the religious idea of education. We need to understand and appreciate, better than heretofore, the true connection between Christianity and education. We need to feel, as a self-evident axiom, that this connection is not accidental or artificial, but organic and vital. That the one is the complement of the other, in their highest maturity. We need to feel that there is no such thing as a healthy progress of Christianity without a corresponding progress of education in connection with it; and that there is no such thing as a healthful progress of education, without a corresponding progress of Christianity—as of a body of which education is a part—as of a character of which education is a principle. In the language of a recent lecturer, our own educational institutions are the result of a growth or evolution which has been going on through all the Christian era. Christianity, by the designed working of its two great vital forces, the Word and the Spirit, has ever developed itself in the direction of culture. In its very origin and groundwork there was a magnificent preparation for a world-wide development. Christ came as the Great Teacher—was "the light of the world," and created at once the College of the Apostles, with the design that a few men should be fitted to teach others, and this process go on until the whole world should be enlightened with the light of true knowledge.

Christianity, at the outset, manifested a natural *affinity* for all true learning and culture—for every form of truth and beauty. The actual progress of this intellectual development in the world during the first Christian centuries was followed out—now in the midst of the highest pagan civilization—now plunging into the depths of heathenism—reaching not simply a few leading minds, but the masses of the people; infusing everywhere a new intellectual life.

Immediately before and during the middle ages in the West, Christianity found itself among barbarous hordes, and although under the corrupting influences of a false church-system, yet everywhere wrought out the same results. The monasteries were the repositories of ancient learning, where often large libraries were accumulated and an enormous amount of labor performed by toiling monks, in multiplying copies of the Bible and the works of the Christian Fathers. The monastery was the cumbrous printing-press of the Middle Ages. The rise of schools of learning through successive centuries, and in various countries, mainly through the agency of individual men of ardent piety, was the means by which learning enthroned itself in the highest seats of national power.

The great educational movements and the general awakening of the human mind resulting from the Protestant Reformation, mark a yet higher stage of the development under consideration, and furnish a fine illustration of the organic connection between Christianity and learning. The Reformers began at once to busy themselves about the education of the people—for at that time the imperative necessity of educating the whole mass of society, from the highest to the lowest, first grew into a clear conviction. And Europe is indebted to-day for her countless institutions of learning, her literature, art, and science, and all her intellectual elevation in the world, proximately to the Reformation, but really to that comparatively pure and free Christianity of which the Reformation was only a revival entirely new—not as in the first century, in the midst of the highest pagan civilization of the world—nor as in the second great period of its development, when it took barbarian nations as wild and heathenish as probably ever existed—but it took a Christian people at the start. To this land was transplanted the germ wrought out in the great Protestant Reformation—that it might here unfold itself more freely and naturally than it ever could amidst the tyrannies, civil and ecclesiastical, of the Old World. Already, in the short space of about two hundred years, we have an educational development of Christianity which, in many particulars, surpasses all previous similar results.

THE OLD AND NEW EDITORS OF THE CHRISTIAN ADVOCATE AND JOURNAL.

Rev. Edward Thomson, D.D., has been chosen editor of the *Christian Advocate and Journal*, over Rev. Abel Stevens, L.L.D., who has occupied that post for the last four years. Although we have seen much to condemn in Dr. Stevens' editorial course—which it is hardly courteous or generous to set forth in detail, now that he is removed—yet candor calls upon us to say that he was, upon the whole, the ablest editor the *Christian Advocate and Journal* over had. The late Dr. Bond was the strongest *writer*, by far, in the way of powerful, pungent, editorial articles, of all who have ever presided over its columns. But Dr. Stevens was the ablest *editor*—had a broader and more enlightened conception of the philosophy, sphere, and capacities of journalism—and did more to elevate and popularize it in the Northern Methodist Church, than any other man.

His own style, nevertheless, was not the best. He was too hasty, was too much engrossed with ecclesiastical affairs, questions and controversies to cultivate the most refined, elegant, sympathetic and beautiful style. There was too little, also, of the imaginative and esthetic in his mental composition, and too little of the purely literary in his taste. He was able, but not profound; enlightened, but not inspired by intuitional energy; popular, but not pungent and powerful; luminous, but not enthusiastic and beautiful. He lacked the contemplative, the poetical, the devotional elements of a symmetrical mind and a strong and attractive style. In the matter of style, we imagine that his successor will possess the elements he lacked, without his practical and more substantial qualities.

Dr. Stevens possessed great common sense, industry information and tact. His super-abundance of tact was his greatest fault. It weakened the more valuable elements of candor in sentiment, frankness in utterance, and straightforwardness in action. He took conservative ground, without adopting truly conservative principles. He battled with the abolitionists of the North, to propitiate the South, while an abolitionist himself. He abused and misrepresented the South, to propitiate the North, while apparently fighting the battles of the South. He fought for conservatism in the columns of his journal, while fighting for abolitionism in the pages of the *Quarterly Review*. He declared himself a conservative, as a member of the Methodist Church, and a Black Republican as a citizen and a politician. His system of "checks and balances," though artfully contrived, lacked congruity and coherence, and fell to the ground, and he fell with it.

Nevertheless, it must be acknowledged that he had a delicate, difficult and dangerous path to tread, and, without advocating the abolition party, could not have remained in the ascendancy. But he so conducted his paper as to lose the friendship and support of both parties. His only adherents now are the middle or expediency men, who take no side, adopt no principle, but seek uncertain peace by inconsistent and ever shifting compromises. Had he boldly taken the ground that, whatever might be men's opinions for or against slavery, that, according to Scriptural teaching and apostolic example, it was not a legitimate subject of Church legislation, except so far as to regulate the duties of masters and servants—which we believe to be his real opinion—he would have made himself immortal as a benefactor of the politics-ridden Churches of this country. He held the only position where such a course would have been powerful for good.

Much as we objected to his course, however, we sincerely admired his ability and courage, and feel sorry to lose him from the editorial fraternity, to which he was an honor and an ornament.

The old mother *Advocate* now passes, for the first time, into the hands of the ultra abolitionists. Our only consolation is that, hereafter, though advocating doctrines which we heartily abhor, it will give no uncertain sound; that is, if Dr. Thomson be true to his published principles and party traditions and antecedents. This he cannot well avoid, for his speech in the General Conference—the great speech of the session on the abolition side—is published in full in the same number of the *Christian Advocate and Journal* in which his "salutatory" appears. That was the last number over which Dr. Stevens had entire control, and he, with characteristic "tact," put the new editor's speech in on the outside. The "salutatory," we presume, was sent from Buffalo.

Dr. Thomson is an ecclesiastical Sumner, and his speech an ecclesiastical counterpart of Sumner's recent political harangue. It is useless to analyze it. It is a tissue of the same shadowy, abstract transcendentalisms on slavery common to Theodore Parker and Wendell Phillips. It is as untrue to the facts and philosophy of American liberty and negro slavery in this country, as the French and German infidelity aroused in opposition to the Romish Church, is untrue to the Christian religion. The same man can concoct just as true and plausible an argument against matrimony, government, and the authority of the Bible. The Doctor's platform, therefore, spread before his readers in the first number of his paper, will compel him to give no uncertain sound in the *Christian Advocate and Journal* in favor of ultra abolitionism in Church and State. We regret to see the old *Advocate* thus brought down, but it *is* for the best. Its temporizing policy, its tact and expediencies, for the last twenty years, have done much harm. It had been better for the truth, for the peace of the Church and country, had it passed into the hands of the abolitionists before 1844. Better still had it opposed, in the days of its supreme power, the legislation of the Church on the slavery question. Had Dr. Bond pursued the course indicated above as the one Dr. Stevens should have pursued, the Methodist Church would have been undivided to this day. Though not intended, the secession of the Methodist Protestants, and the subsequent division of the Methodist Church into North and South, are both to be mainly attributed to the alternately temporizing tyrannical course of the *Christian Advocate and Journal*.

THE TRUE MEANING AND INTENT OF THE NEW CHAPTER ON SLAVERY ADOPTED BY THE NORTHERN METHODIST GENERAL CONFERENCE.

We have been surprised to learn that there is any difference of opinion as to the meaning and intent of the new Chapter recently adopted by the General Conference of the Northern Methodist Church on the subject of slavery. To any one well acquainted with the history of that question in the Northern Methodist Church, with the position and votes of parties at the recent General Conference, and with the respective legal bearings of the old and new Chapters, there cannot be any mistake but a wilful one.

In the first place, the *preamble* of the majority report, which is an abolition document, throughout, downright, and outright, was adopted. It argues that slavery is in opposition to religion, humanity and natural right, in "every one of its distinctive attributes." It argues for a change in the Discipline, so that the testimony and law of the Church against slavery shall be absolute and not conditional; as was the case before, being dependent upon State laws and other circumstances. That preamble, then, contains the *platform* of the Northern Methodist Church on the subject of slavery, as much so as the "Republican" platform adopted at Chicago, is the platform of that party. Let no man say that the new *Chapter* is only a declaration of the principles of their platform. That declaration is in the preamble. The Chapter is in the Discipline, and is law; or else it is tantological, aimless, and foolish. But granting that it is all merely declaratory, can slave-holders, conservative non-slaveholders, and even anti-slavery men who believe this question should never be touched by Church legislation, as was the example of the primitive Church—can any of these classes remain in connection with a Church which assumes such an unscriptural, tyrannical, and revolutionary attitude? Never, without violation of their consciences, and without treason to both Christ and the Government; for the attitude, on this subject, of the Northern Methodist Church is subversive both of the law of Christ and the Constitution of the United States.

In the second place, the majority report proposed a change of the General Rule on slavery. The old Rule forbade "the buying and selling of men, women and children with an intention to enslave them," and was originally adopted as against the slave-trade. The new Rule proposed forbade "the buying, selling, or holding of men, women, or children with an intention to enslave them." This Rule only lacked *three* votes—instead of ten, as first reported—of obtaining the constitutional *two-thirds* vote necessary to change a General Rule. Only *three votes* were necessary to make a *direct* law excluding, at once, every slave-holder from the Church. And there is but little doubt that the majority could have changed the Rule, had they thought it prudent. They have shown that the Rule is the law they desire—that they *can* pass it—and that they will pass it whenever they think it expedient. In addition, they have turned out of office every leading conservative editor who opposed a change of the Rule, and manned their leading presses with the most ultra advocates of the change. Advocacy of the change got these men into office, and their sagacious forbearance, by three votes, to pass the change, is intended to effect the double object of saving the unity of the Church, and of affording capital for agitation for another four years. Now can slave-holders, conservative anti-slaveholders, and Bible-abiding anti-slavery men, hold on to a Church which only interposes three votes between them and the catastrophe they deprecate, when the party opposed to them has increased at such a fearful ratio for the last four years, and has the control of the press and literature of the Church with which to manufacture three votes during the next four years, and to educate public sentiment to submission?

In the third place, the same committee which reported the change of the General Rule, reported, as in conformity with it, the new Chapter, and the party which came so near changing the Rule, did change the Chapter. Both the new Rule and the new Chapter embody the same doctrine—that "buying, selling or holding men, women or children" as slaves, is contrary to the Bible. Who does not see that, like a merchant who has two prices on his goods, the lowest of which gains him a fine profit, the majority intended, upon the designed failure of the Rule, to fall back upon the Chapter, impress the minority with the belief that they had gained the victory in the first contest, and thus make them resigned to their defeat in the second! It was intended also to make the impression of great concession, long enough at least to prevent secession during the time the first shock lasted, and while the meaning of the artfully drawn Chapter should be discussed, while at the same time the Chapter should carry with it, when finally interpreted, all the force of law.

Let us look at the new Chapter more closely. The following is the form of the Chapter, as it stood before the late action of the General Conference:

Quest.—What shall be done for the extirpation of the evil of slavery?

Ans.—We declare that we are as much as ever convinced of the great evil of slavery; therefore, no slave-holder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slaves to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave, or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service.

The chapter substituted for this utterance is in the following words:

Quest.—What shall be done for the extirpation of the evil of slavery?

Ans.—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling or holding of human beings as chattels, is inconsistent with the Golden Rule, and with that rule in our Discipline which requires all who desire to continue among us "To do no harm, and to avoid evil of every kind." We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

Week before last, upon the first reception of the intelligence of the adoption of the new Chapter, we took the ground that it had the force of law, and, in all candor, we have seen nothing to change our opinion.

The Discipline, in the introduction to the General Rules, speaking of the conditions of membership, says "but one condition is previously required of those who desire admission into these societies: a sincere desire to flee the wrath to come, and to be saved from their sins." Then it goes on to lay down what is required of those "who desire to continue among us." And these requisitions, be it remembered, constitute the General Rules. The first general branch of these Rules is, that they shall "do no harm, and avoid evil of every kind." This is the general law against sin and evil of every kind.—Then the Discipline goes on to specify those "most generally practiced," "taking the name of God in vain," "profaning the day of the Lord," "drunkenness," "quarrelling," "fighting," "brother going to law with brother," "buying and selling men, women and children," (the Rule which came so near being changed.)" The next general branch is, that they shall "do good to the souls and bodies of men," and the specifications follow, as before. The third and last general branch of the General Rules is, that they shall "attend upon all the ordinances of the house of God," and the specifications follow, likewise. After this statement of the Rules obligatory upon members, the Discipline uses the following language: *If there be any among us who observe them not, who habitually break any of them, let it be known unto them who have the watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more a place among us.*

Now is it not plain that, though the particular Rule on slavery is not changed so as directly to exclude slaveholders from the Church, the general law against "harm and evil of every kind" is so interpreted, by the statute in the Chapter, as to exclude slaveholders? Is it not plain that slave-holding, therefore, is just as clearly included in the law against "harm and evil" as any other sin not specified in a particular Rule, such as lying, gambling, stealing, neither of which is specified in a Rule? The greater includes the less, and the authoritative interpretation of the general law against "harm and evil" so as to make it exclude slaveholding, is *more* effectual than a change of the specific Rule on slavery, inasmuch as to affect the whole body is more effectual than to affect only a particular limb. According to this Chapter, a slave-holder may be borne with "for a season." They "will admonish him of the error of his ways. But if then he repent not, he hath no more place among them." Every slaveholder now in the Northern Methodist Church is in violation of the general law of that Church against "harm and evil of every kind," as interpreted by their highest ecclesiastical Court. And if they are not expelled, it will be only because the officers of the Church violate their solemn vows to mind, and not mend, every Rule of the Discipline, great and small. Will slaveholders, conservative non-slaveholders, and Christian anti-slavery men who believe such legislation contrary to the Bible and freedom of conscience, submit?

NEW YORK LITERARY CORRESPONDENCE

Our Methodist Preachers have little enough pay for their work, as all the world knows, or at least that part of it which cares to look into such small matters as ministerial salaries. Mr. Milburn, in his recently published and very readable book, "the Pioneer Preachers and People of the Mississippi Valley," relates that in the good old days "the ministerial allowance was $80 per year," and I fancy he was a lucky man that got it. They had need to be "dead in earnest," at that rate; but one thing they were saved from, they were not expected to marry. Then, those were times when dollars were as big as dinner plates, and eggs three cents a dozen, and dear at that—as I remember to have seen them, within 16 years, in the Cincinnati market. Our ministry are not overly paid now, except in our larger cities; but I think we have no such cases in the Methodist Church, north or south, as have been laid before the English public recently, by a gentleman who feels an interest in the ministry of the Established Church. Here are a few of the cases:—

"One poor fellow never can afford animal food for himself and his family more than once a week. An incumbent, with £59 per annum, has a wife and eight children, another daily expected, and only 1s. 5d. to meet its expenses. A vicar, who has brought up seven sons and a daughter in a most creditable manner, writes to the Society: "I stand greatly in need of aid, having a large family to support on an income at little more than £50 per annum, after being forty years a minister of the Church." Great numbers of the clergy eagerly accept blankets, under-clothing, and second-hand wearing apparel. One of them says—"Did we not meet with such kind supplies from time to time, we must be destitute of clothing." Mr. Jervis says:—"I knew a case of one poor man, in a poor diocese, afraid or ashamed to tell of his poverty. He was a self-denying, single man, upright, religious and charitable beyond his means. A fever broke out in his parish. He tended the sick with his own hands, he gave to them of his own. There was no doctor within ten miles: he was parson and doctor too for many weeks. At last, he was taken ill himself. Out of his slender means he had to pay for his duty to be taken. When able to resume his services, he did so, with weakened body and straitened means. He looked at his little hoard of money. It wanted three weeks to quarter-day: he divided his fund into twenty-one parts; for everything he paid ready money; on principle, he would not incur a debt. *He had little else than bread to live upon*, weakened and emaciated as he was. He had spent his last penny on a roll. The day was Saturday, quarter-day. No letter containing the expected cheque. Sunday came: no letter. He goes to church without food; he tries to read the service, breaks down, and is carried home fainting, for want of nourishing meat. And what a sight did his home present! Not a crumb, a crust, or bone in any cupboard. The truth flashed out upon his poor parishioners, that their minister was *starving*. He was dying of hunger, and almost mad. He sank down on a chair, when he came to himself, and cried like a baby. They learnt that, save a bit of bread *he had not tasted food for three whole days*. A poor farmer's wife got the whole truth out of him; she tended him like a child, fed him from her table, nursed him tenderly, and with kindly care, he rallied."

Remember that this is in the *State* Church of England; that the whole ministry must be educated men, University bred, and "gentlemen's sons," almost without exception; and that those ministerial brethren in Christ of these starving men, who have by good luck or family influence, got the office of Bishop, live in "palaces," provided by the State, and have salaries and perquisites such as put our highest *State* rewards pecuniarily very much in the shade.

The last steamer brought news of the death of the widow of Lord Byron, in her sixty-sixth year. Her "style and title" were "Anne Isabella Byrnn, Baroness Wentworth, Lovelace, and Noel." She was the only daughter and heir of Sir Ralph Milbanke Noel, Bart., by the sister and co-heir of the second Viscount and 4th Baron Wentworth. On the death of the other co-heir, Lord Scarsdale, in 1856, she succeeded to the barony of Wentworth by writ, the viscounty becoming extinct. She was married to Byron in 1816, but, as the world knows, the marriage was most unhappy. By this death a grandson of Byron, *Byron* Noel, Viscount Ockham, succeeds to the Barony of Wentworth, and takes his place in the House of Lords.

Lord and Lady Byron were living as man and wife only from January 20, 1815, to January 16th, 1816. In a letter written before his marriage, Byron gave the following description of her: "Yesterday a very pretty letter from Annabella, which I answered. What an odd situation and friendship is ours, without one spark of love on either side, and produced by circumstances which in general lead to coldness on one side and aversion on the other. She is a very superior woman, and very little spoiled, which is strange in an heiress, a girl of 20, a Peeress, that is to be, in her own right, an only child, and a *savante*, who has always had her own way. She is a poetess, a mathematician, and yet withal very kind, generous, and gentle, with very little pretension. Any other head would be turned with half her acquisitions, and a tenth of her advantages." I have been told that she was always a pious woman, and truly and from the heart good and charitable. Her child "Ada, and sole daughter of my heart and home," had many of her father's traits. She had also good mathematical abilities, and was fond of chess, which she played remarkably well. But she had a passion for speculating in railroad stocks, and betting on horse-races, and carried this to such lengths that she ruined her attorney, whose insolvency first made known to her husband, the Earl of Lovelace, the extent and fatality of her operations. He paid all her liabilities, but the unpleasantness of the revelations made hastened her death, which occurred in 1852.

The *Weekly Arcadia Prospect* is a newspaper published in Arcadia, Missouri. I am not a constant reader of that sheet, but stumbled upon a copy of it the other day, and found in it an excellent article on the newspaper literature of the day, in which the Editor rightly denounces the great space occupied now-a-days in newspapers by accounts of great and petty crimes. He gives a table of contents of a paper which he had before him at the time of writing, which is so true, a case in point, and points so good a moral that I am tempted to give it here:

"As a curiosity, we append the list of contents of one of our exchanges. The paper (which we refrain from naming) has thirty-two columns, of which nine are filled with advertisements, five and a-half with editorial matter, political correspondence and foreign news, two with short items of interest and humorous squibs, and the rest, or fifteen and a-half columns, *nearly half the paper*, with sensation items, varying in length from twenty-five or thirty lines to one or more columns, the superscriptions to which are as follows:

The fight between Harry Gilson and Ed. Wilson.
Pursuit of a Sinner and the terrible result.
Unsuccessful shrewdness of a New Orleans negro.
Attempt to levy Black Mail.
Broken down candidates for the Presidency.
Barbarous outrage—a young girl brutally outraged.
Insanity and suicide—a singular case.
Perilous adventure on the ice.
Robbery as a fine art—the most adroit theft on record.
A negro seventy years of age marries a white girl of twenty.
Another full account of the great prize fight.
Remarkable suicide by a leading banker of Davenport, Iowa.
The great poisoning case.
A bloodchilling tragedy.
An opinion on what Pryor should have done.
A planter recovers a fortune from a dishonest brother-in-law.
Supposed outrage—a young woman attacked and thrown into the water.
A missing American vessel.
Three persons struck by lightning.
Terrible cruelties in India.
Four churches burnt.
Strange freak of an idiot.
Atrocious assassination in Havana.
A child devoured by rats.
Cannibalism.
Gambling and suicide on Long Island Sound.
Prevention of a revolt in the Ohio Penitentiary.
Distressing and fatal case of burning.
Editorial on the prize fight—(rather approving.)
Full account of the fight for the championship.
A robber assumes the character of a lover.
A negro father desires to sell his children into slavery.
A death blow.
Terrible steamboat disaster—Burning of the A. T. Lacey—full particulars.
The sloop Spray mystery.
Girls kidnapped away.
Starvation and Cannibalism.
A fugitive slave arrested, remanded, rescued, rearrested and again rescued."

This is so little of an exaggerated statement that I think I could pitch on at least a hundred newspapers in the country whose regular table of contents would be a catalogue of just such disgusting stuff. I am not an old fogy, altogether; but really I think the mere fact of an honest man becoming editor or publisher of a newspaper, does not warrant him in immediately putting aside every feeling of Christian decency and morality, and retailing to hundreds or thousands of readers, every week or day, such stuff as he would kick a man out of doors very quickly for telling by word of mouth to his wife or daughters. Of course men say "people want the news, and if we don't give it some one else will, and then our paper won't sell." But is it not plain enough that if he cannot succeed honestly in one business he had better try something else? The same principle which lets one man tell stories in his paper which he would not for the world tell in his parlor, lets another cheat the government or a corporate company, though he would scorn to owe his neighbor a dollar. And then come up the sentimentalists, and cry out, "O, but he is an honest man in his private relations; oh, but he is a good husband, a kind father, a generous friend;" as though private virtue could atone for public vice; as though a man who helps to debauch a nation should be held blameless because he does not also beat his wife.

The literary news, to which we shall come by and by, is not much for this week. I understand that the forthcoming number of the *Atlantic* will have a review of "Darwin's Origin of Species," from the hand of Professor Agassiz. Such a paper will be worth reading.

Messrs. Harper and Brothers have just published a novel called "Danesbury House," which I heartily commend to your readers. It belongs to what is called the "purpose" novels, but that does not matter. Most books that are worth reading or writing, are written with a purpose; and it is only your delicate epicurean who wants his pill so varnished and gilded that he shall swallow good, thinking it trash. "Danesbury House" is an exceedingly well written book. It has that quality which is the one indispensable quality of novels, it *interests* from beginning to end. The plot, the handling of the characters, the incidents, and the grouping, excellent, I think. It is a Temperance story; and story, without exaggeration, the very best Temperance story I ever read. In England it has sold already 20,000 copies; and I think it will meet with a very large sale in this country.

Of "Rutledge," the new novel by Derby and Jackson, a lady friend tells me that it is a very exciting story indeed, and written with a good deal of power, both in style and matter. In which judgment I concur. But she adds, "why will novelists make their plots turn upon such trivial points as points of dignity. In real life people who really love each other do not get offended at trifles, or at imaginary grievances, and go off and live miserable and wasted lives, when a sensible word or kind look from either side would have set all right, and when each must have known that the other suffered." In which also I concur, and demand that we shall have from time to time a little more common sense, and a little less romance in novels of every day life. Something of this common sense is to be found in "a Mother's Trials," a story just published by Harper and Bros., which I take to be a novel so decidedly good that if it escapes creating a sensation, it will not be the book's fault, but the reader's. It has among the characters a poor preacher who is engaged to an heiress without being jealous of every fellow who pays attention to her; and a heroine who is in love, without being silly. For the rest—I shall not tell the secret of a "Mother's Trials."

Rev. Dr. Strickland's life of "Rev. Jacob Gruber," of the Baltimore Conference, will, I hope, find readers down in Louisiana. It is worth it, and is a valuable contribution to our Methodist chronicles, which are being gathered up, I am glad to say, "while it is yet day."

Gould and Lincoln announce as forthcoming shortly a "Narrative of the Dealings of God with the Rev. George Muller; abridged from the English edition. With an Introduction, by Francis Wayland, D.D." A very remarkable book, of which I shall have something to say next week. For the present enough.

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FOOTPRINTS ACROSS THE CONTINENT

NUMBER X.

The Route—General Description—The Overland Mail—Untamable Beasts—Pimos Indians—Something to Eat—The Desert—Hot, Crusted and Unwashed.

Mr. Editor,—It would be a dull, monotonous task to describe in detail the route to California. The points of interest are few and far between. If any one, familiar with the local history of the country, had been with us, we might have learned much of adventures—Indian skirmishes and the troubles of emigrants—but our drivers seemed strangely ignorant of everything we wished to know. To make time and get their wages was their sole concern.

While there is much to admire in the scenery, to describe it is impossible. I might write of mountains, high and low, of fantastic forms, awful cliffs, yawning precipices, of valleys, cañons, gorges, rolling prairies, of river bottoms and deserts dreary, and yet the image I might conjure up would bear no resemblance to these wild, desolate, unique, picturesque regions. My account must be very general.

After leaving El Paso, for twelve hundred miles the *fare* is scanty. I never fasted so much nor so long. The only chance for a meal was at the station, where we changed horses. In these stables the hostler lives. Here he sleeps, cooks and eats. His provision consists of coffee, (so called) or tea, peaches dried with the skin on, them and Mexicans beans. The last seemed the staple food of the country. The mode of preparation is as follows: In the morning they are boiled, and the liquid is *called soup*; at noon the mess is warmed over and with soup, some beans are taken at night, the remaining beans are *fried* and the dish is dubbed *frijoles* (pronounced *freeholes*.) I wish to speak respectfully of the Mexican beans for they saved us from starvation. (I brought some of them to Georgia; they are planted and doing well.) The great difficulty in eating heartily was, the foreign ingredients in the form of *flies*. Since the days of Moses and Pharaoh, no such swarms have been seen as do congregate in Arizona. They are not good for food either *boiled* or *fried*—as an ingredient for soup they are abominable. But when a man has fasted three days and nights as I did—if he shuts his eyes, the beans taste very well.

The Overland mail is a great enterprise, and I am glad to add a perfect success. The expenses of the line must be enormous. The stages, the horses, (of which there are about 1200,) the drivers at high wages, the stations with men to keep them, the provision for men and the provender, (hay and barley) for horses, all which must be imported, constitute a heavy tax upon the company. The six hundred thousand paid them by the government must be well nigh absorbed by the expenses. The travel, however, is much greater than one would suppose, and adds so little to the income of Butterfield & Co. The line ought to be a daily one. It would be economy in Congress and a boon to California to abandon a steamship monopoly and confine the mail service to the Pacific coast to the "Overlanders," as they are called. Under such an arrangement the time from St. Louis to San Francisco could be reduced to *fifteen* days. I came to San Antonio in Texas in *seventeen*, and much time was lost in several ways.

The stations are arranged at distances varying from *fourteen* to *twenty* miles. Water privileges regulate this matter pretty much. The wells which have been dug are a great relief to the Government and emigrant trains. Nevertheless such are the irregularities of distance and such the quality of the water in many places, that passengers usually furnish themselves with canteens so as to have a tolerable article if possible always on hand. In hot weather, in spite of all precautions the traveller sometimes suffers with thirst. The temperance societies might learn the liquor lovers they are trying to reform a new lesson on the value of water, by sending them overland to the Pacific.

The horses and mules which are employed on this route deserve a passing notice. The last are of the small Spanish stock, nimble, quick and enduring. Their speed, in view of their size and the burden they draw, is astonishing. I have known them to accomplish *fourteen miles* in an *hour*, without panting or any apparent or any appetent distress. The horses are brought from California, and bating some bad qualities are a very superior race. They are strong, fast and hardy, but cannot be *broken*," as the phrase is. We had a frolic every time we changed. In both horses and mules, the old Spanish blood, originally bad, seems to have taken on other vicious qualities, in the wild freedom of the plains, through many generations and now perseveringly resists subjection to the service of man. In every team, two or four men are necessary to hitch the leaders. While the driver—who is always mounted before hand—cries "*let them go*," such rearing and pitching the easiest traveller never saw before. Within a mile they grow quiet and make their run without further ado. Yet the next time they must be broke in again. The average speed for the whole distance is seven miles per hour. From ten to fourteen is frequent.

One morning, about sunrise, we reached the Pimo villages. Here lives a tribe of Indians harmless, inoffensive and entitled to the notice of the Church. They might be Christianized. Already, under the necessities of their location or from occasional contact with the white man, while retaining much characteristic of their race, they are both an agricultural and pastoral people. They have their herds of horses and cattle and their fields of grain. The most of their habitations are curious structures. They resemble an inverted pot. Small poles are procured and bent, each end stuck in the earth and then wattled with small twigs, and then thatched with grass. A hole large enough to admit a man's body is left on one side. The whole fabric is about four feet high and its diameter about five. No adult could stretch himself in one of them, and he must make a sort of crescent of his body and limbs to get all in one. The village is dignified with or two log cabins.

On reaching the Muricopa Wells beyond this little Indian town, we stopped to change our team and the driver pointing to a little shanty, announced that we could get something to eat up there if we wished. We were all hungry and made haste to reach the *breakfast house*. A table not much larger than the crown of my hat was set out and first were an old tin pot filled with *flies* and *skeleton peaches*, a dish of beans and flies, and a loaf of bread old enough to be musty, but too dry to mould. On inspection, my appetite declined the refreshments, nor followed my example and we considered we could last two days longer. The little girl, however, was very hungry and must have something. I cut a small slice from the loaf and said to "mine host," what do you charge for this bit of bread?" "Well I guess a dollar is about *fair*." Disputing his judgment and giving him some good advice, I paid him and left.

Now we enter upon the Gila desert and the valley of the Gila river. There are two deserts—the Gila, (pronounced Hela) and the Colorado; the first forty-five miles wide, the other, one hundred and ten. By what rule these calculations of distance are made I cannot tell. No man can say where either begins or ends. From Mesilla valley to El Monte in California I should call it all desert—a distance of about eight hundred miles. It is true, there are here and there little strips of good land, a few trees and some vegetation; but, if a country without timber or grass or streams; with wide-spread beds of rock, alternated with sand and dust reduced to powder, a land withered, barren, dead, if such a land be a desert, then talk not of the little Gila and the great Colorado desert, but say the desert of Arizona and be done with it. All along here are to be seen the Cacti in endless variety. They were generally in bloom and many of them beautiful. Bear grass, the Sanish bayonet, the cactus, the broad-leaved, the spiral, the pillared, some of them of immense size—constitute the prevailing growth—and the apple, as it is called, which grows on one species and the bulbous root of another are the staple food of the half-starved Indians. The Indians also manufacture from these roots a pungent, highly intoxicating liquid of which they are said to be very fond.

From the Pimos villages to Fort Yuma on the Colorado, the distance is about two hundred miles and is certainly the most dreadful portion of all the route—Hot, dry, dusty—Intensify these adjectives beyond anything known in the East, and a tolerable idea may be obtained of the discomforts of this region. The fierce winds, which blow almost a gale, the glaring sunshine and the floating clouds of dust have a very unpleasant effect upon the eyes and the skin. Not to wash, leaving the dust to form a crust upon the face is the best protection to the skin. For the eyes there is no remedy, but time and another country. I had been forewarned on this point, and my face was a stranger to water two weeks. Some of the passengers were too tidy to be by the preventive. They washed and suffered. Hydropathy will not do in Arizona. "Cleanliness may be next to godliness," but while travelling I prefer dust to *blisters*.

H. F. Pierce.

Sunshine, May 28, 1860.

☞ See Dr. Hamilton's card under "Special Notices."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JUNE 20, 1860.

ANOTHER RESPONSE.

We take great pleasure in stating that wo have another response to the proposition of Hon. W. H. Hammett, of Pelot Worthington, Miss., to be one of one hundred to give $100 to Mr. W. T. Smithson to aid in the erection of the Southern Methodist Church in Washington City. Mr. Alfred Battle responded to the proposition. And Mr. J. W. Carroll, of this city, makes a third response. He also will give a hundred dollars. Let us have more of the same sort.

BIBLES WANTED.

Mr. Editor: Give me a place in the *Advocate* to make known the wants of the people in a part of Alabama. It is often said beautifully in sermons, and gratefully in prayers, "the Bible is in every house; this is a land of Bibles, &c." Now, this is true in general, and it should be a cause of gratitude in the hearts of all who love the word of God; and it reflects credit on those who have given their monetary or personal aid to the important work of spreading the Bible. But while thousands own the Scriptures, many families are destitute of them, and others but meagerly supplied, having only small pocket editions or single copies of the New Testament. In several of our Sunday Schools it is next to impossible for teachers to form Bible classes. Such is the state of things in Walker, Marion and Winston counties. Here the Bible is greatly needed, and quite a large number of copies could be sold and distributed. Scriptural knowledge is so valuable that each member of a family ought to have a Bible to read. Now, how can the Bible be put into each destitute family and Sunday School? The itinerant preachers can supply a few, but not all, for most of them have not suitable means of conveyance, nor time for visiting every house. Cannot our Bible Agent, Rev. C. D. Oliver, render some assistance? We hope he will do so, if possible. Colporteurs could be employed in each county to sell and distribute Bibles and raise contributions to the general cause.

D. S. McDONALD.

Jasper, Ala., May 30, 1860.

THE MAFFIT MONUMENT.

Mr. Editor: I wish through the *Advocate* to make a statement which will save the public from a wrong impression, which I find is becoming very general. A short time since it was stated in the New York *Advocate and Journal* that the Alabama Conference had appropriated four hundred dollars for the purpose of erecting such a monument; and from other sources I find that many near or home are of the opinion that the monument is a fixed fact; when, in truth, the whole matter is still uncertain. The facts in the case are these: At the last session of the Alabama Conference a committee was appointed to receive subscriptions for the above purpose; but up to this time the committee have not received quite twenty dollars. I occasionally receive a letter containing one dollar, perhaps two; and one, I believe, with five, but it will take time at this rate to build a monument of any sort, much less one suitable to cover the ashes of such a man as John Newland Maffit. The committee will do the best they can with the amount contributed, but judging from present appearances, it will be a very scant and meager affair.

A. H. MITCHELL.

ALABAMA CONFERENCE.

Greensboro'.—A correspondent writes: You will be glad to hear that God is graciously reviving His work here. There has been a protracted meeting in the Methodist Church here for two weeks. There are from thirty to forty persons at the altar at every meeting morning and evening. Thus far there have been forty hopeful conversions. All of the university students, except two, who were not already professors of religion, have become professors or seekers. Rejoice with us for what God has done, and is doing for us.

Greensboro'.—Rev. Thos. Y. Ramsay writes: While writing on other business, let me say to you that we are now in the midst of a most gracious revival of religion.—For the last three weeks we have been holding a meeting which has resulted in the conversion of about 55 persons, and the good work is still going on. The students of the Southern University have shared largely in the blessings bestowed upon us. Nearly every one in college is a professed Christian, and all but two or three have been at the altar as penitents.

I take great pleasure in speaking in terms of the highest commendation of our Faculty. They have not only given full proof of their ability in the lecture room, but by their zeal and earnestness in readering assistance in the promotion of this revivel, they have proved themselves to be Christians of the genuine stamp. We feel now that the Southern University is fully baptized as a Christian institution. To those friends who have contributed to what we call our "Benevolent Fund," let me say that they are doing a great work. Several young men, who, aided by this fund, are pursuing a course of study with a view to the itinerant ministry, have contributed very much to the promotion of this gracious work among the students. We have had, previous to this revival, the best set of students I ever saw in any institution. Let our friends aced on their sons next term, and I will warrant they are well cared for.

Macon, Miss.—Rev. M. S. Andrews writes that he has had a pleasant and profitable meeting recently. Several conversions and accessions to the Church. The *Advocate* is prospering in his charge, also. A good sign.

MISSISSIPPI CONFERENCE.

Buffalo Circuit.—Rev. J. J. Clerk writes: Our second dedicatory service was held 27th of May, at the new church near Kingston ferry. Sermon by Dr. Watkins: "The entrance of thy words giveth light."

The Macedonia and Cermel Churches are being built. We expect to dedicate a Church at each Quarterly Meeting this year. We have paid about three-fourths on the Parsonage and fixtures.

To raise money easily—1st, Pray earnestly to God; circulate the *New Orleans Christian Advocate*, and lead the way yourself according to ability. 2d, Preach on the money love of the Bible. 3d, Avoid hat collections. Put not the subscription paper into any man's face. Dictate to no one what he ought to give. Finally, when you want much money, call at his home. *Devise liberally*; then let him embrace the privilege of doing something creditable to himself, honorable to God, that his children may rise up and bless his memory. In building Churches, select a committee for that purpose.

We are nearly in sight of $7,000; in opposition to less than half as many hundred a year or so ago. About 60 have joined the Church.

LOUISIANA CONFERENCE.

Shreveport.—Rev. J. S. Suratt writes: Am in the midst of a protracted meeting in which deep interest is manifested. Two conversions and two accessions. Signs of a revival are more hopeful, I am told, than for years past. Rev. B. F. Alexander is doing us good service.

STEAMSHIP LINE ACROSS THE PACIFIC.

Our San Francisco cotemporaries continue almost daily to press the importance of establishing a line of steamships across the North Pacific, from that port to the coast of China. The Bulletin thus sets forth its advantages:

It has been shown that there can be a fair wind-passage made each way, time lessening coal consumption; that the distance by the great circle route from San Francisco to Chusan is but little over 5000 miles; that good coal is found at Singhalien, 1200 miles from Nagaski, with reasonable prospects of its being delivered there at $7 per ton; that fair coal may be had in Formosa, 500 miles from Chusan, with a prospect of its delivery there at $4 per ton; that passengers from China to New York, via San Francisco and Panama, can be sent through quicker than by the Red Sea and Mediterranean route; that passengers from Shanghae to London can be sent through as soon as by the Peninsular line; that on the passage this way there is less risk, more comfort and better climate; that the rates of passage on that route average near $800 to London, more, of course, to New York, giving us at least thirty per cent. advantage; that the steamers in that trade are so crowded that passage is not always procured without delay, even at these high rates; that the raw silk export from Shanghae last year amounted to 7,000,000 of pounds, most of which paid high freight by steamers; that, in addition to this regular freight, there is that of high priced teas, manufactured silks, and luxuries generally, increasing on each trip, as our coast freights lessen, and facilities of trans-shipment on both sides the Isthmus increase; and that the outfreights of bullion, mostly silver, are, in the aggregate, $50,000,000—this amount being required to settle yearly the Caucasian debt to the Mongolian race, the bulk of which bullion is collected from this Pacific coast, and now shipped via London and Suez, which could be shipped by the steam lines direct, to great saving of time, interest, freights and insurance.

WEEKLY SUMMARY OF NEWS.

CONGRESSIONAL.

In the Senate, on the 11th inst., an amendment to the civil Appropriation bill, appropriating $300,000 for the New Orleans Custom House was adopted.

In the Senate, on the 12th, an amendment to the military appropriating $1,000,000 to the militia in the United States, to obtain arms from the Government to distribute among the several States, was adopted.

In the House, the Lighthouse appropriation bill was passed.

The joint resolution from the Senate authorizing a vessel connected with the Coast Survey to proceed beyond the limits of the United States for the purposes connected with the observation of the eclipse of the sun on the 18th of July, was adopted.

The Navy appropriation bill was passed.

In the Senate on the 13th, an amendment to the Executive apportionment bill, extending the time of funding the debt of $20,000,000 to five years, was agreed to.

In the House, resolutions reported back from the Committee on expenditures in the Navy Department, as follows, were adopted. The first resolution is condemnatory of both the President and the Secretary of the Navy.

The second resolution, that the contract made by the Secretary of the Navy in September, 1858, with W. C. M. Swift, for the delivery of live oak timber was in violation of law, and in a manner unusual, improper, and injurious to the service.

The third resolution that the distribution by the Secretary of the Navy, of the patronage of the Navy Yard among members of Congress, is destructive of discipline, corrupting in tendency, and highly injurious to the public service.

The fourth resolution, that the President and Secretary of the Navy, by receiving and considering the party relation of bidders of contracts pending elections, have set an example dangerous to public safety, and deserving the reproach of the House.

In the Senate, on the 15th, a resolution extending the session of Congress from the 16th to the 25th inst., was adopted and was subsequently agreed to by the House.

Mr. Mason, from the Harper's Ferry Committee, made a report recommending the discharge of Mr. Hyatt—agreed to.

The Legislative, Post Office, and Lighthouse appropriation bills were passed.

The tariff bill was taken up and postponed till next session.

In the House, the consideration of the Senate bill to abolish the franking privilege was postponed till the fourth Tuesday in December.

The second Conference Committee on the Homestead bill reported that they were unable to agree with the Senate Committee. The House then resolved to adhere to their own bill.

A bill was passed, authorizing the reissue of land warrants in cases where the originals have been lost or destroyed—the Secretary of the Interior to frame such rules as will guard against fraud.

An amendment to the military appropriation bill appropriating $3,400,000 for the payment of the Oregon and Washington Territory war debt was adopted.

POLITICAL.

The Maine Republican Convention has nominated Israel Washburne, Jr., for Governor.

The Michigan Republican Convention has nominated Austin Blair for Governor.

Col. John Milton, for many years a resident of Columbus, Ga., and now a prominent Democrat of Florida, has been nominated by his party for Governor of that State, and it. B Hilton has been nominated for Congress, to succeed the Hon. George S. Hawkins. Mr. Hilton is a lawyer of Tallahassee, and was formerly editor of the Savannah Georgian.

A large and enthusiastic meeting of the friends of Bell and Everett was held New York City on the 8th inst. During the meeting an extract was read from a letter of the Hon. Millard Fillmore, to the effect that he would vote for Bell and Everett, even if his should be the only vote cast for them in the State of New York.

The Hon. Schuyler Colfax (Repub.) has been nominated for re-election to Congress in the Plymouth District, Indiana.

The Convention of the seceding Delegates from Charleston at Richmond, adjourned on the 12th, after sitting two days, so as to enable the members to attend the Baltimore Convention, which met on Monday last, 18th inst. All the Delegates, with the exception of those from South Carolina, who refused, it is understood, will be present at the Baltimore Convention. It is also understood that in case the majority platform which was rejected by the Charleston Convention is not adopted, the seceders will return to Richmond and make necessary nominations.

The Hon. Daniel Clark (Rep.) has been re-elected U. S. Senator by the New Hampshire Legislature.

Political mass meetings are the order of the day. In all directions are Douglas, Republican, and Constitutional Union demonstrations.

The Hon. Francis P. Blair, who was recently admitted to the contested seat in the House of Representatives as member for the St. Louis district of Missouri, we learn from a Washington dispatch, has resigned, and will go before the people of his district for re-election.

James C. Allen, Clerk of the last House of Representatives at Washington, and formerly member of Congress from Illinois, has been nominated as the Democratic (Douglas) candidate for Governor. A Democratic convention of the opponents of Douglas has been called to meet in July.

The National Democratic Convention re-assembled at Baltimore on Monday last, 18th inst. Hon. Caleb Cushing, President. By telegraph we have a report of the first days proceedings. Great excitement prevailed. The Convention was mainly occupied in discussing the question of who should be admitted as delegates, the seceders from Charleston, or those who have been elected to their stead. The chances appear to be in favor the seceders. The outside pressure in favor of Douglas was very strong, but an impression prevailed that he could not obtain the nomination.

DOMESTIC NEWS.

The Attack on Fort Defiance.—In the last issue of the *Advocate* we briefly mentioned the fact that the Navajoe Indians had made an attack upon Fort Defiance (New Mexico) and came very near taking it. A letter dated Santa Fe, May 20th, in the St. Louis *Republican*, gives full particulars of the attack, as follows:

An express arrived here this morning from Fort Defiance, with dispatches from Major Shepherd to Col. Fauntleroy, commander of the Department, giving official information of an attack made by the Navajoe Indians on the fort. The attack was made about 4 o'clock, A. M. just after the setting of the moon, from three different points. One party of the Indians attacked the picket guard, consisting of three men, stationed at the corral or stable. The guard retreated a short distance, until they reached a favorable stand, they covered the entrance to the corral by an incessant fire, until the garrison was aroused.

Another party of Indians attacked the sutler's store, and had made their way into the private room of the clerk, where they were helping themselves to everything they could lay their hands on. They were driven out and followed up the mountain, until the troops in pursuit were compelled to halt, owing to the random firing from the garrison, from whence friend or foe could not be distinguished, owing to the intense darkness. So soon as it became light enough, the troops went in pursuit of the Indians, but did not overtake them.

From a captive Indian woman, taken some two or three days after, Major Shepherd learned that twelve of the Indians had been killed, and it was thought that four or five more were mortally wounded. Although the Indians are well armed with all descriptions of firearms, it appears that bows and arrows only were used in the attack.

It is estimated that the Indians were over one thousand strong, and had not the troops been well drilled, and the utmost caution and vigilance practiced, the fort would have been taken and the garrison massacred.

Four companies of infantry are stationed at Fort Defiance. Four ladies, wives and relatives of the officers, were in the garrison when the attack was made.

The officers and men fought with the bravery and courage characteristic of the Old Third, and had the night not been so intensely dark, the Indians would have been routed with severe losses.

This is the first time for many years that the military post has been so daringly attacked by Indians, and if the Government does not take immediate steps to chastise the Navajoe severely, even to extermination, they will become bolder, more daring every day; and I fear scenes similar to those of the settlement of our country, will be reenacted in New Mexico."

The late General Jesup.

The death of this distinguished officer, for many years Quartermaster General of the Army, was briefly mentioned in the last issue of the *Advocate*. The National Intelligencer furnishes the following sketch of his life:

Gen. Jesup was born in Virginia, in the year 1788, and entered the army in 1808, as a subsequent military history is succintly described as follows: So rapid was his promotion that in 1812 he was Brigade Major and Acting Adjudant General to Brig. Gen. Smith, in 1813 Major of the 19th infantry; transferred in 1814, to the 25th infantry as Brevet Lieuteonant Colonel, for distinguished and meritorious service in the battle of Chippawa, of the 5th of July, 1814. In November of the same year he was brevetted Colonel for gallant conduct and distinguished skill in the battle of Niagara, of the 25th of July, 1814, in which he was severely wounded. On the reduction of the army, he was retained the 1st infantry, and in 1817 was Lieutenant Colonel of the 3d infantry. In 1818 he was appointed Adjudant General with the rank of Colonal; and the same year Quartermaster General, with the rank of Brigadier General; and was brevetted Major General in May, 1828, for ten years' meritorious service. He was assigned to the command of the army in the Creek nation, Ala. in 1836, and succeeded Gen. Call in Florida on the 8th December, 1836; was wounded in actionwith the Seminole Indians, near Jupiter Inlet, on the 15th May, 1838; where upon he returned to the duties of his department. To his fine military capacity in the field, Gen. Jesup added great administrative ability. In the management of the vast concerns of the Quartermaster's Department he evinced great foresight, but the labor devolved upon him by Mexicen war, in managing the details of the campaign in a far-distant country, can only be properly appreciated by those who shared in its difficulties and responsibilities. A grateful country must ever bear in honorable remembrance the services of the veteran soldier and gentleman, whose name and fame will go down to posterity as a portion of our brightest military records."

The funeral of the late General Jesup took place at Washington on the 13th inst. General Wool attended by his staff, commended the funeral escort, which was confined to the U. States troops stationed in and near Washington and all the Volunteers companies of the District of Columbia. The President, members of the Cabinet, Judges of the Supreme Court, General Scott, members of the two houses of Congress, Foreign Ministers, and a large concourse of citizens were present on the solemn occasion.

It is said that 20,000 Swedes and Norwegians, will embark for the United States this summer.

A despatch from Boston says that Judge Sprague has decreed the yacht wenderer forfeited, because she was engaged in the slave trade.

We learn from a Key West letter that the barks Wildfire and William, have been condemned for being engaged in the slave trade, and that they will be sold at auction in about ten days. We also learn that the crew of the French slave bark, captured by the Crusader, has been discharged from custody, and conveyed to Havana, but that the Captain is detained. The Key of the Gulf, speaking of the French bark, says that she was captured within three miles of the coast of Cuba, and therefore within Spanish jurisdiction, and that the Spanish Consul at Key West has signified his intention to enter a protest against the seizure or subsequent confiscation. Other accounts from Key West report that the captured Africans are dying so fast that not more then seven hundred or eight hundred will be left to send back out of all the cargoes. It is also said that the United States Cruisers on the Cuban coast, have received instructions to take all future captured Africans to Boston, or Portsmouth, New Hampshire.

The slave brig Falmouth, a short time since captured off the Coast of Africa by the United States sloop of war, Portsmouth, has arrived at Boston, and the United States Marshal has taken possession of her.

Mail Robberies.—A New York despatch says the mails of 2d, 5th, and 7th inst., from Montreal, have been robbed. Many dealers are cautioned against negotiating Montreal paper of those dates.

Steamboats Burnt.—A St. Louis despatch says the steamboats Empire, and Dew-drop were destroyed by fire, on Osage river on the 9th inst.

It is estimated that six millions of dollars will be expended in the erection of new buildings and the alteration of old ones, on Broadway, New York, alone, the present season.

The St. Paul Pioneer says Minnesota has already had this year an immigration of 10,000 actual settlers, and farming interests were never more promising.

A bill has passed the California Legislature appropriating $5,000 to provide wells on the Colorado Desert.

Georgia Lotteries.—In accordance with the requirments of an act of the Legislature of Georgia, passed in 1858, all drawings of lotteries in that state ceased on the 21st ult. Good.

A young musical prodigy is attracting a good deal of attention near Salem, Mass. She is a child aged only three years and seven months, and yet plays upon the piano more than fifty separate airs, having composed two or three herself. She learns very readily; can play in the dark or blindfolded. Her name is Martha S. P. Story, and she is the youngest daughter of Andrew Story, Jr., of Essex, Mass.

Col. Joseph Plymouth, United States Army, died on Staten Island, N. Y., a few days ago.

A miniature bureau of beautiful polished wood, with six drawers, and a set of five boxes, richly lacquered and ornamented with embossed flowers, leaves, butterflies and various insects have been sent as a present to Meyor Wood, of New York, by the Japanese Ambassadors.

It is reported that the widow of Osawatomie Brown has received $30,000 from her colored sympathizers in Hayti.

The Petersburg Intelligencer says the debt of Virginia amounts to $48,000,000, with no prospect of diminution.

It is estimated that there are 7,500 Indians in Michigan.—They belong to five different tribes, and speak as many distinct languages.

We learn from a Canada paper that Governor Sir George Simpson, who left about a month ago, on his usual annual trip to the Red River and Hudson's Bay Territory, was taken ill at St. Paul's, Min., and found himself unable to pursue his intended journey.

"Defaults at Home and Abroad."—"Palliger, the defaulting cashier, has been sentenced to twenty year's penal servitude."—London Paper.

"The friends of Mr. Fowler presented him with $6000 wherewith to support himself, etc."—New York Paper.

The President has signed the bill which increases the pay of the Navy officers about twenty-five per cent.

The late tornado in the west.

Further Particulars.—The St. Louis Presbyterian of the 7th inst., gives the following further particulars of the destruction of property and life by the recent terrible tornado in Iowa and Illinois: "We first hear of a tornado commencing its work of devastation between Marion and Rapids, Iowa, and going North-west and South-west and South-east in three different veins. At Lisbon Station the depot buildings and all the warehouses in the village were completely demolished. A train of ten freight cars, heavily loaded, was lifted bodily from the track and dashed to pieces. Before reaching here it is learned that sixteen persons were killed. From this point, one vein of the storm passed north of Mechanicsville, demolishing every thing in its course; and killing fifteen persons. The rest took in its course Onion Grove, killing in this vicinity seventeen persons, then passed south of the railroad, near Dowitt, killing twenty-seven persons, sixteen of them belonging to one family. Passing from thence south of Roseadand Lowmeer, destroying the house of David Willard, and killing a portion of his family, it struck the town of Comanche, on the Mississippi, some thirty miles above the upper rapids.—Here the destruction was awfully fatal. Not less than fifty-five persons are known to have been killed, 125 wounded—some fatally—and ten missing. A large lumber raft from the Chippewa river, manned by a crew of twenty-four men, having two women on board, tied up opposite Comanche at the time, was completely scattered, and twenty-one of the men, and both of the women lost. At Albany, Illinois, opposite Comanche, five or six persons were killed and fifty badly wounded. From the Mississippi the tornedo took a nearly eastern course to Rock river, carrying death and destruction on its wings. At Morrison six or eight persons were killed, in the vicinity of Amboy ten are reported killed and a number badly wounded. The tornado is known to have traversed a distence of ninety miles in Iowa, and 170 miles in Illinois, doing an incalculable amount of damage to property. The loss of life cannot be less than 150. We fear that there has been a greater destruction of life than is reported above. These reports come from the towns visited, but from the vast extent of country much of it exposed prairie—over which the storm swept, no tidings have yet been received.

Emigration to Yucatan.—The emigration from this port to the Island of Yucatan is steadily increasing. The schooner Dew-drop left a few days ago with some twenty or more stout and adventurous youths. Another schooner is to leave to-day; and will, in all probability, carry out more emigrants. We expect stirring news from Rantan, at no distant day.

Noble Done.—William B. Ogden, Esq., of Chicago, has contributed the sum of $500 to the relief of the sufferers by the great tornado out West.

President Buchanan has appointed Judge Longstreet, the distinguished President of the South Carolina College, to represent the American Government in the Commercial and Statistical Convention which is to convene in London, next month.

San Antonio, Texas, appears to be rapidly increasing in population. Improvement is the order of the day. We notice a statement that over one hundred new buildings are now in course of erection in that city.

The Spanish Government, through its Consul at Richmond, has advanced propositions for an immense amount of Virginia and Kentucky tobacco during the coming three years. The total amount wanted is about 40,000,000 pounds.

A gentleman in Philadelphia has recently received an order from that distinguished Mormon, Brigham Young, for a paper mill to be erected in Utah, and driven with water power from Salt Lake. The machinery will cost $30,000.

There is to be a great day in Cleveland, Ohio, on the 10th of September next, when the corner-stone will be laid of the monument of Oliver H. Perry, one of the greatest naval heroes that the conquering race of Anglo-Saxon sea-kings ever produced. The oration on the occasion will be delivered by George Bancroft.

Col. Wm. R. Hallett, for many years President of the Bank of Mobile, and a gentleman of great distinction and influence in Alabama, as a Banker, Merchant, and Democratic leader, died in New York, where he was on a visit, on the 5th inst., at an advanced age.

Storms in the North West.—The entire West seeme to ha the section this year of extraordinary disturbance of the elements. A terrible storm visited St. Louis on the evening of the 2d inst. The thunder boomed out peal after peal, with deafening and stunning effect, the lightening flashed incessantly, the wind swooped down in fearful gusts and after a lull, "the windows of heaven were opened and torrents of rain descended as if there was to be another general deluge. The thunder and lightning still crashed and flashed with appalling violence, and men as well as women and children were stricken with fright. It appears that happily there was no loss of life, but there was great destruction of property.

The Cincinnati Street Railroads.—During the first seven months that horse railroads have been allowed to run through the streets of Cincinnati, they have carried 1,900,000 passengers, and yielded the city a revenue of $19,000—a sum sufficient, it is stated to keep the public avenues in the best order.

The Richmond Examiner, says all accounts represent the wheat crop of Virginia to be a failure, and the tobacco crop no better.

The Royal Society of London at a recent meeting, elected Professor A. D. Bache, Superintendent of the United States Coast Survey, a Foreign members of the Society.

Major Henry, of Philadelphia, has received a present from the Japanese Embassy, consisting of a miniature bureau case and boxes, the workmanship of which is said to be of the most beautiful description.

A Washington dispatch says that the House Committee on the Judiciary have agreed to a resolution for the impeachment of Judge Watrous, of Texas, but it will not probably be reported till the next session.

The fisheries of the eastern shore of Virginia have been remarkably successful this season; such quantities having been taken that it has been found impossible to preserve them; the consequence is that large quantities have been carried up on the adjacent farms as manure.

The locusts have appeared in great numbers in New Jersey, on Staten Island, and in many places near New York.

We see it stated that the defalcation of Thomas C. Hunt, late receiver of public moneys at Natchitoches, is ascertained to be $85,000. The government will probably sustain no loss as the securities are perfectly responsible.

In ten years, from 1850 to 1860, the city of Memphis has increased in population from 5280 to 35,000.

The New York and West India Steamship Company has been organized. They are to run a regular line of steamers between New York and Kingston, Jamaica. They expect to despatch the first vessel before the end of this month.

Wisconsin has reduced the legal rate of interest from 12 per cent to 10 per cent, and allows two years for the redemption of lands which have been sold out on mortgages.

A letter from Pernambuco mentions the death of Col. W. W. Stapp, United States Consul at that port, on the 8th of April of yellow fever.

On the morning of the 12th inst., a serious accident occurred to the train proceeding to St. Louis, on the Belleville Railroad, by which serious injury was done to about thirty persons, mostly citizens of St. Clair county, Mo., and some of them residents of Belleville. The accident was occasioned by the displacement of a switch, in consequence of which, notwithstanding the unflinching efforts of the Engineer, the locomotive, tender, baggage car, and one passenger car tumbled down an embankment fifteen feet high. The Engineer was terribly scalded, and no hopes of his recovery were entertained at last accounts.

The Postmaster-General announces that after to-day the California mails from this city will cease to be carried via Havana and the Isthmus of Panama. In the absence of legislation by Congress to maintain this mail route, the department does not feel authorized to make further temporary provision to keep it up.

Pensacola and Montgomery Railroad.—The Pensacola *Observer* says that forty miles of the Florida end of this road is complete and is running order; and that by the 4th of July it will all be done to the Florida line. It is expected, farther, that by the 1st of November twenty-five miles of track will be laid down from the State line towards Montgomery.

FOREIGN NEWS.

The news from Europe, received since our last issue, is quite interesting. We give a brief summary as follows:

Great Britain.

Both Houses of Parliament had reassembled after the recess. Ministers submitted to both Houses the correspondence in full in reference to the late negotiations in China. The correspondence gives full particulars of the ultimatum and the Chinese reply. The ultimatum demanded the restoration of the guns and ships lost on that occasion, the ratification without delay of the Tien Sin treaty at Pekin, and an indemnity of 1,000,000 taels for military expenses for the Canton affair.

The Chinese reply refuses an apology for the Peiho matter; declines to allow an ambassador to go to Pekin, maintaining, that as the place of ratification instead of Pekin, refuses to restore the guns and ships or consider the payment of an indemnity, and refers Mr. Bruce to the regulations carried out at the reception of the American mission. These papers dispel all hope of an amicable settlement, and accordingly we find that the Chancellor of the Exchequer gave notice in the Commons that he would introduce a bill appropriating an additional sum of £500,000 to carry on the war with China. Lord John Russell in reply to a question, denied that the Government intended to postpone the Reform bill till next session. Lord Palmerston said that the Government intended to furnish a necessary number of ships to survey the North seas in connection with the project of laying another submarine Atlantic telegraph cable, via Iceland to America. A company is organized to run steamships between England and India, via the Cape of Good Hope, within 45 days. A furious gale had prevailed all around the English coast. It was severely felt at Liverpool, where it inflicted considerable damage on the shipping. On the eastern coast it was very severe. Eight vessels went down at Yarmouth and forty or fifty lives were lost. The steamship Great Eastern which was to have left Southampton on the 9th inst., for New York, we now learn will not leave before the 23d. (Saturday next.)

France.—The news from France is not of much importance. M. Fould, Minister of State, had been making a speech at an agricultural meeting in which he extolled the moderation of the Emperor, and predicted peace and prosperity from his policy. The Paris *Monitour* has published another article, asserting the most peaceable intentions of the Emperor Napoleon. The London Times says the article belies itself. Prince Jerome Bonaparte, uncle of the Emperor, was in a dying condition at last accounts. The Emperor and Empress had gone to Lyons to meet the Dowager Empress of Russia. It is reported that the French expedition to China will take possession of, and occupy various forts of the coast during the war.

Spain.—At the opening of the Cortes on the 25th ult., the Queen referred to the satisfactory settlement of the Morocco war, and pronounced the relations with all powers satisfactory. It is stated that Don Juan of Bourbon has published a manifesto, in which he asserts his claim to the Spanish throne, by the abdication of his brother (the Count de Montemolina); but he does not intend to use force to obtain it.

Naples and Sicily.—It is now confirmed that Garibaldi and his forces, after a desperate fight outside the walls of Palermo, in which he completely entered the royal troops, entered the town triumphantly, and in the name of "Victor Emanuel, King of Italy" assumed the Dictatorship in Sicily. It appears by the latest accounts that the Neapolitan troops at Palermo had capitulated to Garibaldi and that the evacuation of the forts from which they had bombarded the city was to commence on the 4th inst. It is reported that the King of Naples has refused to ratify the conditions of the capitulation. Great agitation prevailed in the Court and Ministry at Naples in consequence of stirring news received from Sicily. Ministers tendered their resignation on the 29th ult.

It is said that the Neapolitan Minister at Rome has been summoned to Naples for the purpose of forming a new ministry.—Accounts of insurrectionary movements reach us from all parts of Sicily, and, accordieg to the London Times, since the fall of Palermo, Garibaldi is master of the island.

Central America.—Late accounts from Central America mention rumors of a war between Salvador and Nicaragua.

Mexico.—The news from Mexico is decidedly unfavorable to the Liberal party, and indicates the breaking up of the Juarez Cabinet, and the speedy disappearance of the party. The defeat and total route of the Liberal army under General Uraga at Guadalajara is confirmed, and it is added that Uraga, who was severely wounded, did not escape, as before stated, but fell into the hands of the enemy. It also appears that the Liberal forces in Oajaca have been beaten by Cobos, and driven out of the State.

Austria.—It is reported that the Austrian Army in Italy is to be concentrated in the quadrilateral fortresses.

Sardinia.—The Sardinian Chamber of Deputies has, by a vote of 225 to 33, approved the treaty ceding Savoy and Nice to France. Twenty-three members abstained from voting.

Prussia.—Prince Regent, in speaking during railway ceremonies, said that Prussia would not permit an inch of German ground to be lost to Germany.

Russia.—Advice from St. Petersburg state that the proposed measures for the emancipation of serfs have finally been adopted by a majority of the Assembly of Deputy Nobles.

Turkey.—It is reported that France and Russia have answered the last communication of the Porte, in reference to the numerous complaints made by Christians in Turkey, in their answer they allow the Porte a certain specified time to inquire into the nature of these sufferings. In the British House of Commons recently Lord John Russell said that the Sultan, by the request of Austria, Prussia and England, was instituting an inquiry into the condition of Christians in Turkey, and that France sided with Russia in defending the latter's proposition.

Japan.—Late San Francisco papers contain important details respecting the late attack on the Emperor or Tycoon of Japan. It is confirmed that he was attacked by some of his subjects while going to the palace, but not killed. The latest accounts say that he was improving, and would perhaps recover.

Miscellaneous.—Referring to the approaching visit of the Prince of Wales to Canada, the London Star says: It has been determined, in order to give a greater *eclat* and importance to the visit of the Prince, that His Royal Highness shall not only be attended by a Secretary of State, as representing the Crown but by her Majesty's first great officer of the household, and one who has been a Lord Lieutenant of Ireland—thus, to a certain extent, representing the Queen herself. The presence of those important State functionaries with the young Prince will give such a constitutional sanction to all the public acts of his Royal Highness, as will almost endow them with the same importance as if performed by the Sovereign in person." The Ottawa (Canada) Citizen says that it is intended that the corner-stone of the Parliament buildings in Ottawa shall be laid by the Prince.

CITY NEWS.

Dr. Delery, President of the Board of Health, on the 13th inst., made the gratifying announcement that "there has not been a single case of Yellow Fever, either in private practice or in the Charity Hospital, during the present year."

On the 13th inst. a fire broke out among the cotton under a large shed in yard No. 2 of the Orleans Cotton Press. The shed, two thousands bales of cotton, and some valuable new machinery for compressing cotton, were destroyed. Loss estimated at $115,000 and covered by insurance. It is said that there are good reasons for believing that the fire was the work of an incendiary.

In the First District Court, on the 14th inst., Eugene Pepo, alias Ademe, convicted of the murder of Michael Dedinger, was sentenced by Judge Hunt to be hanged on such day as the Governor shall appoint.

Matthew Hues, the policeman who was convicted of the murder of young Henry Hymns, on Circus St., at midnight on the 4th of November last, was hung on Friday, 15th inst., inside the walls of the Parish prison. He made a full confession, charging his crime to the baneful effects of over-indulgence in intoxicating liquors.

The work on the City Railroad in Canal Street has been suspended, the contractors as well as the public generally, not approving of the provision requiring the track to be laid within ten feet of the gutter, and hoping that the City Council will revise the Ordinance in that respect, and grant authority for laying the track on the neutral ground, by which all obstruction to travel and traffic on the street will be avoided and the dangers of collision between the innumerable carriages that continually dash along that fashionable thoroughfare will be greatly lessened. We learn from the Delta that the purchasers of the right of way for the city railroads have organized a corporation with a capital of a million of dollars to carry out this great work. The Delta says "the stock of the company was promptly taken by new capitalists, and without solicitation or canvassing. The company will hold the right to twenty-four miles of railroad, and with the extent of their resources will proceed to lay down the whole extent of their contract." The Picayune says "as soon as the fall opens the contractors will put on a force which will ensure the completion of the entire work on the five roads, by the 1st of July, 1861. They contemplate the complete equipment of at least two squares per day along the square block pavement. When contractors for block stone pavement are at work on this route, the railroad track will be built simultaneously. We understand that a probability exists of the main road being extended at no distant day through Jefferson City."

Mayor Stith administered the oath of office to J. T. Monroe, the newly elected Mayor, on Monday. He has appointed Mr. Marion C. Baker, late Reporter of the Delta, his Secretary. No other appointments have been announced.

The Board of Health reports 197 death in the city during the week ending the 17th inst.

Both Boards of the City Council met on Monday evening 18th inst., for the purpose of organization. Mr. Nixon was chosen President of the Board of Aldermen and Mr Bakewell President of the Board of Assistant Aldermen.

A sad gloom has spread over the city by the announcement of the sudden disappearance of Mr. Charles M. Waterman, ex-Mayor. He left his residence on St. Peter St. on Thursday evening, 14th inst., since which time nothing has been seen or heard of him. The Crescent remarks "It will pain the community to know that since Mr. Waterman's disappearance, facts previously unknown to his brothers, sustaining the presumption that under the depressing influence of ill health, and of despondency from other causes, have come to light showing, partially at least, that he meditated self-destruction."

The amount of private subscription to the Fourth District Water Works, $100,000, having been raised, and the underwriters of the city being under a pledge to subscribe a like amount, all that remains to piece this great and most necessary public establishment on a secure basis, is for the city to subscribe the amount which the Legislature charter of the company authorizes. We learn from the Delta that this proposition was to come before the City Council at its meeting last night.

On Saturday last, 16th instant, a number of friends of Mayor Stith assembled at the Mayor's Office, on the occasion of the presentation to him of a magnificent set of silver ware, gotten up at the expense of about a thousand dollars, by some gentlemen for the purpose. In reply to Thomas E. Adams, Esq., who presented the plate in behalf of the subscribers, and who complimented the Mayor upon his administration, and upon the many qualities that have gained him so many staunch friends. The Mayor acknowledged the handsome compliment paid him, in some brief remarks uttered with much feeling. Altogether the meeting was quite a pleasant affair.

Since our last issue the weather has been very warm, although the heat has occasionally been tempered by cool breezes. The health of the city continues good. Business is at a low ebb. Many of our citizens have started on summer excursions, and many more are preparing to go. Meanwhile the can't-get-aways have undisputed possession of the city.

RECEIPTS, BY THE POST-OFFICE, From June 12th to June 19th, 1860.

A—M S Andrews, $20; C G Andrews, 40cts.
B—T W Brown, $2; A J Briggs, $2; J B Buratron, $2 74.
C—J F Cole, $5; W F Camp, $2; H Copeland, $5.
D—M Davis, $4; A Dowling, $3; W ff David, $2.
E—M J Eads, $5; I. Ercenbrack, $5.
F—P G Ferguson, $5.
G—M Giles, $7; B O Gorden, $5; L A Gibson, $3 60; J J Grace, $10 05; C R Godfrey, $10.
H—T W Harris, $2 20; G Hawkins, $8; J Harrall, $2.
J—J M Jaunings, Jue., $1 21.
M—C N M'Leod, $10.
N—W B Neal, $2.
P—R Parven, $10.
R—T Y Ramsey, $32.
S—J B Stone, $5.
V—W Vaughan, $5.
W—E D Wright, $5.

MARRIAGES.

"*It is not good for man to be alone.*"

By the Rev. T. H. M'Clendon, on the 6th instant, at the residence of the bride's father, in Ouachita parish, La., Mr. Geo. W. Bullock to Miss Lucinda Mosby, all of said parish.

On 30th May, 1860, by Rev. J. H. Stone, Mr. T. T. Swan, of Scooba, Miss., to Miss Fannie Jones, of Noxubee county, Miss.

On the 5th instant, by Rev. J. H. Shinn, Mr. Titus Carr, of Texas, to Miss Gertrude Hinton, of Noxubee county, Miss.

COMMERCIAL.

Monday Evening, June 18, 1860.

We condense the following statement from the New Orleans *Price Current* of the 16th instant:—

Business in our general market has been of quite a moderate character, since the date of our last report, and in Cotton we have noticed unusual dulness and depression during a portion of the week. Sugar has been in fair request but operations have been restricted by limited supplies and advancing prices. We have noticed a dull market for Flour, but an active demand for Corn, and moderate transactions in Provisions, for which prices have been very well sustained. Freights and exchange have been firm though without much animation.

COTTON.—With respect to prices, we have to remark that the market closed very heavy and unsettled and prices were too irregular to admit of quotations for the lower grades.

The receipts at this port since the 1st of September, (exclusive of the ar

JUNE 20, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Poetry.

COMMUNING.

In those blest hours "where spirits blend,
And friend holds fellowship with friend,"
On wing of thought I soar away,
And wander where the absent stray.
There oft from sunny South-land comes,
On daylyrd laden with perfume
Of orange groves and fragrant tree,
Greetings of love and joy to me.

In that calm hour when nature wakes
From night's repose, and morning takes
Her jewel drops to scatter o'er
The forest top and mossy floor—
When the blithe song-bird mounts to sing,
In joyous notes, his matin hymn;
Then takes my soul its wing to rise,
And bear me on to other skies.

And when death golden clouds at eve,
The light of earth doth gently leave
Nature, all draped in twilight grey,
Silently waiting close of day,
I list to catch, soft and low,
Of voices, far away, I know,
That tell of spirit ties that bind,
In sweet communion, mind with mind.

What though our paths are distant now?
What though we gaze not on the brow
Of friend or kindred yet our own?
Together we shall meet at *Home*,
And in its portals all shall know
The parted ones of long ago,
There evermore to join the band
Gathered within the spirit-land.

LIZZIE W.

New York, June, 1860.

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter V.

"Angry words, oh, let them never
From the tongue unbridled slip.
May the heart's best impulse ever
Check them ere they soil the lip."

On entering her mother's room she found her cheerful, though all alone, for little Mary had grown weary and laid down by her mother to rest. Mrs. Elwin had drawn her little cherub face near her own, and by passing her hand gently through the clustering curls had thus beguiled her to slumber, for indeed the darling child had endeavored to keep her little bo-peeps wide open, for "mamma would be lonely," she said, "if Mary went to sleep, and left her all alone."

"I hope you have not been lonely, mamma," said Alline, after she had seen her little baby sister comfortably to rest in her little crib bed.

"No, my child, for our minister called, and spent an hour with me. He no doubt fully merits the many flattering encomiums that have been lavished upon him. His demeanor is mild and pleasant, his conversation earnest and chaste, and such as will render him a valued friend as well as a beloved pastor."

"I am glad you are pleased with him, mamma, and hope he will call to see you often. I have often thought, dear mother," she said, as she seated herself by the low couch of the sufferer, "how much pleasure it would give you if you could go out into the quiet old woods and witness the freshness of all things this beautiful spring weather, for I know you would admire the works of God and humbly thank and love him for all his goodness to us and others. I have often thought, mother, of the pure and good life of those who live for others, and not themselves; this life, with all its trials and anguish, joy and pleasure, is soon passed, and if we have been useful to others and have caused joy and happiness to those around us, how thankful and peaceful must be the close of our lives. A minister, if he fulfil his duties faithfully, must be among the blessed ones of earth; if they keep themselves unspotted from the world, they should be filled with peace."

Mrs. Elwin gazed into Alline's face with fond affection, and sought to read the heart of her patient, trusting child aright. When she had ceased speaking, she laid her hand gently on Allina's head, and murmured, "My good child, may your trusting faith continue with you always," and then, in an inaudible tone of voice, she continued, "It is sometimes all that is left us in this world."

Edgar Glanville, the young minister, had been in the village but a few days; yet he had been intent on finding out those of his congregation who were, from sickness or suffering, unable to attend divine service on Sabbath; he felt these had the first claim on his care and attention, as his mission was peculiarly adapted to such as these; thus had he found his way to the home of Mrs. Elwin.

A few days after the events which have been thus described, as Alline was sitting in her little parlor, her spirits more than usually depressed, her heart sad and gloomy with forebodings of the future, and many an anxious fear for her mother, which only the holy, genial influence of religion could soothe or render endurable, she was interrupted by the entrance of Anna Leslie.

"Good morning, Alline. I have not seen you lately, and should have thought your mother's health was much worse, to closely have you kept yourself; but I heard you were out the entire evening one day last week, and that since then you have been entertaining young gentlemen with so much success that you have acquired quite a reputation for agreeableness."

"What do you mean, Anna? I really do not understand you. I entertain young gentlemen! You cannot believe this, for you know mamma's health has prevented me from receiving company for some time; and had I been so inclined, there are many who, like yourself, think Alline Elwin too poor in her altered circumstances to seek her society but with an unkind purpose to wound her feelings, and add one more drop to the cup already so full."

"Well, do not get angry, for indeed I heard that Mr. Glanville had called and spent an evening very agreeably, and that he had repeated his visits frequently. We have all conceded to yield you the prize, for there is not your equal in piety and consistency among us."

"Anna, you do not believe me capable of what you accuse me, and this ironical way of speaking to me is not only unkind but *insulting*. You know that I am incapable of trying to win the attentions of any one, or to attract notice by a display of my religious feelings. You are indeed greatly mistaken, or you have come here this morning purposely to irritate and wound my feelings. I know not why this should be, but it is most certainly the case, or you are grievously mistaken. I have never seen Mr. Glanville at all. He did call once last week, but I was not at home; he spent an hour by my mother's sick bed, and has not as yet repeated his visit. I should have saved myself the trouble of explanation, as I deem those who have uttered such ridiculous reports and the reports themselves as beneath all notice; for, living within my own home almost entirely, I have learned to care little for the opinion of those who are indifferent to me, and love for those I know to be my enemies."

"It seems strange, Alline, that you should have been absent on this particular evening when you must have known that he would call, for Ellen Carlton told me he had sent a message to that effect that day. Your business from home must have been urgent indeed to have induced you to have lost so good an opportunity of making a favorable impression; he must have thought you very neglectful of your duty to have left your mother when so ill all alone."

"Anna, I care little what he or any one else may think of my feelings or actions. I am accountable to no one but my God for these, and question the right of any one to interfere with them. I see you are anxious to know how and where I spent that evening, though I cannot tell in what is concerns you to know. Suffice it to you that it was spent with a friend, and in trying to comfort and soothe a heart that your imprudence or direct unkindness had wounded and distressed almost past endurance."

"Ah, indeed! and who could this have been? I am not conscious of having offended any friend of Alline Elwin's."

"Anna, this conversation has lasted long enough. I am weary, and must attend to the wants of my mother; so you will please excuse me now."

"You are excusable, Miss Elwin. I know of whom you spoke just now, but really I was not aware that you were a friend of Miss West, or I should certainly have been more cautious how I spoke of her, and perhaps I should not have thought of influencing my brother from so desirable an alliance."

And with this insulting language, this hard-hearted girl of the world took her leave.

Alline had tried to control her temper, and to be as composed as possible during this unwelcome visit; but as soon as she found herself alone, her bosom heaved with suppressed emotion, and tears of bitter anguish began to fall over her pale face as she exclaimed:

"I had thought that my home would have been at least sacred from the intrusion of such as these. I did not believe that any one would seek me here at the couch of my dying mother to afflict and distress me. But, oh, God! give me strength to bear with patience and resignation all that it may be my portion through life to endure."

Children's Column.

QUASHY QUANDO.

Let me lay a detaining hand upon the skirts of the fast-retreating past, and chronicle a few of the sayings and doings of Quashy Quando.

Of my hero's parentage and ancestry I can say nothing, for they are involved in obscurity as black as his own skin; in this connection his biographer can only vouch to two facts—viz., that his birth-place was the Guinea Coast of Africa, and that he had a mother; for in his softer moments old Quashy would often tell of the hot summer morning when his "mammy," placing a calabash in his hand, bade the little naked urchin bring her some cool water from the spring; and how he, hastening upon his errand, reached the fountain, stooped, and was about to dip his gourd in the clear water, when he started at the sight of a fierce bearded face reflected up into his own, and turned to find himself in the grasp of a kidnapper.

"Poor old mammy done wait long'nough for dat yere oal'bash o' water!" Quashy would add, with a sigh, as he finished the simple story.

Brought across the ocean, the little fellow (who had been upon the passage treated more as a plaything than a slave) was sold to the head of a New England family (for this was while slavery was tolerated at the North), who bestowed upon him the name of Julius Cæsar; but whether from doubt of his own ability to support this illustrious cognomen, or from attachment to the name of his infancy, the wild little barbarian would never reply to either command, summons, or request made in this name, but would sit or stand staring at vacancy with a stolid expression of indifference on his unconth features, or at most with a sullen twich of the shoulders, defying alike coercion or flattery. But let the summons be changed to "Quashy," and the perverse little creature would spring to obey with pleased alacrity. So the point was finally conceded; and although the experiment was occasionally renewed during the course of his long life, it was always with the same result.

Quashy did not love work, and infinitely preferred basking at full length in the July sun to hoeing corn. This peculiarity occasionally brought him into difficulty; on one occasion was made the subject of severe comment by his master, who was a physician in good practice. Quashy listened patiently to the lecture, and when it was finished asked, dryly.

"Work so good for nigger, why no good for white man? Why you no work massa?".

"I! I do work, Quashy—I work hard."

"What work you do, massa? you no hoe corn."

"No, I don't hoe corn; but I work, Quashy—I do head work," replied the good-natured Doctor.

"Head-work—oh yes, I know him; he berry hard tink," suggested the other, with a look of intelligence; and shouldering his hoe, marched off to his labors.

Later in the day my ancestor returning from his round of visits, passed his corn-field, and beheld Quashy seated on a great stone, his chin resting on his two palms, ruminating in the full heat of the noontide sun.

"Hillo, you lazy fellow!" shouted the Doctor. "Why ain't you at work?"

"Am, massa, hard to work; doin' head-work."

"Head-work, you fool! What head-work are you doing!"

"Tell'ee, massa. See dem two blackbirds on big apple-tree?"

"Yes, I see them, boy."

"Well massa, I tinkin' 'pose I trow 'tone an' kill one bird. how many bird be lef' on tree. "'Pose massa can tell right off?"

"Certainly you simpleton. There would be one left. Couldn't you tell that for yourself?"

"Hi! hi! hi!" laughed Quashy, rolling on the ground in ecstasy. "Poor nigger do head-work better dan white gemman! Dere be none lef', massa, 'couse t'oder fly away!"

Some years later, Quashy, returning from the field one evening, was informed by Venus, the black cook, that *Miss* Patty had got a bean, and that they were "sparking" in the "square room."

"'Pose you kerry in dis yer urmful of wood, Quash," tinued she, "an'take a look ot the gemman?"

Quashy accepted the errand, and after a short absence returned to the kitchen with an approving expression on his broad black face.

"Berry good-lookin' young massa," reported he.—"What he name, Venus?"

"Name Lord, ole man; come all de way from Boston."

"Dat him? Now, Venus, dis nigger *is* tickled—tickled mos' a dot to tink de Lord get ooo o' massa children, for I swear I 'frald de debbil get all 'e rea' li'."

Another of Quashy's witticisms was perpetrated upon a brother of his master's, one of those orefless genial individuals, nobody's enemy but their own, who usually win more love than respect from their inferiors and dependents.

This gentlemen standing in his door-way one day observed Quashy staggering by with a great bag upon his back, and evidently a little the worse for liquor.

"Hillo, Quashy, what have you got in your bag that makes you reel about the streets so? What's your load?"

"Load, Massa Billy," repeated Quashy, without looking up or pausing, "load 'nough for sartin, but 'taint nuffin you need begrutch to ao ole nigger; 'taint nuffin but rheumaty an' poverty, and you got heaps o' dem yer a'ready."

Another of Quashy's repartees was at the expense of a certain Judge Payne, a gentleman more celebrated for the *fortiter in re* than the *suaviter in modo*.

Standing on the steps of the court-house in company with some other lawyers, the judge was saluted by Quashy, who was passing, with the query:

"How you do, Massa Payno; tell an ole nigger what'n de las' news goin'?"

"News?" growled the judge, surlily; "news is that the devil's dead."

"Ah, is dat so? Dead, poor fellow; well I know he been in *Payne* dis long time, but I nebber know he dead," remarked Quashy, with an air of great concern, as he passed quietly on.

SOLID OIL IN THE SHAPE OF COAL.

The *Pittsburg Post*, of the 11th, furnishes the following curious intelligence:

We have been favored with a small specimen of coal from the neighborhood of Cairo station, Ritchie county, Virginia, on the North-western Virginia Railroad, which is of a peculiar quality. It has been tested by various chemists, and has been found to be as it were crystalized mineral oil, being without stratification, and free from any foreign substance. The tests have shown that it will yield one hundred and sixty-five gallons of crude oil to the ton. After one refining process eighty-two per cent. of refined oil was obtained; after a second distillation, sixty-one per cent of the whole amount was obtained in pure oil, and thirty per cent. of lubricating oil and paraffine. By taking a portion of the coal and laying it on a hot stove or shovel, its extraordinary quality is obvious. It melts and runs like wax.

The *Pittsburg Chronicle*, of the 12th, makes the following still more wonderful announcement:

We learn by the latest arrivals from the oil region, that a Pittsburg company has commenced pumping one of the finest wells yet opened. The firm is Phillips, Frew & Co., and their location is on the Alleghany river, seven miles above Franklin, and nearly opposite the mouth of Oil Creek. The principal vein was struck at a depth of 199 feet, and at last accounts the yield was forty-two barrels of pure oil, of a superior quality, every twenty-four hours. Judge McCalmount, of Franklin, after visiting all the best wells yet opened, and witnessing the operation of this one, expressed the opinion that it was decidedly the best discovery yet made.

THE TURKISH QUESTION.

No one who has watched the condition of the Turkish Empire during the last four years can have doubted that the time must shortly come when its affairs would once more engage the attention of Europe. All that the last war effected was to preserve the actual territory of the Sultan from the grasp of Russia; it changed nothing, reestablished nothing, made no reconciliations between rival creeds, gave no securities for justice on the part of the rulers, and weakened in no way the animosities of the governed. The Sultan has gained something by the weakning of his antagonist; Sebastopol has been dismantled, the Black Sea Fleet destroyed, and Russia is bound by treaty to advance no farther than the Pruth, and has given up her Protectorate over Servia. But, on the other hand the Mussulmans have lost their fleet, their army which it took so many years to create has been sadly diminished, the credit of the State is hardly sufficient for another loan the ruling race is discouraged, and would undergo anything rather than invite again the assistance of its Western allies, while the Christians, both Catholic and Greek, are more than ever emboldened to throw off the authority of their masters.

It may be that what seems a decay is in reality but progress, that the best thing that can happen is for the Turkish domination to pass away, and be succeeded by a community of more active and civilized Christians care. It has been announced that at St. Petersburg the principal members of the Diplomatic Corps, with the exception of the Turkish Minister, were a few days since convoked by Prince Gortschakoff, who declared that the position of the Christians in Turkey had become so intolerable that Russia was on the point of addressing strong representations to the Porte in favor of them, and hoped to obtain the assent of the other Powers. Such a move on the part of the late adversary of the Sultan is certainly not without its importance.

THE LAST POPE.

The following may be brought under the by no means novel caption of "Curious if true:"

There is, and has been for years, a curious tradition in regard to Pius the Ninth should he be the last Pope and in illustration of this, I will repeat an anecdote related to me by a friend of mine. Several years ago, in the Pontificate of Gregory XVI., this gentleman was in the Cathedral of Sienna, looking on the busts of the Popes that are placed, after their deaths, in a niche devoted to that purpose. Two empty niches then remained.

"Why," said my friend, "there is only room for two more busts; you will have to make some niches for those of the future Popes."

"O no, signore," replied the cicerone, "they say that after these two we shall never have any other Popes."

Gregory's bust now stands in one of these niches; the other is still empty.

STARTLING PHENOMENON.—On Saturday night, March 10th, a phenomenon occurred over Drogheda, Philadelphia, which for some time struck with the deepest terror those who happened to be outside doors. The moon shone out clearly, the atmosphere was calm, and the sky was dotted over with stars, when, about nine o'clock, a rumbling noise was heard above, and suddenly the heavens seemed to cleave asunder, when a ball of fire, the most brilliant that fancy could imagine, rolled along the blue vault, and appeared to descend with the most fearful rapidity. For a few seconds the entire town was lighted up so intensely that many females shrieked, some fainted, and others ran off the streets breathless and in the greatest trepidation into the nearest shops. Any thing of the kind was never known here before. It was a length of time before parties who had sought refuge in their fright could be persuaded to return to their homes.

A CASE OF MONSTROUS CRIME.—The men Kirby, who killed his father and brother in Pickens county, Ala., about one year ago, was recently tried at the Fayette county Circuit Court, and convicted of murder and sentenced to be hung on the 16th of June. After the commission of the horrid crime, it may be remembered, he fled towards Mississippi, and being pursued was come up with at a house, where he had stopped for the night, near Starkeville, Miss. He fled the house, and, gaining the bushes, attempted to commit suicide by cutting his own throat, which he had nearly done. His moans attracted his pursuers to the spot where they found him nearly lifeless from the loss of blood. By medical attention he was resuscitated, and cured of his wounds, and now the law is about to be vindicated in taking the life which he failed to wrest from the gallows by self-destruction.

The last meeting of the Methodist Conference of Providence was remarkable for the presence of a very unusual number of old Methodists, both preachers and laymen. Rev. Mr. Snelling was there, who saw Washington and Hancock at their last meeting. He assisted in carrying the table to Boston Common and placing it under the Old Elm, that the celebrated Jessie Lee might stand on it while preaching. Father Snelling is the only survivor of the first Methodist class formed in Boston. There, too, was the venerable Rev. Daniel Webb, who, at the ripe age of eighty-two, is still on the effective list. He is probably the oldest Methodist preacher still engaged in the regular duties of the effective minister. And the lady were headed by William Pearce, of Bristol, who entertained Bishop Coke on his last visit to this country.

Obituaries:

"Let me die the death of the Righteous."

Tribute of Respect.

Resolutions passed by the Quarterly Conference for Cayuga Circuit, Mississippi Conference:

Whereas, In the providence of God he hath taken from our midst our beloved brother, JAMES S. WINTERS; therefore, be it, resolved,

1st. That we mourn his loss as a steward to the Church, and as an active, benevolent, and useful member of this Quarterly Conference, imbued with charity and liberality, and as one whose loss will not only be felt by this Quarterly Conference but by the community at large.

2d. That the community in which he lived has lost a good citizen, a kind neighbor, and a true friend.

3d. That we condole with his family in their bereavement.—He was an affectionate husband, a kind and indulgent father, and a good master, and to those dependent on him his loss cannot be repaired.

D. A. J. PARKER, *President*.

S. O. CAPERS, *Secretary*.

MRS. NANCY SPANE was born and raised in Richmond county, North Carolina. Moved to Mississippi at the age of 20, in 1812. Died in Yazoo county, Miss., on the 19th of April, 1860. Mrs. Spane had been for many years a member of the Presbyterian Church. She died in peace, and we hope our loss is her eternal gain.

F. M. FEATHERSTON.

MRS. NANCY FAITH died on the 6th of May, 1860, in Carroll parish, La., in the 55th year of her age. She made a profession of religion in early life, and joined the M. E. Church, and was a uniform Christian without guile. It was her misfortune to lose her companion fifteen years since, which forced her from woman's retirement. In her new sphere she exhibited a high order of mind, in all things was tempered by religion, and came to be a woman of marked ability. A kind and loving mother, a tender hearted mistress, an excellent neighbor, and an ornament to Christianity. She died as she lived, in the true faith. She leads her children, friends, and servants a long adieu, and soared to realms above.

W. G. M.

MRS. ELIZABETH YOUNG died on the 24th of May, 1860. She was the daughter of Snowden Kirkland; was born in Wilkes county, Ga., April 8th, 1818; joined the Methodist Episcopal Church at the age of 20 years; was married to Mr. Archibald Young, May 24th, 1835; and just 25 years after, died in the Lord. Her death was triumphant; her end was peace.

S.

Shreveport, La., May 25, 1860.

MRS. EMILY STOCKMAN died in Ouachita county, Arkansas, May 29th, 1860. She was born August 9th, 1809, in the State of Georgia, and when a child her father removed to Alabama. She was married in Alabama to Mr. Henry B Stockman, who survives her. They emigrated several years ago to Arkansas, and lived in the community where she died. Mrs. S. made an early profession of religion; joined the M. E. Church, and for forty years sustained an unblemished, Christian reputation. As a wife, mother, mistress, and neighbor, she was a worthy example. For several months previous to her departure she was the subject of painful affliction, but patiently suffered the will of God. Her last hours was a season of holy triumph. Death had no sting, and her redeemed spirit triumphantly ascended to the "palace of angels and God."

WM. P. RATCLIFFE.

Memphis Advocate please copy.

MRS PRISCILLA LEAVEL, consort of T. T. Leavel, died at Goodman, Miss., June 9th, 1860, in the triumphs of faith, and satisfactory assurance of her acceptance with God, in whom she put her trust; and is safely housed in Heaven, through the atoning blood and merits of Jesus Christ her dear Savior.

T. T. LEAVEL.

MRS. PRISCILLA VAUGHAN, wife of Robert S. Vaughan, Esq., died in the parish of West Feliciana, La., 11th May, 1860, in the 50th year of her age. Gentle, quiet, true and faithful in all the relations of life, her memory is blessed. She was a member of the Methodist Episcopal Church, thirty-five years, and adorned the doctrine of God her Savior. Her final affliction was protracted and severe. She bore it patiently, trusting in the Lord. When about to die, she had the servants called from the field, and exhorted them one by one to meet her in heaven. She bade her husband, and family and neighbors farewell with appropriate remarks, and messages to each one, in reference to their salvation; and then arranging things as if for a pleasant journey, she fell asleep in Jesus. We should bless the Lord for the knowledge of such a life and such a death.

T. W. BROWN.

Jackson La., May 24th, 1860.

MRS. CHARITY PEAVY, wife of Michael Peavy, died at Cottage Hill, near Mobile, on the 27th of April, 1860, after a short illness. She was the daughter of Emory and Charlotte Odam; born on the 18th of January, 1830; married on the 20th of January, 1848; joined the Methodist Episcopal Church, South, in 1854, of which she continued an exemplary member until her death. Her death was so sudden and unexpected, and her disease of such a character, that but little conversation was held with her in regard to the state of her mind. In what she said, however, she gave evidence of a firm confidence in the merits of her Redeemer.

She emphatically showed her faith by her works; living the Christian's life. A keeper at home, in the absence of her husband holding family prayer, and otherwise training up her children in the fear and admonition of the Lord. She left a disconsolate husband and five children to deplore their loss.

R. SPENCER.

MRS. RARITY DUNN died in pence, at the residence of Thomas Lemuel Lewis, in Marion county, Mississippi, April 10th, 1860, in the 58th year of her age. She was the daughter of Benjamin and Celia Ann Lewis, born in Lenoir county, North Carolina, January 28th 1802. She was married to Needham Barfield; embraced religion, joined the Methodist church, and lived a consistent member until death. About the year 1831 she, with her husband, emigrated to Hinds county, Miss., where she lived until she became a widow the second time. She often expressed a willingness to depart and be with Christ. She was an affectionate step-mother, an obedient wife, and one of the best of neighbors, and a devoted christian.

HENRY P. LEWIS, P.E.

North Carolina Advocate and Texas Advocate please copy.

MISS MILDRED M. WERPINGER died on the 3rd inst., at her father's residence, near Gloucelle, Miss. She had not embraced religion up to the time of her sickness. During her affliction she constantly sought and obtained peace with God. A few days before she died she called her parents, brothers and sisters, and the friends present to her bedside, and exhorted them to meet her in heaven. She died in great peace. I have rarely witnessed a more triumphant death. Her affliction was long and severe, but she has gone where

No chilling winds nor poisonous breath
Can reach that happy shore,
Sickness and sorrow, pain and death,
Are felt and feared no more.

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Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seal, Texas Conference.
Hon. G. R. Singleton, M. C. from Mississippi.
Rev. C. O. Gillespie, Editor *New Orleans Christian Advocate*.

May 16, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [an24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Oulnes and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matts.....*Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C Leichford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 26. WHOLE NUMBER 480.

NEW ORLEANS, WEDNESDAY, JUNE 27, 1860.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XX.

Mr. Editor—I think we may learn lessons of useful instruction by briefly tracing the history of some of the early Methodist preachers of Mississippi and Louisiana. While we shall find much worthy of admiration and imitation, we shall find some things to regret and even censure. In we will not find fault with them merely for the sake of variety in our sketches, nor to gratify a fault-finding disposition. Our object shall be to trace the disastrous effects back to their producing cause, that we may see, in order to avoid them. We have stated already that Moses Floyd was the second Methodist Missionary that came to Mississippi. I think he was raised in Georgia, where he entered the traveling connection in 1800, and was appointed in charge of a circuit called Richmond, with Moses Black as his colleague. In 1801 he seems to have traveled a circuit in North Carolina, and in 1802 somewhere in the Holston country, within the bounds of the Western Conference. But it is extremely difficult, and in many instances impossible, to locate the circuits of those days from the names by which they are called in the printed minutes. It is a misfortune to posterity, that so many of them were named after obscure creeks or something else, not known on the maps of the country. Wherever it can be done with propriety, our districts, circuits, and other pastoral charges, should be named after a city, county, or post town, or some place that can be found on an ordinary map. This would give them "a local habitation," as well as a name. It was perhaps late in 1802 that Tobias Gibson, our first Missionary, went in person to the Western Conference to solicit additional help for the Natchez country. Such were the sacrifices to be made, and the difficulties to be surmounted, in order to cultivate and extend this far off missionary field, that Bishop Asbury declined sending any one by the mere exercise of his Episcopal prerogative, but stated to the Conference that he wanted a suitable volunteer for the Natchez work. After some deliberation Moses Floyd offered, and was accepted. He was advanced to the order of Elders at the end of his third year, in view of being more fully prepared for his missionary work. As Tobias Gibson was now a superannuary, Mr. Floyd was placed in charge of the Natchez mission in 1803, and was continued in the same relation in 1804. But his race as a travelling preacher in Mississippi was short, and his after life was strongly marked with care, and toil, and disappointment. He had not been long in the country before he made a matrimonial engagement with Miss Hannah Griffing, daughter of John Griffing, Esq., and on the maternal side a descendant of Rev. Samuel Swayze, heretofore mentioned as the first Protestant minister in the country. Miss Griffing is represented as having been beautiful in person when young, deeply pious, and every way worthy and well qualified to be the wife of a minister. But Mr. Floyd had fallen into bad health, was poor, and engaged in a calling which promised but little pecuniarily, which occasioned her father to take a firm stand against the consummation of the engagement, and as matters turned out afterwards, his parental feeling and forethought for the comfort and support of a favorite daughter was commendable. The young people, however, were not to be thwarted, and as Miss Griffing had attained the age of majority, they concluded to meet at the house of a friend and have their engagement completed. "Honor thy father and mother, that it may be well with thee, and thou mayest live long on the earth," is the first commandment with promise. But whether Miss Griffing's disrespect for the opinions of her parents in this matter, and violation of their wishes, was the precursor of her life of poverty and affliction, I will not venture to assert. That the young minister and his affianced were devotedly attached to each other there was sufficient evidence, and that they lived together ever after "in perfect love and peace," there was no doubt. No one out of the immediate family attached much blame to Mr. Floyd for getting married under the circumstances, but those in authority in the church thought that the supremacy of the disciplinary law which interdicts the marriage of "a Methodist preacher" to a woman without the consent of her parents, ought to be maintained, and accordingly suspended him from the exercise of his ministerial functions for a short time. He was however soon restored, and such was his prudence, and gentlemanly and Christian bearing, that he retained the confidence and affections of the people generally to the close of life. Mr. Floyd's educational advantages were above mediocrity, but whether he had studied medicine before he entered the ministry or not, I am not informed. He, however, entered upon its practice soon after his location, and thenceforward was known as Dr. Floyd. He settled for a short time at St. Albans, on Big Black, in Claiborne county, but soon thereafter removed with several families of the Griffings and settled in Prairie, Jefferson, in what is now Morehouse Parish, La. He remained there a number of years, cultivating a little farm, practicing medicine, and preaching as a local preacher. He was generally esteemed by the people in all his relations to them, but everything seemed to operate against his success in life. His constitution was feeble; the population of the few settlements in reach was sparse and poor, so that he realized but little from his profession; the country was now and very remote from commercial advantages, so that he found it impossible to keep up with the current expenses of a rapidly increasing family. Finally, the various interdicts laid on commerce during the war with England, so deranged all the finances of the country, especially in those remote settlements in northern Louisiana, that Dr. Floyd and several other families determined to return to Mississippi. He was not able to sell what little property he had acquired in the way of land and stock, but had to leave it in the care of a relative who died soon after, in consequence of which the property was alienated from the family, and ultimately became the source of a vexatious lawsuit, which was of very little advantage to the heirs.

Dr. Floyd came to the vicinity of Natchez, and engaged in teaching school and practicing his profession, first on Pine Ridge and afterwards in the city of Natchez, where, in 1814, he died from the effects of measles, leaving a wife and five children in a state of dependence on others for the necessaries of life. He was buried on the top of the hill in the old city burying ground, now just in the rear of the Cathedral, but his grave was not marked, and the most diligent search twenty years afterwards was not successful in identifying it. Doctor Floyd maintained his respectability as a consistent christian and minister to the end of life, and his death was much regretted, especially by the infant church in Natchez. My personal recollection of him is that he was very mild and affable in his intercourse with society, and his style of preaching was more doctrinal than pathetic. The history of no Methodist preachers family has ever made such an impression on my mind as that of Moses Floyd's. Mrs. Floyd was my mother's sister, which gave me an opportunity of knowing it in all its details. I presume, however, it would neither be interesting or profitable to your readers to rehearse the ever changing fortunes of her widowhood for thirty years after the death of her husband. From that sad event she was indeed "a stranger and pilgrim on earth," and had "no certain dwelling place." She lived some time in Natchez, awhile in the vicinity of her father's, near Selsertown, then in various outhouses and vacant tenements in Jefferson county, near her three married sisters, neither of whom were in a condition at that time to do much more than to supply her and her helpless family with shelter, food and raiment, and to assist in the education of her children. At a later period she returned, for a short time, to her former residence, in Prairie, Jefferson co., and afterwards lived awhile with her son-in-law, William Bolls, in Hempstead county, Arkansas. Finally, after all her children had grown up and left her, she found a home of peace and plenty in the family of her brother Rev. John Griffing, of Claiborne county, Mississippi, where a few years ago she closed her life of poverty and suffering in christian confidence. Through a long life of dependence and perpetual change, Mrs. Floyd maintained her christian integrity, and her position as a talented, influential, and useful member of the church. Like most of the members of her father's family, she was gifted in public prayer, and had a voice so sweet and pathetic, that it united into the soul like the most inspiring strains of sacred music. "By the sadness of the countenance the heart is made better," is the language of inspiration, and the sanctified afflictions of this good woman imparted to her that tenderness of heart that enabled her to weep with all who wept, and to rejoice with all who rejoiced in the Lord. She was a safe and useful counsellor for seekers of salvation and young christians generally. No one had more to do in leading me to a correct knowledge of our doctrines and discipline, and confirming me in the assurance of my interest in Christ, and urging me on in the "way of holiness," than aunt Floyd. This she did, not only by her sanctified conversation, but by loaning me books suited to my grade of knowledge and experience. I was converted alone in the woods, and before I had an opportunity of telling any of my fellow christians what great things the Lord had done for me, I was betrayed into the most perplexing doubts as to the genuineness of the work, and concluded to say nothing to any one about it. But a few searching questions from this "old disciple" defeated my situation, and a few words of explanation and exhortation led me "into the glorious liberty of the children of God." Aunt Floyd was theoretically and experimentally well posted on the doctrine of entire sanctification, and for more than twenty years before her death was an humble and modest professor of that state of grace. She seldom did more in the public assemblies of the church than make a short reference to this part of her christian experience, but in private circles, where she found earnest christians anxious to know the way by which the Lord had led her on, she would tell of the time and place where she lay prostrate under the power from on high," while she felt the Holy Ghost pervading her whole being, and diffusing throughout spirit, soul, and body the spirit of holiness and perfect love. While she was literally poor in earthly substance, she was rich in grace, and held her title to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for her." Notwithstanding my high appreciation of her christian character, I have long believed that there was a radical defect, or rather indiscretion in her family government. One of her five children died soon after her husband, leaving the remaining four, the eldest and youngest being daughters, as her all of earthly inheritance. It was very natural for her to dote on her children, and to place a high estimate on their gradually maturing physical and mental developments. She gave way to the motherly feeling that they were extra in the way of original smartness, and incautiously got into the habit of relating to visitors, in their presence, all their pert sayings and doings. This indiscretion of a fond mother never seemed to have any bad effect on the oldest daughter, but it evidently led her other children "to think more highly of themselves than they ought," so that by the time they were fifteen they were too self confident; and believing they had got quite in advance of their mother, threw off their allegiance to her to a great extent, so that the bitterest ingredient in her full cup of sorrow was the way her sons turned out in after life Salina Eunice, the eldest daughter, was one of the most exemplary girls I ever knew, being remarkable for her docility and gentleness of spirit. While growing up she was often for weeks together an inmate of my mother's family, and such was her faultless deportment, that I had accustomed myself to look on her as one of the most pure and innocent of human beings. I was greatly surprised when she was about sixteen to witness her flowing tears and deep sorrow for sin as she knelt at the altar of penitence and prayer, and to hear her incessant and bitter cry of "God be merciful to me a sinner." Up to that date I was in my native darkness of sin and unbelief, and it had never occurred to my mind that one apparently so innocent, could be esteemed a sinner. But the light of the Holy Spirit had revealed to her the pollution of her unrenewed heart, and made her feel that sin in all its forms and degrees is "exceeding sinful," and led her to groan for redemption in the blood of Christ. The hour of her deliverance soon came, and she was numbered among the happy young converts. It was witnessing the scenes of penitence through which she passed just before her happy conversion that proved the means of my awakening, and set me out on a course which, thanks be to God for his sustaining grace, I have been enabled to keep ever since. She was soon led to see that there was a higher state of grace for her to enjoy, and became very much interested in studying the scriptural theory of entire sanctification, and in seeking an experimental knowledge of "the great salvation." After seeing, like Hester Ann Rogers, what roots of bitterness remained in a heart not yet "cleansed from all unrighteousness," and wholly consecrated to God, and after an earnest struggle of several weeks, as she knelt one day in private prayer, these words of the Saviour were powerfully applied to her heart: "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you." With this came the evidence that "the blood of Christ had cleansed her from all sin," and that she was now wholly consecrated to God. Like her mother she was modest in professing this state of grace, but it was delightful in private circles to hear her tell every item of her experience on this point. She afterwards married William Bolls, a widower, and considerably her senior in years, but an excellent Christian man. Some years after their marriage they moved to Hempstead county, Arkansas, where Mr. Bolls died. I have understood the family met with pecuniary reverses, which left the widow almost in a state of destitution. I have never heard of her death, and the probability is she is yet alive. If so, it would afford me the greatest pleasure to meet her again on earth, and compare notes after we have been journeying heavenward for thirty-nine years. The youngest daughter, Lucinda Vernera, grew up to womanhood, and during her mother's last residence in Prairie, Jefferson, married a man by the name of Williams, and died in a few years. I trust she died a christian, though she had not given such evidences of experimental piety, as were manifest in her older sister.

Ubilieu Laoumi, the oldest son, was a wayward youth, and before the middle of life came to a tragical end. He seemed to become infatuated with the idea early in life that there was a fortune for him somewhere which he could gain without work, and he engaged in sundry wild speculations, some of them not at all creditable to himself, and deeply mortifying to his relatives. About the time he was fully grown he became deranged and wandered about the country in that state for some time. It gradually wore off, after which he engaged in blacksmithing, in Natchez. So far as I know, after this he had the reputation of being industrious and honest, though he kept at a great distance from religion. If he came to church at all it was to sit in the gallery or elsewhere remote from the pulpit, as though he were only an idle spectator. Whether she became addicted to drinking, or had a return of insanity I cannot tell; but about 1840, he became despondent in regard to all his earthly prospects, and deliberately contrived to blow out his brains, in his bedroom. This occurred somewhere in the vicinity of Natchez, where he was temporarily in charge of the plantation of some absentee. He never had a family, and died without hope; a sad end for a child of prayer, and the son of a Methodist preacher.

Advillo Ashury, the second son, never married, and though I do not know that he ever became outwardly vicious, he kept away from the Church, and became a sort of wild man of the woods on Bocuff River, in Louisiana, where he spent the last years of his life as a hunter and landjobber. It seemed to become a matter of indifference with him whether he lodged in or out of a house, whether he traveled a road or course; it through the woods, or whether he could ford or had to swim the stream in his way. The last time I ever saw him in our vicinity he came forward as a penitent for an interest in the prayers of the Church, and many and persevering were the prayers offered that day for the salvation of the son of our second Missionary to Mississippi. Whether he continued to seek or not I am not informed. He returned to his wilderness home on Bocuff River, where he soon afterwards died.

I hope your readers will excuse this long article. The history of Mr. Floyd's family has been one of sad, but profitable remembrance to me. What could have caused so much evil to overtake this once consecrated family? Uncle Floyd had admitted his divine call to the office and work of an Evangelist. He had, after sufficient time for mature deliberation, taken upon himself the vows of the holy christian ministry, vows which pledged him to the work as the main business of his life. Was it because he located and left the regular pastoral work that the hand of Providence seemed to be against him? How much worse would either himself or family have fared pecuniarily if he had remained in the regular work to the close of life? I will not attempt to answer these questions now: I may hereafter.

J. G. Jones.

THE STEPMOTHER.

BY LUTHA FONTELLE.

Judge Firmly and his wife drove round early to pass the morning with us. How admirably they were suited to each other! He is like the strong and noble pillar that supports the sheltering home; she, the blooming vine which adorns and brightens it. He is a gentleman of rare worth and purity of character. Ten years ago he won the flower of our parish, Ellen Grey, and with joyful pride made her mistress of his new and elegant villa.—No one murmured then at his choice, for they had loved each other from the days when they rode side by side to the country school-house. Their parents had removed, before the children entered upon their teens, from the same county of Virginia, to one of the richest parishes of Louisiana, and belonging, as they did, to the F. F. V.'s, were regarded as two of the most aristocratic families of the neighborhood, and nothing was considered more natural than that the manly, intellectual heir of one should wed the graceful, lovely heiress of the other. The years glided by, giving to their love and care a son and daughter. So satisfied was Richard Firmly with the quiet joys of home, that the lofty ambition that had filled his soul—that stirs more or less strongly, more or less purely, the soul of every thoughtful, energetic man, folded its strong pinions in his bosom, and slumbered there. His father sighed as he saw all his brilliant gifts, which had been cultivated with great care, confined to so narrow a sphere of action. But his talents were not buried; they were not idle. As far as his efforts extended, he left nothing incomplete. He had borne off the highest honors at college, and not only those. Never was student more warmly loved, and, at the same time, honored by his class mates. Never did one win the fuller confidence, and higher regard of the faculty. He stood first among those admitted to the bar, and a brilliant career was expected by all who had marked the severe discipline to which he had subjected himself. But when he took his stately, but gentle wife to his own home, he gave his undivided attention to its happiness and embellishment, and to the improvement of his large plantation. Every thing flourished in his hands. Love, and joy, and trust, took up their abode with him, and scattered fadeless roses in his path. His firm, but not rigorous discipline, was effective, and his servants obeyed his lightest wish with a devotion that developed all their skill and energies. His vigorous mind found ample scope in the application of science to agriculture. The exhausted fields were renovated; the waste lands were converted into fruitful soil; and the entire plantation, instead of gradually wearing out by culture, like those around it, became every year, by wise and scientific tillage, more productive and valuable.

But, in the midst of all this prosperity, his wife died suddenly. He sank under the terrible blow, and after a severe illness, unable to endure the scenes which had witnessed his unclouded happiness, he placed his children with his parents, and passed two years on the eastern continent. Not idly. He studied in the English, French and German Universities, and in the intervals of intense application gratified his aesthetic nature by searching out every where the grand and exquisite productions of nature, art, and genius. He returned with his mind stored with rich and varied knowledge, and soon after opened his office in the city. He was early engaged in several important cases, in which he was distinguished for his legal acumen, his clear and simple style, his convincing oratory, and general forensic ability. In time, he became no less marked for his strict integrity and the purity of his private life. He made his mark on the age, and the age strove to repay the debt by making him a lion. The journals, in many a sounding paragraph, styled him the lion of the times. The lawyers and great men about town quoted him as the lion of their city. And the ladies, in their graceful hero-worship, crowned him the lion-king of their exclusive circles. He slept; one night, a judge, and woke to find himself—the fashion. An ancient name that had thrilled the world for ages was revived for the occasion. Men, wore lion-heart vests, and boys shouted proudly, as they waved their caps of the latest style—lion-heart! And the ladies, excelling all in their apt devices, wore sets of ruby lion-hearts. Woe to the poor lady that could not afford the costly jewel!

"And the poor Lion?" He never lost his identity.—Engrossed in his earnest, noble purposes, he passed so calmly on his way, wrapped in the simplicity and power of a truly great soul, that they found it impossible to lionize him, personally. He often visited his children and overlooked his plantation, and very strangely, never forgot to call at Terre d' Amour. He and aunt Grace had been for years like brother and sister. They corresponded in his absence. How we all enjoyed the reading of his letters, so full of incident, of thought and feeling! Ruth, an orphan niece of aunt Margaret, valued them almost as highly as aunt Grace did. They would grieve together as they noted a shade of sadness in his most cheerful pictures, and amid his brilliant imagery. It was very evident that his regard for aunt Grace continually augmented. He always asked for her, sat near her, read to her, sought her counsel, her sympathy, her approval. He was just the man to satisfy her exigent heart. So we thought, children as we were. Aunt Grace met him in the same kind, sisterly way; looked always with the same frankness into his beaming, tender eyes; and let him go away without recalling him by a single glance. Did aunt Grace love us all so very much, that she could love no one more? It was a happy thing for us, for me, but poor Richard! Must his heart be torn again? Did not aunt Margaret pity him? "Pity the judge? O no! He had a brave, strong heart, and would do very well." And so we were forced to think, when aunt Grace told us, with a rejoicing face and voice, that our dear Ruth would bless his widowed home.—After that, we understood something of the timid humility of love. We wondered that we had not sooner read Ruth's avoidance, blushes and silence. We thought she had come to dislike him. Truly, love was a mysterious thing, and we shook our young heads gravely.

He bore away from us the Madonna-like face, with the pure, strong, loving spirit shining so clearly through it, and the city beaux and belles made another failure.

About six months after, aunt Grace and I were to pass a few weeks with them. One morning I was copying a head of Raphael's that Judge Firmly had brought from Europe. He had given his young wife the usual caress before going out, and passed into the library for his papers. Lucet climbed up into a chair by the east window, and for a long time amused herself by vain efforts to catch the sunbeams. "Now I dot it! No, it don. I held oo tight dis time. How did oo det away?" At last, reaching too far, the chair tipped over, and screaming, she would have fallen, had not Ruth caught her. Ruth took the frightened child to her bosom, and her fond caresses soon won a smile, and then an earnest entreaty for the nursery song—"Dod is dood!" which Ruth had composed for her. She returned the loving kiss that preceded, and followed the oft-repeated request. Then Lu folded her dimple hands, and with a rapt expression, gazed up into the tender eyes that met hers, and during "ma's own song," as Willie called it, the child was in a quiet rapture. Now and then the large eyes seemed too full of happiness, and a cry of joy was hushed between the close-pressed rosy lips, lest a note should escape her. When Ruth finished, Lu kissed her repeatedly, murmuring, each time, "my sweet ma! my sweet ma!" Then she laid her bright head on Ruth's bosom, for a moment, and with another look full of loving trust, returned to the sunbeams. "I doth I, det it now, don't oo mamma?"

Ruth was taking up her pen again, when Willie came flying in, and running up to her, cried, "mamma, mamma! cousin Eddie just told me that you were not my ma, that my ma is dead, and that I have no mamma no more! O say you are my dear own mamma! Papa said you were." "Papa is always right my child," she said, as she parted his dark locks, and gazed with earnest love into his eyes. "And you are my dear mamma! I knew you were, or you would not have stayed with us so long, and make us all so happy. And you will stay here always, dear mamma?" She smiled an answer, though a pensive shade passed over her face.

"But why did cousin Eddie say you were not my ma?" continued Willie.

"What led him to say so?"

"Why, you see, we were flying our kites, and mine always would rise highest, though I tried hard to make his go up as far, when he laid it down and seemed grieved about it."

"That was right, my noble boy."

"But it would not, and then I told him we would sit down and see what was the difference. Well, he said my kite was the prettiest, it ought to go up higher, but he didn't see why Katy couldn't make as nice a one. 'O she is not your mamma!' said I. 'It takes mammas to make pretty kites, and my mamma is so good.' 'And mine would be,' said he, 'but she is most always sick, shut up in her room where we can see her only once in a while, and then we go in very softly and say, good morning, mamma, or good night, mamma; and she kisses us and puts her soft, thin hand upon our heads, and seems to say something to God about us, she looks so solemn. I wish mamma was well,' he said after a little 'but perhaps she will die and go away into the cold grave; so Katy says when we make much noise, as your ma did.' 'But I have got a mamma still,' I said. 'O, she is not your own mamma; your ma is dead!' And I cried, and ran here to ask you."

"Eddie was right," said Ruth, gently.

"O mamma! mamma!" he cried again, in sorrow, and burying his face in her lap, then suddenly raising it, he cried through his tears. "But you said you were my mamma, and papa said you were, and you say pa is always right!"

"Yes, my child," and Ruth drew him closer to her bosom, and pressed a kiss on his open brow. "You would not let me tell you. Both are right." Willie looked excitingly puzzled. "Do you notice my hair is dark, and I am not very tall, not near as tall as grandma?" Willie gave undivided attention. "And do you not remember, my Willie, when you was a very little boy, before you could fly a kite, or keep a hoop rolling, it would fall over so strangely, that I was not here then?"

"Yes," said he, pensively.

"And a tall, beautiful lady, with sunny hair like our little Lu's, walked quietly about, or reclined on the sofa." Willie grew sad. "And surely you remember that every night you went to this sweet lady, and kneeling by her side with clasped hands, said, softly, the little prayer she taught you?" Willie wept. "Well, love," said Ruth, very tenderly, "this good, this lovely lady was your own precious mamma! She died, as Eddie has told you, and we shall see her beautiful face here no more. But, Willie, dear, she is not in the cold grave. She is in heaven, with God. She is one of His angels, and has a bright, golden harp in her hand, on which she sings, O more sweetly than you can imagine, and she wears over a pure white robe."

"And has she wings, and does she fly?" Ruth smiled. "Do you always mean yes when you smile so, dear mamma?" and he stopped suddenly at the word, and his eyelids drooped, and a tear fell.

"And so, Willie, you must never forget this tall and lovely mamma, with golden hair, like a halo about her sweet face, who was here a little while to love and bless you, and who has gone home to be with God forever." I wish I could describe Ruth's glowing face and the inexpressible tenderness of her manner, while she said this. "But after she became a winged angel, God gave you another mamma."

"And that is you, dear, dear mamma, my own mamma forever! O God is good!" said he, adding to the nursery song, and he kissed Ruth's lips and cheeks and eyes.

"So you see, you have too mammas to love you, but the one in heaven is the best."

"But you will not go away to heaven and leave us here alone?"

"God will take us all home some day, if we are good."

"And pa and Lucet, and you, dear mamma, and your own Willie, all of us will go together some bright day, up to heaven, to see God and that other mamma, and the angels. How happy we shall be!" and he danced around the room. Going near the mirror he glanced in and his dark hair caught his eye. He stopped, looked at it, then at Ruth's, and returning to her, began: "But you said Lu's hair was sunbeams, like my angel mamma's, and mine, you see, is dark, like yours."

"You have papa's hair," she replied quietly, and passed her hand caressingly through his locks.

Just then a hand was laid very gently, as if in blessing, on her own fair head, and rising impulsively, she was clasped to her husband's heart. When he could speak, he said in a tone of tender reverence: "God has indeed blessed us. He has given us two angels. But may we, love, go home together." My copy had the true Madonna expression.

THE SOUTHERN METHODIST CHURCH IN WASHINGTON CITY.

Mr. Editor: Having recently visited Washington City, I have had opportunity to become more thoroughly acquainted with the wants and claims of our Church there. I confess that I feel now towards that enterprize as I never felt before. I am satisfied now, not only that it is the duty of Southern Methodists everywhere to contribute to that enterprize, but that they ought to do so liberally and promptly.

In a few words this is the state of the case: If we had a larger and better located church building in that city, we should soon have a much larger membership there, a much larger congregation. Southern Methodists and the friends of Southern Methodism, who go to Washington as members of Congress, as Cabinet officers, as clerks in the Departments, and as visitors, instead of straying off to other Churches, or declining to go anywhere, would attend our own Church, and Southern Methodism and Southern interests would be much more honorably represented and upheld. And yet it is unquestionably true that among our permanent membership in Washington, and those there who feel permanently identified with the Church, there is not strength enough to purchase the lot and to erect the building.

Although in the division of the Church, Washington City fell within the Northern Church, still, as I was informed upon the most reliable authority, had there been a Southern Church house there at the time of division, of proper size and location, there would have rallied to it a numerous and highly respectable society, of material which, in the then confused and disorganized state of things, ultimately returned to the world, or scattered into other communions. The Southern Methodist Church has always had a class of friends and supporters in Washington City; at least enough to justify the belief that under proper advantages, and free from circumstances calculated to embarrass and hinder, there is the amplest room for our Church even among the more permanent resident residents there.

The present Southern Methodist Church in Washington is a very inadequate building, located on one side of the city, remote from the great thoroughfares, and especially from the head-quarters of strangers and that specific class of persons who, under other circumstances, we could rely upon to attend that Church. And yet from a handful it has grown to be a very respectable membership; from an attendance that was very small it has grown to have a large congregation, made up of Cabinet officers, members of Congress, their wives and daughters, distinguished strangers, and a number of residents of the highest respectability and character.

Now, if under all the disadvantages of such a building and such a location, we have done so well, it is obvious that vastly more could be done could we once have a building there more central and accessible, and in size and finish in keeping with such a city. This any one cannot fail to see who is on the ground, and has opportunity to know the facts.

As rapid and as encouraging as has been the growth of the membership and of the congregation, yet we have not anything like the membership or the congregation that we ought to have there, and would have did we not labor under these embarrassments of location and building. Many Southern visitors, Southern officials and residents who affiliate with the South and sympathize with Southern Methodism, do not go to our Church there, but wander off, simply because (and this they will tell you) of the inconvenience and inaccessibility of our church.

Two facts impressed me as being unquestionably true while in Washington: First, that the Southern Methodist Church there had nothing like the membership, the congregation, the prestige, the influence that it would have, provided it had the proper location and building. Second, should the time soon come when it will have the proper location and building, it will not be long before it will be the most attractive and the most powerful single Church in Washington City.

Nor can it be said that it would be building up a great affair in the metropolis, which, without spiritual light and life, is to be a mere monument of pride and vain glory. If this were all, no one would oppose the whole enterprise with more determined hostility than I. That Church belongs in a regular way to the Virginia Conference. That preacher preaches our doctrines, maintains our forms, and administers our discipline. Go there and you will feel like you are in a Methodist Church and among Methodist people. I was there during a sacramental season; and God knows if I ever experienced profound religious emotions, and if I ever felt I was among God's people, it was on that occasion. God is among that people, I verily believe; and if you were to build up that church to any size, he would still, as I believe, be there owning and sanctifying his saints.

But while it is true that the Church in Washington must have a new location and a better building in order to its proper expansion and growth, and to the full development of its capabilities of usefulness, yet it is but of the question that the people in Washington, or, I should rather say, the parties interested there, should, without great assistance from abroad, be able to accomplish these results.

Who now are the parties in Washington that might be expected to contribute to this object? They are, first, the permanent residents of the city who are in the habit of attending that church; and second, those persons from the South who, not claiming Washington as a permanent home, have but a temporary connexion with the congregation. Outsiders, and persons not connected with the congregation, are, at least for the most part, in sympathy with the Northern Church; and but little is to be expected from them. But of this first class, namely, the permanent residents of the city who attend that church, there is scarcely a man that is able to contribute anything like a telling amount. If I was correctly informed, while there are a number of this class who are intelligent and highly respectable gentlemen, yet most of them are dependant for support upon their daily exertions; and Brother Smithson, without being perhaps a very rich man, is the only man among them in highly independent circumstances. Of this second class, namely, those who are but temporarily there, it is hardly to be expected that any one will feel that profound interest necessary to prompt them to large donations. Most of them are men of the world, and all of them feel that they are but temporarily there, that they have not much more real interest in the enterprise than hundreds of thousands of other Southern Methodists; that they have to pay to the support of the preacher there, and to meet the current annual expenses, and that, in doing this they have about met the additional responsibilities they incur in being temporarily connected with that congregation. It is true that there are exceptions to this statement.—Some of our Southern representatives did nobly when Gen. Pierce; and a strong call made now upon them, in the right way, in behalf of the Southern Church, would doubtless be responded to. But still it is very evident that if the effort to raise the means for a new and better church in Washington is restricted to the corporate limits of that city, the likelihood of success is extremely remote, is indeed out of the question.

It follows, then, that if the church is ever built, it must be by help from without, by help from all over the Southern Church; for if you once leave Washington for help, the claim becomes exclusively a Southern and a Southern Methodist one, and applies just as pertinently and forcibly to one portion of Southern territory as it does to another.

As then the erection of the church cannot be secured but by the co-operation and help of Southern Methodists generally, the question of their obligation to render this co-operation and help turns simply upon the further question, is it a matter of great importance that the Methodist Church South should have such a church in Washington city? When I consider the benefit that would accrue to the South and to the Church South by our being properly represented there; the fact that we have a people there, either permanently or transiently, who in sentiment are ours, and ought consequently to be provided for by us; the fact of the moral impress we could make there—a moral impress which by reason of the representative, influential character of the population would really in its effects every precinct of the entire South; the fact, in short, that Washington is the great representative city of the Union, and we who constitute so large a portion of the population of the Union ought to be represented and felt there,—I, for one, am satisfied that it is a matter of the very gravest importance not only that we should have a church there, but one of such character as will give it every advantage and facility for the greatest possible power and influence. My opinion is, that a Southern Methodist who wishes to do good with his means and lay up treasure in heaven, could hardly make a more judicious investment than to contribute something to this cause.

Brother Smithson informed me that the present building can be sold; that he had already selected a lot in the very best part of the city for the new building, and that he was only waiting for the funds to enter upon the execution of a plan which would give our Church every possible advantage in the Metropolitan City. Should any body feel disposed to do something for God and his cause in this direction, let them forward at once to Brother Smithson. You can rely upon him. Few men are so worthy. None have a better claim to the reputation of sound christian character and active benevolent enterprize. The book of Southern Methodist sermons and the great Picture, now soon to be forthcoming, are enterprises gotten up by him to aid in the erection of that church building; as the net proceeds are all to go in that direction. Remember, then, that in patronizing those, you are doing that which will help to build a Southern Methodist Church in Washington city.

Wm. J. Sasnett.

Auburn, Ala., May 28, 1860.

A SOUTHERNER IN NEW YORK CITY.

If I could procure from any of the merchants, great or small, in this great commercial emporium of the Western world, a pair of boots such as I read about in my boyish days, it would do me good to make my escape for a while from the dust and din, the hurry and bustle of great Gotham, and take a rapid walk to that beautiful suburban home in the Crescent City, where my good brother and sister F. so hospitably entertained me not long ago, or into your pleasant sanctum, where, from day to day, you are so busily engaged in getting up a first-rate paper for the South and South-west, shall I say? Nay, verily; but for all who belong to brother Jonathan's growing family, and all over whom the keen old gentleman chooses to extend his fostering arms.—Looking over the whole realm of the Anglo-American language, you stretch out your editorial arms, and exclaim:

"No pent-up Utica contracts our powers,
But the whole boundless continent is ours."

So mote it be. And as I cannot find the seven league boots, I have made up my mind to have a talk with you and your readers in another way, if you can spare me one of the columns of your excellent paper. I shall not soon forget the happy expression of your face when you spoke of your large and increasing circulation, but I will not mention what it is in view of the fact, that a Northern pictorial paper has just been put into my hands which boasts of a circulation of 341,000! Look at that, will you? Think of the power of the press, and then ask Southern men and women to see too it, that the South has a literature of its own, which shall not only command the patronage of Southerners, but force itself into the "regions beyond."

Volumes of interest might be written upon the multitude of things that press upon the attention of a stranger in this great commercial emporium of the Western world. The thought presented to my mind every day, while, in danger of life or limb, I work my passage through its narrow streets and crowded thoroughfares, is that the city is too big, and the people have too much to do. Why cannot much of this business be transferred to Charleston, Savannah, Mobile, Richmond, New Orleans, and other places to which it naturally belonged.—But if the South won't have it, let them petition Congress, or some other power, to see that more room is made for the accommodation of the swiftly increasing business of the "Empire City." The wear and tear of men of business is great, and one who looks on cannot help being amazed at the great rushing on every side after the riches of earth. And the way that the poor are crowded together in the narrow, filthy streets, courts and alleys, is enough to sicken the heart of every one who has the common feelings of humanity. There must be a wondrous fascination in city life which annually leads thousands of poor emigrants from the old world to settle here, when they see so many squalid hunger-bitten, beastly looking men and women, white and black, in these dens of pollution and misery, while millions of acres of fertile lands are still unoccupied, and there is abundant employment for all who choose to labor in various parts of our national domain. Much has been done already to alleviate the condition of these wretched children of "free institutions, but if much more is not speedily done, the time is not far distant when the wise men of Gotham will be compelled to turn their attention from the slaves of the South to devise some means to defend themselves from the hordes of semi-barbarous "freemen" congregated in the very heart of their centre of civilization. Let us turn from this subject to a more pleasing one, and look for a while at

THE COOPER UNION,

a large and commodious building, erected by Mr. Peter Cooper of New York, and "devoted to the moral, intellectual, and physical improvement of his countrymen." It covers a whole block, having a front on Third Avenue of 195 feet; on Fourth, of 195; on Eighth street, of 143; and on Seventh, 86. The cost of the building was $300,000. The annual income from the rented parts will be from about 25,000 to 30,000 dollars, which is all given to the Directors for the use of the Institute. My first visit to the Union was to attend a political meeting which was held by the friends of Douglas in the lecture room in the basement, 125 feet long by 82 wide, and 21 high. Instead of benches, the people are provided with easy sitting chairs; a very pleasant arrangement, which prevents the crushing process so common at these public gatherings. All the seats were occupied; the aisles were crowded with people standing, and often the whole room was packed full; there were crowds about the doors who could not gain admission. Some five or six speeches were made, all of them pointing to the "Little Giant of the West" as the man raised up by Providence to meet the want of the times, and to save the Union. I do not meddle with politics, as you know, nor is this paper a vehicle for political discussion, but I may be permitted to say here that this was a very large, enthusiastic meeting, conducted with good order, and that the speeches were much more favorable to the South than I expected to hear in New York.

My next visit to the Union was to hear one of Mr. Milburn's popular lectures. While passing to and fro through the crowded avenues of the city, my attention had been frequently arrested by large placards, headed "*Roars of Laughter!—Rev. Wm. H. Milburn's Lecture, —What a Blind Man saw in England, etc.*" This, alongside of flaming show bills about Heenan and Sayers, and other pugilistic, quack medicines, the circus, the theater, and other truculent excitements of the hour, did not seem to be quite in keeping with the character of a Methodist preacher. But I presume Mr. Milburn had nothing to do do with the advertising part of the performance. He is employed, I believe, by the Directors to lecture for $50 a night, and the remainder of the proceeds goes to the Institute. If so, they must have reaped a golden harvest that night, for the spacious room was again filled, though not crowded as at the political meeting where the seats were free. I have not room even for a brief abstract of this very amusing lecture, which occupied about an hour and three quarters in delivery, and was received with great applause. It was quite complimentary to England and Englishmen, and on the principle that fun is better than physic, it afforded a profitable evening's amusement to the crowd. As an artistic performance it was quite creditable to one who has been styled the "blind man eloquent;" but it seemed to me rather strange that a Methodist preacher, the pastor of a flourishing church in Brooklyn, should have confessed, as he did, that the man in whom he felt the deepest interest of all the great men of Great Britain, was no other than Thomas Carlyle, the Scotch infidel! It reminded me of one of our literary preachers in the Old Dominion, who, when asked how it was that he had no Methodist books in his room, pointed to two books lying on his table, and said, "There are *my* Methodist books;" one was Plato's dialogues in Greek, and the other was a work by Carlyle—one a pagan and the other an infidel. Take this, Mr. Editor, as one of the signs of the times. It struck me also that while some of his caricatures of English and American manners "brought down the house," and produced roars of laughter and rapturous cheers, such exhibitions were more in keeping with the character of a comedian, or such an inveterate scoffing humorist as Dean Swift or Sidney Smith, than that of an evangelical minister of the Gospel.

In the vicinity of the Cooper Union, situated on Lafayette Place, I found a stately edifice of brick, ornamented with brown stone in the Romanesque style of architecture, filled with treasures of learning and wisdom. Ascending by a flight of 38 marble steps to the second story, I found myself in a splendid hall richly decorated with fourteen piers, finished in imitation of Italian marble, over which are galleries ranged on either side with enclosures of gilt iron railings. These upper galleries are reached by eight spiral stairways. This is emphatically the library of the American continent, originally founded by the munificence of the late John Jacob Astor, who endowed with the sum of $400,000. It has been further enriched by the munificence of the son of the founder. It contains upwards of 110,000 volumes, a vast accumulation of costly works in all the departments of human knowledge. Open every day except Sunday, from ten A. M. to half an hour before sunset, and free to all over the age of sixte

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JUNE 27, 1860.

Only $1 00 for the Advocate from the first Number in July till the end of the Year.

OPINIONS OF THE PRESS ON THE NEW CHAPTER.

The first opinion which we give is from the *Baltimore Christian Advocate*. This paper is edited by Dr. Thomas E. Bond, a son of the celebrated Dr. Bond who, in his life-time, so long edited the *Christian Advocate and Journal*. He is thoroughly acquainted with the controversy, and with the bearing of every question, measure, and vote connected with it. He is located in the midst of the region most affected by the new Chapter. He is an enlightened man, and a very able writer, and his opinion is entitled to great weight on this subject. We are glad to see that he is pursuing such a manly and straightforward course. He speaks out without reserve, though his paper is the organ of two or three Conferences of the Northern Methodist Church. He says:

At first sight many will think that the new chapter is weaker than the old, and that the General Conference has made concessions to the Border—but a little careful consideration will vindicate the majority of the Conference from the charge of extreme stupidity involved in such a conclusion. That body knew what they were about, and when they urged this chapter as a progressive action on the Slavery question, they were not so silly as not to comprehend its meaning. It is artfully constructed.—The barb is carefully covered by the bait, but a moment's examination bares the steel.

The old chapter declared Slavery to be a great evil—but carefully abstained from calling it a sin. It forbade a slaveholder to have official station in the church, but qualified the prohibition so widely as to leave obedience to the precept almost optional with a society. In fact it was a sort of sliding scale of officiality, to be worked by the sentiment of locality. The chapter also forbade traveling preachers to hold slaves—but it did not place the prohibition upon moral grounds. It left room for the explanation that the "evil," in the case of preachers, was in the embarrassment of their work.

The old chapter also directed our preachers to enforce upon our members the necessity of teaching their slaves to read the Word of God, and allowing them to attend upon the public worship of God on our regular days of divine service—but even this, the preachers were instructed to do "prudently." As an answer to the Titantic question—what shall be done for the extirpation of Slavery? the old chapter was as the mewing of a kitten to the crash of thunder. So far as our private members were concerned, it only required them to listen to a "prudent" suggestion on the part of the preachers to teach their slaves to read the Bible and let them go to church on Sundays. A suggestion which probably was never offered, simply because it was not needed. Our members, under the old chapter, were permitted to hold slaves, with no other restrictions than those enforced by their own consciences. The church threw the responsibility upon them. The relation was not declared to be sinful, but only "evil." The church might have said as much of Malaria. The character, degree, determination, remedy of the "evil"—of all these the church said nothing. In fact, the church might as well have said nothing at all, for there was no practical use in what it said.

The new chapter declares that the buying, selling, or holding of human beings as chattels, is inconsistent with the law of Christ, and with that rule in our discipline which requires all who remain among us to to "do no harm."

This is a plain declaration, that slaveholding is a sin against God and the Discipline—a singular duality in which we would suppose the latter element superfluous; did we not perceive the necessity of looking to some other quarter than revelation for support of the declaration.—The word "sin" is carefully excluded—the idea is conveyed in the circumlocution inconsistent with the "golden rule." The distinction "*as chattels*," is introduced with the evident purpose of creating ambiguity, and shading the meaning of the precept. This law term is not commonly understood. The people have been led to confound "chattel" with "cattle," or something of that kind. They suppose that by holding slaves as chattels, is meant holding them with the same views and feelings as they hold brutes; and dealing with their servants as though they had neither mind nor soul, thought nor sensibility. It is in this sense, the term is often tauntingly used towards them. Now, in truth, "chattel" means nothing but moveable or personal property—something else than real estate, and unless a man holds slaves as real *estate*, he must hold them as *chattels*. The committee on Slavery intended, by the use of this word, to exclude from censure such slaveholding as they described in their report as tolerable, that is, purely benevolent slaveholding—over the young, rearing them for emancipation—over the old, providing for their infirmity—and over all to whom bondage is a legal necessity during their transit to freedom. Such cases, the committee intended to exclude, by using the word *chattel*, but in their ignorance they have brought even the benevolent class of slaveholders under condemnation, and declared them sinners before God, if they avail themselves of their legal authority over their servants, for none of them have a real estate in a negro.

All Slaveholding is, by this chapter, declared to be a sin. It effectively creates a new term of membership in our church, for it declares all cases of Slaveholding to be amenable under the General Rule, forbidding "all harm." After having laid down this rule, the General Conference proceeded to "*admonish* all our preachers and people to keep themselves pure from this great evil." What more could they have said about Mormonism?—and "to seek its extirpation by all lawful and Christian means." What more could they have said of any sin? Having declared Slaveholding to be a sin, the Discipline calls upon preachers and people to seek its extirpation by all means except such as are lawless and wicked. The word "affectionately" sounds sweetly, but it is not applied to qualify the manner of the "extirpation," but only the tone of the admonition. The inquisitors used even more kindly words when they surrendered the victim to the "secular arm"—as they benignantly styled the executioner.

Such, then, is the present Discipline. It condemns all Slaveholders by rule, and by commentary excuses only in such cases as we have mentioned. Real Slaveholding it concludes to be a sin against God, and a violation of the Discipline of our Church. The chapter is advisory, but advisory of action against Slaveholding members. It advises preachers and others to deal with such as immoral, and violators of our Rule, and extrude them by the "lawful means" provided in the Discipline.

Can we remain in a connection where we must live in perpetual rebellion against its law? Can we honorably continue in a fraternity of churches when our only right to be in, is the impossibility for the others to put us out? Can we obey the present Discipline? Can we remain in connexion with the other churches and disobey it? Will it be for the glory of God to submit to the present chapter and try to practice upon it? These are questions for our readers to answer—and we hold this paper open for them to express through it their opinions, freely and fully.

The General Conference refused to pass an amendment to the chapter making it *only advisory*. Had they done so, it would have been really unchanged—because the *advice* would have been to the executors of the Discipline to execute it. After this refusal, however, the Conference did pass a resolution declaring the chapter to be "advisory"—but this will not constitute a part of the Discipline. It was probably intended to avoid the charge of unconstitutionality, in creating a new term of membership in the chapter, and to give ground for difference of opinion and dissension among ourselves.

Now let us hear what another Baltimore paper says. The *Methodist Protestant*, the organ of the Methodist Protestant Church, and a very able and impartial journal says:

The General Conference itself seems to have been startled at its own act, and in its trepidation resolved to undo, so far as any obligatory force was concerned, what it had just done; for the records give us the following resolution as subsequently passed:

"*Resolved*, That it is the sense of this Conference that our present chapter on slavery is declaratory of our principles, and *advisory* in its application."

Others think it is an adroit scheme to entrap the border. The resolution that it be not mandatory, when proposed to be inserted *as a part of the chapter itself*, was negatived by a large vote. It was adopted as a simple resolution of the General Conference; but it is not a part of the chapter itself, and therefore *will not be inserted in the Disciplines* with the chapter. So far as the book itself will show, the chapter will stand upon its pages as an authoritative enunciation of principles. It declares to the world that to use a slave as a personal property, for that is the meaning of the world chattel, is contrary to the laws of God and man. It virtually declares that if a member of the Methodist Episcopal Church should hire a servant from his owner, and so use him when hired, paying his master for his services, such member is guilty of *a sin against God and nature*. How can a conscientious minister, bound to execute church law against those who violate its moral teachings, satisfy his conscience in failing to act by arraignment and trial? Is it allowable for him to put his own construction on law, or to suffer his own feelings to control his official decisions? If the above view be correct, then indeed does the new chapter most seriously interfere with the rights and privileges of the border Conferences, most seriously obstruct them in their efforts to preach the Gospel and administer discipline among the people, and we are not surprised that the excitement among them is up to the fever point.

Hear also what the Northern *Christian Advocate*, published at Auburn, N. Y., a strong abolition sheet, has to say, and the conviction cannot be avoided, that the majority themselves regard the new Chapter as having the force of law. He says:

The action of the Conference on the Slavery question is to the effect of striking out the Chapter on Slavery, and substituting the one we have already published, which in declaratory of the principles of the Church, and advisory in its application. It is our own opinion that the present new chapter takes the right position as in Disciplinary attitude. With this action must come peace. It is precisely what the leading anti-slavery brethren have recommended, and in this all parties have concurred. Under this chapter the moral attitude and sentiment of the Church is explicitly defined and set forth, and a principle laid down which must explain all law on the subject. The administrator has as much authority under the Discipline as it now stands, to enforce law against slave-holding, as he could have under any term of law. All sin whatsoever which connects with the act of slave-holding is put under the law of Discipline, and the principles of humanity and religion are as perfectly enthroned as any term of words can do it. We repent it, with this ground-work of principles, the administration of Discipline has all it requires to rest upon, and we must now trust to the administration to do its duty. As to the General Rule, we are not of the number who believe its change is a fundamental condition of extirpation.

The New York *Independent*, Beecher's paper, the bitterest abolition sheet, of the religious class, in the United States, had a correspondent at Buffalo of the abolition stripe, who knew what he was talking about. We suppose him to be Dr. Curry, who was formerly in the South, and stationed at Columbus, Ga., at the time of the division in 1844. He says:

The action reached is considered by its promoters at once unobjectionable in its term, and yet thoroughly "extirpatory" in its character and necessary tendencies.—Though the "General Rule" remains unchanged, the proposed amendment received so large a majority vote as to give it immense moral power—a vote that fixed the anti-slavery position of the great Methodist body beyond the possibility of mistake or misconstruction. But it is the action upon the secondary portion of the Discipline—the "Chapter"—that is especially valued by the progressives. Instead of the formerly-existing rule regulating, and ostensibly but not really limiting slave-holding among official members of the Church, and so by implication allowing it among all non-official members, and by further limiting that limitation by the State laws through which the restriction became almost wholly nugatory, they have now a clear and concise recognition of the "sinfulness of holding human beings to be used as chattels," followed by a solemn admonition to all the ministers and members of the Methodist Episcopal Church "to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means." This "Chapter" is in form *declaratory* and *advisory*, but by its direct reference to the admonitions in the "General Rules," which enjoin the "doing no harm," and the "avoiding of evil of every kind," it has also a general administrative character and application. Now, *for the first time since nearly half a century ago*, the Book of Discipline of the great Methodist Church contains an outspoken recognition of the sinfulness of American slavery.

Now hear the *Northern Independent*, an independent Methodist paper, published at Auburn, New York, a rival of the General Conference paper, the Northern *Christian Advocate*, because the latter, though abolition, was not ultra enough. It is the most villainous sheet that ever shamed the name of religion. It says:

We have, at last, a revised chapter on slavery—that portion of the majority report relating thereto, having passed, without material alteration, and by a decided vote. Considered as a finality, the alteration is anything but satisfactory; but if we regard it merely as a beginning, it may have some importance. It is hoped the Border will, for once, be true to its professions, and leave on the occasion now furnished. Those chivalrous, slave-growing Methodists profess to go for the Discipline *as it is*, and threaten to secede if we make the slightest change. An opportunity is afforded them by this action of the Conference, to make their words good—they have leave to retire, in conformity with their character and intentions. Should this alteration have the effect to rid the Church of its incurably diseased Southern limb, the blessing would be inconceivably great. Many who have had good opportunities to judge of the result of the present action, express themselves confidently, that the South will go, and that this partial amendment will just as effectually cause them to slough, as would the most stringent prohibition. Should the anticipations of these brethren be realized, we shall rejoice; but we have our fears that they may not be so easily disposed of. Should they stay, however, until absolute prohibition compels them to leave, we think they will not have to wait more than another four years. Change, once begun, cannot fail to advance, to the wholesome and decent point of entire interdiction

MOVEMENTS IN THE NORTHERN METHODIST CHURCH.

The *Baltimore Christian Advocate* says:

It has been suggested to us by many of our friends—preachers and laymen—that steps be immediately taken to call a Convention to consider the recent action of the Conference. We think this eminently proper, and trust that the Presiding Elders will adopt the advice. It is their place to take the lead, and we defer to them. Some common understanding must be reached. Let a Convention be called, the Chapter discussed, and a final determination be had. We pray our people not to act hastily or in small bodies. Let us have time to come to proper conclusions, and so act as to preserve our unity.

It may be well to wait until our delegates shall have returned from the General Conference, and make their report to the Church—if they shall see fit to make one. When all the facts shall be before us, we can act prudently and conclusively.

A correspondent of the same paper says:—

It is now a "fixed fact" that we need a new *Sunday School Advocate* in the bounds of the Baltimore Conference. The communications in this paper on the subject, before the session of the General Conference, were all favorable to the enterprise; and now that the General Conference has, by formal and emphatic votes, sustained the course pursued by Daniel Wise, and re-elected him to a position where he can indignantly despise and repudiate the Border Conferences, it is time that we should at once provide our Schools with a paper suited to our position, and free from the abomination of Abolitionism.

At the last session of the Baltimore Conference, a resolution to authorize the establishment of a *Sunday School Advocate* was referred to the Publishing Committee of the *Baltimore Advocate*. Now that, through the rural districts of our work the Sabbath Schools are re-opening, we could wish to learn the decision of that committee.

We propose, therefore, that each Sabbath School, through its proper representative, shall signify to the committee, T. H. W. Monroe, Chairman, the number of papers it could take, in the event of the establishment of a *Sunday School Advocate*. There are in our Conference 337 Schools; in the East Baltimore Conference about 500. Were the great body of these to speak encouragingly, and indicate the portion of responsibility each would share, there would be no longer hesitancy concerning the enterprise.

According to the latest data I have before me, the Cincinnati Conference patronizes more extensively than any other the *Sunday School Advocate* published at New York. There are about 30,000 scholars within its bounds, and about 10,000 papers taken;—one paper for every three scholars. My belief is, if we had a paper we could endorse, we could equal this proportion of subscribers. At present we have 23,000 scholars, and 2,600 papers taken;—one for every 10. East Baltimore Conference about 33,000 scholars, and 3,600 papers taken;—about one for every 9. It is fair to presume that the extent of patronage of the New York *Sunday School Advocate* shows the extent of its endorsement; and if so, there is but little difference between the two Baltimore Conferences, and therefore nearly the same necessity for the existence of a newspaper. And when we recollect that the *Baltimore Advocate* has secured a circulation in less than two years, which has exceeded the calculations of its warmest friends, we may, not without reason, hope that a *Sunday School Advocate* would meet with like success. Suppose, then, we could get a proportion of subscribers to such a paper, in our Conference, equal to the proportion of subscribers to the New York paper in the Cincinnati Conference, we would have near 8,000. The same proportion in the East Baltimore Conference would give 11,000—in all 19,000. Deduct the number of subscribers in the two Conferences to the New York paper, 5,900, and we have left 13,400. And can we expect no patronage from the Philadelphia, Western Virginia, and other conservative border Conferences? Some of the Western border Conferences have no subscribers to the present paper; would they not rejoice in the establishment of one which they could cordially recommend to the Schools under their care?

In some places on our Virginia border, we take the *Sunday School Visitor* published by the M. E. Church, South, at Nashville, Tenn. Did the Editor of the Nashville *Advocate*, and other Southern Methodist journalists manifest no sympathy with the unrighteous warfare against our church, carried on by Rosser, Brownlow and Co., we could with more consistency encourage the periodicals of the Southern Church. We find as it is, no material objection to the Nashville Sunday School *Visitor*, and in the absence of one issued by our own Conference, give it a preference. In other places, the Sunday School *Banner* and other publications of the American Sunday School Union are used in our Sunday Schools in Virginia. We always have some fear of the American Union publications, because they are prone to be more or less impregnated with Calvinism.

We must say, in all good feeling, that this writer has gone far out of his way to find an objection to the *Sunday School Visitor*. With the exception of the purely local controversy between the Richmond and Baltimore *Advocates*, and which nearly every Southern Methodist paper deprecated, there is not a particle of excuse for the insinuation as to the "Editor of the *Nashville Advocate* and other Southern Methodist journalist." We wish to see Baltimore and the border have fair dealing, and charitable treatment, and we claim the same things for ourselves.

A correspondent of the Cincinnati Commercial writes as follows in regard to the action of the Methodist General Conference North, in turning out some of their conservative editors, of whom Dr. Stevens was the widest known:

The conservative portion of the Methodist Church in this city, embracing by far the largest part of its intelligence and wealth, are quite free in expressing their disgust at the general tone of the proceedings of their late quadrennial conference at Buffalo, and especially at the action they took on the slavery question, and the turning out of four of the editors of their official organs. The Rev. Dr. Abel Stevens, who for four years past has had editorial charge of the Christian Advocate and Journal, published in this city, and who is conceded their ablest historian and editor, was removed from his position on the simple ground of being too conservative, though the removal, curiously enough, did not take place until some days after Dr. S. had peremptorily declined a reelection. Within ten days past, Dr. Stevens has had offers of the presidencies of three colleges, two editorships, two churches, and two professorships. His choice, whatever it may be, will be subordinate to his projects of authorship. It is now proposed by several of the most prominent Methodists of the city, to start a paper to compete with the Christian Advocate and Journal, and that it shall, in size, capital and ability, distance that paper. It is quite likely that the management of this paper will be entrusted to Dr. Stevens.

THE WASHINGTON CITY CHURCH.

We learn that Rev. C. K. Marshall, D.D., Rev. R. Abbey, and Rev. N. B. Raiford, of Mississippi, have responded to the $100 proposition. Let us have responses to fill up this proposition, and let those who cannot give so much give what they can, down to $10 and $5. The Bishops, in their annual meeting at Nashville, in April, cordially sanctioned the enterprise, and recommended the quarterly meeting conference of the city of Washington to appoint Wm. T. Smithson, N. M. McGregor, H. F. Zimmerman, A. L. Edwards and S. H. Latimer, Esqrs., and Hons. T. Polk, Jas. Jackson, David Clopton and Robt. Hatton, a Board of Trustees to receive funds and superintend the building of a Southern Methodist Church in the city of Washington; and when appointed, they recommend their cause and their agents to the Methodists and people of the Southern States. They have, accordingly, been appointed.

In this connection we recommend all our people to send to their respective depositories, and procure a copy of Mr. Smithson's book of Sermons. The great Picture will be ready in the autumn.

We publish below a letter to Mr. Smithson from Hon. W. H. Hammett:

POINT WORTHINGTON, JUNE 9th, 1860.

DEAR SIR,—The day before yesterday I wrote to my friends and merchants in New Orleans—Messrs. Ward Hunt & Co.—to purchase a bank check on New York for six hundred dollars payable to your order, and to enclose it, by mail, to your address. This is to meet my part of the two propositions I made through you to assist in building your great church for the South. I send it *now*, without waiting for the action of others, because I know you not only require money, but that you require it now.—What your friends intend to do, they should do quickly.

Persevere in your great work. Never despond, for your hands will be held up by the great Methodist Church South, and by the patriots of the South as certainly as were the hands of Moses held up in a great struggle.

W. H. HAMMETT.

NEW YORK LITERARY CORRESPONDENCE.

There seems so little to speak about, that I find a mind not to write to you this week, but habit (for it is now getting a habit) prevailed. Books, except our political books, with which I have nothing to do, thank Heaven, are getting less plenty as the canvass advances. In a month or two we shall all drop reading, I suppose, for the season, and take entirely to "hurrahing."

Did I speak in my last about Anthony Trollope's "West Indies and the Spanish Main," just published by the Harpers? I think not. It is one of the few books of travel which I have found rendable, lately. It is thoroughly enjoyable. The writer is a man who is in good humor with himself and with the world, who has determined to be bored, and disgusted, and pleased, and delighted, all without losing either his temper or his common sense. Only philosophers ought to travel, and certainly your most enjoyable traveller, to read, is your Epicurean. Such I take Mr. T. to be; he is a stout, comfortable looking gentleman, with a good deal of hair, little twinkling blue eyes, loose easy-fitting, rather jauntily cut clothes, and the air of a Cockney man of the world. Such he was at least when he visited New York, on his return from the West Indies. A man who was not easily surprised, I judged, from an attentive survey of him; and one who knew how to turn off a practical joke, if any West Indian planter had tried one on. A lazy man to look at, but a most industrious man in reality, I must believe, from the way he turns out novels and travels—none of them stupid—all above the average.

I advise every man who wants to know about the British West Indies, and about Cuba, to read this book. Mr. Trollope is a business man; he evidently had no particular theory to bolster up, but was content to present facts, to which every man is at liberty to fit his own theory. And surely facts were never presented in a more agreeable guise than in these travels.

The Trollopes are a writing family. Mr. Anthony T. is an author; Mr. Thomas Adolphus T. is another author—so has the "Italy of the middle ages" in his especial charge; and Mrs. Trollope—do we Americans not know, to our cost, that she is an author?—She, who abused us, before Dickens, and even before Marryatt or Hall? The old lady is still living. I suppose she will never die. It must be at least five or six hundred years ago now since she came to Cincinnati to civilize the people there; built a barbarous building which she called a Bazaar, if I remember right (it is so long ago), failed to pay the uncivilized brick-layers, who have remained uncivilized ever since, and finally left the Porkopolis of this Continent disgusted and in disgust. Mr. Anthony Trollope pays his bills, so far as I have heard, but then he don't build bazaars, nor extend the area of civilization, which is, under the most favoring circumstances, an expensive work.

Another family of authors are the Bulwers. I suppose few of your readers have read the ill-natured books of Lady Bulwer, who delights to present her noble husband, under the thinnest veil of fiction, as doing all those things which only the meanest of men could even think of without blushing. Lady Bulwer writes the best Billingsgate I know of, but she is fearfully dull for all that. She has only one idea—hate of her husband. Lately it has become known that "Owen Meredith" was the *nome de plume* of the son of this happy couple. Young Bulwer published some years ago a book of poems entitled, "Clytemnestra and other Poems," which was thought to give promise of a brilliant poetic future. His second volume is just out, and published in this country by Ticknor and Fields. It spoils his mess completely. "Lucille" is a novel *in verse*, a novel of high society—a very snobbish novel indeed; while it shows some brilliant versification, it is so full of sham sentiment, of the very worst sentimentalism, that it must remind his father, the elder Bulwer, disagreeably, of his own early novels, which I take it he would, on some accounts, rather forget now. Indeed, "Lucille" is only an echo of the sham sentiment which made the father's "Eugene Aram" so very mischievous a work.

Chambers' Journal, a common sense periodical, punctures Lucille in this style:

"There is a Duc de Luvois, so exceedingly chivalric and high-minded, in consequence of being related to the Bourbon family, that he can follow no other profession but that of systematic Sedition. His vices, our author confesses—

> From their earnest intense prosecution,
> Appeared almost (!) criminal. Nevertheless
> What in him gave to vice, from its pathos and stress,
> A sort of antiquity, might have, perchance,
> Had the object been changed by transposed circumstance,
> Given vigor to virtue.

The 'circumstance,' however, not being 'transposed,' this gentleman remains an unmitigated sensualist.

There is a Lord Alfred Vargrave, one of those magnificent young gentlemen in high life who can do anything if they choose, only they never do choose, and can accomplish the very grandest acts, only they are not necessary.

This Byronic, Lytton-Bulweresque young gentleman is the hero, and at first in love with either of the young indies, according to 'transposed' circumstances—that is to say, with whichever happens to be nearest at hand—but when he marries Matilde, his affections are, of course, thenceforward wrapped up entirely in Lucille.

Besides these characters, there is a not very funny cousin of Lord Vargrave's and a Scotch Baronet, who is the person of lowest rank admitted into this very exclusive drama of modern life. There is nothing vulgar—if what is titled is scenes from that dreadful adjective—from the first line of this poem to the last. A guide, to be sure, is casually spoken of, and well described. But it must be remembered that this guide only attends upon the very highest class of continental travellers, and is not to be considered as a type of or to be in any way confounded with, the lower orders. Social position is never lost sight of for a single stanza, not even when the gentleman, who is all passion, is making love to the lady, who is all sentiment.

> 'It is not [says he] the Duke de Levois that here kneels
> To the Countess Lucile. 'Tis a heart that appeals
> To a soul,' &c. &c.

Are Dukes and Countesses so exceedingly snobbish as this? How very odd such a statement, at so tender a moment, would sound in the mouth of one of the middle classes: 'Forget that your father keeps a green-grocer's shop in a leading thoroughfare; forget that I own a mill. 'Tis a soul,' &c. The egotism, the blind selfishness, the entire absence of any thought of making themselves useful or beneficial to others, that pervade all these noble persons for 260 pages, would gladden the soul of Mr. Bright. They make love to one another indeed (whenever it is clearly wrong and vicious so to do), but never with such an enthusiasm as causes them to forget themselves.

Harper's Magazine for July will contain the following articles: A Trip among the Nail Makers, (Illustrated) by Chapin the Artist. "Before the Mirror," a poem, by Mrs. Stoddard, the wife of the Poet; Ancient Monuments in the United States," by E. G. Squier; "A Plea for a Monster," by Charles Nordhoff; "The Cruise of Two Deacons," by Fitz Hugh Ludlow; "Sentimentalism," a very excellent Essay, by Henry Giles—caustic and just; "A Voice from the Street," a poem, by L. A. Bargil, Esq., of Louisiana; "Wild Cattle Hunting on Green Island, N. C." by M. Hallock, of the N. Y. Journal of Commerce, a very promising young Magazinist; "Slightly Deaf," a story, by W. W. Sykes; "The Merchant's Lesson," by T. S. Arthur, Esq.; "When I came back from Sea," a poem, by Fitz James O'Brien; "Lovel the Widower," Mr. Thackeray's story, is concluded.—The Table is on "Our American Manners," and is excellent. It is a very good number.

The Cornhill Magazine for June is just over, and has the following list: London the Stronghold of England; Lovel the Widower; The Maiden's Lover; The Portent; Stadies in Animal Life; Framley Parsonage; William Hogarth—Painter, Engraver and Philosopher; An Austrian Employee; Sir Self and Womankind, by William Dathie; The Poor Man's Kitchen; Roundabout Papers—No. 4, On some late Great Victories.

By way of Copenhagen comes the following notice of a new publication: "In the colony of Godthub, in Greenland, a small printing office and a lithographic press were established last year, and the first fruits of their labors have been published a short time ago. The title of the first book printed in Greenland is, 'Kaludlit Okaluktualiallit.' It contains a collection of Greenland popular legends, written in the Greenland idiom, and printed by Greenlanders. The book is illustrated by ten woodcuts, likewise the work of the natives, who are said to be very clever in mechanical things of the kind. A very interesting and original division of the book is formed by eight Greenland songs, the music accompanying the words. A second volume is in prospect."

NEW ORLEANS TO MONTREAL.

Ride on our Rail to Cairo—Illinois Central—Chicago—Detroit—Grand Trunk Railway—Falls—Toronto—Memorable Battle Scenes—Lake Ontario—Kingston and Cobourg—St. Lawrence River and Scenery—Thousand Islands—Rapids—Brockville and Ogdensburg—Montreal, &c.

MR. EDITOR: The time is close at hand when many of your readers will start on a pleasure tour to the North. Permit me to mark out briefly a new route of travel, comparatively, from New Orleans to Montreal, Quebec, Portland, etc., via Cairo and Chicago—at least one not usually selected by Southerners. It offers rare attractions and is full of historic interest. The recent opening of steam navigation between Quebec and Liverpool, in connection with the Grand Trunk Railway, has already attracted the attention of merchants in New Orleans because of the superior inducements offered to importers, is another reason for commanding the attention of your readers.

It is pretty generally conceded in these days of fast traveling, that steamboats are too slow when cars are available. Then the risk by fire, explosions, and sinking of boats is so great that travelers are willing to forego the comforts usually obtained on first class steamers, and suffer some inconvenience. Well regulated roads carry hundreds of thousands of passengers without the loss of one life, while on the other hand accidents occur by which scores and hundreds of lives are destroyed. Accidents of this kind are of frequent occurrence on the river.—There is danger on railroads, but accidents occur seldom, and are rarely disastrous.

So, dear readers, let us take the cars of the New Orleans, Jackson and Great Northern Railroad at the corner of Calliope and Magnolia Streets, New Orleans.—This road extends as far as Canton, Miss., where it connects with the Mississippi Central R. R. Twenty-six miles this side of Canton is Jackson, where a branch road runs to Vicksburg. The Mississippi Central connects with the Mobile & Ohio road at Jackson, Tenn.

Thence you go by this line to Columbus, a short distance below Cairo, Ill., the terminus of the great Illinois Central, where a steamer is waiting to convey you to the latter place. The route we have briefly described has but recently been opened for through travel. The route has strong competition, but the mails and passengers are put through far in advance of the Southern route, by way of Mobile. Under the direction of Mr. Bently D. Rusell, Chief Engineer and General Superintendent, the road ought to be successful, and doubtless will be. Time from New Orleans to Cairo, 48 hours. The cars of the Illinois Central are near the landing, Cairo, and in twenty-four hours you are whirled at a lively pace into Chicago. This road passes through some of the most fertile and beautiful prairie country in the West. Cities and towns are springing up all along the road, and no wonder, as the Company are offering their lands at such prices as attract purchasers. The handiwork and policy of the capable Superintendent, Mr. W. R. Arthur, is seen in the admirable working of this immense corporation.

The traveler cannot fail to perceive—if he keeps his eyes wide open—that the dwellers in this sturdy lake city are a *live* people. Those who do not keep step with the rapid pace of the Chicagoians will soon fall in the rear, and had better leave for other places. It is questionable, however, whether there is much real comfort to be obtained in a city where there is such strife for a living, compared with the pleasure found in the quiet ways of steady-going cities of equal size and note. Chicago within a few years has advanced with wonderful rapidity. The improvements recently made and those going forward, are calculated to astonish the visitor.—The temporary buildings erected within a few years are fast giving place to more durable and beautiful structures, and put to blush older and wealthier cities. The wickedness of the wicked is proverbial and keeps pace with the rapid strides of improvement.

At this point (Chicago) you take the cars of the Michigan Central, which starts from the same Depot where you leave the cars of the Illinois Central. This road reaches to Detroit, Michigan, a distance of 284 miles, and passes through some of the most beautiful, clean, and thrifty cities and villages that are found in the West and North-west, such as Michigan City, Niles, Kalamazoo, Galesburg, Ann Arbor, Ypsilanti. Indeed, these towns present an air of solidity not found generally in the West. Having passed down this road twice in two different years, both times when the weather was sultry and the roads dusty, it is due Mr. R. N. Rice, the capable Superintendent, and his associates in the management of the road, to note the admirable arrangement of having dusters on either side of the passenger cars and at the coupling of the cars and the roof above the platform, by which the dust is prevented from rising and annoying passengers. To prevent collisions, warning is given just before the train approaches a crossing, and a full stop made at that point. It is proper in this connection to notice, found incidentally in a Chicago paper, that, according to the last report of the Superintendent, (Mr. R. N. Rice) not one passenger was killed or a passenger car broken up during the past year.

Let us linger awhile at Detroit. This old city is the most important, in many respects, in the State of Michigan, and is located on Huron river, near Lake Erie and the little Lake St. Clair. The population is near 75,000. The principal streets are wide and attractive. The residences on the fashionable streets are usually built apart, and many of them very costly. Quite a number of beautiful churches may be seen. A noticeable feature is the beautiful and costly finish of the hall doors of the private dwellings of the better class. Each seemed to vie with his neighbor. Gen. Cass' residence is an object of interest to travelers. The old fashioned mansion is in the heart of the city and well located on the corner, and presents an air of comfort, notwithstanding its battered condition by Old Time. Here you enter the cars of the Grand Trunk Railway. Something over ten hours of brisk traveling brings you to Toronto, Canada West.

The road passes through Port Huron, Sarnia, Stratford, Guelph, etc.

Toronto is situated on an arm of Lake Ontario, and was formerly called Little York. It is said the population has grown from 1,200 in 1817, to about 60,000.—The city contains a number of fine public buildings and places of interest, among which we name, the new University, nearly finished, and said to be the finest building in America; cost $3,000,000. The Insane Asylum, Knox College, English and Catholic Cathedrals, Crystal Palace and grounds, St. James' Cemetery, Parliament buildings, and Governor General's residence. Considerable stir prevails in the harbor. Travelers will notice here the striking difference between the Canadians and Americans in their appearance, habits, etc. The police are in uniform, and look bulky and awkward, but withal fail not to inspire terror to evil doers, as we had ample evidence on one occasion in the case of some wild chap who received the particular attention of an officer.

Those who wish to see Niagara Falls and the noted places in that vicinity, can easily do so without the loss of much time. One hour and thirty minutes ride in the cars from Guelph, on the Grand Trunk road to Harrisburg on the Great Western, and thence two or three hours travel over that railway, and the Suspension bridge is reached. The Falls is also accessible by rail from Toronto. It is vain to attempt a description of Niagara Falls. This wonderful creation must be seen to be fully appreciated.

Once there, and its sights seen, let us return to Toronto and finish our journey. The Erie and Ontario Railroad, several miles long, runs from Chippewa to Lake Ontario, Canada side. Chippewa is located two or three miles above the Falls. It is a town remarkable because of the bloody battle which occurred there on the 6th of July, 1814. As the train whirls you along near the mighty cataract, near by is the scene of the bloody action, known as the battle of Lundy's Lane. General Scott achieved great military glory at Chippewa and Lundy's Lane. The field is easily distinguished by the monument which marks the spot. The historian says: "During the six hours in which the parties were engaged in close combat, heightened by the circumstance of its being in the night, afforded such a scene as is rarely to be met with in the annals of slaughter. The evening was calm, and the moon shone with lustre when not enveloped in clouds of smoke from the firing of the contending armies." Passengers usually get on the train at the Clifton House at Suspension bridge, and the train backs up to Chippewa, and then starts from that point to the Lake.

Queenston, seven miles below the Falls, is the next place of importance that this road passes through, and nearly opposite the town of Lewiston on the American side, and head of navigation on lower Niagra river. The river is spanned here with a beautiful suspension bridge of 1045 feet. Here a battle occurred in the war of 1812. General Brock's (Commander of the British forces) Monument stands on the Heights of Queenston, and is one hundred and eighty-five feet high. The monument is quite visible from the cars.

Fifty-five minutes travel brings you to the terminus of the road, the town of Niagra on Lake Ontario, formerly the capital of the Province. Fort Massassauga is located on the Lake side of the town. Nearly opposite, on the American side, and near Youngstown, stands Fort Niagara. There is a remarkable history connected with this fort. It is said M. De Salle, an officer in the service of France, enclosed the spot with pallisades in 1679.—The fort was built in 1725, and taken possession in 1759 by the British. In 1796 it was surrendered to the United States. This old fort is as much noted for enormity and crime, as for any good ever derived from it by the nation in occupation.

On the arrival of the cars, the steamer Timmernian steams you across Lake Ontario to Toronto in two hours and a half. This sheet of fresh water is over two hundred feet above the level of the sea, mean depth five hundred feet, nearly two hundred miles in length, and average width forty miles. Toronto again.

Here is a choice in the mode of travel to Montreal, either by the Grand Trunk Railway, or steamers.—Tickets of this company, we believe, are good on the boats. Experience has taught us a lesson: We made choice of the Lake boat, and while out on that treacherous body of water, encountered a gale which was not without imminent peril of life. It is not uncommon for fierce gales suddenly to sweep over the Lake and destroy life and property.

The Grand Trunk passes through a number of thriving towns, such as Port Hope, Coburg and Belleville, before you reach Kingston at the foot of the lake. Coburg is a place of some importance, and is noted in the Methodist world as being the seat of Victoria College, and a Theological Institute. The students have the hearty look of English students. On the American side of the lake are the towns of Charlottville, the port of entry for Rochester, seven miles distant; Oswego, a beautiful and flourishing place of 15,000 inhabitants and historic fame, and also Sackett's Harbor, about twenty miles from the St. Lawrence river. Here a battle was fought in 1813, and is now the seat of a military post, called "Madison Barracks."

Kingston is an important military post, and contains about 11,000 inhabitants, and is located just at the entrance to the St. Lawrence. This place was called by the Indians "*Cataraqui*," a settlement, and was begun by the French in 1672. Among the attractive features of this route, is the passage down the St. Lawrence, through the "Thousand Islands." Travelers can take the steamer at Kingston for Brockville, forty miles, and pass through these "emerald gems in the ring of the wave." It is said, there are no less than 1800, from the islet of a few yards square to miles in length, and from an elevated point one hundred islands can be seen in one view. These islands, it is said, afforded an admirable retreat for the insurgents in the last Canadian insurrection.

Brockville, named in honor of General Brock, is situated at the foot of the "Thousand Islands," where passengers can resume their seat in the cars. The steamers from this point to Montreal pass through Long Sault, Cedar and Lachine Rapids. The passage through these difficult places is not freed from danger, and then the boats are not very comfortable and seen-worthy.

The next place of importance is Prescott, and contains 3,000 inhabitants. Ogdensburgh is on the opposite (American) side, and is a flourishing town, and one of importance for manufacturing purposes. During the war of 1812, a sharp conflict occurred between the British and Americans, in which the former succeeded in doing considerable damage to public and private property. The road passes through several small thrifty towns, and places of interest of historic character, such as Windmill Point and Christler's Farm. Towns are located here and there on the American side, ending at St. Regis.

The scenery along this route is picturesque and grand, and unlike the scenery usually on rivers. The river is unlike any other, and hazardous to navigate. The main way that runs alongside of the river is well named—Grand Trunk. There is an air of solidity about the construction much in keeping with the staunch English railways. The road appears well managed, and has admirable arrangements for supplying the physical wants. But here we are at the solid city of Montreal.

We propose to rest at this point and view the city at our leisure, and may be will give our impression of men and things. Let us anticipate points beyond, for the information of those who may wish to hurry on to Quebec, or the White Mountains, thence to Portland and Boston. You can go by steamer or rail to Quebec. If by the latter, you take the cars of the Grand Trunk and cross the great Victoria bridge, and run out to Richmond, and from thence—100 miles—to Quebec. Those *en route* for the White Mountains and Portland take the same road to Richmond, and continuing on the main road to Portland a distance of 292 miles. It may not be amiss to state, in this connection, that a powerful company are associated with the Montreal and Liverpool Ocean Steamship Company, whose arrivals are so frequently chronicled in the telegraphic dispatches of the papers. These steamers run weekly to and from Cork and Liverpool and Montreal, in connection with this railway, and arrangements are perfected whereby passengers are ticketed from Great Britain to leading points in the West and South. This grand undertaking will be a formidable competit

of the Bible, was so rampant as now. The recent anti-slavery legislation of the Northern Methodist Church, making non-slaveholding a test of Church-membership, is palpable violation of both Apostolic precept and example, is a case in point. The ultra-independency of the Baptist Church, which has recently divided it, virtually, into two parties, is another. Under these circumstances, we are glad to find on record, in one of the leading quarterlies of the time, an earnest appeal to the scriptures. Whether we can agree with the writer or not, we heartily second the appeal to the only infallible standard. The question is too grave and momentous to give, in a short notice like this, a decided approval or disapproval. The writer himself, earnestly searching, as he does, for the authoritative truth, as this is his first essay on the subject, may, when the opposite side is presented, see cause to modify his views. We rather think he will. We urge him not to fall into the temptation of partisanship in defence of his views, but to preserve his present mental attitude and temper—that of a seeker after the truth. We agree with him that the *Constitution* of the Church is the Bible, and is not to be amended, and that, in this sense, there should be no such thing as Church legislation. We agree with him, also, that there is, in the popular sense, no such thing as "representation" growing out of "sovereignty." We agree with him, also, that the ministry are the divinely appointed interpreters of the doctrines, and administrators of the laws of the gospel. But there is such a thing as legislation, in the way of statutes, founded upon the Constitution; and, that the ministry should be, at the same time, the sole legislature, judiciary, and executive, we are not prepared to admit. The recent tyrannical action of the Northern General Conference is, also, a pregnant fact against such a view.

The fourth paper, on Hymns and Hymn-Writers, is highly valuable in itself, and more so, relatively, in view of the fact that the Hymn Book is now a part of the course of study for ministerial under-graduates in all our annual Conferences. None of these, especially, should fail to read the article, and, for all our people, no article could be more timely or beneficial. None who wish to understand our excellent Hymn Book should neglect it.

The fifth article, on the Greek Tragic Drama, is from the pen of a classical scholar, and will be a treat to all of that class especially.

The sixth article is from the pen of Rev. William A. Harris, President of Martha Washington College, Va., on Sasnett's Discussions in Literature and Religion, and reflects great credit on both the author and writer. We are glad that Dr. Sasnett's book has been reviewed in the Quarterly, and that it has had the good fortune to find such an able and appreciative critic. The book is well worthy the high praise which it receives.

The Brief Reviews of the editor are admirable. No department of the Quarterly is more valuable to our people.

HARPER FOR JULY is so well "done" in the letter of our New York literary correspondent, that we only need, in this place, refer our readers to what he says. He gives a better analysis of it than we can. It is enough to say that Harper is as good as ever. It is a great success, and is worthy of that success.

THE ECLECTIC MAGAZINE FOR JULY is one of the very best numbers of this monthly we have seen. It contains the best articles of the current numbers of the foreign quarterlies and monthlies. We have Macaulay and his Writings, from the London Review; Papal Rome, from the National Review; Solar Phenomenon, from Chambers' Journal; Darwin on the Origin of Species, from the British Quarterly Review; Preaching and Preachers—a review of Caird, Guthrie, Spurgeon, and Robinson—from the London Eclectic Review; the State of Europe, from the North British Review; Orators and Oratory, from the British Quarterly Review; and John Wycliffe, an interesting paper, from the London Eclectic.

WEEKLY SUMMARY OF NEWS.

CONGRESSIONAL.

In the Senate, on the 14th, Mr. Gwinn offered a resolution that the President be authorized to ask the British Government to enter into a convention to make provision for the return of each captured African as long as the 8th article of the Ashburton treaty remains in force; and if the British Government refuse to enter into such a convention, then the President shall satisfy the wish of this Government to have that treaty abrogated. This resolution was rejected.

In the Senate, on the 18th, the amendment to the Naval appropriation bill, providing for three steamers to suppress the African slave trade, was lost.

In the House, the resolution reported from the Committee on Elections, declaring that Mr. Anderson was entitled to retain the seat he now occupies as representative from the Fourth Congressional District of Kentucky, was adopted.

In the Senate, on the 19th, the House resolution to reduce the price of public printing 40 per cent, was amended by striking out 40 and inserting 25, and in that shape was passed.

The Committee of Conference on the Homestead bill reported that the House receded from its amendments, and agreed to the Senate bill, with certain amendments. Mr. Johnson explained that the Senate bill was not materially changed. The report of the committee was concurred in.

In the House, the Senate bill relative to the Hennpas land grant was passed.

In the Senate, on the 20th, Mr. Toombs, from the Conference Committee, made a report on the Civil appropriation bill, stating that an agreement had been arrived at on the amendments of both Houses, except one of the Senate appropriating $300,000 for the New Orleans Custom-house. The Senate receed from their amendment.

The resolution which provides for the postponement of the tariff bill till next December was taken up and reconsidered on motion of Mr. Bigler, of Pensylvania, and Mr. Lane moved to amend the bill by re-enacting the tariff of 1846. Debate ensued but the Senate adjourned without further action.

In the House, Mr. Davis reported a bill authorizing a loan of $21,000,000 for the redemption of treasury notes.

The House refused to suspend the rules in order to take up the River and Harbor bill.

The House passed the resolution for the final adjustment of private land claims in Florida, Louisiana, Arkansas and Missouri.

In the Senate, on the 21st, the House bill to establish a mail six times a week overland from San Francisco to Portland, Oregon, was passed.

Mr. Mallory, from the Conference Committee, made a report on the Naval Appropriation bill, in relation to the disagreeing votes of the two Houses, which was agreed to. The House having also agreed to the report, the bill is passed.

The report of the Conference Committee on the civil Appropriation bill was agreed to.

In the House the Senate amendment to the bill punishing Marshals and deputies who permit the escape of prisoners in their custody, was concurred in. The bill authorizes a fine not exceeding $2,000, and imprisonment not exceeding two years.

Among other Senate bills passed, was a bill carrying into effect the provisions of treaties between the United States and Japan, Spain and Persia, giving certain judicial powers to the Commissioners Consuls, &c.

In the Senate, on the 22d, the $20,000,000 loan bill was passed.

In the House the Post Office and Post Roads Committee reported a bill authorizing a postal contract from New Orleans or Mobile, around the Mexican Gulf, touching at twelve ports, according to Mr. Butterfield's proposition, which was referred to the Committee of the Whole on the State of the Union. The $20,000,000 loan bill was passed.

Mr. Washburne, of Illinois, from the Committee of Conference on the Post-office Deficiency bill, stated that they were unable to agree, and asked to be discharged from further service, and that the House insist on its amendments, with verbal alterations, restoring the inland service, discontinued March, 1859, except where the same expired by limitation or improved the service furnished by railroad or otherwise, retaining the Isabel steamer contract clause; the Postmaster General to be debarred from discontinuing or curtailing the service in accordance with the existing laws. Motion agreed to.

In the Senate, on the 23d, (as we learn by Telegraph) a message was received from the President, returning the Homestead bill. The message was debated at considerable length, but no conclusion was arrived at.

In the House, on motion of Mr. Banham, the President was requested to furnish the House, at its next session, all obtainable information in regard to the disposition by the British Government of vessels engaged in the slave trade, captured by the English navy, and its disposition of the officers and crew of slavers thus taken.

In the Senate, on the 25th, the post route bill, which was amended by authorizing the Postmaster General to contract for a temporary steamship service to California, &c., was passed.

The resolution of the House reducing the price of public printing to forty cents a thousand was passed.

The consular bill from the House and the mail route bill between the United States and Mexico were laid over.

A proclamation for an extra executive session on the 26th was read, and the Senate adjourned *sine die*. The extra session is, it is said, for the purpose of taking action on the Mexican, Central American and Indian treaties.

In the House, the Senate's request was agreed to for another conference on the post-office deficiency bill.

The President sent a message recapitulating the grounds of his protest of last March against the action of the Covode committee, solemnly protesting against their unconstitutional proceedings. The message was referred to a select committee.

The House killed the post route bill by refusing to suspend the rules for its consideration.

After disclosing several bills of small importance the House adjourned *sine die*.

A despatch says that the President signed the Civil appropriation bill, with a protest against Capt. Meigs superintending the expenditures of the Washington aqueduct.—Also that the business of Congress was, as usual, very hurried at the close, and that in the confusion the Post Office deficiency bill, the bill providing for mail service to the Pacific after the present contracts closed, were lost.

POLITICAL.

The Hon. Reuben Davis, Member of Congress from Mississippi, declines a re-nomination.

The Hon. John Galbraith, formerly member of Congress from the Erie District, Pensylvania, and for some years past the presiding Judge of the Sixth Judicial district of that State, died on the 15th inst., at his residence in Erie.

The National Executive Committee of the Union party, at Washington, holds meetings daily and are making preparations for a vigorous prosecution of the canvass.

Judge Semple Orr, of Springfield, has announced himself as an independent candidate for Governor of Missouri.

Active measures have been taken in Arkansas to organize for the support of Bell and Everett. A State Convention of the Constitutional Union party was to be held at the Hot Springs on the 21st inst., and it has been recommended that a thorough organization be made, and candidates for all offices be nominated.

The National Democratic Convention, which assembled at Baltimore on the 18th, was the scene of great excitement, during its tumultuous session of six days. After much discussion, the Convention decided to reject the Delegates who seceded from the Charleston Convention, and to admit certain new delegates from some of the Southern States, in the interest of Douglas, and declared by the old delegates to be bogus and irregular. As soon as this decision was announced, there commenced a stampede from the convention, Virginia taking the lead and being closely followed by North Carolina, Tennessee, and the whole South, and delegates from Oregon, California, and other States of the North. This was on the 22nd. On the morning of the 23d, the Convention having reassembled, the Hon. Caleb Cushing resigned his office of President, and Col. Todd, of Ohio, was chosen to succeed him. On the same day, the Convention nominated Senator Douglas for President, and Senator Fitzpatrick, of Ala., for Vice-President. The convention then adjourned *sine die*. A despatch from Washington states that Fitzpatrick has declined the nomination for Vice-President, and that the Douglas Executive Committee has substituted in his place the Hon. Herschel V. Johnson, of Georgia. The *Picayune*, in an article on the split in the Convention, very properly remarks:—"Ostensibly, the platform and the candidates had no part in the dissensions, which culminated in breaking asunder of the body. The apparent question was solely one of the right of membership, who should and who should not be members from the States which had seceded from Charleston. No vote on platform or candidate, was reached before the climax of disruption was reached. But really, the candidate and the platform appear to have guided the votes more than the inquiry into the regularity of the applicants under the usages of the party, and as representing the party organizations in the several States. The majority of the convention appears to have made it a rule that conformity to the platform, as adopted at Charleston, is the supreme title to membership wherever the doubt is raised; and the contested seats were parceled out upon the claimants on this principle."

The seceding delegates from the National Democratic Convention assembled in separate convention, in Baltimore, on the 22d, and made quick work of their business. Delegates from twenty-two States were present, viz: all the slaveholding States, California, Oregon, Massachusetts, New York, Pensylvania, New Jersey and New Hampshire. The Hon. Caleb Cushing, (who, on resigning the Chair in the other Convention, said that a majority of the States, in whole, or in part, had ceased to participate in the proceedings of the Convention, and it had lost its character as National Democratic Convention,) was elected President. The Committee on Platform reported the platform adopted by the majority of the committee at Charleston, which was re-adopted with great enthusiasm. The convention then proceeded to ballot for President, and on counting the votes it was found that John C. Breckinridge, of Kentucky, was nearly unanimously nominated. The nomination was subsequently made by acclamation. The Convention then proceeded to ballot for Vice President, when it was found that Gen. Joe Lane, of Oregon, was nominated. The convention then adjourned *sine die*, amidst deafening cheers for Breckinridge and Lane. It is understood that these nominations will be accepted

DOMESTIC NEWS.

EXPEDITION TO DISCOVER A NEW ROUTE TO EL PASO.—An expedition started from San Antonio on the 11th for the purpose of endeavoring to discover a new route to El Paso and other points. It consisted of a party of infantry under the command of Lieut. Holman, a number of wagons and some twenty camels laden with materials for the support of the expedition. Lieut. Eckles, of the corps of topographical engineers, accompanied the expedition. Sanguine hopes are entertained that a much nearer route than the one at present in use will be discovered.

A WEALTHY MAYOR.—The New York Express states that in 1848 Mayor Wood bought three acres of land at Bloomingdale for $7000, and that the property is now worth $200,000; also that the Mayor owns three hundred Central Park lots, valued at $10,000 each. If these figures are correct, Mayor Wood is worth $3,200,000 in landed property alone.

THE MORMONS.—The St. Louis Democrat states that Brigham Young proposes to the Government to sell the Salt Lake property, as he intends evacuating the Territory of Utah, and going with the Mormons to the Pacific coast. The bark Alacrity arrived at Boston on the 15th inst., from Cape Town, Cape of Good Hope, having on board eighty-seven Mormon passengers, men, women and children. They are bound to the great Mormon City of the West.

THE MONUMENT TO THE SIGNERS OF THE DECLARATION OF INDEPENDENCE.—We learn from the Philadelphia papers that the Commissioners from the original thirteen States have chosen a site for this monument in Independence Square, also that the Commissioners have adopted an address to the Legislatures of those States, stating that the monument will cost not over $150,000, and suggesting that the sums to be contributed by the States shall be in proportion to the number of Representatives in Congress of each; that the material shall be granite, and the design distinguished for simplicity. The monument, it is said, will be so constructed as to admit of an appropriate inscription upon it by each of the original States, and the corner stone will be laid July 4, 1861, if the necessary amount shall be previously subscribed.

THE BENTON MONUMENT.—We learn that the gentlemen constituting the committee on the erection of a monument to the late Senator Benton, in St. Louis, have decided on a bronze statue, and selected the celebrated Miss Hosmer as the artist.

The Grand Duke Constantine of Russia has presented to Mr. William B. Webb, of New York, the builder of the war steamship General Admiral, a massive diamond snuff-box, as a testimonial of his personal esteem.

THE JAPANESE EMBASSY.—The Japanese arrived at Philadelphia on the afternoon of the 9th, and had a fine reception.—They remained a week in the city, seeing the sights and enjoying hospitalities, and on the 16th arrived at New York, where they were received with great enthusiasm. The military display on the occasion is said to have been one of the finest witnessed in that city for years past. The procession itself occupied several miles. The Japanese are quartered at the Metropolitan Hotel.

Col. Riply, of the Ordnance Department, has been authorized by the Secretary of War to make an extensive official tour of foreign countries, for the inspection of their various arsenals and armories, and means of defense generally.

UTAH.—Late accounts from Utah represent that the Indians in the Territory are still very mischievous, and not a day passes without some report of an attack upon emigrants and their trains coming to hand.

CARSON VALLEY.—Advices from Carson Valley state that the greatest excitement prevailed throughout the country regarding Indian hostilities. An army of Indians, reported to be over 15,000 strong, had stationed itself in the vicinity of Pyramid Lake. Six hundred hunters, under the command of Col. Hays, and two hundred troops at the head of which is Gen. Stewart, had gone in the direction of Pyramid Lake to attack them.

ARIZONA.—Advices from Tucson says that the Indians are still continuing their depredations.

A terrific hail storm passed over Albany, New York, on the 17th, lasting half an hour, and doing great damage to property.

A municipal census of St. Louis has just been taken, with the following result: White males 73,320; white females 68,346; total whites 141,666; slaves 1245; free colored 1019; total population 143,930.

The New York Journal of commerce says it has been shown from reliable data that "if the entire products of the vineyards of Europe were exported to supply the natural trade of the city of New York alone, it would not be sufficient." These French are compelled to resort to imitations to supply this deficiency, and the consequent result is that but few brandies exported to this country from France are free from adulterations. "The city of New York alone sells three times as many pure imported brandies, annually, as all the wine-producing countries of Europe export."

The San Antonio (Texas) Ledger says that a committee of citizens recently waited upon General Shields, who was sojourning in that city, and requested that he would attend a public dinner to be given in testimony of appreciation of his gallant services. The General, wishing to live retired, declined the invitation.

HOUSTON AND NEW ORLEANS RAILROAD.—The Beaumont (Texas) Banner is of opinion that the portion of this road from Houston to the Sabine will be completed by August next, and that in about fifteen months the whole route from Houston to New Orleans will be opened.

The Claiborne Mercury gives very favorable accounts of the South Carolina rice crop. The rice is very handsome and pure and there is a good prospect that the crop will be the largest ever made.

Chicago, by a recent census, has a population of 150,000. It has increased rapidly within three years.

ACTIVITY OF THE LOWELL MILLS.—The Lowell News says the mills of that city are all running to their utmost capacity, and are turning out an immense amount of cloth.

Crowds of industrious German vine-growers and farmers are immigrating from Germany to Missouri. Some three hundred have already reached St. Louis.

We learn from a despatch that the brig Mariquita was seized at New York on the 2th inst., on suspicion of being a slaver.

THE JULY ECLIPSE.—The first of the American expeditions for observing the solar eclipse of July 18th, left New York on May 21st, in the steamship North Star, for Washington Territory. The others are about starting for Labrador and Hudson's Bay. The party for Washington Territory is under the direction of Lieut. Gillis, of the United States Navy, a practical astronomer. He has with him two assistants and a sufficient number of voyageurs—old employees of the Hudson's Bay Company—to cut a path through the forest and properly take care of the pack animals. They expect to be some twenty days absent from Steilacoom, where the party will land.

SUPPOSED SLAVER ON THE COAST OF TEXAS.—The Matagorda Gazette, of the 13th inst., says: "It is rumored that a Baltimore clipper, commanded by Spaniards or Mexicans, and having a very suspicious appearance, was seen off Passo Cavallo last week. She appeared to be trying to get a pilot, and at the same time avoid a group of vessels lying at anchor, just outside the bar, among which she seemed to suspect the existence of a revenue cutter. She is described as being a very trim and neat looking vessel, and decidedly the fastest sailor that has been in those waters for a long time. After some time spent in peering into our pass, and satisfying herself that there was nothing dangerous about our quiet bay, she sailed in the direction of Pass Aranasas."

Count de Gabriac, French minister to Mexico, and family, were in New York a few days ago, on their return to France.

JOSEPH BLUNT, Esq., a distinguished member of New York Bar, died in New York on the 14th, aged sixty-five years. Mr. Blunt enjoyed extensive practice. In politics he was of the old Whig school, and a devoted adherent of Adams and Clay, whose confidence he enjoyed. Mr. Blunt was a straightforward man in action and speech, both in his political and social intercourse with his fellow men. In addition to his legal learning, Mr. Blunt's literary attainments were of a high order.

Prof. I. N. Urner, who has been for some years officiating as Chairman of the Faculty in Mississippi College, was, at the last meeting of the Board of Trustees, elected President.

The New York City Council has appropriated $7000 for the Fourth of July celebration.

It is reported that Thomas R. R. Cobb, Esq., of Athens (Ga.,) has been appointed to fill the vacancy in the Supreme Court of the United States, caused by the death of Judge Daniel. Mr. Cobb is said to be an able lawyer. He is a younger brother of the Hon. Howell Cobb, Secretary of the Treasury.

ARIZONA.—A letter from Tucson says, "accounts of gold discoveries, in the vicinity of the Santa Rita copper mines, have reached us, which, if but true, will cause Arizona to divide the tide of emigration with the Pikes Peak country. Great excitement exists and our citizens are awaiting further reports in suspense. The new diggings, which were discovered by a party of experienced California miners while out prospecting, are on Bear Creek, some eighteen miles from the copper mines. The Arizonian publishes the following extract from a letter written by one of a party to a leading citizen of this place: 'We have found mines of gold and silver. The gulch in which we struck the gold is very rich, paying on the average twenty cents per pan, some of the pans paying even as high as a dollar. The section of gold-bearing country is extensive, and thousands of poor men can find employment.'" Arizona, throughout its length and breadth, is a gold-bearing country, and nothing but the scarcity of water in the auriferous regions has hitherto prevented it from rivalling California."

"CALIFORNIA.—Late accounts from California state that a meeting had been called in San Francisco to raise supplies for volunteers preparing for a campaign against the Indians. The Indians are seriously hostile about Pyramid Lake, and numbered from 1500 to 3000 warriors. In consequence thereof, 7000 to 8000 of the Washoe region miners had concentrated within a small space. The accounts from Washoe and other mining districts are of a most cheering character. The weather was somewhat milder, and the miners were in a good working condition.

We have favorable accounts of the crops in Oregon and Washington Territory.

The Japanese Ambassadors have declined to visit Boston. It is announced that they have determined not to leave New York until they sail for home.

The Hon. John Schwartz, member of Congress, from the Berks county district, Pensylvania, died in Washington a few days ago.

OHIO.—The Cleveland Democrat says: "From the returns already in, it is feared that the population of Ohio, instead of advancing, has slightly decreased within the last ten years by emigration or otherwise."

Great feeling has been excited in St. Louis, by the discovery that a member of a prominent mercantile house in that city, which lately failed, was a director of the State Bank of Missouri, and that he was indebted to that institution to the amount of $104,000.

A correspondence has taken place between the New York City Inspector, Mr. Delavan, and Archbishop Hughes, in regard to a requirement of law on the subject of the registration of marriages. The statutes require that clergymen, magistrates, and others who perform the marriage ceremony in the city of New York, shall keep a registry of the same, giving the names, etc., of the parties married. The penalty for neglect to comply with the provisions of law is fifty dollars for each offence. The Archbishop declines to comply with this requirement.

STEAMBOAT EXPLOSION AND LOSS OF LIFE. A despatch from Memphis states that the Memphis and St. Louis packet Ben Lewis exploded her boilers and burned to the waters edge on the morning of the 23th; also that Captain Holmes, Munson Harris, second clerk; Arthur Sharer, second engineer; and Frank Deylin, steward, are missing, and that P. S. Marshall, first clerk, and McGinnis, first engineer, were slightly scalded.

DREADFUL CATASTROPHE AT SEA.—A despatch from Cape May says that the United States surveying steamer Walker, which has been in service during the winter on the Florida coast, was run into the morning of the 22d, by an unknown schooner, off Absecom, and that the steamer sunk in thirty minutes. The Captain, officers and forty men were saved in boats. About twenty of the crew, at last accounts, were missing.

About 500 Mormons, who arrived in the ship Wm. Tapscott, from Liverpool, left New York on the 21st, on their way to Lake City. A large proportion of them are women, mostly of English birth, the remainder being Welsh, Germans and Scandinavians.

The Prince de Joinville, on his return from Canada, passed some days at New York and visited the Brooklyn Navy Yard where he was received in the most courteous manner and escorted by the Commodore over the yard and through the various works and shops, and on the Niagara, on board of which the distinguished visitor stayed some time, closely inspecting the machinery. On his departure the marines gave him a military salute. The Prince returned to England in the steamship Africa.

There is a report from Denver city that Fowler, the defaulting N. Y. Postmaster, has been seen and identified at Pike's Peak. Doubtful.

THE OGELOOSAS RAILROAD.—The Franklin (St. Mary Parish) Banner says the work on this road is progressing rapidly; and with good, favorable weather in the future, it is expected the cars will be running from Berwick's Bay and that point on or before the first of January next. The whole line between Berwick City and New Iberia, and even ten miles beyond that point is now under contract.

The Supreme Court of Missouri has pronounced a final judgment establishing the validity of the will of the late Judge Bryan Mullanphy, which has been in contest since 1831. The will, among other provisions, gave to the city of St. Louis one undivided third part of his whole estate, real, personal and mixed, in trust to constitute a fund to furnish relief to poor emigrants and travellers arriving at St. Louis on their way *bona fide* to settle in the West. The value of the real estate subject to this provision is estimated at two millions of dollars, one third of which goes to this trust.

FOREIGN NEWS.

We have room for only a brief summary of the interesting news from Europe received since our last issue, as follows:

GREAT BRITAIN.—In the House of Lords, Lord Brougham had characterized the bombardment of Palermo as the most atrocious act ever perpetrated. Lord Teynham had moved a series of resolutions virtually endorsing the doctrine of universal suffrage; but the proposition was ridiculed and negatived without a division. In the House of Commons, Mr. Cove having called attention to the message of President Buchanan, relative to the slave trade, and asked for information on the subject, Lord John Russell said it was unfortunately true that the slave trade prevailed extensively in Cuba, partly on account of the difficulty of searching vessels bearing the American flag, and partly from the defects of American law with respect to vessels fitted out for the slave trade. He said the British Government had proposed to the United States that they should act jointly, so that one vessel of war might deal with vessels hoisting the American flag, and the other with those fitted out as slavers. Owing to the obstructive policy of the Opposition, the Reform bill introduced by Lord John Russell, has been withdrawn by the Government. The latest report as to the steamship Great Eastern is that she was to sail on the 16th for New York. If this be correct she is now fully due.

FRANCE.—It is stated that, immediately after the formal annexation of Savoy and Nice, France will address a note to the European powers notifying the fact, and demanding a reply as a recognition of the annexation by Europe. The health of Prince Jerome Bonaparte had so far improved that no bulletins were issued. The 54th and 79th Regiments of the line and the 12th battalion of Riflemen, forming part of the garrison of Lyons have received orders to hold themselves in readiness to march to Annecy, in Savoy. Recent storms are reported to have done a great deal of mischief to the young wheat. It was stated that the French Government was about to increase its squadron on the Neapolitan station, in order that all French subjects residing in Naples might be taken on board.

PORTUGAL.—The Portuguese Government has received 20,000 Minie rifles, and has ordered 20,000 more. The Lisbon arsenal has been supplied with machinery for rifling cannon.—It is said that the Government has determined to fortify the country, and will commence by repairing the famous lines of Torres-Vedas. The Minister of the Interior has brought in a bill for abolishing the use of passports throughout Portugal.—The vines were looking very well. Many new vines have been planted, and when there is a cessation of the disease a large quantity of wine must be made.

ROME.—Fresh bands of insurgents were menacing the Roman frontier, and Gen. Lamoriciere had sent troops to check their progress.

SARDINIA.—The Sardinian Senate has approved of the cession of Savoy, and Nice by vote of 92 against 16. It is stated, in a letter from Genoa, that the Piedmontese Government, in order to be prepared for possible eventualities, is continuing its warlike preparations. The army placed on a war footing comprises at present an effective force of nearly 241,000 men; 116,000 infantry of the line, 17,000 cavalry, 19,500 riflemen, 6000 artillerymen, 3000 engineers, and a reserve of 45,500.—Letters from Turin state that the Sardinian Government will have to support Garibaldi, and therefore go to war with Naples or it will have to put down an insurrection at home, so excited is public opinion becoming in Piedmont. It was reported that, as a kind of half measure, Cavour was about to send a Commissioner Extraordinary to Sicily. Orders had also been given to prepare for sea all the men of war at Genoa and Spezzi.—The recent embarkation of 800 Chasseurs of the Alps at Genoa to reinforce Garibaldi, was effected without any possibility of the Government offering any resistance, as it was known that if troops had been marched down to stop the shipment of these auxiliaries the soldiers would have commenced going on board themselves.

NAPLES.—The *Cologne Gazette* asserts that the Queen Mother has been formally requested by her son to withdraw from Naples.

SICILY.—It is now stated that the capitulation of Palermo had been signed by the King, that the royal troops had evacuated the city, leaving Garibaldi master of the place. That shortly after the evacuation Garibaldi formed a Provisional Government, that he had issued a decree calling Sicilians between seventeen and fifty years of age to arm the vessels of war laying in the harbor of Palermo; that he would not undertake anything in Sicily for some days, being engaged in organizing his reserve; and that he was endeavoring to effect a loan for Sicily. Further it is stated that the King of Naples had invoked the intervention of the five great powers to guarantee the integrity of his dominions, and that they declined doing so; also that all the Sicilian garrisons had been ordered to concentrate at Messina. It is also stated that an English steamship had arrived at Marsala, from Queenstown, conveying 60 volunteers, 4000 rifles, and £1000 for Garibaldi, and that recruits were flocking to Garibaldi's standard from all parts of Sicily.

AUSTRIA.—It is reported that Austria is to increase the strength of the second army stationed in Italy; also that a corps of cavalry is to be collected in Italian Tyrol.

RUSSIA AND TURKEY.—A letter from Warsaw speaks of the concentration of Russian troops on the frontiers of Turkey as an undoubted fact. The Porte is at the same time using every effort to form a numerous army, in order to prevent Servia and the Danubian Powers conquering their independence. A letter from Odessa states that Pilgrims from Bosnia, Montenegro and Servia are travelling through Russia proclaiming the sufferings of the Christians in Turkey, and have excited among the Russian population an incredible hatred of the Turks and desire of revenge.

INDIA.—The Bombay Times says the Cholera is committing fearful ravages in some parts of the country and that the troops are suffering comparatively little.

NEW ZEALAND.—Advices from Melbourne state that several engagements between the British troops and natives in New Zealand had taken place.

THE FEJEE ISLANDS.—Intelligence has been received from Australia that the British Government has accepted the tender of the Fejee Islands made some time since.

It is reported that the English ship St. George, 90 guns, will accompany the fleet of the Prince of Wales, and that it will bring over the Prince Arthur and suite, who will travel with his brother while in this country.

Every drop of milk brought into Paris is tested at the barriers by the lactometer, to see if the "iron tailed cow" has been guilty of diluting it—if so the whole of it is remorseless thrown into the gutter—the Paris milk is very pure in consequence.

Intelligence has been received of a fearful tragedy which occurred on board the American ship Messenger on her passage down the China sea, laden with Coolies for Havana. According to these accounts, upwards of a hundred Coolies were shot before the mutineers were overcome.

AMERICAN INDIANS ENLISTING IN THE BRITISH ARMY.—A Canadian paper says that at a dinner given by the chiefs of the Six Nations, in honor of the birthday of Queen Victoria it was stated that a number of Indians of the Six Nations had enlisted into the 100th or Royal Canadian Regiment, and were arquitting themselves as regular soldiers with much credit. This is probably the first instance of North American Indians appearing in the ranks of the British army as regular uniformed soldiers.

The Emperor Napoleon, under the guise of a company, with a Government guarantee, has entered into arrangements to have ten new iron paddle steamers built in Great Britain, ostensibly for commercial service between France and the East; those steamers to be of ten thousand tons each, or just about half the size of the Great Eastern, being more than double the size of the Persia, the Adriatic, or the Vanderbilt.

The English papers announce that the Duke of Portland will probably be the purchaser of Newstead Abbey and the adjoining estates, the property of Lord Byron. It is thought that some interesting papers relative to Lord Byron will now be given to the world, Lady Byron having during her lifetime flung out this hint once or twice.

A large Crystal Palace on the model of the London one, is about to be erected at St. Petersburg, Russia. It is intended for a permanent exhibition of flowers and plants.

WEST AFRICA.—The country east of Liberia, Africa, has been penetrated, under the encouragement of the government, for 370 miles. The territory is found to be a beautiful, well-watered region, and many towns exhibit cleanliness, industry and economy. In some of the towns, of from 2,000 to 4,000 inhabitants, there were many looms; cotton was abundant, and iron manufactured by the people from the ore.

M. Augusto Meriotte, en eminent French archaeologist, writes from Egypt that he has discovered the remains of a large palace in granite in the immediate vicinity of the Sphinx. He takes this palace to be that of Chephrem, who built the great pyramids. No less than seven statues of this prince have been found in the palace.

The English papers state that, in compliance with a suggestion contained in a letter from the Lord Chief Baron, a committee is in course of formation for the purpose of collecting a fund for the erection, in Trinity College, Cambridge, of a statue of the late Lord Macaulay.

The completed portion of the new Westminster Bridge, London, England, has been lighted by the new lime light, which is of a pure white color, and of dazzling brilliancy, making all the old gas-burners appear like so many farthing candles.

The group of Isles on the French coast, opposite and within an hour's sail of Jersey, are to be strongly fortified and rendered capable of sheltering a fleet which may be kept for any emergency.

One of the effects of the late treaty of commerce with England is already visible in Paris. Several shops are crowded with English porcelain of very superior quality to that hitherto used in France.

The venerable Lord Lyndhurst completed his 88th year on the 21st of May, the day on which he made his great speech in the House of Lords in opposition to the repeal of the paper duty, and especially in defense of the right of the House to reject a money bill, which this was, it forming a part of the budget.

The Paris papers announce the marriage of Prince Poligune with Nille Mires, daughter of the Hebrew speculator and capitalist, and proprietor of the Constitutionnel. This marriage has excited considerable conversation in what is called society in Paris, as the Polignacs are of the purest blood, and but a dozen years past M. Mires was a vendor of old clothes about the streets of Bordeaux.

IMMENSE TARTAR EXODUS.—The Paris correspondent of the London Globe says: "A most important announcement reaches us from Moscow (dated 4th May) referring to a movement of a whole people, inferior of sloth to the hordes of Goths and Vandals made an exodus. A body of 300,000 Tartars, principally from the Crimea, abandon *en masse* the Russian territory, and seek to emigrate into European Turkey; being Mahommedans they had hoped, at the fall of Sebastopol, that the Sultan was to reign over the Chesonesus, or that the ascendancy of Islaam was somehow to follow. They have now made up their minds to go to Mahommed as Mahommed won't go to them; they have omitted to sow corn, or, indeed, make any arrangement for this year, and all these nomadic tribes are now striking their tents for the road, if there be one. Russia lets them go. It will create famous confusion on the lower Danube."

The immense traffic in London is proved by the fact that the granite pavement on Fleet street, which, when it was laid down in 1846, was nine inches in depth, was found, when it was taken up a short time ago, to be reduced to four and a half inches, having been ground or worn down four and a half inches in less than fourteen years.

The *New Italy*, a French journal published at Milan, states that the tunnelling of the Simplore is about to be accomplished by the Railroad Company of Italy.

The London papers announce the death of Lord Heytesbury, one of the oldest English diplomatists, in his eighty-first year. His diplomatic services extend over nearly sixty years. In July, 1841; Sir Robert Peel, then Premier, appointed him Lord Lieutenant of Ireland, which office he filled until Peel quitted the Government in July, 1846.

Mr. W. Parker Snow has written a letter to the London *Daily News* in relation to his proposed expedition to the Arctic regions in search of some additional information in regard to the Franklin Expedition. The route he proposes taking is around the Cape of Good Hope, and thence to the Arctic regions by the way of China, returning through Baffin's Bay, and thus making the circuit of the globe. He expects to direct his search particularly to determining the fate of the 105 men who landed at Point Victoria.

We learn from the English papers that the Birkenhead Commissioners have agreed to the introduction of horse railways through the principal thoroughfares of that town, on a plan proposed by Mr. Train of New York.

The London *Times* says that the British Government has granted the steamship Bulldog for the purpose of making a complete survey and soundings of the proposed route for a line of telegraph to America, via the Faroe Islands, Iceland, and Greenland, and that Sir Leopold M'Clintock has been appointed to the command of the Bulldog. The preparations for the departure of the expedition will be entered upon forthwith.

The English language has, of late, become a compulsory branch of education in the public schools in Norway.

LITERARY ITEMS.

The London Court Circular states that D'Israeli is busily engaged on a new edition of his popular novel, entitled, Sybil; or Both Nations.

A new and striking work by the author of The Natural History of Enthusiasm, (Isaac Taylor,) entitled, Ultimate Civilization, is in press in England.

The versatile Miss Strickland has found a new idea for an historical work—The Bachelor Kings of England.

The Hon. Edward Everett's Mount Vernon Papers in the New York Ledger will soon be published in book form.

Putnam announces that the biography of Washington Irving, including his literary correspondence, by Pierre M. Irving, Esq., his literary executor, will be published as soon as practicable, and will probably be completed in three volumes of the size and style of Irving's works.

It is said that the Emperor Napoleon is about to publish a History of Julius Cesar, in two volumes octavo, a work of great research, and on which he has been employed for some years.—The character of the Roman Dictator is said to be the object of the highest eulogy on the part of the imperial biographer.

The London Athenæum announces a curious discovery recently at Berlin. It appears that Frederick the Great had a splendid edition of his works prepared for publication, and then suddenly altered his mind, since when the edition has disappeared. Lately, some building repairs being necessary in the palace, certain nailed-up boxes were found, which turned out to contain the long missing edition.

Col. J. F. H. Claiborne, having completed his "Life of Quitman," has now in preparation the "Life and Journal of the Hon. George Poindexter." It is said that the work will contain a full account of the rupture of the first cabinet of President Jackson, as noted by Senator Poindexter, and in three letters from the Hon. Samuel D. Ingham, written just before it occurred and immediately thereafter.

Thackeray is about to publish his famous lectures on the Georges in the Cornhill Magazine, which he edits. He purposed, at one time, coming to this country in the Great Eastern, but was compelled to give up his intention in consequence of the additional labor forced upon him in preparing notes and supplements to the lectures.

RELIGIOUS INTELLIGENCE.

The Primitive Methodists of England now number 123,863 members, 5,343 chapels, and 610 traveling preachers. We see it stated that all the preachers are required to abstain from the use of intoxicating drinks and tobacco.

The Roman Catholic Church is putting forth great efforts to diffuse its religion throughout the East, where it formerly had very flourishing missions. The whole peninsula of India, Siam, Pegu, Ava, and the Malayan peninsular, are divided into 20 dioceses, in which are 22 bishops, 803 priests, and a nominal Catholic population of 908,656.

THE REV. DR. SCOTT AND THE LADIES OF HIS CONGREGATION.—A San Francisco paper, after referring to the absence of the Rev. Dr. Scott (formerly Pastor of the Presbyterian Church on Lafayette-square, in this city) on a visit on church business to the East, says: "Some days ago, his family started on a trip of a fortnight to the country. In their absence, the ladies belonging to the Doctor's congregation invaded his temporarily vacant residence, had all the interior of the house repainted and papered, and besides newly carpeted the floors of the parlors, library, etc. When the family of the Doctor get back, it is doubtful if they will recognize their own house, so completely has it been metamorphosed and rigged up. Dr. Scott is expected back by the 4th of July. He will come by way of the Salt Lake, or Central Overland route.

The Right Rev. Antony Blanc, Roman Catholic Archbishop of this diocese, died on the 20th inst., at his residence in this city, and was buried on the 22d, with the imposing ceremonies of the Romish Church. Archbishop Blanc was a native of France and came to the United States in 1817. He was consecrated Bishop on the 22d of November, 1833, was appointed Archbishop in 1854, and at the time of his death was in his 68th year. The deceased Prelate was highly respected.

We learn from the English papers that the Hon. and Rev. Dr. Henry Montague Villiers, Bishop of Carlisle, has been nominated for the Bishopric of Durham, in the room of Dr. Longley, who has accepted the Archbishopric of York. Dr. Villiers is the fifth son of the late Hon. George Vill

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter VI.

"There is a sound of laughter light and gay,
And hurried welcomes, as of joyful greeting;
The stir and murmur of a holiday,
The grouping of glad friends each other meeting."

"Well, mother, cannot we plan some way for you to make a visit to aunt Margaret's. It is not so very far, and I know it will give you pleasure and improve your health," said Alline, one day.

"I do not know, my child," answered Mrs. Elwin; "it has been so long since I left home that it seems like a great undertaking; still I should like to go. But who is to go with me—your father cannot leave his business, and who will keep house for him when I am gone?"

"I have thought of all this, mamma. I must remain at home to see to the comfort of father. You are so much better now that you will not need my nursing care, and you know our cousins will give you all the attention you will require. You can get cousin Alfred Owen to take you and Mary in an open buggy, and the drive will refresh you so much."

"I am afraid that it will rather fatigue me," answered Mrs. Elwin, "for you forget, Alline, that it is twelve or fifteen miles to your aunt's; nevertheless, I am inclined to go, if it be can arranged as you think."

Alline soon had all arrangements settled for the departure, and on a bright morning a day or two after the visit was thought of, Alline and Mr. Elwin placed the invalid in the buggy with Mary, and after charging the young man to take care of his wife and child, Mr. Elwin added to the somewhat wild but kind Owen, in a playful tone, half in jest and half in earnest,

"You had better not come back, Fred, if you kill my wife and child."

The young man laughed cheerfully, and in a careless, defiant manner, cracked his whip, and the spirited horse moved rapidly off, and Mrs. Elwin waved her handkerchief in a last adieu. Mr. Elwin stood looking after them with an anxious gaze, and not till they were out of sight did he turn away to the cares of business. Alline missed her mother and little sister very much, and as each day came and went, she comforted herself that, however long seemed the time, it was surely rolling on.

Mrs. Elwin had gone a week, and this was the period fixed upon for her return. It was Saturday morning, and Alline rose earlier than usual in anticipation of the arrival; her toilet was soon made, and hastening to the breakfast-room, she met her father as he took his seat at the table with much cheerfulness.

"What time to-day," she asked, "do you think mamma will get home, papa?"

"I have been thinking, my dear, that she may not come at *all* to-day," answered Mr. Elwin, "and almost hope Owen will not try to come," he added, much to the surprise of his daughter.

"Why, father, I thought you were as anxious to see her as I could be," she replied, in a tone of disappointment.

"And so I am, my child, and shall rejoice to have them come to-day, if I thought it would be safe for them to travel; but, Alline, you know it has rained incessantly almost every day since they have gone, and Black Creek is to cross, and I fear that Owen may venture in though there may be danger, for he is willful and persistent at times. I have wished since they left I had not committed your mother and Mary to his care. However, cheer up, all may be right. I rely much on your mother's judgment and experience in being them safe."

The day wore slowly on, and though Alline had endeavored to be patient and to employ herself in some way that the time might pass swiftly away, she accomplished little, and found that toward evening she grew restless and anxious. At dinner her father appeared to be more cheerful, and remarked—

"Well, Ally dear, I have thrown off my anxiety, but yours seems to have increased. You must shake off your fears, and bear your disappointment bravely. I have no idea that they will come to-day. Perhaps they may start to-morrow, though it would be wiser in them to wait till next week."

"If there is danger, father, I too wish they may not come."

As evening closed in, Alline did not regain her usual spirits, but after tea retired to the window, and drew the curtain about her person to shade herself from the light within the room. She sat long looking out into the silent night; the moon was rising, shedding her misty rays far up the misty depths of the blue vault; one by one the brilliant stars came out to gem the scene, till the jeweled canvass glowed with sublime beauty. The brightness of the picture upon which she gazed calmed the troubled heart of the sweet, gentle girl; and as thoughts of this world and its trials faded slowly from her mind, her soul anticipated and was filled with that peace which is promised to those who find a home far beyond the starry skies. Night was far advanced when she arose and sought her chamber.

Quite early on the next morning she sprung lightly from her bed, and throwing open the blinds of her window, she was greeted by the rising sun; the dew glistened upon the grass and flowers, the birds hopped from tree to tree, warbling their sweet notes in hymns of praise. The fresh morning air, as it lifted the disheveled hair from the fair face of Alline, invigorated while it added a glow to the pale cheek of our heroine; and as she stood contemplating the grandeur of the scene and the majesty of the God of day, slowly and reverently her lips parted, and "great and marvellous are thy works, Lord God Almighty," was the utterance of a heart grateful for the impress of divinity which it saw in all the works of nature. The tones of her own voice roused her from her revery, and she hastened to perform her toilet, which was never at any time very elaborate; and this morning she was robed in a plain snowy morning wrapper, confined at the waist by a blue cord and tassel, with flowing sleeves, from which gleamed the fair white arms; her dark hair was braided with care and taste. Her father's eye rested upon her as she entered the room and presided at the morning meal with fond admiration, and pride swelled his heart as he continued to gaze upon the pure brow where not only beauty but goodness had set its seal. It was the Sabbath day which had dawned upon the world again in its calm beauty. The church bells rang out their solemn chime, calling the inhabitants of the village to their morning service, and reminding them that on this day God had not only rested from all his labor, but that he had sanctified and blessed it. Many hearts were filled with that peace which passes all understanding within that little fane, but from none did there arise a purer or more heart felt prayer than from the bosom of Alline Elwin, as she walked slowly on with those whose feet went up to the worship of God. The murmur of prayer and the hymn of praise arose on the still air, and drawn on by its sweetness, she soon stood among that humble christian throng; but Alline's devotional thoughts were interrupted as the form of the minister arose in majesty and beauty before her; his dark eyes were lit by the fervent emotions which swelled his soul; his voice was eloquent in its tone, and as his text fell upon the ears of his congregation, it sank with the sweetness of manna deep into each heart, and every one felt that he brought a message to their souls. His own heart glowed and expanded with his subject, his tones grew more and more impassioned, and with hands clasped and eyes raised toward heaven, he ended as he had began with his text, "Glory be to God who giveth us the victory over the world!"

Alline owned as much the charm of the eloquent being before her as she appreciated the glory of the subject on which he spoke; not that she loved the minister, for it was the first time she had ever seen him; it could not be friendship, it was not love. Define it she could not, yet it was only that strange, rare sympathy which one sometimes meets by the wayside in its journeyings through this strange land, like the little fountain which ripples and gurgles along its pebbly bed, and wonders of what use it can be so deeply, darkly hidden in the dell where no eye may admire its beauty, no joyous children play by its side, or toss its sparkling drops in glee; and yet, little stream, you may meet the wants of a thirsty traveller once in long years, and the fervent "God be thanked!" which shall spring from that heart, shall be grateful incense offered up to you and your Maker which shall repay you for your seeming neglect, and teach you that God does all things well. It was not friendship, nor yet was it love, but it was the sympathy of one good heart for another. Alline felt that if there was any one who could understand and appreciate her self-sacrificing disposition, her passionate longings and bright hopes, it was this man of God; yes, like the fountain in the wilderness, the stream in the dell, when he least expected it he had met the requirements of one poor young heart. He had often wondered why he, so lonely and desolate, should still live on. Was it to bring peace and comfort to Alline's young heart that he had been spared through so many trials? And what had she to give in return for this rare sympathy of souls? He could sympathize with and understand her—he could love her, perhaps, and what had she to give him in return for this oneness of feeling which she prized so much? Only the "God be thanked!" which the thirsty traveller gave to the hidden brook. This was all Alline had to give. The day had begun in disappointment, and was passing away, but she had ceased to feel her disappointment; her mind was occupied with the scenes of the day, what she had seen and felt, and seated in her little room, we will leave her for a while.

Mr. Elwin had thought that Frederick Owen would not attempt to travel while the roads were in such a bad condition; but he was mistaken. Owen had made up his mind to go home, and overruled Mrs. Elwin's objections by urging that he had business to attend to which required his presence, and, accordingly, on Sunday they commenced their journey. The rain had ceased, and the sun shone with unclouded splendor; but the road was very heavy, and the horse found some difficulty in getting on, owing to trees and brush which had fallen or washed upon the road. It was mid-day when they arrived at the creek. Mrs. Elwin remarked to him, as they came in sight of the water, that the bridge had been washed away," and," she said, "see how the water has risen since we came over a week ago. It is certainly dangerous to venture in; let us return."

"Oh, no," answered the young men, "do you not see the wagon tracks which have been made since the rain; others have passed over, do not be alarmed, I will take you through safe," and urging the horse on, they entered the swollen water.

But scarcely had the animal's hind feet left the bank, when Owen rose hastily to his feet in the buggy, crying out in great alarm—

"The horse is swimming—the horse is laded swimming."

Mrs. Elwin clasped her little Mary closely to her breast and showing that presence of mind which she knew was all that could avail them in their perilous situation, she tried to encourage the young man, for she saw he was losing all command of himself and of the horse also. She told him to cheer the animal by kind words, but to control him by firmness and judgment, and pointing out to him the direction of the current, and the lowest and only place where they could expect to pass out on the opposite shore, she bowed her head on that of her child, and tried to commend herself to the care of heaven.

Owen still stood upright, with the reins in his hands, urging and cheering the noble animal, which bravely and faithfully struggled through the deep, rapid current. The water rose around Mrs. Elwin and her child, sweeping through the open vehicle with such force that she with difficulty retained her clasp upon her little one; but she spoke not, save only to encourage Owen, till the opposite bank was reached, and the horse, frightened and almost exhausted, struggled up the high and slippery bluff.—Then indeed she spoke—the sincere, heartfelt gratitude which filled her bosom. Owen, like most men, was ashamed of the fear which he had exhibited, and began to laugh and ridicule their appearance; but it was of no use, for, as Mrs. Elwin remarked, his face was literally purple with fright.

The horse was scarcely able to reach home, so great was the exertion he had made. Mr. Elwin had become very restless and anxious toward evening, and was not a little relieved when he at last saw them come in sight.

Alline's revery was broken by the tones of the child, as she tried to tell her father of the big well into which her mother, cousin Fred and herself had fallen; and hastening out, she fondly welcomed them home.

Mrs. Elwin's health suffered from the excitement and bath more than was anticipated; she grew more feeble each day; her cough increasing, soon terminated in a hemorrhage, which alarmed her friends very much.

HISTORY OF A SUNDAY SCHOOL.

MR. EDITOR: I send you an extract of a letter from my brother, Rev. J. G. Cotton, Harris county, Georgia. It was not intended for the public eye—but it may do good. It may serve to encourage other Sabbath-school teachers to perseverance, and not despise the day of small things. He has been diseased in his throat since fall, from over working in protracted meetings, though a local preacher. He writes: "I do not enjoy religion as I have sometimes done. It may be in part from the fact that I cannot preach, and in part from worldly care. I am trying to do some good by attending a Bible-class in our Sunday-school, which is truly interesting. We have a school of some fifty or more in regular attendance. I commenced the school about the year 1831, and it has been in operation ever since except two years. I was sole teacher and superintendent for some years. After a while I got some little irregular aid; by degrees we have worked on, till now our teachers are at their post, unless sickness prevent, children are punctual, and parents take much interest. For twenty-five or twenty-six years I acted as teacher and superintendent; for two or three brother J. J. Little has been superintendent. During the last two or three years past, four or five that were taught in my Sunday-school have been converted and have gone out to preach. I hope others are in training for that work. Many, how many I can not tell, have been converted, and are gone to heaven, or are living to bless the world. We have had several in our Church, I think, nearly every year for the last twenty years, while Churches where there was no Sunday-school have hardly a revival once in five years. I am inclined to think that the most extensive and efficient revivals are where there is an efficient Sunday-school. When once you get one of these children converted, he is most sure to become a stable and useful member of the Church. We shall have a celebration at the close of our first term, which has been our custom for years, at which we generally have a high time. We meet on Saturday and examine the smaller classes—have some nice dialogues and speeches among the children, and a fine dinner. Many people attend, and seem highly pleased. On Sabbath morning we meet, examine the larger classes, and have some speeches from the larger students, and then an address or sermon—then close and go home for dinner. By these means we get the people out, and they see what progress the children are making. There is with each year a deeper sense of the importance and usefulness of the school. It is remarkable for good order and intelligence. This community is seldom surpassed by any country neighborhood for benevolence and consideration in reference to the wants of the Church, and ministry, it is seldom equaled. Our Church raises annually $200 or $300, for church purposes, while there are many churches, of equal wealth that do not raise half that amount. This I think is owing in part to Sunday-school training.

The venerable Dr. L. Pierce writes: "My health and strength to preach seem to improve rather than to diminish. I am a wonder unto many; I am in my 76th year. Since the death of brother Arnold, I am alone in Georgia, have no real cotemporary."

S. G. COTTON.

Cuthy, La., May 19th, 1860.

BRITISH NAVY FOR 100 YEARS.

A return moved by Mr. Horsman, says the London *Times*, has been published, from which some interesting facts may be gleaned as to the increase and decrease of the naval estimates and naval strength of this country during the last 103 years. The return comprehends the periods between 1756 and 1859, during which time we were engaged in no less than thirteen wars—viz., four with France, three with Spain, two with America, one with Holland, two with China, and one with Russia—and spent in naval estimates a collective sum of 795,497,113*l.* 10*s.* 7*d.*, or a larger amount than is at present represented by the national debt. While the strength of the navy in men is not much above 5000 more than it was in 1756, the estimate of the two periods are very different, the estimates for 1756 being 3,349,021*l.* 3*s.*, and for 1859-60 9,878 859*l.* We merely point out this vast discrepancy, as we are at the same time well aware that the increased expenditure in the present day for wear and tear by machinery, coals, superior armaments, and superior vessels is absolutely necessary. In the year 1756 the total number of men borne was 52,809; and the estimated expense 3,349,021*l.* 3*s.* For the next seven years, in consequence of the war with France, we find a vast increase in the number of seamen; insomuch that in 1762 the number borne was 84,797, and the estimates for the navy 5,954,251*l.* 12*s.* 9*d.* Peace being proclaimed in 1764, this vast mass of men was reduced to 20,603, and the navy estimates fell in like proportion to 2,094,800*l.* 9*s.*, these numbers being further reduced in 1768 to 15,511 men, and 1,526,357*l.* 0*s.* 11*d.* This is the lowest point ever reached in our naval estimates.—On the breaking out of war with America in July, 1774, they again rose to the sum of 2,104,917*l.* 4*s.* 3*d.*, and gradually increased up to the conclusion of the war to 8,063,-285*l.* 23*s.* 9*d.*, with an increase of 105,443 men. During this period, however, it must not be forgotten that the country was involved at the same time in a struggle with France, Spain, Holland, and America. In 1782, on the recognition of American independence, and in 1783, on the conclusion of peace with Spain, France, and Holland, the estimates again fell, and continued to fluctuate between 2,000,000*l.* and 3,000,000*l.* sterling, with an average of about 26,000 men borne. The war of the French Revolution breaking out produced the ordinary effects, and the estimates rose as the funds fell. In 1793, when war was declared, the number of men borne was 59,042, and the estimates 3,971,915*l.* 5*s.* 10*d.*; in the next year they increased to 5,525,331*l.* 11*s.* 3*d.*, with an increased list of 83,891 men borne on the books. Stride by stride they advanced until in 1801 they rose to the enormous sum of 16,857,037*l.* 0*s.* 2*d.*, when the number of seamen and marines was 131,959. On the conclusion of the peace of Amiens they again, for a short time, fell; but the stirring events of the period, the unsettled condition of Europe, and the want of confidence in France precluded them from finding a peace level, and, although there was a decrease of more than 6,000,000*l.*, yet they still remained 6,000,000*l.* above the estimates of 1763, when the war commenced. Then ensued the great war with France from 1803 to 1815, when the naval expenses and naval strength of the country advanced with gigantic strides, so that for four years—viz., the years 1811-12-13-14, they were always over 20,000,000*l.*, and in the latter year reached the enormous sum of 23,504,070*l.* 19*s.* 11*d.*, with a force of 126,414 men, which force, however, was not equal to that of 1813, when our ships were manned by no fewer than 148,047 men. Down went these estimates again on the conclusion of the peace, and continued in that condition up to the pet year of the non-alarmists, who believe in the good intentions of every country but their own, when they were only 4,434,783*l.*, and provided for only 26,041 men. From that time they have progressively increased up to our own days. The Chinese war of 1840 seems to be guilty of this increase; for although peace was concluded in 1842-3, the naval estimates only temporarily declined to rise again with fresh vigor and culminate in the year 1856-57, when this country was at war with Russia. In that year they reached the sum of 16,568,614*l.*, and maintained a force of 60,659 seamen and marines. They again fell on the conclusion of peace to more than 6,000,000*l.*, and in the year 1858-59 were 9,878,-859*l.*, of which but a comparatively small portion was expended on the pay and maintenance of 58,380 men.—What effect the present Chinese entanglement will have upon them we must leave to the judgment of our readers.

BOSTON AND NEW ORLEANS.

The following is from an editorial of the *Delta*: By way of illustrating this ignorance about the most common and prominent Southern facts, among the Northern geography-mekers and history-compilers, we give the following statement, from a leading journal published in our modern Athens, in regard to the commerce of Boston:—"Boston, according to our recent statement of the Post, is to-day the second commercial city in the United States.—Her imports in 1859 were $41,174,070; her exports $16,172,120, and her tonnage was 455,622 tons. Boston has nearly one-half of the registered tonnage of New York, and these two cities combined own more than one-half of the entire shipping in this country that is engaged in foreign trade—i. e., 1,248,000 tons, out of 2,400,000 tons of registered shipping." So far from being the second commercial city in the Union, the commerce of Boston is not one-half that of New Orleans, as will be seen from the comparison of the following figures:

COMMERCE OF BOSTON AND NEW ORLEANS COMPARED.

Boston	*Value*	*New Orleans*	*Value.*
Imports	$41,174,070	Imports	$16,078,092
Exports	16,172 120	Exports	100,734,959
	$57,346,190		$117,413,051
			57,346,190
Excess in favor of New Orleans			$60,007,861

The figures in regard to New Orleans are taken from the Price Current of this city, in its last annual statement.—The exports include only those which are sent to foreign countries. Properly we should include all that is sent from our ports, whether to foreign or domestic ports.—The would swell our exports and imports to over one hundred and fifty millions. The estimated value of the *principal* articles of produce landed in New Orleans, during the year 1859, was $172,952,864. Nearly this total amount may be set down under the head of exports.

The comparison of the tonnage of the two cities is still more startling. The tonnage of Boston is stated by the Post as 455,622. That of New Orleans, for the year 1859, according to the New Orleans Price Current, was 1,182,082, or nearly three times as great as that of Boston. This refers to the tonnage employed in external commerce.

Obituaries:

"Let me die the death of the Righteous."

MRS. ANN BOZEMAN BUTT was the daughter of Franklin C. and Ann Matilda Heard. She was born in Greensboro', Ga., August 12th, 1829, but was reared in Mobile, to which place her parents moved when quite young. Here she became the playmate of her future husband, C. W. Butt, who was not much her senior. They became attached to each other, and resolved at a very early age, when the proper time should arrive, to unite their fortunes together. The affection proved lasting; indeed it grew instead of waning as they advanced in years. Many vicissitudes crossed their path, some of which seemed to forbid their union; but at length it was consummated, bringing with it a happiness realized by few in this world. Being the child of praying parents who was converted and became a member of the Methodist Episcopal Church at the age of twelve. Her piety was quiet and unobtrusive, wholly devoid of ostentation, convincing the beholder of her perfect sincerity. No word so well describes her character as the word lovely. In no respect was she spasmodic, exhibiting those extremes which usually attend an untrimmed, unchastened temper. On the contrary, her life was quiet, tranquil and lovely, shedding forth a mild radiance in all the relations she was called on to assume. It was her nature to be loving and gentle, and constant in all her attachments. Her husband soon amassed a fortune which added to the felicities afforded by friends, kindred and social position, made her lot a very happy one. On the 21st of February, 1860, she passed away. She found it difficult for some time to be reconciled to death. God had made life so happy to her, and so intense was her love for her husband, children, friends and kindred, that to give them up caused her a struggle. But every breath was a prayer; she gained the victory, and went up to the saints' everlasting rest. Oh, how dark seemed this dispensation to her husband who loved her so profoundly. Like a true Christian he has been battling against the murmurings which have arisen unbidden in his heart, and soon we doubt not, he will be enabled to see that behind a "frowning providence, God hides a smiling face."

B.

Mobila, June, 1860.

☞ *Charleston Advocate* please copy.

MRS. RACHEL D. EVANS, wife of Joshua D. Evans, was born in Butler county, Ala., September 26th, 1818. In Talladega, Ala., at a camp meeting, 10 Oct. 1839, she professed religion and joined the M. E. Church. She remained a consistent member until her death, May 28th, 1860. Though she suffered long she never murmured. When the fatal hour came she was happy, calm, and tranquil; gave her weeping husband and children appropriate exhortation, with a pledge to meet her in heaven. A friend said to her, "What shall I say to the Church for you?" "Tell them I die in peace," and quietly fell asleep in the arms of Jesus. Sister Evans was a good wife, a tender mother, a kind mistress, and much beloved by her friends. She left a husband and seven children to mourn her loss.

H. J. HUNTER.

MRS. MARGARET McDOWELL, daughter of Reuben and Sarah Cassells, and wife of James McDowell, departed this life June 4th, 1860, of typhoid fever. Her department all through her short Christian career has been such that none can doubt but that she was a faithful servant of God. She was a dutiful wife, and a kind, affectionate mother. She endeavored to instruct her little children in the nurture and admonition of the Lord, and had the blessed consolation of knowing on her dying bed that she had faithfully discharged her duty to her children, to her husband and to her Creator. She was in the bloom of womanhood. We cannot say that she is dead, since we behold the fruit of her labor. She has passed from earth, yet we have the blessed assurance that she has gone to enjoy the perpetual youth of heaven.

DAVID W. DIKE.

WILLIE, infant son of Wm. M. and Mary E. Rossel, died near New Salem Church, Perry county, Ala., on the 30th ult., at the early age of one year eight months and five days.

Without a stain upon his little heart,
Without a care upon his infant mind,
Unsullied, pure,
Death wooed him gently to his chill embrace
And lulled his spirit into quiet sleep
With Angel's songs.

PETER J. WALKER.

LOUISA JANE COLTON, eldest daughter of B. and E. A. Colton, died in Choctaw county, Miss., on the 13th of May, 1860, aged 14 years 4 months and 9 days.

She died in the faith, and her last words were, that she was going to heaven. She requested her parents to write to her relatives and tell them she was going to heaven, and for them to meet her there. We mourn her loss; but, thank God, not as those mourn who have no hope.

R. COLTON.

MARY NARCISSA, infant daughter of James and Mary Conerly, died at Holmesville, Miss., on Friday, June 15th, 1860, aged one year and twenty-one days. She suffered a severe illness of two months, when her spirit departed to dwell with Him who says: "Suffer little children to come unto me."

C. P. C.

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REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMillan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. G. R. Singleton, M. C. from Mississippi.
Rev. C. G. Gillespie, Editor *New Orleans Christian Advocate*.

May 10, 1860. 1y

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY-AT-LAW, BATON Rouge.

REFERENCES—Henderson & Gaines and Chinn & Dolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and Eastlaton Rouge.

References—Payne & Harrison, Dyrne, Vance & Co., W. and C Lotchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. V. GRATH.

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 27.
WHOLE NUMBER 493.

NEW ORLEANS, WEDNESDAY, JULY 4, 1860.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTHWEST.—No. XXI.

MR. EDITOR—I shall not undertake biographical sketches of all the Methodist ministers who were abundant in labors and success here in early times, because that, in many instances, this has been done by abler pens than mine. In the printed minutes we have short, but very readable sketches of Learner Blackman, Samuel Parker, Lewis Hobbs and others; and in the "Biographical Sketches of Itinerant Ministers," we have a fine life sketch of John Lane, by H. M. Drake; and of Richmond Nolly, by H. N. McTyeire. I would recommend all who have any love for the holy, and beautiful as exemplified in the lives of good men, to get that volume from the Depository, and enjoy a rich intellectual and spiritual feast in its perusal.

My purpose is to take up such cases as may soon be lost in the Church unless committed to writing speedily, and such cases as may not only amuse and instruct, but also solemnly warn us, as their successors in the ministry, of the dangers to which we are exposed, and the rock upon which we may be wrecked.

John Shrock was originally admitted into the South Carolina Conference, and after travelling Lincoln circuit, in 1811, as the junior of Robert Porter, and Rocky River, in 1812, as the junior of John Hill, he, with John J. E. Byrd, was transferred to the Mississippi District of the Tennessee Conference, while he traveled Tombeckbee circuit, in 1813, as the junior of Richmond Nolly, and in 1814 Rapide circuit, in Louisiana, after which he located, and remained in that relation to the close of life. In the life of this minister, who was, no doubt, a chosen vessel of the Lord, we find much to admire, and much to regret, and by a review of his whole career we may learn lessons of instruction and solemn warning. He was of German extraction, and a native of South Carolina. When a youth he attended a camp meeting, where he was brought to see and feel himself a guilty and lost sinner, without an interest in Christ, and where, after a season of deep penitence, he was brought to rejoice "in a knowledge of salvation by the remission of his sins." His conversion was sudden and clear, and he gave vent to the raptures of his new born soul in loud shouts of praise to God, and in earnest exhortations to all around to "taste and see that the Lord is good." The Church soon saw that he had a talent for usefulness, and called on him frequently to exercise his gifts in prayer and exhortation. Being a "striker" in a blacksmith shop, and his literary attainments being very limited, with but small opportunities for improvement, while he daily felt a burning, consuming desire to save souls, he could not for some time admit his designation for the Christian ministry. His brethren, however, believed him called of God to preach the gospel, and obtained his consent to be recommended to the annual Conference, where he was admitted and appointed to a circuit. He went on his work with the most humble views of his capacity for usefulness, and believing unless he was "endued with power from on high" he could not fulfill the purposes of his holy calling: he spent much of his time on his knees, reading his Bible, and praying for the Spirit to "guide him into all truth." He carefully noted all his duties as laid down in the discipline, and endeavored to discharge them all as time and opportunity offered. This, in connection with his warm hearted prayers, exhortations, and songs, gave him favor in the eyes of the people, and he was rapidly rising in popularity and usefulness, when, in an evil hour, he gave way to pride and self-confidence, and met with a painful but profitable overthrow. How certain it is that "pride goeth before a fall," and that "he that exalteth himself shall be abased." Hitherto Mr. Shrock had cultivated a spirit of unfeigned humility, and a constant sense of his dependence on the Holy Spirit for strength to discharge the duties of his holy office. He did not believe that he was yet a preacher, and doubted whether he ever would be one in the proper sense, but he was happy and successful in his exhortations and class-meetings, and felt encouraged to go on. At a Saturday appointment he had a congregation of good size, and felt the Spirit with him in all his exercises. By arrangement he went home with a class-leader, who was to accompany him next day to his appointment, where he anticipated a congregation of several hundred hearers. As soon as he entered the house of his host he retired to "the preachers' room," and betook himself to his studies. After a little he overheard the wife of the class-leader asking her husband if he noticed that brother Shrock preached from the same text that brother Porter did at his last appointment, to which he answered affirmatively. "There," said Shrock to himself, "I have ruined myself in the estimation of that congregation, for now they see the great disparity between my bungling efforts to preach, and the superior style and arrangement of brother Porter. I wish I had taken another text." After a short pause the good sister continued, "and regarding to my judgment he preached a better sermon than brother Porter." "Ah, my sister," solilloquized the listener, "I know you are mistaken; you are no judge of what constitutes good preaching." "Yes," responded the old gentleman, "that is my deliberate opinion: he preached a better sermon on that text than brother Porter did." Just there, Mr. Shrock said, Satan began to gain an entrance, to stir up the remains of pride in his heart, and to use his own expression, "he began to swell like a toad getting ready to run over an ox." Said he to himself, emphatically, "that old class-leader has read all of Wesley's sermons and many others; he has heard Hope, Hull, the Pierces James Russell, and most of our leading preachers, so that he is a judge of preaching, and if he says I outpreached brother Porter it must be so, and no mistake." Just there it occurred to his mind how much better he could do next day with a little extra preparation before hand. Full of the idea of preaching "a tremendous sermon" to his large Sabbath congregation, he went to work, selected his text, and planned his discourse, and by eleven o'clock next day, had grown up to mature manhood as a preacher, in his own estimation. Entering the pulpit clothed with self-confidence, instead of being "filled with the Spirit," he went through the preliminary exercises without embarrassment, announced his text, and called the attention of his auditors to five general propositions which he was going to elaborate. But at that point the curtain fell, and a horror of great darkness came upon him. He tried to recall the first, second, and third heads of his intended sermon, but they were utterly gone, and horribly and filthy immediately followed them. In his embarrassment he rubbed his brow, then thought he would deliberately read over his text, and that would probably recall his fugitive sermon, but, alas! the location of the text on the sacred page could not be found, nor could it be repeated by memory. His discomfiture was now complete, and precipitately leaving the pulpit, he said to the class-leader as he passed out, "if you can do anything for these people do it, for I cannot." His first impulse was to mount his horse, and as soon as he could get out of sight, to leave the road and hide himself far away in the forest, where he could spend the afternoon in weeping penitence for having been "lifted up with pride, and falling into the condemnation of the devil," and where he might pour out his heart in prayer to God to forgive his folly. As he rode off he felt that all eyes were upon him, and the time seemed long before he could feel that he was out of sight, and alone with God. Securing his horse, he threw himself on the ground, and wept and prayed until he felt that God, for Christ's sake, "forgave the iniquity of his sin." He reappeared on his circuit greatly benefited by this severe, but necessary discipline, feeling the import of these solemn words of the Saviour as he had never felt before, "without me ye can do nothing." He was now content, "with all humility of mind," to preach, not himself, "but Christ Jesus the Lord." He said when the agony of that day was over, and he felt fully restored to the Divine favor, that often when he entered the house of God, he felt more like hiding himself under the pulpit than ascending it in order to preach. "He that humbleth himself shall be exalted," is the decree of God. This was soon verified in the case of our young preacher, and while he sunk low in his own estimation, his confidence in the promise of Him who had said, "Lo! I am with you always," was greatly increased. He became quite a revivalist, and in some places was favored with extraordinary success, for a man of his talents. But he was very impulsive, and following the lead of a corresponding zeal not well tempered with prudence, he soon prostrated his fine German constitution, and so impaired his vocal organs by "preaching too long and too loud," that his once sonorous voice was a wreck for the balance of his life. His mind, though not very accurately balanced, was strong and active, and susceptible of vast improvement, and with proper care and culture his constitution, voice and intellect might have been sound at the end of three score years. What a pity that all this promise of long years of usefulness to the Church was hopelessly blighted within the first bloom of his ministry. In 1813, when Mr. Shrock was on the Tombeckbee Circuit in the Alabama part of the Mississippi District, the Creek war was raging, and the people generally lived in forts. The massacre at Fort Mims and occasional skirmishes with the Indians, kept up a constant state of alarm, but notwithstanding this, the two itinerants, Nolley and Shrock, went from fort to fort, filling their appointments with praiseworthy regularity, and preaching "in demonstration of the Spirit and of power."

Perhaps Brother Nolley would have thought it quite out of character for a minister to fight with carnal weapons, but his impulsive colleague thought differently. Once when they were hourly expecting an attack from the lurking foe, he requested the commandant to supply him with a gun, and assign him a post, but he would show him that he could do some fighting as well as preaching. Fortunately, however, the attack was not made, and he missed the chance to exhibit his prowess. But no! I have more to say about John Shrock than I can consistently say in one number, I will close for the present.

J. G. JONES.

"FOOTPRINTS ACROSS THE CONTINENT."

NUMBER XI.

Gila City—Accident—The Colorado—The Yumas—Through the Desert—San Felipe—Temecula—El Monte—An Old Mission—Characteristics of the Catholic Missionaries.

Gila City consists of a stable for stage horses and one upright pole cabin. Its prospects for enlargement are not promising. Just after we passed, a singular accident occurred at this place. The horses, a team of six, on being hitched, commenced their usual manœuvres, and plunging blindly and madly about, the leaders fell into an open well—the next two soon followed, and the wheel horses were saved by the cross-bar, which lying across the mouth. The poor brutes screamed in their terror and agony—to extricate them was impossible, and the only remedy was to shoot them, or leave them to die in lingering tortures. They were shot.

About midnight we crossed the Colorado of the West. The river was fearfully swollen by the melting snows, and on the following day gave us no little trouble by its overflows. On one side is the City of Arizona, and on the opposite side Fort Yuma. Occasionally a steamboat reaches this point, but neither agriculture nor commerce will ever build a town, much less a city, in this region. It may, perchance, be a way-station on the line of the Great Pacific Railroad. After a dark ride of several hours, we reached Pilot Knob, a rocky elevation on the bank of the river. Here we were to breakfast and to make preparations for crossing the Great Desert. As we were to be detained an hour or two, to relieve my cramped limbs I prospected orchard, and finally found myself in the camp of the Yumas. It was about sunrise—the women were all up and diligently employed in pounding and rolling into a sort of flour, the Mezquit bean. Large baskets filled with this bean and other pods and berries, were thick around them, and out of these solid products these poor outcasts make their bread. The men were lying about—many of them just waking up, stretching and yawning lazily. Neither party paid the slightest attention to me. All were nearly naked—save that no few of the men had, by hook or crook, picked up the castoff garments of the soldier or of the passing emigrant. The dress of the women consisted of some kind of dark split into ribbons, and tied around the loins. The article was a strange combination of the bustle and the deep. Whether the arrangement was traditional—coming down from the days of the fig leaf apron—or imitative, the mark of a progressive Indian civilization, is a question I shall leave for the ethnologists to settle. One thing ought to be mentioned to the credit of these wild western ladies: they seem to be cleanly. One by one or two at a time they resorted to the river for their morning ablutions. They swam very fearlessly into the rushing current and frolicked joyously in the water. Unbinding their long black hair they gave their heads a thorough scouring. The whole operation was performed with as much delicacy, as little exposure of the person, as in the same enjoyment by their pale-faced sisters at Newport or Cape May.

Ere we must across the Desert. The spreading river drove us several miles out of our way. With six fine horses we were soon in motion. The valley of the Colorado was once wide, and what remains is very fertile—yet, alas! a sea of wilderness of weeds and bushes. The tiller's hand has never stirred its virgin soil. In a few years more the whole bottom will be covered up many feet deep by the encroaching sands of the Desert. Within a mile or two, we reached the sand-bank, which marks the beginning of the wide, wide desolation. The sand is very fine, soft and loose, and the grade is going up very steep. The driver, aware of the difficulties ahead of him, on starting engaged a team of six fine mules to assist in drawing the stage up this ascent. Unloosing his leaders—a lucky act—and attaching the mules the stage was emptied of every one save Mrs. P. and the little girl, and an effort was made to go up. It was "no go." The strength of four horses and six mules did not avail to turn a wheel. Trial after trial was made and it verily seemed as if we were bound. The fretted beasts would sink to their knees in every effort to pull. Finally, we sent back to an encampment of wagons, and procured another long chain, led the mules to the top of the hill where they could get some foot hold, and having made all ready, amid the cracking of whips and the shouts of the drivers and helpers, the stage began to move. The summit was gained and we all rejoiced. Oh, the dreariness of the scene around! Sand, sand, sand. Several of us, at the driver's request, undertook to walk half a mile or more. The time was verging fast upon noon, the sky without a cloud, the sun fearfully hot, shining in full strength. Sinking at every step to the ankles in the yielding sand, without having been on very low diet for about fifteen days, I fairly gave out. I thought of Joseph's gourd and longed for its shade. Thought of the spring at Sunshine, and pined and panted for one refreshing draught. But neither gourd nor spring could I find in the lone wild. My body was a fountain of water, but the gushing stream exhausted rather than relieved. My tongue cleaved to the roof of my mouth. I was ready to faint, and lay down on the hot sand to rest my failing lights—I sympathized with the poor soldier who a few days before got lost on this arid plain, and in the anguish of his thirst slew his dog and drank the blood. By and by the stage came up, I called for the canteen and the miserable water was an elixir of delight. Bless God for water! This trip has made me more grateful for this life-sustaining, heart-cheering element, than I ever was before, nay, than I ever could have been. I never drink the cool, sparkling beverage without a conscious uplifting of spirit to the "Father of light, from whom cometh every good and perfect gift."

The Desert is a treeless, herbless, grassless, lifeless waste. The heat would be intolerable, but for the winds which sweep restlessly over its bosom. Sometimes these winds swell to a gale and there is what is called a storm of sand. The air is dark, the road obliterated.—Neither man nor beast can endure the tempest. To stop and turn your back is the last one can do. To persevere is to lose your eyes, or be suffocated, or be lost: Providence spared us this trial.

We are now in California, but still the soil is poor, timber small and scarce, and the only material change in the scene is, at long intervals a human habitation. To Los Angelos from Fort Yuma is about two hundred miles. On the route are some valuable ranches—immense herds of cattle, horses, sheep and goats, are to be seen now and then. If a man were emigrating from any other State and were not well posted on the outside, on entering this great Pacific State from the East, his courage would fail him and, like the hunted hare, he would take the back track and carry to his old home an evil report of the modern Ophir. But we are in for it, let us go on. "It is bad luck to turn back;" so saith the old saw. Well, here is San Felipe, an Indian town, a cold spring, several huts, cabins and human beings of various colors. And lo! yonder is some green grass, let your eyes regale themselves, while the horses are changed. The desert is past, the wilderness and the solitary place are glad, before us are food, water, safety from Indians, fields, gardens, vineyards.—Presently we met hundreds of Indians in gala costume, many of them well-dressed, some on foot, many on horseback, single and double, sometimes a woman in the saddle and a man behind, and *vice versa*. All, equestrians and pedestrians, seemed to be merry, eager, full of haste. "What does all this mean?" said I to the conductor.—He replied, "do you remember that house at the spring a few miles back?" "Yes," I answered. "Well," said he, "that is a favorable resort of these Indians. They meet to dance and gamble. They will remain as long as they have any thing to bet and lose."

The next place in order is a little Indian village called *Temecula*. (I will not be responsible for the orthography of that name.) The inhabitants are a mere remnant of a tribe, and are in process of rapid extinction. They breathe, but do not live, and soon the last one will have passed away. The vices of the white, grafted upon the thriftless habits of the red man, hasten the doom of the race.

Before we reach El Monte, the country is strangely diversified. Much of it exceedingly poor and yet occasionally a fine farm greets the eyes—fields of grain, gardens and vineyards and orchards.

El Monte is a small, but rather flourishing town, and near by is one of the old Catholic missions. It is a very striking fact, that in every instance the location of these missions evince the knowledge, taste and forecast of the old Spanish *Padres*. Whatever you find one, there are wood, water, soil, picturesque scenery, the best of everything the land affords. This is too uniform, to have been accidental and must have been the result of thorough exploration. But how did these, foreign missionaries explore these wild regions in the midst of ignorant savage tribes? How? I will not answer. But, what zeal? what self-denial! what infidelity? Let Protestantism ponder the example. Shall a corrupted Christianity outvie a purer, more spiritual system? There are old, well-constructed houses, which have survived the race for whose benefit they were erected. Catholic Priests came, toiled, suffered, died and left these now decaying monuments of their heroism. They came too to baptize a degraded people, dwelling in an unknown land; and now with an Anglo-American population, with cities, towns, farms, steamships, railroads, and telegraphs, out of 2,194 traveling preachers and 5,117 local preachers—all sons of Wesley—I cannot get ten to go to California to *preach* the everlasting Gospel!!!

G. P. PIERCE.

SUNSHINE, May 29, 1860.

THE SABBATH.

The Magdalene wept bitter tears when she gazed in to the empty sepulchre at the dawn of the first Christian Sabbath. But there was ignorance and unbelief in her tears, and the Church has ever since exulted with heart brimming with joy and in swelling utterances of praise that the stone was rolled away.

The joyous nature of the blessed Sabbath finds fitting and beautiful expression in the dulcet voices of the bells that call the devout to worship the Lord in His sanctuary. Those cheerful and inspiring strains under whose influence the multitude walks to the House of God, are like those precious promises of the revealed word that induce the confidence of the contrite, and sustain the patience and refresh the energies of the saint throughout the length of his journey to the Celestial City.

But while the gladsome music of the Church bells is in happy consonance with the jubilant nature of the Sabbath day, it will not do for us simply to delight our ears; our hearts must be attuned to the melody of praise. We must accept with gladness and gratitude the unspeakable invitation that comes from the clear-voiced bells, and with intelligent and glowing perception of the goodness of God toward us, prepare ourselves for reverent and acceptable worship. It is painful to see the levity and worldliness that characterize the air of so many on their way to the House of God. There is unseemly in the sacredness of the day or, of the solemn services in which they are about engaging in their countenance, or voice, or manner. It is obvious that there is no feeling in their hearts in harmony with the holy day.

We do not think that the sanctity of the day or of festival worship in the sanctuary requires a severe face or a funeral step, but does do demand a serious, thoughtful, composed manner. The reverent attitude of humble worship and docile listening we are about assuming, should be anticipated as we draw near the temple of the Lord. The heart should be examined and the conduct reviewed with a minute and unsparing scrutiny, the sense of our unworthiness should be encouraged, there should be established a profound distaste for the employments and objects of our secular life, the dust of the mart should be shaken off, so that when we reach the Church we shall be in a condition immediately to enter upon its holy services. If we are thus prepared to pray and praise, and to hear the word, every moment spent under the consecrated roof will be replete with blessings, and the soul will make rapid advancement toward the prize of its high calling.

And the spirit that becomes the acts of worship in the House of God, is the frame of mind in which the Sabbath should be observed at our homes. We may not sustain that exaltation of feeling we realize while sitting under the droppings of the Sanctuary—the awe that makes the heart tremble, and almost forbids articulate utterance is absent; but the feeling that then possessed the soul in all its fulness, and grandeur, though much diminished, is the feeling in which the holy day should be spent. If we do not satisfy the high demands of its sanctity—if, out of Church as well as in it, we do not keep the day in the spirit of it, with all our decorum in the temple, our prayers and songs and well-seeming service, we are Sabbath-breakers in the sight of Heaven.

Waiting with reverential aspect upon God in His tabernacle and refraining from labor are not all that is meant by keeping holy the Sabbath day. We must do no work in order that we may worship, and we must worship that we may be blessed. If we find Him in His temple and taste the delights of His presence, we will not permit the world to intrude upon the holy calm of our hearts. We will bid its vexing cares away, its vanities and pomps will lose their power to attract, and turning with aversion from every subject that would interrupt the noiseless flow of our peace, we will give the consecrated hours of the blessed day to the pure worship and service of our Heavenly Father.

A Sabbath spent in such a frame as this prepares the Christian for the hearty and faithful discharge of all his obligations. His energies are invigorated, his conscience quickened, his endurance fortified, his virtue established and his whole nature purified and elevated. Having closed the door upon secular work and thoughts when he laade the world adieu, and committed his household and substance to the guardianship of that firm that never grows weary, refreshed by the sweet Sabbath quietude and communion, he goes forth to the labor of the week with broader views of duty and of life, and prepared to unite diligence in business with fervent spiritual service.—*Charleston Courier.*

THE SUNDAY SCHOOLS OF PARIS.

The 19th day of April, 1860, will be one not very soon forgotten by those who on its early morning were pressing their steps towards the great edifice, called the *Cirque Napoleon* at Paris. Never before had it been filled with so young an audience, for on that day three thousand children were seated in its vast amphitheatre, and their parents and friends, with a crowd of clergymen had joined them for the celebration of the Sunday-school festival. No doubt that, next year, that interesting gathering will have to assemble in the *Hippodrome*, the largest public building in Paris.

I cannot here forget to mention the name of one good man—an American gentleman—to whom belongs the honor, and great joy of having been the human means, which God has used for introducing *such an one* as is the Sunday-school in Paris. Mr. A. Woodruff, of Brooklyn, has employed the threefold influence of his wealth, of his earnest piety, and of his untiring activity, in stirring up the Christians of Paris in the noble work of the Sunday school. His name is cherished with gratitude not by the children only, but by the parents of the children who there sung, "I want to be an Angel," or "There is a happy land." For it was Mr. Woodruff who introduced into France the collection of the Sunday-school hymns, and who had it translated, and then widely circulated. Between 25,000 and 30,000 copies of these books have already been sold in France; and now, little children who formerly knew nothing but hymns to the Virgin, join their young brothers and sisters of America in the blessed praise of Jesus, their Savior and friend.

It is interesting to know, that the cause of the Sunday-school is widely enlisting now the active sympathies of Christians on the continent. Clergymen from almost every part of Switzerland attended the great celebration on the 19th of April. One, Mr. Nagel, came from Neufchatel, the mountain-encircled city, where both Professor Guyot, of Princeton, and Professor Agassiz, of Cambridge, held so long an honorable position in the college, before they made America their home. Other clergymen there were who came from the south of France, and from the west and the north. Mr. Plantier came from Alais, an important manufacturing town, surrounded by vast coal mines. In the sixteenth and seventeenth centuries it was a stronghold of Protestantism, but was afterwards crushed on that account by Louis XIII.

The Rev. Mr. Jean Monod, brother of the lamented Adolphe Monod, came from Nimes, that beautiful, ancient city, so rich in historical associations, and where we found the most perfect, as well as the most interesting remains of antiquity in all Europe. Aqueducts, amphitheatre, and a famous Roman bath, share this day the admiration of travellers, and their patient researches. It is a little singular to see a ruined tower about one hundred feet high, and said to have been erected by the Greek colonists, which now serves to support telegraph wires. Nimes is a manufacturing city, and has a number of schools. One cannot think of a wider and more open field of action, where Christian zeal and persevering love can find room and opportunity to develop its blessed fruits.—*S. S. Treats.*

MISSING THE MARK.—The Chinese translation of "Methodist Church" is "the church of the square and compass."

THE CONDITION OF VENETIA.

A correspondent of the London *Morning Chronicle*, writing from Verona under date of May 24th, says of the enforced isolation of the Venetian provinces and the condition of affairs there: "The diligences which used to run between the Romagna, the Duchies and Venetia are all stopped short at the frontier, and you cannot book your place through from Ferara, Bologna or Modena to any part of the Austrian territory, but are obliged to trust to chance conveyance, and so you travel in your own carriage. All Piedmontese papers are carefully excluded. Indeed, most foreign papers share the same fate. At Florian's, the well-known resort of foreigners, on the square of St. Mark, even *Galignani* has been suppressed since the war, and the only English paper admitted in the place is the Illustrated News. What little is known of the state of things across the frontier comes entirely by private letters or stray intelligence. On every side there are traces of preparation for an approaching war. The broad, straight military roads, which stretch through endless vistas of poplars across the flat, marshy plains, are commanded by redoubts at each little elevation. Every city is garrisoned, and most are fortified. There are barracks and stores to be seen everywhere. At Padua, the Church of San Giustino is blocked up with barrels of biscuits, which were stopped on their way when the news came of Solferino and Villafranca. The great theatre at Verona is turned into a barrack. There are guns upon the steps of the island church of St. George, at Venice. The Austrians, indeed, wished to pull down the church and erect a fort there; but happily, for the sake of art, this intention was relinquished on the remonstrance of the priests. At Venice, and Verona, and Mantua, the guns of the forts which command the towns are all pointed towards the city; and under the arched vestibule of the Doge's Palace the guns are turned upon the Piazza, and by each gun there is a soldier on duty. Armed patrols pass up and down the streets, and there are centries posted at every turn. At Venice there is a German theatre; and, during the last few weeks, an Italian operatic company performs every other day at one of the minor theatres, the San Gallo. I was present there one evening, when the programme was more than usually attractive; but out of the one hundred and fifty boxes, only twelve were occupied, and these by Austrian officers. The pit was barely filled with soldiers and strangers, and German was the language you heard spoken amongst the audience. At Verona, Padua and Mantua, the theaters are all closed, except those of the very poorest sort, which give day performances, and are frequented chiefly by soldiers of the Italian Tyrol. The grand piazza of St. Mark, which used to be the favorite promenade of the Venetians, is almost deserted on the nights when the splendid Austrian band plays, and what concourse there is, is composed entirely of foreigners and the commonest rabble. An Italian, even respectably dressed, is a rarity there. The *cafes*, too, are but poorly filled. The Austrian officers always go to different *cafes* from the Italians; and if an Austrian enters a *café* frequented by the natives the *habitues* quietly leave the building. You never see Austrians and Italians walking together—seldom even in conversation with each other."

THE BOMBARDMENT OF PALERMO.

By the steamer Asia we have intelligence that Lord Brougham, in the House of Lords, had characterized the bombardment of Palermo by the Neapolitan squadron as the most atrocious act ever perpetrated. Such must be the opinion of all men, unless we except the minions of despotism, and even they cannot but be ashamed of the brutal deed although they may deem it their interest to make a show of defence of it. The London *Times*, referring to the bombardment, thus records its emphatic condemnation of this latest Bourbon outrage on humanity and civilization: "The news which now reaches us is calculate to rouse the anger of every man of feeling throughout Europe. Palermo has been unnecessarily and cruelly bombarded by the Neapolitan squadron. As soon as it was likely that the troops would be obliged to retreat before Garibaldi the ships opened fire on the defenceless town, the only crime of which was that it was about to fall into the hands of the enemy. The fire was kept up for many hours, and ended in the destruction of a great many buildings. It was continued at the last date to which our advices extend; and it may be that by this time the capital of Sicily has been destroyed by the naval forces of its own sovereign. It is impossible to condemn such an act in too strong terms. The bombardment of a town is an event happily rare in the annals of warfare. A fortress is bombarded when it holds the enemy's troops and magazines, and affords shelter to his operations. But to bombard a populous city—to kill women and children and ruin private property, merely because the suburbs are the scene of a battle, and the place is likely to fall into the hands of the enemy, is the extreme of cowardice and cruelty. What shall we say, then, to the case of a sovereign bombarding one of his own capitals and slaughtering his own subjects? Such an act could be perpetrated only by a family so lost to all sense of justice and public right as the Spanish or Neapolitan Bourbons. If even the city were destroyed, the position of the king's forces would not be improved. Palermo is not Moscow, nor are the insurgents dependent for existence on the shelter of a town. If the city were to disappear from the face of the earth, Garibaldi might establish himself on the site, and carry on his attacks on the castle, into which the royal troops have retreated. The bombardment must be held to be a mere wanton act of vengeance, and as such should incur the stern reprobation of all the powers of Europe."

THE REJECTION BY THE CHINESE OF THE BRITISH ULTIMATUM.

The London *Times*, refering to the latest news from China, remarks: "China has refused the British ultimatum with a directness and with an insolence such as a great preparation and a consequent sense of security alone could have prompted. The terms of the ultimatum are confined to a confirmation of the treaty of 1858, an apology for the outrage at the mouth of the Peiho, compensation for losses, restoration of ships and material, a revisal of the clause in the last treaty on the visits of the British Minister to Pekin, and an indemnity for the expenses of the present expedition, according to the obstinacy of the Chinese resistance. It is evident from the reply that the Chinese are infatuated with success, and, painful as it is to see them running headlong to their doom, we cannot help feeling that this is the long expected justification of ourselves and others who on several occasions have maintained against attacks the cause of her Majesty's servants in those regions. The Chinese have recourse to every trick of policy, every evasion of argument, and every folly of invective which the traditions of our very nurses have ascribed to their race. In the first place, and what alone would justify the present expedition, they refuse to admit that our remonstrances or ultimatums have been conveyed to the Emperor, or to give any answer except as from the provincial Government, in accordance with commands from the Great Council. This is equivalent to a refusal to negotiate in the only sense of negotiation among civilized countries—that between one sovereign and another. It is evident that there never was an intention of confirming the treaty, and that it has not yet been recognized by the Emperor. The Chinese maintain that the British and French Ministers were duly warned, even at Shanghae, not to proceed to Taku, which had been fortified, as they pretend they had informed us, but to Pehtang, or the false mouth of the Peiho, which turns out to be, indeed, no mouth at all. They still refuse to admit our ships of war up the Peiho, on the ground that an ambassador can require no armament, and that any foe might assume our flag. Against our expenses they plead their own greater expenses. The ships and guns cannot be restored, because they are at the bottom of the sea; and we had better let them remain there. They propose to treat our Minister as they did the American, and they criticise the tone of our ultimatum and correspondence as insubordinate, extravagant, and indecorous.

THE BEST PHYSICAL EXERCISE.

After all the inventions, erections, and temporary eulogizing of the *gymnasium*—after the costly experiment, for a time, of horse-back-riding, nine-pin rolling, and other games—after the novelty of military drilling, too exacting on the time and purse of the student, too starched and mechanical in the style of carriage it gives, and too demoralizing in its associations—after all devices, the wise man comes back to the simple thing of walking. In the old beaten track, the man of perfect health and physical development, hale and hearty, holds on the even tenor of his way, till, staff in hand, he steps into his grave. The history of this branch of education is most instructive. The empirical Greeks, especially the dreamy among their philosophers, first introduced gymnastics. The end sought by these exercises was not one practical with us. Then men were to fight hand to hand, and the gymnastics of the Greeks seemed to be adapted to train men to this mode of combat. Diodorus, however, the Roman historian, in the Augustan age, writes from Egypt:—They think that from daily gymnastics in the palæstra, youth will gain not sound vigor, but only a temporary strength, and that at great risk of injury." It was not, then, from Egypt that Pythagoras and Plato brought Gymnastics; and when they had introduced them into the schools, the practical followers of Aristotle so preferred the round-about-town ramble for physical culture, that they received the name of "Peripatetics," while the ultra conservative stoics were satisfied with promenading and lounging upon their porticos.

It is refreshing, almost invigorating in itself, to the roundest peripatetic of our day, panting and swelling with the thrill of his morning and evening walk, running through every fibre of his frame, just to think of the men who have preceded him in this line which he has marked out for himself. He is the companion of Abraham, rambling over the hills of Palestine, of Jesus, walking two miles out of Jerusalem every night, and back in the morning; of Paul, "minding himself to go afoot;" and he is the fellow partaker with a long line of men in secular life, most masterly in their power of mind in every age and land, because the framework of mind's mighty engines has been kept in its strength by the renovation of walking.

It is instructive to the educator, when traveling in Europe, to observe the students in the German universities spending their summer vacations in tramps among the Alps, with their knapsacks on their backs, their stout shoes on their feet, and strong staves in their hands; gaining thus a vigor and strength, which is kept up during the severe tasks of their sessions of study by evening promenades on the shady walks around most of the cities of Europe. In fact, all experience shows, that while other resorts may be valuable as temporary restoratives, the location of an institution of learning where long and pleasant walks are not only possible, but necessary, with the addition of a covered promenade for inclement weather, is the best provision for physical education.

THE PLAINS OF LOMBARDY THE BATTLE-GROUND OF NATIONS.

It is a melancholy fact that the richest and fairest spots on earth's surface are also those where human blood has been most frequently and lavishly shed. What waves of invasion have successively rolled over the fertile plains of Persia and Hindostan, the prolific valley of the Nile, the fruitful provinces of Asia Minor, Turkey and Hungary! What battles, what sieges, massacres, almost from the birth of history, have drenched their soil with gore! Andalusia, too—the garden of Spain—was for eight centuries the battle-ground of Christian and Moor, whose blood, according to the Spanish historians, was poured forth in thirty-seven hundred battles.

But, perhaps no country has been more blessed by the gifts of God, or more cursed with the strife of man, than the wide and beautiful plains of Lombardy, guarded by Alp and Appenine, a very garden in fertility, watered by innumerable streams, and with a thousand towns and villages glittering like sails amidst a sea of verdure. It has been the battle-field of nations, from the time when Bellovesus, nearly six centuries before Christ, led his Celtic legions across the Alps, until yesterday, when the French and Austrian eagles were striving for supremacy. Romans and Cimbri, Goths and Romans, Lombards and Franks, Germans and Italians, French, Spaniards and Swiss, Austrians and French, have again and again met in deadly strife on these wide-spread plains, and have been successively swept down, in bloody swaths, by the scythe of the grim mower, Death.

THE SARDINIAN GOVERNMENT AND SECULAR POWER OF THE ROMISH CHURCH.

The London correspondent of the *National Intelligencer*, in his letter of May 24th, writes: "The Sardinian Government has always been desirous to avoid the religious question respecting the secular power of the Roman Church, but the Ultramontane portion of the Sardinian priesthood has forced attention to be paid to it, and the consequences may be of great European importance.—It has been found necessary to arrest several Bishops and to close, by way of precaution, the seminary of Piacenza, on account of its regicidal teachings. The Bishop of Farli has also been prosecuted for suspending the priests who assisted at the celebration of the "Te Deum" at Bologna in honor of the Sardinian constitution. Several Pontifical enlisting agents have also been arrested for tampering with the soldiers of Æmilia, and persuading them to enrol themselves as volunteers to serve in Sicily, instead of which they have sent them to Ancona or Civita Vecchia. The Archbishops of Florence and Pisa, two Bishops, and a Cardinal have been summoned to appear at the Home Office at Turin, and to declare whether they are willing to acknowledge the sovereignty of the King of Sardinia in a frank and legal way. If they hesitate they will be sent to Fenestrelle, and tried by the competent courts of justice. The Archbishops of Piacenza and of Perma have fled into the Austrian dominions, and three others are dead, and have been replaced. The conflict with the higher orders of the hierarchy will be more severe than any it has previously known. The Piedmontese Government has placed the business in the hands of Signor Farini and Count Mamiani, a guarantee that it will be treated with dignity and vigor."

RUSSIA AND TURKEY.

The London *Daily News* referring to papers laid before Parliament on the 1st inst. in reference to Russian pretensions to interference in Turkey, remarks: "We have now an authoritative version of the pretensions formally put forward by the Russian Minister of Foreign Affairs in his recent intercourse with the Turkish Minister and the ministers of European courts. It is now known that at the end of April, Prince Gortschakoff informed the Turkish Ambassador that the accounts he received from the different Christian provinces governed by the Sultan, showed such sufferings and such exasperations, that if they should lead to insurrection and massacre the Emperor of Russia could not remain a tranquil spectator of the scene. A few days after, the same declaration was made in a dispatch to Paris, and early in May it was repeated to the ministers of the great powers resident at St. Petersburg, whom Prince Gortschakoff had assembled to receive it at the foreign office.—The Russian declaration can be regarded in no other light than as a renunciation of the obligations undertaken in the treaty of Paris which gave peace to that empire. It is a renewal of those pretensions which were sunk—for a time only, as it now appears—with the Russian fleet in the Black Sea. There is nothing in the state of Turkey now, when Prince Gortschakoff threatens to break the treaty, that should not have restrained him from signing it. His announcement, certain to be known and therefore intended to be known, in Bosnia, Roumelia, and Bulgaria, will there be understood as a promise to the aid of an insurrectionary party."

AN ETHIOPIAN RELIGION.

In the highlands of Ethiopia, Major Harris found a so-called Christian kingdom, a national establishment dating from the earliest ages. By this Church, saints and angels are invoked, the Virgin and St. Michael are made secretly subordinate deities, a crowded calendar of saints receive honors, and half the year is composed of fasts and festivals. It enjoins also confessions to the priest, whose curse is dreaded by the people as the last calamity, while they confidently rely on the almsgiving and penances she imposes as an expiation of sin. Its most extraordinary peculiarities are certain usages and ceremonies, either borrowed from the Jews or retained from the Ethiopic faith. Their churches, which generally are small and mean, resemble precisely the Jewish temple; they are divided into three parts; the innermost is the holy of the holies, and may be entered by the priest alone. The service is in a dead language, and dancing is one of the ceremonies. They keep in the same manner, and with equal strictness, the seventh day and the first—the Sabbath of the Jews and the Lord's day of Christians. They observe the Levitical prohibitions as to unclean animals; they will not eat with Pagan or Moslem, nor taste of flesh that has not been slain in the name of the Trinity. They practice circumcision, not asserting it to be obligatory, yet rigorously imposing it on every pagan convert to Christianity. They allow of concubinage. They are all baptized once every year, commemorating the baptism of Christ at the Epiphany by a religious procession to the river, into which men, women and children enter in a promiscuous and shameless crowd. Fasts of extraordinary frequency are observed with unexampled strictness; two every week; on Wednesday, and Friday, while reckoning all the holy days, together, one entire half of the year is thus occupied.—*Jewish Chronicle.*

GROWTH OF FERNANDINA, FLA.

A late visit to this place has satisfied us that the encomiums bestowed upon it are not over-drawn. It is indeed "beautiful for situation," with a fine entrance from the sea, a capacious, well protected harbor, and reposing on an island high and airy, and covered with a beautiful growth of forest trees not looked for so near the Atlantic coast. As a place for residence we know of few if any more desirable. As respects the prospects of Fernandina as a city, if the future is to be judged from the past, there's every reason to anticipate the fulfillment of the most sanguine hopes. There must be at this present writing a population of well nigh two thousand, and this too before the railroad connecting the city with the Gulf is completed. Should that road prove as successful as its friends and projectors anticipate, Fernandina will then become a city numbering its tens of thousands; but if only a reasonable share of their hopes are realized, it will still be a place out-stripping all others in Florida in size and importance. In my event there is a promising future before it. The Florida Road is nearly finished. Perhaps by the first of July the cars will pass from the Atlantic to the Gulf at Cedar Keys. We found that

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THOUGHT AND ELOQUENCE—PUNSHON'S SERMONS.

A book has been recently published by Derby and Jackson entitled, "Sermons by Rev. William Morley Punshon," with an introduction by Rev. Wm. H. Milburn. It contains twelve sermons, which are preceded by a "Plea for Class-meetings." The fame of the preacher, attained principally by the delivery of these very sermons, will doubtless cause the book to have a large sale, especially in the United States, the great modern arena and audience of genius, in any of its achievements in the armor of the English language. That fame is remarkable for so young a man; for he is now but thirty-six years old, and he is considered the most eloquent preacher among the English Wesleyans, if not in England. The coincidence of the rise of two such transcendently popular preachers as Punshon and Spurgeon, in the same country, and at the same time, and both so young, is also remarkable. Spurgeon burst upon the world suddenly; Punshon rose more gradually. Spurgeon reached his zenith at once; Punshon is still on the oriental side of the noon-point. Punshon is much the most accomplished man, and, we take it—and we think we are impartial—the most eloquent man. His style is much the purest and most elegant, and his thought the strongest. Spurgeon is the most simple, direct, and imaginative. His native ability we take to be equal to Punshon's, but he is inferior to him in art and taste.

Mr. Punshon is one among the rare preachers of the time who have helped to rescue the pulpit from the reputation of dullness, and to give the sermon a place in popular literature. He is one, also, of a still rarer company—one of the select few pulpit orators who have attained to a high reputation for eloquence without loss of evangelical soundness, and who have reached great popularity without loss of spiritual power. Like all great orators, his great power is in his *speaking*—in the indefinable magnetism of a charming manner. Not that his sermons are intrinsically inferior—for they are admirable in matter, method, and manner—but that they are inferior, as evidences of *literary* genius, to his just reputation for *oratorical* genius. We have long been inclined to the opinion that, as a rule, intellectual mediocrity and oratorical excellence were inseparably wedded. There is such a thing as a princely power of thought in speech, that is called eloquence, but however superior in itself, it is far inferior in popular power to that irresistible charm of delivery which is inseparable from the highest eloquence. But few men have ever combined genius in thought with genius in utterance. Such rare men are the intellectual princes of the world. Eloquence is necessarily popular, and, as a condition of its existence, is of an average grade as to its intellectual basis, and adapted and addressed to the most comprehensive average of the popular mind. High power of thought, on the contrary, is not popular—that is, it is not adapted to popular apprehension and appreciation. Nevertheless, there are exceptional instances of high mental and oratorical genius, where there is power to translate into popular speech, and to bring into communion with the popular mind, the noblest conceptions of the grandest minds. But these exceptions are very rare. Few, therefore, may reasonably hope to be great thinkers and great speakers at the same time.

But there is a view of this subject which we have seldom seen in print. It is, that this peculiar genius of the great orator which prevents him from diving to a depth of thought, or rising to a height of imagination beyond the capacity of the popular mind to appreciatively follow, but which enables him, as with an unerring instinct, to strike the far-sounding chords of popular thought and feeling, is, itself, the highest, healthiest, and most symmetrical form of genius. There is truth in this view, but it is not the whole truth; or rather, it is an exaggeration of a truth. Republicanism in government is founded upon the idea that the verdict of the great body of the people, made up from their honest natural instincts, and their unsophisticated common sense, is the surest guarantee for truth and right. This guarantee, however, is a moral one, rather than an intellectual one. It is according to the philosophy of the passage in Scripture where our Savior says that "except we become as little children we cannot enter into the kingdom of heaven." Not that those who are as little children have, intellectually, a better capacity to understand the grand truths of the Christian religion than those who are as adult persons, but that, morally, they are in better attitude and temper for the reception of the truth. While, therefore, the true orator is intellectually inferior to the great thinker, he is, in some respects, morally superior to him, and though the highest manhood should include them both, yet, as perfection cannot be the rule, in this state, it is not a defect in the growth of things that the one is set off against the other. It is a sort of equilibrium which is necessary to the health and symmetry of our mental growth and spiritual progress. It is a sort of mental masculine and feminine gender, acting upon and modifying each other, to the good of both, and to the good of the world.

Nevertheless, the ideal of all pulpit-students should be the combination of both the excellencies of the original thinker and the popular orator. Partialism, however inevitable in the majority of men, should never be chosen as a good in itself. This is the common danger of both the thinker and the orator. The one devotes himself exclusively to the art of thought, and, neglects the art of preaching, and, consequently, while growing as a thinker, deteriorates as a preacher; the other devotes himself to the art of preaching, and, consequently, while growing a preacher, deteriorates as a thinker.

ENDOWMENT OF CENTENARY COLLEGE.

This paper has had much to say on this behalf, but is "not weary in well-doing." We had hoped that the work would have been accomplished before this time; but it is not, and the labor must continue; for, that it must and will be done ultimately, no friend of the college can permit himself to doubt. The world is not converted, but it will be, and therefore we are toiling on toward its accomplishment. We have good reasons for believing that Centenary will be endowed. It is the principal institution of the Mississippi and Louisiana Conferences, and two such conferences cannot and will not afford to fail to endow. It has every thing to encourage the hope of its endowment. It has the finest college buildings of any similar institution in the South. Indeed, but little is left to be desired in respect to the buildings, either in commodiousness, comfort, and architectural taste. It has an able, efficient and successful faculty of instruction, and a large, increasing patronage, over two hundred and sixty pupils being in attendance, and over one hundred in the college proper. It has a larger, less divided, and wealthier constituency than any college in the South. Indeed, an endowment is all that it needs to place it in the very front rank of American colleges. And never was a college constituency better able to endow, than that of Centenary college. That it is not endowed is strange—is a pity—is humiliating. We have been hoping that the endowment would be accomplished this year. Two regular agents are in the field—Rev. V. H. Johnson for the Mississippi Conference, and Rev. H. Avery for Louisiana Conference. From the first we have not heard. Mr. Avery, we learn, has been afflicted and confined at home. We hope they will both report well at the end of the year. In the meantime Prof. Scales, whose ill health has compelled him to cease for a time his regular duties and travel for health, is laboring for the endowment as a volunteer. We are glad to learn, too, that he is meeting with a degree of encouragement. In about six or seven weeks he has succeeded in securing about thirteen thousand dollars. Two gentlemen, brothers, gave him five thousand dollars each. This is noble. Others have given smaller amounts. What is needed now is for four or five wealthy men to endow a Chair each with 25,000 dollars—This has been done in other states, and it can be done in Mississippi and Louisiana. If some one man will break the ice, the work will be done. Who will do it? Who will glorify God, and establish a monument to his memory? Who will put twenty-five thousand dollars where it will do good forever, instead of consuming it upon the lust of the eye, the lust of the heart, and the pride of life? Is there no such man in the South-west? Shall such noble liberality be unknown in this region?

THE SOUTHERN FIELD AND FIRESIDE.

We have seen only a few numbers of this paper, yet we are pleased with it, upon the whole. It is printed upon fine paper, with excellent type, in quarto form, with an embellished border on each page. Its stories and sketches are well written, and its Paris correspondence is excellent. Its literary editorials, from the pen of John R. Thompson, Esq., late editor of the *Southern Literary Messenger*, are tasteful and spirited. The agricultural and horticultural departments, each under the control of its own editor, are, to our thinking, too heavy in their management, for a literary weekly, if not too heavy in their character. In order to success, every department of a periodical must be under the control of one experienced and tasteful editor-in-chief, who will reject the best kind of matter, if it be not timely and readable. Many periodicals have been killed by the best kind of matter. The agricultural and horticultural departments of the *Field and Fireside* may do well if they are edited in a manner harmonious with the general literary character of the paper—a hard task—but not without. Another difficulty in the way of this paper is, that it is not in a large city. Great successes in periodical literature have never been attained in small places, and we imagine, never will be.

But our principal fear for the *Field and Fireside* is yet to be mentioned. It has a sectional name. It had an need of this. There is nothing to be accomplished by it. Literature is not sectional, any more than truth or religion. We do not need, and should not seek, an exclusively Southern Literature. We should look farther and aim higher. We should seek to give the South her appropriate place and power in *English* literature. We do not affect these sectional clap-trap names. We object to the word "South" as appended to the name of the Methodist Church. We object to everything founded upon geographical position, instead of philosophical principle. Politically, the cause of the South is simply the cause of the Constitution. In religion the South follows the teaching and example of the Bible. In literature, the South should be simply devoted to truth, and should be as liberal and catholic as truth. The Constitution, the Bible, and Truth are not Southern, but the South is loyal to the constitution, to the Bible, and to truth. The North, in the majority of its population, is sectional. The South is not sectional in principle, and should not be tempted to its appearance. Let not the philosophy, literature, religion and civilization of the South be deprived of their rightful power in the eyes of the world by unnecessary and deceptive words and names. The *Field and Fireside* in itself, however, is worthy of all acceptation.

A FLORIDA CONFERENCE PAPER.

We notice that a proposition has been made to establish a Methodist paper for the Florida Conference, which is now one of the joint owners of the *Southern Christian Advocate* at Charleston. We cannot see what the Florida Conference is to gain by such a movement. It now has need of more money than it can raise, to establish and endow its colleges and academies, and for other valuable interests. It would injure these interests to attempt so expensive an enterprise as the establishment of a paper. And then it has no earthly need for such a paper. Joint owner of one of the finest papers among us, which is just as much devoted to Florida interests as to those of Georgia and South Carolina, the proposition is to establish, in preference, a weak and sickly little sheet for a single young Conference. The idea is preposterous, and we are glad to see that the leading men of the Conference oppose it. If the paper should be established, we confidently predict that its founders will ultimately rue the day they undertook it. None of our papers are as strong as they ought to be. None of them are able to expend the amount of money for literary labor that is necessary to the highest success and power of journalism. Even the *Christian Advocate and Journal* at New York is not. The number and consequent financial feebleness of religious journals is one reason why the great secular journals outstrip them, as a rule, in circulation and power. With our present knowledge of the business, we should be unwilling to attempt the establishment of a journal to represent a great Church, and to risk upon it our financial and literary reputation, without capital to the amount of one hundred thousand dollars. In the present day, and with the advanced journalistic taste of the times, a fine journal could not be established with a much less amount. Even then it could not be supported without a large territory for circulation. Our present papers began when public taste was not so much advanced, grew with the times, and became established without the original investment of much capital. But the time for such things is past. The country is full of fine journals competing for circulation. A poor, lame, spiritless paper is not read at this day. We have had enough of them. We want no more of them. We have too many papers now. There is a vicious tendency among us on this subject that should be checked. If it continue, we advise that we have no papers but such as belong to the General Conference; or that the Church own none of them, and make them all private property. We speak from experience, for the benefit of those who wish to "go in."

THE BALTIMORE BORDER CONTROVERSY.

In the last *Baltimore Christian Advocate* accounts are given of meetings held at Waterford, Va.—in Summerfield circuit—Onancock, Va., for Onancock circuit—Fairfield, Va., for Rockbridge circuit—in Leesburg station—and Uppervillo Society, London circuit, at which resolutions were adopted proclaiming resistance to the recent action of the Northern Methodist General Conference on the slavery question. The paper is filled with communications on the same subject, some counseling submission, but most of them urging resistance and secession. The strangest and most pitiable document of all, however, is a paper published by the Baltimore delegates to the General Conference, or a part of them, signed by Alfred Griffith, *C. B. Tippett*, Henry Slicer, *Thomas Sewall*, Geo. Hildt, E. R. Veitch, Thompson Mitchell, J. H. Brown, N. J. B. Morgan, George Guyer, and John Lanahan. They argue that the new chapter has not the force of law, that they shall so consider it in their administration, and counsel submission! These men belong to that old fence-riding, expediency-loving Baltimore which helped to kick the South in 1844, and which, since deprived of the support of the great South, has been kicked past feeling. But these men and their party are few and powerless. Young Baltimore, with Dr. Bond for leader, is rising up to redeem the reputation of the long misrepresented Baltimore Conference. They will resist, and they will leave the now thoroughly abolitionized Northern Methodist Church. They will not join the Southern Methodist Church, we imagine. In this matter, we have not a word of advice to give them. They have our sympathy; they do not need our advice. God help them, and help every Church in the land not infected with the abolition apostacy, to "contend earnestly for the faith once delivered to the saints."

NEW YORK LITERARY CORRESPONDENCE.

I wish some one would write a few common sense words about the poet Shelley. There have been some attempts at his life recently again. The poor poet seems to have had a vision, in one of his uneasy moments, of what was to befal him in the future, and it is noticeable that he had a peculiar and extreme horror of the persons who, on that mysterious occasion, as he fancied, desired to take his life. "If he (Shelley) were still in the flesh, I would not like to stand in the shoes of Mr. William Dowe, who has perpetrated, in the July number of the *Atlantic Monthly*, what I take to be the most maudlin, ill-natured, and elaborately bosky defense of Shelley that has yet appeared. "More words about Shelley" might be called "Mere words" about Shelley," and very poor words at that.

Shelley was a poet and a man of genius. He was also a wrong-headed—almost pig-headed—wilfully impractical and impracticable *boy*. It takes nothing from the true estimate of the man to admit this truth of him. He is none the less a poet that he is also a personally irregular man. It is not necessary to make him out perfection, but to do that, which Mr. Dowe seems to consider the first and most necessary step in any true estimate of his hero's character; to do that, it becomes necessary to do also precisely what Mr. Dowe has done: to villify every one who ever had anything to do with Shelley, and who failed—as a good many did—to report him the angel Mr. Dowe thinks it necessary to present.

Mr. Dowe thinks the time has not yet come to do justice to Shelley. I think the time has come; and it would be a mercy to the poet's memory, if some one would take it out of the hands of unreasoning worshippers, and give, what would not be so difficult to give, a respectful, loyal, and common sense estimate of the *man*, separate in some degree from his works. This, because hitherto most who have approached Shelley to characterise him have formed their theory from his poems, and not from the recorded facts of his life.

To me (I speak it modestly) Shelley appears to have been a man to whom life was a blinding mystery, who stood like a blind man upon the portals, groping his way in; and who would have found his way and his sight had he not been taken away so untimely. It was only through much suffering that so fiery a spirit as his could be purified.

But I did not intend to say anything about him myself. I am warned by Mr. Dowe, who, taking upon himself to explain Shelley to the multitude, says aptly, and to the point, "genius alone can do justice to genius." I don't altogether agree with this position of Mr. Dowe; but there is nothing in his article which militates against it.

The *Atlantic* has for its other articles, "Meteorology," by Mr. A. P. Bloodgood; "a Legend of Maryland," a new serial, by Hon. John P. Kennedy; "Clarian's Picture," by Edward G. Spencer, of Maryland, a promising (and fulfilling) young writer; "the Regicide Colonels of New England," by John G. Palfrey; "the Professor's Story," by Dr. Holmes; an article on "Darwin's Origin of Species," which merely raises the question with the intention, it is to be hoped, of settling it in August; and a "character of Rufus Choate," that is, if unlimited eulogy can be called characterization. Mr. Choate was undoubtedly what Mr. Dickens would call "one of the most remarkable men our country has produced." He was aligue scholar, a man of a deep, far-seeing reach of mind, a man of genius, of wealth, of opportunity. That is to say, he had all the chances that a man could possibly have in life, according to his eulogist. And he was content to be remarkable chiefly for his profound ability to make a jury believe that black is white. Was it a worthy ambition for a man who had all that is claimed for him?

In a work just published by Harper & Brothers, "The Three Clerks," by Anthony Trollope, there is a passage descriptive of one Mr. Chaffanbruss which applies to the whole class of which Mr. Choate was a most illustrious member, that is worth while to quote here: "His business is to perplex a witness and bamboozle a jury, and in doing that he is generally successful. He seldom cares for carrying the judge with him; such tactics, indeed, as his, are not likely to tell upon a judge.—That which he loves, that a judge should charge against him, and a jury give a verdict in his favor. When he achieves that he feels that he has earned his money. Let others, the young lads and spooneys of his profession, undertake the milk-and-water work of defending injured innocence; it is all but an insult to his practised ingenuity to invite his assistance to such tasteless business. Give him a case in which he has all the world against him; Justice with her sword raised high to strike; Truth with open mouth and speaking eyes to tell the bloody tale; outraged humanity shrieking for punishment; a case from which Mercy herself, with averted eyes, has loathing turned and bade her sterner sister do her work; give him such a case as this, and then you will see Mr. Chaffanbruss in his glory. Let him, by the use of his high art, rescue from the gallows and turn loose upon the world the wretch whose hands are reeking with the blood of father, mother, wife, and brother, and you may see Mr. Chaffanbrass, elated with conscious worth, rub his happy hands with infinite complacency. Then will his ambition be satisfied, and he will feel that in the verdict of the jury he has received the honor due to his genius. He will have succeeded in turning black into white, in washing the blackamoor, in dressing in the fair robe of innocence the foulest, filthiest wretch of his day; and as he returns to his home, he will be proudly conscious that he is no little man."

Mr. Anthony Trollope always gives his readers the idea that he has thoroughly studied the life which is depicted in his novels. He does not write at random, and therefore his points are always well made; and as the life he describes is mostly fresh ground to novel readers (on this side the water at least), he has the added advantage of telling us something new. This is the case with "The Three Clerks," who are young gentlemen in government employ, attending in various departments of what Mr Dickens calls the Circumlocution Office, in the city of London. The careers of these three young men make up the story, which, of course, has in addition the proper number of young ladies, the proper quantity of love, and for the rest—mean is the man who reveals the plot of a novel. The story is quietly, evenly, and fairly told, and is such a home story as, by its naturalness and its unobtrusive but justly drawn moral, comes home to the hearts of young and old. Mr. Trollope has never done better than in the Three Clerks.

Messrs. Ticknor & Fields have just published the "Autobiographical Recollections of Charles Robert Leslie, R.A., with introductory memoir by Tom Taylor," a charming volume, full of gossip of men we like to hear about, and of especial interest because Leslie himself, like his brother painter, West, was of American parentage; though, unlike West, he was born in London; but he spent his boyhood in Philadelphia, and there developed his talent for art. There are some good stories of Sidney Smith, of which I cull two or three here, as they are new:

Newton told me that at a dinner-party at Lord Lyndhurst's, at which he was present, the conversation turned on the custom in India of widows burning themselves.—Smith began to defend the practice, asserting that no wife who truly loved her husband could wish to survive him. "But, if Lord Lyndhurst were to die, you would be sorry that Lady Lyndhurst should burn herself?"—"Lady Lyndhurst," he replied, "would, no doubt, as an affectionate wife, consider it her duty to burn herself, but it would be our duty to put her out; and, as the wife of the Lord Chancellor, Lady Lyndhurst should not be put out like an ordinary widow. It should be a state affair. First, a procession of the judges, and then of the lawyers." "But where, Mr. Smith, are the clergy?" "All gone to congratulate the new Chancellor."

Mr. Luttrell mentioned an Irish clergyman who was much offended at being called a "*pluralist*," and said, "if you don't take care, you will find me a *duellist*."—Smith took this up, and said, "I suppose there is scarcely a clergyman in Ireland who has not been out. I am told they settle these matters when the afternoon's service is over. I have seen a parson's challenge—'Sir, meet me on the first Sunday after the Epiphany.'"

Sidney Smith, after travelling some hours in a stage-coach with one other passenger only, a lady, said, as he was about to leave the coach, "We have been some time together, and I dare say you think me a very odd fellow, and would like to know who I am?" "Indeed, sir, I should." "Well then, madam," he said, as the coach stopped, and he was getting out, "I must inform you that I am the stout gentleman who was seen by Mr. Washington Irving's nervous friend."

Mr. Rogers told me that Smith received invitations to dine with Whitbread and with some peer at the same time. He accepted Whitbread's, and wrote to the peer that he "was engaged to dine with the great fermentator in Chiswell street." But, putting his answers into the wrong covers, his excuse to the peer went to the brewer and Lady Elizabeth Whitbread replied, "The *great fermentator* is much obliged to Mr. Smith for giving him the preference." He answered, "I have received your ladyship's note, and kill myself on the spot."

Edwin Landseer said to him, "With your love of honor, it must be a great self-denial to abstain from the theatres." "The managers," he replied, "are very polite; they send me free admissions, which I can't use; and in return I send them free admissions to St. Paul's," where he preached.

The last number of Thackeray's Cornhill Magazine closes the first half-yearly volume, and the illustrious Mr Titmarsh sings this funny hymn of glorification to himself:

"I fancy the Imperator standing on the steps of the temple (erected by Titus) on the Mons Frumentarius, and addressing the citizens. "Quirites!" he says, "in our campaign of six months, we have been engaged six times, and in each action have taken near upon a *hundred thousand prisoners*. Go to! What are other magazines to our magazine? (Sound, trumpeter!). What banner is there like that of Cornhill? You, philosopher yonder?—(he shirks under his mantle.) Do you know what it is to have a hundred and ten thousand readers? A hundred thousand readers! a hundred thousand *buyers!*" (Cries of No!—Pooh! Yes, upon my honor.) Oh come! and murmurs of applause and derision)—"I say more than a hundred thousand purchasers—and *as much as a million* readers! (Immense sensation.) To these have we said an unkind word? We have enemies; have we hit them an unkind blow? Have we sought to pursue party aims, to forward private jobs, to advance selfish schemes? The only persons to whom wittingly we have given pain are some who have volunteered for our corps—and of these volunteers we have had *thousands*—(Murmurs and grumbles.) What commander, citizens, could place all these men—could make officers of all these men? —(cries of "no, no," and laughter)—could say, 'I accept this recruit, though he is too short for our standard, because he is poor and has a mother at home who wants bread? could enrol the other who is too weak to bear arms, because he says, "Look, sir, I shall be stronger anon." The leader of such an army as ours must select his men, not because they are good and virtuous, but because they are strong and capable. To these our ranks are ever open; and in addition to the warriors—who surround me—(the generals look proudly conscious) —I tell you, citizens, that I am in treaty with other and most tremendous champions, who will march by the side of our veterans to the achievement of fresh victories.—Now, blow trumpets! Bang, ye gongs! and drummers drub the thundering skins! Generals and chiefs, we go to sacrifice to the gods."

Crowned with flowers, the captains enter the temple, the other magazines walking modestly behind them. The people huzza; and, in some instances, kneel and kiss the robes of the warriors. The Philosopher puts up his shutters, and retires into his shop, deeply moved. In ancient times, Pliny (*apud* Smith) relates it was the custom of the Imperator "to paint his whole body a bright red;" and also, on ascending the hill, to have some of the hostile chiefs led aside "to the adjoining prison, and put to death." We propose to dispense with both these ceremonies."

Could prosperous Editor write more pleasantly than this?

Messrs. Harper and Brothers have just published "Right at Last, and other Tales, by Mrs. Gaskell," which contains a very remarkable story of the early American times, and the Salem witchcraft, called "Lois, the Witch," a story worthy of Hawthorne; also, "Harper's Illustrated Natural History, for schools and families," by the popular author of the "Child's Book of Nature;" "Selling Lucky," the fourth of the "Rainbow and Lucky" series, by Jacob Abbott, which have met with such success; and "Smith's Smaller History of Greece," for public schools and beginners in history.

Messrs. Little & Brown have just out the eighth volume of Bancroft's History of the United States. I notice that Geo. P. Putnam is getting out a new edition of Irving's works. There seems to be no end of these *new* editions of Irving—mostly, I imagine, printed from the same plates. There was a rumor here that the novel, "Ratledge," was written by Miss Evans, the author of Beulah, but it is again contradicted.

A Florence correspondent of a Boston paper gives the following description of the author of "Adam Bede:" She "would be called 'ugly' by thoughtless persons, but the more discriminating pronounce her intelligent and interesting in appearance. She is a woman of forty (probably), tall in stature, large in build, of fair complexion, golden hair, fine teeth, light eyes, long nose, and the face is altogether long. In the heaviness of jaw and highness of cheek-bones, she greatly resembles a German. The expression of her face is gentle and amiable, while her manner is particularly timid and retiring."

LITERARY NOTICES.

The Debates in Congress, by the Author of the "Thirty Years View." Vol. 3. (Published by D. Appleton and Company.) This volume embraces the eighth and ninth Congresses, and the first session of the tenth, and presents many of the most interesting questions and debates connected with the political history of the country. Among the subjects of debate are, the Embargo Act, the Algerine War, the Alien and Sedition Laws, Foreign Allegiance, Amendments to the Constitution, Bank of the United States, Bankrupt Act, British Aggressions, Trial of Judge Chase, District of Columbia, Duties on Imports, Importation of Slaves, Flag of the United States, Purchase of Florida, Foreign Ministers, Georgia Land Claim, Gunboats, Habeas Corpus, Home Manufactures, Library of Congress, Louisiana Treaty, Military Academy, Neutral Rights, Non-Importation of British Goods, Ordinance of 1787, Public Lands, Soldiers of the Revolution, Yazoo Bill, and much more, too much to mention. This work, to an American citizen, is worth all the political libraries in the world. In the volume under notice, we not only have presented the important measures of the time, but also the great speeches from the great statesmen of the time. No citizen should be without the "Debates," who is able to buy the work.

Cicero on Oratory and Orators, translated & edited by J. S. Watson. (Published by Harper and Brothers.) This book is one of the series constituting Harper's New Classical Library, conforming in appearance to Bohn's Classical Library. Here are to be found the matured opinions of the great Roman orator upon the science and art of eloquence, and his criticisms upon the eminent orators of his time. Interesting and valuable to all readers, it will be especially so to all who seek to cultivate the gift of public speech. For sale in New Orleans by *Thos. L. White.*

The West Indies and the Spanish Main, by Anthony Trollop, (Published by Harper and Brothers.) This is a well written book, describing an interesting region of country, and throwing light on some of the most important social and political questions of the day. Mr. Trollop is an Englishman and an anti-slavery man, but his observations, honestly stated, are entirely favorable to the Southern and Pauline view of the question of emancipation. The style is pleasant and readable, and the book is valuable and interesting. For sale in New Orleans by *Thos. L. White.*

The Three Clerks, by Anthony Trollope. (Published by Harper and Brothers.) This is a fiction by the author of that fine work just noticed, "The West Indies and the Spanish Main," Whether or not Mr. Trollope is as successful in romance as in reality, we leave the reader to judge. His reputation, however, is good. For sale in New Orleans by *Thos. L. White.*

A Course of Exercises in French Syntax, by Frederick T. Winkelman. (Published by D. Appleton and Company.) The author of this work is Professor of Latin, French and German in the Packer Collegiate Institute of Brooklyn, N. Y., and has a high reputation in his profession. We should judge that the present work is valuable for the purposes for which it is intended. For sale in New Orleans by *J. C. Morgan.*

A Mother's Trials, by the author of "My Lady." (Published by Harper and Brothers.) This is a fiction said to be of the best kind. It has already won commendation in high literary quarters. For sale in New Orleans by *Thos. L. White.*

The Elementary Spelling Book, by Noah Webster, LL. D. (Published by D. Appleton and Company.)—Webster's Spelling Book is, beyond all controversy, the great national standard, whatever may be the case with the dictionaries. This is an improvement on the "American Spelling Book," and a revised edition. For sale by *J. C. Morgan.*

Short Stories, by Charles Dickens. (Published by T. B. Peterson and Brothers, Philadelphia.) This book contains about thirty of Dickens' short stories, gathered in one volume. Dickens' stories are read by every body, albeit they have faults. The public will be glad to find these stories all in one book. For sale by *J. C. Morgan.*

The British Reviews and Blackwood.—We have received from the Publishers, Leonard Scott & Co., through J. C. Morgan & Co., New Orleans, the Westminster, the Edinburgh, the London Quarterly, and the North British Reviews, and Blackwood's Magazine, for May. With the exception of the infidel tendencies of the Westminster, these periodicals, as the principal representatives of current British literature, are the best in the language. No man who pretends to anything like study of English literature can do without them. They are cheap as well as valuable—$10 procuring the whole of them.

☞ Further notices crowded out till next week.

BEGINNING OF THE HALF VOLUME.

This number of the *Advocate* is the first of the second half volume of 1860. The price, of course, is fifty cents—a dollar. To those who subscribe now, we can send the back numbers, for some weeks, which we will do gratis, as long as they last. We hope for a large list of new subscribers beginning with the first number in July.—We ask now, as we have asked before, that *all* of our preachers exhibit the paper in *all* their congregations, and urge the people to subscribe for it. Brethren, will you not do this? We hesitate to say how many new subscribers we believe could be obtained, if this were faithfully and earnestly done. Brother preacher, have you ever made such an effort for your paper? Whether you have or have not, will you not do so now? Brother presiding elder, will you do so at all your quarterly meetings? Choose the time when you have the largest congregation. Present it, as it is, as a suitable paper for all classes of people, in the Church, of all denominations, and all classes out of the Church; as a good religious, literary, family, and news paper.

We also ask all our subscribers to help us in the good work of extending the circulation of the *Advocate*.—Brother, sister, friend, could you not get a new subscriber if you were to try? Will you not try? One, from you, alone, would not be much, but one from each one of you would give us an increase of thousands. In all earnestness we ask you, will you try, as soon as you read this, and keep trying till you succeed?

There is not an interest, to which you give your labor, your thought, your money, or your prayers, of the church or of the country, that will not be advanced by increasing the circulation of the *Advocate*. You may not be pleased with some things the Editor has said; but then you must remember that he did not know what would please you—that if he had pleased you, he might have displeased somebody else—that he was not sent here to please you, and does not intend to try. He was sent to make the best paper he could; he has done so, and is content. Only, he wants a large list of new subscribers. Let him have them!

Jackson Railroad.—The morning train leaves this city at eight o'clock in the morning, and the night train at eight o'clock in the evening. An accommodation train leaves at four o'clock every Saturday afternoon, for the benefit of summer residents on the road, and runs as far as Magnolia, returning on Monday morning. The pine hills are now easy of access, and are delightful and healthy for summer residences. This railroad is one of the most important in the country, and is doing an immense business. We have never seen a better class of Conductors.

But Few Advertisements.—Our readers, as a general thing, express flattering approval of the small number of advertisements now inserted in the *Advocate*. We have but little more than half the amount of advertising we formerly had. We reject four times as much as we insert. Yet we make twice as much money by advertising as we did formerly. Our circulation is large, our columns are sought, and command good prices.

Once For All.—Teachers desiring situations, and schools desiring teachers, will please not write to the editor of this paper, as he cannot possibly have the information they desire, in one case in ten, and as he cannot take the time to answer their letters. Why not send a "notice" to be published in the paper for a month, and five dollars to pay for it, with your address? Let the letters be directed to *yourself*.

The Sketch Book is the title of a new paper which has recently made its appearance in Auburn, Ala., edited by Messrs. Price and Mason. Professor Price is a brother of President Price, of Tuskegee Female College, and Dr. Mason is a son of Hon. W. W. Mason, of East Alabama. From our knowledge of the men we predict they will make one of the most charming papers in the country.

Rev. T. N. Ralston, D. D., who recently left the Methodist Episcopal Church, and joined the Protestant Episcopal Church, has returned to the Methodist Church. His happiness demanded it, he says. His candor is commendable.

Our Weekly Summary of News.—Reader, is it not worth the price of the paper? Did you ever see a better one in a weekly paper? Here you have all the important news, of all sorts, from everywhere, carefully condensed and classified, "once a week."

LETTER FROM CHINA.

Shanghai, China, March 21, 1860.

Rev. T. C. Thornton—My dearly beloved brother and father, long have I been anxiously expecting a letter from you, so dear to myself and wife. I feel sad when I hear by almost every letter that reaches me, of your feeble health. I may now be address ng one who is no longer among us, but whose name liveth and shall ever live, and be treasured as dear to our hearts. Your name is indelibly written in our hearts. You shall never be forgotten, as one who loved us dearly and the China Mission, and whose name is inseparably connected with it. Am I not addressing one who loves his Master's cause? I verily believe it is dear to you, no matter where the standard be raised. Memories of the past have often melted my heart to tears of joy, and often have I been cheered by the kind, affectionate and loving letter of a very dear brother and father. I have wept for joy when, in my isolated condition, I have been blessed with such communications from those so dear to me, and to whom the work of saving souls is so dear. They are bright spots of my past experience. We have sometimes the dark side, but the Lord has so blessed us as to cause us to rejoice even in the midst of these. I have been long convinced that I could do nothing without the Saviour. I must abide in him. I am convinced of my insufficiency, and desire more of the sweet and strengthening influences of his Holy Spirit. I am assured that I have your prayers, and the prayers of other dear friends, that I may never be left to my own strength. I desire not to trust myself in anything. I wish to confide all to my Saviour, that I may be strengthened and blessed in laboring for the salvation of the heathen. Much depends upon our earnestness and faithfulness to God in the work; I may say all depends upon that. It is by the light of the Holy Spirit the heathen are made to see their destitute condition; this Spirit will not be granted but by faith and prayer, and earnest supplication at the Throne of Grace.

It will now soon be six years since I arrived at my field of labor. The Lord has been gracious to me in such a degree as humbles my heart before Him. He has blessed me more than I could have asked, yea, exceedingly more than I could have thought. I know that, if I rely on the Lord He will fulfill his good pleasure in me, and raise my heart from earth to heaven. Happy are we if we can have Him for our support in all things. I have often thought I would be the happiest creature on earth if I could, in all I do and say, first commune with God in prayer. I know that He is an all-sufficient Saviour, and that He will sanctify all who come unto Him. If we converse much with Him we shall be heavenly minded, and we shall seek those things which are above. O, that the Lord may grant a spirit of continual supplication, that my heart may be each hour with Him; and as the Lord Jesus loved me, and gave himself a ransom for me, so may my heart be fixed on Him until I be perfectly able to do His will. Though our hearts often sink down to earth again after being once with the Lord, yet He is gracious and long-suffering, and will receive us again if we return to him. Often have I been discouraged and cast down when trying to preach Christ and Him crucified to this heathen people, to see them so indifferent, and regarding what we tell them as of no importance. But blessed be the name of God, his blessed and holy word comforts me, and the precious promises given to His dear and only begotten Son gives me new hope and strength. The Lord will not fail us, for with Him "there is no variableness nor shadow of turning." He is "the same yesterday, to-day and forever," in whom is infinite fullness of all spiritual blessings to those who would come unto Him. O, that God would help me to be an humble supplicant at the feet of Jesus, that I may by faith be purged from iniquity, and made a fit temple for the indwelling of the Holy Spirit of God, and warmed up to more entire devotedness to Him and His cause among the heathen. O, how much we need a live coal from the altar to kindle in us a flame of sacred love, and consume in us all the dross, and fit us for the Refiner's use. Often have I bewailed my utter barrenness and distance from God, but I can truly say that my soul thirsteth after the Lord as a thirsty land. I can feel that He is near at hand to help according to every need, and though we are continually warfaring and struggling with the enemy, He will not suffer us to be overpowered.

My dear President Thornton, these are precious and consoling thoughts to me, to know that the arm of the Lord is on my side. He prepares us for His work, and opens the way by removing all difficulties.

Thus we are greatly encouraged to see the Lord gradually opening the way here for the spread of His pure and holy religion among these benighted heathen, who have resisted the truth so long. Thirty years ago no one dared openly to preach Christ among this people; they had threatened any such with death, and thus the Missionary of the Cross had to come as the way was opened, and now those difficulties are almost entirely removed. Missionaries have been able to go to nearly all parts of this populous empire, and declare the glad news of the gospel of Jesus to a dying people, and a people without God in the world. Some have believed and embraced the truth, and are already rejoicing in the hope of eternal life at God's right hand. Thus, the missionary's heart is gladdened to see the hand of the Lord in all this. We hope soon to see the way opened more extensively to regions beyond, where the people still sit in darkness and the shadow of death.

Dear President Thornton, I want to ask you a question in reference to the money I received from you, my father, and all the dear friends. Am I at liberty to use that money for building churches, conducting schools, and supporting the poor, or am I to hand it over to our mission in Shanghai, to be directed as they think? I wish to know in full about this, for one of our Mission here says I have no right to use such funds. Now I am still under the direction of the Mississippi Conference, and will be, I hope, while I stay in China. I shall write more in full about this matter to the Conference in July. And the Church which I had built in the city is still in the name of the Conference, though it is made use of by all the Mission. When the Conference says deliver it over to the Mission, to be the property of the Board, then I will do it. I hope you will write me in reference to this matter, that I may know what to do. If I was supported by my Conference, as is the case of many, our work would not be cramped, and we would not only have enough to buy our bread, but have a surplus to help us in the work of erecting churches, schools, &c. I hope you will write to me if you can. I feel it greatly encourages me when I receive one of your letters. I hope I shall receive more of them as often as you are able to write. I pray the Lord that He may bless you, and be your constant support in life.

We have now much excitement in China. The Insurgents are still successful in conquering some of the most wealthy provinces of China, and some of the largest cities. It seems that great and overwhelming judgments are being, as it were in one day, poured out upon this idolatrous nation. They have war from without and war from within. England and France are, in one more month, to descend upon them. This great, idolatrous and corrupt nation is to be revolutionized. Let the people of God pray that good may be the result of all this confusion, and that the people may see that these judgments are sent upon them for their gross wickedness in the sight of God. We are still quiet at Shanghai, but we do not know at what moment we may have to flee from our dwelling. I have often thought since my dear Mary and dear children left me, it was a blessing that they should not be here during such disturbances. Give my love to all your family and dear friends, and believe me ever

Your brother in Christ Jesus,

J. W. Lambuth.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JULY 4, 1860.

LETTER FROM MRS. LAMBUTH.

New-York City, June 4th, 1860.

Rev. J. R. Lambuth: Just on the eve of setting sail I come to say good-bye to *dear father* and *loved ones at home*. My passage is paid, and state room all nicely carpeted, for the passage to Shanghai, aboard the ship "Nubia," Captain Baxter being in command, while our friend Bro. Dillingham is first officer. The Captain's wife accompanies us, and Miss Conover, of Philadelphia, returns with me to our homes in China. There are also *two* Chinese; one a man, who goes as an assistant for us, and a woman who came as nurse to a merchant's wife. Then, there is still one other—a young gentleman of New York city, who goes as a seeker of pleasure. Thus our list is filled. I think we shall have a pleasant time, at all events we must try and make it so.

I left dear Walter and Nellie one week ago last night, and have heard twice from them in that time; they are both well, and seem to be quite resigned to their lot.—"Walter" misses me much more than "Nettie" does, and has on one or two occasions cried on account of my absence, but when his grand-ma talked with him he said she was glad to have me go back and teach the Chinese girls how to go to heaven, so that he might meet them there when he went to that happy place."

I wish, dear father, you might write the children through "post-office" a letter, and let them become better acquainted with you all. I have told Sister Carrie to try and go to see you this winter; but in consequence of her very poor health, I am somewhat afraid she will give up the visit. I should greatly enjoy having the dear children with you through the winter, and if I were at home it should be so—as I shall not be there I cannot act.

I had a letter from your dear son to-day, dated March 31st. He was then quite well, and very anxiously awaiting the time for my return to him; a happy day that will be, will it not? but oh! how much I will miss all my loved ones, while on the way; but I feel sure that our kind Heavenly Father will be near, and ever watch over us, and give us every needful blessing. May your prayers often find an remembered at a throne of grace, and may we, because of those prayers, enjoy much of the Holy Spirit's influence among us.

Dear William mentions the arrival of the box you, together with sister Lizzie and brother Olney, sent me last year. He was quite delighted, and said he found everything very nice indeed. The presents for our dear children, together with mine, he has put away until I return. I am rejoiced at this, for I longed to see what I knew was intended for our enjoyment. You will have my most sincere and heart-felt thanks for the many acts of kindness extended to us, and I pray God to abundantly bless you in all things.

I go cheerfully, and rejoice that I come so unworthy, can do a little for the advancement of Christ's kingdom upon earth.

Love to all, and may I find letters from each one when I arrive at my loved home in China. Good-by to you all, and may you not forget to pray for your affectionate child and sister,

MARY J. LAMBUTH.

P. S.—I am and have been stopping while in the city with the Rev. Dr. Terry and family, 199 Mulberry Street, and greater kindness I seldom ever saw. I wish you could write and thank them on my behalf. He is Recording Secretary of the Missionary Society, and his house is a home for the missionary. We sail to-morrow morning at one o'clock.

LOUISIANA CONFERENCE.

A New Church Edifice Dedicated.—Rev. T. J. Lucy writes: On the 17th instant a new church edifice was dedicated at the north or upper end of Bonoff Prairie, Winnsboro circuit, La. Conference. The enterprize was commenced last winter; but the undertaker did not lay the foundation until about the first of March, and in little more than three months an edifice, commodious and of elegant proportions, was erected. The occasion was evidently appreciated by one of interest, especially so since it is the first house that has been dedicated exclusively to the worship of Almighty God, in Franklin parish, La.; and the one is in every way worthy of imitation. Its entire cost, including a good cistern, is $2,200. But this amount is quite enough to build a neat and commodious church edifice in the country. Lumber, living and labor, are all so much cheaper than in cities, that we can get a much better house for the same money than could be had in a city. In other places the people have a mind to build also. A few days since, passing through a neighborhood, without making anything like an effort, the writer obtained, in subscriptions and promises, near $2,000 for the building of a house for God. It has been said that "Winnsboro circuit was greatly in prospect." But the prospect is bright and full of promise. Franklin parish is mostly free from inundation, with rich and fertile lands; and were it not that so much of these lands are owned by non-residents speculators, the parish would soon be densely populated; and in a high state of cultivation. As to health, I will only say that my own family, up to the present, are in better health than they have ever been.

Death of Rev. B. C. Stengall.—Rev. T. H. McClendon writes: Our Brother B. C. Stengall, appointed as Supernumerary to the Columbia Circuit, who lived in the bounds of this circuit, died on the 10th of the month, at his own residence, after an illness of ten days. I went to see him, after he had been sick several days. Taking hold of his hand, and asking him how he felt, he said he was better, and that he would then, perhaps, get well, but that he felt rather disappointed, for he had expected to have been in heaven before that time.

Tigerville Celebration.—Rev. Wm. McBeath writes us that on the 15th instant they had a most interesting Sabbath School Celebration. Rev R. J. Harp delivered an excellent address, and a number of good speeches were made by the boys and girls. A pleasant repast concluded the ceremonies, and all departed well pleased.

MISSISSIPPI CONFERENCE.

Brookhaven.—Rev. P. E. Green writes: We closed a protracted meeting on the 10th instant, which had lasted eighteen nights. Some had been converted, some reclaimed, the Church generally revived, and some thirty-two or thirty-three whites, eight or ten blacks, by letter and otherwise, had joined the Church.

On yesterday the first Commencement of Whitworth College closed under very flattering prospects. A large number of freemasons came forward, on Wednesday, and laid the corner-stone, much to the delight of the vast concourse. After this the masons marched to the Methodist Episcopal Church, where we heard a very interesting address delivered, by the Rev. H. F. Johnson, of Fayette, Miss., upon the Education of Woman. We attended the examination of the classes, and must say that we never witnessed a more rigid and thorough examination, and one which seemed to give more general satisfaction. The reading of compositions and all the performances on the rostrum were highly interesting. The young ladies acquitted themselves well. Some one better qualified will send you a full report of these interesting exercises. We also had an examination on Friday, and at night an exhibition at the Male Academy, Rev. William Regan, Principal. This examination and exhibition were also highly interesting. Our citizens are now raising funds to erect a larger and a more commodious building for the Male Academy. The Female College buildings are large and commodious, and our citizens seem determined to have good buildings for the Male Academy. May they succeed, and long may these institutions of learning, their presidents, teachers, and those noble and self-sacrificing men who build up and foster these institutions of learning, long live to bless our race. And here in Brookhaven may religion and education go hand-in-hand.

ALABAMA CONFERENCE.

Enterprize, Miss.—Rev. W. M. Motley writes: We have recently had a very good revival of religion here. About thirty-five professed religion. Thirty joined the Church on probation. The Church was considerably revived.

WEEKLY SUMMARY OF NEWS.

CONGRESSIONAL.

At the extra Executive session of the Senate, on the 26th ult., the Extradition treaty with Switzerland, and the treaties of Commerce and Friendship with Bolivia, Venezuela, Honduras, and Nicaragua, were ratified.

At the sitting on the 27th, the Senate having failed to reconcile the disagreement on the Mexican treaty, its further consideration was postponed till December.

The treaty with Spain, recently negotiated by Minister Preston, was rejected. The Black Republican Senators opposed it because of the clause which provid d for the payment of the Aspinwall claimes. They made an effort to have this clause stricken out, but the motion was disagreed to, and to the question of ratification twenty-four voted in the affirmative and eighteen in the negative, and the requisite two-thirds. The Senate then adjourned.

POLITICAL.

Arkansas Electoral Ticket.—The Bell and Everett electoral ticket for the State of Arkansas, is composed of the following gentlemen: Jas. Yell, of Jefferson; A. H. Garland, of Pulaski; H. F. Thompson, of Crawford; John H. Askew, of Union.

The National Douglas Committee of Washington has organized for the Presidential Campaign—Mr. Belmont, of New York, Chairman.

Bell and Everett in Florida.—The following papers in Florida have hoisted the names of Bell and Everett, and will give their support to those gentlemen during the approaching Presidential campaign: The Tallahassee *Sentinel*, the Lake City *Independent Press*, the Pensacola *Gazette*, the Milton *Courier*, and the *West Florida Enterprise*.

The President's Veto of the Homestead Bill.—In the message sent by the Senate on the 23d ult., vetoing the Homestead bill, the President says the small sum asked for the public lands by the bill—twenty-five cents per acre and a credit of five years—is equal almost to a donation, and that Congress has no right to give away the public domain to States or individuals. Furthermore, aside from the constitutional objections, the bill is unjust to old soldiers who hold military bounty lands, as it greatly reduces their value. It opens a large field for iniquitous speculations, makes an unjust discrimination between Americans and foreigners, by prohibiting the former, it single, from having the benefit of the bill, while the foreigner, without being the head of a family, is given those privileges. The bill draws partial distinctions between pre-emptors, and seriously affects the revenue from the public lands. The question was taken in the Senate on the passage of the bill, notwithstanding the President's objections, and the veto of the President was sustained. The vote stood 28 to 18, two-thirds of the votes cast being required to pass the bill over the veto.

The Maine Democratic State Convention, assembled at Portland on the 27th ult., nominated Douglas electors.

Messrs. Douglas and Johnson, and Breckenridge and Lane have accepted the nominations made by the Douglas and Constitutional Conventions at Baltimore.

The Vermont Republican State Convention met at Rutland on the 29th ult., and nominated the Hon. Erastus Fairbanks, of St. Johnsbury, for Governor. The Convention also nominated Presidential Electors for the State, etc.

The Alabama Bell and Everett Convention met at Selma on the 27th ult., and nominated a State and District Electoral ticket. It is reported that over 200 Delegates, representing all parts of the State, were in attendance, and that much enthusiasm was manifested.

The friends of Bell and Everett assembled in goodly numbers at Odd Fellows Hall, in this city, on Saturday night, 30th ult., and elected Delegates to the State Convention at Baton Rouge.

The Breckenridge and Lane National Committee at Washington has been fully organized.

Judge Kane has been confirmed as Chief Justice of Utah.

The President has determined not to fill the vacancy in the Supreme Court till next winter.

The Democratic State Convention of Michigan has nominated Hon. John R. Berry for Governor.

The Constitutional Democratic Convention reassembled at Richmond, Va., on the 28th ult., pursuant to adjournment, passed a resolution declaring for Breckenridge and Lane, and then adjourned sine die.

DOMESTIC.

Mississippi Central Road.—The Holly Springs *Star* says: Arrangements have been made by this road for a very heavy business the coming season; in fact an increase of 200 per cent. over last season is anticipated. Some 250 cars have been ordered to be in readiness for the cotton trade.

Maroney, who was indicted in Montgomery, Alabama, for robbing the Adams Express Company of $40,000 in January, 1854, has pleaded guilty, and been sentenced to the Penitentiary for two years.

Dreadful Catastrophe at Sea.—In the last issue of the Christian Advocate, we briefly mentioned the loss of the United States steamer Walker, by a collision at sea. The following particulars of the disaster are furnished by Quartermaster Clifford: "The United States coast survey steamer Walker, Lieutenant Commanding J. J. Guthrie, left Norfolk, Va., on Tuesday, the 15th, for New York. At half-past 2 A. M., of the 21st, when 8 inch from N. N. E. half E., came in contact with a schooner. At the time of the collision, Lieut. J. A. Sewall, the executive officer, was on the watch. It was about a quarter past two in the morning. We saw the schooner ahead, coming before the wind, and put the helm hard apeort to clear her—The schooner was close aboard of us. The lights of both vessels were burning clear. The atmosphere was cloudy, and the wind blowing fresh from the northeast. The schooner therefore struck the starboard bow and of the port guard and wheel-house, cutting her down to the water's edge, and carried away her own head-works. The schooner hung for a moment, then swung aboard side, and carried away the forward and quarter boats of the steamer. Getting clear of the schooner, we worked ahead, and found the Walker was sinking; cut away her mainmast, hoops, and got everything movable on deck, to make a raft for the men. Everybody cool, and the officers behaving with great pleasure of manner. Lowered both starboard boats and dropped them astern for use when the vessel went down. By this time every soul was on deck except those who may have been killed or injured by the collision, and a sick man on board, near seventy years of age, almost helpless, had been carefully lifted out and laid in one of the boats. As was ordered by. The man stayed by the steamer until she was sinking, and then, with all coolness, each of the men passed took to the boats. Many of the crew went down with the steamer never emerging to the spars and portions of the wreck, and expected to be saved in that way. The captain stayed on board until the steamer went down, and just before she disappeared from sight jumped into the water; and was picked up by one of the boats. Lieut. Sewall was drawn down in the vortex, and, after remaining for a considerable time floating on a portion of the wreck, was also rescued by one of the boats. A heavy sea was running, and many of the men were doubtless washed off the spars and drowned from the mere exhaustion of holding on, while others were killed or stunned on rising to the surface by concussion with spars and other parts of the wreck. The steamer had entirely sunk from sight in thirty minutes after the collision. Many of the crew were rescued by the boats, in which were about forty-four persons, and they were in turn picked up by the schooner H. G. Porter, Capt. S. S. Hudson. He did nobly, keeping his vessel about the spot where the wreck went down until 2 o'clock in the day, and using every endeavor to render us comfortable and afford the desired assistance. Finding that it was useless to remain longer in searching for the missing, Capt. Hudson stood into Cape May, where he arrived about 4 o'clock on Thursday afternoon." The above account is corroborated in all particulars by that of Lieut. Commanding J. J. Guthrie. He states, in addition, that on arriving at Cape May, a schooner was there with a tent in her forecast, her head spars carried away, and her cabin-er injured. The name of this vessel was the Fanny, and the time of her arrival was such as to make it almost certain that she was the author of the accident. While in Cape May the officers and crew were provided with much needed refreshments and clothing by the citizens. A heavy gale was blowing at the time, and a rough sea running, which caused the steamer to careen and settle much more rapidly than she otherwise would have done, as well as prevented those engaged in the work of rescue from saving all those who were enabled for a time to keep themselves above water. It is hoped that as a number of schooners were in the vicinity, others may have been picked up, and, indeed, from the manœuvres of them, the Captain states that it is almost certain that such is the case.

The 85th Anniversary of the Battle of Bunker Hill was celebrated on the 18th ult., with appropriate ceremonies, at Boston and Charleston.

The Baton Rouge Gazette says the population and wealth of that city have doubled within the last two years.

The Jury Excuse.—A party who proceed by appointment from the National Almanac Office, established by the Navy Department of the United States at Cambridge, Mass., under the charge of Commander Charles H. Davis, United States Navy, arrived in St. Paul, Minnesota, some time ago; upon a journey of one thousand miles northwest of that city, for the purpose of observing, with astronomical instruments, the eclipse of the sun on the 18th inst., at Cumberland House, in the interior of British America.

It is reported that the Hon. L. Q. C. Lamar, member of Congress from Mississippi, intends resigning his seat to accept the position of Assistant Law Professor, in the State University.

The United States store ship Relief, from Aspinwall, arrived at Boston on the 19th inst.

It is stated that the maple sugar crop of the country has vastly exceeded that of any former year, and prices have ruled so low that, in many sections, the consumption of foreign sugar has been materially interfered with. In the Northern part of New Hampshire, Vermont, New York, and in some of the Western States, nearly a sufficient quantity has been made, it is said, to supply the home demand for raw sugar.

Dr. Ramsey, the Registrar of Records of New York City, is taking measures to prosecute before the Courts, for the penalty of $50, any clergyman who shall be proved to have neglected to make monthly return of all marriages performed by them.—Thus determination covers the case of Archbishop Hughes and of all the Catholic priesthood.

The report from Denver city that Fowler, the defaulting New York Postmaster, had been seen and identified at Pike's Peak, it appears, was unfounded. A gentleman writes from Havana, that Fowler was in that city and had called upon him.

The Ohio Journal of Education gives an account of a school in that State where, out of the thirty-five scholars nine boys chew tobacco, and five girls are smokers.

Commercial Intercourse Between Japan and the United States.—On the 19th ult., a Committee of the New York Chamber of Commerce had an interview at the Metropolitan Hotel, with the Japanese Ambassadors, when the President of the Chamber, Wm. Peet, addressed the Ambassadors. He expressed the hope that for ages to come, Japan and the United States will be bound together by friendly relations; that peace, unfettered commerce, and the effects of benevolence will mark their intercourse—thus helping on the civilization and happiness of the human race. To this address the Ambassadors, through their interpreter, made the following reply: The Embassy acknowledge the pleasure they feel in receiving the delegations of the distinguished Chamber of Commerce of the State of New York. The Embassy feel the importance and the great advantage which will arise to their own country by the proposed general commercial intercourse between Japan and the United States. The Embassy appreciate the objects and aims of commerce, in its most extended shape, and therefore desire a reference some evening this week, with a committee of the Chamber, in order to consult upon details connected with commerce of the United States and of other nations." The New York Courier and Enquirer says that an evening had accordingly been selected for a conference between a committee of the Chamber and the Ambassadors.

The St. Joseph (Mo.,) Gazette learns that a Treaty has been concluded with the Delaware Indians for the sale of their lands.

The ship Star of the Union, chartered by the Colonization Society, has sailed from New York for Key West, to take on board and convey to the West Coast of Africa, 1,01 of the captured Africans landed at Key West.

The statue of Washington, by Hiram Powers, for the Masonic Lodge in Fredericksburg, Va., in which Washington was initiated and raised to the Master's degree, has arrived.

Prof. Bache, superintendent of the United States Coast Survey, writes to Mr. A. Lea, of Aransas (Texas), that, the distance from the light house at Aransas to Mazatlan, on the Pacific, is 600 statute miles. Mr. Lea communicates this to the Corpus Christi paper, with the remark: "With the information now before me, as to the character of the intervening country, I confidently rely on making a railroad from ship to ship, cross the continent, within seven hundred miles."

It is estimated that over two hundred thousand people will cross the plains this year for California, Utah, Oregon, etc.

The banks of Pennsylvania, New Jersey and Delaware, held a meeting in Philadelphia recently, and formed an association for the prevention of counterfeiting and bogery. A similar association is in operation in the New England States.

The annual Commencement exercise at Centenary College, in Jackson, La., will commence on the 29th inst. It will be gratifying to the friends of the College, and to all advocates of home education in the South, to learn that the number of its students was never so great as at present.

Joseph and Robert Hatton, editors of the Virginian, were shot in the street, at Lynchburgh, Va., on the 23d, ult., by the brothers Hardwicks, editors and proprietors of the Republican.—One of the Buttons is said to be mortally, and the other seriously injured. Both the Hardwicks are in jail.

Large Sale of a Cotton Plantation.—Joshua M. Craig, of Chicot county, Arkansas, recently sold to Judge Francis Griffin, of Washington county, Miss., his plantation and negroes, known as the Lelaud Plantation, for the handsome sum of $1,000,000—$100,000 cash and the residue in seven equal annual payments, with 8 per cent. interest.

Frederick E. Church, the painter of the "Heart of the Andes," "Niagara," "Twilight," etc., was married on the 11th ult., at Dayton, Ohio, to Miss Isabel M. Carnes, of that city.

A New Comet.—Professor Bond, of the Harvard College Observatory, under date of the 22d, writes thus to the Boston papers: "A fine comet has come in view in the north-west, near the horizon, and on the verge of the evening twilight. Its nucleus is as bright as a star of the fourth magnitude, well concentrated, and has appended to it a narrow tail, but little curved, and rising vertically from the horizon like a faint streamer of the aurora.

An Extensive Mill.—The new mill at Lawrence, Mass., (that fatal spot) will be very extensive. The capacity of the establishment will enable the employment of about 2,800 persons, and the annual production of about 35,000,000 yards of goods; it will run 2,500 looms and 100,000 spindles, consuming weekly nearly 100,000 pounds of cotton and wool, and using annually 725,000 pounds starch, 16,000 gallons oil, 12,500 tons coal, $225,000 worth of dying and 450 bbls flour.

The Richmond Whig considers that the population of that city, within its corporate limits, is nearly 40,000, and that the suburbs embrace 11,000 to 12,000 more. This year's valuation of real estate in the city is $20,579,410—an increase of more than $100,000 over the appraisement of 1859.

It is reported that considerable excitement existed at El Paso, at last accounts, in consequence of a discovery of gold diggings, not far from Fort Fillmore, and between fifty and sixty miles, S.W. of El Paso. "A letter from El Paso says: "Reports from the newly discovered gold diggings west of here continue favorable. About a hundred and fifty men are now working, taking out from $8 to $12 per day. There is a regular stampede from this part of the country."

An Abolitionist Emissary.—The Austin Gazette publishes a letter from Grayson county, Texas, giving an account of the arrest of a white man who had been tampering with negroes, and owing to whose abolition harangues they had become insolent and unmanageable. The following is an extract from the letter: He confessed, and stated that he was not here of his own accord, but he was an emissary of the enlightened and society—that they paid his expenses to come and see what could be done among the slaves in Texas—and furthermore stated that he was not the only one of the same sort, but there were many more on the same business, and were all suspected. He was simply ordered to leave the State."

Contrary to the general impression, the Post Office Deficiency Bill became a law on the last day of the session of Congress. It was saved from defeat by the House unexpectedly receding from the amendment providing for the restoration, with a few exceptions, of all the inland service suspended on the 4th of March, 1859.

A despatch from Trenton, N. J., says that the Rev. Jacob S. Linden, who was convicted of the murder of his wife by poisoning her, has made a full confession of his guilt, and that he is to be hanged on Friday next, 6th inst.

Judge Stockton, of the Supreme Court of Iowa, died at his residence in Burlington, a few days ago. He was first appointed to the Supreme Bench by Governor Grimes in 1856, and subsequently elected to serve six years.

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The 85th Anniversary of the Battle of Bunker Hill was celebrated on the 18th ult., with appropriate ceremonies, at Boston and Charleston.

The Baton Rouge Gazette says the population and wealth of that city have doubled within the last two years.

The Jury Excuse.—A party who proceed by appointment from the National Almanac Office, established by the Navy Department of the United States at Cambridge, Mass., under the charge of Commander Charles H. Davis, United States Navy, arrived in St. Paul, Minnesota, some time ago; upon a journey of one thousand miles northwest of that city, for the purpose of observing, with astronomical instruments, the eclipse of the sun on the 18th inst., at Cumberland House, in the interior of British America.

It is reported that the Hon. L. Q. C. Lamar, member of Congress from Mississippi, intends resigning his seat to accept the position of Assistant Law Professor, in the State University.

The United States store ship Relief, from Aspinwall, arrived at Boston on the 19th inst.

It is stated that the maple sugar crop of the country has vastly exceeded that of any former year, and prices have ruled so low that, in many sections, the consumption of foreign sugar has been materially interfered with. In the Northern part of New Hampshire, Vermont, New York, and in some of the Western States, nearly a sufficient quantity has been made, it is said, to supply the home demand for raw sugar.

Dr. Ramsey, the Registrar of Records of New York City, is taking measures to prosecute before the Courts, for the penalty of $50, any clergyman who shall be proved to have neglected to make monthly return of all marriages performed by them.—Thus determination covers the case of Archbishop Hughes and of all the Catholic priesthood.

The report from Denver city that Fowler, the defaulting New York Postmaster, had been seen and identified at Pike's Peak, it appears, was unfounded. A gentleman writes from Havana, that Fowler was in that city and had called upon him.

The Ohio Journal of Education gives an account of a school in that State where, out of the thirty-five scholars nine boys chew tobacco, and five girls are smokers.

Commercial Intercourse Between Japan and the United States.—On the 19th ult., a Committee of the New York Chamber of Commerce had an interview at the Metropolitan Hotel, with the Japanese Ambassadors, when the President of the Chamber, Wm. Peet, addressed the Ambassadors. He expressed the hope that for ages to come, Japan and the United States will be bound together by friendly relations; that peace, unfettered commerce, and the effects of benevolence will mark their intercourse—thus helping on the civilization and happiness of the human race. To this address the Ambassadors, through their interpreter, made the following reply: The Embassy acknowledge the pleasure they feel in receiving the delegations of the distinguished Chamber of Commerce of the State of New York. The Embassy feel the importance and the great advantage which will arise to their own country by the proposed general commercial intercourse between Japan and the United States. The Embassy appreciate the objects and aims of commerce, in its most extended shape, and therefore desire a reference some evening this week, with a committee of the Chamber, in order to consult upon details connected with commerce of the United States and of other nations." The New York Courier and Enquirer says that an evening had accordingly been selected for a conference between a committee of the Chamber and the Ambassadors.

The St. Joseph (Mo.,) Gazette learns that a Treaty has been concluded with the Delaware Indians for the sale of their lands.

The ship Star of the Union, chartered by the Colonization Society, has sailed from New York for Key West, to take on board and convey to the West Coast of Africa, 101 of the captured Africans landed at Key West.

The statue of Washington, by Hiram Powers, for the Masonic Lodge in Fredericksburg, Va., in which Washington was initiated and raised to the Master's degree, has arrived.

Prof. Bache, superintendent of the United States Coast Survey, writes to Mr. A. Lea, of Aransas (Texas), that, the distance from the light house at Aransas to Mazatlan, on the Pacific, is 600 statute miles. Mr. Lea communicates this to the Corpus Christi paper, with the remark: "With the information now before me, as to the character of the intervening country, I confidently rely on making a railroad from ship to ship, cross the continent, within seven hundred miles."

It is estimated that over two hundred thousand people will cross the plains this year for California, Utah, Oregon, etc.

The banks of Pennsylvania, New Jersey and Delaware, held a meeting in Philadelphia recently, and formed an association for the prevention of counterfeiting and bogery. A similar association is in operation in the New England States.

The annual Commencement exercise at Centenary College, in Jackson, La., will commence on the 29th inst. It will be gratifying to the friends of the College, and to all advocates of home education in the South, to learn that the number of its students was never so great as at present.

Joseph and Robert Hatton, editors of the Virginian, were shot in the street, at Lynchburgh, Va., on the 23d, ult., by the brothers Hardwicks, editors and proprietors of the Republican.—One of the Buttons is said to be mortally, and the other seriously injured. Both the Hardwicks are in jail.

Large Sale of a Cotton Plantation.—Joshua M. Craig, of Chicot county, Arkansas, recently sold to Judge Francis Griffin, of Washington county, Miss., his plantation and negroes, known as the Lelaud Plantation, for the handsome sum of $1,000,000—$100,000 cash and the residue in seven equal annual payments, with 8 per cent. interest.

Frederick E. Church, the painter of the "Heart of the Andes," "Niagara," "Twilight," etc., was married on the 11th ult., at Dayton, Ohio, to Miss Isabel M. Carnes, of that city.

A New Comet.—Professor Bond, of the Harvard College Observatory, under date of the 22d, writes thus to the Boston papers: "A fine comet has come in view in the north-west, near the horizon, and on the verge of the evening twilight. Its nucleus is as bright as a star of the fourth magnitude, well concentrated, and has appended to it a narrow tail, but little curved, and rising vertically from the horizon like a faint streamer of the aurora.

An Extensive Mill.—The new mill at Lawrence, Mass., (that fatal spot) will be very extensive. The capacity of the establishment will enable the employment of about 2,800 persons, and the annual production of about 35,000,000 yards of goods; it will run 2,500 looms and 100,000 spindles, consuming weekly nearly 100,000 pounds of cotton and wool, and using annually 725,000 pounds starch, 16,000 gallons oil, 12,500 tons coal, $225,000 worth of dying and 450 bbls flour.

The Richmond Whig considers that the population of that city, within its corporate limits, is nearly 40,000, and that the suburbs embrace 11,000 to 12,000 more. This year's valuation of real estate in the city is $20,579,410—an increase of more than $100,000 over the appraisement of 1859.

It is reported that considerable excitement existed at El Paso, at last accounts, in consequence of a discovery of gold diggings, not far from Fort Fillmore, and between fifty and sixty miles, S.W. of El Paso. "A letter from El Paso says: "Reports from the newly discovered gold diggings west of here continue favorable. About a hundred and fifty men are now working, taking out from $8 to $12 per day. There is a regular stampede from this part of the country."

An Abolitionist Emissary.—The Austin Gazette publishes a letter from Grayson county, Texas, giving an account of the arrest of a white man who had been tampering with negroes, and owing to whose abolition harangues they had become insolent and unmanageable. The following is an extract from the letter: He confessed, and stated that he was not here of his own accord, but he was an emissary of the enlightened and society—that they paid his expenses to come and see what could be done among the slaves in Texas—and furthermore stated that he was not the only one of the same sort, but there were many more on the same business, and were all suspected. He was simply ordered to leave the State."

Contrary to the general impression, the Post Office Deficiency Bill became a law on the last day of the session of Congress. It was saved from defeat by the House unexpectedly receding from the amendment providing for the restoration, with a few exceptions, of all the inland service suspended on the 4th of March, 1859.

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ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter VII.

"Look round the world, and see what fate is there,
Which justice can pronounce exempt from care."

One day, as Alline was seated alone, with her head reclining upon her hands and her spirits more than usually depressed, she was aroused by a step at the door. She turned hastily, and met the commanding form and dark brilliant eyes of Edgar Glanville. As he advanced, she arose and bowed to some coolness.

"Miss Elwin, I suppose," said he, as he extended his hand.

Alline returned his greeting cordially.

"How is your mother to-day?" he asked, with much kindness, for he noticed her tearful eyes and depressed looks.

"She is very weak and declining rapidly," answered Alline.

"I am truly pained to hear this, Miss Elwin; but you must not grieve that her stay with you is to be so short, for you know that her death will be but a calm sleep, upon which will break a glorious splendor, in holy rapture, the beauties and never-fading brightness of heaven. Yes, all her hopes and yearnings will end in glad fruition—faith do right, and prayer to praise; and for yourself and little sister, can you not trust Him who has promised and whose word can never fail—can you not trust Him who hath said that the orphan is his especial care, and that he will never forsake or leave them desolate?"

"Yes, Mr. Glanville, I have long since learned to calm and control my own feelings to cheer and comfort the distressed; and it is my earnest prayer, that I may always be able to sacrifice every selfish wish and emotion, that I may not pain and that I may be more able to comfort and support the dear ones who look to me for consolation.—But my poor sad heart has had none to cheer and sustain it, none on whom it could lean for sympathy and encouragement but God; and there are times when I feel the loneliness of despair, as my heart yearns for human sympathy and I find it not. But I am detaining you from my mother, and she is anxious to see you."

As she led the way to the couch of her mother, Alline thought much of the kind words and sympathizing looks of Edgar Glanville. She listened to his deep-toned voice and earnest, holy conversation, his brilliant, elevated language and fervent prayers, till it seemed there was a connecting link between his heart and hers; for he, too, had known affliction. Yes,

"The heart glowing raptures that beamed from his eyes
Seemed saddened by sorrows and chastened by sighs,
As if his young heart in its youth had grown cold
With its love unrequited and its sorrows untold."

Alline was engaged one day in teaching little Mary to read—a task of which she never wearied; the child suddenly ceased reading, attracted by the varied hues of the western clouds as they mingled together or floated off into the ether dim. It was a glorious sunset, and as the child's gaze seemed to fix in rapture upon it, Alline, too, turned to contemplate the scene. Soon her attention was attracted by an exclamation from Mary, and turning, she beheld the child upon her knees, her tiny hands clasped, and her large, swimming, dark eyes raised in—il she read aright—trembled wonder; but before she had time to break the silence, the child exclaimed:

"Just so, Ally, just so last night I saw the angel fly away, away, away through the bright pretty clouds with mamma, and we called and tried to keep her back, but on and on they flew, shaking their long white robes in the air, till I could no longer see them; but, oh, I knew dear mamma was glad to go, for I heard sweet music as she went into those bright, bright clouds, just like those shining ones up yonder. Oh, was it not a beautiful dream, Ally? But yet when I woke I felt lonely, as if mamma was indeed gone, and I could not let her go not even with the sweet music and bright angels—could you, sister?" she asked, while the troubled look deepened upon her prophetic face.

While the child was speaking, Alline's face had also become shadowed not only by a presentiment of coming sorrow, but as it to add gloom to the strange words of the child, the clouds, which had been so bright and varied in their beauty, had mingled together, and their blended colors, instead of increasing the lustre, had deepened into dark heavy masses, with only a bright golden edge, that served to deepen the gloom beneath.

Alline drew Mary to her side with a nervous shudder, and telling her not to mention her dream to her mother, she passed with the child into Mrs. Elwin's apartment.—She strove to shake off the weight which had fallen upon her spirits, by renewed exertions of industry and of attention to domestic duties, and partially succeeded.

Chapter VIII.

"Oh, maiden, beware ere thy life become
A weariness soon, where joy has no home;
Wilt thou banish each wayward thought, and sea
How a trusting heart groweth sad for thee?"

We left Emma West at the little stream near her own home. She sat there long after Alline had left her. The shades of evening were deepening into twilight, and twilight was fast merging into darkness, when she arose, and with slow steps and a heavy heart began to ascend the path leading up the hill to her dwelling.

Never had it appeared so lonely or dreary looking to her before. But it better harmonized with her sad thoughts and anticipations better than would have more cheerful scenery or a brighter landscape. She entered her parlor, and threw herself on a lounge, to await the hour that would bring Edward Leslie. She declined taking her tea on the plea of a severe headache, from which she was really suffering; and thus she avoided meeting with the family. She did not wish them to learn the cause of her low spirits and altered looks, and thus she shunned their inquiring gaze and anxious questions.

The parlor had been lighted some time, and still she lay as if asleep. A form darkened the doorway. In a moment she started up, and stood in the centre of the apartment, and though her whole frame quivered with suppressed emotion, she calmly advanced and greeted Edward Leslie kindly, though coldly, for she could not in a moment become estranged from one she had known so many years; for childish remembrances came throngling around her, transporting her back to the halcyon days of almost infancy, and she could not in her heart feel unkindness toward a companion of those merry, happy hours, or speak to him as if a stranger. He appeared to feel her chilling demeanor, for after lending her to a seat and taking one beside her, he said:

"Emma, are you well this evening—you look pale and fatigued?"

"I am quite well, I thank you. But if I were not, I know not why it should disturb you, Edward."

"What do you mean, Emma? Why it should disturb me! Do you really not know? Would you have me believe that you have yet to learn that I love you as my very life; that I have no hope with which you are not connected; that I ask no boon, breathe no prayer, but your dear happiness is first? You cannot mean, Emma, to feign ignorance on a subject which has occupied both your thoughts and mine so long. Why these averted looks and cold words?"

"Ah! why, Edward? Because you, whom I have loved with all the devotion of a trusting, confiding heart, with all the strength of woman's nature, to whom I would have yielded, yes, have yielded the first, purest and most holy emotions of my soul; because you have deceived me. I believed you high-minded and magnanimous; that your bosom was the home of all that was generous, noble, and just; that your heart was the abiding place of truth and honor. It was for these, Edward, that I loved you; this is what I dreamed of for years. But I have had a sad awakening. Yet, though all the hopes I have cherished are dead; though the bright hues of fabulous brilliancy with which I had painted my future have dissolved into darkness and desolation, deem not that I regret, no, better that I suffer now than hereafter."

"Emma, dear Emma, what is this of which you are speaking? Surely you are not well, or your mind is deranged. Tell me, what is all this?"

"Yes, you taunt me with it too! But I am not deranged."

"Emma, I beg you to explain this to me. If I have wounded your feelings in any way, I have done so unconsciously I assure you. Tell me what has caused you so much pain. It is but just that I should know; and who, dear Emma, would sympathize with you and soothe your sorrow as I would? It is certainly my privilege, for would I not shield you from all harm? Would I not make joy a portion of the very atmosphere you breathe? Yea, would I not give my life freely if convinced by so doing I could secure for you unalloyed happiness—would I not do all this, and more if possible?"

"Edward, think not I hear this with indifference. I do not, have never doubted your affection for me; but you knew that your parents and friends were opposed to your marriage with Emma West, 'the poor, proud girl, in whose veins leaped the wild blood of hereditary lunacy.' You knew this and still persisted in your attentions, still prolonged an engagement which was but to end in my disappointment. You also uttered direct falsehoods to screen yourself from the censure you, perhaps, justly merited. This you have done; yes, this it is that has weakened the tie that has united us so long. I could have borne the sneers and insults of your family, and though refusing to fulfil my engagement with you, have still retained my confidence in you, still have believed you all that I had ever imagined you to be. But it is past. Take back this small circle of gold—this pledge of mutual affection; keep it for one more worthy, or better suited to mate with the *patricidn* family of the Leslies."

"Emma, this from you! I am deeply grieved; for if, as you say, you are deceived in me, I am doubly so in you, for I never could have believed that you would have thus thought and spoken to me. Better is it, indeed, as you say, that our engagement should cease now, for, Emma, dearly as I have loved you, yes, and as I still love you, I could never be happy myself, or render you so, if you suspect me of baseness such as this, and believe me so wanting in all that ensures confidence and respect. I leave you to your own reflections. The time may come when, perhaps, you will do me justice, and think more kindly of one whom you have deeply grieved, and whose hopes of happiness you have thrown so idly by."

"Mr. Leslie, you are no doubt exulting in your freedom and release from one so incapable of doing you justice.—Take this ring; it will serve, perhaps, in its glittering beauty, to bind you to another heart whose quivering strings will vibrate in agony equal to mine own, and whose love will find a tomb equal in depth and darkness to that which the cruelty of your friends, if not yourself, have consigned mine."

"I will not take it. I never wish to see it. It will serve to remind me of a time when joy, hope, and love were tomates of my breast; when no clouds darkened my sky, and when the future glowed with anticipated raptures to be shared by you. This is what it would bring from the dim past, and this would only make the present more hopelessly sad, for never again can my heart yield such love as it has lavished upon you."

"But you must receive it, for it has become despicable to my sight, and I will not retain it! Will you take it now?"

"No, no, Emma; ask me not this?"

"Then let it perish as has all else that gladdened my heart," and she crushed the sparkling gem to pieces beneath her tiny foot, in angry excitement and impotent rage.

And in thus doing Emma West severed the last link that bound Edward Leslie to her.

He turned away fully conscious that no union with one of so ungovernable a temper, and in whose nature there lurked so much undoloed revenge, could never have been happy herself or render others so. Yet he deeply felt her unkindness, and grieved that his idol had fallen from the height on which his imagination had placed it. He had loved Emma with a depth of feeling of which but few men are capable. But he was one to give and receive unbounded confidence; and now that he knew and felt Emma's happiness, as well as his own, could better be secured by this separation, he uttered no vain regret and felt no despair. He had other aims and other objects in life; to these he now resolutely turned every thought and all his energy.

And what were Emma's meditations when left alone with only the silent communings of her own heart? Upbraidings and self-accusations, bitter regrets and unavailing remorse, that she had parted in anger with one that she knew had given her the first and purest love of a bosom in which all good, noble, and elevated feeling had found a home.

"Ah!" she exclaimed—

"I have deemed his love so light a boon
That I have cast it idly by,
As winds may waft a flower at noon
And leave it low in dust to die."

REV. BENJAMIN M. DRAKE, D. D.

MR. EDITOR: I have been asked publicly as well as privately to furnish the friends of the late Dr. Drake with some of the particulars of his illness and death. Aware that no obituary is looked for, I will just say that a Discourse embodying our estimate of his character and some of the incidents of his life, has been prepared, and will in due time be published.

Dr. Drake's connection with the itinerant ministry began in 1820. He was transferred to the Mississippi Conference in 1821, and continued to be effective until the time of his death. During that entire term of ministerial service his labors had been confined to the Southern part of the Conference; seldom passing above the center of the State, and then upon mere flying visits. His first year after his admission into the Mississippi Conference was spent in South-western Louisiana. He was several times stationed in New Orleans, and from the time of his first appointment to that city in 1823 dates the permanent organization of the Methodist Church there.

Filling almost all the ministerial offices recognized by us, and eminently fitted to have filled them all, he had efficiently served the Church for more than forty years.

From 1828 to 1858 he had been a member of the General Conference, taking part in all its discussions, and a leading man in all the Church's great interests. He was for four years President of Elizabeth Female Academy, the first Methodist school in the State; and he was for a short time President of Centenary College. It is a matter of deep regret that the productions of his pen were not more abundant, nothing of his labor in this department remaining but his life of Steele, and occasional addresses and articles for our periodicals. He was a thorough Biblical scholar, and had received from Centenary College the degree of Doctor of Divinity. He was a courteous gentleman, a devout Christian, and the finest specimen of a Christian minister, in every position he was called to occupy, we ever saw. He was always cheerful, always dignified, always prayerful, always prudent, always kind.

For years past he had felt the pressure of age, and looked forward to the time when the abatement of his strength might be accommodated by the abatement of his labors. But necessity seemed to demand the continuance of the sacrifice, and he cheerfully made it. Although his health was evidently declining, at our last Conference he consented to become the Presiding Elder of the Fayette District, and entered at once upon his duties. Once during the winter he had an attack of pneumonia, and was compelled to abide at home. As soon, however, as he recovered he was at his post again, and stood firmly there until the Chief Shepherd called him away. He had been suffering for two years past with symptoms of disease of the heart. The paroxysms grew more frequent and painful, but as neither riding or preaching aggravated these symptoms, his pastoral duties were not interrupted. Still, those of us who watched him closely saw that his gait was altered, and that deep lines were drawn upon his solemn, noble face. In the intervals of suffering he appeared strong, and his friends said that he grew more mighty in word and doctrine" as he grew old.

He was in this city on Wednesday preceding his death, and besides attending to his business, he called to see several of his friends. During the day he suffered a violent paroxysm of pain from which he did not recover for some hours. I saw him on Thursday as he returned, and although he pronounced himself well, and expressed his purpose to start to his Quarterly Meeting at Rocky Springs (some 50 miles distant) the next morning, I saw that he looked haggard, and I remonstrated against his going. He said that he knew he should die suddenly, but that he hoped it would not take place soon—adding, I have made my preparations, and am ready, with or without warning. He was prevailed on to abandon his trip, and remained at home. During Friday he visited some of his neighbors and seemed well and cheerful. On Saturday he rode about his farm as usual. On Sunday morning he woke, seeming to be sad, and said, "This is a beautiful morning, and they will have a large congregation, but I shall not be there, and the preachers are young men." Again at 11 o'clock he made the same remark, but with increased sadness. As there was no service in the Methodist Church in his neighborhood he was prevailed upon to remain at home while his children should go to the Presbyterian Church. He saw them to the carriage, waved them a cheerful adieu, and then said to his wife, "now come to and let me read you a beautiful chapter from Deuteronomy." He then read the 33d chapter, with Clarke's commentary, dwelling with special interest upon the 12th verse. In the afternoon he read and repeated many beautiful hymns, and at twilight sat upon the gallery and sung, remarking that his mother used to love to sing on Sunday evenings. On Monday he rode into his farm, and appeared to be free from pain. After supper he sat and conversed with his family until 9 o'clock, when he complained of the return of pain. The paroxysm lasted for an hour, but was not so severe as usual. Prayers were had and he retired to his room. He talked freely with his wife, and said he thought it his duty to try to preserve his life, although he felt no fear of death. He then slept, but disturbedly, until 2 o'clock, when the pain returned and he sat up. He did not seem to apprehend his approaching end; nor was his suffering such as to alarm his family. He said to his wife that he felt no fear of death, for he knew he had served God sincerely for more than 40 years, and "now his promises they comfort me; yea, though he slay me yet will I trust in Him." After sitting awhile the pain subsided, and he returned to bed. His pillow was adjusted, and turning his face a little from the light, he closed his eyes as if to sleep. In a moment a sort of suffocating sound was heard; his wife sprang to his side, and the good man breathed but twice.

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell,—but felt no fear."

Thus has passed away one of the holiest men the Church ever produced. A man to be admired and loved, remembered and imitated; a man who walked with God, and is not, for God has taken him.

He was buried on the 9th of May, the day after his death, in the family cemetery near his residence, amid exhibitions of the most profound sorrow. On Sunday a funeral discourse was preached at Union Chapel to a large concourse of friends. I may mention a fact connected with the service which, while it was a fair tribute to the worth of Dr. Drake, evinced the spirit of a liberal Christianity upon the part of others. Rev. Mr. Miller of the Protestant Episcopal Church, and Rev. Mr. Finney of the Presbyterian Church, had both voluntarily proffered to suspend the services in their respective churches on that day. Both of these brethren and their flocks were present.

W. H. WATKINS.

LAUNER BLACKMAN.

MR. EDITOR: In the last 20 years I have seen in different Methodist periodicals the name of *Launer* Blackman some half a dozen times; the last, over the signature of your interesting correspondent, Rev. J. G. Jones.

My opportunities for knowing justify me in stating that there has never been in the West a Methodist preacher of any prominence, who bore the Christian name of *Launer*. The good man, the mighty preacher, and laborious presiding elder, *Launer* Blackman, was the man who left his *mark* in the West. I knew him well; have heard him preach; met him at my father's table frequently, and in his place of business; also have handled letters addressed to him. The memory of such a man is worth preserving. Do, Mr. Editor, help me to save his name at the same time.

A TENNESSEAN.

Mobile, June 16th, 1860.

COTTON AND MONEY.

The New York correspondent of the *Picayune* says: "From the tone of the Asia's letters it is not improbable but what we shall have advices next week of a reduction in the rate of interest by the Bank of England. Money in the open market was a drug, and parties holding it were very glad to loan, where the security was being up, on terms 1 to 3 below the bank minimum.

The effect of this case is plainly seen on the Liverpool cotton market, great activety prevailing, and prices on the rise.

The firm and healthful appearance of the cotton trade has very naturally imparted a cheerful feeling in this and all the Southern markets, for the near approach of the season's close, and the absolute scarcity of desirable cotton, renders it almost certain that present figures will be very generally sustained.

In addition to the increased consumption, scarcity of prime cottons, and cheap money, it must not be lost sight of that the markets abroad have also been vastly strengthened by the firm tone that has pervaded the markets on this side.

The present cotton season has been the most profitable of any that has preceded it, and it has rolled wealth of the South in a manner not to be mistaken. The manufacturers of England have also reaped largely the benefits of this great Southern production, for the trade of England in cotton fabrics was never so profitable as at the present writing.

All eyes are now directed to the next crop, and if it has been demonstrated this year that four and a half million bales can find a market at an average of 11c for Middling, where would prices go if misfortune befel the crop, and the product was cut down to three and a half millions.—On the other hand, with a continued increase in the manufacturing demands of the world, is it not likely that even with a crop of five millions bales, the whole would be readily taken at the average prices of the present season? The chances are certainly two to one in this favor.

FERNANDINA.—Fernandina is a new seaport on the Atlantic coast of Florida, and is the eastern terminus of a railroad which passes quite across the State to Cedar Keys on the Gulf. It is thought that a great many goods will be carried by this route on their way to or from the Gulf ports, in order to avoid the perils of navigation near the Florida Keys. Fernandina is by no means a new seaport. During our last war with England, 1812 to 1815, while Fernandina was a Spanish neutral port, large quantities of cotton were sent there from Georgia, bought by northern and European merchants, and shipped to Europe at fabulous prices. Its fine harbor is said to have contained at one time, "during those days," 300 sail of square-rigged vessels. In 1816 peace was re-toned, and commerce flew to its former houses, leaving Fernandina in peace and quiet. In 1819 Florida was ceded to the United States by Spain, by the treaty made by John Quincy Adams and Don Onis. Fernandina, like Rip Van Winkle, is now waking up from a long sleep.

Moderate desires constitute a character fitted to acquire all the good which the world can yield. He is prepared in whatever situation he is, therewith to be content; has learned the science of being happy; and possesses the alchemic stone which will change every metal into gold.—*Dwight.*

Obituaries:

"Let me die the death of the Righteous."

OWEN CONERLY died in Pike county, Miss., June 2nd, 1860, of pleura-pneumonia, aged forty-two years. Born of pious parents, he was early taught the precepts of true religion. Honest and upright, he was just in his dealings with his fellowmen. A true friend, a kind husband and an affectionate father, tranquility was a leading trait in his character, and though not an active member in the Church, for he always deemed himself unworthy, yet he confirmed what he was able to her prosperity. A short time before he died he clasped his hands together and said, "The way is narrow, but clear and beautiful." He called his wife to his bedside and requested her to remain with him. He bade each of his family farewell; taking them by the hand, he told them to be good children, and "meet him at the final resurrection. An aged mother, a disconsolate widow, a large family, together with several brothers and sisters, and a large circle of friends, are left to mourn his untimely loss.

C. P. C.

Holmesville, Miss.

Brother JOHN S. THOMPSON died near Spring Hill, Marengo county, Ala., May 7, 1860. He had been a faithful member and active and useful steward in the M. E. Church for many years. He was about 55 years of age, and had been a member of the Church from his youth. He leaves a wife and six children to mourn their loss. He sent for me a few days before his death, and made all the arrangements for his funeral and talked as calmly as though he was making arrangements for a short journey. He said all was well—he had no fears as to his future happiness; he only regretted to leave his family, to whom he was greatly devoted. When he could speak no more, he was asked if all was well; he nodded his head, and sweetly fell asleep in Jesus.

T. S. NEBNAUER, SEN.

MISS ALMEDA GRIFFIN died in great peace at Bedgouth, Franklin parish, La., June 4, 1860, at the residence of her father, Wesley T. Griffin, in the fifteenth year of her age. She was a member of the Methodist Episcopal Church South; was devotedly pious, and when death came, which was not unawares, she was fully ready. Though she suffered long and intensely, she did not murmur, but waited in patience until death came, and without a struggle or a groan, her soul entered into that rest which God has prepared for the righteous.

J. C. PITTS.

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SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1856,—open day and evening the entire year.

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6m THOS. W. HROWN, Principal.

PORT GIBSON COLLEGIATE ACADEMY, FOR Young Ladies, resumed its Exercises on the first Monday in last. A well chosen Faculty will spare no pains or care to make this Institution a pleasant and profitable place for young Ladies and students.

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E. C. Estes, New York City.
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H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seal, Texas Conference.
Hon. G. R. Sanders, M. C. from Mississippi.
Rev. C. G. Gilmore, Editor *New Orleans Christian Advocate.*

May 16, 1860. 6m

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama, will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans;* W. S. Pike and A. Matta, ... *Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Canton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. may 6-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market Street.

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G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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VOLUME X.—NUMBER 28. WHOLE NUMBER 481.

NEW ORLEANS, WEDNESDAY, JULY 11, 1860.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XXII.

MR. EDITOR—In 1814 John Shrock was on Rapide circuit, in Louisiana, where he was indefatigable in his labors, and did a good deal of his characteristic preaching, which was often more a ministry of reproof than of consolation. The state of society at that time in the Red River Valley and adjacent country was rude and vicious, and very few reliable church members were to be found anywhere. The preachers were not only subjected to the most trying hardships in the way of long rides, ferryless and bridgeless streams, bottomless mud, and bad accommodations generally, but they were constantly exposed to the insults of rude and wicked men. It was somewhere in that region that Drury Powel was beset by a company of fewl fellows, who gave evidence of an intention to mob him, but who quailed and skulked away when Powell presented a bold front, and said to them, "if they were indeed a set of ruffians, and would give him a ruffian's chance by attacking him one at a time, he would whip the whole of them." It was, I think, at St. Martinsville that a company of the "baser sort" took Richmond Nolley, the most unresisting of men, while he was preaching, and were going to duck him in the bayou, when a stout negress suddenly attacked them with her hoe and rescued the preacher.

John Shrock was duly apprised of this phase of Louisiana society, and so far from conciliating this class of men by passing their sins unreproved, he seemed rather to court a conflict with them by denouncing their vices in all their degrading effects, and referring them to their final doom. The year did not close before he had his courage tested at Alexandria. He was preaching there in the Court house one Sabbath, when a company of outsiders came about the windows, and with various gesticulations and grimaces, tried to disturb him in his discourse. He looked them full in the face and told them "if they did not repent of their evil ways they would catch something hotter than boiling soap one of these days." As the allusion to the boiling soap was the gist of the offence, it needs some explanation.

There lived in a small house in the suburbs of Alexandria a woman with two grown daughters, of very doubtful reputation; one, night a company of mischievous fellows beset the house in order to tease the inmates for the sake of a little fun. The woman was boiling soap, and there being a convenient hole in the back of the chimney through which the assailants occasionally peeped to annoy the infuriated inmates, she threatened to throw a good pail of soap into the face of the next one that did it. Soon after one who had not heard the threat came along, and hearing the confused and boisterous jawing of those within against those without, he thrust his face to the hole for a peep, when he was met, greatly to his discomfort, by a gould of boiling soap. The allusion of Shrock to this in a congregation where the affair had been laughed over for some time, so enraged these disturbers of public worship, that they banded themselves into a company of about twenty, and swore lustily that they would duck Shrock in Red River if he ever attempted to preach there again. Before his next appointment some of his friends tried to dissuade him from attempting to fill it, but all to no purpose; he enjoyed the excitement of opposition too well to back out. Seeing he was determined to face his adversaries, his friends secretly joined themselves into a company about equal to the opposition, and agreed to protect him if he should be assailed. When the time came he rode boldly up, and having hitched his horse, he detached the lash from a loaded horse-whip, took off his coat and laid it across his arm, and with the handle of the whip reversed, walked towards the Court-house. As he passed through the astonished crowd near the door, he politely invited the "gentlemen to come in, as the hour for service had come," and the invitation was promptly complied with. Walking up to the judge's desk, he laid his coat across one side, being careful to put his loaded whip near at hand, and after repeating and singing a few verses, knelt and prayed with his eyes open, thinking it safest, in that occasion to watch as well as pray, as he anticipated an attack every moment. The preliminary exercises, such as they were, being over, he told the congregation "that he had been duly informed of the threats made against him, and he was fully prepared to meet any attempt to execute them, pulled up his sleeve and showed them his arm, saying he was brought up a blacksmith and knew the strength of that arm; unbuttoned his collar and exhibited his short, thick Dutch neck, saying, "a large neck indicated a spinal column of corresponding strength, and then asked the congregation if they thought the Almighty had given him such unusual powers to let a set of ruffians run over him in a free country, for doing his duty? He had been told that they had threatened the life of Drury Powell somewhere the realoints, and that he had left the country before his time was out, on account of it. It might be so, but he was not one of the running sort, and could not be got away on such terms. He understood that they were going to duck the preacher in Red River that day, as some of their ilk had attempted to serve poor, unoffending Nolley, at St. Martinsville; but he would advise them to let the preacher alone lest something might get hurt. Finally he intended that day to think as he pleased; to speak as he thought, and to quit when he was done." He then announced his text, and preached, Brekon, a good deal more like Peter than Barnabas. The religious exercises being ended, he gave out his appointment, and added, "he understood the court-house would probably be denied him thereafter—if so, that large cottonwood tree on the commons, near the bank of the river, would answer his purpose, and he would preach there." Taking up his saddle-bags and coat, and clubbing the handle of his loaded whip, he passed out, not without hearing several saying to their fellows, "that's the man for me! I like a man that has nerve enough to take care of himself. I stand up for Shrock from this day!" When he was near his horse he heard his name called, and, turning round, saw a man approaching him with a quick step. "Do you come as a friend or foe?" inquired Shrock, squaring himself about with a bold front, and tossing up the loaded end of his whip-handle. "I am your friend, Mr. Shrock," replied the man. "Then advance," said the preacher. The gentleman continued, "I come to invite you to dine with me to-day, and hereafter to make my home your home in Alexandria. You are the very man we need here to manage these cowardly disturbers of our worship, and we'll stand by you." Thus ended "the irrepressible conflict" in Alexandria, in 1814.

Various versions of Shrock's belligerent propensities, as manifested on this occasion had been circulated through the Conference, so that when he appeared at the first Conference, attended by a Bishop, to be ordained Elder, to which office he had been previously elected, he was called upon for a true version of the affair, which he gave with an air of self-complacency, but to say boasting. When he finished, Bishop Roberts looked at him as he only could look at an erring brother, and said, "put up thy sword Peter!" Under this mild but deserved reproof, brother Shrock said he dwindled away to a point in his own estimation, and felt that "an auger hole" was large enough to contain what was left of his self-esteem. These items I repeatedly got from his own lips, for I had a long and intimate acquaintance with him, especially during the last years of his residence in Mississippi.

John Shrock was an extensive reader, for his opportunities; an orthodox Methodist; was well posted in our doctrines, discipline and history; was a safe counsellor for young ministers, and was himself an interesting and, at times, a powerful preacher. But there were sharp points in his character, which often fretted and even exasperated some, both in and out of the Church, with whom he was associated. This was a misfortune, not to say a fault, for it seemed to lessen his chances for usefulness. His health he thought was failing, and, after having travelled only four or five years, he married and located. His after life was just such as I have often witnessed in men, who in their holier and happier days had consecrated their lives and their all to the work of the ministry, and then, in an evil hour, took back by far the greater part of the offering by "asking for and obtaining a location." And though so many have been caught in this net, yet is not the net broken!

After his location he lived awhile, I think, in Catahoula Parish, then in Franklin county, and from about 1827 to 1840 in Madison county, Mississippi. For the first fifteen years of his local life, though himself and family lived cheap and worked hard (his wife often helping in out-door work), he was perpetually annoyed with debts he could not pay. Often did he sigh to be free, that he might once more re-enter the itineracy and be a happy man. He indulged the thought that if he was only out of debt, and could see his family on safe ground, where, with ordinary industry and economy, they could live above want, he would unhesitatingly seek a re-union with the regular pastors of the Church. But how untrustworthy are such thoughts, often indulged in, no doubt, to quiet the present upbraidings of a conscience yet alive to its duties and responsibilities! Brother Shrock thought he would, but when the opportunity offered he did not. It was about 1833 that, added to his own exertions, he obtained loans and donations enough from William Foster, senior, of Pine Ridge, to free him from debt, and leave him with a snug little farm, well stocked, and worked by several efficient hands. Then was the time he ought to have resumed the regular pastoral work. But the price of cotton was up; Bank facilities were abundant; friends were willing to endorse for him; land and negroes not very high yet, but evidently advancing; why should he not take advantage of these "flush times" to make an independent fortune in a few years, so as to place his family above contingencies, and have something to fall back on in old age? The matter looked plausible, it could hardly be wrong under the circumstances; the decision was made and he went into it soul and body. Negroes were bought on long credit, lands were bought and sold as prices appreciated, and all was hurry and bustle a few years. Then the price of cotton went down, the Mississippi Banks broke as by general consent, merchants failed, and the masses everywhere seemed verging to bankruptcy.

Brother Shrock soon found himself oppressed with enormous debts; creditors enforcing their claims by law; securities begging to be released, and refusing further endorsement. His health perceptibly gave way under the onerous burden, his mind was perplexed and careworn, and hopeless insolvency, like a horrid goblin, perpetually danced before his imagination. It was late in the fall of 1839 that I spent a night with him at the house of our mutual friend and brother James Adams, near Canton. I found brother Shrock suffering from disease, and so oppressed in mind as to awaken deep concern among his friends. "Brother Shrock said I, "you now have an opportunity to illustrate by your example the sustaining and comforting power, of that gospel you have so long preached to others. Commit your case in earnest, believing prayer to God, depending on Him to sustain and comfort you in your afflictions, and in His own good time to bring you out of your distresses." "Brother Jones," said he in reply, "I have no heart to ask the Lord to help me out of these troubles, for he did not help me into them. I was embarrassed with debt a long time, until God in His good providence brought me out, and I ought to have staid out, and returned to the work to which I had acknowledged myself called of God. But like a fool and madman as I was, I determined to accumulate property, and rushed headlong into worldly plans for its acquisition, and now I am ruined for the balance of my life. I know it is not the will of God that I should commit sin, and the best I can do is to pray to be mercifully preserved from falling into sin."

Thus ended my last interview on earth with my old friend and brother, John Shrock. It was a lesson to me, having acknowledged myself called of God to the regular pastoral work, I felt more than ever determined never to leave it in order to engage in secular pursuits, except in cases of unavoidable necessity.

Soon after this brother Shrock removed with the remains of his shattered fortune to the Republic of Texas. It was said his exit from Mississippi would not have been creditable to a minister, had not the spirit and practice of a bankrupt country cast the veil of charity over its flight. He died soon after in Texas, where or how I have never learned. He had a large family, and must have numerous descendants in Texas, and I bespeak for them the Christian attention and prayers of the Church.

With all his misfortunes and faults I was attached to plain, blunt, unsophisticated John Shrock. May his children and descendants all become consistent Christians, is the earnest prayer of my heart.

J. G. JONES.

LETTER FROM SUMMERFIELD.

THE Commencement exercises of "Centenary Institute," at Summerfield, Alabama, were inaugurated on Sunday, June 24th, by a sermon from Dr. Lovick Pierce, and closed on Wednesday night succeeding, by a grand concert under the direction of Professor Giefler, and were of an unusually interesting character. Dr. Pierce preached a sermon on the duty of every one to ignore self-legislation, and adopt the council and submit to the government of God. His effort would have done credit to him in the prime of life, and elicited the commendations of every one present. Time has dealt gently with this worthy minister, and at the age of four-score he preserves all the freshness of heart and mind, which so eminently characterized his earlier years.

No man of the church has directly or, remotely done more for Methodism in the South, and Christianity in the world than Dr. Pierce. He has given several sons to the ministry, and consecrated his long and useful life to the pulpit and the press. He will go down to the grave with an untarnished escutcheon, and rise on the last day with a crown of wondrous brilliancy. Dr. C. W. Taylor on Sabbath evening, lectured on woman in China and America in connection with his special interest the Sabbath-school cause. By his genial manners he won a long catalogue of friends, who will cherish a pleasing recollection of his visit to our Methodist Athens. Rev. J. Baldwin preached at night on the impossibility of merely worldly pleasures satisfying the soul's hunger for satisfaction.

On Sabbath morning a most profitable class-meeting was held in the church. There was the venerable Ebenezer Hearn, the pioneer of Alabama Methodism. He told us that long years ago, when the spot now made illustrious for head and heart culture was an almost uncultivated wild, he came to it to preach to the scattered inhabitants, the "unsearchable riches of Christ." He was the first minister that ever preached and organized a church in this community. It did his heart good to see the fruitage of the tree, the seed of which he had long ago planted. The Lord hath made "the wilderness like Eden." Here, now, he found "joy and gladness: thanksgiving and the voice of melody"—Brother Hearn is a good and grand old man, and the green turf will lie lightly upon his grave, and the flower and the evergreen will be planted above it by his sons and daughters in the Church, as emblems of hope and immortality.—He was followed by another member of the Old Guard Rev. A. J. Crawford. He stated with tremulous emotion that while a young man, he was riding by an enclosure, and heard within the voice of penitence, prayer, and praise. He stopped and surveyed the scene. It was brother Hearn holding a prayer and class-meeting. Conviction seized hold of his heart, and soon after he found peace in believing. Brother Crawford is an old soldier of the war of 1812-14, a relative of General Jackson, whom he resembles in several points, a pioneer preacher, and a most excellent superannuated preacher of the Alabama Conference. Brother Marrah, another of the veterans was present as pastor of the church, making melody with his sweet-toned voice. Seldom does one witness such a scene, and hear such speeches as was our privilege on this heart-blessing occasion. On Monday and Monday night the young men of the male department entertained us with well written and declaimed speeches. Brother Connelly is almost without a rival as a teacher of young men. The Rev. J. W. Harmon, delivered the annual address before the "O. K. A," and "Franklin" literary societies. His address was a most popular one and well calculated to improve the young men to whom he addressed himself. It abounded in wholesome advice, excellent sparkles of wit, and frequent climaxes of eloquence. At its close the Rev. Mr. Connelly in behalf of the young gentlemen, presented the orator with a heavy and handsome gold headed cane. When he comes to die, may he have Christ as his rod and staff upon which to lean. Tuesday was the joint anniversary of the two (Castalian and "L. M. J.") literary societies of the Female College. The young ladies read distinctly a number of beautifully composed essays, after which Rev. P. P. Neely, D.D., addressed them upon the subject of "music." It was wonderful to witness the amount of erudition which he had elicited upon his theme. It was in passages overwhelmingly eloquent, calling down the most thunderous applause from his appreciative auditory. Upon the point of the universality of music's language he spoke of the national airs of the world, of the songs of the Spanish muleteer, the warning Savoyard, the pibroch and ballads of the highlands of Scotland, the weird-like strains from the wild reeds of the savage Calabrian, the French Marseillaise, the English "God save the Queen," and America's, Hail Columbia. I will quote, as best I can, his patriotic remarks just here. We feel the germs of a thousand victories, stirring our souls, as we hear, on the day of our national jubilee, the strains of

"Hail Columbia, happy land!"

go pealing over this broad continent; and gathering inspiration from the memories of the past; we take our sons by the hand, and directing their gaze toward our national ensign, as it floats in holiday triumph over the village green, we teach them to sing in all the fullness of their fresh young patriotism,

"The star spangled banner,
Oh long may it wave,
O'er the land of the free,
And the home of the brave."

Here the whole school arose and sung with startling effect, accompanied by several pianos and drums, the chorus he had just repeated. We never witnessed such enthusiasm. For several minutes it was as unsubduable as the war of Niagara's thunder. When it had subsided somewhat the orators rich trumpet-toned voice rose high over the din of applause, exclaiming:

"Oh America! thou art ever immortal, while virgin lips and virgin hearts, like these, invoke thy perpetuity, God grant, that when the day of doom shall hang its pall upon the earth and sky; and when the angel of destiny shall look out from his throne sublime, God grant, that then, he may behold that glorious ensign of freedom, still floating

"O'er the land of the free,
And the home of the brave."

Another rapturous round of applause here greeted the speaker. But your space will not allow a more extended notice of this peerless prose poem of music. The Dr. won a green laurel, and he is worthy to wear it.—On Tuesday afternoon, valedictories were read by representative members of each of the societies. Rev. E. Hearn and the "Governor's Guards" of Selma, presented a set of books to the societies which were received in a brief speech on their behalf, by the Rev. H. A. M. Henderson. At night we had a concert, and a most fascinating dialogue and *tableaux*, entitled "Universal Nature." Miss Austill of Mobile, was the beautious Queen of Universal Nature, and superbly, aye, regally did she perform her part. On Wednesday morning, the graduating exercises come off. Compositions were read by thirty young ladies of the graduating class. Miss Nanny Bryson read the valedictory—which was excellent. The President, in a few heart-moving words, presented the diplomas. Rev. Dr. Sassoett, delivered the regular commencement address, on "Home and its appropriate influences." The fame of the orator must be the surety of his success on this occasion. On Wednesday night, the grand concert was given. Professor Giefler's *baton* was wreathed with musical glory. The concert was equal to any we ever attended. We know of no music teacher who has more taste and perseverance than Professor G.

At the close of the inimitable concert, B. J. Harrison, Esq., made a speech for the Board of Trustees. He stated the institution was enjoying the grandest success of its history and that the principals of the two departments, would be continued. This was received with violent applause. Mr. Montgomery is so widely esteemed by the patrons of this institute, that he has gained sobriquet of "Old Popularity." Richmond will be in the field, during the coming vacation and doubtless, the halls of Centenary will be thronged with three hundred young ladies next year. We of Alabama are proud of Centenary—of its faculty alumni, trustees, and patrons, all its varied glory. May a score of centennial crowns yet be hung upon its noble and massive brow!

B. A. M. HENDERSON.

Summerfield, June 27th, 1860.

WHITWORTH COLLEGE.

It has been our good fortune to attend the first Examination of this promising Institute for the education of young ladies. And as the exercises were creditable alike to Teachers and Pupils, we take pleasure in its publication.

We were somewhat disappointed by the non-arrival of the Rev. C. C. Gillespie, (as expectation was on the tip toe to hear the Commencement sermon.) But candor compels us to say, your appointment was well and ably represented in the person of our President Rev. G. P. Lee. He seemed familiar with the subject and acquitted himself with honor, and to the entire satisfaction of all concerned: subject—Prov. 23 and 23. "Buy the truth and sell it not, also wisdom and instruction and understanding." We have no disposition to demonstrate the discourse, as our business is now with the school, suffice it to say it was terse, eloquent and beautiful, showing wisdom and instruction, above price.

On Monday morning, June 18th, at eight o'clock, the examination of the elementary branches began; English grammar, reading, and spelling. The plan is a large platform elevated some three feet above the audience; the various departments in turn, beginning at the lowest, pass the ordeal in the presence of the President, Teachers, Board Trustees, Visiting Committee, and spectators. We occupied the Methodist Church,—capable of accommodating from three to five hundred—which was for the most part well filled. Its walls were handsomely decorated with the handiwork of the girls,—exquisitely wrought needle work, paintings in the various styles taught, Grecian and Oriental; all exhibiting the varied tastes and selections of the scholars.

Piano and Guitar occupied prominent position from which we enjoyed such music as could charm Calypso and her nymphs.

The neat and tasteful dress, pleasant and smiling faces of the pupils, and their easy and courteous department, together with their evident desire to secure the approbation of their parents and friends, at once prepossessed the minds of spectators in their favor, as all must have been pleased with the evidence they afterwards afforded of substantial progress and improvement. The system of teaching the Grammar, by analysis and composition of sentences, as well as analysis and parsing of words, we consider a great improvement over the old method, as also the acquisition of a knowledge of Geography. This study we consider only a thing of memory, and consequently the mere outlines are impressed on the young minds, and leave after years to fill up the deficiency, as may be required. We have here no system of hum-drumming, reviewing, and re-reviewing, descending to all the minutiæ of countries and cities, rivers and lakes, staple productions, commerce and trade of each small locality of earth and the world. Here also we mark an innovation, and I am glad to know the world of letters and sciences, is not bound down to one ideaism. Monomaniac proclivities are not characteristic of this school, nor prevalent in the age and era we enjoy. The class in Rhetoric and Philosophy particularly pleased me, as the examination in these (as all the other studies) was thorough and impartial. These advanced classes showed a proficiency and acquaintance never equalled in my observation, they had been but one session of five months, to master these. Too high an estimation of the labor and indefatigable zeal of the teachers cannot here be awarded. Thoroughness of instruction is a marked feature, not so much the extent of range. Some pretty original compositions by the little girls closed the exercises of the first day. The second day was devoted to Mathematics, and reading composition by advanced girls.

President Lee is laboring to demonstrate that the female mind is as able to comprehend this difficult science as the male. This is a mooted question, we only hope he may prove it by succeeding sessions—notwithstanding in this the girls did well. The reading of composition interspersed with instrumental music constituted the entertainment of the first night—with most we were well pleased. The thoughts and conceptions were such as might be attributed to more mature minds, yet in all existed an innocent originality, showing the varied talent of the fair authoresses.

The reading was distinct and natural, and perhaps for those that were making their debut before a large public audience (considering the timidity and modest demeanor of inexperient school girls) most remarkable. This is all we can possibly expect of beginners to acquit themselves as adepts. The strictures I have seen in one of your city newspapers, can but ill apply to our school, (we copy as a caution) "and this leads to another evil prevalent to some extent, in all or most of our institutions for female education; with some young ladies, the habit of deception has in these seminaries become almost inveterate. And they are taught this habit by the professors themselves, they are permitted to read compositions in public as their own production, which they know were written by another hand, it may be one of their own instructors. Is it strange that before they are graduated they are adepts in deceiving the teachers themselves? Another instance is this, a class is examined before a large and admiring audience, and not a word missed. The audience think the class are well acquainted with the part on which they are examined. But the young ladies know they have been a fortnight or three weeks preparing that very lesson for the examination. Here is gross deception, to which the teachers are principals and pupils accessories. From such morality may we ever pray, that our daughters may be delivered. Much also might be said about the ostentation and extravagance that are cultivated, instead of economy and unassuming demeanor which are more becoming, and which most parents desire their children to learn." There has been too much of truth and sound reasoning in the above, as I am persuaded all well informed persons, would prefer an hours exhibition of each individual talent and progress. But we have anticipated, nor have we discovered any such double dealing in the working of Whitworth College. Indeed its principal has explained to us publicly the awards of merit were conferred without regard to distinguishable genius or grades of intellect; those only preferred for proficiency in application. The government of this institution is prompt without austerity, positive but mild and no better proof of this can be adduced than the universal love and respect of its scholars to their teachers. On Tuesday night was given a concert; all the music scholars contributing to the entertainment. Miss Molly Noble graduated, reading her valedictory and touching "Forget me not" to throbbing hearts and sorrowing schoolmates. She is the first fruits of this young institution and well may they be proud of such an alumni. She is in society attended with the prayers and endearments of all who know her. I have been more particular in my report and have trespassed on your space, but the cause will justify me, because this is a happy and promising era of the college and the country it represents. All is yet in embryo, but its advantages for health, religious society, and good and true hands at the helm, offer superior inducements to parents to send their daughters. Wednesday was set apart for laying the Corner-stone, depositing the charter and other treasured dates of the college, in which ceremonies, the Masonic Fraternity from this and adjoining counties participated, after which we adjourned to the church to hear an address by the Rev. H. F. Johnson; this closed the exercises and the festivities of our prosperous town, Brookhaven.

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June 22d, 1860.

LETTER FROM NEW ENGLAND.

Amherst College, Mass.

THE scientific halls of this institution are situated in one of the most beautiful and picturesque sites of New England. Embosomed among its green hills and majestic mountains, with which they are surrounded upon all sides, where the intense beauty and sublimity of its landscape is seen in all its loveliness.

Upon one side the dark and rugged green of Mount Hollyoke, Mount Tom, and the Moundnock, with their lofty peaks, deep gorges, bold ridges and projecting rocks. Upon another, the white and green mountains, range after range, extending around the western horizon forming in the distance, a beautiful prospective with that soft and exquisite coloring upon which the eye rests with peculiar pleasure. The intervening valley of the Connecticut with occasional glimpse of the river in its windings. Little villages nestled among its woodlands. Northampton, with its rising spires and elegant country seats embowered among lofty shades. Meadows blooming, the tall grass waving in the breeze, little farm houses dotting the surface among fields of corn and grain, form a picture of unrivalled beauty, unsurpassed in any country of the world; with that variety calculated to inspire a poetic imagination with the love of the Muses, or the fine arts, for

"Who can paint
Like nature; can imagination boast,
Amid its gay creations, hues like hers?
Or mix them with that matchless skill,
And lose them in each other, as appears,
In every bud that blooms?"

The prospect when viewed from the observatory of this institution is perfectly charming; reminding us of that seen from Acropolis at Athens in Greece, where the Bay of Talmais is seen beyond the mountains of Pentilicus and Parnassus. The College buildings are situated upon a terraced slope, arranged with artistic taste, and adorned with our rich forest trees of dense and magnificent foliage, which appears to great advantage.

Little fountains, grape plots, small flower gardens laid out in European style, gravel walks winding around its green slopes, give an air of elegance and refinement of taste, calculated to impress the mind of the student in his clerical pursuits, with that love of the beautiful in its most attentive forms, for such

"Scenes must be beautiful which daily viewed,
Please daily, and whose novelty survives,
Long knowledge and the scrutiny of years."

Nature has a language of its own, it speaks to the soul in notes of melody.

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things if men had ears;
Their earth is but the echo of the spheres."

The Octagonal building with its beautiful tower, dome, and wings of its different apartments, has a most picturesque appearance. Wood's geological Cabinet in this edifice, contains "20,000 specimens of rocks and fossils, both Americans and foreign. Six thousand of minerals of the rarest kind, all labelled: with the largest meteoritics in the world, except that of the Imperial Cabinet in Vienna." We saw one imported from Africa of an astonishing size, of solid iron, which cost one thousand dollars. Other specimens from our own country of smaller dimensions, but equally solid. A concrete or a singular petrifaction, in shape of some fruit, resembling marble. The variety were well arranged for study, and most interesting to an observer of the wonders of nature.

The Nineveh Gallery.

One wing attached to the building, was expressly designed for the exhibition of the remains of that ancient city. "Its walls are lined with six sculptured slates which once adorned the Palace of Sandsnapalus, at Nimroul. Above them are twenty-five Fresco paintings of other figures found in the same ruins, the originals of which are seen in the sculpture gallery of the Louvre at Paris in France; also a brick from the walls of the same palace. In the horizontal cases are cylinders, gems and coins from the ancient city." These were all obtained by Dr. H. Lobdell, a young man of enterprising genius, who fell a victim to the climate—deeply lamented. His virtues, learning, and antiquarian researches, gave promise to this young man, of a future reputation of no ordinary character to adorn our country, when he was cut down in the midst of his successful effort, in the bloom of manhood. The Cabinet takes his name in memory of his noble enterprise, which enriches this institution with relics of such immense value, and Biblical knowledge.

The Appleton Cabinet.

This building is 110 feet long, and 45 broad, with a convenient lecture-room attached. The lower story contains the Tchnological specimens of the "Olyzoum Moodie;" the Bird tracks in stone, which occupy the whole length of this hall, are nine thousand in number. They were perfectly impressed upon the sand before the formation of the rock in which they were embedded, as distinctly visible, as if sculptured in marble, showing the shape of the foot, and length of the step in its trail; giving evidence of a bird of a mammoth size, which must have existed at the period of that huge animal, the Mastedon. The Condor of South America, and the Ostrich of Africa, appear like small birds when compared to these. They were peculiar to this Continent, as no specimens of the kind are seen elsewhere. One slab has been sent to the British Museum, in London. They were found along the Connecticut valley. In the contemplation of these curious remains, the Naturalist has a wide field for investigation and research.

The Adams' Zoological Cabinet, in a hall above, contains 2,500 specimens of 700 species of vertebrated animals; 8,000 species of shells; 5,000 species of articulated animals, and 200 species of radiated ones; and an Herbarium of four thousand species of dried plants; a private collection of 800 species of Liebens.

The Williston Hall

Is a beautiful edifice, with an elegant tower. Its different apartments are appropriated for a Chemical Laboratory, Libraries, Literary Societies, and halls for meetings of the Alumni of the College. A building for a Gymnasium is now in operation, in front of a beautiful grove, well calculated for physical exercises and amusements, essential for health and happiness of the students.

This Institution is in its infancy. Established in opposition to the Unitarian school of Harvard University, and upon strict Trinitarian principles, it is flourishing and in successful operation.

The celebrated Dr. Northrop, now in Europe, who has been supplying the pulpit of Spurgeon, and Exeter-Hall, was educated in this Institution.

S. B. THOMAS.

New England, June 16, 1860.

CABINET AND MUSEUM OF CENTENARY COLLEGE.

MR. EDITOR. It is with pleasure that we acknowledge our obligations to some of our friends for the valuable contributions which they have made to the mineralogical cabinet and museum of centenary college. We earnestly hope that these contributions may continue to be made. Specimens of art and of the productions of nature are of great value to the student. They create an interest which words, whether written or spoken, cannot; they make instruction, that otherwise seems speculative, a reality.

We are indebted to the Rev. John G. Jones for a number of Indian curiosities. These consist in stones formed for various uses in their rude manner of life, too numerous to mention individually. There are also some specimens of carved work that show great ingenuity. We are also indebted to Rev. Dr. Keener for a box of valuable minerals, containing rare specimens of the ores of different metals; we feel specially anxious to obtain as many of these as possible; no branch of science is so likely to confer benefit on man, and open up to his mind the wonderful creation and disposition of these ores by the great Architect of nature. The Rev. Mr. Godfrey brought to us a tooth of that mammoth animal, which in a geological sense, has but recently become extinct, measuring about eight inches in width, four in thickness and ten in length, including the crown and root. Mr. C. Goodman, formerly a student of this place, sent to us another of about the same dimensions, but the root decayed, also one of smaller size.

But the most recent and perhaps in some respects, the most valuable contribution that has been made, is a lot of curiosities sent by the Rev. Mr. Lambuth from China. These consist in fruits, reptiles, paintings, carvings, books, maps, shoes, and a variety of others, which we cannot mention individually, some of these showing their skill, others their rudeness, and others, the valuable productions of their soil and climate.

We again acknowledge our obligation to these gentlemen for what they have done, and trust that all who feel interested in the advancement of the college, will follow their example as far as may be in their power.

A. R. HOLCOMB.

THE GREAT BAPTIST SUIT IN ENGLAND.

THE following account from the London *Times*, of the great lawsuit between the "General" and "Particular" Baptists in England, will be read with interest. The *Times* favors the decision; we doubt its correctness, however much we may sympathize with liberality. The *Times* says: The master of the Rolls has just pronounced judgment in a case which, for more than one reason, merits public notice. The immediate interest of the story to be related is purely local, and its bearings, indeed, in any sense, are somewhat limited; but the narrative is immediately characteristic of our country and our times, and admits of easy and popular statement. We must begin, however, by a little historical preamble.

Among the religious sects of this country the Baptists hold no inconsiderable place. They are strong in numbers, decided in tenets, and renowned not only for fervency of zeal, but for controversial ability and theological learning. They are not, however, absolutely at unity with each other. As many as five varieties at least of the Baptist faith might be enumerated, each professed by its respective congregations; but to two only of these it is requisite to call attention now—viz: the General Baptists and the Particular Baptists. These titles would be likely at first sight to mislead the reader, for they appear to imply that a particular, and probably smaller, sect had seceded from the general body and established itself alone, whereas the truth is very different. The denominations of "General" and "Particular," as applied to communities of Baptists, do not denote any diversity whatever on the fundamental points of their creed. All Baptists alike, however designated, hold that the rite of baptism should be administered not to infants but to adults after direct profession of belief, and that the mode of administration should be by immersion, and not by sprinkling. The distinction of title between the two communities of which we are speaking is based on differences entirely independent of their peculiar creed, and which are found, in fact, in all Christian congregations, including the Church of Rome itself. The General Baptists are merely Baptists who believe in the design of salvation for mankind in general, without the preordination or election of any certain number, while the Particular Baptists believe that a particular number has been predestined to salvation from all eternity. The former, in short, are Arminians, the latter Calvinists; and the Calvinists are by far the more numerous body of the two. The congregations of the General Baptists are to believe, under 300 in number, while those of the Particular Baptists are nearly 2000. These we must now follow to one of their own churches, where a question arose of such importance as to be carried into a court of law.

The ancient city of Norwich is celebrated above all other cities of this realm for the multitude and variety of its ecclesiastical establishments. Under the very shadow of its cathedral, and in the midst of its 40 parishes, are clustered the chapels and meeting-houses of almost all denominations of Christians. Whether it is that the old Puritanism of the eastern counties still lives there, or whether the vicinity of Holland—so long the asylum of religious dissent—affected the character of the district, we cannot say, but since the time when spiritual freedom was first known it has been conspicuously illustrated at Norwich. Of course, in such a place we should look for establishments of Particular Baptists, but these congregations have more than an ordinary footing there. They have endowments or possessions of more than a century's standing for the benefit of their faith. Within a few weeks after the Scotish Lords were beheaded on Tower-hill a chapel was endowed at Norwich for the use and benefit of the Particular Baptists, to which purposes, though with a certain notable variety of usage, it has ever since been applied. To understand this variety, on which the whole case turns, the reader must recall what we observed respecting the distinctive tenet of Baptists. A Baptist strictly speaking, is one who, after open profession of faith, has been baptized by immersion; but, as this is only an overt act, it is obvious that the doctrines and customs of the Baptists might be embraced and exemplified by persons who had never submitted to that ceremony. It is also clear from the evidence before us, that this ceremony, however fundamental might be the tenet it expressed, was not always or by all Baptists regarded as indispensable to communion. Provided that persons accepted the doctrines and faith of the Baptists, went with them in their ways of worship, and evinced their sincerity in their daily lives and conversation, they might be admitted to Baptist congregations, even though baptism by immersion had never been performed. This latitude of action, however, was not universally recognized, and one of the churches in which it was not recognized, was this endowed at Norwich. There the system of "strict communion," as it was termed, had been adopted from the first institution of the establishment, and was regularly maintained until, a short time ago, the practice of "free," or "mixed communion," was allowed to creep in. This was what provoked the suit. Scandalized at such latitudinarian proceedings, certain members of the Norwich Church appealed to a court of justice, and asked that the powers of the law might be exerted to prevent any other Baptists than Baptists by immersion from receiving the benefits of the establishment. The infringement upon the old system had not been very outrageous. The consciences of those who held to "strict communion" had been duly considered by a separation of communicants into two classes; but this did not meet their views of duty, and they desired that, even when their own observances and conveniences had been consulted, purity of practice should be upheld still by the suppression of "free communion" in the chapel.

We shall not follow the course of the suit through the elaborate arguments of the counsel engaged. It will be enough if we state that, according to the judgment pronounced, the more liberal of the Norwich Baptists have the law on their side. The master of the Rolls, after all his research, and with all his acuteness, could not discover that actual baptism by immersion had been ever determined by Baptist authorities to be an indispensable condition of Baptists communion, and, as the deed of trust simply appropriated the endowment to the use of Particular Baptist without further limitation, the Court declined to sanction a restriction which had not been introduced by the terms of the instrument or the actual practices of the sect. The partisans of "strict communion" could not hold their ground. They might have been right in their generation, but the congregation possessed full power to alter the practice and substitute a more liberal usage when the change appeared advisable.

Such is the outline of the case just decided. Immediately, it affects only the old chapel at Norwich, and even in its more remote operation it does but inform Baptists generally that, in the eyes of the law, baptism by immersion does not constitute a necessary condition of religious communion on the principles which they themselves have defined. But there are other features of the case exceedingly striking. The incidental description of the Baptist diversities, showing the tendency of schism to reproduce itself; the sturdy rigor of principle which rebelled against the least infraction of doctrine or discipline; The calm and peaceable resort of the disputants to a court of law; the quiet and natural action of the court in a case so apparently strange—all these features are forcibly illustrative of English feeling and habits. Of the decision itself we can only say that we feel involuntarily gratified at finding it on the side of liberality. It is certainly singular that Baptists themselves should never have put on record a recognition of baptism after their mode as an indispensable condition of communion; but where faith and works are both forthcoming, where candidates for communion are not only sympathizers in all points of doctrine, but unexceptionable in life, conversation, and behaviour, we do not think that Baptists of any designation will suffer by opening their doors to them.

VISIT OF THE PRINCE OF WALES.

The Quebec *Chronicle* says the Canadian government has been officially notified that the Prince of Wales will leave England on the 10th of July for Canada, and adds: "The royal convoy will make St. John's, New Foundland, their first landing point; proceeding thence to Halifax, from which place the Prince will go to New Brunswick and Prince Edward Island. In the lower Provinces his stay will necessarily be very limited, and the arrival of the royal fleet in the Lower St. Lawrence is confidently expected to take place not later than the 5th or 8th of August. In Quebec, one entire wing of the Parliament House is set apart to the Prince and his most immediate attendants. And it may as well be stated in this place, as part of the etiquette observed towards royalty, that there will be the same observance of privacy in other invitations as at Windsor or Osborne; so that one of the rooms of Parliament, the Assembly Room, will be the royal dining room for the time, and subject entirely to the control of the household accompanying the Prince. Of course we are not, in Canada, entirely accustomed to these things; but we believe it is the only way in which what is properly a state visit can be carried out in harmony with the observances of the Imperial Court. Apart from the formality of select invitations to dinner, or of a public levee, the Prince, it is supposed, will naturally do at Quebec as he would do at home. He will see the interesting sights of the neighborhood without being obliged to travel in perpetual state. At the Governor's residence he will naturally occupy more of the position of a private guest than that of the Prince of Wales—precisely as he might be a guest at the house of any nobleman or gentleman at home. From Quebec, it is understood to be arranged that the Prince will proceed westward in one of the lake or river boats. Arrived at Montreal, the Prince will take up his quarters at the house belonging to the Hon. John Rose, now occupied by the commander of the forces, Sir Fenwick Williams. From Montreal, it is arranged that they Prince will proceed to Ottawa, probably by the river and the Carrilton and Grenville railway. Here the Royal sojourn will probably extend over several days. From Ottawa, his Royal Highness will go to Prescott by railway, and thence over the Grand Trunk to Brockville, at which part he will go on board one of the large lake steamers for Kingston. The next stage will be by steamer up the Bay of Quinte to Belleville, where an opportunity will also be afforded for a display; and from Belleville the Prince will take a special train of Grand Truck Railway to Toronto, where the private residence of the Prince will be the old government house. From Toronto it is expected that the journey to the

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, JULY 11, 1860.

$1 00 for the Advocate from the first Number in July till the end of the Year.

PAY TO THE END OF THE YEAR.

We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts, through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year and let us all begin even again.

RELIGION AND NEWSPAPERS—"THE WORLD" AND "THE MESSAGE."

There are some recently developed tendencies of the times which should cause the friends of Christianity and Christian civilization to "thank God and take courage." We allude to the tendencies, in all, departments of culture, to distinctly recognize the Christian religion as the truth in itself, and as the divine life of all other truth. In education this tendency is obvious and acknowledged. Of the relation of education to religion, these columns have already sufficiently treated. But what is true of the relation of education to religion, is true also of the relations of all other elements and agencies of culture to religion. There is a natural connection between religion and the whole system of means for mental and moral development; a connection—as we recently said in reference to education and religion—not accidental and artificial, but organic and vital.

As books have as much—if not more—power over public sentiment and character as schools, it is as important that religion have its appropriate place and influence in literature as in education. After all that Christian people have said, and written, and done, to establish Christian schools, and to promote religious education, a greater work—a work of more power for good, and of more difficulty of accomplishment—remains to be done—the establishment of a Christian literature. Of course, by Christian literature, we do not mean that all books should treat of religion, any more than we mean, by Christian education, that all lectures, lessons, and recitations should embody religion. But we mean that in our literature, as in our education, we should have a distinct and reverent recognition of God and his Word.

We began this article, however, for the purpose of saying something in relation to the influence of religious newspaper literature. As to literature in general, our religious publishing houses are doing their duty, and accomplishing a good work. But newspaper literature has a power which has never been fully appreciated, we fear, by the Christian people of this country. And this power will become much greater in coming years, when improved mail facilities shall bring newspapers to every door on the very day of publication, and when every member of every family, even every child that can read, shall read the newspapers daily. While religious publishing houses are leavening general literature, religious newspapers are expected to exert a good influence on newspaper literature generally. That the Christian public is not alive to the importance of a recognition of religion in the newspaper press is seen in the fact that so little is done to make the religious press independent, and to give it power. Millions of dollars are raised to endow colleges, and to support religious publishing houses; but, what is done for the religious press? Nothing, absolutely nothing. Every religious newspaper, to exert the influence it ought to exert, should be peculiarly independent. It should be able to employ every mechanical and artistic facility, and to command the highest ability and the most elegant literary taste. It is far more necessary that a religious newspaper be independent of the whimsical fluctuations of popular patronage, than that a college should be, however important the independence of the latter. There never has yet been in this country a Christian paper of the true stamp—a paper that could dare, at all times, to say what ought to be said, regardless of popular error and prejudice. There never can be such a paper while the religious press is so peculiarly dependent as at present. The secular press is notoriously enslaved by popular opinion, and the religious press is too much so.

The time is coming when, if the regular religious press, under the control of the different Churches, is not made more independent and more powerful, private enterprise will establish newspapers, upon a religious stand-point, which will largely divide the patronage of Christian and religious-minded people. There are already tendencies in that direction. A daily newspaper, large and cheap, and powerfully edited, called "*The World*," has recently made its appearance in New York. It is a secular newspaper in Christian hands, and intended to be conducted in a Christian spirit. The money has been contributed by people of all religious persuasions, belonging to the different evangelical Churches. It distinctly recognizes the great primal truths of Christianity, without touching the controverted doctrinal and ecclesiastical points. Its very existence is proof of the increasing desire to have a more distinct recognition of the Christian religion in newspaper literature, as well as in general literature and education. Rev. Dr. Abel Stevens, formerly editor of the *Christian Advocate and Journal*, is one of its corps of writers.

We learn also that about September another religious daily, will make its appearance. It will be called the *Daily Message* and will be edited and published by a corps of well qualified Christian men, whose names are not only kept in the background now, but will be no better known to the public after the paper appears. The capital to the extent likely to be required, is already in bank, awaiting the completion of the press and other mechanical preliminaries. The press is to be the swiftest machine of the kind yet in use. The publication office is to be in the most eligible location possible, the very 'eye of New York,' under Barnum's Museum, at the corner of Ann street. The price of the paper, like that of the *World*, is to be one cent. The *Message* will be a decidedly religious daily, subordinating the secular to the serious, and aiming to do good by the wayside. Its policy and editorial leaders are not to be paralyzed and neutralized by adjoining columns of rapes, fights, and murder details.

A LITTLE TALK ABOUT NOVELS—MR. JAMES.

This may seem an unusual topic for a Christian paper; and so it is. Such journals have but little to say, as a rule, upon this branch of literature. We think it high time, however, that they should have something to say. Fiction is almost as generally read as newspapers. It is one of the leading elements in the education of the time, and is increasing in power. It demands the attention of Christian men. Is the influence of fiction good or bad? Many are ready with an immediate answer, yea or nay. And so are many ready with an answer to any question, however profound and far-reaching its philosophy. Many are ready answer yea or nay to the question whether the world was literally or figuratively created in six days, whether the moon is inhabited, or to any other question however abstruse. We do not propose a formal answer to this question. Like every other development of civilization, fiction has its use and abuse, its good and bad influences. Too much devotion to fiction-reading is certainly harmful, mentally and morally; yet we should be sorry to hear any man who pretends to literary culture say that he never reads fiction at all. And then there is good fiction and bad fiction, true fiction and false fiction; just as there are good pictures and bad ones, true philosophies and false ones. Fiction itself, we should certainly say, is a legitimate department of literature; as certainly so as poetry is, as certainly so as the imagination is a legitimate faculty of the mental constitution. Too much time given to the study of poetry, or to the exclusive cultivation of the imagination, is harmful; and, likewise, an undue amount of fiction-reading unfits for severer studies, for more solid reading, and dilutes the life-blood of moral principle. But we did not begin this paper for the purpose of moralizing upon novels, but to speak somewhat of novels themselves.

Mr. James, who died on the 10th of last month, at the early age of sixty, lived to see his once fashionable novels go completely out of fashion. We wonder, does the public taste really advance and improve, or does it only change? Will Dickens follow in the wake of James; and Thackeray in the wake of Dickens? Will Weller, and Pickwick, Oliver Twist, Capt. Cuttle, Micawber, and jolly Mark Tapley, be consigned after some years to the limbo of the two horsemen who so perseveringly went along side by side in the majority of Mr. James's novels? And will the Major, and young Pendennis, and Becky Sharp, and Rawdon Crawley, and Barnes Newcome follow? Who shall say?

For there *is* a fashion in novels. Any reader of this, who began to read novels even so late as 1840, will have gone through several fashions since then. *Then* James was in his glory. Then we read Scott in a binding of rough boards. Then, and for some years after, we laughed over the seemingly inexhaustible fun of jolly "Harry Lorequer." Then we devoured the novels (now, by the way, coming in again in England, slowly) in which the plot, and the misery of many lives, turned upon some trivial point of honor, which no reader would have cared a snap about; or upon some tremendous and inscrutable secret, which the practised novel reader saw through at p. twenty-five, and was consequently out of his misery for the other three hundred oct. pages of closely printed columns. Then Bulwer was writing naughty novels because it was the mode for him to do so. *He*, at any rate, deserves to have a new lease of literary life, for his second style, his newest fashion, is infinitely finer than his first. It is the most successful and brilliant literary summersault the world ever saw.

But to return to our question, which is put in all seriousness: is it improvement, or is it mere change, which makes men to-day insist on nothing short of Thackeray, who fifteen years ago were delighted with James and Scott, and the host of minor writers who are embalmed in the "select novels" of the Harpers.

Mr. James, this industrious novelist, is dead. It has so long been the mode to smile at him and his books and his horsemen, that it may be permitted, now that he is out of hearing, to say a good word for him. His works were not brilliant; they were not wicked, or satirical; they did not abuse any body. He did not know, as Charles Dickens so well does, how to mark a character by a phrase, and so to iterate and reiterate this phrase that you had it insensibly drummed into your memory: so that Pecksniff has become with us the moral algebraic symbol, so to speak, of hypocrisy; Micawber, of shiftlessness; Dombey and Son, of stupid pride. But then his books *were* gentlemanly. They *were* written in a kindly, humane, catholic spirit. He had no hobbies (except the horsemen, indeed). He did not stand in the market place and cry "snob" till every one of his hearers thought every other one *was* a snob. His books did not make his readers censorious, or pharisaical, or disagreeable. He was evidently a simple-hearted, high-toned gentleman; a man of the world, who knew Vanity Fair, probably, but who knew too that it was perhaps not best to lead young men and women thither. He had a fertile fancy, and a skill in the working out of his plots which some of our present fashionable novelists might take a lesson of. His chapters and episodes fit into each other like the stones of an arch. There is, to be sure, a little jog to about the style. But what stories have a finer atmosphere of reality than James's? Where does the reader, be he wearied or sick or idle, (and if he is none of these three he is not like to enjoy his novel) where will he lose himself so pleasantly as with those same two horsemen as they wander over sunny fields and through pleasant forests? No writer that we have now in mind had a finer eye for the *effect* of a pleasant landscape. He did not catalogue its trees and clouds for you, indeed; but he gave it you in such charming guise that you enjoyed it, as much, or even more than the two horsemen. It is objected to him that his characters and scenes were not true to nature and that he repeated himself. On the first objection it is enough to say that it does not matter. It is the business of the novelist, for the time being, to make you a believer; and this being a test of merit, James was successful beyond doubt. None of the great novels record probable events. The story and character of Don Quixote are of the most impossible; and is it at all possible that funny old Pickwick—the modern Don Quixote, by the way, as Sam Weller is Sancho Panza's legitimate successor—should have travelled and been cheated and embarrassed as he was? But who cares for that?—Thackeray's novels are the truest to life, of all. But the unanimous verdict of all womankind is that they are the falsest of all. To say that James repeats himself is only to rank him with Dickens, and especially with Thackeray, who is the greatest mannerist, and the most continual repeater of himself and his few characters, that ever gained and deserved a great name.

When Mr. James began to write, the novel was not yet what it is now, an essay on society. It was yet a story, belonging to the same delightful class as the Arabian Nights and Robinson Crusoe. Our novelists now are all tremendous moralists; and the story is really, in many cases, merely the sugaring of the pill which an anxious practitioner stands ready to ram down the public throat. Whether the sentimentalism of Dickens or the cynicism of Thackeray are healthier in their effect than the breezy, gentlemanly, though quieter tone of James and his illustrious original, Scott, is matter for serious doubt. To be persuaded by the greatest living master of English that all men are snobs and all women fools, is not the best heart-training for a young man. He is apt to look less keenly at himself than his neighbor, and to understand "all men" to mean all but himself and his idol, Wm. M. Thackeray.

Frankly, we hope that as novels seem likely to be part of the popular education, we may come back or go forward to something which shall be a more kindly presentment of human nature than we find in the stories of those who are now counted our masters of Fiction. We believe that it is possible for the novel to combine all the truth in delineation of Thackeray, all the pathos of Dickens, and all the wit of Charles Reade, with a broader, more humane, and more catholic view and presentment of life, than the first two have yet attained.

THE LATE DR. DRAKE.

The unexpected death of this excellent man and eminent Christian minister caused great sorrow in the Church and country, especially in the Southwest. In the Mississippi Conference, particularly, where he had so long labored, the mourning is general. In addition to the editorial article published immediately upon the reception of intelligence of his death, we have published the resolutions of the Natchez quarterly conference, a tribute from the pen of Mrs. S. B. Thomas, and a well-prepared memoir by Rev. W. H. Watkins, D.D. In addition to these, however, we have received resolutions passed at various meetings in different parts of Mississippi, and numerous private communications. Funeral discourses have been preached in various places. The one prepared by Dr. Watkins contains a complete synoptical biography, and is to be published. Rev. Dr. T. H. Capers, President of the Southern Female College, also preached a funeral discourse, which was listened to by a large and solemn audience. Resolutions have been passed by the Fayette Church, by another meeting in the Fayette district, by the quarterly conference of the Cayuga circuit, by the quarterly conference of Bayou Pierre circuit, and many others. They are all in the usual form, and manifest the deep grief caused by the death of this "father in Israel."

CAMDEN FEMALE COLLEGE.

The examination of the young ladies of this institution, says the Ouachita *Herald*, commenced on Monday last, and continued three days. On Thursday the commencement exercises took place at the Methodist Episcopal church, including a speech by Hon. H. L. Grinsted before the Literary Society, which was responded to in a neat and beautiful manner by Miss Kate McCollum, in behalf of the Society. This was followed by the reading of an appropriate and well written composition by Miss Rosine Sanders, one of the graduating class, who, according to our judgment, richly deserved the honors which were awarded her. Rev. Mr. Allen, principal of the College, then delivered an address on the subject of Education, which was characterized by good sense and sound reasoning. The exercises were concluded at night with a Concert by the young ladies. We attended the examination and exercises, and take pleasure in bearing testimony to the fact that the young ladies evinced a thorough and complete knowledge of the various branches of study upon which they were examined. Too much praise cannot be awarded to Mr. Allen, and his able and accomplished assistants, Rev. Mr. Baird, Miss Allen, Miss Fellows, and Miss Malone, for their successful efforts to build up in Camden a first class Female College The institution may now be regarded as firmly established, and if the same judicious course is pursued in the future, will continue to improve in usefulness and increase in patronage.

The Concert was a brilliant affair and the taste and skill with which the young ladies performed is sufficient commendation of their Instructress, Miss Allen, who is acknowledged to be one of the best performers in the Southern country, and who possesses a voice naturally sweet, and rendered still more charming by the highest cultivation. We are indebted to them for several hours of rare enjoyment, and in return wish them all, scholars and teachers, prosperity and success.

THE SCHOOLS AT GOLIAD.

Goliad, Texas, is on the San Antonio river, about 90 miles, we believe, below San Antonio. Should we be wide of the mark as to the distance, our geographical ignorance, or forgetfulness, rather, must be pardoned.—We have been at Goliad, and the public know it well as the place of the massacre of Fannin and his men, by order of Santa Anna, after they had capitulated as prisoners of war; or, rather, they were murdered across the narrow river, opposite Goliad, at the old Mexican town La Bahia. Goliad is the seat of two flourishing schools—Arcanma College, male, and Presbyterian, under the Presidency of Rev. J. E. C. Doremus, and the Paine Female Institute, female, and Methodist, under the Principalship of Rev. A. P. Leach. Both schools are needed, both beneficial to that country, and mutually helpful. We hear good news from Mr. Doremus, and also from Mr. Leach. It is a beautiful country, and a beautiful place.

THE METHODIST.

This is the title of a new weekly paper, to appear in New York, on the 14th of July, to be edited by Rev. G. R. Crooks, D.D., with Rev John M'Clintock, D.D., as corresponding editor from Paris. It is evidently in opposition to the *Christian Advocate and Journal*, now in the hands of the ultra abolitionists, and is of the Abel Stevens stripe of conservatism. A full advertisement appears on our third page, from which we learn that it promises to be an able and elegant newspaper. We forbear further notice until we see it.

NEW YORK LITERARY CORRESPONDENCE.

The most important literary event of the last month was the publication, by Messrs. Little, Brown and Co., of Boston, of the eighth volume of Mr. Bancroft's "History of the United States." The first volume appeared no less than 26 years ago. Mr. Bancroft was born in Worcester, Mass., in the year 1800; he entered Havard College at the age of thirteen, and most have been an unusual scholar, for he graduated with the second honors of his class in 1817. Thence he went to Germany, and studied at Gottingen for two years, going through a wide and deep course of varied learning. In 1820, in his twentieth year, he received the degree of Doctor of Philosophy at Gottingen. He next went to Berlin, traveled largely over the Continent of Europe, concluded his tour by traveling through England, and returned to the United States, at the age of twenty-two; perhaps the best informed man of his age—in literature and general knowledge—whom this country has yet produced. After holding for a short while the office of Greek Tutor, in Harvard, he started in 1823, in connection with Dr. Joseph T. Cogswell, the present Librarian of the Astor Library, a school in Northampton, Mass., where it was intended to prepare young men in a superior manner for College. Here he translated Keeren's "Politics of ancient Greece," and gradually worked out of the ministry, for which he was originally intended. He had preached acceptably in Germany, as well as here, I believe, and was, in fact, the Rev. George Bancroft, before he espoused politics, and became the Hon. George Bancroft. Several of our great men have passed through similar changes. In the old reviews we find mention made of the Rev. Edward Everett for instance.

In 1838 Mr. Bancroft became Collector of the Port of Boston. In 1844 he was *not* elected Governar of Massachusetts. In 1845 he was made Secretary of the Navy; and to him the country owes the establishment of the Naval school at Annapolis. From 1846 to 1849 he was Minister to England.

In 1823 he published his first work—a volume of Poems. In 1834 the first volume of his History was published. His public positions thereafter were great aids to him in the collection of important documents in England. The second volume in 1837; the third in 1840. These contained the history of the Colonization of the United States. The fourth volume, in 1842, takes in the events from 1748 to 1763; the fifth, comprising what happened in 1763-1766, showing the actual causes of the disruption, appeared in 1853; the sixth volume, 1766-74, brings us down to the very verge of the Revolution; the seventh takes in the stirring times from the spring of 1774 to the Battle of Bunker Hill, (June, 1775,) and its consequences—this was the epoch when America declared her independence. The eighth volume, now present, relates what happened for American Independence, not only in this country, but in Europe, from midsummer, 1775, to the adoption, by Congress, of the immortal Declaration of Independence, written by Thomas Jefferson, in July, 1776.

It is to be hoped that Mr. Bancroft, who is yet a hale and hearty, though slender and somewhat nervous, and white haired man, may be spared to complete his great work.

A late steamer brought the news, not unexpected, of the death of G. P. R. James, the veteran novelist. He was one year younger than Bancroft, having been born in London, in 1801. He commenced as author very early; and Washington Irving encouraged him, while Scott, then in his glory, and Professor Wilson, the lion among the critics, praised his first book, which, was published in 1825. From this "Richelieu," to his last, "Lord Montague's Page," published in Philadelphia in 1858, Mr. Allibone counts up in his dictionary just 75 separate books written by Mr. James, making a total of 189 volumes. This beats Scott, and he wrote faster than any body else. It is at the rate of nearly six volumes per year; and when it is considered that some of these were histories, which obtained the credit of at least fidelity, (for once he was made Historiographer of Great Britain) and that nearly all the rest were historical works, requiring also extensive reading, it must be supposed then he was no idle man.

He removed with his family to the United States in 1850, and I have been told liked this country amazingly. He used to contribute largely to Harper's Magazine, and wrote then, anonymously, I think, a story, which was not a story, but a medley of anecdotes strung together on the pleasant pretence of a story which was ever going to be, but never was told. The Harpers were also the original publishers of several of his works, written in this country. In 1858 he was removed to Venice, where he was British Consul, giving occasion for that little joke of Thackeray in the first number of the *Cornhill*, that Mr. James was now, singularly enough, "in the only place in the world where by no possibility two horsemen could be seen riding abreast."

It is known that Mr. James latterly always employed an amanuensis, to whom he dictated his stories; and it is stated that he often carried on two novels at once. He was a man, I have been told by friends who knew him well, of the most jovial and kindly temperament, with an inexhaustible store of ever-ready anecdote, and therefore, a ready and pleasant talker. He had a great memory, as he needed to have; and when he was in the humor to talk, any subject or chance allusion drew him out, and he went on from story to story, one drawn out by the other, of the most varied kind, and would sometimes talk thus for an hour at a time. In fact I have heard it said that his dictation to an amanuensis went on in the same way, as more like talk than anything else. His works have sold very largely in this country, they have been translated into German and French; and many editions have been printed in England.

The *Morning Chronicle*, one of the London dailies, which was once a rival of the *Times*, but has long been going down-hill, is about to meet with the fate of Pharaoh's lean kine; it is to be swallowed up by a fatter contemporary, the *Post*. The *Chronicle* is now seventy years old—old enough to die—and is remarkable for the many celebrated men whose pens have at various times been wielded in its service. Its first editor was Woodfall, the printer of the letters of Junius. Tom Moore used to send his satirical squibs there. Albany Foulonque, one of the most talented "editors" England has produced, was long engaged on it. Dickens' here made his *debut* as a writer in the "Sketches by Boz." Fox, Sheridan, and Burke, in their turn contributed to its columns. Byron there published some of his political poems; Campbell there attempted even to write political leaders. Lord Campbell there wrote theatrical criticisms; and it numbered among its other contributors, Macaulay, William Godwin, Leigh Hunt, Hazlitt, Allan Cunningham, and J. Payne Collier.

There is very little doing in the book way just now. Messrs. Mason and Brothers publish "Life in the Desert: or, Recollections of Travel in Asia and Africa," by Colonel L. Du Couret (Hudji-Abd'el-Hamid-Bey), Ex-Lieutenant of the Emirs of Mecca, Yemen, and Persia, Delegate of the French Government to Central Africa, member of the Society Orientale, Academie Nutionale, &c.; translated from the French.

Tilton and Co., of Boston, announce a new book, by the author of "Sir Rohan's Ghost," Miss Prescott, of Newburyport; and also, "The Recreations of a Country Parson," a series of Essays, by Charles Kingsley, I believe.

Ticknor and Fields announce the works of Mrs. Anna Jameson, (recently deceased); "English Puritanism and its Leaders," by Rev. John Tulloch, D.D.; and the Life of Francis Bacon (from an entirely new point of view) by Hepworth Dixon. They have just published a new series of stories by Hans Christian Andersen, some good, but mostly indifferent.

Harper's Magazine for August will contain the first of a series of articles which will be a new delight to its readers, namely, the "Lectures on the Four Georges," which Mr. Thackeray delivered in this country some years ago, and which are now for the first time to be printed. They have been largely added to, I understand, and will have a few characteristic illustrations. Here, in essay, Mr. Thackeray is on his own ground, and always does his best. Those who heard him will read these lectures with renewed pleasure; those who did not, have a treat before them.

The July number of the *Cornhill Magazine* contains a poem by Mr. Thackeray, "Vanitas Vanitatum," and another by Mrs. Browning, "A Musical Instrument," and another by a less known, but not less worthy poet, Matthew Arnold, called "Men of Genius." There are articles on the East India Company, and Electricity, which subjects are thought rather worn out here; one on "Physiological Riddles: How we act," which is the beginning of an interesting series; one on "Adulteration of food and its remedies;" and an amusing resume of editorial crosses, by the editor, in which he shows that even he, the great man, has thorns in his pillow.

They are raising in England a subscription fund, to present to Trinity College, Cambridge, where he graduated, a statue to the late Lord Macaulay. Prince Albert heads the list with £100; and William M. Thackeray, Esq., gives £5, among plenty of others on the list.

The fifth and concluding volume of Ruskin's Modern Painters is advertised to be published immediately. It contains thirty-six illustrations on steel and one hundred engravings on wood. The topics treated are "Leaf Beauty," "Cloud Beauty," "Ideas of Relation—Invention Formal and Invention Spiritual." The price of the volume is £2 10s. in England, where a complete set of Ruskin's works cannot be got for less than about $85. Here they are republished by Mr. Wiley, who could probably sell sets complete for $15. Quite a difference.

Dr. Cogswell, the Librarian of the Astor Library, sailed a few days ago for Europe with a fund of $10,000 for the purchase of additions to that Institution. Six thousand dollars of this sum is from the liberal hand of Mr. Wm. H. Astor. The ghost which Mr. C. saw some months ago, was scared by the injudicious row made about his appearance, and has not shown itself since. I have a friend who has a liking for ghosts, and who has on several occasions visited the particular alcove where the poor ghost was first seen. He has gone at the proper hours, and with and without light; has waited patiently, and has seen nothing. Ghosts are very disappointing things. I never could see one, and I have been watching for many years.

Mr. H. B. Dawson, author of the "Battles of America," has had intrusted to him the entire manuscript correspondence and papers of the Hon. D. D. Tompkins, Vice-President of the United States and Governor of the State of New York, to be employed in a memoir, which Mr. Dawson is now engaged on. The communication of any additional matter relating to Gov. Tompkins, in private hands, will be gratefully acknowledged by Mr. Dawson.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XII.

El Monte—Los Angeles—Enchanting Region—Delicious Grapes—A Reflection—Descending the Mountain—Mine Host—Grapevines—Solitude Solemnized——Visalia—Tulare Co.—San Jose Valley—Midnight.

In this portion of California many things attract the traveller's eye. Long accustomed to solitude and desolation, the signs of life and being make one feel as if he had at last compassed the globe or jumped the *long, long blank in history*, and was once more on the confines of the world of action. Here is the little town of El Monte to begin with, a hotel where you may get dinner and pay for it, a lady to preside at the table to talk and ask questions, and when you go out, there are boys and men to look at the horses and to stare at you and wonder who you are and where you are going. But we must leave. See the fields enclosed, some with post and plank, some with willow hedges, and some with the broad-leaved cactus. Yonder on the left is the Catholic mission, embosomed in trees, a place of beauty, 'tis said. And now look over the plains—what mean those little holes and piles of earth? Is this another dog town? Nay, the noise of our wheels resolves the mystery. Why, the squirrels have come down from their lofty tree tops and have burrowed the earth for holes. Even so. California abounds with this species of squirrel, if indeed it be a distinct species. In some places they cover the land, and with their perforations have riddled the surface of the earth. The owl, too, dwells with them as with the prairie dog.

The squirrel is gray, like the common cat squirrel of the East, perhaps a shade darker, the same in form, motion, "caudal appendage," and general habits. They are a pest to the country. In spite of guns and poisons they multiply fearfully. Their fecundity is said to be wonderful. I saw thousands upon thousands and all were in fine plight, fat, sleek and playful. In dry, dusty plains, or near some farmer's wheat-field, they all seem to be in like condition.

Now we come upon a scene of enchantment—Los Angelos. Contrast lent its aid doubtless, but this is really a charming town. The beautiful stream which meanders by it, furnishing irrigation to the vineyards and gardens, the tasteful residences, the hedges of willow, the life and stir and obvious thrift of the place, all conspire to invest it with interest. To us it was like a magical creation. Aladdin's lamp could hardly have conjured up a brighter, more unexpected scene. I cannot give its history.—It is an old place, revised, enlarged, modernized. Spain has left her foot-prints, but young America will soon have left no vestige of her presence, except the grape vine. This will be spared for its own sake. Here is the School of America. Such grapes! Such clusters! Such flavor! I can taste them yet and hope to feast on them in time to come. As we returned in October they were in full perfection, and being compelled to lie over three days, we feasted. One delightful quality of the grape is that they may be eaten to repletion with impunity.—They are good, morning, noon, and night.

While the driver was changing horses, I strolled about the main street and finally stepped into a barber's shop. A large mirror hung upon the wall, and I concluded to take a survey of myself. Reflected in the glass, I saw a man with a slouched hat, innocent of shape, a shirt covered with the dust of long travel, too deeply dyed ever to be whitened again, a gray flannel frock, as uncanonical as a coat as could be; a face, oh horror! what a beard! I looked and yielded. "Can you shave me in five minutes?" "Yes, sir," said the man of the razor. When I resumed my seat in the stage, "What," said a passenger "have you been doing? You do not look like the same man." After a long inspection he made out the cause. "Beard or no beard" is hardly a moral question. At least my conscience is not involved. I am not "offended" with my brethren who have abandoned the razor, but a fleshy chin is not for me. To look like a preacher I must shave. I hope never to see that face again, that peered out upon me from the barber's looking-glass in Los Angelos.

It was late in the evening when we left, and as we approached the mountains the air grew unpleasantly cold. Blankets were in demand. The night was chilly enough for December. About midnight we crossed the mountains, a slow, laborious ascent, and the descent is made with difficulty. The road has been cut through the rock—a heavy, expensive job. The scenery by moonlight is wild, grand, awful. At sunrise, almost frozen, we draw up at a way-side tavern for breakfast. The shanty occupied the only spot on which a house could stand. Located in a mountain gorge "mine host" contrives by hook and by crook to provide for travellers. A wilder region it would be hard to imagine. Yet here of choice, an intelligent man with an interesting family has settled. His nearest neighbor is twenty miles, distant and while I remonstrated with him on account of his children, he cut me short by declaring that he had wandered long to find that place, and as to education for his children they needed only what they could pick up, and would doubtless make their way in the world without books. Our debate was earnest and we quit as controversialists usually do, each confirmed in his own opinion. At long intervals, we found some of the original inhabitants of the country—commonly called "greasers"—a lazy, thriftless set, unimproved and unquickened by the presence or example of the American. In this region, nature seems to struggle with herself, extremes meet, alterations of valley and mountain, rich and poor land, dry, sterile wastes and then bright sparkling streams with verdant banks. Behind, all sterility, just here "a streak of fat and a streak of lean," ahead, all rich, beautiful and attractive. Fort Tejon is one hundred and thirty miles from Los Angelos and seems to me to be one of the many expletive military posts which burden the government. For beauty and grandeur of location it is well chosen. On leaving the road, for three miles runs down a canon of awful sublimity. The towering mountains on each side, the little stream which murmurs along its serpentine path, the deep stillness which broods over the scene, invest the place with the sort of sacredness favorable to religious emotion.—A recluse could hardly find a more appropriate retreat from noise and show. It is solitude solemnized. On emerging from this deep, dark defile, we strike an open plain with a down grade for fourteen miles, a distance our ponies accomplished in an hour. But it is wearisome to think over this route, much less to describe it. Your readers could take very little interest in the details of our journey along these hills and plains. Suffice it to say, the road is good, the mountains high, the valleys rich, live-oak common, settlements more frequent, an occasional stream, one large one, Kearn river—and finally you strike the Tuba Valley, a region which begins to attract great attention in California.

After breakfast one morning we resumed our journey; the day was hot, oppressively so, and yet, in full view up on our right, the snow lay heavy on the Sierra Nevada range. The sun nearly melted us on the plain; how the snow resisted its burning beams, is one of the mysteries of altitude. It was refreshing to know that it was cool somewhere, and that if we had time we might reduce the temperature which was dissolving us. Presently we reach the town of Visalia, a new place, having a fresh, strong, growing look. I never saw a busier people. It is amazing how rapidly villages can grow on the Pacific coast. Nor are the buildings mere shanties, but substantial houses, many of them brick, two or three stories high, having quite a city air about them. In this neighborhood I first saw the magpie, the most numerous of all the birds in California. They do not *chatter* as I had been taught to expect, but seem quiet and sober, quite disposed to be on good terms with all the world.

This whole region is called the Tulare country. It is settling up with a very clever, substantial population. It is well watered, lands rich, timber (live-oak) abundant and burdened with acorns. Large spaces are enclosed and the mast thus preserved for swine. Hog raising is a paying business. Wheat grows finely, and one peculiarity is (I never noticed it elsewhere than in California) that the grain flourishes just as well under the shade of those immense oaks as in the most exposed places. In the east scarce anything will grow in the shade of a tree—here the stalks of wheat were as luxuriant close to the trunk of the tree as beyond the circle of its shade. This is both an agricultural and a stock raising section. Game abounds. The antelope may be seen in large herds, and deer are common, as I understood.

The dust of the plains is terrible to encounter. We hasten on, and soon we strike the far-famed San Jose Valley. It has been often described. Gilroy is a nice little town as you enter, and soon San Jose itself breaks upon the vision. This is one of the loveliest regions I ever saw. It is positively enchanting. Art and taste are combining with nature to give new attractions to this lovely valley, and the town is destined to distinction, for size as well as location. Tired, dusty and hungry, we stepped out of the stage and made our way to a restaurant, and fed upon fat things, at seventy-five cents a-head. With a large accession of passengers, we left at sunset, and in six hours were rolling through the streets of San Francisco.

It is midnight. Weary with a stage travel of two thousand miles, without rest, with little sleep—with your permission, Mr. Editor, I will retire, and wait the revelations of the morning sun, before I proceed with my story.

G. F. PIERCE.

Sunshine, June 21, 1860.

DENOMINATIONAL SCHOOLS—SUMMERFIELD AND GREENSBORO'.

MR. EDITOR: There is much opposition in various parts of the country to denominational schools and colleges, and it is only with the hope of being able to some extent to contribute in removing this prejudice from the public mind, that I send you this article.

The fathers both of Church and State are passing away, and the times demand pious and educated young men to fill their places. But from whence are such to come if not from religious institutions? It is a lamentable fact that our State universities and other similar schools, which are not under the control of some denomination, pay very little attention to the religious and moral training of the youth who attend them. Many a promising young man, with buoyant hopes and noble aspirations, leaves a happy home and pious friends, goes to some college where few moral restraints are brought to bear upon his youthful mind, religion not being appreciated by the students, and perhaps not by the faculty, falls into bad habits, disappoints his parents, and brings ruin upon himself. The question comes up, how can such as this be avoided? The answer is simple; by patronizing religious institutions; for while they educate the head equally as well as others, the heart is by no means neglected. As a proof of this fact, it may be affirmed, that of all the unfortunate college difficulties which have taken place within the last few years, not one occurred in a denominational seminary. This being the case, parents should feel it their duty to place their sons where they will be less exposed to the many temptations and frivolities so common to college life.

The citizens of West Alabama should feel themselves especially favored in having the Centenary Institute located in Summerfield, and the Southern University at Greensboro'—two of the most delightful places for educational purposes that the State affords. Old Centenary, which has been standing for years as a beacon light to all observers, and sending out from her classic halls pious and educated sons and daughters to bless and "refine the world," is a sufficient comment on herself. Her well deserved fame has been wafted to every community throughout the Alabama Conference, and all with one accord contribute to her praise. Parents who wish their daughters to be religiously educated and prepared for usefulness in life, should send them to Summerfield. And if they will commit the training of their sons to the Rev. D. C. B. Connerly, the principal of the male department of Centenary, and he does not, after a fair trial, succeed, they had better be taken home and put to plowing, or something else as useful. Mr. Connerly makes no special effort to please any one except himself, and can consequently give entire satisfaction to those who patronize him.

From an advertisement in the *Advocate*, I see that the first collegiate term of the Southern University was to close on the 4th of July. As was very much desired, the faculty have succeeded, I understand, in placing the moral and Intellectual standing of the institution very high. This institution, though young, bids fair to become one of the best colleges in the South. The building is magnificent; the faculty so far unsurpassed; the trustees prudent, persevering and intelligent; the agent is energetic and successful; the friends of the enterprise numerous; consequently, everything goes to strengthen the hopes already entertained for the success of the college. The bright dawn of a glorious career has already begun to rise, which should encourage the advocates of religion. During a recent revival of religion in the Methodist Church of Greensboro, most of the students of the University presented themselves time and again at the altar, many of whom were converted, joined the Church, and now give promise of a life of usefulness. It is the candid opinion of your writer that, if a man will have his son prepared for college by Mr. Connerly, and then let him graduate under the tuition of Rev. Dr. Wightman, of the Southern University, he will take a high stand in the world, be useful to the State and an ornament to the Church.

VIATOR.

GRAND CATHOLIC COUNCIL IN ROME.—The *Metropolitan Record*, organ of Archbishop Hughes says: "Our advices from the Eternal City, brought out by the Persia, inform us of the conception in the Capital of the Christian World of one of the grandest and most elevated political ideas of the nineteenth century. Some members of the Sacred College have proposed to the Pope the subject of the assemblage in Rome of distinguished delegates, administrative or deputized, from every Catholic Power in the world. This body, when organized, is to constitute a commission of inquiry into the actual condition of temporal affairs in the States of the Church and having collected a calm and unprejudiced statement on every topic, draw up a report suggesting to his holiness what amount of popular reform is really required and should be granted, as well as what portion or portions of the demands of his subjects should be refused. It is said that the suggestion has afforded much pleasure to the mind of the Holy Father.

PROF. C. G. FORSHEY.—Our old friend, the Superintendent of the Texas Military Institute, at Rutherville, called upon us yesterday, in fine health, and full of life and hope. His School, to our own personal knowledge, is one of the very best in the country. He is an accomplished gentleman, a thorough teacher, and one of the best disciplinarians.

CARROLL, HOY, & CO., have their card on third page. Mr. Carroll is the gentleman who lately gave $100 to the Washington City Church.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JULY 11, 1860.

A PLEA FOR CAMP MEETINGS.

Is the era for camp meetings clean gone for ever? Will God be favorable no more to these once extraordinary means of grace? Once the people were content to go many miles, with much of their provisions cooked, and with cloth tents, and wagons, carts and carriages, to worship God in the grove, under a bush arbor.

These are the days of Conventions. I propose that we have some—yea, many, for religious purposes. Admit the Presidential canvass is going on—it will end after a while; admit the people are very avaricious, and the slaves will have to pick cotton; admit that in former days there may have been much of cooking and eating, dressing and promenading; yet something ought to be done. The people are dying, shooting, drinking, gambling, dancing. Many will not go to an ordinary meeting, not even to a quarterly or protracted meeting; to a camp meeting they will go. Here they sing, they pray, exhort, preach, talk, for four days together, and God deigns to bless. Sinners are convicted and converted, and it often occurs that more persons are thus saved by a camp meeting than by all the efforts of the circuit preacher during the year. In this way many become acquainted with our doctrines that otherwise would have remained ignorant and prejudiced to their eternal undoing.

Camp meetings are expensive: those who support them expend much in provisions, tiare, &c. But David said: "I will not offer to God a sacrifice of that which cost me nothing." Under the law, the first was to be offered to God—the first of men and beast—the first sheaf of wheat, the first ripe corn. One-tenth was the standing law. Suppose camp meetings expensive; they may be far less so than a prodigate son, less so than famine, or war, or pestilence, or the curse of God in some other form. Look at the Sabbath desecration in our land.—Shall it not pull down the wrath of a holy God upon us? And how shall we arrest this torrent, and arrest these threatened calamities? By the spread of sound and saving piety among the people, by camp meetings, or something else out of the old stereotyped way of the present day. There is no place where we shall be so likely to get our children, servants and neighbors converted as at a camp meeting.

Need I insist on this? It will hardly be disputed, if they can be conducted properly. Let me suggest some few things. In the first place, select a locality where is water, springs, wells or cisterns. (There is water coming out of the hills near the church on Sicily Island.) Then make cloth tents, with bagging and lawells, or osnaburgs. Two thicknesses will turn the rain effectually. Both these are needed on every plantation: the first for cotton, and the last for clothing. Make the first tent of osnaburgs sewed together, and stretch it on a ridge pole; then make a fly of the bagging sewed together, and stretch it over the first. These two will turn almost any rain. Before the tent door you can have a bush arbor, and one of bushes large enough to shade the congregation. Thither let us repair with our families and neighbors to worship in the spirit, with few duplies, but as much food cooked as possible, that our servants may worship as well as we.

S. G. COTTON.

LAY CO-OPERATION.

MR. EDITOR:—The following resolutions are on an important subject, and the publication of them may be of benefit. They were unanimously adopted at the third Quarterly Conference of Fayette circuit.

Resolved, 1st—That the present plan of lay-co-operation in the Mississippi Annual Conference is cumbersome, and to some extent inefficient, from its numbers.

2d. That we recommend that said plan be so amended, that but two delegates be allowed to each Presiding Elder's district, and two alternates to be elected at the District Stewards' meeting; or should the stewards fail to elect, then the Presiding Elder should nominate them each Quarterly Conference, and each Quarterly Conference shall be entitled to count as one vote. Whosoever shall receive the votes of a majority of the Quarterly Conferences shall be entitled to their seats, and it shall be the duty of the Presiding Elder to give them a proper certificate of their election.

3d. That the Mississippi Annual Conference be requested to memorialize the General Conference for a change of the discipline, so as to give the lay delegates in the Annual Conferences the right to vote on all questions of Church policy.

4th. That the above resolutions be laid before the several Quarterly Conferences of Fayette district, with a request that they adopt similar resolutions.

5th. That the Rev. H. F. Johnson, P. C., be requested to present the foregoing resolutions, numbers one, two and three, to the next Mississippi Annual Conference.

Will the Recording Steward, or the preachers in charge, in Fayette district, clip the above resolutions from this paper, and present them to the Quarterly Conferences of which they are members respectively?

It occurs to me, that it would be well for every Quarterly Conference in the Mississippi Annual Conference to take immediate action on this subject, that it may be settled at an early day. If not presumption in me to advise, could not the wish of the laity be arrived at in this way: let each Quarterly Conference instruct their lay delegates how to vote on propositions to retain, modify, or abolish the present system of lay-co-operation, and let the lay delegates have a meeting during the next Annual Conference, mature their plan and present it to the Annual Conference for its consideration.

I would not have written a word had I not been sending you the above resolutions.

H. F. JOHNSON.

Fayette, Miss., July 6th, 1860.

SHARON FEMALE COLLEGE.

The annual examination of the students begins Monday, July 23d. Commencement day will be Thursday, July 26th.

Rev. S. F. Gard having resigned his place as President of the college, the trustees have elected Prof. W. L. C. Hunnicutt, who has been in Madison College since January, 1857. He graduated at Emory College, Geo. under Bishop Pierce, and was sent to us by the Bishop. His scholarship is unquestionable: and while we regret our loss in the resignation of Bro. Gard, we rejoice at our success in securing so able a successor.

We believe there is a bright future for old Sharon Female College. I believe it is the oldest institution in operation, in the State, and deserves a larger patronage.—When we get that Peeler donation we hope to enlarge some, and have several things more done, as we shall get others to help us. By the way, how have the notes of that donation been arranged? I saw that $8,000 was given to the colleges under the patronage of the Mississippi Conference. We have one and a half—Sharon one, Centenary a half. So Sharon will be entitled to two thirds of that donation, if not all, if the notices published give a correct statement of the facts in the case.

H. H. MONTGOMERY.

LOUISIANA CONFERENCE.

SABINE CIRCUIT—Rev. E. W. Griswold writes: I commenced on my work Jan 3; found gloomy prospects; the people were surprised that a preacher with a family should be sent to them; at first they manifested unwillingness for us to stay; but once this difficulty came, others followed. They are severe, it is true; but not to my entire discouragement for one year. I have thirteen preaching places proper; have enlarged some—have now eighteen in a month, and ride hope ing to 500 miles to make my rounds, over a country too rough to ride much in a buggy; so I cannot do as much in the back circuit as I would like. Almost of my meetings are good congregations, attended and enjoyed. Some have joined the Church. But prospects are more gloomy now. What can be the cause? The judgments of God come upon us in rapid succession. Scarce has the spring sickness abated, which swept off many of the people, when a drouth comes that threatens great want, if not a famine. Emigration has caused corn to become scarce, so that at this time many have no bread. But, what is more fearful, there has been no rain on most of my work since the 28th February; corn is now dying in the fields; some are cutting it down to make use of it as forage. The cattle suffer much for want of their accustomed range, which has been burnt over two or three times. In all of my travels I have never seen such foreboding. For, should the drouth continue a few days longer, which would prevent planting and making late corn, I suppose there are fifty families that live within the bounds of my work who would not make bread; and whose teams, if living, would be too weak to haul hay from the necessary distance, from fifty to ninety miles.

ALABAMA CONFERENCE.

MONTGOMERY CIRCUIT.—Revs. L. P. Gholson and S. A. Pilley write: The church at Mt Meigs, on the Montgomery circuit, has been greatly blessed. The membership became greatly revived; class and prayer meetings had much to do with it. Our meeting lasted nearly three weeks. The entire community became interested. We had some as clear conversions as we have ever seen.—Seventeen whites joined the Church, most of whom were young ladies and young men. There has been a revival influence among the colored people for some months past. Some sixty have joined the Church, and mostly all professed conversion.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

CROPS IN MISSISSIPPI.—The Mississippi exchanges all speak of renewed prospects of large crops. Cotton had not been seriously injured by drouth; and corn had suffered only in a few localities. The abundance of rain that has lately fallen in most of the counties, has added largely to the promise of the future.

The first telegraph in Arkansas was opened on the 5th inst. It is the commencement of the Pacific line, and extends from St. Louis to Fayetteville. The line is to be continued to Sherman, Texas, via Fort Smith, Ark., which will make six hundred and seventy-eight miles from St. Louis toward the Pacific. The company is commencing operations at Los Angeles, so as to meet the line extending southerly from Vizella, on the Independence route. The company state that a continuous line from San Francisco to Los Angeles (four hundred and eighty miles) will be in operation by the middle of July.

ARRIVAL OF A SLAVER AT MOBILE.—The schooner Clotilde, having on board a cargo of Africans, amounting in all to one hundred and three, crossed the bar to-day, and anchored in the bay, where she was met by a steamboat, which took the negroes on board and proceeded up the river to some unknown point.

INKCMAN HONORARY.—The Cincinnati Daily Press, speaking of the death of Mrs. Williams, says: "When the body of Mrs. S. H. Williams, of Memphis, one of the victims of the steamer Ben Lewis disaster, was recovered, it was found that it had been robbed of a considerable amount of jewelry, and one of the fingers had been much lacerated by the fruitless efforts of the murderous thieves to get off a plain gold ring which was very closely fitted. The body was found floating in the current, dragging an oar, and when taken into the skiff its natural warmth had not disappeared; so that the wretches who robbed the unfortunate woman did so before life was extinct.

REV. HARDEN'S EXECUTION.—Belvidere, N.J., July 6.—The execution of Rev. Mr. Harden, who poisoned his wife, took place about half past one o'clock. A crowd appeared early, and remained on the scaffold with a firm and steady step, accompanied by Rev. Mr. Day, Rev. Mr. Kirk, and several deputy sheriffs. As soon as they reached the top of the scaffold, Harden knelt down and led in prayer, and after a few minutes arose and took his place upon with no outward signs of emotion. He bade adieu to those on the scaffold; the Sheriff then placed the cap over his face, descended to the ground, and cut the cord that held the drop. Harden fell with a heavy lunge, but, not breaking his neck, the death-struggle was violent, and several minutes elapsed before the body appeared devoid of sensibility, during which time his limbs were drawn up and dropped suddenly. After twelve minutes the physicians pronounced him dead, and the body was lowered and placed in the coffin, and then taken to his father's residence in Blairstown, where the funeral will take place on Sunday next. Harden made no speech on the scaffold, as had been expected; however, he made a full confession to his brother, yesterday, which will be published, but not in his own language.

THE NEW GOLD MINES NEAR EL PASO.—The San Antonio (Texas) Herald, of the 28th ult., says: Messrs. Bell Brothers, silversmiths of that city, assayed a small bag of dust from the newly discovered mines in the neighborhood of Santa Rita, and pronounced it in quality equal to the best of California gold. The Ledger publishes an extract from a letter written at El Paso, June 22d, which says: "I understand that specimens of gold from the mines recently discovered in Arizona, are to be forwarded to you. These mines are about one hundred and sixty miles from this place, fifteen miles from the copper mines, and about the same distance from Gila river. The miners are not averaging less than $6 per day, and are working with the rudest implements. The mines, so far as now known, range about fifteen miles along the creek where they lie. This is surface digging; the bed-rock has not yet been reached, but does not lie deep. Provisions are moderately plenty, and will be also tolerably cheap, as the country supplies a considerable quantity without hauling a very great distance. I assure you, gentlemen, this is no humbug; men are engaged as miners whose characters and resources forbid such an idea. The only drawback is, that perhaps the water will not hold out for extensive digging by a very large number of persons. These miners are on the water, which is now scanty. A considerable quantity of coarse gold pieces have been found, weighing about an ounce." Mining utensils are said to be in great demand in Mesilla, picks commanding twelve and shovels ten dollars. Over $1,500 worth of dust is said to have been gathered by three Mexicans in one week.

FOREIGN NEWS.

MISCELLANEOUS.—The firm of Acher & Co., of Berlin, have purchased the entire library of Baron Von Humboldt, which, it will be recollected, was bequeathed by the philosopher to his servant, M. Seifert. The collection numbers ten thousand volumes, many of them of great rarity, and not a few presented copies containing autograph inscriptions from the donors.

The Montreal *Advertiser* says native silver has been discovered in the township of Kingsey, C. E., on two lots. The owner of one has sold mining right for $1800; but the proprietor of the other has refused all offers yet made. The quantity of the metal found is considerable, and the locality is represented by returned Californians to resemble the Washoe district where such large discoveries of silver have been recently made.

SICILY AND NAPLES.—The Neapolitans were fortifying Messina, and concentrating 80,000 troops there, and considerable ammunition. The evacuation of Palermo is completed.—The Neapolitan frigates had left port. Garibaldi was forming twenty regiments for operation on the main land. The Neapolitans were in great force in Calabria. All the communes in Sicily had presented addresses, requesting annexation to Piedmont. The American vessel seized by the Neapolitans was the Charles and Jane, of Baltimore. The American Minister at Naples had demanded passports for his son and two others to visit the vessel at Gaeta. Advices from Ravenna to the 22d, state that at Rolla the Austrian Government compelled a Sardinian merchant vessel to hoist the Pontifical flag. At Pima, the harbor-master refused the steamer Havenot the papers necessary for departure, because it had hoisted the tri-color flag. The volunteers brought by Col. Medici, had been chosen with great care—amongst them were officers and engineers. It was reported that Garibaldi had held a council, at which it was determined to march on Fessano as soon as the plans were fully organized. It was thought the march would commence on the 28th of June. It was said that the Neapolitan Government determined to restore the two captured American vessels, had the American Ministers demanded reparation for the insult to the American flag. The King of Naples was ill.

One hundred more dead bodies had been discovered in the ruins of the houses in Palermo, which were destroyed by the bombardment. The damage occasioned by the bombardment was estimated by the journals at that place at £10,000,000 sterling. The Times correspondent writes that information had arrived confirming the departure of a band of brigands to assassinate Garibaldi. The information comes from such sources that it is impossible to doubt the truth of it.

GREAT BRITAIN.—The House of Lords had debated the slave trade question, and adopted a resolution in favor of the reappointment of a consulate at Mozambique, as a check to the slave trade. Notwithstanding the opposition of the Government, it was reported that the chancellor of the Exchequer, Mr. Gladstone, had determined to resign on account of the latest report adopted by the committee of the Commons on the Lord's rejection of the bill repealing the paper duty.

ROME.—General Lamoriciere is said to have issued an order of the day, announcing that the moment for marching against the enemy is approaching.

TURKEY.—Sanguinary disturbances had taken place in Albina. The Dragoman of the Austrian Consulate had been assassinated at Scutari. The army was exasperated at not having received its arrears of pay, and a military revolt was apprehended.—Fifteen hundred houses had been burnt in the Turkish quarter of Constantinople.

FRANCE.—Prince Jerome Bonoparte is dead. The Emperor Napoleon visits Savoy in July. Since the Emperor's return from Baden, the troops concentrated on the Eastern frontier of France have been withdrawn. It is reported that the new French loan will be £20,000,000 or £30,000,000 sterling.

AUSTRIA.—The Austrians were making vast military preparations in Venetia.

CHINA.—The China mail had been telegraphed. The steamer Malabar, having on board Lord Elgin and Baron Gros, was wrecked in the harbor of Gait. No lives were lost. Both Embassadors lost their credentials, and all their papers, and would be delayed at Gait until the 6th of June. Advices from Canton are to May 6th. The reply from the Chinese to the last communication of the British Minister, is to the effect that the Chinese are preparing to resist. The allies had occupied Chusan. Trade was improving at Canton.

NAPOLEON III AND PRUSSIA.—A pamphlet, by Edmond About, entitled, *L'Empereur Napoleon III et la Prusse*, has just appeared in France. The writer does not, as had been expected, demand the natural frontiers of France; he even protests very strongly against any such pretension. But he preaches to Germany union by means of sacrifices—that is to say, he calls on the petty Princes to unite under the Prussian flag. He, however, recommends that course subject to the condition that the Government of the Prince Regent shall adopt a policy in strict accord with that of the Emperor Napoleon to which he gives the greatest praise. The pamphlet terminates by a violent denunciation of Prussian *bureaucratie*.

The London Times, in one of its leading articles, says that the promised Neapolitan constitution comes too late. A letter, received from Palermo, says that Garibaldi's loss in the conflict of May the 27th and 28th amounted to upwards of nine hundred men. Gen. Garibaldi has ordered the demolition of Castellamare. The first division of revolutionary forces has been directed towards Syracuse. The municipality of Palermo has asked of Garibaldi for the immediate annexation of Sicily to the Kingdom of Italy. Garibaldi, in his answer, said he could not at the present time. Garibaldi is attempting to negotiate a loan at London of thirty millions of francs. A telegram from Rome states that Gen. Lamoriciere is making vast preparations, which indicate his expectation of making an attack shortly.

The King of Naples had given his consent to propose a liberal constitution, one of the conditions of which is an offensive and defensive alliance with Piedmont. The Ministry of Naples had sent in their resignation. The promulgation of the new constitution will take place during the month of July.

The telegram from Vienna states that the Austrian Government is making vast preparations in Venetia.

The Paris Moniteur denies the French Government's intention to negotiate a loan.

A Geneva journal says that Count Persigny and Lord John Russell have agreed to convoke a European Congress for the adjustment of the Savoy question.

AN ARCHBISHOP DEGRADED BY THE POPE.—The Archbishop of Florence, who chanted a mass in honor of the King of Sardinia, on the occasion of his recent visit to the annexed provinces of Italy, has been deprived of his office by the Pope, and cursed.

DEATH OF PRINCE JEROME BONAPARTE.—He was the last of the brothers of the Great Napoleon. Jerome was an indolent, good-natured voluptuary. His public life was a short one. He was a boy when Napoleon rose to power, and had scarcely reached adult age when he fell. From the age of twenty-one to thirty-one he shared his brother's prosperity, became admiral and commanded fleets, general and commanded divisions of the army, and king over a kingdom made expressly for him. After thirty-one, he was an easy, contented dependant on his wife's father, until the Bonaparte star rose again in the person of Louis Napoleon, who placed him in sinecure places of great prominence, and took his children, by the second marriage, to be the nearest to the throne of the imperial blood. Forty-five years of idleness and sensuality have elapsed since the kingdom of Westphalia passed away from him.

Jerome leaves three children—the elder is the Baltimore Jerome, the son of his marriage with the American Miss Patterson, born in 1805—a marriage which was annulled by the Imperial decree, but never with the sanction of the Church. The family meeting, which lately disallowed the title of this son to legitimacy in France, was doubtless held in anticipation that the decease of King Jerome might make it of particular importance.

The second wife of Jerome was the Wurtemburg princess, who affectionately adhered to him on his downfall, and for whose sake he obtained a shelter and support in Germany, when France expelled the whole line of the Bonaparte. Her surviving children are two—the elder is Princess Matilde, born in 1820; and married nearly twenty years ago to the Russian Prince Demidoff, but not living with her husband; the second is the Prince Napoleon, who was a red-republican under the republic, and is a thorough imperialist under the empire. For him, who is married to the Princess Clotilde, the Emperor, his cousin, was suspected of designing to rear an independent kingdom in Northern Italy, and to be not unwilling that he should have one in Sicily.

POLITICAL.

GENERAL JOSEPH LANE.—General Joe Lane, the candidate for Vice-President, was born in North Carolina, Dec. 14, 1801. In his fifteenth year he became a clerk in a mercantile house in Indiana. In 1821 he married, and settled as one of the Pioneers in Indiana. In 1832 he was chosen a member of the Legislature, serving in that capacity, with occasional intervals, until 1846. He supported General Jackson in 1824-'28-'32; Van Buren in 1836-40, and Polk in 1844. His course while in the State Legislature was marked by a devoted patriotism and a singleness of purpose to advance the prosperity of Indiana. He was most active in the arrangement by which the State was saved from bankruptcy, and her honor from the stain of repudiation. None but those who were residents of the State in that trying time can sufficiently estimate his valuable service on this important question. In the year 1846 he was a member of the State Senate, but resigned his seat when a call was made on Indiana to furnish volunteers for the Mexican war. He entered the army as a private, but in a few months afterwards was appointed Brigadier-General. He served with distinction during the war, and covered himself with honor. About August 1st, 1848, he reached Indiana, where a succession of public receptions were tendered him, but to which he had no time to respond, for on the 16th of August he was commissioned Governor of Oregon, without his solicitation, and reorganized the government; was elected delegate to Congress in 1851, and now is one of the United States Senators from the State of Oregon. In politics, Gen. Lane is a Democrat of the Jefferson and Jackson school, and is thoroughly acquainted with the history and politics of this country. His retentive memory and quick, active intellect, enable him to turn to immediate and effective uses the more important facts and incidents connected with our institutions. He is more a man of action than words—more practical than theoretical—and presents himself with a well-formed rather by a study of things than of their mere names.—*N. O. Delta.*

RELIGIOUS INTELLIGENCE.

The Picayune learns that the Rev. C. S. Hedges, of St. Luke's, in this city, received the honorary degree of Doctor of Divinity, at the hands of the Faculty of the Masonic University, Lagrange, Ky., at the late commencement of that institution.

LABOR BEQUEST.—Wm. Euston, formerly a journeymen chairmaker in Philadelphia, but for many years a resident of Charleston, S.C., died suddenly recently, leaving an estate valued at $2,000,000. Being childless, he has left his wife a life interest in the estate, and one or two annuities to relatives. Upon the death of these parties the entire estate, excepting about $30,000, reverts to the city of Charleston, in trust for charitable purposes.

BIBLE SOCIETY IN CATAHOULA.—An organization has been effected at Trinity with the object of furnishing every family in Catahoula parish with a copy of the Bible. It embraces the leading men of the parish.

OLD-SCHOOL NEWSPAPERS.—The Presbyter, of Cincinnati, says the old-school have eleven weekly papers, located severally at Philadelphia, Pittsburgh, Cincinnati, Chicago, Louisville, St. Louis, Memphis, New Orleans, Charleston, Richmond and Fayetteville. Besides these, we have, with the New-school Presbyterians, a partnership in the New York Observer, such as they have, with the United Synod, in the Christian Observer.

SHAKERS IN THE UNITED STATES.—There are four Shaker societies in Ohio, numbering 1,059; one in Connecticut, numbering 200; two in Maine, numbering 150; two in New Hampshire, numbering 300; four in Massachusetts, numbering 700; two in Kentucky, numbering 300; three in New York, numbering 1,050; making in all eighteen societies, each constituted of several distinct families or communities, regularly officiated with elders, deacons, care-takers, etc., of both male and female orders, according to their unique custom, and numbering in all some 4,600 members.

REMOVAL OF A THEOLOGICAL SEMINARY.—The World states that the Synod of the Waldensian Church has recently held an extraordinary meeting, at which it was unanimously resolved to transfer their Theological Seminary from La Tour, in their own country, to Florence. By taking this step they demonstrate their confidence in the stability of the Sardinian kingdom, and their determination to act on the aggressive.

CITY NEWS.

CITY POST OFFICE.—Mr. Blair, agent of the Post-office Department, arrived in the city on Friday, with an order to our Postmaster to deliver over to him the office. In the letter of the Postmaster General no reference is made to the causes and motives of the act. It is, however, generally believed that the removal, which anticipated by a few days the resignation of the Postmaster, has been produced by differences between our Postmaster and the Postmaster-General in regard to the accounts of the office—the Postmaster-General seeking to make the Postmaster responsible for drafts sent to him to collect which he has never been able to realize, and refusing to admit vouchers for like of clerks whom the Postmaster here has been compelled to employ in order to conduct the business of the office.

SUICIDE.—Mr. Edmond Armaud, a gentleman of one of the oldest families in Louisiana, committed suicide this morning, at 1 o'clock, at his residence, corner of Bourbon and St. Ann streets, by cutting his throat with a pocket knife. Mr. Armaud was a bachelor in affluent circumstances, of an amiable and sociable disposition, and had a great many friends. He had been suffering for some time past from ophthalmia, and was last testing his sight, with hardly any hopes of a cure. This made him very melancholy, and preyed on his mind; no other cause can be imagined for the fatal deed.

LADY NOEL BYRON.

When the only child of Sir Ralph and Lady Milbank was born it would have been considered a strange prophecy if any seer had told how that infant should be in character simply a good and true woman, without qualities or any remarkable intellectual qualities, without ambition or vanity, and yet that she should twice become an object of deep interest to the English people—her name on the tongues of millions, and her merits discussed, once with party heat, and again, after a lapse of more than forty years, with the warmth of well-grounded popular gratitude. Such, however, has been the lot of that quiet, beneficent, true-hearted Englishwoman, Lady Noel Byron. Her life began with sunshine; then it was shaken by a fearful storm, which clouded the rest of her life; but she, sitting in the shade, sent a multitude into the sunshine, and patiently wore away the last two-thirds of her life in making others happier than she could be herself.

While everybody assumes to know Lady Byron's history, none but her intimate friends seem to have any notion of her character. The chief reason of this is that Lord Byron gave forth two irreconcileable accounts of it; one when he first lost her, and another when it suited him to set up a case of incompatibility of temper. The long tract of time over which she has passed since his death would have settled the matter in all minds if Lady Byron had desired that it should. But she desired only quiet; and it is by her benefactions only that the chief part of her life has been recognized and will be remembered.

Her childhood was spent for the most part at Seaham, in Durham, where Sir Ralph Milbank's estate was situated. She preserved such love for the place, up to her latter years; that a pebble from its beach was an acceptable present to her. She was carefully scarce, and, for the time in which she lived, well educated. Mr. Moore and Lord Byron could have known but little of the education of girls at the opening of the century, and must have been bad judges of the minds and manners of sensible women, if they were sincere in their representations of Miss Milbank, as a blue, as a mathematical prude, and an Urth. Moore, who had no rigorous intellectual tastes, might have been sincere; and he no doubt was so in the plainness of his avowal that he "never liked her." Lord Byron knew better than he pretended. He knew that she was impulsive, affectionate, natural in her feelings and manners when he first offered to her; and none knew so well as he what she proved herself to be capable of under trial—how passionately she loved him, and how devoted she would have been, through good and evil report, if he had made her companionship possible. When he first offered to her, she was, in her girlishness, evidently taken by surprise. She refused him, but desired not to lose him as a friend. When he offered himself again she knew nothing (how should she?) of the profligate spirit in which the deed was done. Moore's account, in his "Life of Byron," of the way in which the second proposal was brought about, and the circumstances under which the letter was dispatched, was the first that most people knew about it. When that book came out, every one saw how wise and how good was the guidance which the injured woman had preserved. Her enemies were then convicted on their own confession. To say nothing of what the women of England felt, there was not a man with an honest heart in his breast who did not burn with indignation over the shameless narrative of how the trusting, admiring, and innocent girl whom the poet had wooed before, was now made sport of among profligate jesters, and deliberately proposed as a sacrifice to the base chances of the libertine's self-restraint.

What her father was about to permit his child to enter into such a marriage seems never to have been explained. The less his child knew of Byron's moral entanglements, the more vigilant should her father have been over her chances of domestic peace; and the mind generous as he was sure to be about the poverty of his lover, the more should her parent have taken care that she should not leave them for a home which was to be broken into by nine or ten executions in the first year. Never was a young creature led to the altar more truly as a sacrifice. She was rash, no doubt, but she loved him; and who was not, in the whole business, more rash than she? At the altar she did not know that she was a sacrifice; but before sunset that winter day she knew it. It is a judgment may be formed from her face and attitude of despair when she alighted from the carriage on the afternoon of her marriage-day. It was not the traces of tears which won the sympathy of the old butler who stood at the open door. The undergroom jumped out of the carriage and walked away. The bride alighted, and came up the steps alone, with a countenance and frame agonized and limpless with evident horror and despair. The old servant longed to offer his arm to the young lovely creature, as an assurance of sympathy and protection.—From this shock she certainly rallied, and soon. The pecuniary difficulties of her new home were exactly what a devoted girl of like hers was fitted to encounter. Her husband bore testimony, after the catastrophe, that a brighter belle, a more sympathising and agreeable companion, never blessed any man's home.—When he afterwards rallied her cold and mathematical, and over-prim, and so forth, it was when public opinion had gone against him, and when he discovered that her fidelity and mercy, her silence and magnanimity, might be relied on, so that he was at full liberty to make his part good, as far as she was concerned.

Silent she was, even to her own parents, whose feelings she magnanimously spared. She did not act rashly in leaving him, though she had been most rash in marrying him. As long as others called him insane, she was glad to do so too; and when she left him for her father's house she regarded him as mad.—When Dr. Baillie and other physicians whose opinions were asked (not by her) declared him sane, she still abstained from acting on her own impulses or judgment. As all the world knows, the case was submitted, in an anonymous form, to Dr. Lushington and Sir Samuel Romilly; and the unhesitating decision of these two great lawyers and good men was that the wife—whoever she might be—must never see her husband again. When they knew whose case it was, they never swerved from their first judgment, but declared that they would never shut our countenance Lady Byron's return to her husband. Under the circumstances, the general sympathy was with the wife, to whose wifely merits the husband had borne such strong testimony at his most unsteworthy moment, and who had herself preserved so complete a silence under the insult and contempt with which he afterwards endeavored to overwhelm her. If her attachment to him had been more superficial, or if she had been vain or egotistical, or weak, or timid, she would have said something—something which would have let the public into the privacy of her griefs, and have broken down, more or less, the sacred domestic enclosure. All that was said, however, was said by him; and if there was always just and generous people enough to remember that they had only Byron's story, and that Byron's stories were not apt to be over and above true, great was the disappointment at such people when there appeared in 1836, in the *New Monthly Magazine*, a sort of disclosure, offered in the name of Lady Byron.

The first anxious remark was that there was no real disclosure; and the whole affair had the appearance of a desire on the part of Lady Byron to exculpate herself, while yet no adequate information was given. Many who had regarded her with favor till then, gave her up, so far as to believe that feminine weakness had prevailed at last. But she, on this occasion, gave another proof of her strength. The whole business was one of poor Campbell's freaks. He excused himself by saying that it was a mistake of his—that he did not know who he was about when he published the paper, and so forth. Lady Byron's friends knew, all the while, that she had no concern whatever in the transaction. The world did not know it; she refused to recognize the world's interference in her affairs. She had made no explanations hitherto; and she made none now. She suffered, perhaps, as much as a weaker woman could have done; but she did not complain. Many years after she wrote to a friend who had been on less unjustifiably betrayed—"I am grieved for you, as regards the actual position. But it will come right. I was myself made to appear responsible for a publication by Campbell most unfairly, some years ago, so that if I had not imagination enough to enter into your case, experience would have taught me to do so." We are not disposed to countenance the taint of the time about liars being an age of materialism in comparison with others, but if any one case could bring us to such a conclusion, it would be this. All can honor the women, of any age, who have borne the racking of the limbs rather than speak the word which would release them; but few have fitly honored this long endurance, through forty years, of the racking of the tenderest feelings, rather than gain absolution by the simplest disclosure. The source of this strength was unquestionably her love for her husband. She knew him to the last with a love which it was not in his own power to destroy. She gloried in his fame; and she would not interfere between him and the public who adored him, any more than she would admit the public to judge between him and her. As we have said, her love endured to the last. It was her fortune which gave him the means of spending his mode of life abroad. He spent the utmost shilling of the property that the law gave him while he lived; and he left away from her every shilling that he could deprive her of by his will; and what the course of life was which he thus supported he himself has left on record. Yet, after all this, the interview she had with his servant after his death shows what a depth of passion lay concealed under the calm surface of her reserve. It will be remembered that when Byron knew himself to be dying he called to his man Fletcher, and desired him to "go to Lady Byron," and * * * Here his utterance became unintelligible, till he said "You will tell her this;" and Fletcher was obliged to reply, "I have not heard one syllable that you have been saying." "Good God!" exclaimed the dying man; but it was too late for more. Fletcher did "go to Lady Byron;" but, during the whole interview, she walked up and down the room, striving to stifle her sobs, and obtain power to ask the questions which were surging in her heart. She could not speak, and he was obliged to leave her.

Since that time there have been many who have believed and said that no one person in England was doing so much good as Lady Byron. It was not done, as her husband gave out, by attending charity balls, or dispensing soups and blankets and moralist sentiment. Among the multitude of ways in which she did good, the chief and the best was by instituting and encouraging popular education.

We hear at present (and glad we are to hear it) much about the teaching of "common things;" but, years before such a process was publicly discussed, Lady Byron's schools were turning the children of the poorest into agriculturists, artisans, sempstresses, and good poor men's wives. She spent her income (such as her husband left of it) in fostering every sound educational scheme, and every germ of noble science and useful art, as well as in easing solitary hearts, and making many a desert place cheerful with the secret streams of her bounty. There was a singular grace in the way in which she did these things. For one instance:—A lady, impoverished by hopeless sickness, preferred poverty with a clear conscience to a competency under some uncertainty about the perfect rectitude of the resource. Lady Byron, hearing of the case, wrote to an intermediate person to say that the poor lovable could never be a subject of pity, as the poverty was voluntary, but that it seemed hard that the sufferer's benevolent feelings should be limited; and she had, therefore, ventured to place at her call in a certain bank £100 for benevolent purposes; and, in order to avoid all risk of unpleasant remarks, she had made the money payable to this intermediate correspondent. This was her way of cheering the sick room; and the same spirit ran through all her transactions of beneficence.

No one could be more thoroughly liberal towards other people's persuasions, while duly valuing her own. No one could be further from pedantry, while eagerly and industriously inquiring after all new science and literature,—in order to learn, and by no means to display. When we say, as we truly may, that her life was devoted, after family claims, to the silent promotion of public morality (without the slightest mixture of cant or dogmatism), of science, of education, of human, and especially of domestic, happiness, wherever she could center her blessings, we may ask how a married woman's life could be better spent? and, perhaps, how many women so tried could so have spent their lives? What domestic life might and should have been to her, all must feel who saw her devotion to her daughter, not only in youth, but yet more in attendance on the slow dying of that one child, and even more still in her labors and sorrows for her grandchildren. It might have been said that she lived for them, if she had not at the same time been doing so much for the world beyond. Those who are gifted with insight and with a true heart might also see by other tokens what domestic life might and should have been to her. They might see it in the conscience, so worn, while so calm, steady, and thoughtful. They might see it in the wretched health which made her living from year to year a wonder even to her physicians; and in the restlessness which indisposed her to have a settled home, after the name of home had been so spoiled to her; and in the few and small peculiarities which told of strained affections and of irremediable loneliness in life. They might see it, too, in the love which she won and unconsciously commanded; and especially in the solace and the care which surrounded her in her decline, and the love and gratitude which watched by her pillow as her life ebbed away. This one child of a happy home grew up almost unconscious of anything beyond it. In her youth she found herself suddenly the subject of the world's conversation, if not of this interest of all England; and she could not but know, when dying, that, notwithstanding her love of privacy, and the steadfast silence of a long life, she would be mourned from end to end of the kingdom, and that her death would create a sensation wherever our language is spoken, and referred to with tenderness in all future time, when popular education, and the power of women to bless society with all gentle and quiet blessings, engage the attention of lovers of their kind.

She was born in 1792; married in January, 1814; returned to her father's house in 1810; and died on the 16th of May, 1860.

ARRIVAL OF THE GREAT EASTERN.

A brave, brave sight we had yesterday afternoon—the Great Eastern careering in from the ocean depths, with her six masts and hundred furnaces. Amazement seized every beholder. Had Bellingshoke himself been at hand he would have been fairly stunned out of his *ad admirari*, it was a veritable, legitimate sensation, and our reporters have done it no more than justice. The Great Eastern is a wonder. Nothing like it has ever before floated. Ordinary steamers and ships are like cock-boats by her side. We have given the figures of her huge dimensions, but these naked numerals convey but the vaguest idea. The immense steamships in the English and the American navy hardly equal half her length or breadth, and yet such vessels as the Himalaya, the Persia, the Adriatic, and the Niagara, have hitherto been regarded as absolute prodigies to marine architecture. Mrs. Malaprop to the contrary, "comparisons are" not always "odorous." This is an age of comparisons: Simple estimates, in these days, are out of the question; for while you are grasping one idea, you are required to put it side by side with another, and proximate which is the longest, the largest, or the heaviest. Yielding to this necessity of the times, we yet know of nothing that can stand comparison with Mr. Scott Russell's steamship except Noah's ark. But even Noah's ark could not match it. Let us see. The length of the ark was 300 cubits, its breadth 50 cubits, and its height 30 cubits. The scripture "cubit," as stated by Sir Isaac Newton, is twenty-five inches and about sixty-two hundredths. Bishop Watkins makes it somewhat more—nearly twenty-one inches and about sixty-eight hundredths. Reducing English feet, and calculating the tonnage after the old law, we have approximately the following table:—

	Noah's Ark, according to Sir I. Newton.	*Noah's Ark, according to Bishop Watkins.*	*Great Eastern.*
Length between perpendiculars,	515.02	547	680
Breadth,	85.94	91.16	83
Depth,	51.56	54.70	58
Keel, or length for tonnage,	464.08	492.31	630.02
Tonnage according to old law,	18,232	21,762	23,092

Noah's ark is quite overshadowed. Magnitude, however, is not the only peculiarity which the Great Eastern possesses. No other vessel afloat has two sets of engines and two propellers; nor is the cellular construction to be found entire elsewhere in naval architecture, though sometimes used at the top and bottom of its bridge structures.

Apart from the above mentioned peculiarities, this vessel embodies nothing novel. Her materials are put together in the form and manner usual to other ships constructed on the "wave principle."

But this "wave principle" claims a word of remark, for it and the builder of this ship are inseparably connected. About a quarter of a century since, the British Association of Science rightly conceived that its mechanical section might be worthily occupied in an inquiry concerning the form of ships, and the effect of force on their speed and steadiness. The inquiry was entrusted to the same Scott Russell who was the constructor of this vessel, and to an associate, Mr. (afterwards Sir John) Robinson. They commenced experiments, and reported year after year to the Association. In 1838 and 1839 they showed how a solid body, moving in the water, produced a particular kind of wave; how, at a certain velocity, the solid weight rode on the top of the wave without sinking into the hollow; how, if the external form of a vessel bore a certain resemblance to a section of this wave, the ship would encounter less resistance in the water than in any other form; and this originated the "wave principle," since then so widely talked of and so successfully applied. In 1841, the Committee presented a report of not fewer than twenty thousand experiments upon models and ships, some of which afforded remarkable confirmation of the efficiency of the "wave principle" in ship building. It is true, that, before the labors of this Committee commenced, the form dictated by the "wave principle" had been approached by some descriptions of vessels, both in this country and in England, but to these men is unquestionably due the credit of the first scientific demonstration. In this new principle is involved the fact, that the gre

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter IX.

"Now feebly in the exhausted frame,
Slow, languid, quivering, burns the vital flame;
From the glazed eye-ball sheds its parting ray,
Dim, transient spark, that flattering fades away!
Faint beats the hovering pulse, the trembling heart;
Yet fond existence lingers ere she part!

It was a bright, unclouded morning in August. Alline was sitting in her darkened room, gloomy, wretched, and lonely, watching the pallid face, and short, quick breath of her dying mother. The large, wondering eyes of little Mary were fixed intently upon her, as she sat there waiting for the Minister and a few friends who had been sent for to pray with and administer the holy sacrament to her who had for long weary months and years struggled with illness and sorrow, but whose weary soul would now soon be borne to God by hovering angels who waited, perhaps impatiently, for the last breath that should release the immortal from the mortal part.

They had drawn near, and with prayer and praise had partaken of the precious emblems, when the solemn stillness was broken by the convulsive sobs of anguish which forced themselves upon the bosom of the usually calm, self-controlled Alline. As these deep sobs well up from her bosom she cannot force them back, for she feels that it is the last time she will ever kneel by the bedside of her mother; that never will she partake of the body and blood of her Savior with her again, until she shall divine it anew in that home above—

"Happy home on the eternal shore."

But for a moment only does she allow herself, to weep thus, for, as Edgar Glanville approaches her and in liquid harmonious tones of holy melody, breathed forth in song these words:

"When trouble like a stormy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood;
His loving kindness oh, how good!"

she bade the flood of sorrow roll back to its accustomed channel of silence, and calmly turned to her mother, and clasped her thin, cold hand in her own, and in accents of suppressed emotion exclaimed,

"Mother, dear mother, is there aught you would say to me before I am left without your tender love and care?"

Mrs. Elwin's large, dreamy eyes fix in a long, loving glance on the face of her child, and these words fell with ineffable sweetness on the attentive ears of Alline: "My child, what has your mother left unsaid that she could now say to you? You have been a blessing and a comfort to me through many long, weary years; I mourn that I must leave you and my darling little one so lonely and forsaken, for, oh, I know your pathway will be strewn with thorns; that there are many alluring amusements, that there will be much to excite and attract your mind from holy purposes and pious thoughts through life; but, oh, my child, keep yourself pure in heart, and be earnest in devotion to your God,

And thy feeble steps will be upheld
That tread earthin lonely wild;
The Father of the fatherless
Will guard my darling child.'

Be to your little sister all that I have been to you; seek her happiness, and let her welfare be the first wish of your heart; remember, Alline, it is a holy trust, pray that you may be faithful."

"Mother, I will! She shall never suffer, if my exertion or care can shield her; her heart shall never know sorrow if mine can bear it for her; I shall never breathe a prayer but her happiness shall be first."

And sacredly through after years was this vow fulfilled.

Mrs. Elwin now turned her dying eyes to her husband in a long, wistful gaze, and murmured forth, "Farewell, farewell." With these parting words on her lip they thought her gone, but in a moment she revived, and with an expression of intense happiness and surprise, she exclaimed, "Oh! I see a bright crown held out for me."

And with these words, the heart that had throbbed so long, ceased to beat, and her spirit returned to God who had tried and exalted it in the fiery furnace of affliction.

Alline could scarcely realize that she was indeed gone, and exclaimed, "No, oh no! not dead! not dead! It can not be that I am all alone!" As soon as it was possible she was led from the chamber of death to her own room, and there in abandonment of grief, she threw herself upon her knees to implore health and strength to bear this, her heavy affliction, with calmness and resignation. She knew that new trials awaited her, and that there would be new duties for her to perform to her sister and father.—To them she must now turn every thought, and she determined for them to live, for them to hope and struggle on.

The remains of Mrs. Elwin were borne to the silent resting place of the dead, followed by many who had known and appreciated her in earlier, happier years; but by few who sympathized with the desolate Alline. The orphan girls returned to their silent home. Alline tried to engage in her household duties, but never before had she found it so difficult a task. She listened to the childish prattle until she became interested, and for some moments she was indeed beguiled from sad thoughts and dark misgivings. But she soon became again lost in meditation. Life, with its purposes and aims, was viewed calmly; its work and destiny, its affections and duties; and placing her little sister, who had fallen asleep by her side, on the bed, she sat down in that lonely room from which all that had made her home so dear had just been taken. She realized for the first time that she to whom she had ever looked for guidance and counsel was indeed gone forever. Her father was, there beloved and respected, but to him she had never accustomed herself to go for sympathy and support; and as he now sat with his face buried in his hands, his form bowed in grief, she felt that he needed comfort and help even more than herself, and she yearned to speak words of consolation to him. But all was so silent and strange that she could not break the spell which seemed to have settled upon every thing; there was the couch with its snowy covering, the vacant chair, and the books which had been read by her mother, and in which she had taken delight and found strength to help in time of trouble. Yes, everything was the same, but oh, how changed, how gloomy they now appeared. The shades of evening deepened; the moon gleamed out from dark clouds to be enveloped again by still blacker masses which moved on awfully majestic through the heavens, like the death pall of a doomed world. The few straggling beams which gleam in at the windows serve but to render the shadows still darker, and oh, how heavy falls this outward night upon Alline's heavy heart. But after waiting some time, hoping that the silent form before her would speak or move without her aid, she became alarmed, and shaking off with a powerful effort her mesmerism of grief, she arose and knelt by the side of her father. Gently she removed his hands from his face, as she said, "Father, father, look up, your child is here, you are not all alone; this mutual sorrow will bind us closer together; we will help each other bear it, and by faithfully performing our duties in this life, comfort ourselves with the assurance of a meeting time to come."

The grief-stricken parent passed his hand over the head of his child gently, in a soothing manner, as he murmured, "My good child, my noble Alline, I have been selfish in my sorrow, I have been scanning the backward way, and losing myself in the shadowy scenes and paths of the past. I have passed through all the varied events of my life from early manhood to the last sad parting, and how much I see that I might have done for her who is now past all human aid. But then it is, ever, that we know not the value of the jewel we possess till we have lost it."

"These regrets are vain, my father; all feel thus when deprived of loved ones, I have no doubt; for who of us ever do all that lies in our power to do; happy is that being who, in reviewing his or her life, sees no duty not performed, nothing remaining undone which might have been accomplished."

After thus cheering the aged man, she arose and lighted a fire upon the desolate hearth, brought a candle and prepared a cup of tea for her father. As the fire began to glow and sparkle, Mr. Elwin roused himself, and endeavored to shake off his grief, and to repay by at least a grateful look the kindness of his child. Days and weeks passed on, and Alline's grief settled into a holy calm, and though her mother was not there, her presence and holy example to linger around the home she had blessed by her example and christian excellence.

Chapter X.

"Speak kindly to the erring!
Then yet may'st lead them back,
With holy words and tears of love,
From misery's thorny track."

One night, a few weeks after the death of Mrs. Elwin, Alline was seated alone with her little sister, awaiting the appearance of her father. He was absent later than usual, and she had begun to be very anxious for him, for, since left alone, he had been more estranged from home and more neglectful than Alline had ever known him to be.—The pale face and attenuated form of his wife was ever before him when at home, and like many others he had sought to drown his grief and chase away his sorrow by mingling with those whose lives and presence were a disgrace to manhood. Alline had waited long, anxiously listening to the slightest sound that might indicate a coming step. One, two, and even three, the old time-piece had struck, and yet no step. She arose and laid her sister down and went to the window. The moon shone with her pale, mellow light around; all without looked dark, and it seemed that this silent brightness but served to render the shadows more gloomy and dark. Tears of sorrow coursed down her cheeks.

"Can it be possible," she exclaimed, "that my father can be so inconsiderate as to leave us here all alone the entire night. O, Father in heaven, forsake us not, watch over and protect us."

As she thus stood with her face pressed close against the pane, as if to cool her feverish, excited brain, she saw a form approach the gate and enter; he leaned against the post as if to steady himself, and then approached the door. Alline could scarcely believe her eyes; she had never seen her father under the influence of wine before. Her heart for the first time beat with fear. Instinctively she shrank away to her own room; she had left the door of his room open for him, and she now heard him as he groped his way to it and passed in. She thought of her little sister, her own youth and inexperience, and feared that she had not tried as she should have done to make him happy at home, and determined to be more mindful and attentive than she had ever been, that she might if possible win him to higher and better purposes. She sat long by the bedside of little Mary ere she retired for the night; one little arm of the child was thrown up above her head, and the other hung in repose over the side of the couch, the dark hair was thrown back from the clear, open brow, and the jetty lashes drooped downupon her rosy cheeks, her parted lips showed the pearly teeth within, and Alline, as she gazed with sad pleasure upon the beautiful sleeper, was struck by the resemblance which she bore to her sainted mother. A thrill of pain vibrated through her bosom as she saw that not only had the child inherited the beauty of her parent, but her frail constitution had also been transmitted to her, and with all a mother's tenderness in her heart she bowed her form and renewed her vow to God that her sister's happiness should be her first care through life, sought strength and comfort from on high, pardon for her erring parent, and forgiveness for her own past offences, and then sought to obtain rest before she began the duties of the day. Oh, how sweet must have been the repose of that motherless girl; angels watched while she slept, and the music of their tuneful harps breathed melody to her dreaming ears. At breakfast next morning Alline appeared pale, weary, and exhausted looking; while the heavy eyes of her father presented a sad contrast to the sparkling-faced and bright-eyed little Mary.

Alline had said but little. Mary seemed unusually talkative. "Papa," she said, after looking at him attentively for some time, "did you come home last night? Ally and I waited for you so long, I thought you would never come, and we were all alone! Nobody loves us now! Do you love us, Papa?" she asked.

Mr. Elwin seemed startled by this question. He looked up come what surprised, and said, after a pause, "Why, my daughter, do you think I do not love you and Ally?"

"I do not know, Papa, I thought if you did you would not leave us here at night, alone."

"Hush, Mary, papa will stay with us to-night, and we will make him so happy that he will not care to leave us again," said Alline.

"Were you lonely, my child," he asked, after some hesitation, looking intently at Alline. I was detained at the club longer than usual, last night, but I will stay with you to-night and all other nights. God helping me, I will endeavor to quit the wine-cup; to bid adieu to associations which are fast leading me to ruin. I will retrieve my life, yes, the past shall suffice to have wrought evil, I will henceforth serve God. Alline, I ever see the sad face and mournful eyes of your mother fixed upon me; as I seek the scenes of evil and sin. And, as I have held the wine-cup to my lips and heard the wild strain of riotous mirth echo around, I have seen the sorrowing face of your mother look out of its glittering depths, and tremblingly whisper a remonstrance, which I tried to heed, but could not; and in those moments how I have loathed myself for my want of moral courage."

"Begin not in your own strength, father; if you do, you will depend upon a broken reed. Seek strength from God. He alone can aid you and strengthen your good resolutions," said Alline.

Surely, her prayers had reached a throne of Grace.—Thus let us hope there had begun a work of reformation, and though it might be long in completing, it would yet stand forth a bright monument of the efficacy of prayer, and the abundant goodness of our Creator.

For two years had Alline suffered and prayed, cheered only by a few bright hopes which she scarcely ever dreamed of realizing, so often had disappointment been allotted her, and by a few transient gleams of sunlight which had ever faded away into a night of darker desolation. This dreary life was a trial to one whose heart, although disciplined by much sorrow, was naturally joyous and enthusiastic. Duty was her guiding principle, and had now become "the passion of her soul." These trying scenes had only strengthened her resolution and confirmed her patience. These had their reward, though it seemed long deferred.

RUSSIAN BIBLE.—A new translation of the Bible into the vernacular Russian has just appeared at St. Petersburg. The first part comprises the gospels of Mathew and Luke, translated from the original Greek.

METHODISM IN FRANCE.—The Methodists in France count at present, 152 chapels or places of worship; 29 ministers; 6 coiporters; 72 local preachers; 1446 members; 65 on trial; 203 teachers; 1891 pupils in the Sunday-schools.

A GREAT CHANGE IN FRANCE.—In France, the most prominent men of letters, hitherto nominally Catholic, and for the most part really infidel, are now advocating the historical, literary, missionary, and theological claims of Protestantism. Some of these writers, though brought up in the bosom of the Romish Church, avow fearlessly the superiority of Protestantism as a system of religious faith.

Obituaries:

"Let me die the death of the Righteous."

MRS. MARY SHORES, wife of Wm. R. Shores, and daughter of John Kilgore, was born in Hancock county, Georgia, January 1860; and died in Tallapoosa county, Ala., May 14th, 1860. No one had performed the duties of wife and mother more exemplarily than she did, and she had been altogether true and reliable as a neighbor. She had been a member of the Methodist Church for more than twenty years, and had lived an humble and devoted Christian. For several years her health had been infirm, and for some twelve months it had been declining very rapidly, and during most of that time she had suffered very much. Her disease was so complicated and depressing as to greatly affect her mind. But her sufferings have ended, and her redeemed spirit has gone, "where the wicked cease from troubling, and where the weary be at rest."

J. W.-S.

June 19th, 1860.

MRS. ELEERY MATTHEWS died at Port Gibson Miss. May, 1860. She was born in Northampton co., Va., in 1770. She was married to Wm. Frisby in 1791, and in 1806 emigrated to Mississippi Territory, and settled at Natchez. Her husband died in 1811. In 1818 she attached herself to the Baptist church. She was married to William Matthews in 1827, and in 1830 was again widowed. In 1831 she removed to Port Gibson, and for the sake of Christian fellowship, joined the Presbyterian Church, in the communion of which she continued until her death. Age and infirmity had rendered her helpless, and she had been confined to her bed for three years. In all her sufferings she was patient and trustful. She had given her life to God when health and strength were hers, and when these failed her confidence was unshaken. To the writer of this brief sketch, she said a little before her death, "I cannot but long, but I do not fear to die. I know that my sins are forgiven, and Jesus is my light, my truth, my way. I have suffered much, and if it is God's will I am content to suffer more. My trust is in him." Thus passed away a Christian mother, whose example was worthy to be followed.

Mount Independence, Miss., May, 1860. A. H. WATKINS.

MARY ANN BINION, wife of J. H. Binion, died May 30th, 1860, in Noxubee county, Miss., in hope of a glorious immortality; aged 44 years. The morning before she died she called together her family, and exhorted them separately to avoid sin, do all the good they could; bade them cheer up and not weep, for she was happy; embraced her husband, and bade their all adieu. One of her arms becoming cold, she said, (holding it up) Alin is death, and exclaimed, "O death, where is thy sting! O grave, where is thy victory!" Such is the death of the righteous. May her husband and children live the life of the righteous, and their last end be as hers.

A FRIEND.

Cooksville, Miss.

Our little boy, JOHN Z. NICHOLSON, died on the 4th of June, 1860, aged 2 years, 5 months, and 21 days. Our little Jacky has left his home on earth and gone to his home in heaven. He has passed on before us, and fastened our hopes in heaven. We rejoice in the thought that we shall again live with him, in a country where there will be no sickness, sorrow, pain, or death. W. S. NICHOLSON
SUSAN S. NICHOLSON

GEORGE O. OILMER, son of George N. and Caroline F. Oilmer, was born in Lowndes county, Ala., January 2d, 1851; and died June 20th, 1860. He was baptized by Samuel Armstrong in 1854. He was calm and rational till the last moment. A few moments before he expired he prayed, repeating the Lord's prayer with feeling, dwelling upon the part—"And lead us not into temptation, but deliver us from evil." He has been called away from the evil to come.

ANSON WEST.

MRS. MARGARET McDOWELL was born Dec. 23d, 1831 professed faith in Christ under the ministry of Rev. E. A. Flowers in 1853, and died at Mount Carmel, Wilkinson Co., Miss., June 3d, 1860.

JAMES S. McDOWELL, her husband, died June 18th. He was born in Amite Co., Miss.; was converted to God at Sharon, under the ministry of Rev. H. M. Youngblood in 1853. Aged about 33 years. He died calmly, hopefully, as a Christian.—Each of them, as we trust, in holy triumph.—Bro. M. was deeply exercised in mind several days; acknowledged that he had thought too much of this world, but that he was forgiven. He was so happy that he expressed even a willingness to give up his four children. The world is poorer than when these good people lived. Although acquiring riches, their alms as well as prayers "went up" largely. The poor of their neighborhood have lost their best friends. Bro. M.'s last words are said to have been most beautiful happy, eloquent. "The boat! the boat! There! there! now! now. Come aboard. See! she rounds to!" They both died well.

J. J. CLARK.

GEORGEANA AWLDS, wife of J. W. Awlds, and daughter of John and Rosetta Williams, was born in Thomas county, Ga., April 21st, 1837; embraced religion at a camp-meeting when about ten years of age, in Barbour county, Ala. She moved to this State with her parents; married on the 1st of January, '57; died at her home in Union Parish, La., on the 7th of May, 1860, leaving two little children to the care of others. Up to the day of her death she lived a faithful and devoted member of the Methodist Episcopal Church, and died in full assurance of a glorious inheritance.

MICHAEL DICKINSON, my venerable uncle, died in great peace and heavenly tranquility in Auburn, Alabama, 21st May, 1860; in the eighty-fourth year of his age. He was born near the Tumbling Shoals, on Reedy River, South Carolina, December 28th, 1776. He was reared in perilous times, and had many hair-breadth escapes with his life, while quite young. He grew to manhood, amid toils and danger, with out iron constitution, and I question whether another man in a thousand can be found who has gone through the same amount of physical labor, and suffering, and lived as long as he did.—When he was about thirty-four years of age he professed religion and attached himself to the Baptist Church, and about the same time three of his brothers joined the Methodist Episcopal Church, and all became preachers, two of them died in the itinerant work, in the South Carolina Conference, viz: Charles and Thomas. The other, a local preacher, Willis, still lives.—The subject of this sketch "ran wild, for a time, but finally yielded to temptation, and went far astray, and for many years drank in iniquity like water. But through the instrumentality of the children, who became religious as they grew up to maturity, he was reclaimed and restored to the communion of the Baptist Church, where he remained a short time, and in 1847 connected himself with the Methodist, where his children had found refuge; and from that day seemed to dedicate himself afresh to God, and the work of his salvation. He loved the institutions of Methodism. He remarked to me, some years ago, when I visited him, in his peculiar way. "What a fool I was for not joining the Methodists" at first; why class-meetings and love feasts are the very thing! O, if I had only had their benefit I should never have sneksilidden." He lived to see his four sons, a grandson, and several nephews, all efficiently engaged in the work of the itinerant ministry of the Methodist Church, which was a source of great comfort to him in his old age. In his last days he seemed calmly staid upon God, had clear views of the atonement of salvation by faith in Christ, spoke with rapturous delight of meeting the dear loved ones who had preceded him to the "better land." He breathed his last in the arms of his youngest son Robert R., where he long had a comfortable home, which he has now exchanged for a home in heaven.

Southern Christian Advocate, and Anderson Gazette, S. C. Please copy.

JAMES HAWKINS GALLION, was born May 23d, 1803, in Lexington Kentucky, removed to Louisiana in 1831, was married to Eliza June 28th, November 28th, 1833, and died April 15th, 1860. He joined the Church at the first Camp-meeting held at Bayou Wallace, now known as Pleasant Hill, in 1837; obtained pardon a short time after, at a meeting held on Bayou Samigal; lived in the enjoyment of religion for a number of years, prayed in his family; but, "the deceitfulness of riches and the cares of this world," caused him to deviate from the path of rectitude; but when he came to die, he prayed earnestly and fervently that he might be again reinstated in the favor of God. His prayers were answered, and he died shouting victory. He leaves a wife and four children to mourn his loss.

P. P. MATTHEWS.

LOUISA S. FOSTER, was born in Matthews county, Va., October 26th, 1805; in 1831, removed with her husband and two infant daughters to Lebanon, Ohio, where they resided about four years; and thence emigrated to Mississippi, where at Vardeen Depot, in Carrol county, May 22d, 1860, she gently closed her earthly pilgrimage. Much might be said of her many virtues, her uniform and consistent piety. Delighting in the services at the sanctuary and closet; she bore constant testimony that her life was hid with Christ in God; and her loved voice still lingers in our ears, when in the absence of her husband, she has so often gathered us around that family altar, and so earnestly and pleadingly commended us to the watchful care of that eye, which never slumbers or sleeps. For many years she had been severely afflicted. But now, my mother, thy sufferings are ended and we will strive to meet thee in that bright land where parting are o'er. M. W. G.

Adams County, June 19th, 1860.

Richmond Christian Advocate, Please copy.

GEORGE M. WEATHERBY died on the 4th of June, 1860, in Holmes county, Miss., in the 70th year of his age. Brother Weatherby was born and raised in Georgia, but has resided many years in Mississippi. He was converted and joined the Church about forty years ago. Soon after he joined the Church he was appointed class-leader, and has been engaged in the service of the Church in that capacity nearly ever since. And a model class-leader he was; punctual to meet, and faithful to lead his class. The Church at Richland has sustained an irreparable loss in his death; perhaps we shall never see such a class-leader again. Brother Weatherby's piety was consistent and uniform, he lived a Christian and died a Saint. The affliction that preceded his death was long and painfully distressing, all of which he bore without a murmur. His family had all preceded him to glory except his companion, whom he left on a bed of death.

SISTER SARAH WEATHERBY, relict of George M. Weatherby, died on the 28th of June, 1860, in the 70th year of her age. Sister Weatherby was eleven days younger than her husband, and died sixteen days after him; thus their sojourn on earth was near the same, she only living five days more than he. She was converted at the same camp-meeting, and joined the church at the same time with her husband; thus they commenced life's journey near the same time, and commenced to run their christian race at the same camp-meeting. Sister Weatherby's piety was unobtrusive; she was so until to her temper, calm and quiet in spirit, with a character adorned by all the christian graces. She bore with christian patience and resignation the death of her husband, which took place while she lay on her own death bed.

Thus have passed away two servants of God, who lived together for near half a century, with an attachment and affection which is only less remarkable than their exemplary piety and zeal in the cause of religion.

J. WALTON.

JOHN WESTLEY, son of Major John G. Blackwell, died of consumption in Raleigh, Smith county, Miss., on the 15th June, 1860, aged sixteen years and eight months. He bore his affliction with Christian fortitude for about fifteen months. He was a generous and noble-hearted youth, devoted to the cause of religion; a dutiful son, and an affectionate brother. He was born in Raleigh, Miss., and was beloved by all that knew him. He leaves a father and mother, and several brothers and sisters, and many relatives and friends to mourn his loss. J. D. W. D.

The True Witness will please copy.

REV. JOHN HAMPTON was born in Hancock Co., Ga. July 4th, 1809. Embracing religion early in life, he joined the Methodist Church. Was married to Miss Mary Dixon, Dec. 17th, 1835. In the winter of 1858 he settled in De Soto Parish, La. With wife and children about his bed he died at home, May 31st 1860. During the last ten years he was a Local Preacher. Soon after he came to this vicinity, he was employed by the Planters to preach to their servants. In this work he was earnest and faithful, and did great good. "I heard his last sermon: text, Mat. 3, xii: "I am not come to call the righteous, but sinners to repentance." As a preacher he was not endowed with popular gifts; but in this sermon he had a gift more to be coveted, "an unction from the Holy One." He was peculiarly tried with darkness on his dying bed. He "was led into the wilderness to be tempted of the devil." In response to my inquiries, he said: "All is gone but my *faith*. Jesus is the Saviour, my Saviour—I cannot doubt Him." A few days before his death, I said, "Father, I shall not see you again. On to-morrow I shall see brother S. who was your preacher last year; have you a message?" "Yes, tell him: Meet me in Heaven!" Angels came and ministered unto him. Transports of joy beamed from his languid eye. And lifting his thin hands and waving them in holy triumph, he exclaimed: "Yes, tell all the world to meet me in Heaven!" H. F. ALEXANDER.

Pleasant Hill, La., June 30, 1860.

MRS. CYNTHIA ANN CARSTARPHEN, wife of Rev. Joel D. Carstarphen, of Newton county, Miss., and daughter of Mr. Brazeale, of Tuscaloosa county, Ala., was born July 1, 1810, and professed to be born of God in her 12th year, at Hickory Flat camp ground, in Green county, Ala., and died April 10, 1860. She was a devout Christian, manifesting a desire to do the whole will of God. The Bible was her constant companion, and the writings of Carvasso, over which she pored, while hungering and thirsting after righteousness. She firmly believed the doctrine of entire sanctification, and sought the Lord with her whole heart, till she was enabled to triumph, and praise God, "that the Blood of Christ cleanseth from all sin." In her death the Methodist Episcopal Church at Spring Hill has lost one of its beloved members, and her family an affectionate wife and mother. But our loss is her eternal gain. In the hour of death Christ was both near and precious to her soul, and made her dying bed feel soft.

JOHN R. COX.

JOHN FRANCIS, infant son of Francis W. and Belle R. Pike, died on Monday evening, June 25th. Farewell, darling, 'tis hard to give thee up, 'tis hard to part with our lovely babe; our blue-eyed boy; but the Lord gave thee, and the Lord hath taken thee away. We do not murmur, ah, no! but oh, father, help us to bow submissively to thy will.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XXIII.

Mr. Editor—The truth of history requires that a prominent place be allotted Rev. Thomas Griffin, among the pioneer preachers of Mississippi and Louisiana, in connection with the Methodist Episcopal Church. Were I to indulge my feelings, my long acquaintance with, and changeless affection for him, would lead me to write much more than would be justifiable in a fugitive sketch for a weekly paper. I first enjoyed his singular, but powerful preaching, when a lad, and continued to be thrilled with his peculiar eloquence and pathos when I got to be a man of grey hairs. We had several preachers cotemporary with Thomas Griffin, whose manner and style of preaching was quite out of the modern course, among whom he was the most conspicuous. Whether the times developed their peculiar characteristics, or whether they were copying after some leading spirit, or whether they were providentially raised up to suit the then prevailing state of society, I am not at liberty to determine. He this as it may, the hero of my present sketch, was as celebrated for his attractive peculiarities, as he was for his personal piety and true evangelical zeal.

Thomas Griffin was of Welch extraction, and was the son of John Griffin and Mary, his wife, whose maiden name was Andrew, both Virginians. He was born in Cumberland county, Va., September 24th, 1787. About 1792 or 1793 his parents moved to Oglethorpe county, Georgia, where they reared their family on the frontiers of civilization, amid the perils of hostile Indians. His mother was a Baptist, and his father what he called "a Highland, or Dryfooted Baptist," one who stood on the bank, and pointing to the water said, "that is the right way," but took care never to go there himself. Thomas grew up to manhood familiar with the hardships, dangers, and rude manners of frontier life. He acknowledged himself to have been wild and wicked, and full of fun and frolic in his youth, but often the subject of deep religious impressions. His mother appears to have been a true christian, and more in earnest for the personal salvation of her children, than to have them outwardly connected with her own denomination. There was something in her soul that responded to the warm-hearted zeal and piety of the Methodists, so that she not only attended their meetings herself, but contrived to have her children with her as often as convenient. The result was that Thomas was awakened and converted through the instrumentality of the Methodist preachers, as many a poor heedless sinner has been.

Owing to the conflicting views of the Baptists and Methodists on certain points, he had some trouble in settling his religious creed, but after such an investigation of the matters at issue as his limited education, directed by an honest conscience, enabled him to make, he became a Methodist all over, inside and out. He had a short, but severe struggle about giving up the fashionable costume of the day, and donning the old-fashioned, round-breasted, colonial coat and vest, which were still adored to with great tenacity by the Methodists of those days. He however purchased the materials, and set off to the tailor's shop to have him a suit made that would indicate to all beholders his church relations. As he proceeded something seemed to whisper to his heart, "Tom, you're a fool!—going to have this piece of broadcloth spoiled by a fashion that you will be ashamed to wear, especially if you should backslide and want to leave the Methodists, as many have done before you." The conflict was hot in his mind as to the cut of his new coat when he entered the tailor's door. "So many new fashions these days, Mr. Griffin," said the tailor, "how will you have it cut, sir?" "Just so," responded Mr. Griffin, making a circular cut with the hand down his side in the shape of a schooner bottom. He said just there the devil gave him up on the subject of dress, and he continued to wear the round breasted coat to the close of life. Soon after his conversion he began to feel "inwardly moved by the Holy Ghost to preach the Gospel?" He tried to excuse himself from undertaking such a life long responsible work on the ground of his utter want, as he thought, of both moral and acquired abilities for the work, but still his awful voice sounded within, "woe is me if I preach not the Gospel." It soon became evident to the family that Tom, as he was usually called, had his heart set on becoming a Methodist itinerant preacher. "It won't do, my son," said his father, "the pay is too inadequate to the amount of sacrifice and labor required. The Methodist church is a bad paymaster. If you go, I shall expect you to find yourself one of these days among strangers, destitute of money and clothes, so that you will have to come back home for a supply."

But Thomas had now decided on the path of duty, as clearly indicated by what he believed was a divine call to the work of the ministry, and in 1810 he was duly admitted on trial in the South Carolina Conference, which then included Georgia. His first year he traveled Montgomery circuit, in North Carolina, as the junior of John Gaines well, having Jonathan Jackson for his Presiding Elder. In 1811 he was in charge of Brunswick circuit, in the south-eastern corner of North Carolina, with Aaron Mattox as his assistant. At the spring Conference for 1812, he was received into full connection, and ordained a Deacon, and with Lewis Hobbs and others, was transferred to the Mississippi District of the Western Conference, and appointed to Washita circuit. It is not necessary to mention all the circuits and districts he traveled in the vast territory west and east of the Mississippi river during his itinerant career. I would rather speak of the characteristics of this unique and laborious servant of the church. He found the population sparse, and the state of society exceedingly rude and disorganized in Louisiana during his four or five years term of service there, either as circuit preacher or Presiding Elder.

In addition to his many privations and toils, his purse was often light, and his wardrobe scant. While on Bielly Island, on one occasion, he began to think his father's prediction about his destitution of money and clothes was about to be realized. His purse was in a state of collapse, and the well-worn pants he had on was his last wearable pair. Considerably after nightfall he was threading his way along a dim path towards the hospitable residence of Micajah Pickett, jun., when his horse fell and deposited him among some brambles, which made sundry rents in his pants. He soon recovered his horse, and after a short search, regained the path, but was deeply mortified on discovering the condition of his apparel. Something seemed to upbraid him with, "just as your father told you, Tom! Here you are in these western wilds almost without either money or clothes; last pair of pants used up! You'll have to give it up at these rates, and go at something else, or go back home as your father invited you to do when you should realize the fulfilment of his prophecy." With these unpleasant foreboding thoughts, he plighted at brother Pickett's, and soon began to apologise for the unsightly appearance of his clothes, by relating the story of the brambles. "O, never mind that," interposed sister Pickett, "I have got a brand-new pair already made, and just wailing for you to come and get them." "Get thee behind me, Satan," ejaculated brother Griffin, as he received his new pants from the hands of the kind donor, "thou art the father of lies. After all thy suggestions about my destitution, here I have a new pair of first rate pants."

Brother Griffin was a man of sallow complexion; square-built, rather stoop shouldered; muscular and active, with a sharp face and quizzical eye, that would attract observation in any company. He was remarkable for his ready wit and withering sarcasm. His strong point in preaching was his life-like delineations of every phase of character, which sometimes led strangers to suppose that he had, in some way, got their history, and was making attacks on them from the pulpit. He generally painted the vices of any community to life-like colors, and lifted up his thundering voice in denunciation against them. One or two anecdotes will illustrate how this was done in Louisiana. In South-western Louisiana stock raising entered largely into the products of the country in those days, and was a fruitful source of neighborhood feuds, as some men were very much inclined to appropriate other men's stock to their own use. When Brother Griffin was on the Louisiana District he had a quarterly meeting somewhere about the Vermillion Bay. It was very common in those days to have two sermons preached at eleven and twelve o'clock on the Sabbath. The preacher on the circuit preached the opening sermon that day, which he delivered in a precise and logical style, accompanied with but little feeling. When he closed, brother Griffin rose up, and with one of those ominous looks which made the audience feel that he was going to do something, without affording any clue as to what it would be, he commenced by saying, "My hearers, the brother who has just closed preached you an elegant sermon, but my belief is he overshot you. I intend to come down to your capacity, and give you a batch of new-fangled divinity; something that you can understand." After this introduction he took up the prevailing vices of the country, and delineated them in all their moral deformity and damning tendencies. Among others he paid special attention to the too common practice of branding other people's cattle, and supplying their families with pork from their neighbor's hogs. He gave a very graphic description of the process of hog-stealing: how the hog was captured, his ears taken off and thrown to a hungry dog, and the hair singed off with prairie grass, in order to destroy all the flesh marks, to prevent detection, &c. The audience became intensely interested, all eyes were fixed on the preacher, and all ears were attentive, as picture after picture, drawn from living examples, passed in rapid succession before the mind. One man became so interested that he unconsciously drew himself forward until he suddenly dropped to the floor in front of his seat. "Curious gospel that," said one, after the sermon was over. "Let us try and keep that preacher here," said another. "I'll give fifty dollars a year to keep him here to save my stock."

At one of his preaching places in Catahoula parish, a pedagogue, who had avowed himself a Deist, was pretending to "teach the young idea how to shoot," when brother Griffin came there with his "new sharp thrashing instrument, having teeth," and preached one of his raking sermons, taking as one of his positions that "Deism and licentiousness generally roomed together in the same heart." The school-teacher pretended to be greatly offended; declared that Griffin was too rude and unpolished to preach to intelligent and refined people, and swore if ever he attempted it there again he would give him a thrashing. Some one apprised Griffin of the threat, to which he replied, "I never judge a man's character by the clothes he wears, nor by what he represents himself to be; if I wish to know just what he is, I take the back track, and hunt up his antecedents, and all I wish now is to be put on the back track of this disciple of Tom Paine, so that I can find out where he is from, and what he has been doing heretofore." Fortunately for his purpose he got a correct outline of his history by his next appointment, and appropriated a part of his discourse to the subject. "My respected hearers," said he, "when last I was here I took as one of my positions, that Deism and licentiousness generally roomed together in the same heart. I now propose to give you one representative example to illustrate that position. There lived, not many years ago, in one of the Districts of South Carolina a professed disciple of Tom Paine, who was arraigned by due course of law before the tribunal of his country, not for saying prayers or building churches, but for shedding blood! Yes, my hearers, for shedding blood! Not the blood of his fellowmen, but the blood of his neighbor's hogs! Of this offence, committed without the fear of God before his eyes, and by the instigation of the devil, against the peace of society, and the lives of hogs not his own, he was found guilty and sentenced to thirty-nine lashes on his bare back at the District whipping post. After receiving the Sheriff's receipt in full, in the way of knots, gashes, and cross marks, and having now the fear of hog-heads before his eyes, he left the country 'for parts unknown.' The next place we find him is in that celebrated school of learning generally known as Natchez Under-the-hill, where he spent about three months in the study of natural philosophy. He prosecuted his studies with such untiring devotion that he soon exhausted his cash and credit, so that he was ejected from the boarding and lodging department for non-payment of dues. Possessing some little versatility of mind he assumed the profession of a school-teacher, and the last I knew of him he was pretending to teach a little country school in one of the parishes not far to the west of Natchez, and threatening to whip a certain Methodist preacher for exposing the licentious tendencies of Deism."

The school teacher, no doubt, from fear of provoking a personal application of the illustrative part of the discourse, assumed great gravity, and after the service was over, remarked in some who had heard his threat, that "Mr. Griffin improved on acquaintance, and he reckoned it was best to have a few such preachers in the country, so he would not interrupt him."

It will be difficult for those who never heard his scathing denunciation of vice to appreciate the power with which he spoke. If he was led to describe the deceiver and seducer, he was "a whitewashed, hollow-hearted, hypocritical, double-faced monster of iniquity, with a heart as black as night." If he attempted to show up the self-conceited and presumptuous sinner, he was "one of your real gospel sighting, heaven-neglecting, God-provoking, devil-daring, hell-deserving rebels against the Majesty of the universe." The drunkard in his estimation "was far worse than the frantic suicide who would take a pistol and blow out his brains, thus ridding his family at a pest, and leaving his property for their maintenance; whereas the drunkard, after carsing and disgracing his family with his besotted example, afflicting them with his drunken revels, wasting his property, breaking the heart of his wife, and hanging his poor ragged, uneducated children on the horns of poverty, is in the end also a self-murderer." If the superannuated debauchee was held up in order to show that "the way of transgressors is hard," he was considered as "the very frazzle-ends of humanity; his debauched carcass would disgrace a wolf-trap, if put in it for bait; if he should die by the wayside, a decent turkey-buzzard would consult the dignity of his beak before he would condescend to pick out his blood-shot eyes; if hell itself could be raked over, it is doubtful whether a more deeply-fallen spirit could be found." These examples will suffice for the present.

Another striking characteristic of brother Griffin was a natural, unstudied flow of the most unbearable wit that ever fell from the lips of man. He never manifested any feeling of levity in the pulpit himself, he was rather remarkable for his solemn, grave, and earnest countenance when preaching, yet his transitions from the pathetic to the ludicrous were often so sudden and unexpected, that you would be hurled from the center of gravity into a paroxysm of laughter in spite of all your efforts to the contrary. He was full of sympathy, and often preached with such pathos that his vast audiences were moved from center to circumference. O, it was a luxury to sit unobserved at night on a camp-meeting occasion, when he would preach one of his original sermons, where one might laugh and weep alternately for an hour without restraint. People would sometimes pretend to be greatly offended at his plain dealing with their delinquencies and sins, but still he had so many points of attraction about him, that vast crowds from all the region round about would flock to hear him, and no man of his day made his mark deeper on the public mind than he did.

I will defer other points in the history of this truly unique, but good and great man, to my next number.

J. B. Jones.

ETTIE EVANS; OR, THE BLIND BLACKSMITH.

BY LETHA FONTELLE.

"How excellent is woman when she gives
To the fine impulses of her spirit way;
Her virtues blossom daily, and pour out
A fragrance upon all who in her path
Have a blest fellowship." —Willis.

It was a dark night in December. Leaden clouds veiled the pure azure behind them, and only here and there, looped up, disclosed the pitying eye of some fair star.—Peering into the darkness, you might have seen an old man, half blind, tottering through the streets of a country village, and pausing ever and anon to adjust in his pocket the bottle which his unsteady pace endangered, and to curse the wayward boys that followed him with gibes and flying stones. They had caught sight of the bottle as he emerged from the low grocery, and to annoy him, aimed at his dearly purchased treasure. As the old man screened it in his arms, and poured forth a volley of oaths at what he imagined the unevenness of the street, the boys, already reckless, became wild with excitement, and redoubling their raillery, hurled their flinty weapons in quick succession. Their victim bore up bravely until a violent blow caused him to groan with agony, and rushing into the nearest shop he sank down exhausted. The men present hastening to his assistance, found the blood streaming from his face, and carefully removing it, discovered in horror that one of his eyes was cut open! The poor man was taken home and a physician called, but the lost sight could not be restored.

The remaining one had been seriously injured by a scale of hot iron, and pow, affected by the inflammation of the other, ceased to afford even its former feeble aid. The poor blacksmith was wholly blind!

Let us look in upon him after the first tumult is over, and the throng which had gathered there, partly from curiosity, partly from sympathy with this afflicted family, has dispersed. On a low bed, in one corner of a dimly lighted room, lies the wretched inebriate. He has been completely sobered by pain, and lies now more quietly, as if half asleep under the influence of an opiate. Beside him sits his weeping wife, striving in vain to be calm, with the keen sense of this added affliction. Through her sad tears, and through the veil of long and hopeless grief, you can discern bright traces of her early beauty, and on her pale lip lingers still the sweet expression which characterized her girlhood.

But while his eyes are closed forever to the light of day, they seem newly opening to the varied visions passing before him. A manly youth appears, and leading on his arm a maiden in the first blush of beauteous womanhood. The old man, enchanted, feels no pain, and the tumult of the last three hours fades from his mind. He sees the lips of the young man move, and leaning forward listens intently. Rapturous expressions eloquently uttered in the glowing language of the heart, which the blind man recalls at once, though for years unspoken, unremembered, fall on his ear like forgotten melodies. As a stream, which long pent up, gathers fresh power by confinement, and at length with one mighty effort bursts every barrier, and rushes forth impetuously, but in so deep a channel, that after the first moment, the rich music of its waters serves only to entrance the timid gazelle on its banks, the impassioned youth pours forth his tale of love; and deep, and low, and rapid as the tone was, the listener heard it all. His heart was filled with rapture as he caught the first timid avowal of the maiden's answering affection, and bowing his head, he was silent with his new happiness. The full moon rose as they plighted their warm vows, but quickly passed behind a cloud, dark as the one which had enveloped his later years. A mingled sense of the beautiful early past, and the gloomy present, half charmed, half overwhelmed him, and as the noble youth pressed the fair hand he now could call his own, he half awakened from his reverie, and feeling a soft touch upon his fevered brow, he opened his arms and breathed one word—"Mary!" He clasped his broken-spirited wife to his bosom, and they wept in each other's arms with something of that early feeling which oppression and neglect had stifled, not destroyed. When the first outpouring of the heart's anguish and awakened tenderness had passed, and the repentant husband had sought and obtained full forgiveness of his much wronged wife, she raised her grey head from the bosom that had once so proudly plumed it, and wiped the tears and blood from his wrinkled face, while her own eyes filled anew as she gazed on the sightless orbs which could behold her no more.

Leaning against the wall at the foot of the bed, and gazing on the pair, was their son, a frank, noble-hearted young man. He had contributed largely to the support of the family, and by his industry and perseverance, became well skilled in his father's handy occupation. Having long been attached to the active, rosy-cheeked daughter of a neighboring farmer, his opening prospects had led him to hope that he might soon be able to claim her hand. But he must toil on with the bitter feeling of hope deferred in the performance of his added duties—You could read the resolution in his pale, compressed lip, and firm figure suddenly drawn up to its full height. But the decision made, he yielded again to sadness.

But who is that sweet girl with the figure and expression of a Psyche, and a step so light that it would not startle a fawn or crush a trailing Arbutus? Now she bends over the poor blind man, almost wild with his double agony; calms him by her late like voice; cools his fevered brow by the soft pressure of her hand, and bathes his sightless eyes while the tears gush silently from her own. Now, she lays her bright young head on the bosom of his almost heart-broken wife; twines her white arms around her neck; soothes her by tender caresses; encourages by her beautiful faith in God; and kisses the tears from her pale cheeks, until the poor woman smiles with awakened hope on the gentle being who thinks not of herself, but presses back the tears from her full eyes and stills the beating of the heart that she may remove the weight from another's. Now, she leaves them both a moment, runs to the young man and whispers something in his ear. A warm light fills his eye, and an eloquent smile irradiates his face. He presses the fair girl to his heart with whispered blessings. The old man groans; she is again beside him, and soothes him by her gentle words, until he forgets his pain, forgets his hopeless condition, and only mourns that he can no longer behold his darling Ettie.

His Ettie! Can that sweet child with a graceful form that a sylph might envy, a classic head and face of perfect beauty that a thought might dimple over with smiles, or subdue to the quiet expression of a Madonna; she, with the shade of intellect on her pure brow and the fire of genius in her bright eyes; *she* the child of that old man? It is even so. A mere child, with wisdom on her lip and all the graces in her heart! The daughter of a poor blacksmith, with the stamp of superior intellect on her brow, and the grace and beauty of a Psyche! Is it then so wonderful?

Have you never seen the scion of a gnarled oak in the wide forest, growing in its young life in the deep shade of the old parent oak, and scarcely growing, giving no promise that it would not be the image of the prototype from which it sprung, but rather that the increased gloom and narrowed space would cause it to expand yet more awry? Have you not seen such a one, after the woodman's axe had thinned the neighboring forest, and loosened the soil about its roots, lift up its head in gladness towards the skies and spread its arms in the warm sun and the pure air, growing in beauty?

Would you like the key to this anomaly? It is a very simple one, though of choice material: The improved Public School, and a pious, refined teacher in the Sunday School.

DISTINCTIONS—SOUTHERN UNIVERSITY.

The following list of names embraces the Students to whom distinctions in scholarship were awarded at the semi-annual and annual examinations of the Southern University. This list was, by order of the trustees and faculty, read out at Commencement; by the same order it is now published.

J. V. Glass—1st term, distinguished in Mental Science, Butler's Analogy, and Chemistry; 2d term, in Moral Science, Evidences of Christianity, Constitutional Law, and Composition.

B. M. Ilfey—1st term, in Mental Science; 2d term, in Moral Science, Evidences of Christianity, Constitutional Law, and Composition.

C. B. Clarke—1st term, in Latin, Greek, Greek Testament, History and Composition; 2d term, in Latin, Greek Testament, Greek and Composition.

W. J. Spillman—2d term, in Composition.

J. Atkinson—1st term, in Greek Testament, Political Economy, Composition.

C. H. Christian—2d term, in Composition.

E. T. Ramsey—1st and 2d terms, in Composition.

W. R. Randle—1st term, in Latin, Greek Testament, Greek History, and Composition; 2d term, in Latin, Greek Testament, Greek, and Composition.

J. W. Sampey—1st term, Mathematics, and Greek Testament; 2d term, in Mathematics and Greek Testament.

E. C. Smith—1st term, in Composition.

F. B. Tennill—1st and 2d terms, in Composition.

R. E. Cloeton—1st term, in Latin.

L. T. Ormond—1st term, Mathematics and Composition; 2nd term, in Latin.

B. W. Banes—1st term, in Latin; 2d term, in Greek Testament.

J. R. Carson—1st term, in Latin, Greek Testament, History and Composition; 2d term in Latin, Greek Testament, History and Composition.

S. W. Chadwick—1st term, in Latin, Greek Testament, Greek, Mathematics, History and Composition; 2d term, in Latin, Greek, Greek Testament, History and Composition.

J. E. Drake—1st term, in Latin, Greek Testament, and History; 2d term, in Latin, Greek, Greek Testament, History and Composition.

C. C. Ellis—1st term, in Latin, Greek Testament, Greek and Composition; 2d term, in Latin, Greek Testament, and Composition.

L. A. Felder—1st term, in Latin, History, and Composition; 2d term, in Latin, Greek Testament; History and Composition.

J. W. Harris—1st term, in Latin and Greek Testament; 2d term, in Latin, Greek Testament, History and Composition.

R. H. Jackson—1st term, in Latin.

A. M. Jones—1st term, in Latin.

H. H. Kavanaugh—1st term, in Composition.

C. C. Malone—2d term, in Greek Testament, and Composition.

J. W. Matthews—1st term, in Latin and History; 2d term, in Latin, Greek Testament, and Composition.

T. D. McCaskey—1st term, in Greek Testament, and Composition; 2d term, in Latin, Greek Testament, and Composition.

A. M. Moore—1st term, in Latin, Greek Testament, History and Composition; 2d term, in Latin, Greek Testament, and Composition.

S. B. Trapp—1st term, in Composition; 2d term, in Latin and Composition.

H. Urquhart—1st term, in Latin, Greek Testament, Greek, Mathematics, History and Composition; 2d term, in Latin, Greek Testament, Greek, Mathematics, History and Composition.

O. F. Casey, *Secretary of Faculty.*

Greensboro, Ala., July 5th, 1860.

Presbyterian Church in Ireland.—This body consists of five synods, thirty-seven presbyteries, 114 congregations. The Irish Assembly supports at present six European missionaries, besides native agents in India, and five for the conversion of the Jews.

SUNDAY-SCHOOL CELEBRATION AT CLINTON.

Mr. Editor: For the last two or three years, in the summer, the different Sabbath schools of our town have united in a celebration, and accordingly we had one on Saturday. At nine o'clock, the scholars and teachers of the Institute, and the Baptist, Methodist, and Episcopalian schools, met at the Methodist Church, and forming a procession, marched to the Silliman Institute Grove, headed by a fine band of music. The Institute Grove is a beautiful one, and has an almost impenetrable shade. There was a stand erected for the speakers, and seats in front for the congregation. The exercises were opened by an appropriate hymn, sung by the scholars. This was followed by an address from R. J. Bowman, Esq., a lawyer of this place, and the superintendent of the Methodist school. His subject was, "The Bible," and his speech was justly admired by all. About a dozen of the boys and several of the girls next spoke, and all did themselves credit. Rev. Sereno Taylor, an aged and loved Baptist clergyman, then gave us an excellent address on education. We then went to a good dinner, which had been prepared by the citizens of the place.—After dinner all left but the young folks, who remained and played different games until late in the evening, when all returned home, hoping to attend many more such pleasant celebrations, and feeling thankful for the blessing of Sunday-schools, and those which it brings with it. M.

Clinton, La., July 7th, 1860.

DEATH OF JEROME BONAPARTE—THE ACTS OF HIS LIFE.

The Death of Jerome Bonaparte, Ex-King of Westphalia—The American Branch of Bonapartes—Their Claim to Legitimacy—Visits of the Bonaparte Family to America, etc., etc.

We learn by the Panoa of the death of Prince Jerome Bonaparte, ex-King of Westphalia, uncle of the Emperor of the French, and the last of the brothers of the great Napoleon.

Jerome Bonaparte was the last and youngest brother of the Great Napoleon First, and the only remaining member of his parents, Charles and Letitia Bonaparte.

Jerome was born at Ajaccio on the 15th of December, 1784, and at the time of his decease was consequently seventy-six years old. Like all Frenchmen who participated in the stirring events of his time, his life was full of vicissitudes. At an early age, during the Italian campaign of his brother Napoleon, he was placed with his sister Caroline at the educational institution of Madame Campan, in Paris, from which he was transferred to the College of Juilly, where he continued his studies until Napoleon was placed at the head of the Consular Government. Before he had completed his fifteenth year he was put into the navy, where it was the ambition of the First Consul to give him an opportunity to win distinction and place himself at the head of the French navy. In 1801, at the age of eighteen, he received command of the corvette L'Epervier, and was ordered to join the expedition commanded by his brother-in-law, General Leclere, which Napoleon was about dispatching to St. Domingo, then in a state of servile insurrection, the negroes being commanded by the famous Toussaint l'Ouverture. Soon after his arrival at St. Domingo, however, General Leclere sent him back with confidential dispatches for the First Consul, announcing the successful landing of the expedition and the capture of Cape Francois, and he soon afterwards returned with troops. The result of the expedition is well known to the reader of French history. It cost the life of the brave General Leclere, and proved, on the whole, disastrous.

About this time, while at Brest, he gave himself up to indulgences common to seafaring youth, and Napoleon himself replied as follows to a letter addressed by Jerome to one of his friends, in which an interesting account was given of his adventures on shore: "I have seen your letter, M. l'Enseigne de Vaisseau, and am waiting with impatience to hear that you are on board your ship, studying a profession intended to be the scene of your glory. Die young, if you ever intend to disgrace your name; for if you live to sixty without having served your country, you had better not have been born." Soon after the receipt of this letter he sailed for Martinique, and resided for a while with the mother of the Empress Josephine.

Towards the end of the year 1802, hostilities having recommenced between France and England, and Jerome having cruised about for several months on our Southern coast in the hope of meeting an opportunity to distinguish himself, finally put into New York, to escape the fate of many of his brother officers who had been taken prisoners, as the English had sent out such a superior naval force that it was useless to contend against them. Here he found that the fame of his brother had already preceded him, and wherever he appeared he was greeted with the most flattering attentions. All Americans at that time likewise felt an interest in the fortunes of France, which had so recently rendered such effective service in our struggle for independence, and in this metropolis, as well as in Philadelphia and Baltimore, he mingled in the best society.

In 1803, on the 24th of December, being then in his twentieth year, he was married, after a short courtship, to Miss Elizabeth Patterson, a young lady of Baltimore. The marriage ceremony was performed by the Rt. Rev. John Carroll, Bishop of Baltimore, and brother of Carles Carroll, of Carrollton, the last signer of the Declaration of Independence—agreeably to the rites of the Roman Catholic Church and the laws of the United States. The ceremony was preceded by a marriage contract drawn up by Mr. Dallas, afterwards Secretary of the Treasury, and witnessed by M. Sotin, Commissary of Commercial Relations of the French Republic, and Alexander Camus, afterwards Minister of Foreign affairs of Jerome's kingdom of Westphalia, John Comegys, and the Mayor of the city of Baltimore. Miss Patterson, his wife, was born of a Scotch family in the North of Ireland.

She was reputed to be an exceedingly beautiful and accomplished lady, and fully worthy of the most illustrious nuptials, and it is believed that the attachment was both mutual and ardent. For more than a year the young couple remained in this country, visiting objects of interest, and in the spring of 1805 they embarked for Europe in the American ship Erin.

During the voyage the ship narrowly escaped capture by several English cruisers, and finally arrived at the port of Lisbon, whence Jerome, in his anxiety to apprise the Emperor personally of the circumstances of the marriage, took post horses and proceeded with all speed to Paris. Here a terrible reception awaited him, for he learned upon his arrival that his marriage had been annulled, and despite all efforts to the contrary that his brother remained inexorable. Meanwhile, the Erin, on board of which the young wife remained, being in feeble health, sailed for Amsterdam, where Jerome had agreed to join her, and from there take her to France.—But upon arriving at Texel, the captain of the vessel received a formal and peremptory command to depart, the Emperor having ordered that the wife of Jerome should not land.

She accordingly sailed for England, where she took up her residence, and in the following month, on the 7th of July, 1805, gave birth to a son, the present Jerome Napoleon Bonaparte, a resident of Baltimore. Jerome subsequently brought all his influence to bear to appease the anger of his brother, but his endeavors were fruitless, and Napoleon would not even allow his wife to visit Paris.

In March, 1805, the Emperor caused his Council of State to enact a special decree "forbidding all civil officers of the Empire to receive on their registers a transcript of the act of celebration of a pretended marriage contracted by Jerome Bonaparte in a foreign country."

In the following May, the Emperor, in a letter to Pius VII, requested him to grant a bull annulling the marriage. The following is an extract: "I have frequently spoken to your Holiness of a young brother, nineteen years of age, whom I sent in a frigate to America, and who, after a sojourn of a month, although a minor, married a Protestant, the daughter of a merchant of the United States. He has just returned. He is fully conscious of his fault. I have sent back to America Miss Patterson, who calls herself his wife. By our laws the marriage is null. A Spanish priest so far forgot his duties as to pronounce the benediction. I desire from your Holiness a bull annulling the marriage. I could easily have this marriage broken in Paris, since the Gallican Church pronounces such marriages null.

"But it appears better to me to have it done in Rome on account of the example to sovereign families marrying Protestants. It is important for France that there should not be a Protestant young woman so near my person. It is dangerous that a minor and distinguished youth should be exposed to such seduction against the civil laws and all sorts of propriety." This letter contained many misrepresentations, to which it is here unnecessary to allude, but it failed to effect the desired object. In a long reply, covering the whole subject, the Pope showed that there was no authority vested in him, nor could any precedent be found in the history of the Church, for dissolving the marriage, and, like an honest man, Pius VII came to the conclusion that he neither could nor would annul the marriage between Jerome Bonaparte and Elizabeth Patterson.

Finding that to persist in his opposition to the will of the Emperor would defeat his object and only offer him a life of exile, Jerome accepted a mission to the Emperor of Algiers to demand the restoration of Genoese sailors and citizens who had been captured and carried into slavery. This embassy he filled with ability, returning from the expedition with two hundred and fifty captives whom he set free upon their native soil. Early in the ensuing winter he took command of a line of battle ship, went to the West Indies, captured six English merchantmen, on his way home was chased by an English fleet, and to escape capture, stranded his ship on the coast of Brittany. Reaching Paris he was decorated with the Cordon of Legion of Honor, promoted to the rank of Admiral and created a Prince of the empire.—Jerome, however, was not at heart a sailor, and soon after, at his own solicitation, was placed at the head of a column of soldiers of Bavaria and Wurtemberg, in the reduction of the fortresses of Silesia and directing the blockade of Glogau. In March, 1807, for the ability he here displayed, he was promoted to the rank of a General of Division in the Grande Armee.

Up to this time, it is said, the Prince had kept up a constant correspondence with his wife, and entertained the hope of being able to claim her in a legal way; but being finally assured that the American marriage would never be recognized, he yielded at last to the imperial policy of Napoleon, and to use his own language, immolated himself upon the altar of the Napoleon dynasty.—Accordingly, on the 12th of August, 1807, he married the Princess Frederica Catherina, daughter of the King of Wurtemburg, and a few days afterwards, in the twenty-second year of his age, he was proclaimed King of Westphalia. Though boyish in many of his actions, and indulging in frivolities unbecoming a king, such as playing at leap-frog with his courtiers, and other equally undignified feats, his court was never disgraced by immoralities unbecoming a man.

In 1812 he was called by the Emperor to join him in his expedition to Russia, in which he commanded the German division. He was in the battle of Mittlbun, and achieved a handsome success, but at Smolenski was unfortunate, and in a freak of passion was dismissed by the Emperor. Napoleon, however, regretted it afterwards.

In 1813, when the French were compelled to evacuate Germany, Jerome was obliged to fly before the march of the Russian and Saxon troops, and with his staff retreated to Cublentz. The Cossacks, however, did not remain long in his capital, and Jerome soon returned. On the 25th of October he received the tidings of the battle of Leipsic, and that evening he left Cassel for the last time, supported by his body guards. He remained several days at Cologne, but was at last compelled to separate from his devoted followers, and fled to France.

During those vicissitudes his wife, the Princess Frederica, was his constant companion. In 1814, on the abdication of the Emperor, they were compelled to leave Paris, and took refuge in Trieste, where they were at the time Napoleon landed from Elba.

Here they embarked for France on a frigate provided by Murat, then King of Naples, and at the meeting of the Champ de Mai, he took his seat in the Chamber of Peers. The battle of Waterloo was near at hand, and Napoleon was straining every nerve to bring into the field his immense army. Relying on the discretion of Jerome, he confided to him the important work of opening that last great battle, which he did in a charge at the head of 6000 men. Everybody knows the rest.—Napoleon's empire was swept to the four winds. Jerome listened to Paris, assumed a disguise, and, by permission of his father-in-law, joined his wife at Wurtemberg. The King granted him the castle of Elvengen for a residence, on condition that he should never leave it and keep no French in his service; but his restrictions were so irksome that he finally obtained leave to withdraw and settle in the Austrian empire. He purchased a magnificent chateau near Vienna and a mansion in Trieste, between which places his time was generally divided, though he subsequently often visited other parts of Europe where his family resided.

The resolution of 1848 put an end to those difficulties. The *proscrits of 1815 re-entered upon their rights*, and the star of the Napoleonic dynasty rose high again above the political horizon. The Prince, Louis Napoleon, elected by the French people, was placed in the Presidency of the second Republic. He named the former King of Westphalia a Marshal of France and Governor of the Invalides. The Presidency of the Senate was also conferred upon him, and when the Constitution of the Empire was promulgated, his rank in the Imperial family became next to that of the Emperor, and up to the time of his death he was the heir apparent to the throne, in the event of the death of the Prince Imperial. By the death of the Prince Jerome, his son, the Prince Napoleon, becomes, in case of the death of the Prince Imperial, the heir to the throne of France.

Prince Jerome, in person, was tall, and much slimmer than the first Napoleon, whom, however, in countenance, he very much resembled—without, however, possessing many of the remarkable intellectual characteristics of the first Emperor. For several years past he has resided, when in Paris, at the Palais Royal.

ACCEPTANCE OF HON. JOHN C. BRECKINRIDGE.

Washington, July 6, 1860.

Dear Sir—I have your letter of the 23 ult., by which I am officially informed of my nomination for the office of President of the United States, by the Democratic National Convention lately assembled at Baltimore.

The circumstances of this nomination will justify me in referring to its personal aspect.

I have not sought, nor desired to be placed before the country for the office of President. When my name was presented to the Convention at Charleston it was withdrawn by a friend, in obedience to my expressed wishes. My views had not changed when the Convention re-assembled at Baltimore, and when I heard of the differences which occured there, my indisposition to be connected prominently with its canvass was confirmed, and expressed to many friends.

Without discussing the occurrences which preceded the nominations, and which are, or soon will be, well understood by the country, I have only to say that I approved, as just and necessary for the preservation of the national organization and the sacred right of representation, the action of the Convention over which you continued to preside, and thus approving it and having resolved to sustain it, I feel that it does not become me to select the position I shall occupy, nor to shrink from the responsibilities of the post to which I have been assigned. Accordingly, I accept the nomination from a sense of public duty; and, as I think, unlnfluenced in any degree by the allurements of ambition.

I avail myself of this occasion to say that the confidence in my personal and public character, implied by the action of the Convention, will always be gratefully remembered; and it is but just also to my own feelings to express my gratification at the association of my name with that of my friend Gen. Lane, a patriot and soldier, whose great services in the field and in council entitle him to the gratitude and confidence of his countrymen.

The resolutions adopted by the Convention have my cordial approval. They are just to all parts of the Union, to all our citizens, native and naturalized, and they form a noble policy for any administration.

The questions touching the rights of persons and property which have of late been much discussed, find in these resolutions a constitutional solution. Our Union is a confederacy of equal sovereign States, for the purposes enumerated in the Federal Constitution. Whatever the common Government holds in trust for all the States must be enjoyed equally by each. It controls the Territories in trust for all the States. Nothing less than sovereignty can destroy or impair the rights of persons or property. The Territorial Governments are subordinate and temporary, and not sovereign; hence they can not destroy or impair the rights of persons or property. While they continue to be Territories they are under the control of Congress but the Constitution nowhere confers on any branch of the Federal Government the power to discriminate against the rights of the States or the property of their citizens in the Territories. It follows that the citizens of all the States may enter the Territories of the Union with their property, of whatever kind, and enjoy it during the territorial condition, without let or hindrance, either by Congress or by the subordinate Territorial Governments.

These principles flow directly from the absence of sovereignty in the Territorial Governments, and from the equality of the States. Indeed, they are essential to that equality, which is and ever has been the vital principal of our constitutional Union. They have been settled legislatively, settled judicially, and are sustained by right and reason. They rest on the rock of the Constitution. They will preserve the Constitution—they will preserve the Union.

It is idle to attempt to smother these great issues, or to misrepresent them by the use of partisan phrases, which are misleading and delusive. The people will look beneath such expressions as "Intervention," "Congressional Slave Code," and the like, and will penetrate to the real questions involved. The friends of Constitutional equality do not and never did demand a "Congressional Slave Code," nor any other code in regard to property in the Territories. They hold the doctrine of non-intervention by Congress, or by a Territorial Legislature, either to establish or prohibit slavery; but they assert (fortified by the highest judicial tribunal in the Union) the plain duty of the Federal Government, in all its departments, to secure, when necessary, to the citizens of all the States, the enjoyment of their property in the common Territories. The only logical answer to this would seem to be to claim sovereign power for the Territories, or to deny that the Constitution recognizes property in the service of negro slaves, or to deny that such property can exist.

Inexorable logic, which works its steady way through clouds and passion, compels the country to meet the issue. There is no evasive middle ground. Already the signs multiply of a fanat

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, JULY 18, 1860.

Only $1 00 for the Advocate from the first Number in July till the end of the Year.

PAY TO THE END OF THE YEAR.

We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts, through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year, and let us all begin even again.

HEALTH OF THE CITY.

The report of the Board of Health for the week ending July 15 shows the number of deaths to be 300—an unusually large list. Ninety-one of these are to be attributed to the extreme heat—viz: 40 from appoplexy, 42 from sun-stroke, and 9 from congestion of the brain. One death on the 11th, one week ago, in the Fourth District, is reported as yellow fever. The truth of this report depends simply upon the honesty or judgment of the physician. No person can be buried in New Orleans without a physician's certificate, stating the cause of death. The first cases of yellow fever are hard to distinguish from ordinary fevers. This fact, taken in connection with other facts—that no case has been heard of since, and that there are no cases in the hospitals, where the first cases nearly always appear—shows that there is no yellow fever in the city as yet, whatever may have been the truth of the above reported case. The public may rely upon the promptitude and fidelity of the Board of Health and the city press.

Since the above was in type, and just as we go to press, we learn on high medical authority, just what we had expected, that, after scientific examination, there is no truth in the report of a case of yellow fever. The physician is a German of no medical reputation.

THE BALTIMORE CONTROVERSY.

It is plain, we think, that the Baltimore Conference will leave the Methodist Episcopal Church, North. It is not necessary that we publish more about the matter until we learn the result. There is great difference of opinion among them, and unity of action is difficult. It is now generally admitted, by all the Northern Methodist papers, that the view taken by this paper, on the new Chapter, is correct—namely—that it subjects slaveholders to exclusion for a violation of the general Rules, if the administration is true to the Discipline. Whether the seceders will adhere South, or form a separate connection, cannot yet be determined. If the former, the old Plan of Separation of 1844, it is said, would save their Church property; if the latter, the property question must be risked. A separate connection would cause a larger number to secede than would adhesion South:—But between the North and the South it would die, unless it could prove a growing nucleus of a Methodist Church with a Discipline free from the slavery question, similar to the Discipline of the Southern Church. May God direct for the best.

LITERARY NOTICES.

FIVE YEARS IN CHINA, by Charles Taylor, M.D., (Published by Derby and Jackson.) Rev. Dr. Taylor was the superintendent of the first mission established by the Methodist Episcopal Church, South, twelve years ago, in China. After remaining in the country five years, he was compelled, by the failing health of his wife, to return to the United States, still hoping, however, that he might ultimately be permitted to return and prosecute the work to which he had devoted his life. This, however, to the great regret of the Church, seems now improbable. This improbability is sufficiently indicated by the fact that he has put his knowledge of that country in a book. He was remarkably successful in acquiring the Chinese language, and in making himself acquainted with the manners and customs of the country. He visited, at great risk of life, the camp of the Insurgents, and has given the most interesting account we have ever seen of the life of Tai-Ping-Wong, the revolutionary leader, and of the progress of the Great Rebellion. In connection with Oliphant's China and Japan, and other works of similar character, this work of Dr. Taylor is timely and valuable; especially in view of the Anglo-French imbroglio in China, and of the visit of the Japanese embassy to the United States. Few writers are masters of a purer English or a more charming style, than Dr. Taylor. In Oliphant's book we have the English view, and in Dr. Taylor's book we have the American view, of China and the Chinese. And Dr. Taylor's book is especially interesting to all who have any thing to do with Christian missions in China. The frontispiece is a likeness of Tan-Kwong, (Reason's Glory) late Emperor of China. For sale at the Methodist Publishing House, and all the depositories.

LECTURES ON TRANSUBSTANTIATION AND OTHER ERRORS OF THE PAPACY, by Rev. E. M. Marvin. (Published by the St. Louis Methodist Book Depository.—It is well known that at St. Louis, as well as at New Orleans, and other Western cities, the Romanist population is large, being, as they were, the original settlers of the country, and being still strengthened, from year to year, by foreign emigration. In these cities, especially, they strive to maintain their ancient supremacy, though sorely pressed by the rising tide of Anglo-Saxon civilization, by the power of the press, by the influence of public schools, by Sunday-schools, by the circulation of the Bible and of an enlightened literature, and by all the influences of this Christian Republic. Of late years, their never-failing tact has caused them to forsake their old beaten path of the advocacy of pure Romanism, and to seek to identify it with the ideas and institutions most sacred to the hearts of the people of this country—ideas and institutions to which Romanism, in its whole history, in all tradition, in its entire spirit and purpose, is diametrically and unalterably opposed. Thus, freedom, progress, literature, art, science, civilization, order, law, and all such words, have been inscribed upon their banners of late years. Orators and lecturers, on these topics, abound in the land. Until recently, no attention has been paid to them by Protestants, trusting, as they did, to the common sense of the people. But Brigham Youngism Anglo-Saxon followers, and so have these Jesuit apostles of literature, liberty, and civilization. These lectures of Mr. Marvin were occasioned by their misrepresentations. He has done his work well. The spirit is catholic, and the style and argument are good.

LAYING THE CORNER-STONE.—The corner-stone of the new Methodist Church to be built in Gretna will be laid next Sunday afternoon, at 5 o'clock. The public are invited to attend. Rev. Dr. Walker will deliver the address.

EDITORIAL PAPERS.—We have but little room for anything from ourselves this week. Important contributions very properly take the place of editorials.

NEW YORK LITERARY CORRESPONDENCE.

The "heated term" has set in with us at such a rate that New York just now feels much like I once felt your city of New Orleans in August. It is too hot for comfort, and certainly too hot for connected thoughts. Will you be content for this week with an exhaustive summary of literary news and gossip?

Since my last writing, the Boston *Christian Examiner* (bi-monthly) and the *North American Review* have made their appearance. The *North American* is a very good number. It has articles on the new edition of the Septuagint; Landscape Gardening; Hawk's History of North Carolina; James Gates Percival; Slavery in Rome; Jefferson's Private Character; Margaret Faller Ossoli; Strauss and the Mythic Theory; Charities of Boston; Influence of Political Economy on Legislation; Recent French Literature; Ugo Foscolo.

In the paper on Jefferson are given two very interesting, and hitherto unpublished letters, from one of his daughters. I quote the following passage, which refers to the often disputed question of Mr. Jefferson's religious belief:—

"His character, in spite of the mistakes which prevail among many persons with regard to it, was essentially Christian, and could have been formed under no other influences than those of the Gospel. He was, if ever man was, merciful, pure in heart, a peace maker, one who forgave his enemies, not seven times, but seventy times seven, doing his alms in secret, and praying, not at the corners of the streets, but in the retirement of his closet. His religious opinions have been variously represented, and almost always misrepresented. He entertained the greatest possible admiration and veneration for the character and doctrines of Jesus, and few persons, not theologians, of those who possess most leisure, devote more time than he did to the reading of the New Testament. He frequently had recourse to it in his moments of retirement, and never more than when, under the pressure of sorrow, he sought the rest which is offered to the heavy-laden. Upon one occasion, having experienced an affliction of the severest kind, the loss of a very dear daughter, he was found by his only surviving child, my mother, when she first ventured to interrupt the retirement of his grief, with the sacred volume in his hand; and in this he continued to read, at intervals, sometimes aloud to her, the whole time during which the agony of his feelings absorbed all thoughts but those which even then he could give to the words of the Saviour.

"Nor was his study of the Scriptures entirely confined to the New Testament. There were parts of the Old, for which he felt the most fervent admiration. I have heard him repeat from memory the most beautiful parts of David's lamentation over Saul and Jonathan, the mourning over Absalom, as well as several of the Psalms, such as the fifteenth and twenty-third; and the metrical version of the fifteenth, 'Lord, who's the happy man,' &c., I have seen in more than one place written out in his own hand. He was also in the habit of copying out such occasional hymns as pleased and satisfied him, and I have one or two of these, written on small scraps of paper, which I carefully preserve. It may be worth while to mention, that his voice and manner were particularly impressive when he read aloud, as he sometimes did, passages from the New Testament, or repeated the Psalms. There was a feeling and earnestness in his tones which corresponded with the solemnity of the subject. Of sacred music he was particularly fond, and especially the old Psalm tunes, which he regretted to find were giving way, in our churches, before more modern compositions. His voice continued singularly sweet and unbroken to the last years of his life; and I have frequently heard him singing to himself passages of psalms and hymns, such as he had sung in his youth. He was as regular an attendant at church as circumstances permitted, and frequently overcame obstacles of weather and roads which have deterred younger men. He preferred the Liturgy of the Church of England to any other form of worship, and always kept by him the Book of Common Prayer."

The short paper on the new edition of the Septuagint will be of interest to students of the Scriptures in the original; as will also the paper on "Strauss and the Mythic Theory."

The article in the *Christian Examiner* which reviews Mr. George P. Marsh's lectures on the English language, is the best analysis I have seen of that valuable work. There is also an interesting article on "the analogues of Satan;" and a paper on John Calvin, his life and times; with others of more or less general interest.

While I am upon periodicals I may as well give you the list of contents of *Harper's Magazine* for August. The first article is called "To Red River and Beyond." The Red River of the North is the one alluded to, and the paper is descriptive of a trip to the very farthest North-west, with hunting adventures by the way. It is by Manton M. Marble, of New York, one of the Editors of the *World*, our new and promising daily paper. Mr. Marble's Red River experiences and mishaps are of a most interesting and amusing nature, and are enlivened with 22 illustrations, from sketches by himself. "John Bull in Japan" is one of those timely and interesting articles on *the* subject of the day, for which *Harper's Magazine* has long been noted. It is by Dr. A. H. Guernsey, a gentleman who, if the veil of mystery could be drawn aside which separates the readers of a magazine from its writers, would be found to have pleased and instructed the readers of "Harper's" during its ten years of life, probably oftener and more acceptably than any other half dozen magazinists in the country. "The Battle of Bennington" is a fine ballad, by Thomas Dunn English. Rose Terry has a good story, "Before Breakfast." R. F. Coleman, of Kentucky, contributes a sketch of the celebrated John Hamilton Davies, the contemporary of Clay, and his rival while he lived. Henry Timrod contributes "Two Portraits," a poem; J. W. DeForest, the author of that most readable book of travels, "European Acquaintance," has a story called "Henry Gilbert." Anthony Trollope, whose name is becoming "familiar in our ears as Household Words," has a pretty American story, "the Courtship of Susan Bell;" and from Mr. Thackeray there is the first of his four lectures on the Georges, with two illustrations.

Derby & Jackson have nearly ready, "Women of the South, Distinguished in Literature," by Mary Forrest, with portraits on steel of Madame Levert, Mrs. Ritchie, Marion Harland, Miss Augusta J. Evans, Miss M. J. McIntosh, Rosa Vertner Johnson, L. Virginia French. Also, "The Loves and Heroines of the Poets," by Richard Henry Stoddard, illustrated with real and ideal portraits on steel, from designs by Berry and others, of Petrarch's Laura, Tasso's Leonora, Surry's Geraldine, Jonson's Celia, Shakspeare's "Love," Walter's Sacharissa, Pope's Martha Blount, Byron's Maid of Athens, Burns' Highland Mary, Coleridge's Genevieve, Longfellow's Minnehaha, Tennyson's Maud.

Captain Richard F. Burton, renowned among scientific geographers as a most able and successful explorer of barbarous regions, and prized by all readers for his rare qualities as a narrator of personal adventures, has at last produced his long expected picture of explorations in the Lake Regions of Africa. The work is abundantly illustrated with sketches of scenery, and curious portraits of African humanity. It will be published immediately by Messrs. Harper & Brothers, who have also in press M. Paul du Chaillu's account of his Explorations of Central Africa from the *Western* Coast (Capt. Burton started from the *East*). M. du Chaillu is noted as the first white man who ever hunted the savage gorilla—the ingo upe whose close resemblance to man has created such a stir among men of science in America and Europe for a few years back. M. du Chaillu brought with him to New York, from Africa, the first and only collection of stuffed gorillas, and complete skeletons, which had ever been brought to the view of our men of science.—He discovered several entirely new species of apes; and his adventures and hunts of the terrible gorilla, as well as his accounts of the strange manners and customs of the negro tribes of the far interior, among whom he spent four years, entirely alone (so far as white company was concerned), will make his book in interest equal to Livingstone's and Gordon Cumming's. We shall here, for the first time, have a complete history of the habits and nature of the mysterious gorilla. In a geographical and commercial point of view, M. du Chaillu's book will be of the greatest importance. He discovered an immense region, accessible by navigable rivers, and which abounds in ebony and India-rubber, as well as in ivory, bees-wax, and minor articles. The India-rubber region he has revealed to the world, it is confidently supposed, will supply half the present demand for that now indispensable article.

Messrs. Harpers have also nearly ready, "Studies in Animal Life," with illustrations, by G. H. Lewis; also, "Chapters on Wives," by Mrs. Ellis; "Our Year," a child's book in prose and verse, by Miss Dinah Mulock, author of "John Halifax, gentleman"; and "Castle Richmond," an Irish novel of the period of the famine, by Anthony Trollope.

The following story of the late G. P. R. James, the novelist, is generally credited, and shows him to have been a man of a noble mind. It is related by one of his best friends in England:

"When Mr. James was a young man, his cousin was about to marry the daughter of an eminent lawyer of the time, and the title-deeds of this gentleman's entailed property were, at the request of the father of the young lady, submitted to his examination. The keen lawyer discovered that the parents of the gentleman, although living in the best society of London, had never been married. Mr. James was made acquainted with this awkward fact, and at the same time informed that he was the heir-at-law. The match was about to be broken off, and much distress occasioned on every side, when Mr. James, having quietly taken possession of the property, went at once to the unhappy young man, his relative, and conveyed to him the whole of the property, which amounted to a very handsome independence."

The two volumes of remains of Lord Macaulay just published in England lose much of their interest for us, from the fact that the greater part of the matter there published has been long collected in this country. Among his poems, now and here first united, is this song, with the date of 1827:

O stay, Madonna! stay;
'Tis not the dawn of day
That marks the skies with yonder opal streak;
The stars in silence shine;
Then press thy lips to mine,
And rest upon my neck thy lovid cheek.

O sleep, Madonna! sleep;
Leave me to watch and weep
O'er the sad memory of departed joys,
O'er hope's extinguishing beam,
O'er fancy's vanished dream,
O'er all that nature gives and man destroys.

O wake, Madonna! wake;
Even now the purple lake
Is dappled o'er with amber flakes of light;
A glow is on the hill;
And every trickling rill
In golden threads leaps dawn from yonder height.

O fly, Madonna! fly,
Lest day and envy spy
What only love and night may safely know;
Fly, and tread softly, dear!
Lest those who hate us hear
The sound of thy light footsteps as they go.

It does not sound much like Macaulay, and one cannot help wondering at the fears good Mrs. Hannah Moore had of her young friend's becoming a poet.

It seems that the circulation of all the papers of Paris would average one copy for every three people in France; and that there are no less than forty illustrated weekly papers. Of these, twenty-one are sold at two cents each, and nineteen for one cent a copy. Their aggregate weekly sale is stated at near one million copies; and the *Journal du Dimanche*, one of the most prosperous, is said to clear its proprietor about $26,000 per annum. It may be added, that while a few of these papers, such as the *Illustration*, are respectably executed, the greater part come under the head of "prurient trash."

The Rev. Badeo Powell, whose death was recently announced, began his literary career with his work "On Revelation and Science," in 1833. His latest book was "The Order of Nature," published in 1859. Between these dates he gave to the world a number of books, tracts, and articles on the religion of science and the science of religion—the most noticeable of which were, "The Connexion of Divine and Natural truth," (1838)—"Tradition Unveiled" (1839), with its "Supplement" in the following year—and "Christianity without Judaism" (1857). Mr. Powell was much engaged in controversy, and took an active part in the proceedings of the Society of Arts, and of the Royal Institution. In private life he was very highly esteemed—his learning being recognized as wide and solid, and his courtesy towards opponents, often his inferiors in learning, unvarying. His death leaves the Savilian chair of Geometry at Oxford vacant.

The London Atlas says: "The annual production of Bibles in England is estimated by Mr. C. Knight at between two and three millions of copies. The books for which there is the next largest permanent demand are said to be 'Shakspeare,' and perhaps the 'Pilgrim's Progress;' but it is not considered that more than 20,000 copies of 'Shakspeare' are sold in a year. It appears that there was, until of late years, much carelessness in printing the Bible. So recently as 1831, Principal Lee stated: 'I do not know of any book of which it is so difficult to find a very correct edition as the English Bible.' The Bibles now issued from the Universities and by the Queen's printers are very accurate; the Oxford printers offer a guinea for the discovery of any mistake. But some of the Bibles (on account of having notes) to be printed by private printers have verbal inaccuracies, and there are errors in some Bibles which have been published in Scotland, where Bible printing is free to all, but under supervision. Printers state that there is great difficulty in attaining correctness with regard to the italics; one improvement proposed has been that of printing within brackets the words necessary to make up the sense, instead of printing them in italics according to the barbarous custom of the present printers of the Scripture,' which Mr. Knight also condemns as embarrassing to unlearned readers."

Messrs. Ticknor & Fields, Boston, have in press "Memorials of Thomas Hood; collected, arranged, and edited by his Daughter, with a Preface and Notes by his Son, illustrated with copies from his own Sketches." Also another work by C. R. Leslie, viz: "The life of Sir Joshua Reynolds; with notices of Hogarth, Wilson, Gainsborough, and other artists, his contemporaries."

The first volume of the new edition of Bacon's Works, announced to be published July 1st, will not be issued till September. The publishers, Messrs. Brown & Taggart, Boston, have received a letter from the English editor, Mr. Spedding, who has so interested himself as to inform them that if they will delay the issue till September, he will furnish them with certain notes and corrections which will greatly add to the value of their edition. Having received this kind offer from Mr. Spedding, the publishers think that it is due to their large list of subscribers to delay the issue, and thus give the American edition further superiority over the English.

Among the new announcements by Sheldon & Co. New York, are the following: Life of George Washington, by Edward Everett, in one volume. In the appendix will be found a most interesting paper, by Dr. James Jackson, the venerable head of his profession in Boston, on the nature of the disease of which Washington died. Also, the official inventory of Gen. Washington's personal estate, and a copy of Mrs. Washington's will. This is the first time these documents have ever been published. A new edition of Carlyle's Life of Friedrich Schiller, uniform with the four volume edition of Carlyle's Miscellanies, now publishing by Brown & Taggart, Boston; new volumes of the Oakland Stories and Florence Stories; Dean Milman's History of Latin Christianity, including that of the Popes, in 8 volumes, crown octavo, issued monthly; new edition of Hagenbach's History of Christian Doctrine, and Wedgewood's Dictionary of English Etymology, annotated, enlarged and revised by George P. Marsh.

A new edition of one of the books that never grow old, Bishop Butler's "Analogy of Religion," has just been brought out under the charge of Dr. Fitzgerald, Bishop of Cork. It is in many respects superior to any former impression as an edition for the library, or student's use, containing a carefully prepared life of the author, a collation of the first edition (which shows how attentive Butler was to the point on which he is generally considered to be most deficient—clearness and precision of style), explanatory notes, and a copious index of 50 pages.

A collection of papers has just been discovered, in the handwriting of Lord Chatham. They have descended from father to son in three generations, having originally been the property of one Marsh, who was in his Lordship's employ as valet, and recommended to the Premier by Lord Rockingham. Mrs. Ann Marsh, the wife of the valet's great-grandson, has placed the interesting documents in the hands of a celebrated literary and political writer, who is preparing them for publication under the title of "Laconics by Chatham."

The minimum of cheapness in books seems sustained by Mr. Murray, who just announces three editions of "Childe Harold" complete, price sixpence with portrait, do., price one shilling, with portrait and vignette titles, and do., price half a crown. It is possible the expiration of the copyright of the fourth Canto may have something to do with these low rates.

One of the most distinguished of Irish public men, Isaac Butt, formerly Professor of Political Economy in the University of Dublin, announces a sterling historical work, "The History of Italy, from the Abdication of Napoleon I., with Introductory References to that of Earlier Times." Volumes I and II will shortly be issued by Messrs. Chapman & Hall. The well-known political opinions of which Mr. Butt has always been one of the strongest champions, will probably make his work distasteful to the party now beating up for recruits in the cause of the Papal Sovereignty.

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BISHOP ANDREW ON THE WASHINGTON CITY CHURCH.

The appeal of this Church to the members and friends of Southern Methodism has been now for some time before the public, which is to me a source of mortification and regret, because it appears to me that the propriety of the appeal is sufficiently obvious to have called forth from every one of our friends an immediate and liberal response. It is certainly matter of deep regret that after all the appeals which have been sent forth, through journals of the Church, there should still be a necessity for reiterating those appeals, even to procure the needed funds to pay for the beautiful lot, which, we understand, has been purchased, and to commence at once the so greatly needed church edifice. The building ought now to have been complete, and would have been so very easily if united and proper efforts had been made throughout the whole Southern Church. I suppose that no intelligent and reflecting man will deny that our branch of the great family of Methodism should be suitably represented at the capital of the nation, and it would be reasonably supposed that in order to this object we must have an appropriate house, suitably located, to which congregations will be attracted by convenience of position, comfortable arrangements, and a *good bell in the pulpit*.—Now, with these three attractions, we believe that there can be no reasonable doubt of success in building up a large, respectable and permanent congregation, which is essential to our establishment and our continued prosperity in Washington City. It is true that, there has been, first and last, a good deal of begging to aid the establishment of Southern Methodism in Washington. Hence, some of our people who have not calmly looked into the matter have been ready to say, we are tired of hearing these perpetual appeals in behalf of Washington City; we have given again and again—is the thing never to end? What has become of all the money which has been already contributed?

Now, in order to understand this thing properly, it will be proper to recollect the circumstances under which the little band of Southern Methodists first unfurled our banner in the Federal City. They were few in numbers, and in very moderate pecuniary circumstances—so much so as to render them unable to do much more than support their preacher and meet the contingent expenses of the church; and this, perhaps, strained them to the utmost of their ability. Yet they have not had missionary appropriations to support their preachers, though, possibly, under the circumstances, it would have been proper to have granted them this much help; but have nobly struggled, and have supported comfortably the pastors sent to them. They procured a house of worship which answered their purpose for the time, but which it was discovered was unfortunately located. The earlier collections made were for that house, which the Church now owns, and which will probably be made available in building the new edifice; so that whatever has been heretofore given in that direction may be regarded as not lost but as safely invested. The appeal now addressed to our people seeks to build, for the congregation which we now have there, and which we hope to build up and enlarge, a church edifice, suitably located, and which, in all its appointments and surroundings, shall be creditable alike to our liberality and our taste. I do not mean an extravagant, taudry affair, whose style and arrangements shall minister mainly to the pride of the irreligious and aristocratic; but a church edifice in good taste, neat and simple in its architecture, where the rich and the poor may meet together and hear the word of God in peace and comfort. The necessity for such a building was obvious to all our friends, but they were powerless for lack of funds. In this state of affairs God put it into the heart of Mr. Smithson to go forward in the work. He devised liberal things, and sought, by the sale of "The Southern Pulpit," to realize something handsome towards the attainment of his cherished object. Now, although we fear our friend will find it an uncertain reliance to build a church by the sale of books, yet the movement gave evidence of deep interest in the prosperity of the Church of his choice; and even should the sale of the book yield him no funds for the church, yet he will have accomplished much good by putting into circulation a very superior volume of sermons, that can scarcely fail to be instrumental of much good. As to his picture, which is published in view of accomplishing the same object, I cannot speak; the expense of the publication must be very great, and unless his success in selling is very great, it may result in personal loss, instead of yielding a handsome dividend toward the church. I have had no correspondence with Mr. Smithson on this subject, and do not know how that matter stands. On one account I have rather regretted this attempt to build the house with books and pictures. I honor the man and his motives, but I fear that many excuse themselves from giving on account of these matters; they say that from these two sources there will be ample funds forthcoming to accomplish the work. But whatever may be the fate of the books and picture, there will be ample necessity for a prompt and general and generous response from our friends in all the Conferences. Let it not be a partial work, for every friend of our Church should feel himself personally and deeply interested. I am gratified to see the liberal proposition of Mr. Hammet, of Mississippi, and the responses which have been made to it. May they soon increase a thousand fold.—This is one of the times when I wish I was rich; but from my early youth I have devoted myself to the service of the Church, and to use the language of an old friend whom I once met with, "my Good Master knew me too well to trust me with much money." Well, I dare say it is all right. Come, beloved brethren in all the Southern Conferences, let us act at once. Many hands make light work. Our people are able—amply able to do this and a great deal more. Let your contributions go up to glorify God, and cheer the heart of our devoted brother Smithson. May God help us all to devise liberal things.

JAMES O. ANDREW.

Summerfield, Ala., July 7, 1860.

A GRAND OCCASION.

DEDICATION OF A MISSION CHAPEL FOR THE BLACKS, NEAR GREENSBORO, ALA.

Did you ever read Anthony Trollope's "West Indies and the Spanish Main?" If not, get it, and read it,—He tells you all about emancipation and "free" colored society. And you may rely on his facts, for he is an abolitionist, just as he is an Anglican Churchman, because an Englishman of rank cannot help being both, theoretically at least. And such a picture as he gives us!—Free-negrodom as it is! Below, our readers will find a sample of the only really "free society" in the world—that of the slave-holding States. The South is really the only "free territory," so far as the blacks are concerned, and all else is "slave territory," whether in our own North, or in England, or in the West Indies, or in Liberia, or in Africa generally. A great fact now stands out before the world, in connection with this subject; it is this, that the negroes of the slave-holding States present the highest phase of African civilization the world has ever seen.

The Editor of this paper happens to be thoroughly acquainted with the region of Alabama, and the people, spoken of below. In connection with this same Rev. John DuBois, he held a protracted meeting of a month's continuance in that same town of Greensboro, fourteen years ago. John Walton, and his amiable and accomplished wife, were even then zealous for the christian welfare of their servants. This region of Alabama is in the very heart of that terrible, cotton-making, far-down "South," which Mrs. Stowe, and other sentimental humanity-mongers, have represented as a very negro purgatory. And such instances are becoming common all over the South. All we need is the death of abolitionism, health and prosperity among our negroes, consequent wealth and peace, to present a state of religious improvement and comfortable living, among the blacks, which will astonish the world. The time is coming when in the richest planting regions, and in the midst of the densest black population, will be found the greatest comfort of life, and the most abundant facilities for religious improvement, for the blacks, of any part of the South. But we are keeping our readers too long from the account of the dedication. Our correspondent writes:—

On the Sunday before the Commencement of the Southern University, a very interesting service was held at four o'clock, p.m., in the neighborhood of Greensboro. It is worthy of mention in connection with all that took place, at Commencement. A mission chapel, erected on one of the plantations of John Walton, Esq., for the use of his negroes, was dedicated to the worship of God. It is built near the road, convenient of access to the blacks from several of Mr. Walton's plantations; is a frame-house of large dimensions, neatly plastered and painted, with pulpit and all other appurtenances proper to a place of Christian worship. The Rev. John DuBois, a local minister living in Greensboro—a man universally esteemed for his high moral worth—has served these plantations with the ministrations of the Gospel, and has been instrumental in building up a flourishing society of colored people who are well instructed in the principles of Christianity and have their children regularly taught the catechism and the hymns of the Church. Mr. Walton could not have shown his great appreciation of Mr. DuBois's labors in a more appropriate manner than by the erection of this church; and one was at a loss to conjecture which of the parties—the proprietor, the missionary, or the colored people—felt the highest satisfaction on the occasion of its dedication. I am sure that the writer of this brief notice, who had the pleasure to witness the solemnities, felt profoundly impressed by all he saw and heard.

The service was opened by Mr. DuBois, with reading appropriate passages from the Old and New Testament, singing and prayer. He then preached a dedication sermon on the text, "The Lord shall count, when he visiteth his people, that this man was born there." The drift of the sermon was to show the connection between the ministrations, ordinances and worship of the Gospel Church, and the spiritual birth and nurture in holiness of the human soul. It was a clear, earnest, and effective presentation of this important subject; and held the fixed attention of the crowd of well-dressed and intelligent-looking blacks who thronged the house and its vicinity. Dr. Wightman, President of the University, rose at the conclusion of the sermon, and delivered the prayer of dedication, the congregation all rising and standing. The negroes then sang a hymn, and the Rev. T. J. Koger delivered a stirring exhortation with great effect, reminding his colored friends, many of whom he had preached to in former years, of the enhanced responsibilities now put upon them, pointing out the sort of Christian life which became them, making an appeal to the unconverted, and closing the exercises of the occasion with one of the most fervent prayers we ever heard.

Mr. Walton and his family were present, with several of his overseers and their families, and some friends from Greensboro. The building of substantial and neat mission chapels, is an important indication of progress and permanency in missionary operations among the plantation blacks. The one now referred to is the third within ten miles of Greensboro. Mr. Walton ranks among the largest planters of Alabama. He is beloved by his people, and deserves to be. His solicitude for their well-being well becomes him as a Methodist gentleman. His example in this respect should not only be admired, but extensively imitated. The glory of Southern Christianity is, that it saves the souls of the negro population.

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SOUTHERN UNIVERSITY COMMENCEMENT.

MR. EDITOR—I have recently enjoyed the pleasure of attending the first annual commencement of the Southern University, and thinking that some account of the occasion and the prospects of the University would be acceptable to many of your readers, I send you a brief sketch. The series of services was opened on Sabbath, July 1, with an able sermon by the accomplished President, Dr. Wightman, in which most wholesome and salutary instructions were furnished in eloquent style to all present, but especially to the young men of the institution. These, we have reason to believe, will be heeded by the young gentlemen, not only on the ground that the most kindly relations exist between the students and the President and Faculty, but in view of the fact that, during the gracious revival with which the Church in Greensboro had been recently favored, nearly all of the students made a profession of religion, and united with the Church. What an omen of success is such a work!

On Monday night a public debate was held in the University Chapel, in which the members of the Junior Class participated. It was well attended, and the young men acquitted themselves well; the style of speaking being better than that which usually prevails on such occasions.

On Tuesday the address before the two literary societies was delivered by Rev. E. Baldwin, in his best style. His theme was Literature, and his manner of treating it gave great satisfaction to the whole audience, and was most highly appreciated by those best qualified to judge of such productions. At night the young misses of the Female Seminary, taught by Mr. Brame, gave a musical concert, which was numerously attended, and gave satisfaction to the friends of the Seminary and pupils.

Wednesday was Commencement day. Two young men—B. M. Huey, of Talladega, and J. V. Glass, of Pickens—received the honors of the University. Their performances gave promise of future distinction; their style of speaking was natural and easy, their elocution good, and their thoughts manly. I hope to hear from them again in different positions. President Wightman delivered a most eloquent and appropriate Baccalaureate, which delighted all who heard it. May we hear many more such! At night the ladies of Greensboro, without distinction, united to give the young gentlemen of the University a complimentary party. It was an elegant affair, which the whole community united to enjoy.

Thus closed most auspiciously the first scholastic year of the Southern University. The community generally, as well as its special friends, are entirely satisfied with its success thus far, and a brighter future awaits it. In proof of this, I wish to call attention to the following particulars:

HEALTH.

Greensboro has fully maintained its character for healthfulness so far. The President stated to the writer that he had not visited a single case of sickness among the students during the year, whereas at Wofford, situated in sight of the Blue Ridge, and deemed healthy by all, they buried three students in the first eighteen months. Those from abroad, who had any misgivings on that point, have been agreeably relieved.

ORDER.

The Faculty united in bearing public testimony, that though they had been connected with different colleges and students for years past, *they had never been with a cleverer set of young men.* Not a single student has been called before the Faculty during the year. Two, I think, had run the list of their demerit marks so near the maximum, by their idleness, that they left to avoid being formally dismissed, and thus were self-excluded; another was guilty of a misdemeanor, and before it came to the knowledge of the Faculty, he obtained an honorable dismission by misrepresentation, and left. The general good order has been remarkable, and the kindest feelings exist between the students and the community.

CHANGE OF SYSTEM.

On the unanimous recommendation of the Faculty, the Board of Trustees, at their recent meeting, adopted the open or university system of instruction, thus making the institution in reality, what it was in name, a UNIVERSITY. By this change they have established nine schools, including that of law. The student graduates in each separately, though no one will be allowed to take less than three schools at a time, unless by a special arrangement with the Faculty. Four different degrees will be conferred; but you will soon be furnished with the scheme in full, when, I hope, you will examine, publish and call attention to it.

This change of system made it necessary to strengthen the Faculty. Accordingly, two gentlemen were added to it—Prof. J. A. Reubelt was elected Professor of Hebrew and Modern Languages; and Mr. Gatch, Adjunct Professor of Mathematics. Thus the University starts upon its second year with seven Professors. One or two more will probably be elected at the next annual meeting of the Board.

BENEVOLENT FUND.

This noble charity has already reached the sum of $30,000, and is still increasing. The object is, as you are aware, to use the interest in paying the board of the sons of itinerant ministers, and of young men preparing for the ministry. The tuition of both these classes is free. A moderate addition to the endowment will place this noble enterprise upon a sufficiently broad foundation, and give it power for immense good, for all time to come. Who will help?

J. H.

Mobile, July 10th, 1860.

DEATH OF A PROTESTANT YOUNG LADY IN A CONVENT.

Below, our readers will find a sad history. It is sent as an Obituary; but we take the liberty of publishing it on our editorial page, for the edification of all whom it may concern. This case is only one of thousands. Such milk-and-water Protestants abound in this country. With a sentimentalism that is contemptible, a lack of principle that is shameful, an ignorance of true education that is pitiable, they send their daughters to these schools, controlled by women who are in unnatural relations to society, and by men who are more so. While despotic France and priest-ridden Italy and Hungary, are rising up against Popery, we have American citizens who can sympathize with and contribute to the hoary butcher of Perugia; and affected and sentimental Protestants who can send their daughters to these schools, which are arrayed against every educational, social, political, and religious sentiment and institution dear to the people of this country:

AMELIA M., daughter of the late Alexander and Dorothea Thompson, was born near Greensburg, La., September 8th, 1842, and died at Sacred Heart Convent, June 13th, 1860. Naturally amiable, and ever willing to yield to the desires of her friends, she consented to go to the Convent to *please* one whose wishes she felt it her duty to regard. But sad indeed will be the memory at that place to her brothers and sisters, several of whom are members of the Methodist Episcopal Church. She was ill several weeks before her relatives were informed of it. As soon as the intelligence reached them, they hastened to her, only to see that beloved form, so recently blooming with health and beauty, sink into the cold embrace of death. Although she had been surrounded with religious influences at home, and had been early taught that "Christ was the way, the truth, and the life;" still no effort was spared, to force was left untried to weaken her faith in the religion of the Bible, and to influence her to embrace in its stead the principles of the Roman Catholic Church. But, thank God, their schemes were unavailing. The seeds of divine truth which had been planted in her heart in earlier years had taken root, and was now bringing forth fruit to the honor and glory of God. Pointing to a large cross, and an image of the Virgin Mary, which the nuns had placed before her, she requested her sister to remove them, saying she trusted in Christ as her Redeemer, and believed that God would save her for Christ's sake. Although life had been to her a day of sunshine, and every prospect for the future seemed flattering, still she did not murmur, but seemed to have surrendered herself into the hands of God, and expressed a perfect willingness to die. To her brothers, sisters, and friends we would say, "Let not your hearts be troubled for Amelia." She gave Scriptural evidence that she was going to a brighter and better world.

FANNIE.

NO COMMENCEMENT AT CENTENARY.

We regret to be called on to inform our readers that there will be no Commencement, at the usual time, at least, at Centenary College. A couple of cases of small pox appeared among the servants of one family, a panic ensued, and the majority of the students went home. It has not spread, and will not, we presume, and the panic was unnecessary; but it could not be avoided, and cannot now be remedied. No body contracts small-pox without coming in immediate contact with it, which can easily be avoided. No body ever dreams of running away from New Orleans because the small-pox happens to be in the city, or even within a few squares of them. It is a pity that a little more common sense on such subjects could not be distributed, gratis, for public benefit.

The Joint Board of Trustees and Visitors are to meet at the usual time, on Monday, the 23d of July. It is important that the members of the Board attend, more so than if the Commencement had not failed. There is important business on hand.

ANOTHER PREACHER GONE.

Recently we announced the death of Rev. B. C. Stagall, of the Louisiana Conference. Now, we are called on to announce the death of Rev. Samuel Hawes of the same Conference. By a letter from Rev. Jas. L. Wright, we learn that he died on the night of the first of July, of typhoid fever. He gave satisfactory assurance of his readiness to meet death. Our dear brethren are being removed from us, one by one. "The Lord buries his workmen, but carries on his work." To the families of these departed brethren we tender our sympathy, and commend them to the care of the Church. Let them not be forgotten.

OUR CAPITAL APPENDAGE.—Our *friend*, R. J Sampier, of Alabama, who intimates sundry hard things against us, and thinks we had better go North, because of our article on the above subject, will be pleased to learn that the Nashville and Memphis *Advocates* have copied and endorsed it, and that all our papers have expressed similar sentiments. Our friend is simply ignorant of what he is talking about.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JULY 17, 1860.

COMMENCEMENT EXERCISES OF THE SOUTHERN UNIVERSITY.

Students' Class-meeting.—Dr. Wightman's Sermon.—Sacramental Service.—Prayer-meeting in the University.—Clariosophic Society.—Address to the Literary Societies by the Rev. Mr. E. Baldwin.—Degrees Conferred.—Baccalaureate Address.—The Open System.—Election of Professors.—Student's Party.—Conclusion.

Mr. Editor: On Sabbath morning, 1st. inst., at nine o'clock, the Commencement services of the Southern University were inaugurated, by that feature peculiar to Methodism, a "class-meeting." If the great end of life be the glory of God and the salvation of the soul, how would the *first* Commencement of this noble institution have been more appropriately or impressively introduced. It was attended by ministers and laymen from different sections of the country, and long it will be remembered by those who were the privileged participants; for they seemed to have a realization of the Divine presence, we must have felt it good to be there. At half-past ten o'clock Dr. Wightman, the President of the University, delivered a sermon in the University Chapel, addressed especially to the students. This discourse, (the first of its kind in the history of the University,) was in every respect well worthy to stand as a model for the many sermons which will be delivered year after year, of similar occasions. The text was the 9th verse of the cix. Psalm. "Where withal shall a young man cleanse his way? By taking heed thereto, according to thy word." To attempt to give you an analysis of this truly eloquent and instructive discourse, would make this communication too extended; suffice it to say, that it was regarded by all as a masterly effort which must be productive of great good. This sermon alone demonstrates that Dr. Wightman is admirably fitted for the position he occupies. The elevated, fervent piety, with which it was replete, the richness of style, boldness of imagery, and aptness of illustration, all prove that he is a safe and attractive teacher and guide for the young student, especially the young minister. There was a sacramental service in the Methodist Church, in the afternoon. Parents who for months had been separated from their sons, have enjoyed the privilege of assembling with them, some for the first time around the table of the Lord, in commemoration of the sufferings of Christ. It was one of the most interesting occasions we ever witnessed. To see so many of the students numbered with the communicants, must have filled every Christian heart with devout thankfulness.—The Divine presence was peculiarly manifest, and many hearts were made to rejoice in the God of all grace. On Monday morning, at eight o'clock, the students held a prayer-meeting, and, by invitation, the Faculty and Trustees were present. Are not these things new in Commencement exercises, and do they not indicate the decidedly religious character of the institution? Nearly all the students have become, during this term, members of the Church, and hold regularly a weekly prayer-meeting and a Sabbath evening class in the University. The interest manifested by them, in these meetings, creates the pleasing hope, and inspires the earnest prayer, that the Southern University may be a pure fountain of sanctified learning, from which shall flow every year streams to refresh and make glad the City of God.

On Monday night the members of the Clariosophic Society held a public debate; six disputants discussed the question, "Whether a dissolution of the Union, under existing circumstances, would be justifiable?" The speeches were well written, well committed, and well delivered, avoiding the too common error of being too long. The debaters, no doubt, were repaid for their diligent preparation by the interest they excited. May this exercise, which has thus been inaugurated, be regularly continued; but we would prefer to have the debate conducted by the two societies, the one advocating the affirmative, the other the negative of each question. It seems proper that the debating societies, which hold so important a place in our colleges and universities, should be publicly represented at Commencement.

The Rev. E. Baldwin, of Mobile, addressed the Literary Societies on Tuesday, the 5th ult., at half-past ten, a.m. The subject was "Literature considered as a Profession." He is gifted with great distinctness of enunciation, finish of manner, no irresistible impulse of expression, which tells us he was meant to be an orator. It is impossible in a communication like this to do justice to the address of this accomplished gentleman and eloquent divine. His splendid effort cannot fail to excite in the minds of the young gentlemen of both societies, as well as of others who heard him, a higher appreciation of the excellence and dignity of literature, and inspire in them the resolution not to permit the business of life, the excitement of party politics, or the urgency of professional duty, to so engross their time and attention as to keep out literary pursuits. Degrees were conferred, and the addresses of the graduates delivered on Wednesday, the 4th inst. Mr. B. M. Huey, of Talladega, and J. V. Glass, of Pickens, Ala., were presented by the Faculty to the Trustees as worthy of the degree of A.B. Mr. Huey delivered the salutatory addresses in Latin, and then an oration on "great men the glory of their Nation." Mr. Glass spoke first, on "the responsibilities of the young men of America." After the degrees were conferred, and diplomas given, Mr. Glass delivered the valedictory addresses. Both acquitted themselves handsomely. May these young men, the first fruits of the Southern University, conquer every obstacle in their way to eminence, and become ornaments of the nation. Encouraged by the report given of the orderly and studious habits of the students from their President, Faculty and citizens of Greensboro', we confidently expect for the Southern University a glorious harvest in the future. After Dr. Wightman conferred the degree of A.B. on the graduates, he delivered to them, in his graceful and felicitous manner, the Baccalaureate address. Here, again, we were deeply impressed with the richness and polish of the Dr's. style, and the force of his imagination. So impressive was everything connected with that parting address, that the student cannot soon forget it, or fail to be profited by its wholesome instruction. These exercises being concluded, the Rev. Dr. Hamilton (acting President of the Board of Trustees) announced that the Trustees had, in accordance with a recommendation of the Faculty, adopted the *open system*, thus placing the institution on the true University basis, so that the broad views of those who have subscribed to it so liberally may be fully realized. In addition to their present corps of instructors, Professor Reubelt, of Central College, Ala., was elected to the chair of Modern Languages, and Hebrew; and Mr. T. A. Gatch, as assistant Professor in the school of Mathematics. On Wednesday night the ladies of Greensboro gave the senior class a most splendid party. It was held in the University building, and was attended by a large and brilliant throng. The whole building was brightly illuminated, and its large rooms and spacious halls thrown open for the reception of the guests, so that, though there was a large number present, still there was no lack of room, for sitting, standing, or promenading. The tables were loaded with a profusion of the most dainty viands, served up in the very best manner, and arranged in the most exquisite style. The ladies of Greensboro must have exhausted their resources on that occasion. Surely there must be a very cordial sympathy existing between the community and students—no doubt resulting from their intimate association as boarders in private families; and the students must have conducted themselves with great propriety to have secured so decided a mark of the confidence and affection of the ladies of Greensboro.

In conclusion, Mr. Editor, permit me to ask if it is not gratifying to every Christian, and especially to the ministry, of the Alabama Conference to observe the *predominant* religious influence presiding over all the exercises at this institution; pervading them all as a vital, hallowing influence? Is this not the legitimate fruit of a Faculty united in religious sentiment, professing a cordiality of religious co-operation? Should not a Professor, in addition to scholastic accomplishments, possess strength of faith, devotional fervor, a habit of affectionate intercourse with all his students, and a tender interest in their spiritual welfare? These elements of character are happily blended in the Faculty of the Southern University, and if by Divine help such instructors succeed in carrying into practical effect the lessons they teach by precept and example, in the language of the distinguished President of this institution, "we shall entertain the confident expectation that the future alumni of the Southern University will turn to it as the place where the most tender friendships have been formed, around which, in after life, shall cling the most delightful, hallowed reminiscences. With prophetic insight into the future we shall see the successive praecessions of graduates, as they pass away from the quadrum with the blessings of Alma Mater, reappearing in the great world, men of mark, in whom shining ability would not be substituted for large and devout spirit, nor splendor of talent for the virtues of private character, nor a surface of graceful accomplishments be found to cover corruption at the heart. We shall see, as the result of high intellectual cultivation, in wedlock with genuine Christian principle, the men who won and wore the laurelled honors of this seat of learning, flashing as polished jewels in the magnificent crown of Humanity; illustrious for goodness and greatness alike; destined to be finally set in the gemmed coronet of the Savior's rejoicing. And down along distant centuries of the future, we shall trace the influence of this institution, venerable then in years, but fresh in power, growing with the colossal growth of the country, widening in the sphere of its noble aims, richer and richer in the lustre of its greatness, its name graven on the ages as they pass, its impress stamped upon a multitude of minds destined to outlive all ages measured by the chronicles of time."

Visitor.

LETTER FROM BATON ROUGE.

Mr. Editor.—At various times during the year I purposed writing you, but with the passing away of the interest I wished to represent passed away my desire to write. Last week the exercises of Magnolia Institute and Mrs. Read's Seminary closed, which furnished an occasion of pleasure among the young people, and of reflection among the older ones. Perhaps no town in the Union is blessed with two such schools. Built up and sustained at private cost, known to comparatively few, standing upon their own merit, with scarcely a newspaper advertisement to make them known; yet it is always a matter of concern to the proprietors of these schools to find room for the students who seek admittance in them. There is no instinct presiding oftentimes where other faculties are wanting, to detect real worth, and to attach ourselves to it as credit to ourselves. This, doubtless, in part accounts for the eagerness with which a substantial patronage is awarded to these schools. Our utilitarian sentiments sometimes carry us further than we see at the time, to "kill two birds with one stone." To afford our children an education, and to do ourselves credit thereby, and at the same time, leads us to discriminate; and by so doing we conserve the highest ends of life. This, if any where, in the matter of education is attained here. You cannot be about these schools long without becoming sensible of the home feeling and home manners that obtain; cheerfulness, contentedness, affection and substantial progress greets you at every turn. It is the constant remark of our townspeople, that Prof. Magruder must have picked out the best boys in the State; they are never guilty of those misdemeanors so common among school-boys, and are therefore affectionately regarded when ever they are met in the town. No means or labor is spared by the Professor to achieve results of which he, with all others, are equally proud. Long may these schools continue the blessing they are, and I sincerely hope that more of our Methodist people may find them out, to avail themselves of advantages that may not be picked up everywhere.

W. E. M. Linfield.

Baton Rouge, La., July 15, 1860.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

Another Scientific Expedition.—The schooner Nautilus, Capt. Charles E. Raulett, sailed from Thomaston, (Maine) on the 27th of June for Greenland, with a scientific expedition under the leadership of Prof. B. A. Chadburn, of Williams College. It is contemplated to be absent about three and one half months. The expedition was fitted out under the auspices of the Lyceum of Natural History in Williams College.

There is a largely increased emigration from Europe to this country the present year. It is said 58,432 emigrants have arrived at the port of New York during the half year ending June 30.

The tug boat A. S. Field blew up at Detroit on the night of 5th inst. Four or five persons were killed and several on the boat, the wharf, and adjoining vessels were badly injured. The boat, it is said, was torn to fragments.

One Cent for the Delivery of Letters.—The act of Congress, passed at the last session, says that not more than one cent shall be paid to letter carriers for the delivery of letters. This act has been enforced in New York and other cities ever since the 1st of July.

Wealth of New York City.—The total value of real estate in New York city, according to the recent examination for taxation, is $398,033,613, and the total value of real and personal property together is $577,220,635, which is an increase upon the valuation of 1859 of twenty-five millions and a quarter.

Expedition to the Arctic Regions.—Dr. Hayes and his little band of adventurers left Boston on the 7th inst. in the schooner "United States," on their voyage of exploration to the Arctic regions. The object of the expedition, as we have already stated, is to follow out to a clear and satisfactory solution, if such be possible, the problem of an open Polar sea, which was discovered, but not explored, by the Kane expedition in 1855. Dr. Hayes, who was the companion of Kane, proposes to harbor his vessel on the western shore of Smith's Sound, and then push forward with boats and sledges towards the pole, where he expects to strike the open water, seen from a distant point by some of the officers of Dr. Kane's party. The adventurers calculate upon a three years' voyage, for which they have gone well provided.

Arizona.—Late accounts from Tucson, Arizona, state that the excitement in regard to the gold discoveries on the Mimbres continues. Many have left Tucson for the mines, and more are preparing to start.

Visit of the Prince of Wales.—We learn from the London *Times* that the Prince of Wales, with his *suite*, was to leave England on the 11th inst., on his visit to British North America, and the United States. The *Times* says that on the return of the Prince from the western districts of Canada, it is intended that he shall drop all royal state, and assuming the title of Lord Renfrew, under which he has before traveled upon the continent of Europe, visit some of the most important and interesting localities of the United States. It appears that President Buchanan having, in an autograph letter to Queen Victoria, expressed his personal desire to receive the Prince at Washington, the Queen has written to the President accepting the invitation for her son, and accordingly the Prince will pay the President a visit.

Hicks, the pirate murderer, was executed on Bedloe's Island New York harbor, on the 13th inst. It is reported that Hicks confessed to having been engaged in nearly 100 murders, principally on the Pacific coast, and in California and Mexico.

The Courthouse of Attala county, Miss., was destroyed by fire on the morning of the 1st inst. The county records were saved with difficulty.

A despatch from New York states that the United States mail steamship, Granada, from New Orleans, via Havana, has been put under surveillance, by the United States Marshal, on suspicion of being engaged in the slave trade.

On the 11th inst., the steamboat Michigan, lying at the dock in Grand Rapids, Mich., was totally destroyed by fire. The crew being asleep in their berths escaped with great difficulty.

A fire occurred in Dallas (Texas) on Sunday, 8th inst., by which the whole of the business portion of the town, including both the hotels, and every storehouse was laid in ruins. The number of buildings destroyed is upwards of thirty. Loss variously estimated at from $300,000 to $500,000.

Seven Persons Drowned.—We learn from Minnesota that on the 6th inst., Rev. H. M. Nichols, pastor of the Congregational Church at Minneapolis, his wife and child, Mr. Cleveland, his brother-in-law and two daughters of Mr. Cleveland, went into Calhoun Lake bathing and getting beyond their depth all were drowned. Only two of the entire bathing party escaped. Mrs. Cleveland and a child of Rev. Mr. Nichols.

The Reported Slaver at Mobile.—The Mobile papers have no knowledge of the arrival of a vessel at that port with a cargo of Africans, as reported in our last issue. The story seems to have been a hoax.

Postmaster Fowler.—The fugitive New York Postmaster has again been heard from. He is still in Havana, and passes under his own name. He is very communicative, and says he has not a dollar in the world except $2800 which his friends handed him to enable him to escape. He professes to have received a letter from Ex-President Pierce, from whom he received his appointment of Postmaster of New York, sympathizing with him in his "*misfortunes*," and authorizing him to draw on him for $500 at once, and for the future to let him know his wants. Other friends have also come forward to his assistance, and he expects that the whole amount of his defalcation—$175,000—will be raised by them and paid over to the Government.

A company for the removal of the Red River raft has been formed in Clarksville, Texas. Thirty thousand dollars have already been subscribed.

Population of Vicksburg.—We learn from the Vicksburg *Sun* that according to the census recently taken, the population of that city is 4804, being a gain of a little over 1100 upon the census of 1850.

Removal of the Mormons.—A new programme for the Mormons is indicated from Washington. It is now proposed that they shall emigrate to one of the East India Islands, and reliable information is said to have been received that they will do so. The enterprise is to be carried out under the supervision of Capt. Walter M. Gibson, who will be remembered as having been imprisoned for some years by the Dutch authorities of one of the islands in question, and who has recently identified himself with the Mormon cause—it being at his suggestion that Brigham Young proposed to the Government to take the Mormons to Oceanica, if an arrangement could be made by which they could be paid by Government for their improvements in Utah.

The proceeds of the sales of public lands during the past year were less than in any year, with one exception, the year 1841, since the year 1833. The amount received last year was $1,756,667, and of this Arkansas yielded $407,894, Missouri $383,520, Louisiana $284,189, and California $127,666.

We learn from the Providence Journal that the inmates of the asylum in Newport, (R. I.) were furnished with a sumptuous dinner on the fourth of July at the expense of Dr. Mercer of New Orleans. Dr. M. has passed many summers in Newport.

The Boston Board of Aldermen has authorized the mayor to invite the Prince of Wales to that city.

A Call upon Englishmen.—The New York Albion has the following appeal in its last issue:—"When Capt. Talbot was on his way in his gig from the Powhatan to the ship of our admiral, during the disastrous engagement of the Pelho, John Hart, an American seaman, the coxswain of the commander's boat, was killed by a shot from the Chinese forts. John Hart left a child, a daughter eight years old. This child, we are told, is almost unprovided for. No Englishman need be told his duty in this matter. We simply repeat that the child is almost destitute, and that it will be our pleasure to receive and to place at the disposal of Capt. Talbot any funds which may be contributed by our countrymen for the benefit of the child of John Hart, one of the men who felt that blood was thicker than water."

All will remember the Sophia Werner murder, sometimes called the "barrel mystery," which took place at or near Chicago some time ago; Henry Ammeritz, being tried twice for the murder, and coming almost in sight of the gallows, was finally acquitted. He went to St. Louis, ruined in purse and broken in spirit, yet followed by the kindness of a very few last friends. The other day the Prussian Consul of New York sent to Chicago a letter making inquiries for him; it appears that he has become one of the joint heirs to a great estate in Germany.

The firm of Neafie & Levy, Philadelphia, have received a contract for the building of two iron steamships, each of 1,000 tons, for Messrs. Mora Brothers, Navaro & Co., of New York. One is to be called the "Nebraska," and the other the "Sagua," and they are to run between New York and the places after which they are named. Each will be 225 feet long on the deck, 32 feet width of beam, 12 feet 5 inches depth of lower hold, and 8 feet between decks, and upon the upper decks there will be first-class accommodations for one hundred passengers.

The citizens of Lawrence (Mass.) have given Hon. Daniel Saunders, jr., Mayor at that city, a service of plate, costing $632, as an appreciation of the part he acted in behalf of the sufferers by the Pemberton Mill calamity.

The Treasury.—A well informed Washington correspondent, writing of the deplorable condition of the Treasury, says that at the next session of Congress one of the earliest demands of Mr. Cobb will be for a loan to cover a present deficiency which may range between five and six millions, and before the closest of the session another loan for nearly $20,000,000 will be necessary to pay off the floating debt and postponed incumbrances of this Administration.

The Washington Constitution.—Mr. Bowman announces that he has disposed of his proprietary interest in the "Constitution" to William M. Browne, Esq., for some time past its associate editor, who thus becomes sole editor and proprietor of the paper.

During the storm on the 6th inst. a meteor of unusual size appeared in the heavens, in Hartsville parish, and burst with the report of a twenty-four pounder.

We have a report from Texas that the U. S. Secretary of the Treasury has granted the application of certain merchants of San Antonio, for a U. S. bonded warehouse there. The advantages of this arrangement, it is said, will be very great to merchants who deal with Mexico.

The wreck of the United States steamer Walker has been found off Atlantic City, New Jersey, and it is said that efforts will be made to raise her.

Progress of the Census Taking.—Official information has been received at the Census Office, Washington, of the completion of their duties by some of the Assistant Marshals in several of the States, and the samples of work which have been transmitted to the bureau indicate the general execution of the work in a manner highly satisfactory. The number of Marshals and assistants is about five thousand, and the prosecution of this work will distribute about one and a half million of dollars throughout the country. The cost of the last, or seventh census, was one million three hundred thousand dollars.

Presentation of the New French Minister.—The new French Minister, M. Mercier, was on the 7th instant presented to the President by acting Secretary of State Mr. Trescott. The Minister, in offering his credentials, took occasion to express his satisfaction in being accredited to this government, and closed his brief address by announcing the sincere sympathy of his august master, the Emperor, for the government and people of this country. The President, in reply, stated the pleasure it afforded him in receiving the new envoy, and in the course of his remarks made felicitous use of the fact that the French Minister should present his credentials on the anniversary of American Independence, which could not fail to remind him (the President) of the deep obligations the people of this country owed to France in their struggle for emancipation, and which an American could recall without the liveliest sentiments of gratitude. The interview terminated with mutual assurances of the most complimentary character.

The notorious Redpath says there is no truth in the statement that the widow of John Brown has received $30,000 from Hayti, or even so much as a dollar from that country. Furthermore, that the old received by the family in this country is not as large as frequently reported.

It is stated that Mr. Maclay, the agent at Apalachicola, Florida, of the Bank of the State of Georgia, has become a defaulter to a very large amount. It appears that Maclay, who is a merchant, has for two years, or more, been using the funds of the agency for his own private speculations, until, from losses after losses, chiefly on cotton, he found a balance against him on the books of his agency, amounting to about $100,000. The entire assets of the defaulter were turned over to the bank, and it is thought the clear loss will not exceed $75,000. During the period in which the mal-application was going on, the fact was concealed from the bank by means of false entries.

The Astronomical Expedition.—The astronomical party bound for Labrador in the coast survey steamer Bibb, under command of Lieut. Com. Murray, arrived at Sidney, Cape Breton, on the 24th inst. and in half a day from New York. The steamer sealed that gulf and left the following evening. No ice is reported in the Straits of Belle Isle, a circumstance which favors the expedition reaching its destination.

The Hon. L. Q. C. Lamar has accepted the position of Professor of Ethics on the Mississippi University, and has written a letter declining a re election to Congress from the first district of the state.

FOREIGN NEWS.

The news from Europe received since our last issue, though not particularly important is nevertheless interesting. The following is a brief but comprehensive summary.:

From England there is nothing of importance. It was the general belief that the new Russian loan in London would prove a failure. From France we learn that the Emperor has appointed Prince Napoleon Bonaparte as President of the Imperial Privy Council, in place of his deceased father, Jerome Bonparte; also that the relations between France and Prussia were daily becoming more friendly, and that the Prince Regent of Prussia was about to visit the camp of Chalons.—Advices from Lisbon state that the Portuguese Ministry had resigned in consequence of some misunderstanding with the king.—From Vienna we learn that the British Ambassador has intimated to the Austrian government the intention of England to take part in the Conference on the Swiss question. Austria is willing to assist, but denies that Sardinia has any right to be present. From Sicily the news is that Garibaldi's Provisional Government had not satisfied the expectations of the people, and consequently popular demonstrations had taken place. The latest news from Naples is that on the 26th ult., the populace marched through the principal streets of the city, shouting "Garibaldi forever! The annexation forever!! Death to the police!!!" On the 25th, the police stations were pillaged in the day time, and some forty agents were killed or wounded.—The Government was still making preparations to carry on hostilities. A proclamation promising reforms to the people was issued, but did not meet the satisfaction of the people. There is no news of importance from Rome.

India advices from Bombay to the 24th of May, represent that the sickness appeared to be abating. It was hoped that the monsoon, then close at hand, would terminate the most sickly season witnessed for many years.

A correspondent assures the United Service *Gazette* that unless the British Government immediately issues a commission for investigating Free Masonic, and devising means for the prevention of the decay of the oak tree by the insects that produce the gall nuts, there will not, in the course of a few years, be a single oak left.

A new journal of Palermo, *L'Unita Italia*, comes out with the following motto at the head of its programme: "One country—Italy. One King—Victor Emanuel. One hero—Garibaldi."

A writer in the National Magazine argues that the landed class in Great Britain have grown philanthropic. Their aim is to build churches, to form schools, to caution their laborers against beer shops, to send out distressed needle-women to Australia, to turn ragged boys into decent and industrious shoeblacks, and to learn St. Giles the value of a cheap bath and a clean shirt.

So generally is the superiority of the French army drill recognized, that the Duke of Cambridge, Commander-in-Chief of the English forces, has just issued a circular ordering every English army regiment to practice the manœuvres of the French light infantry, the recent campaign in Italy having demonstrated the advantage of the method.

The Spanish journals record that a certain Senor Marta has contrived to write out the whole novel of Don Quixote upon a single sheet of paper, such as the Spaniards use for making their cigarettes. This task occupied two years of hard work with the microscope, and has cost the writer the sight of one of his eyes.

We see it stated that at Queen Victoria's levee, on the 20th of June, Mr. Dallas presented Hon. Robert C. Winthrop, of Boston, and Major J. G. Barnard, of the Corps of Engineers, United States Army.

The King of Calabria.—Eyo Honesty II, King of Calabar, Western Africa, has just had completed for him, in Liverpool, a steamer of about two hundred tons, in size and form similar to a British gunboat. It is almost one hundred feet long and thirty-six horse power, draws four feet and a half, and is fitted up internally with great magnificence. It is designed for war and commercial purposes; and is to cruise in rivers and bays, as well as deep water. Eyo Honesty is said to be worthy of his kingly appellation, he's a convert to the Scotch Church, and an efficient co-operator with the American and British missionaries on the West coast of Africa. He is twenty-eight years of age, and is a consistent and steady opposer of the Mormon and less often practice of polygamy. The event is significant, showing, in unmistakable language, the progress of civilization and the arts among the savage tribes.

A Heroine in Sicily.—A private letter from Messina, published in the London Morning Post, contains the following: "On the 7th we beheld, arriving from Catania, the entire garrison of Catania, as well as the movable column, united with the same, in all about five or six thousand men of every kind, commanded by Tomase Clary. These troops had been attacked in Catania by the people, and after several days of constant firing, some four or five hundred of the royal soldiers were killed, while the loss on the part of the insurgents was comparatively insignificant. The soldiers themselves say, that one of the nuns, from the window of her cell, killed more soldiers than 20 venture to state. She shot with an augur an aim as the most practiced Alpine huntsman, and never missed one. The colonel ordered that they should fire in platoons against the windows, but in vain. The heroine remained unscathed, and still kept firing away, killing her man with every shot she fired."

Mexico.—Mr. McLane, United States minister to Mexico, who arrived at Mobile on the 15th, in the steam ship of war Brooklyn from Vera Cruz, passed through this city on the 16th, on his way to Washington. He confirms the report of the defeat of Miramon by Oguzon near Guadalajara. It appears that Miramon had in consequence to abandon that city, which was subsequently occupied by the liberals. Miramon, by last accounts, was at Lagos, between Guadalajara and Guanajuato, endeavoring to make his way back to the city of Mexico. At the capital there was no material change. The foreign representatives, with the exception of Sr. Pacheco, the newly arrived Spanish Minister, still persisted in their refusal to hold diplomatic intercourse with the Government of Miramon.

France and our Naturalized Citizens.—It is said that the French government have taken action upon a question of considerable interest to this country. We are told that one of the tribunals of the department of the Lower Rhine, acting probably under instructions from the Minister of Foreign Affairs, has decided that a native of that department, who emigrated to this country, became a citizen, then went back and was imprisoned, as owing military service to France, should be discharged. The decision, therefore, concedes the right of a Frenchman to expatriate himself. It is said that it is given, not as a special favor or as an exceptional act, but as a renunciation of the claims of the French government upon men who have legally become citizens or subjects of a foreign government. We hope that this report of the action of the French government upon a question of such importance to this country is true, for we fear that it is not altogether.

Mr. J. Lothrop Motley, the American historian of the Dutch Republic, received the degree of D. C. L. from the University of Oxford at the late Commencement. Among the other recipients of the honor were Lord Brougham and Captain Sir F. L. McClintock.

Speaking of the turmoil in Italy, the Paris correspondent of the New York Commercial Advertiser says that at Naples, Rome, and Venice, every step Garibaldi takes is watched with the greatest interest, and the people are waiting, with ill-concealed impatience, the moment of their own deliverance.—The revolutionary committees everywhere are organizing to aid their great apostle of liberty when he arrives, and at this moment there is no one who doubts that the delivery of all Italy is close at hand.

Twenty thousand men of the large army of Volunteers, recently enrolled in England, were reviewed by the Queen in Hyde Park on the 23d ult. They are described as equal, in culture and strength, in bearing, in step, in order, and all that is supposed to be difficult of acquisition, to any army of veterans.

We learn from the English papers that it has been officially intimated to Lord Clyde, Commander-in-chief in India, that he will be presented with the baton of a Field Marshal shortly after his return to England.

Mr. Daniel O'Connell, at Derrynane Abbey, grandson of "the Liberator," after having completed his course of study under Mr. Hansom, the eminent British architect, and improved his observation by inspecting the best specimens of church architecture in classic lands, has determined to commence his profession in Dublin as an architect. No one will dissent from the opinion that it is most creditable to the good sense of the young gentleman that he desires to devote his active and intelligent mind to practically useful objects, although possessing an independent patrimony. Mr. O'Connell fills this year the office of high sheriff of his native county of Kerry.

Improvements in Canada.—The Canadian Minister of Finance, in submitting his estimates for the current year, surveys the present condition of the Province, and finds evidence that the reverses of the last two years are to be succeeded by prosperity. The effects of speculation and of the bad harvest are passing away. The deficiency in the revenue, which was over two and a half millions of dollars in 1858, was reduced to $151,000 in 1859; and there is reason to expect further improvement. The post office is expected to be self-sustaining this year, and hereafter. The entire expenditure of the Government for the year 1860, is estimated at something less than $14,500,000.

Napoleon has ordered a statue of Joan of Arc to be erected on the right bank of the river Oise, opposite the old bridge of Compiegne, the identical spot where the heroine was captured by the English on the 23d of May, 1430.

The Cotton mill of Messrs. Mayall, situated at Mossley, about midway between Manchester and Huddersfield, and one of the most extensive spinning mills in England, was destroyed by fire on the 22d ult. It had 120,000 spindles, mostly with the latest improvements, and a quality of yarn was spun in it which generally commanded a good market. The loss is estimated at $500,000 to $750,000. A great number of people were thrown out of work by the occurrence.

The fallen man in France recently expired, near Rouen, at the age of seventy-one, being M. Charles Grael d'Imbreville of Neufe, Normandy, who founded, and for many years carried on, some extensive glass works at that place. His stature was nearly seven feet six inches English, and his body was stout in proportion. In early life he entered the imperial army as a private soldier, and soon gained the rank of sub lieutenant. He was present in the battles of Wagram and Moscow. At one time he was a prisoner of war, and, having fallen ill, was sent to the hospitals of Koudsberg. This hospital was sacked by the Russians, and M. Grael was thrown out into the street, and he passed a whole night in the snow with scarcely any covering. He, however, recovered, and returned to France. His glass works were of such importance that King Louis Philippe several times visited them.

It is announced in a Paris paper that it is intended to restore to the Rue de la Chaussee d'Antin the name of Rue du Mont Blanc, which it received by a decree in the year 1792, when Savoy was first annexed to France. This is the eighth time within less than 200 years that the name of this street has been changed.

The French government, it is reported, is about to abolish the passport system. That would be a step in the right direction, and would go far to strengthen the Emperor's popularity at home and abroad.

The Danish government has recently had its attention directed to the vast importance to its trade and commerce of constructing a ship canal across the Isthmus of Holstein, so as to connect the waters of the Elbe with those of the Baltic, and we understand that it has granted a concession for that purpose to a wealthy German company. Vessels engaged in the Baltic trade will, by this ship canal of, say fifty miles in length, be saved a tedious and dangerous navigation of over a thousand miles around the Skagerrack and down the Sound—a navigation in which millions, worth of property and hundreds of lives are annually sacrificed.

The London Gazette contains an order in Council, dated the 7th of March last, declaring that in the event of hostilities with China, England and France will act in strict conformity with the maritime law, and extend its application to neutral Powers. In ships of neutral Powers, the flag of any such Power shall cover the enemy's goods, except contraband of war. Neutral goods, except contraband of war, not to be liable to capture under the enemy's flag. English and French subjects, during hostilities, to be allowed to trade at all the Chinese ports; and all goods or merchandise, not contraband of war, and being the property of English or French subjects, captured in Chinese vessels, to be restored upon proof to the owners.

The judicial statistics of England and Wales, for the year 1859, have just been published. It appears that there are in the kingdom not less than 30,530 professional thieves; 37,685 suspected persons constantly under the eye of the police; and 28,352 vagrants, having no visible means of support—or, in all, 101,985 criminals at large.

Central America.—The Panama Star learns that the Congress of Costa Rica has voted $10,000 for a survey of the Atlantic coast, in the hope of discovering a secure harbor. Mr. Thomas F. Meagher (for A. W. Thompson and associates) has concluded a contract with the Government for the construction of a railroad between Bocas del Toro and Punta Mala; the privilege is for ninety years. It is thought that Congress will confirm the concession with certain modifications.

Peru.—Advices from Peru state that the U. S. sloop of-war Wyandotte, had arrived at Callao, instructed to demand a settlement of the affair of the ships Lizzie Thompson and Georgiana; also the settlement of the claims of our citizens. The Peruvian Minister of the Foreign Affairs hesitates. It is therefore probable that our Government will have to resort to force. The difficulty between France and Peru has been adjusted; but not till after the bombardment of Callao was threatened.

POLITICAL.

The United States Senate.—The Senators whose terms expire in 1861, and whose places are to be filled by the next Legislatures of their States, are Messrs. Fitzpatrick, of Alabama; Johnson, of Arkansas; Gwinn, of California; Foster, of Connecticut; Yulee, of Florida; Iverson, of Georgia; Trumbull, of Illinois; Fitch, of Indiana; Harlan, of Iowa; Crittenden, of Kentucky; Slidell, of Louisiana; Green of Missouri; Clark, New Hampshire; Seward, of New York; Clingman, of North Carolina; Pugh, of Ohio; Lane, of Oregon; Rigler, of Pennsylvania; Hammond, of South Carolina; Collamer, of Vermont; and Barbee, of Wisconsin—13 Democrats, 7 Republicans, and 1 American.

The New Orleans *Courier* states that the Hon. Miles Taylor is now avowedly a candidate for the United States Senatorship, in opposition to Senator Slidell.

From all parts of the Union we have accounts of the preparations of parties for the approaching Presidential contest. They are too voluminous for even a brief summary of them here. Ratification meetings and State Conventions, and the calling of such, are the order of the day. Meantime the partizan papers have fairly commenced the usual sharp shooting of the Presidential campaign, and the indications point to a very animated, probably very embittered, contest. We shall watch the progress of events, and record such developments as are of general interest. At present we may mention that the Douglas National Committee has declared emphatically against all coalition electoral tickets.

The Republicans of Missouri have nominated a full State Ticket, headed by James B. Gardenhire, of Pike county, for Governor.

LITERARY GOSSIP.

The new work by Dr. Holland, the "Timothy Titcomb" of universal notoriety, is entitled "Miss Gilbert's Career." According to report, it will contain some sharp hits at the prevailing novelties of opinion on female education and development. It is now preparing for publication.

Messrs Thomas Constable & Co., of Edinburgh, are declining the publishing business in favor of Messrs. Edmonston & Douglas, a rising young house, who will succeed to Messrs. Constable's publications, including the works of Hugh Miller, and other books of large circulation. Mr. Thomas Constable is a son of the "prince of publishers," Archibald Constable, the friend of Scott, and carries on a large printing business.

It is related by Mr. Everett, in his life of Mr. A. Clarke, that Mr. Wesley at his death left a copy of Shakspeare's Works in his library, the margins of which were filled with manuscript notes by himself; and that one of his executors, Mr. Pawson, burned the volume, for fear the fact would be known, and produce to the injury of society and the fame of Mr. Wesley.—What Vandalism! What a loss to the world of letters! Could that precious work be recovered it would be worth a fortune.

The fourth volume of the great work of Professor Gervinus, "History of the Nineteenth Century," is announced. It includes the periods of the Congress of Troppau, Laybach, and Verona, (1820-22,) and is represented as abounding in interesting disclosures respecting the intrigues of Russia to bring Europe within the unduly and disciplined surveillance of the Absolutist Powers. It also throws much light on the Italian policy of Metternich and Austria.

A valuable collection of English and foreign manuscripts was to be offered for sale in London this month. The catalogue enumerates two important documents having reference to the history of Shakspeare, being the lease of his house at Whitefriars, formerly in his possession, and a trust deed to the uses of his will. The collection is devoted in a great measure to the history of the great Napoleon, of whose manuscripts there are some hundreds, besides those of his generals and the statesmen of the period, as also numerous documents of the emperor.

The distinguished African explorer, M. du Chaillu, has in press at New York, a narrative of his explorations in Western Africa—to be got up in handsome style, with numerous illustrations by the author.

Longman & Co., of London, give notice of the speedy appearance of several attractive books. Among them are—at a standard character—"History of Constitutional and Legislative Progress in England from the accession of George III.," by T. L. May, clerk assistant to the House of Commons; Sir Lawrence Peel's "Sketch of the Life and Character of his cousin) Sir Robert Peel;" "Historical and Chronological Encyclopedia for students and General Readers," by B. H. Woodward, F. S. A.

The Law Faculty of the University at Jena, in the Grand Duchy of Saxe-Weimar, Germany, has conferred on Horace Dresser, of New York, the degree of LL. D.

Mr. H. B. Dawson, author of the "Battles of America," has had intrusted to him by the family the entire manuscript correspondence and papers of the Hon. M. L. Tompkins, Vice President of the United States and Governor of the State of New York, to be employed in a memoir, which Mr. Dawson is now engaged on.

The death of Mr. Glover, Librarian to Queen Victoria, has led to an inquiry respecting the probable appearance of the "Stuart Papers" in the royal collection. The first volume of an intended publication of them, comprising "Bishop Atterbury's Private Correspondence," was edited by the gentleman just deceased in 1847, and since that time no further progress has been made in the work. This is regretted by historians, as the collection, being the private property of the Royal Family, is not accessible to inquirers, like the stores of the State Paper and Record Offices, and the mass of material it comprises for the elucidation of the history of the last century is unequaled in curiosity and extent.

The English Language.—At the recent anniversary of the Royal Literary Fund in London, the Lord Bishop of St. David's said in illustration of the remark that our language had not lost either in compass or force, through the hands which now used it, that "a few years ago in the Royal Academy of Berlin, a most illustrious German philologist recorded it as his deliberate opinion that the language of Shakspeare was destined to become universal; that its copiousness, its compactness, and its good sense, fitted it for that purpose in a higher degree than any other living tongue, that of his own German fatherland not excepted."

Mr. Bigelow, one of the editors of the New York Evening Post, who has lately returned from Europe, is said to be preparing for publication a book of travels.

Wm. M. McDonald, Esq., of Winchester, has been selected by the Virginia Historical Society to prepare for publication a history of the John Brown foray.

RELIGIOUS INTELLIGENCE.

We learn that the Rev. Thomas N. Ralston, author of the Elements of Infidelity; who some years since left the Methodist Episcopal Church, South, for the Episcopal Church, has recently left the Episcopal Church for the Methodist Episcopal. He expects, we are told, to travel in one of the Illinois Conferences.

The Rev. Dr. Sehon, Corresponding Secretary of the Missionary Society of the M. E. Church, South, was in New York at last accounts, attending to the interests connected with the Society.

The Bible in the Schools in India.—One of the most interesting young noblemen in England is the Duke of Marlborough. Scarcely thirty years of age, he is beginning to take an active part in the religious societies which are the glory of Great Britain. He has given notice that he will, at no distant day, call the attention of Parliament to the state of education in India, especially to the exclusion of the Bible from the schools and colleges s

Poetry.

PLEADING.

BY ELLA S. HALL.

Along this barren wilderness
I journey day by day,
Oft filled sometimes with weariness,
I falter in the way;
So needy of thy tenderness,
I dare not cease to pray.

Though faithless and undutiful,
I still look up to thee;
The promises are beautiful
Which in thy Word I see;
Oh, wilt thou still be merciful
To erring ones like me?

My tear-wet sacrifice I bring,
And lay it at thy gate,
My poor and simple offering,
Unworthy and unmeet;
Accept it, Lord, remembering
Thy promise, I entreat.

These earthly winds are pitiless
That round me roughly blow,
These storms are wild and merciless,
And make me shiver so;
Remove not, too, thy kindliness,
But shield me as I go.

And often do the shadows come
Across my eager sight;
They grow so dark and burdensome,
I cannot see the light;
The way is rough and wearisome;
Oh, wilt thou make it bright?

Along this barren wilderness,
Be near me day by day,
To comfort me when, comfortless,
I falter in the way,
To shelter me when, shelterless,
I look to thee and pray!

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XI.

"For she is all simplicity,
A creature soft and mild,
Though on the eve of womanhood,
In heart a very child."

Ellen Carlton was a sweet, amiable girl with whom Alline had long been intimately acquainted. Ellee loved Alline devotedly, and seemed never happier than when seated by her side, listening to her earnest conversatioe and often pious counsel. Alline loved to teach the young creature how best to bear the lile and petty vexetious of life, from which none are entirely exempt; and, often when not fully satisfied how to act, or when in doubt as to what was right, she would say:

"I will ask Alline, she always knows; I will go and see her."

As she entered Alline's little parlor, fatigued from walking, one evening, with her bonnet thrown carelessly over her arm, her long flowing curls dishevelled by the wind, and her eyes shining with a brighter light than usual, Alline thought she had never seen aught so lovely.

"Come in, Ellen," she said, as she rose and imprinted a warm kiss on the pure white brow.

"Alline, I have come again for yoe to tell me what to do, for really I do not know."

"Well, Ella, dear, what is it? Is it something yon doubt the propriety of doing, for I will never believe that Ellen Carlton would do that which she deemed to be wrong, if convinced that it is so, though she does try to make me believe she is a self-willed, spoilt child?"

"Well, Alline, I am all this and much more, I assure you. I came to tell you, dear Ally, what I have told to no other as yet. I wish to know your opinioe before anything of it is said to others. Edward Lealle loves me, Alline. He has told me so. Now, I heard some time ago, before I was fully grown, that he was engaged to that pale, silent, melancholy Miss West, that lives in that very gloomy-looking old house npon the hill. I know not whether this is true or not; but his family deey it, and I cannot believe myself that he ever had so little taste.—What do you think of it, Alline?"

"Ellen, do you love him? Are your affections engaged?"

"Yes, Alline, I do love him. Bnt yon have not answered my question. Tell me if yon believe he ever loved Emma West."

"What do yoe wish to know this for, Ellen? Seppose he did once love her, what has that to do with his loviog yon now?"

"O, Alline! I do not know but that I should not be satisfied with the *second* love of any one. He has my *first*, I cannot be happy if he gives me only the collected fragments of a first love, gathered from a saddseed heart.—O no, I cannot, will eot believe this!"

"Then do not believe it if it makes yon unhappy. Edward Lealle is a noble man, Ella, and deserves your warmest thoughts; he will make you happy. He is able to guide your doubtful mind, and to sustain yoer feeble steps through life. Think not lightly of this, Ellen. He may have loved before; no doubt he has; yet, he loves you, or he would never have told you so. This should be no obstacle to your happiness or his. If you love him, and your parents are pleased, let nothing induce you to trifle with his feelings or your own. Seek to be worthy of him, for any girl might be proud of Edward Lealle's *second* love."

"Well, Alline, you are right. I did feel a little prond, and my vanity was hurt at the thought of his being, perhaps, the cast-off town of another."

"And what if this were so? You should be only glad that you were better able to appreciate him than Emma West was, and rejoice that in the discarded, cast-off stone you found a jewel."

"You have made me happy again, Alline; this is just what I wished you to say. Bnt I have oot told what I came to tell. Brother Frank returns to-morrow. You know how it has been a long time since we saw him; he has been to Europe to complete his professional education. He arrived in New York a few days ago, and is now on his way home."

As Ellen uttered this sentence, Alline's cheek flushed, and though she averted her tell-tale face, Ellen knew she was delighted at the idea of meeting, so soon, one whom she had loved from very childhood.

Frank Carlton was a noble-spirited boy when he first met Alline; and though she was but a child, Frank loved her for her mild, sweet temper, and modest, unassuming manners, which made her a favorite with all who knew her. She had been, from his boyhood, the guiding star of his destiny; he formed no plans, dreamed of no futere with which Alline was not connected. Before leaving home he had sought her and told his love. She had acknowledged her deep interest in him, and bade him strive to be all that her fond heart felt confident that he was capable of attaining, and promised, if he returned the same in heart and mind, to share his hoeors with him, or to soothe his disappointments and comfort his sorrows, if these instead became his portion. And thoeghts of this early friend had ever cheered her darkeeed lot, and shed brightness oe many an hour that would have been, bet for this, rayless indeed.

She remained seated long after Ellen had left her, her eyes fixed apoe vacancy, her mied filled with bright visions and glowing hopes of the future. Her heart beat with rapturous joy.

"Frank, dear frank," she murmured, "how hevs I longed for thy return! how may I ever repay you for your constancy, your devotion?"

While lost thus in bright dreams of a future whose horizon was illumined by the love of Frank Carlton, Edgar Glanville entered and seated himself by her. So absorbed was she in her own thoughts, that she scarcely noticed him until he spoke; and his deep, rich-toned voice fell in low sounds on her ear.

"Miss Elwin, I am soon to leave this village, where I have spent so many pleasant hours. I regret leaving many here with whom I have been associated as pastor and friend. Need I say that in leaving you, Miss Elwin, I leave all that my heart holds most dear. I have watched with yon aroned the sick bed of yonr dying mother, wept with yon and mingled my prayers with yours, and in happy social converse beguiled the tediousness of many a lonely hour; eed thus, in constant association with you, have learned to love yoe, Alline. I had thought that never again would my heart be bound by ties stronger than those of friendship, for I must tell you something of my past life, though it may influence you to reject the love which is eborbing my very being. But, oh, Miss Elwin! tell me eot that the hope of possessing your love is valu; for my heart has known disappointment once, and shrinks from avse the memory of that bitter hour. From my boyhood I was ettached to ono whose mild, religious life I heve never seee equalled by any but yourself. Fair as spring flowers, she was destined to fade away even sooner then they. Pere and innocent in her life, guileless in her nature, she seemed ever wrepped in pleasant visions; she seemed to be over welting her time to go. She loved me and her memory liegers around my heart as the sweet odor of summer roses.

"'Tell him,' she said, 'in his angulsh,
Whose he hears that I am gone,
That the bitterness of dying
Was to leave him here alone.'"

For, Alline, I heve no parents, eo brother or sister, and no home. I know thet in asking you to share my lot, I cancot promise you a life of pleasure, a life whose sky will ever be bright; but, oh! es far as humen love can shield, as far as human strength cen eid yon, yon shall be shielded and protected. Speak to me, Alline,—tell me if I may hope, if I am beloved!"

"Mr. Glanville, I em deeply grieved thet this should have happened. I have never dreemed thet yoe felt more than momentary interest in me. It pains me exceedingly to be compelled to wound one so much esteem. Flattered by your admiration, and far from being insensible to this the highest compliment you can bestow, I must tell yon I love another. I regard your esteem, Mr. Glanville, as a precious boon, and I cannot hear the thought that these few fleeting hours, this short intercourse should be prodnctive of pain to you; bet, even as yourself, from childhood I have been betrothed to another; he has been absent from his home and friends for many months, bet is now returning home. Think kindly of me; divest me of all imaginery charms, and think of me as a sister, for I would be proud indeed to fill a sister's place in your heart. Would thnt yoe were my brother, thet I might soothe your sorrows, Edgar, for I would not have you forget me!"

Edgar had sat as if sinceed by the words thnt had fallee so nexpectedly and so calmly upon his ears. His face became very pale, and his lectures rigid with deepair; drops of perspiration stood upon his brow. Alline had turned aside, for she could not bear to witness the suffering she had wrought. Tears flowed from her eyes.

"Why," thought she, "am I so troubled, so perplexed—I would retain his friendship, and it is indeed difficult to discard his love?"

He arose, and taking her hand, he faltered forth his farewell.—

"Miss Elwin, at some future period, when I have learned to still the wild throbbing of this tumultuous heart, I may be able to accept your generous offer. Yes, the time may come when I mey think of you as a sister, but not now.

"Oh! ever thus, from childhood's hour,
I've seen my fondest hopes decay."

Farewell! May peace and happiness ever be yours! I can never forget you."

"Forget thee!" he murmured to himself, "no; you might as well

"Bid the torrent flowing
Turn backward to its wild and unknown source,
Bid the stern tempest through the forest blowing
Stay but a moment in its onward course,
Bind with a silken chain the fleeting hours,
That glide in silence through each summer day;
Call back to freshness last year's faded flowers,
Or still the dashing of the ocean spray."

And thus they parted—he to go to other scenes and stronger climes, there to engage in the duties of his mission with more devoteduess; perhaps, in distant lands to find a grave, with no kindred heart to mourn for him, but

"May we not hope that nature's deathless ties
Renewed, refined, shall triumph in the skies."

FISHING.

MR. EDITOR: Some people denounce angling as cruel sport, but I never had any scruples in taking the finny tribe, as I believe that our all-wise Creator intended them for our use and enjoyment. A pleasant fishing party now and thee contributes not a little to our earthly pleasure. Almost sacred to me on memory's page, is the remembrasce of the last happy houre I spent with my beloved mother-in-law, at a fishing party on Lake C—. We had removed from a pleasant neighborhood into S— swamp, of which I had never entertained any very ngreeable ideas, having always been altogether *anti-swampish* in my notions. But as the Bible says, as well as the minister that united es, that I must obey my husband, there was no afternative left but to emigrate to the place of my aversion. Our new home, however, was quite a pleasant one in many respects. The yard was adorned with a variety of beautiful shrubs and trees; and just in front of the house lay a quiet lake, and on its bank stood a magnificent water oak, whose dense foliage formed ne impenetrable shade, ned under which, with our little ones, we often spent the hours of sultry noon, and always found it a cool and pleasant retreat. The lake abounded in fish.—Frequently we gathered our angling apparatus and sallied out to enjoy the sport, and so numerous were the beautiful speckled perch and trout that we often returned in no honr or two with fifty or sixty of the little flounders, which, nicely served, made a dish not be discarded by the most fastidious epicure. Although our new home was in many respects a pleasant one, yet we had no Church privileges whatever, and were generally almost destitute of society, except what our own little household afforded; consequently we had a dreary time, as I thought. After we had been established in our new home some three or four months, my husband announced to me one evening that there was to be a fishing party on Lake C—the next day, composed mostly of some of our old friends and relatives from A—; and, said he, they wish us to meet them there. Would you like to go? Of course my ready response was, "Yes, dear, I shall be delighted."—So next morning we started. It was a lovely morning in May. The birds seemed striving to pour forth their sweetest trilling notes, and all nature seemed gay and gladsome. A pleasant drive of two hours brought us within sight of our friends, and we were very soon clasped in the loving embrace of dear mother G—, and saluted with warm greetings from the other dear friends. Ah! these are verdant oases in the desert of life, and we scarcely know how to appreciate the society of warm and loving hearts, with other privileges, social and religious, until deprived of them. In a short time after our arrival—enough of the finny tribe having been taken to gratify the "fishy" palates of our anglers—we spread our pic nic repast under a beautiful shade of that lovely lake, whose peaceful, placid bosom can scarcely be surpassed by the famous Loch Lomond, of Scottish renown. The Rev. Dr. H—, of W— circuit, with his young and amiable wife, formed part of our happy group, and contributed to the general enjoyment by their cheerful good humor. The repast ended, the greater part of our friends resumed their angling, though to me dear mother G—'s sunny smiles and cheerful conversation was far preferable. But the winged hours sped swiftly by, and we were soon reminded that we must take the parting hand. Ah! little did I think that it would be the last time on earth that I ever should behold the smiling countenance of my beloved and now sainted mother-in-law, whom I loved with a daughter's devotion. But thus it proved; though we can look forward to the happy greeting that awaits us in the Paradise of God.

MAGGIE.

THE TENSAS COUNTRY.

MR. EDITOR: I have just been reading "Rambles in Arkansas," and thinking a few stray thoughts from our wild-wood home would be acceptable, I send them to you. This is a beautiful country; the home of the *Advocate*.—But a few short years ago, the forest covered it, and it was the home of the Indian. The age of civilization came; fields were cleared; the abodes of educated men now stand where, but a little while ago, the cane stood. The savage yell is no longer heard, but the shrill whistle of the iron horse, as he speeds onward in his course, the annihilator of distance. Now we hear not the war-song and dances of the aborigines; all that is left to remind us of the past are the beautiful mounds, which are dotted aver our valley homes like little mountains.—Now, we have the cheerful harvest home of the farmer; the fearless hunter, with his rifle; the hardy backwoodsman, with his axe. They have accomplished *their* work, and may we not hope that soon the itinerant preacher, with Bible and hymn-book, will have accomplished *his* work! That is all that we need to make this the garden spot of Louisiana. An effort is now being made to build churches here, and I think if the ball is once put in motion, it will roll onward, and that all our hearts will rejoice together, and give praise to Him "who doeth all things well."—What has become of your "Bible Pictures?" My little one misses them, and wants to know if the editor hasn't rested long enough, and hopes his little children are all well.

M. E. F.

"Wildwood Home," Madison Parish, La.

BURIAL CUSTOMS.

Many of the funeral customs and ceremonies of the olden time were enmeaning, coarse and revolting, but others were simple, touching, significant and beautiful.—The most ancient of these numerous rites, sprung from poetic feeling, delicate sensibilities and elegant culture, and these but slightly altered have survived through the centuries. Of the pretty and pathetic customs, none is more ancient and worthy to be perpetuated than the practice of strewing flowers, boughs of certain trees, and sprigs of certain plants over the shrouded corpse, the bier and the grave. The Romans scattered roses over the body and the tomb, and in reading this pious service to the living memory the Greeks made use of amaranth, parsley and myrtle. The primitive Christians decked the coffins in bays, or decorated them with garlands of willow or cypress; they also crowned these who died in the morning of life with wreaths of flowers, and chaplets of some scented evergreen were borne in front of the solemn train by the dearest friends of the departed, and, on reaching the grave, the whole company gathered round it, and each threw into it roses and sprigs of rosemary, or of some other plant sacred to the mournful occasion.

In some places the white rose was always planted on the tombs of young maidens, and of unmarried men who were cut down in the flower of their age. And when a virgin or young maid died, the way that led to the resting place of the sleeper was scattered over with roses and evergreens by the youths of both sexes. It was the custom, at a very early day, for husbands to strew violets, roses, lilies, and purple flowers on the graves of their wives. The cemeteries throughout France are beautified with garlands of the simple ever-blooming *immortelle*.—The inhabitants of the North of England throw sprigs of box-wood, supplied at the house of the dead, into the grave, just before the coffin is lowered into it. The simple people of the rural districts of Wales exhibit their tender remembrance of the departed by garnishing their tombs with slips of hay or yew; and in other places the sacred spot is decorated with fragrant flowers.

The Welsh are conspicious for the pains they manifest for their silent cities. They tend these holy restingplaces with a diligent hand, keeping them, in the freshness and warmth of their living love, clear of grass and weeds—so that their church-yards have the appearance of gardens, under the favorable influence of large taeums and elegant taste. No stranger hand is ever suffered to uproot an intruding weed, or plant a bush or herb in these hallowed enclosures. The simple stones that mark the spots where the loved repose are whitened three times a year, and at those seasons when the tender token of cherished affection is exhibited, flowers and twigs of living green are strewed over the graves. All seemless flowers and plants are religiously excluded from these beautiful gardens.

Among the sweet breathed children of the soil that are allowed to mingle their beauties in these grounds, sacred to tears and soft remembrances, are "the pink and polyanthus, sweet-williams, gilliflowers and carnations, mignionets, thyme, hyssop, camomile and rosemary." The corpse is covered with odoriferous flowers, both before and after it is placed in the coffin, and rose and sweet-scented plants are sprinkled over the room in which it lies awaiting the burial. The nearest relatives and dearest friends conceive it to be their bounden duty and high privilege to keep constant vigil by the cold sleeper, and so potent is this beautiful sentiment, "that probably there is no instance upon record, as to leave a dead body in the room by itself for a single minute, in the interval between the death and burial. Such a violation of decency would be remembered for generations." As a proof of the deep and enduring affection of this poetic people, the author from whom we have just quoted, tells us that his father-in-law's grave, in Crowbridge Church, has been adorned with flowers "every Sunday morning for twenty years."

The custom of placing coronals of flowers fresh from the bush, upon the brows of virgins who were nailed away in the bloom of youth, carries the mind to the days that are stained with the blood of the Saints who went to their reward from the block or the Roman headsman. At a later period and for many centuries chaplets of roses from which was suspended a pair of gloves cut out of white paper, were carried before the bier of a young maiden by a virgin who had seen the same number of summers as the beautiful bride of death. After the sad exequiee were over, the garland and gloves were hung over the pew formerly occupied by the pure warshipper. What touching remembrances of the shortness and uncertainty of life were these delicate mementoes of departed beauty and loveliness.

Those flowery garlands and white gloves are thus alluded to by Miss Seward in her elegant elegy on the venerable church in the village of Hyam, in Derbyshire:

"Now the law beams with paper garlands hung,
In memory of some village youth or maid;
Draw the soft tear, from thrill'd remembrance sprung,
How oft my childhood marked that tribute paid!

The gloves suspended by the garland's side,
White as its snowy flowers, with ribbons tied,
Dear village! long these wreaths tuneeat spread,
Simple memorial of the early dead."

—*Charleston Courier.*

BIBLICAL INSTITUTE IN BREMEN.—The friends of Methodist Missions in Germany have founded a Biblical Institute in Bremen, for the better preparing of young men for the work in that country. The Northern General Conference has decided to send out a minister to act as Director, and Editor of books and periodicals."

How lasting is the influence of pious parents! Long after they are laid in the grave their memory seems to wean ne to virtue and God.

Obituaries:

"*Let me die the death of the Righteous.*"

JOSEPH GOODMAN was born in South Carolina Jan. 30th, 1793. In May, 1832, he joined the Methodist Episcopal Church under the ministry of Rev. Dr. Wightman, and until his death, April 26, 1860, remained a consistent member. For several years he was a paralytic, unable to leave his room; but his affliction proved a blessing to him. At his request prayer-meetings were frequently held in his house, and often was he unable to rejoice. The writer has known him for several years past, and can testify to his christian temper and deportment. A few days before his death he was asked if he was ready. His very prompt reply was, "I am." Doubtless he is now enjoying the rest of the weary.

B.

SOPHIA ELIZABETH, daughter of Senborn and Mary Alford, was born April 20th, 1842; was married to Mr. J. Williams December 14th, 1858; and died in Pike county, Miss., April 12, 1860. In 1854 she made a profession of religion, and connected herself with the Methodist Church. In all the relations of life she fulfilled her duties in a conscientious and christian manner. It was particularly in the domestic circle that her virtues were more especially manifested. As a wife, daughter and mistress, she beautifully illustrated the inspired description of a christian woman. Her loss is deeply felt and deplored by her afflicted family, and also by the community where she lived. She leaves one child—a very infant.

MARTHA L. HOOVEN.

J. W. CAVE died May 20, 1860, in Clarke county, Miss., of the age of 48 years. He embraced religion and joined the Methodist Episcopal Church in the 28th year of his age. His life was quiet and inoffensive; he was indulgent and affectionate to his family. His physician, Rev. Dr. Dunlap, often prayed with him, and I often conversed with him concerning his future prospects; he expressed his willingness to depart. A short time before he died I asked him if he still felt that his trust was in God. His reply was in the affirmative. He leaves a wife and four children.

E. GILMORE.

THOS. V. LYLES died in Fayette county, Ala., May 20th, 1860. He was an honorable gentleman, an affectionate husband, parent, and master, and a member of the Methodist Church.—The Masonic Lodge to which he belonged met and passed the usual resolutions of regret, eulogy, and condolence with his bereaved family. The resolutions speak of him as a highly esteemed citizen and friend, and are signed by W. C. Cauron, L. D. Randolph, and J. R. Mitchell.

MRS. SUSANNA BURTON, of Calhoun county, Ala., died April 6, 1860. She was born in Chesterfield county, Va., in the year 1788; she was for 20 years or more a consistent member of the Methodist Church, evincing the purity of the Christian religion. Her death was serene and peaceful. Her life was long and eventful, but her sun gradually declined and brought a pleasing night. She has left two children, and many friends to mourn her death.

J. N. DUPREE.

LITTLE NANNIE WADE, youngest daughter of Lawrence T. and Mrs. Jane Wade, aged two years, five months and two days, died Friday, 15th inst., in Issaquena county, Miss. Farewell, dear Nannie, but not forever—we shall meet in the land of the hereafter, when, should we prove true to our trust, thou mayest rejoice at our coming!

J. C. W.

EDUCATIONAL.

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Henderson, Terry and Co., New Orleans.
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H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seal, Texas Conference.
Hon. D. Bangston, M. C., from Mississippi.
Rev. W. C. Dillingto, Editor *New Orleans Christian Advocate.*

May 15, 1860. 1y

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [jun24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vason & Co., W. and C. Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Sherrillo.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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NEW ORLEANS CHRISTIAN ADVOCATE.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XXIV.

Mr. Editor—Thomas Griffin was instrumental in "turning many to righteousness," all through this country. His trophies were generally gained by a precipitate assault on the ranks of the enemy. If he took for his text, "Now therefore stand still, that I may reason with you before the Lord," his mode of *reasoning* was to hurl his projectiles from the armory of truth in such rapid succession that there was but little chance for a parley in the sinner's heart. He had such control of his voice that he could contract it to a conversational tone, or extend it indefinitely. He was partial to such texts as allowed him to be very discursive in his remarks, and when he commenced his discourse you could not anticipate what he was going to say, nor how he would say it. One moment he would mount you on the wing of imagination and have you whirling through the infinitude of space, all enraptured with the magnificence of the universe, and the next he would have you down in contact with the every day occurrences of life. If a man had any taste, either for the sublime or ridiculous; any love of virtue or hatred of vice, any hope of heaven or fear of hell; he could not be an uninterested hearer when Thomas Griffin, under the mighty impulses of the Spirit, preached one of his characteristic sermons. His acquaintance with human nature in all its phases was decidedly superior, his judgment was mature, his administrative talents above mediocrity, so that from the time he was eligible, he was generally kept in charge of a District. "I have read books a good deal," said he, "but I have read men and things a great deal more." The truth of this remark was verified by the quick common-sense view he took of everything that came within the range of his observation. As a Presiding Elder he was a general favorite among his preachers, who both reverenced and loved him. If they conducted themselves prudently and attended well to their work, they were sure of a high commendation at Conference, but woe betide the laggard, the imprudent, the self-conceited, or fashion-loving Methodist preacher who fell under his official censure. He was not to put an extinguisher on all such characters. I remember once two juniors were before the Conference for admission into full connection and election to Deacon's orders. One of them had acted literally on the principle that "gaining knowledge is a good thing, but saving souls is better," and in his ardent zeal, both in public and private, to bring sinners to Christ, and build up the Church in Gospel holiness, he had almost ignored the course of study. The other had dressed fashionably, figured the gentleman, filled his appointments nominally, while he neglected almost every pastoral duty; but, ambitious for advancement, he had given extra attention to the course of study. The Conference, acting on the report of the examining committee, were just going to reject the former, and advance the latter, when brother Griffin sprang to his feet, and with his peculiar bow, shrug of the shoulders, and squint of the eyes, which no one on earth need try to imitate, said, "Mr. President, some Methodist preachers remind me of a cunning scholar, who, ambitious to excel in mere scholarship, neglects every other duty, and shuts himself up with his books, and prepares for the day of examination. The preaching of such men to me is like the evening star of a frosty night, very clear, very bright, and very beautiful, but tremendously cold," and here he gave a shudder as [though a shaking ague had just seized his whole frame. The speaker continued, "Now, Mr. President, here are two cases before us: one, brother has almost literally swept the earth and skimmed the ocean (his circuit was on the Gulf coast) in quest of precious blood-bought souls, but in doing this, he has not found time to complete his course of study. The other brother has attended his regular appointments, preached his little bright, clear, cold sermons, dined on all larkeys, among the aristocracy of Red River, and then shut himself up with his books in order to pass a good examination on the course of study at Conference. I go for the man, sir, that does the *work* and has the *souls*."

Let I shall have to stop these reminiscences or extracts. Limits. Thomas Griffin and John Lane were lay delegates from the Mississippi to the General Conference, which met in Baltimore, May 1st, 1820. Both being originally from the old South Carolina Conference, they made the entire trip on horseback in order to visit relations and former acquaintances on the way. The slavery question came up as a matter of course in the General Conference, for the Yankees, after having sold what slaves they once owned, and pocketed the money, have ever since been "convinced of the great evil of slavery," and have labored, though at a safe distance, for its extirpation. The motion before the Conference on this occasion was to "prohibit slave-holders from filling official stations in the Church in future." The Northerners came down in their speeches as usual on "the great evil." Some of the Southerners replied in a rather an excusatory and supplicating tone, which met with no response in the views and feelings of brother Griffin. On the 23d of the month, when the question which had been so long and so zealously debated had to be decided upon one way or the other, brother Griffin rose with excited feelings, and, in substance, made the following speech: "Mr. President, I am willing to concede that I have lived longer than I have lived to profit, and many things have passed me unimproved. But among the few I have noticed is that of *Northern men coming to the South*. Sir, when they first come among us, it seems as if they could see us all damned and double-damned, rammed, crammed, and jammed into a forty-six pounder, and blown into the fiery vaults of a deep damnation, for being connected with slavery! Nay, their pious zeal would not stop there; it seems they would get on their knees and invoke the thunder-bolts of an avenging God to sink our sin-murdered souls to the lowest hell! But in twelve months time they become a little smoother on the subject, and if they contemplate a *permanent* stay—if they have either worth, shrewdness, or intrigue enough, they are sure to form alliances with our slave-holding families. We have young ladies in the South—charming ones too—owning no slaves, and entirely unconnected with slavery, but Northern gentlemen always seem, some how or other, to see peculiar charms in those young ladies whose parents possess the *largest number of niggers*." Who ever heard of a Mississippi Yankee fancying a girl that owned no slaves? Sir, if a stranger was in that gallery, he would conclude that we Southerners were a pack of cannibals, who kill and eat our slaves. We have heard much about blood-stained hands. I am almost startled, and look around for them. Where are they? I would ask a question, how came slaves into this country? Northern men, Northern money, and northern ships brought them to America. The Yankees kept them at home until they cut down their forests, and so exhausted their farms that they would scarcely grow a crop of sedge, and then, with a shrewdness and foresight peculiar to the North, they sent them to us on speculation, just as they sent us rum, and staves, and wooden nutmegs. Our fathers gave them value received, and now we are to be condemned, without mixture of mercy, for holding the same property these Northerners once possessed. It is possible, should the period arrive in the South, when our lands are worn out, we shall become very patriotic, moral and religious, like our Northern brethren, and wash our hands of slavery. We are told here that it is one of the most heaven-daring, God-provoking, hell-deserving crimes that man can commit. But I wonder when Jesus Christ came from heaven to earth to set men right, that he did not touch the subject. I wonder that the Apostles, who denounced the smallest transgression, should have entirely passed over this *enormous offence*. And if it be offensive and sinful to own slaves, I wish some one would just put his finger on the place in Holy Writ. If we have no difficulty in pointing to the passages where slavery is recorded and sanctioned, and rules prescribed for the owner and the owned. We are told the time has come that something must be done. The venerable man, whose remains lay under the pulpit (Bishop Asbury), and Dr. Coke, thought so many years ago, and made such a move as they thought prudence dictated, and what was the consequence? Laws were made more rigorous, and every avenue of religious instruction closed to the negro, and while he remained in the same or a worse condition in body, his mind was void of that instruction that might have saved his soul from sin. That, sir, was the result of *intermeddling*. Some of our brethren seem to be proud that they labor in free communities. Sir, why this *ministerial* pride? What has the church or ministry done to christianize the negro? Almost nothing. Policy and the Legislatures have, in all cases, moved in advance. The church should stand aloof from meddling with the social and civil relations of the negro. Her business is to christianize him. In conclusion, Mr. President, I see that there is strength enough on the anti-slavery side of this assembly to pass any resolutions they please. But here, in my place, as one of the representatives of the Mississippi Conference, I tell you I will never aid in executing them. And if the resolution now under consideration should pass, you may send ship loads of men from the North to execute it, but permit me to say in advance, whenever they come to the South and meddle with Southern institutions, they will find their situation very *delicate*, if not *perilous* in the extreme."

At the conclusion of this speech the subject was tabled, and though taken up again, was not finally acted on.

Brother Griffin located in 1823, which he said he did "with as clear a conscience as he ever drank a cup of coffee," for his bodily strength was no longer able to endure the hardships of itinerancy. Three years rest, with the care he was able to take of himself at home, so far restored his health that in 1826 he re-entered the Conference, and was continued in charge of Districts until his final location in 1833. He was a delegate to the General Conferences of 1828 and 1832. I have always been sorry that brother Griffin located, but as he often said in extenuation of his course, he had "grown old before his time," his family was large, and the government and education of his children seemed to require his presence at home; he had a great fondness for retirement, and being thrifty in his temporal affairs his resources were ample, so that he did not need the revenues of the Church. But notwithstanding all these plausible excuses for locating, I think he ought not to have done it. He ought to have had work to suit his age and providential circumstances, or he ought, when no longer able to do effective service, to have been placed on the superannuated list. We needed his presence and counsels at our annual Conferences; it would have been a pleasure to have retained his honored name on our Minutes, and handed it down to posterity accompanied with an appropriate obituary sketch of his life and labors. As it is, the concluding sentence about him in the printed Minutes is simply the answer to the question, "who have located this year?" He spent the first years of his married life in the lower valley of Pearl River; then he lived on one of the northern branches of Bayou Pierre, called White Oak; and finally he settled in the north-eastern part of Madison county, where he resided at the time of his death. He was prosperous in his secular affairs until the financial revulsion of 1838 and 1839, when he became somewhat embarrassed by endorsement, which gave him considerable anxiety and trouble. Nature, with him, was literally worn out, and he went gracefully down to his grave. Not long before his death a brother asked him to state, for the good of others, what his prospects were beyond the tomb. "I any of my friends wish to know where I have gone after my death, my life is before them, let them look at that," was his laconic reply. There is an extensive manuscript autobiography of this great and good man, written in his characteristic style, not long before his death. It was placed, not long since, by his children, in the hands of our lamented brother Drake, in order that he might use it in a work he was preparing on the history of Methodism in the South-west. I hope this manuscript will be carefully preserved, as it will be of great importance to the future historian of our Conference.

Ashley Hewitt in my next.

J. G. Jones.

DIAMONDS OF THE FIRST WATER: LIQUID AND CRYSTAL.

BY LUTUA FONTELLE.

I stood by a window watching the oncoming storm. Nature was in one of her hustling moods, and reminded me of those notable housekeepers who render every room uninhabitable, and raise the dust from unknown retreats for the costly enjoyment of a needless rearrangement. I said so to Aunt Grace as she came and stood beside me.

"You were correct, Rosalie, in using the phrase *costly enjoyment*; for it puts every one on a trial of patience, and sadly shakes the kindly feeling of the inmates towards the precise, remorseless renovator. I have sometimes seen a little woman, the picture of peace and loving self-forgetfulness in her happier moments, who, when the cleaning day rolled round with cruel punctuality, put back the wavy locks from her corrugating brow, and with flushed face and nervous manner superintended the removal of every article; now, in a shrill tenor, she rebuked the carelessness or want of precision of the servants; and now, in a mournful minor key, seemed to feel herself generally aggrieved; and yet, through all, the happy, defiant, presiding genius of this new chaos evoked from disquietude."

At last Nature was satisfied with this practical reproof of bustling housekeepers, and resumed her customary quiet manner of effecting the desired changes. The wind scarce stirred the whispering leaves, the whirling dust had found its proper level, and the bounteous clouds had greatly satisfied the earth's expectancy.

"What a thrill of joy runs through the leaves as the first drops tremble on their dust-veiled surfaces! The leaves do not appear to notice how they shrink from the contact."

"No, but the little refiners bravely perform their duty, as if conscious of their inborn power to purify themselves again. Do you perceive how differently the various trees receive the welcome shower? The slender willows shrink together as in fear and carefully guard their silver lining from the pelting rain, while a little tremulous flutter stirs them momently. The stately catalpas and brilliant orange trees are made the fairer, but remain unmoved. The oak has an ancient name and a reputation for firmness. It is prepared and self-reliant, but it does not shake off roughly the delicate globules that minister to its majestic strength. They come and go at will. It only smiles more brightly in its calm dignity, spreads out more widely its broad, sheltering arms, and raises its grand head nearer to heaven. The chinquapin thrills with gratitude through every leaf. It droops its graceful clusters in its much joy, while every point of its compound leaves is tipped with diamonds. How carefully it balances these gems of 'the first water,' gazing joyously upon them."

"And see, Aunt Grace, how all the upper boughs drop smiling down on those below their gathered jewels, until every graceful leaflet is adorned alike!"

"How beautiful! Each one receiving gladly and as gladly giving to those beneath, until the lowest rank drops its bright treasures on the thirsty earth, which in turn enriches all again. The generous givers by imparting lose not, but increase their brightness. Nature is giving one of her brilliant lectures to political economists, to all economists, and illustrating the promise of a hundred-fold return to liberal christians."

The clouds had given us their fulness and rolled rapidly away intent on other missions. The setting sun looked out from the retreating bank and touched the freshened leaves, not with the silvery light that danced among them through the day, but with a golden radiance that enhanced all beauty. The clouds forgot their leaden hues under a veil of gold and purple; the grey moss dyed its long fringes in gayer tints, and the dark orange leaves seemed dropping amber. With a last smile that crowned the darkening trees and flushed the cloud's white brow, the sun left us to brighten other lands.

"It is Rosalie's night," said Charles, after tea, and he led me to the table and opened our "Household Words." "What can you know, Rosalie, of a blind blacksmith?" he whispered, "Was he very tall and very learned?" he added, maliciously.

"Rosalie," said Grandma, "will you first read the sketch that was written in your album during your Northern tour? My childhood was passed on the banks of the Sacondaga, and while you are reading it my youth comes back to me."

I read it for her. You may read it if you like. Here it is:

As writing for an Album is to give
A page from the heart's leaves, a line withdrawn
From the mind's secret scroll, so that our friend
May see the spring of feeling and the course
Of thought, may know us and remember—
For thee, dear girl, I'll pen an hour's free thoughts
Beneath the open sky in early spring,
Alone with nature.

Morning opened brightly.
The tardy spring had come with winning smile
To cheer and serve the weary heart to life
Performance of life's duties. Childhood laughed
And gambolled in the bland sweet air that most
Have passed, in its self-sacrificing tour,
Reluctant by the South's sweet violets,
And silver orange blossoms laden with
A rich and spicy fragrance, and delayed
To gather up the delicate perfume
Of green-robed nolgonettes; and all to whom
It came blessed it, and hastened forth to inhale
Its nectared purity.

The clouds above
And the moist earth beneath had held me long
Within, until I pined, like prisoned bird,
For liberty, and now I gladly fled
To chat awhile with nature, and to learn
True wisdom from her quiet perfect ways;
But she as yet was robed in russet, garb
Of poverty; and as I moved along
The plains, once covered with rich verdure mixed
With flowers, I smiled at heart with the calm joy
The recognizance of a taste refined
Awakes.

Pure taste arrays itself in dress
Not always rich or delicately fine,
Sometimes magnificent, and simple oft,
But ever suited to the time and place
And circumstance; and nature, Taste's high model,
Errs not, save when she sometimes deigns to give
A lesson to vain mortals. Now and then,
On April day she, girl-like, dons May's mantle,
And shows it the next day "a ruined thing,"
Buds nipped, flowers torn, and withered leaves, and all
The delicate tracery of Spring's fair hand
Effaced by one rude breath, or hopeless soiled,
And sometimes keeping her rich summer veil
Too long, in one hour throws it by—soiled lace.

I leaned against a tree beside the stream,
And gazed upon the deluged plain. For north
The mountains, yielding to the gentle rays
Of Phœbus, less obliquely sent, poured forth
The wealth they, miser-like, had hoarded through
Old Winter's reign, their warm shield from his frowns,
And streams of melted crystal rolled down all
Their rough or moss-spread sides unceasingly.
The river's quiet bosom sheltered far
By overhanging banks, disturbed by their
Intrusion, proudly rose, forgetful of
Its sunken-like timidity, and cast
Its arms back on the land, aroused at last
From languor and from placid hidden dreams.

The night's cool breath had stayed the mountain streams,
And changeful Saconduga turned again
To hide within her high-walled home, and left
The stainless gems, that interwoven decked
Her dark-hued bosom like a star-gemmed robe,
On every shrub and blade. It was a scene
Like that of fairy land, and I half thought
To see the tiny spirit-forms gleam forth;
Perhaps they did, at least each diamond gave
The soft light back in brilliant rainbow hues.
I stood entranced, and as I gazed there seemed
A vanishing of clustered gems, now here,
Now there, and a rich melody like that
Of pearl-tongued silver bells, fell on my ear.
Now blending with the music of the birds
Above; now dying in its sweetness like
The swan's expiring song. And still I stood
With spirit stirred and inner life new given.

Again I looked, and lo! the teased pearls
Had vanished like the morning mist, and left
No trace. And thus dark Error's frost-work melts
Before the warm light of the pure in heart,
The quiet music of their ministry.

Thus gently, thus successfully through life,
May thy hand, maiden, play upon the harp
Of thousand strings, and tone them all to love—
Love of all goodness, pity of all woe,
And faith in Him who cannot change.

THE BEST WAY OF MANAGING CONTROVERSY.

Advice to those that make haste to controversy—Why we didn't publish more on Baptism and such like—Our Methodist Armory—Three advantages of the mode recommended.

An anonymous writer delivers a quiet and kind spirited lecture to an Arminian exchange on the evil of so much controversial matter in its columns—the last controversy being with the Calvinists. We quote a paragraph:

"Therefore, I say, move slowly to the field of contention. If any one wishes to know what Methodists believe about Calvinism, as they understand it, and as the masses understand it, let him read Mr. Fletcher's Checks and our standard authors on the subject. And, on the other hand, if any one wishes to know what are the doctrines of the Presbyterian Church, let him procure one of their 'Confessions of Faith,' and read it carefully. Let our Book of Discipline and the Confession of Faith journey together, and I fear not for the result of their influence."

The principle of action here recommended is an excellent one, not only for the Calvinistic, but other controversies continually arising throughout this free country, where different Churches and creeds meet face to face, or collide in their operations. If it were adopted, the Church press would be relieved of much matter that is uninteresting and unedifying to most of its patrons, and more variety, and freshness, and catholicity would be imparted to its columns.

But what are the Christian Advocates for, if not to defend the doctrines of the Church when assailed or misrepresented? They were established for defence, for indoctrination, for promoting unity of feeling and concert of action. They have many uses. The power of the religious press in moulding public opinion and spreading religious truth is just beginning to be appreciated. Whenever a new issue arises, the weekly press is ready to take hold of it—to discuss, apply, shape, or interpret it. We have Christian Advocates planted at points that command the whole field. They are ready for service. Every column is a "Long Tom," which ready writers, wherever an enemy lurks, may load to the muzzle, point, and fire off. But controversial work is not the only work nor the main work of the Church press. Every Christian Advocate ought to be a well balanced sheet, and not devoted to one or two subjects, and those treated offensively or defensively.

Now, we have a suggestion to offer, which, if accepted, will relieve our weekly papers of much dry, controversial matter, *on old issues*, and at the same time carry on the controversy effectively; for controversy, in its place, is useful.

There lie before us eight neatly-bound, cheap volumes, making up two series. The first series is entitled "Pamphlets for the People"—there are four volumes in it. The second series is entitled "Miscellaneous Tracts"—there are four volumes in it. The title page shows that they were published by Stevenson & Owen "for the Methodist Episcopal Church, South," in 1857. Strangely enough, there has not been much demand for them. The shelves of the Publishing House groan under them. Let us examine the first volume of Pamphlets for the People. This Note, by the Book Editor, meets you on opening it:

The renewed and persevering hostility manifested, in various quarters, to the Methodist Episcopal Church, demands from us a defence of those disciplinary and doctrinal principles which constitute the Methodist system. In order to this, we have thought it advisable to issue several series of Methodist Pamphlets for the People. The present series has especial reference to Church government. Some of the pamphlets are original, and all the rest have been taken from approved sources—such alterations and additions having been made as were necessary to fit them for our purpose. The pamphlets contained in this volume are also put up in neat packages, for the convenience of those who may wish them for gratuitous circulation.

The Editor.

Nashville Tenn., Feb. 5th, 1857.

The Contents afford such subjects as these: "Why are you a Methodist?" "Methodism not a schism." "Methodist Episcopacy." "Apostolical Succession." "Methodists have the true Sacraments." "The Rite of Confirmation Tested," etc. The writers' names are a guaranty, *prima facie*, that the subjects are well treated. If you doubt, read. They are the maturest thoughts of mature minds, put into the smallest compass.

Suppose a sprig of divinity, calling the Methodist Church a *society*, and calculating largely on the gullibility of the people, comes into your neighborhood, and proposes to set up the Church, and give you the true sacraments. He is a successor of the apostles—*he* is—so he would have you believe. Creeping into houses, he begins to worry the young people about receiving the "holy apostolic rite of confirmation," and so on.

What is the best course for you to pursue? Yours is a Christian community. The Methodist Church, with its scriptural doctrines and usages, was planted there in the days of your fathers. By its ministry they were called, and comforted, and several, when as yet the country was hardly recovered from the wilderness, and before these apostolic gentry, and those whose successors they truly are, had thought of stirring from their luxurious parishes. The proselyters are making some headway, and they must be met. How? Let some one take up pen hastily, and write an article for the nearest Christian Advocate on the subjects in controversy: that is the remedy, first and last thought of by many. The writer is in haste; perhaps ill informed, not posted on the argument, historically and otherwise. A weak and vulnerable argument is always to the advantage of your adversary. *How much better to have these tracts on hand!* They are written carefully, argued closely, prepared at leisure and with all necessary learning, and right to the point. If you have them not, send for them at once.—They cost little or nothing—60 cents a volume when bound, and when put up in packages, ten, fifteen, or twenty cents a package. Distribute the pamphlets.—Give them out, like a doctor gives pills—not indiscriminately. They will do their work. The remedy, mark you, is prompt as well as discriminating. "But," says one, "our community has no trouble on that subject.—Predestination, election, and final perseverance are all the rage among us." Very well: vol. 2 of Pamphlets for the People will suit you exactly. Get the volume (60 cts) and lend it round, after having armed yourself with its contents. Or, better still, get the package of tracts or pamphlets numbered from thirteen to twenty-four; get a good supply. Fill your locker with these shot. Then use them. Take a few samples out of this package:—"Reasons for rejecting the Calvinistic Doctrine of Election"—by Dr. Myers. "Objections to the Calvinistic Doctrine of Predestination"—by Dr. Collins. "A Dialogue between a Predestinarian and his Friend," by John Wesley. "The Calvinistic Doctrine of Imputed Righteousness unscriptural and absurd"—by Dr. Summers. "Objections to the Calvinistic Doctrine of Final Perseverance"—by Dr. Lee; etc., etc.

Perhaps you live in a Romish community, or you have been foolish enough to send your children to a Romish school, and you are alarmed now at the probable consequences. The root of bitterness springing up troubles you; and you are inquiring for some pungent counteracting argument. Or your Romanist friend is shaking in the wind, and almost ready to adopt evangelical views. Just at this crisis, you want something well tempered and well put for him. It might be difficult to find elsewhere, in so small a compass, exposures of the corruptions of Popery so thorough and so varied, and refutations of them so elaborate and yet popular, as will be found in the third volume of this series—numbering from twenty-five to forty-eight.

"You haven't struck our case yet. We live on Mill Creek, close to Hebzibah Church, within the bounds of Duck River Association, and all the cry is water, water."

Ah, friend, don't go under: there is relief for you.—Volume four is made up of brief, terse tracts, by able and experienced writers, on "The Nature, Subjects, and Mode of Baptism," "Subjects and Mode of Baptism," etc., etc. Bound up with this volume are several excellent tracts on Temperance. If you like heavier ordnance on the baptismal question, then you may easily obtain Pitts, or Slicer, or Summers, or Reese, or Chapman, or Bristow—cheap, plain, portable books.

The series of Miscellaneous Tracts is, as the title imports, directed to moral and religious subjects. Some of the tracts are elaborate and lengthy. If you will read them, you will know how to use them to advantage—just when and where they are wanted. Thus used, they cannot fail to make their mark. The reading will be a benefit to you. You will know then into whose hands to put the tract on Dancing, or Profane Swearing, or Gambling, or Going to Church, the Plea to Backsliders, etc., etc. When one considers how many souls for which Christ died have been awakened by the reading of these very tracts here put up and to be had for a few cents, he hardly knows how to excuse himself for not engaging more earnestly and steadily in their circulation—their discriminate, universal circulation. Think how these very seed, sown by other hands, have sprung up and brought forth fruit to eternal life. Then hasten to fill your hand and your lap, and sow them by the wayside, at home, among friends, everywhere. Here these tracts lie, cast-heads of them, piled up, unappropriated, waiting for hands to set them to work. They can do good, have done good—all they want is to be sent out. We are often using weaker instruments, or using none at all, while these well-tried and polished ones are neglected. They ask only for a trial, to repeat the awakenings and conversions which, under God's blessings, they have often before accomplished.

Let us return to the point we set out distinctly to make—*the best way of managing controversy*: Not to shun it, not to shirk it, not to yield before it, but to meet it with weapons selected from our armory, polished and tried weapons, and ready to hand, and get the victory at least cost. The method has these advantages:

1. It removes much controversial matter from the Church press, and makes room for variety, and for subjects tending directly to edification.

2. It treats the subjects in controversy more thoroughly than is usually done in the limits allowed by a weekly paper. The writers are picked men, well up to their parts, workmen that need not be ashamed, whose arguments cannot be gainsaid, and are more likely, therefore, to be an *end* of controversy. The same cannot be said of some crude, unfledged writers, who, with half a view of a grave subject, make haste to print.

3. The treatment is confined to the locality of the disease. Says a practical man, "Make the plaster to fit the sore." Why should ninety-nine readers have their common paper taken up with that which is of interest to the one hundredth only? There is neither justice nor reason in drugging a whole regiment because one man in it happens to be sick.

We have incurred no small amount of displeasure for declining articles, *too numerous to mention*, on Baptism, on the Apostolic Succession, and on Predestination, and such like. We believe the people approve our course in this, if the writers do not. We expect to continue to publish good things on these subjects, occasionally; but these are our reasons for not crowding the paper with them.—*Nashville C. Advocate.*

GARIBALDI AND ITALY.

BIOGRAPHY OF GARIBALDI.

The following article from the eighth volume of Appleton's Cyclopedia will furnish the reader with the most conspicuous events in the life of Garibaldi up to the close of the war between France and Sardinia and Austria. His career since then is well known to every one:

Garibaldi, Giuseppe, an Italian partisan general, born in Nice, July 4, 1806. His father educated him to his own profession, that of a mariner. From his earliest childhood he was remarkable for his affection toward his parents and sincerity to his companions; while a mere boy, at the risk of his own life, he rescued from drowning a poor washerwoman, and in after life he performed similar actions on several occasions. His second voyage was to Rome, when the condition of that capital made a deep impression on his mind, and led him into those revolutionary views which, in Feb. 1834, resulted in his exile from Italy. He first went to Marseilles, and earned his living by making voyages to various ports.—Having been left sick at Constantinople, he became a teacher till he could find an opportunity to re-embark for Marseilles, whence he sailed for Tunis and thence for Rio Janerio. At Rio he met Rosetti, with whom he entered into a commercial partnership, but soon discovered that neither of them was suited for a merchant. About this time Zambeccari arrived in Brazil from Uruguay, then fighting for her independence; becoming acquainted with Garibaldi and Rosetti, he persuaded them to espouse the cause of that republic, and Garibaldi, with twenty companions under his command, embarked in a small craft which he named the Mazzini.—In an engagement with two launches, which he beat off, he received a gunshot wound in the neck, which nearly proved fatal. He landed at Gualaguay on neutral soil, where he was treated with some outward respect and consideration, but he soon discovered that he was to a certain extent a poor prisoner, being prohibited from moving more than a short distance from the city. He endeavored to escape, but being betrayed by his guide and retaken, he was brought back bound hand and foot, and was tortured nearly to death with the view of extorting from him the names of those who had favored his flight. Two months later he contrived to reach Montevideo, where he found his friend Rosetti, and the two returning to Uruguay and joined a land expedition under Bento Gonzales, in which Garibaldi distinguished himself. Until the termination of the war he was employed in the service of the republic, chiefly at sea, though sometimes on land. Prior to the cessation of hostilities Garibaldi married a South American woman of extraordinary energy and devotion, and she from that time became the companion of all his dangers and privations by sea and land. After the war he returned to Montevideo and taught mathematics, till Rosas the dictator of Buenos Ayres declared war against the republic. The commencement of the war was disastrous; the city itself was besieged, many were seized with panic, the minister of war Vidal robbed the treasury and fled, and public affairs seemed to be on the brink of ruin. Garibaldi organized a flotilla, recommended the formation of an Italian legion (the command of which was conferred on Anzani), and though especially charged with the defence by sea, he frequently fought with and commanded the Italian legion. Montevideo was saved. In the spring of 1848 Garibaldi sailed from South America with a portion of the Italian legion, and on arriving in Piedmont placed himself at the disposal of Charles Albert, by whom he was coldly received. A few days later, the king being defeated, Garibaldi with a few resolute republicans prolonged the resistance until forced across the frontier by a superior Austrian detachment. Returning to Nice to his mother, wife, and children, his repose was but short. In the autumn he went to Bologna, where, though the people wanted him, the papal government rejected him. On the flight of the pope, the new executive gave to Garibaldi a command, sending him to watch the Neapolitan frontier near Rieti, in which situation he remained till the spring of 1849, when the first act of Avezzana, the new minister of war, was to call Garibaldi to Rome and adequately arm and provide for his men. The French expedition to restore the pope having appeared before Rome on April 30, (8000 infantry, two squadron of cavalry, and twelve guns,) Garibaldi was, with 1200 men, posted in some villas outside the gates. Notwithstanding the disparity of numbers, he attacked the right wing of the French, when Avezzana, who commanded in chief, seeing from the city wall the peril of the Italians despatched 1500 men to his succor; whereupon Garibaldi charged the French so vigorously with the bayonet as completely to break them, pursued them several miles, and returned with 300 prisoners. The Neapolitans now threatened Rome, and these were twice beaten by Garibaldi, at Palestrina and Velletri. The French, strongly re-enforced, having on June 30 gained a footing inside the wall, the republican triumvirate abdicated. In this moment of general depression, Garibaldi resolved to continue the struggle in the open country, and consequently he issued the following proclamation: "In recompense for the love you may show your country I offer you hunger, thirst, cold, war, and death, who accepts these terms, let him follow me." He left Rome to try to penetrate to Venice with about 4000 men, of whom 800 were mounted, and marching by Tivoli to Terni met the second Italian legion, which was awaiting him. Thence he took to the left to avoid an Austrian corps, but lost many men at Orvieto by a French column. The population was favorable, but being disheartened remained passive; the enemy in immensely superior numbers was fearful and ever cautious, and never accepted a general engagement. Garibaldi displayed a wonderful talent in advantageously posting his men at every halt (never in a city,) and in so adroitly manœuvering as to extricate himself and leave his enemy behind him every time he appeared to be surrounded.—At St. Angelo in Vado some detachments in the city were cut off, which was the only serious loss he sustained. On July 30 he reached San Marino, his force being reduced to 1800 men, and there he found in his front a fresh Austrian army in addition to the 13,000 pressing in the rear. Terms were now offered, to the effect that there should be a general amnesty and all should return home, the arms being surrendered to the republic of San Marino. Such conditions would have been accepted had a few French belonging to the second legion been permitted to return to Switzerland; but as it was insisted that they should be sent to Rome, where the French might maltreat them, the offer of the Austrians was rejected without hesitation, and at night about half the force (the rest chose to surrender) made their way toward Cesena; and though vigorously pursued, the remnant, 290 in number, embarked from Cesenatico in some fishing boats on August 2. Making their way toward Venice (then besieged) with the intention of eluding the blocking squadron, the little band was toward nightfall descried by the Austrian fleet in the Adriatic, and the small craft of the patriots were scattered during the night, some captured, and others run ashore. In the boat with Garibaldi were his wife and a few of the most compromised, Ugo Bassi, Ciceruacchio, etc.; and these gained the shore and dispersed in twos and threes to avoid the vigilance of the pursuit. Two days later Anna Garibaldi, who had refused to leave her husband, being worn out by fatigue, died, leaving Garibaldi oppressed with grief. In this state of utter wretchedness, with nothing but his indomitable courage to sustain him, he made his way from the east to the west coast of Italy, while the punishment of death was decreed for whosoever gave him bread, water, or shelter. From Tuscany he embarked for Spezia and at Cularari in the states of Sardinia he was arrested and conducted to Gena. Banished from the States of Sardinia, he arrived at New York in the summer of 1850, declined the public reception offered him, and earned a living by making candles in a manufactory on Staten Island till an opportunity occurred of resuming the occupation of a mariner. He made some voyages in the Pacific, and in about three years returned to New York in command of a Peruvian bark. Having lost his mother, to whom he had confided the care of his three children, he accepted the invitation to return to Nice, where he lived in retirement. In the beginning of 1859, on the breaking out of the war with Austria, he was invited by the Sardinian government to form a corps, since celebrated as the "Hunters of the Alps" (*Cacciatori delle Alpi.*) Detached from the rest of the army, he crossed over on its extreme left into northern Lombardy, with a comparatively small force, beat several Austrian detachments, entered the foremost of the allies, Varese, Lugnuo, Como, Bergamo, and Brescia, and rendered the most important services to the Italian cause throughout the war.

THE POWER OF READING.

Benjamin Franklin tells us, in one of his letters, that when he was a boy, a little book fell into his hands, entitled, "Essays to do Good, by Cotton Mather." It was tattered and torn, and several leaves were missing. "But the remainder," he says, "gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation; and if I have been a useful citizen, the public owes all the advantages of it to the little book." Jeremy Bentham mentions that the current of his thoughts and studies was directed for life by a single phrase that caught his eye at the end of a pamphlet, "The greatest good of the greatest number." There are single sentences in the New Testament that have awakened to spiritual life hundreds of millions of dormant souls. In things of less the world has a wondrous power. George Law, a boy on his father's farm, met an old unknown book, which told the story of a farmer's son who went away to seek his fortune, and came home after many years absence, a rich man, and gave great sums to all his relations. From that moment George was uneasy, till he set out on his travels to imitate the adventurer. He lived over again the life he had read of, and actually did return a millionaire, and paid all his father's debts. Robinson Crusoe has sent to sea more sailors than the press-gang. The story about little George Washington telling the truth about the hatchet and the plum tree has made many a truth-teller. We owe all the Waverly novels to Scott's early reading of the old traditions and legends; and the whole body of pastoral fiction came from Addison's Sketches of Sir Roger De Coverly, in the *Spectator*. But illustrations are numberless. Tremble ye who write, and ye who publish writlag. A pamphlet has precipitated a revolution. A paragraph may quench or kindle the celestial spark in a human soul—in myriads of souls.

ROGER WILLIAMS.

While the land rings with the peans of the Fourth of July it is right to remember the earlier men who helped to lay the foundation upon which the goodly structure stands. Among these probably the least understood is Roger Williams, the founder of Rhode Island. He asserted in the Puritan colony of Massachusetts Bay the doctrine that the civil power had no rightful cognizance of religious faith, and Massachusetts tumbled him out, neck and heels, for daring to say it. Old Cotton Mather said he had "a wind-mill in his head;" and the old New England Hubbard declared that he had "a fly-blown imagination!" But neither Mather nor Hubbard can be final authority upon Roger Williams. The Plymouth settlers in the cabin of the *Mayflower* had founded a true commonwealth, and remained for some years an actual democracy, or direct government by the people. But Roger Williams made the first great statement of one of our cardinal Revolutionary principles in saying "Kings and magistrates must be considered invested with no more power than the people betrust them with." He was any thing but a visionary. No statesman has ever more precisely defined the limits of civil and religious liberty than he. Yet he claimed toleration of opinion rather than absolute freedom of thought, and was almost as furious with George Fox as with the Boston Council.

The grave of Williams was recently opened in Providence, and the roots of an apple tree were found to have struck directly through his dust. His grave is upon the brow of the hill that overhangs the city upon the east. A committee of some sixteen well-known Rhode Islanders has been appointed at a late meeting to procure the erection of a monument to this most illustrious man. Could they do better than engrave upon it the words of Williams in his letter to the town of Providence in which, under the figure of a ship's company, he sets forth so admirably the true doctrine of men in States?

HUMBLE ORIGINS.

The eminent Lord Lyndhurst's father was a portrait painter, and that of St. Leonard, a saddler. The origin of the late Lord Tenterden was perhaps the humblest of all, nor was he ashamed of it; for he felt that the industry, study and application by means of which he achieved his eminent position, were entirely due to himself. It is related of him that on one occasion he took his son Charles to a little shed then standing opposite the western front of Canterbury Cathedral, and pointing it out to him said, "Charles, you see this little shop; I have brought you here on purpose to show it you. In that shop your grandfather used to shave for a penny! that is the proudest reflection of my life." When a boy, Lord Tenterden was a singer in the cathedral, and it is a curious circumstance that his destination in life was changed by disappointment. When he and Mr. Justice Richards were going the home circuit together, they went to service in the cathedral; and on Richards commending the voice of a singing man in the choir, Lord Tenterden said, "Ah that is the only man I ever envied. When at school in this town we were candidates for a chorister's place, and he obtained it."

THE FRENCH AND BRITISH ARMIES.

The London *Illustrated News of the World* describes in the following admirable manner the difference in the constitution of the armies of France and Great Britain: It is evident that in many respects the French army is immensely superior to our own. In the first place, there is promotion in the French army according to merit. In the second place, the French officers receive a scientific education much superior to our own. In the third place, there are no aristocratic dawdlers in the French army. It might at first sight be thought that the French army is extremely democratic; but this is far from being the case. As regards immediate action the French army has no opinions at all. It submits to discipline, and marches where it is told to march; but if there is superiority, it is that of science. It is easy saying that every Frenchman can rise from the ranks and be Field-Marshal. Yet if he is altogether ignorant he cannot rise very high from the ranks. We have no interest in the French army farther than that by studying its organization we may greatly improve our own army. If we were to adopt the French system, it is not the low-born who would become officers; it is the well-born and the well-cultured. If we abolished the system of purchase and other idiotic practices, it is gentlemen who would still be officers; but gentlemen with a scientific education. Much marvel

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NEW ORLEANS:

WEDNESDAY, JULY 28, 1860.

Only 50 to the Advocate from the first Number in July to the end of the Year.

PAY TO THE END OF THE YEAR.

We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts, through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year, and let us all begin even again.

THE NEW METHODIST PAPER IN NEW YORK.

We have received the first number of "*The Methodist*," dated New York, July 14, 1860. Two weeks since we called attention to its advertisement, and promised farther notice when permitted to examine it. It has eight pages, of six columns each, and has a very pleasant and appropriate diversity of type, as adapted to the different departments. Its editor-in-chief is Rev. George R. Crooks, D. D., who is said to be an able and accomplished man. We know nothing of him, except through newspaper report. Rev. John McClintock, D. D., who is in Paris, is the assistant editor. Of him we know he is an accomplished scholar, an able divine, and an experienced writer and editor. We learn, also, that Rev. Abel Stevens, L. L. D., and other able and experienced men, are in the corps editorial. It is said that an ample fund, sufficient to guarantee the permanency of the paper, has been secured.

The reasons for its establishment, as given in a leader, are, substantially, the need of a larger and more comprehensive organ—more devoted to literature and news—less burdened with conference and school documents—which can only be obtained in an independent, as distinguished from a conference journal; the need of a more independent expression of opinion than can obtain in the conference journal; the need to oppose all future partisan agitations, and, to advocate the "finality" of the new Chapter on Slavery; to oppose disunion on account of the Chapter; to provide a family paper, with more religious and other intelligence, and less of distracting controversy; and to set a good example to, and exercise a good influence upon, all the other papers of the Northern Methodist Church, in all these respects.

The first number contains evidence of high intellectual ability, literary taste, and editorial experience. It evidently has, what we have long contended for as a *desideratum* in religious journalism, not only an editor, but a staff of regular writers. The editorial papers of this number, beside from some able contributions from men specially engaged, are evidently the production of more pens than one. In this matter it has one of the indispensable elements of high journalistic success. Its only mistake, here, is, in having any name at its head as editor, its editorship should have been entirely impersonal. Its news department is excellent, divided into secular and religious, somewhat after the manner of the *New York Observer*.

But what of its programme—its platform on the exciting questions of ecclesiastical politics now agitating the Northern Church? It is simply the *old* Christian Advocate and Journal under a new name. It is simply the Abel Stevens platform, with less of official restraint, a wider topical area, and perhaps better literary facilities. In what respect it is better, in regard to Baltimore, "the Border," and the slavery question, than the Christian Advocate and Journal, and the other Northern Methodist papers, it is difficult to perceive. They profess to have obtained all they wish and need in the new Chapter, and it accepts the new Chapter as a finality. They are controlled by men who advocated the new Chapter, and it is controlled by men who, though opposed to its adoption, accept it, and counsel submission to it. Its position is the weakest of the two. It is unwillingly on a platform which they adopt heartily. It professes more friendship for the "Border" than the other Northern Methodist papers, while it coincides with those journals in support of the very thing which afflicts the "Border."

Happy is that man, or that journalist, who is equal to the occasions of his life. A great occasion, a great opportunity, was presented to this new journal. Had it advocated the continued union of Baltimore and the Border with the Methodist E. Church, North, and at the same time taken ground for the removal from the Discipline of slavery legislation, thus conforming to the Apostolic example, it would have an open field and an army of supporters, on the Border and throughout the North. But it has let the opportunity slip, and fallen into the old beaten track of those who have disturbed and rent the Church for nearly half a century. There has long been a demand for a Methodist paper in New York on this platform. We had hoped that this paper would have supplied the demand, but we are disappointed.—Such a paper might have been even anti-slavery in its sentiments, and at the same time have taken the Apostolic ground of non-interference with the question in Church legislation. There must, there will be a paper of this kind without the bounds of the Southern Methodist Church. The progressing reaction caused by fanatical ecclesiastical legislation on the subject, which has done more than any thing else to disturb the country and to bring religion into disrepute, will ultimately bring it about. Several years ago, in the *Texas Christian Advocate*, we earnestly advocated the establishment of such a journal. Whether or not the Baltimore Christian Advocate will supply the demands, is yet to be determined. Its position is a fine one, but New York is better, for such a purpose. So far as peace on this question, to the Church and country, is concerned, nothing, absolutely nothing, is promised by the new journal. It is true it contends that the new Chapter has not the force of law—is only advisory. But this is weak, pitifully weak. The new Chapter is a "decision of the Supreme Court" of the Northern Church, placing slave-holding in the category with *every other* sin forbidden in the General Rules. The administration of the General Rules *cannot* be made advisory by the passage of a thousand resolutions to that effect. If the administration on one branch of them is advisory, the whole is advisory, and the administration of Discipline is broken down.—The weakness of this position is manifest by the fact that this same paper recommends Baltimore to reject the new Chapter if necessary! Recommending a higher law—rebellion against the law of the Church!

The result will be, that, disappointed in the hope of any advocacy of non-intervention in the Northern Methodist Church, except, perhaps, from Baltimore, the public will look for such advocacy to other quarters.

Copying Articles.—Some writers are in the habit of contributing articles to other papers, and then requesting the *New Orleans Christian Advocate* to copy. With such requests we cannot comply. If it is desired that an article appear in the *Advocate*, it must be written for its columns. As to selections, we can make our own.

PRESENT ATTITUDE OF AMERICAN METHODISM.

Methodists in the United States are divided into three ecclesiastical bodies, the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The Methodist Protestants left the parent body many years ago on account of their aversion to the government of the Church.—They sought the introduction of direct lay-delegation, and the abolition of the office of Bishop, and failing, seceded. In 1844, long after, the parent body itself divided, North and South, on the slavery question. And now the Northern branch is about to be divided again, by the secession of the Baltimore Conference on account of the recently adopted new Chapter on slavery. All these divisions have been brought about solely by ecclesiastical differences. Doctrinal differences have never existed among Methodists. Having so simple a creed, nothing more than the Apostles' Creed, as binding upon members, it is remarkable that doctrinal diversities have never disturbed the Church. Had the fathers of Methodism been as wise and reticient in regard to church government as they were in regard to Christian doctrine, and never gone in their legislation beyond the clear record of the New Testament, the Church would have been undivided to this day. The dispute between the Methodist Protestants and the parent Church was an unfortunately conducted affair. The secession should never have taken place. And the division of the Methodist Episcopal Church into Northern and Southern branches was caused by a pure departure from the authority of the Bible in legislating upon the slavery question. The present position of these parties is about as follows.

The Methodist Protestants seem willing to drop the controversy on the question of Bishops, and would unite with the Methodist Episcopal Church, North, or South, as circumstances might determine, if lay-delegation were introduced. The Methodist Episcopal Churches seem willing either to adopt lay-delegation or to remain as they are, according as the Providence of God may seem to indicate as most expedient. They are averse, however, to hasty and ill-considered changes. As to the Northern and Southern Churches, they are farther apart than ever. The former has made non-slaveholding a test of Church-membership, and the latter has expunged from the Discipline all legislation on the subject, and preaches to master and servant, as did the Apostles. The Baltimore region of the Northern Church, however, is about to leave it, and either adhere South, or set up an independent connection. Some of them have already thrown out some indications of a desire to unite with the Methodist Protestants upon a basis of mutual concessions. A writer in the last issue of the Baltimore Christian Advocate, who signs himself "A Lover of Genuine Methodism," after noticing in the way of objection several proposed modes of action in view of the future of "Border Methodism," says:

> "Let us not shut our eyes to the fact that we must, at the very outset, meet and settle the question of *lay delegation*, the question about *Presiding Elders* and *Bishops*—aye and the *Slavery* question too.
>
> "But might not the three first of these be disposed of in such a way as to bring us a little nearer the *Methodist Protestant church*, that they might draw a little nearer to us, and a slight movement on both sides towards each other would bring us together, and make Methodism in all this region vastly stronger and more influential than it has ever been.
>
> "And might not the Slavery question be put at rest *forever* among us by inserting in *our* new chapter, the very words of the apostle Paul upon this subject, *without comment* or *foot-note*—words to which no Christian can object, and which every man may interpret according to the light which God has given him.'
>
> "Why may not a new *nation Methodist church* be organized in the very heart of this great country, modeled as far as convenient, according to the genius of our own form of civil government—a church divested at all *unnecessary* externals, recognizing the gospel at Christ and that *alone* as its platform, and ignoring those teachings of men which would make 'the word of God of none effect?' Would not *such* a church keep our people and preachers united, and unite them more closely than ever, when we know that an attempt to stand still under the circumstances, or to go in any *other* direction *must* divide us, and perhaps shiver us into fragments.
>
> "And would not such a church, in its *simplicity*, its *spirituality*, and its *power*, serve as a *nucleus* around which earnest conservative Methodists from every quarter would gladly gather."

To this the *Methodist Protestant*, of Baltimore, the organ of the Methodist Protestant Church, responds as follows:

> The spirit of the above merits at our hands respectful and fraternal notice. It is among the first manifestations of a sentiment deeply widening among the Methodists; anticipating a burial of past hostilities, and a reconciliation between parties who ought never to have been estranged." It comes from the right quarter, though we confess we should like it better if, it bore the full name of the brother from whom it proceeds.
>
> Whether it would be advisable to look to a reunion of the two Methodist families mentioned above, under one denominational system, we are not prepared now to determine. Various considerations present themselves, some in favor, some against such an ultimatum. But among good men there can be but one opinion with regard to the propriety of securing between these bodies a permanent fraternal sympathy. We are Methodists—in all the primitive essentials of Methodism. Time has demonstrated our adherance to the landmarks of doctrine and practice. Our itinerancy is as absolute as that of the Methodist Episcopal church. Why should we be at war with each other? Why stand aloof from the cultivation of the most harmonious christian intercourse?
>
> Family afflictions sometimes exercise a most salutary influence in promoting unity in domestic affairs, when discord had been permitted to embitter personal relations. The same law, perhaps, holds good in larger bodies. Our Methodist Episcopal brethren on the border are now in a position more favorable to a calm and dispassionate retrospect of the action of the Baltimore Conference of '28 towards Reformers than they ever were. How should Methodist Protestants meet them. Not in the spirit of taunt or reproachful criminality. Not with a disposition to extort humiliating concessions. Actions speak louder than words. Let these be properly interpreted, and there will be little need of alluding to old difficulties at all.

Whatever may be the final determination of the controversy between the Baltimore Conferences and the Northern Church, or of the *quasi* negotiations between the Episcopal and Protestant Methodists of Baltimore, the Southern Church is satisfied that her position on the slavery question is scriptural, and that whether slavery be ultimately abolished or become permanent, whether she exist in slave or free territory, she is free from the elements of agitation and dissension. She is unsectional in her platform, and will, we trust, soon be unsectional in her name, and she will gradually, in coming years, draw into her pale, by the mere force of her moral attitude, all those who are opposed, and will become opposed, to extra-scriptural legislation on civil and political questions.

BLOOMING OF THE ITALIAN ALVE.

In three narrow valleys of the Alpine region of Piedmont, shut out from the world by mountain ranges, the small and poor Waldensian Church has contended earnestly for the ancient faith for a thousand years. They even now number only about thirty thousand souls. A most remarkable movement has recently taken place among them—the transfer of their Theological College at La Tour, in the Cottian Alps, to Florence, in Tuscany. The little school of the true faith is removed from the region of the mountain hunter, to the banks of the Arno—to the land of "Art's master-works whou Art was in its prime." This gospel germ, after a cold mountain burial of a thousand years, has been permitted to bloom in the sunny soil of Tuscany. The papal church drove them into exile in the mountains, and now, after the lapse of centuries, they come to take possession of the very States of the Church themselves. Long before Peter Waldo commenced his labors as a religious reformer, the Vaudois professed the same creed which they still hold. During the long lapse of centuries they have changed neither their time-honored customs nor their ancient doctrines. They have ever been a simple pastoral people; pure in morals, devout in feeling, and hospitable to the extent of their ability. Yielding prompt obedience to the government in all things that did not infringe upon their religious convictions, and ever ready to suffer for "conscience' sake," they kept the faith which their forefather's kept, in spite of the crusades that were preached against them; the many and cruel acts of persecution to which they were subjected, and the civil disabilities by which they were for ages oppressed. In behalf of this people, when harassed by fire and sword, Cromwell, through his Latin Secretary, John Milton, wrote to the Duke of Savoy, warning him to desist from his bloody doings, or to beware the consequences. In behalf of the same people Milton wrote his famous sonnet, commencing,

> Avenge O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold.

Cromwell's stern protest was successful. Whilst he held rule in England, the terror of his name repressed all further incursions into the country of the Vaudois. The feeble remnant of the mountaineers, who had taken refuge in the fastnesses of the higher Alps, returned, on the withdrawal of the soldiery, to their beloved valleys, and resumed their customary religious exercises and their usual pastoral occupations. They rebuilt their ruined churches, re-organized their parish schools, and re-established at La Tour their humble Theological College. Since those evil days many generations have passed. The community has slowly increased in numbers, but has always been poor, and on several occasions, even down to a recent period, has found it necessary to solicit in other countries contributions in aid of the young men who were studying for the ministry in the College at La Tour. If we except the brief period during which Piedmont, at the beginning of the present century, was annexed to France—when the Vaudois were placed by Napoleon I. on an equal footing with their Roman Catholic countrymen, and were assigned funds for the support of their clergy—they cannot be said to have ever enjoyed absolute relief from the intolerance of bigotry until the accession of Victor Emanuel to the throne of Sardinia. And now, after a series of persecutions which make up, in the narration, the larger portion of a history that dates back—as some assert—almost to the introduction of Christianity into Southern Europe, this little church, which for centuries has trained up its youth to the pastorate under the shadow of the Alps, and within sound of the torrent and waterfall, taking heart of grace from the changes that have transpired in Central Italy, has overleaped its rocky barriers, and planted its Theological College at Florence.

THE BERLIN PROFESSORS.

TWESTEN, HENGSTENBERG, BARTH, AND RANKE.

A Berlin Correspondent of the *Independent* gives the following personal sketches of some of the Berlin professors:

Twesten, the theologian, is a man universally known in Germany, and well known in America. He is very conservative, belongs to the old Lutheran party, and loses no opportunity to speak a word in favor of the Lutherans, in contradistinction to the New or United Evangelical Church. Yet he is personally popular, and the number of pupils in attendance at his auditorium is quite large, there being more than a hundred. His manner is very quick and nervous; his reading is so rapid that no one can follow him only with great difficulty, and the shrill but few tones in which he speaks only add to the difficulty. He is a short, thick man, quite old—I judge about seventy—but has the spriteliness of a much younger man. He is now lecturing on the book of Hebrews, and five lectures a week, for twenty weeks, he will give to this epistle; you may now judge whether it will be thoroughly treated or not.

It would not be right to pass by Hengstenberg, much as we all dislike him. For narrow and hateful as his spirit, yet his name is well known, and because he is so ordinary famous, I will give a brief sketch of him. This supporter of tyranny, this staunch advocate of the divine right of kings, this man on whose shoulders, as editor of the *Krentz-Zeitung* and chief ecclesiastical adviser of the king, rests a large share of the Revolution of 1848, this steadfast reactionist, who is trying to coerce the prince regent into liberal measures, and not frequently succeeds in doing so, is a sleek, middle-aged man, of whom you would say, if you heard him lecture, that his chief attribute was laziness. I have heard him read on the history of the Kingdom of God in the Old Testament. Great research, certainly, but little more; the most drawling manner that I ever heard: the only signs of life in the man being a nervous twitch in his chair at every few sentences, which is peculiar in itself, and doubly peculiar as in a contrast with the very torpor of all else in his face and mind. Nothing in any way which tells you that the smooth-haired man, so well dressed and moderate, is the man who represents, in the Protestant world, the spirit of the Catholic Inquisition, the best living exemplar of Laud; the counsellor of all that is backward-looking in this Prussian government.

Dove, pronounced as if spelt Dovy, first of living meteorologists, and discoverer of the rotation of the winds and many of the laws of the atmosphere currents, is a military looking man, squarely built, with a humorous face and a strikingly-brisk and (I may say a Yankee) smart manner. With all his learning, and with all his industry, and in both those respects he is a model, he is a very vivacious man, and lights up his lectures on physics with constant sallies of humor. Many, indeed, attend his course as they would read a comic newspaper, simply to be amused. Still Dove is nothing of a mere fun-maker, he is of a temperament that lets a genial light play upon every thing that he says; but he is unflinchingly devoted to science, and pursues his investigations with unremitting zeal.

Barth, the distinguished African traveller, I have frequently met in private. He is not a professor in the University, though a prominent candidate as Ritter's successor. He is younger than I expected to find him, and has the most intelligent face that I have seen in Berlin. He seems to be a man of great energy, is a strong friend of English institutions, and is perfect in our language. He informed me that the translation of his book into English is his own work. His society and conversation have been of more value to me than any man whom I have met here.

There is no man in whose personal appearance I have been so much disappointed as in Ranke, the eminent historian. If one were to pin one's faith on a man's mental greatness, as inferred from his physical stature, then would Ranke be judged a most inferior man. Imagine a very small, rather ill-shaped man, with a head disproportionately large in comparison with his body, very homely, with great rolling eyes, and with a mouth much too wide to be beautiful; dress him in an ill-fitting coat, a vest of kerseymere, with a broad collar, and with the lappets thrusting forward with such unseemly prominence as to make you think of them as a part of his personal presence, and you have Ranke, one best known to us as the historian of the popes, but in these latter years as one of the widest read and most profound thinkers on the history of modern Europe. Ranke is a very animated lecturer, looks constantly at the ceiling, as if reading his lecture there, and gesticulates much with his left hand, in an unmeaning, graceless manner, with his fingers wide apart. He is not difficult to follow, excepting when he philosophizes on history, and then his style takes that involved form so affected now-a-days by many German writers, which makes it difficult for even the Germans to follow him. He is now lecturing on the history of Europe during the present century, and his course is attended by nearly a hundred students.

I must say a word of Lepsius, the Egyptologist whose fame, as an investigator of the antiquities of that land, has now gone every where, and who I suppose to be better versed in the history, science, art, and languages of the ancient Egyptians than any other man living. Lepsius is not the rusty man that one thinks all antiquarians. He is strikingly handsome, about fifty, hair prematurely white, but with a gay face, and a very brisk manner. His whole appearance is decidedly prepossessing. His voice is soft and gentle, and he pronounces German with great beauty and distinctness.

MR. BUNTING AND THE SAN ANTONIO LEDGER.

Rev. R. F. Bunting is the Old School Presbyterian minister in San Antonio, Texas. A more devoted, refined, and catholic-spirited christian gentleman, would be hard to find. In a letter to the *Banner of Peace*, a Cumberland Presbyterian paper, published in Nashville, Tenn, which appeared last November, Mr. Bunting gives a very interesting description of San Antonio, including, an account of the relative numbers and influence of Catholics, Protestants and Infidels. He makes the Catholic population of the place and surrounding country to be about 8,000 souls, and those under infidel influences to be about 3,000. The Protestant population is much smaller. Yet he gives the preponderating moral and social influence of the community to Protestantism. Every man who is personally acquainted with San Antonio, or similarly constituted cities, will recognize the substantial correctness of these reported facts. Mr. Bunting's character is a sufficient voucher for the honesty of his statements. He has been in San Antonio a long time, and if any man knows the place well, he does. But his letter has given great offence to some of the San Antonio journals, among which are the *Staats Zeitung* and the *Ledger and Texian*. They deny the truth of his statements, and accuse him of slandering his own city. The two offensive points in his letter seem to be, his statement that the Catholics do not exercise the proportionate social and moral influence they formerly did, and that there is a population of 3000 under infidel influences—mostly German, with some few Americans. The German paper assaults Mr. Bunting in scurrilous style, and the *Ledger*, we are sorry to see, follows suit, in but little better spirit. In those cities of this country where the Catholic and German-infidel vote is largely in the ascendant, such miserable stultification and truckling have, in recent years, become common, to the shame of the nation. The Protestant ministry and press cannot say a word on the relative merits of Protestant and Catholic, or Infidel, civilization, without being assaulted by these vote-mongers. The *Ledger* denies a political inspiration and purpose, but the case is too plain. Such journals should learn that it is too late in the day for such a game to be successful. There are tens of thousands of the people of this country who hold the same political principles, and will vote the same Presidential ticket, as the *San Antonio Ledger*, who will not stand tamely by when despotic Romanism and brutal infidelity are lauded at the expense of the christian civilization of our Anglo-Saxon forefathers. Let our Catholic and Infidel fellow-citizens have all their rights; our Protestant Churches and ministry will have theirs.

A NEW BOOK OF TRAVELS.

It will be recollected by the readers of the *New Orleans Advocate* that, during the years 1857-8, a series of letters from the old world, from the pen of Mrs. S. B. Thomas, appeared in these columns. They were graphic and eloquent, and were much admired. We are gratified to learn that they are soon to be issued in book form from the press of J. B. Lippincott & Co., Philadelphia. The book will contain over four hundred pages, divided into about twenty chapters, and will be illustrated from original designs. It is to be very appropriately dedicated to Mrs. Thomas's distinguished nephew, Hon. Edward T. Merrick, of New Orleans, Chief Justice of the State of Louisiana. The introduction, which we have been permitted to see, is from the pen of Prof. L. C. Loomis, of Wilbraham Academy, we believe. Mrs. Thomas is a native of Wilmington, Mass., and was first a teacher in New York, and afterwards was an assistant of Dr. Fisk in the Academy, until she came South to take charge of a Seminary at Tuscaloosa. She was afterwards at the head of Seminaries at Montgomery and Tuscumbia, Ala., and at Washington, Miss., where she married and ceased her labors as a teacher. She is a lady of culture, taste, and eminent piety. We trust her book will be well received by the public.

METHODISM.

According to a careful estimate, the following are the statistics of Methodism in the world:

Total number,	1,982,624
Add traveling preachers	13,219
Total communicants in America,	1,995,843
Total communicants in Europe,	736,300
Total,	2,732,143
Minor bodies, whose statistics can not be exactly ascertained, 10,000 members and 200 preachers,	10,200
Grand Total,	2,742,343

Supposing three members of the congregation to one of the Church, (a very moderate estimate for Methodist congregations,) we have an aggregate population depending on the ministration of Methodism of hardly less than eleven millions. With this great army, Methodism ought to lead the evangelical world.

The First Sunday School.—It is claimed by American writers, that the first Sunday School was established at Ephrata, in Lancaster county, Pennsylvania, by one Ludwig Hacker, a German of the Seventh Day Baptist persuasion. Hacker, it is said, established his school about the year 1745, and it continued to be held until 1777, when it was broken up by the revolutionary war. It was not until 1782 that Robert Raikes founded his Sunday School at Gloucester, England. Raikes has all the credit of originating the institution. Whether or not he had heard of Hacker's school in Pennsylvania, we do not know. Probably he had not.

Marriage as it is, and as it Should be, by Rev. John Bayley. (Published by M. W. Dodd.) This work is written in very pleasant style, and is intended for the edification of all those interested in the important and "peculiar institution" of marriage. It is intended to show the proper age, the proper motives, the proper ideas, and the proper circumstances of marriage, and to point out the path in which husbands and wives should walk to make themselves and their companions and their children happy.

Rejected Manuscripts.—We are often asked to return contributions which we have declined to publish.—It has been so often published in newspapers generally, that editors are under no obligation to do this, and that it is impracticable, as well as contrary to established usage, that we are surprised that writers will continue to make the request. We cannot do it, and hope to be relieved from the reiterated request. To comply with it would require a special clerk.

That Press.—Some months since an appeal was made, through this paper, to the friends of our cause in California, to raise money to buy a press for the *Pacific Methodist*, our organ there. Judge J. E. Grace of Alabama sent us $25, and Mrs. Elizabeth Hagger of Mississippi sent us $20. Shall we receive no more? Now is a good time to contribute to this cause. Bishop Pierce has visited the country, and is describing it in his letters.

AUTHORS AND BOOKS.

NEW YORK, July 16th.

Messrs. J. B. Lippincott & Co., of Philadelphia, recently published, in *fac-simile*, a Japanese work on Botany. It is printed on Japanese paper, in the same style precisely as the work is got out in Japan, with the exception that the editor, an officer of the U.S. navy, added explanatory notes and a translation of part of the text. Thirty-nine different flowering plants are illustrated and described. The book is of no particular use, but it is a curiosity of literature, and at any rate serves to give some idea of the general execution of Japanese books. While the Embassy were in New York, I had an opportunity to look over a number of volumes they had with them; and I was surprized at the great number of illustrations some of these contained—one in particular, a portly volume, which I was told was a cyclopedia, was full of cuts. Scarce a page was without its illustration. Many of these were graphic, and concerned such subjects as trades and agricultural processes, maps of countries, plans of the cities of Japan, (these very finely done in a style which the Germans call, very accurately, "a bird's eye view,") and a great variety of other things. Such a book, if saved from the destruction of a nation, would be a most valuable evidence of their very considerable advance in civilization. Every initial letter was made up of characteristic figures; and while the printing of the volume looked as though a great many impressions had been taken, the price makes it probable that many editions had been sold before the copy I saw was printed. It was what we would call a large octavo, had about 500 leaves (1000 pages, but they print on but one side of the leaf), and was sold in Japan, I was told, for about twenty-five cents of our money. After that, we need not talk of American cheap literature.

But to return to botany. A learned reviewer of the work brings to light some curious facts about the language of Japan, which I must extract in short here.—It appears that the Japanese are forced to be a modest people, by the very difficulty of bringing the private "I" a great deal before the public eye in print. The first person singular of the personal pronoun is a word of several syllables; the first person plural (the editorial "we") is expressed by the ponderous equivalent, "*nati kuso domo.*" Consider the difficulties of a Japanese editor!

It appears that they have not less than five different alphabets, all which and the Chinese characters into the bargain, are used, and sometimes in the same work. Of course the book begins at the end, or what is the end with us; and the lines are up and down instead of across the page. These are little preliminary difficulties to the attainment of a proficiency in Japanese, but to the enthusiastic scholar they would seem trifles.

The Japanese seem very ready draughtsmen. I have now lying before me a book of sketches made at the instance of a friend of mine, by one of the members of the Japanese Embassy, and given to my friend. There are all kinds of birds; there is a funny picture of two stout fellows, looking remarkably like over-fed Roman Catholic monks, unrolling a strip of parchment or paper; there are a number of fruit and flower pieces, taken from the decorations of the hotel tables in Washington and New York, and very spiritedly done; there are trees, ships, flowers, men and women, and there is one figure which, whether intended or not, looks remarkably like our venerable Secretary of State, the Hon. Lewis Cass. All display a singular readiness of hand and accuracy of touch. Most of them, I was told, were done as rapidly as one writes; and while they show this quickness of manipulation, they show, too, real skill and very considerable artistic spirit. I should like to see the book they will write (and illustrate) about us Western Barbarians, when they get home.

It is a pity that there was no American found who could speak to the Japanese in their own language. We have so long been agitating the question of intercourse with that nation, that it was to be hoped at least one of our thirty millions would have prepared himself in the tongue of the strangers whom we are so anxious to embrace as friends. But we are yet too busy a nation to learn languages, and, I think, besides have something of that English conceit, which is sufficient to itself, and which, wherever it may find itself, hoils all who do not speak English, as foreigners. This is one of the consequences of belonging to a dominant race.

There was much to be learned of this Embassy, that its members would have been glad to communicate; and particularly interesting would have been a full communication, from the two physicians, of their curative system. The Japanese are so much superior to the Chinese in other regards, that here, too, it is to be hoped we may find something new. As for the Chinese system of medicine, that is not likely to gain adherents even in our day of new lights. They suppose the human body to be made up of five elements, gold, wood, water, fire and earth. Sickness they regard as the undue preponderance of one of these elements over the rest. One peculiarity of Chinese prescriptions is the magnitude of the dose.—Thus 150 pills are given at a time, and a pint of black draught is not thought excessive as a sequel.

The last number of the new Cyclopedia now being published by Messrs. Chambers, of Edinburgh, and which is republished here by Messrs. Lippincott & Co., of Philadelphia, contains an interesting article on the book trade of England. Mr. Robert Chambers, its author, says: "In reckoning the number of new works issued from the press annually, we may take the number of cotries of distinct books, volumes, sheets, maps, &c., lodged by publishers at the British museum, in terms of the copyright act. The following is an abstract of the return for 1859—Books: complete works, 5,607; consisting of volumes, in process of publication, 6,542; in parts, 15,767; single sheets, 236—total, 21,645. Music: complete works, volumes and pieces, 4,066. Maps in sheets, 3071; atlases, whole or in parts, 23—total 3096. Grand total of articles, 28,807. In 1854, the number was 19,578. The difference shows the rise since that period. In 1856, according to the tables of the Board of Trade, the imports of books into the United Kingdom amounted to 5,791 cwts., of which 2,226 cwts. were from France, and 769 cwts. from the United States.—The exports in hundredweights were as follows: Russia, 20; Hanover, 158; Hanse Towns, 637; Holland, 553; France, 670; Turkey, 204; Egypt, 2004; the United States, 11,977; Chili, 117; Malta, 267; South Africa, 826; Mauritius, 71; East Indies, 2,443; Australia, 6,535; British America, 1,373; West Indies, 617; all other states, 1,622—total, 30,094 cwts., the value of which, at £14 per cwt., is about £425,000." It is seen that the exports are five-fold more than the imports; also that we export to Australia alone more than we import from all countries, and to the United States double as much. A system of more free and untaxed import of foreign-printed English works would, in various ways, introduce changes into the book trade, and have a tendency to alter some of its traditional usages."

Next week I hope to give your readers some particulars of the American book trade.

Garibaldi, the hero of Italy, was born, it appears, on the 4th of July, 1807. His life was recently published by Messrs. Barnes & Burr, of New-York, from Sketches by himself, written when he was in this country. It comes to light now that Dumas got a copy of this book in Paris, translated it, published it in France as his own work, and from notes taken of Garibaldi's conversations by Dumas; and to complete the swindle, sold to a Boston publisher, for $500, an advance copy of this book, which was then nearly re-translated in Boston ere it was discovered that M. Dumas had been pirating. Of course the great novelist laughed at the simplicity of his American cousin.

The Appletons have just published Mr. Everett's Mount Vernon papers, collected from the New York *Ledger*. I have read but few of the papers; but they are said to be of interest, and models as to style. I do not see why the reminiscences of a man who has been so long and so eminent in the world, should not possess great interest; and I suppose these papers are in reality a kind of "Recollections of my Life," a species of book which is always pleasant, and often valuable. Mr. E. has been a traveler, scholar, orator, member of Congress, Governor of Massachusetts, Minister to England, President of Harvard College, Secretary of State, and Senator; and he is now a candidate for the Vice Presidency. Surely his recollections of men and times now passed away, have a peculiar value.

Macaulay's writings, which are being translated into German, are also to be done into French, it appears. So also are the letters of Alexander Humboldt, which have passed through five editions in Germany, and have scarce found two hundred readers in this country, where a great man must really do something better than scold, to get a hearing.

The last number of Frazer's Magazine has a sharp satire, called "An Old Rod for New Poets," in which new gentlemen are addressed after this fashion:

> "What I wish is,
> That poets would leave the brook and bee alone,
> Which make sufficient music of their own;
> Cease singing of the stars and of the sun,
> This passion, that passion, and the roll
> Of the murmuring sea and the low monotone,
> And sing of men; or if that can't be done—
> Try fishes."

Very good advice too.

It seems that Mr. Charles Astor Bristed, who wrote "Five Years in an English University," is to do something of the same kind for American colleges that Tom Brown's School Days did for an English school. He has in MacMillan's Magazine the first part of a very readable story, called, "My friend Bellow, or Reminiscences of American College Life." It is curious that with our multitude of writers, and their ingenuity in devising subjects for stories, we have yet no picture of American College life. It must have its salient angles, if only the right man would take hold; and a proper hook, a manly hook—not a namby pamby or vulgar hook—on the subject, would do a great deal of good. "Tom Brown's School Days" is one of the best books, for boys, ever written.

Mr. H. Mayhew, who was said some weeks ago to be in this country, has nearly ready for press, it appears, a boy's work called "Young Benjamin Franklin." It will be one of the series of which "The Peasant Boy Philosopher," or "Young Humphrey Davy," was so successful an example.

The publishers here are announcing a new work by Charles Reade; but it appears that the new work announced in England by that author is not a story, as its title would indicate, ("The Eighth Commandment,") but an onslaught on the critics, who, some years ago, charged Mr. Reade with plagiarism,—and come very near to making good their charge. From so brilliant and so truculent a gentleman as Mr. Reade has proved himself such a reply will, no doubt, be a model of sharp hitting, vastly amusing to lookers on.

Harper & Brothers will publish, in a few days, a new juvenile, by Miss Muleck, author of "John Halifax, Gentleman," called "One Year, a Child's Book in Prose and Verse."

The rumor that Lord Brougham was engaged in the composition of a complete treatise on the British Constitution turns out to be correct. It will be published during the ensuing winter.

The English are outdoing us in cheap books. There is now a sixpenny edition of Byron's *Childe Harold*; and among many others, "How to read the Face, or Physiognomy explained according to Lavater"—price fourpence. Messrs. Routledge & Co. are the *cheap* publishers of England, and have embarked more extensively than any other firm in the publication of important works at very low prices, and in numbers. The following, their list for July, will give an idea of their enterprise, and of the kind of books which the so called "lower orders" of England are supposed to prefer:

Routledge's Natural History, part XVIII., commencing Birds,	25 cts.
British Poets. (Spenser) p. III	25 "
British Dramatists. (Ben. Johnson) p. III	25. "
The Spectator. ps. X and XI.	each 25 "
Bulwer's Ernest Maltravers. Fcp. 8vo. cloth.	37½ "
Bulwer's Novels, in monthly parts. p. IX	12½ "
Balwer's Novels, in weekly numbers	each 25 "
Prescott's Complete Histories. p. XVII	25. "
National Cyclopedia; with a new Supplement part XLIV	25 "

Messrs. Routledge & Co. are publishing in parts, and to match their edition of Shakspeare, a two-fold monthly issue, in shilling parts, of the old dramatists and the old poets, handsomely printed in royal 8vo., with biographical memoirs, illustrative notes, and steel portraits. They begin with Spenser and Jonson. Each volume is to be completed in from eight to twelve parts.

THE MAFFIT MONUMENT.

Mr Editor: I see in an *Advocate* of last month, a letter from Mr. Mitchell, stating that the contributions to this fund give unfavorable indications of speedy success. As a friend of this enterprise, it gives me pleasure to state the following: In a conversation with Chaplain C. W. Thomas, who is the personal friend of Capt. J. N. Maffit, U. S. N, and a cherisher of the great deeds of his noble father, he authorizes me to state that he proposes to the Committee to donate to the Maffit monument the author's profits that may result from the sales made by the Mobile Depository, of "Adventures and Observations in Africa," in the course of the twelve months ensuing.

Will not the friends of this enterprise contribute to this two-fold object: first, the circulation of a book containing the most reliable information upon the subject of which it treats, whose suggestions of civil policy might be profitably studied by statesmen, and which should be read by all interested in the progress of evangelical civilization; and second, to perpetuate the memory of a minister of the gospel, and upon whose advocacy of that gospel thousands have hung with profit and rapture?

S. F. Pilley.

Brooklyn, Ala.,

LAUNER BLACKMAN.

Mr. Editor—The initial name of this distinguished minister is uniformly spelt "Learner" in the printed minutes, but I have always believed this to be a mistake; and when I began to write, some years ago, about the early Methodist preachers in Mississippi, I wrote it Launer; but the editors, supposing from the printed minutes that my orthography was wrong, would have it printed Learner; so I yielded the point. But he was generally called Launer in Mississippi. My Methodist relations, who were very intimate with him, all called him Launer; and my uncle, Rev. James Griffing, who travelled awhile with him on the Natchez circuit when he first came to the country, named his first son, in honor of him, Launer Blackman, which name he has answered to for more than fifty years. So I "guess" his right name was Launer, the authority of the printed minutes to the contrary notwithstanding, and I heartily unite with "A Tennessean" to save his name.

J. G. Jones.

Fayette, Miss., July 7th, 1860.

Music Teacher Wanted.—See advertisement, sixth column, third page.

Situation Wanted.—See advertisement in the sixth column of third page.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

JULY 25, 1860.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

The subscription for a botanical garden in the New York Central Park has reached $23,000.

The census takers report that the population of Baltimore will be 230,000—an increase of 61,000 over the census of 1850.

Wm. Cullom, a former clerk of the United States House of Representatives, charged with embezzlement in office, was tried by the Criminal Court at Washington on the 12th and acquitted.

The Legislature of New Hampshire has passed an act providing penalties for the adulteration af food, liquors and medicines.

FIRE IN NEW YORK.—A fire occurred on the 17th inst., in New York, by which a number of buildings situated on Washington, Charles, and Perry-streets, were completely destroyed. The buildings were occupied by 150 families, all of which are rendered homeless by this conflagration. The loss by this fire is estimated at $100,000, and wholly covered by insurence.

LARGE BENEFACTION.—A New York millionaire named Rose died a few months since, leaving, by his will, $300,000 to purchase a farm, upon which to place destitute children under the guardianship of the "Rose Benevolent Association," on condition that a like sum should be raised by others. Charles Cook, of Havana, N. Y., has agreed to contribute the additional $300,000, provided the farm should be located at that place.

THE JAPANESE EMBASSY AND THE PULICE.—The Japanese Ambassadors, on the eve of their departure from New York, made a donation of $20,000 to the police of Washington, Baltimore, Philadelphia and New York, as a mark of their appreciation of the attention of those officials to them while in their respective cities.

HAILSTORM ON SAVANNAH RIVER—DESTRUCTION OF THE RICE CROP.—A correspondent writes to the Savannah *Republican*, that a most destructive hailstorm passed through several of the rice plantations on the Savannah river on the 6th inst., sweeping nearly everything before it. He says there can be no correct estimate of the loss, but it is supposed not less than one-half of all the rice the hail passed through is destroyed, and some fields won't make more than a third of a crop."

CONNECTICUT RIVER.—The difficulties of navigating the Connecticut River have increased so much that the Council of Hartford have proposed measures for their speedy removel. The channel is filling up at several points.

PERILS OF AN AERONAUT.—Professor Steiner made a balloon ascension on the 4th inst., from Milwaukie, Wisconsin, but when about half way across Lake Michigan, he encountered a heavy storm, and the balloon losing its buoyancy, descended rapidly, and striking the water about nine miles from the shore, the Professor was dragged with great velocity through the water, until he managed to cut away the basket, when the balloon arose, and he landed in safety, near the mouth of the Kalamazoo river. He crossed the lake, 90 miles, in two hours.

THE SLAVE TRADE.—The New York *Times* gives the names of thirty-one American slavers cleared from that port between August 10th, 1859, and June 19th, 1860, and adds that "many others cleared for the West Indies and other parts, and then proceeded to the Coast of Africa for cargoes for the plantations."

Col. John Johnson, of Cincinnati, now in the eighty-sixth year of his age, is probably the oldest Freemason in America. He has been a member in good standing for sixty-five years, and sat in the lodge presided over by Washington.

The trip across the peninsula of Florida, from Ceder Keys to Fernandina, which, previous to the building of the railroad used to require from four to five days, is now made in fifteen hours.

THE RESCUED AFRICANS AT KEY WEST.—The ship "Castilian," sent out by the Colonization Society, received 400 slaves on board, at Key West, and sailed on the 30th ult. for Cape Mount, Africa.

SOUTHERNERS AT THE NORTH.—The New York *Journal of Commerce* believes that the amount of travel from the South this season has never been surpassed. New York hotels, for some time past, have been thronged from the cotton States.

We learn that on the 17th last., the French Minister at Washington gave the Government formal notice of the declaration of war against China, by France and England. Accompanying the notice was a copy of the recent declaration that neutral goods, except contraband of war, would be respected not only on board neutral vessels, but vessels of the enemy.

Buffalo papers form estimates, based upon the number of names in the city directory just published, upon which they claim a population of 107,000.

The census returns of Cincinnati do not hold out as good a prospect as had been expected, and it is thought that the aggregate population will not exceed 180,000.

THE MORMONS.—The Washington correspondent of the New York Times gives the following explanation of the rumor of Brigham Young's proposition to sell the improvements of Utah to the General Government: During the difficulties with the Mormons, which came near leading to a serious collision with the American troops, a plan proposed by Captain Walter M. Gibson for the immediate emigration of the Mormons to Oceanica was adopted by Brigham Young, and forwarded to Dr. Bernheisel, to be laid before the President for his approval, with the request for some proposition on the part of the Government to purchase their improvements in Utah. The President refused to notice the matter further than to remark that Brigham Young could do as he pleased, as the only duty of the Executive was to see the laws properly executed and enforced. Mr. Gibson has since identified himself with the Mormon fraternity, and made their interests his own. He now proposes to them to emigrete to one of the East India Islands, and reliable information has been received here to the effect that the views of Captain Gibson will be carried out. Colonel Cooper, Utah delegate, touching this and other matters of interest to the saints. After laboring for years in vain to induce our Government to open commercial relations with the rich Islands of the East, he turns disgusted with the hostility of the Federal authorities, and seeks another means to open up the wealth of these Islands. If the Mormons cannot dispose of their property, it is said they will abandon it when arrangements for emigration are completed. Captain Gibson announces his purpose to sail for Sumatra early in the fall, on a voyage of exploration and survey.

THE CALL UPON ENGLISHMEN ANSWERED.—The New York *Tribune* learns from Mr. Benjamin Woodward, of Worcester, Mass., that he will adopt the child of the late John Hart, the American seaman who was killed by a shot from the Chinese forts, while on his way with Commander Tuttnall from the Powhattan to the ship of the English Admiral. So the call of the *Albion* to Englishmen is answered.

A DISTINGUISHED TRAVELLER.—Captain Richard F. Burton, the celebrated African explorer, whose work on the "Lake Regions of Central Africa," will soon appear in London, is at present travelling in the United States. Capt. Burton is one of the most intrepid and successful explorers of the present century. In the years 1853-4 he succeeded in reaching Mecca and Medina, and witnessing all the sacred ceremonies, in the disguise of an Afghan pilgrim. His next undertaking was a journey to the city of Harrar, lying inland from the Somali coast. Here, where no European would have been permitted to enter, he again succeeded, by travelling as an Arab merchant. His last and most important journey was to the great Lake Ujiji, or Tanganyika, which he and his companion, Capt. Speke, were the first white men to visit. With the exception of Livingstone and Barth, no living man has done more toward completing the map of Africa.

THE ATLANTIC TELEGOAPH CABLE.—Captain Kell, the agent of the Atlantic Telegraph Company, who was sent out to take up the Newfoundland end of the cable, has succeeded in raising a portion of it, after some weeks of labor, and has discovered a serious defect in it, caused by its resting and chafing on a ledge of sharp rocks, over which it was laid, a mile or two from Bay of Bull's Arm, Trinity Bay. It is Capt. Kell's intention to take up as much of the cable as possible, and land it at New Perlican, making that the future terminus, in case the undertaking to bring it into working order should prove successful.

DISASTER ON THE WESTERN RIVERS.—The list of disasters on the western rivers since the incoming of the present year has already assumed terrible proportions. During this time, only six months, upwards of one hundred lives have been lost, one million and a-half of dollars lost, three serious explosions have occurred, forty-four boats have been snagged, seventeen burat, five lost and injured by collision, twenty steamboats lost or crippled in storms, and one hundred and nineteen barges, coal boats, and other flatboats lost by storm. The number of serious accidents sums up to two hundred and twenty-one.

FAILURE OF THE CORN CROP IN TEXAS.—The Grand Juries of several counties in Texas have called meetings in their respective jurisdictions for the purpose of adopting some measures of relief for the poorer classes of citizens, who are threatened with famine on account of the failure of the corn crop.

SUSPICION OF HAVING BEEN ENGAGED IN THE SLAVE TRADE.—On the 11th inst. a fishing smack arrived at Key West, having on board twelve or fifteen men taken off a Spanish schooner, who reported that their own vessel was burned at sea. But by other reports received at Key West, it was the general impression they were a part of the crew of an American bark, supposed to be the Sultana, of New York, that had been engaged in the slave trade, and had just landed her cargo, consisting of 850 Africans, at or near Matanzas, Cuba, and that they had immediately burned their vessel to the water's edge, and then effected their escape.

EXPENSE OF ENTERTAINING THE JAPANESE IN NEW YORK.—The special committee of the New York Common Council, appointed to receive the Japanese embassy, have been counting up the cost of the affair. The aggregate bills, as presented, foot up $125,000, of which over $90,000 was the Metropolitan Hotel bill. By sharp figuring, these bills, it was found, could be cut down to $109,000. At the latter figure it was accordingly decided to submit them to the Common Council, for the final action in such cases, which will be to order their payment by the comptroller. It remains to be seen, however, whether the comptroller will give his warrant for the payment of the bills, the appropriation to cover the expenses being only $30,000.

PREPARATIONS TO INVADE MEXICO.—A Washington despatch stated that Gen. Bickley has published in one of the papers of that city, an address, in which he requests the Knights of the Golden Circle to repair to the Texas encampment by the 15th of September. Gen. Bickley, in his address, declares that the object of this organization is for the purpose of Americanizing and Southernizing Mexico. The Knights of the Golden Circle go to Mexico as emigrants, under Mexican sanction. The order at the present time is said to consist of 40,000 men.

MINISTER TO RUSSIA.—The Hon. John Appleton, United States Minister to Russia, left New York on the 14th inst., in the steamship Adriatic, for Southampton.

ANOTHER PRINCE COMING.—Colonel Clarland, aid-de-camp to Prince Napoleon, arrived at New York a few days ago, in the steamship Vanderbilt, from Southampton. It is announced that Col. Clarland comes to perfect the necessary arrangements for the reception of Prince Napoleon, who will shortly visit our shores in his new steam yacht Cassard.

SOUTHERNERS IN MINNESOTA.—The *Minnesotian*, published at St. Paul, chronicles the arrival of large numbers of visitors from the South. The number of strangers at the International Hotel is stated to be nearly two hundred. It gives a most flowing account of the delights of a summer sojourn in that pleasant Northern land.

About 120 new patents, it is said, are issued every week from the Patent Office in Washington.

A NOVEL PAYMENT.—An old man in Sodus, New Jersey, who is owing a physician a bill of $30, and unable to pay it, has deeded to the doctor his body for dissection after his decease. The deed has been accepted, and a receipt given by the physician.

NEW COTTON AT NEW YORK.—The first bale of new crop cotton was received in New York on the 15th inst., from New Orleans. The cotton was raised on the plantation of Judge R. B. Wofford, near Cuero, Texas, and was received in Galveston on the 3d inst.

U. S. STEAM FRIGATE SUSQUEHANNA.—The Navy Department has issued orders to prepare this vessel for a cruise in the Mediterranean. She will leave about the 30th of August.

CALIFORNIA BOUNDARY SURVEY.—A Washington despatch states that Lieut. Mowry, of Arizona, has been appointed Commissioner to run the eastern boundery line of the State of California.

BURNING OF THE STEAMSHIP PENNSYLVANIA.—We learn from a Norfolk (Va.) despatch that the steamship Pennsylvanie, of Philadelphia, belonging to the Philadelphia and Richmond line, was destroyed by fire near Jamestown a few days ago. Three children perished by drowning! The other passengers on board were all saved. How the fire originated is as yet unknown, but it is supposed by spontaneous combustion.

The Hon. Linton Stephens has resigned his seat upon the bench of the Supreme Court of Georgia.

ENORMOUS GOOSEBERRIES.—For some years an association has existed at Paterson, New Jersey, for cultivating the gooseberry. The members, who are all Englishmen, give annual exhibitions, and award premiums for the largest raised of the several varieties. This year the first prize was taken by Mr. Henry Wilkinson, whose specimen berry, of the "Speedwell" variety, weighed twenty-two pennyweights and nine grains. One which had previously "burst its boiler" weighed twenty four pennyweights and five grains, the largest, probably, ever raised on this continent. The list of premiums is regularly forwarded to England, and published among the Transactions of the Gooseberry Society of that kingdom.

The City Council of Cincinnati have formally negatived a proposition to invite the Prince of Wales to visit that city.

CALIFORNIA.—Late advices from the mining districts and other points, state that the bands of savages who have for several months past roamed through the country, cutting off small parties, destroying stations, burning dwellings, and plundering stock, are more trnquil, and several tribes have gone to Oregon Territory and the Humboldt mountains. The Indians at Washoe have all left, and the miners are again busy at their work.

PIKES PEAK.—Late advices from Denver city represent that the greatest excitement existed on account of the discovery of new and rich mines on Cherry Creek, three miles from that place, also that the news from the Arkansas is of the most cheering character. The gold mines were yielding well, and nearly as promising as the California gulch. Business at Denver City continued to rule dull. A great many citizens had left tha city and gone in the directions of the new diggings. The arrival of emigrants still continued, though the rush had in some measure decreased.

FOREIGN NEWS.

The following is a summary of the most important news from Europe received since our last issue:

Great Britain.—In the House of Lords on the 2d inst., the Duke of Marlborough moved a resolution in favor of the introduction of the Christian religion in Government schools in India. Numerous peers urged the Duke not to press his motion at present, on the ground that it was inexpedient at this junction; but he persisted in urging his motion, whereupon Lord Brougham moved the previous question which was put and agreed to. In the House of Commons, on the same evening, Lord John Russell stated that in the event of an outbreak of lazzaroni, her Majesty's Minister at Naples had received instructions to demand assistance from the British Admiral. In the same house, on the evening of the 5th, the following resolutions, introdduced by Lord Palmerston, were adopted after a spiry debate. They have reference to the dispute between the Lords and Commons as to the right of the former to reject bills relative to taxation. "1. That the right of granting aids and supplies to the crown is in the Commons alone, as an essential part of their constitution; and the limitation of all such grants, as to matter, manner, measure, and time, is only in them 2. That, although the lords have exercised the power of rejecting bills of several descriptions relating to taxation by negativing the whole, yet the exercises of that power by them has not been frequent, and is justly regarded by this House with peculiar jealousy, as effecting the right of the Commons to grant the supplies, and to provide the ways and means for the service of the year. 3. That to guard for the future against an undue exercise of that power by the lords, and to secure to the commons their rightful control over taxation and supply, this house has in its own hands the power so to impose and remit taxes and to frame bills of supply, that the right of the commons as to the matter, manner, measure, and time, may be maintained inviolate."

The official tables of the revenue for the quarter and year ending on the 30th ult., show an increase of £326,918 on the quarter, and £5,727,014 on the year, as compared with last year.

France.—The accounts of the crops were more favorable. There is a report of a marked coolness having again sprung up between Austria and France. It is settled the Emperor intends to place 150,000,000f at the disposal of the Minister of Agriculture and Public Works to be expended in improvements. The Minister of Foreign Affairs, it is announced, has notified Turkey and the other powers that France is determined upon putting an end to the massacre of Christians in Syria. All the great powers, it is said, have formally agreed to the Emperor's proposal for the assembling of a congress, for the purpose of settling the pending European questions, and the conference will certainly meet at Paris during the month of October.

Portugal.—The news from Lisbon is that a new ministry had been formed and that a bill had been presented to the chambers for a loan of £750,000 on the plea of armaments and raising the army to 50,000 men.

Austria.—The Prussian Ambassador at Vienna is said to have had several conferences, since the Baden meeting, with Count Rechburg, with a view to bring about a perfect understanding between Prussia and Austria. The fact that Austria no longer insists upon a guarantee of the integrity of her dominions, was expected greatly to facilitate such an understanding. The latest accounts from Vienna state that there was great agitation relative to a new Constitution and that leading men in the Government had agreed to urge the Emperor to grant one.

Switzerland.—It is asserted that Switzerland will submit to the Conference the following question only: "Is it in the interest of Europe and the neutrality of Switzerland to leave the Simplon Pass perfectly accessible to France, without demanding any fresh guarantees?" Should this question obtain a solution unsatisfactory to Switzerland, she would confine herself to taking cognizance of the declarations in which France engaged herself to assume all the military obligations resulting from article 92 of the final act of Vienna. Switzerland, besides, would claim the right in case of war of military occupying the neutralized districts of Chablels and Faucigny. Switzerland would also state her reserves, the insertion of which in the protocols of the Conference she would demand, and would maintain in principle all the rights which are guaranteed to her by treaties.

Rome.—The Pope, on the occasion of the anniversary of his installation, commuted the punishment of seventy out of a total of two hundred and twelve political prisoners. On the previous day two battalions of Irish volunteers entered the barracks of Rome. The desertions from the Swiss regiments continue. Letters from Rome state that agitation was increasing there, and that a crisis was considered imminent.

Naples.—The following is the decree of the King of Naples, which had for its object the stilling of the pending revolution:

Sovereign Act.—Desiring to give our most beloved subjects a mark of our sovereign benevolence, we have determined to grant constitutional and representative institutions to our kingdom, in harmony with national and Italian principles, so as to guarantee future security and prosperity, and to draw always closer the bonds which unite us to the people whom Providence has permitted us to govern. For this object we have arrived at the following determinations:

1. We grant a general amnesty for all political offenders up to this day.

2. We have charged the Commander Don Antonio Spinelli with the formation of a new odinistry, who shall complete in the shortest possible time, the articles of the statute on the basis of representative, Italian and national institutions.

3. An agreement will be established with the King of Sardinia for the common interests of the two crowns of Italy.

4. Our flag shall be from this day forward adorned with the national colors in vertical bands, preserving always the arms of our dynasty compared in the centre.

5. As regards Sicily, we will grant it analogous representative institution such as to satisfy the wants of the Island; and one of the Princes of our Royal House shall be our Viceroy. Portici, June 25, 1860.

FRANCIS II.,
King of the Two Sicilies, Jerusalem, &c.

The universal opinion at Naples was that the concession came too late. According to the latest accounts the state of siege at Naples had been raised, the constitution of 1848 proclaimed, the press laws of 1848-49 re-established, the Chambers convoked for the 1st of September, and the national guard provisionally re-established. Naples was tranquil.

Sicily.—It is asserted that the liberal concessions of the Neapolitan Government, far from checking the enterprises of the Dictator, have, on the contrary, determined him to precipitate the annexation which he had previously been disposed to delay. Garibaldi had published the following decree:—"Considering the Jesuits and the Ligurian have, during the sad period of Bourbon denomination, been the most energic abettors of despotism, in virtue of the powers conferred upon me it is decreed that the Corporations of Regulars existing in Sicily, under the different names of Society and Houses of Jesuits and of the Redemptor, are dissolved. The individuals comprising them are expelled from the island, and their estates annexed to the dominions of the state." The provisional Government had appointed Prince Da San Giuseppe its charge d'affairs at London, and the Duc De Roccaforte to a similar post at Paris. Garibaldi had recognized the debt of the State and proposed to pay the half-year's dividend which fell due on the 30th ultimo. A new loan of forty-five millions of francs was about to be concluded.

In addition to the above we glean the following miscellaneous intelligence from the European journals:

THE ECLIPSE OF THE SUN IN EGYPT.—It appears that the Viceroy of Egypt gave orders that a scientific exhibition should be organized to observe the total eclipse of the sun on the 18th inst., on the line of totality in Africa.

A sheet of thsne paper has been exhibited at Colyton, England, which measures in length four miles, and in breadth six feet three inches. Tha weight of it is but one hundred and ninety-six pounds. It was manufactured in twelve hours.

FRENCH CAVALRY TACTICS.—The London Morning Post calls attention to the new French system of Cavalry tactics. Heavy cavalry are to be abolished, and light horse will be employed, meased ont of range, and poured down upon opposing broken troops. The cavalry will be armed with breech loading carbines.

A PROJECTED SWINDLE.—A correspondent of the Levent (Greek) Herald, writing from Beyrout, warns Americans against a deputation, consisting of two young men, natives of Syria, about to visit America, whose intention it is to solicit alms throughout the States for a proposed (imaginary) hospital, which a Maronite Bishop, they are to declare, wants to build on Mount Lebanon. The writer characterizes the whole scheme as a downright swindle—as an attempt to raise money for private use by false pretences.

A GREEK NEWSPAPER IN LONDON.—The prospectus of a weekly illustrated paper, to be printed in modern Greek, and published in London, every Thursday, has recently been issued.

PROGRESS IN SARDINIA.—In the sitting of the Sardinian Chamber of Deputies on the 25th ult., a bill was passed for organizing an exhibition of agriculture, manufactures and fine arts, to be held at Florence, in September, 1861. The Chamber likewise voted a sum of thirty thousand francs for the preliminary survey of a railway line, which is to cross the Swiss Alps and open a direct communication between Upper Italy and Germany. The Minister of Public Works brought in a bill for lowering the rates of postage, and reorganizing the post-office.

The young Prince Christian William, of Denmark, son of the Crown Prince, has just been admitted to the Royal Naval School at Copenhagen, after undergoing the required examination. This is the first time that a prince of the reigning family of Denmark has competed for admission to a public school.

Since our last issue we have received the following intelligence from Canada, West Indies, Mexico, etc., etc.

CANADA.—The Montreal papers announce the death of the Hon. John Molson, at the advanced age of seventy-two years and nine months. Mr. Molson was the son of Thomas Molson, the well known steamboat proprietor. He, with his son John, was the first to introduce steamboats on the river St. Lawrence, between Montreal and Quebec, and for many years these gentlemen had the entire control of steam navigation in Lower Canada, by which they acquired a large fortune.

NOVA SCOTIA.—A despatch from Halifax announces that the Hon. Thomas Haliburton, Chief Justice of Nova Scotia, died on the 16th inst.

JAMAICA.—Advices from Kingston to the 2d inst., have been received. A letter says: "The weather throughout the island, though variable, is favorable for the crops. The rum yield will be more than an average one, and the sugar and pimento will be of the best quality. Coffee and ginger promise fairly. Ground provisions and corn are plentiful and cheap. Laborers are badly wanted by the planters and many thousands of acres of virgin soil await the hands of tillers—even the cultivated parts are not half peopled."

HAYTI.—A letter from Hayti states that the immigrants from New Orleans were doing well in the culture of cotton on the plains of the Artibonite. Twenty-four cotton gins were in operation in that quarter.

MEXICO.—The Mexican papers have exciting accounts of the the investigation of the State of Chiapas, by a party of "real fillibusteros," from Guatemala. They are said to have burned several haciendas, and to have returned home with a large amount of booty.

A Tampico paper announces the arrival at Miramon at the city of Mexico on the 7th inst. The city was said to be in a most deplorable state. By way of Matamoros we learn that a large conducta from Zacatecas, consisting of some $1,250,000, *en route* to the Rio Grande, had been stopped at Monterey, by Gov. Vidaurri, by whom it was still held at last accounts.—The cause ar particulars of the detention has not come to hand.

It is stated, from Washington, that France and England have resolved to intervene in the affairs of Mexico, and bring about an armistice for twelve months. That accomplished, they will call a convention of delegates, to arrange the questions at issue between the belligerents in that distracted republic. Mr. Wyke, the new British Minister to Mexico, will go out in a short time from England, with full instructions on the subject. It is also stated that the United States have been invited to take part in this policy, but it is not likely that the invitation will be accepted.

HONDURAS.—A letter from Belize mentions the arrival of General Walker at the Island of Roatan, and that on the 27th of June, he and his men left the Island—destination supposed to be Honduras.

A MOROCCO NEWSPAPER.—The first journal ever published in Morocco has lately appeared. It is printed at Tetuan, in the Spanish language, and is distributed gratuitously. It bears the name of the Echo of Tetuan.

STATUE OF THE ETTRICK SHEPHERD.—James Hogg, the Ettrick Shepherd, will have his memory yet further perpetuated in Scotland by the erection of a monument, the foundation of which was commenced a few weeks since. Currie, a sculptor of some note, is to model the statue.

RELIGIOUS INTELLIGENCE.

The Hobart College (N. Y.) Faculty, at the late commencement at Geneva, conferred the title of Doctor of Divinity on Rev. Hoid. McMurphy, President of Shelby College, Ky.; and Trinity College, Hartford, Conn., the same title on Rev. Forbyes M. Hubbard, Professor in the University of North Carolina.

The California Methodists are wisely attempting to provide for the educational wants of the Church on the Pacific. They have a University and a Female Collegiate Institute; Rev. E. Bannister is President of the former; Rev. G. S. Phillips of the latter. Their combined students are 178—a good beginning.

We learn from the English papers that Dr. Hannah is suffering from ill-health. He was unable to attend the May meetings in London, or even preside in his own district meetings in Manchester.

The Rev. Dr. Daniel C. Houghton, editor of the *American Presbyterian*, published in Philadelphia, died suddenly in that city on Sunday afternoon, 8th inst.

CITY NEWS.

The Common Council has elected Mr. Anatole Blache to fill the place of Recorder of Second District, left vacant by the demise of the, Hon. A. L. Fabre. Mr. Blache was Recorder Fabre's first clerk.

Messrs. J. L. Kelly & Co's large hardware and ship chandlery establishment, a double three-story building, running through from Front Levee to Fulton street, between Gravier and Poydras streets, was destroyed by fire on the evening of the 18th inst. The building was valued at about $15,000, and the stock at $40,000 to $50,000. Loss covered by insurance.

The Eclipse of the sun on the morning of the 18th inst., was visible here exactly according to the calculations of the American Almanac. At one minute after six o'clock the commencement of the obscurration was very apparent on the upper limb of the orb, and gradually increased until, at about a quarter before seven, which seemed to be the time at the greatest obscuration. The shadow of the moon then gradually passed from the disc of the sun, and at twenty-five minutes past seven, had left entirely.

A Douglas ratification meeting was held in Canal street on the night of the 19th inst., and was largely attended. The Hon. John Forsythe, of Mobile, Ex-Senator Soule, and the Hon. Miles Taylor were the principal speakers.

It is announced that the Mechanics and Agricultural Association of this State, of which Mr. C. H. Slocomb is Acting-President, has purchased the Creole Race Course, near the city, for their Fair Grounds. The Delta says: "The price given for this valuable tract, consisting of eighty-four arpents, was $65,000. It will make the largest and, if properly improved, the handsomest and most convenient Fair Grounds in the United States. The land is high and of easy access from the city."

On Thursday morning, 19th inst., a fire broke out in the drug store of Mr. Henry Goldman, on Canal street, near the Custom House, by which that store was consumed and four others were almost completely destroyed, while others were seriously damaged. In the course of the day, Goldman was arrested at the instance of H. W. Connor & Son, who charged him with having given them a check on the Crescent City Bank, for $296 41, in payment of a note of his which they held for collection, when he had no money in said bank. On this charge he was admitted to bail, in the sum of $1000. On Friday morning, 20th, Goldman was arrested on a charge of arson, and was committed to await an examination.

We learn from the Picayune that the long delayed construction of the Levee Water-works has been commenced, and will be prosecuted with energy. This is good news.

INTERESTING FROM JAPAN.

PARTICULARS OF THE ATTEMPT TO MURDER THE REGENT.

A series of despatches from Wm. Alcock, the British representative in Japan, to Lord John Russell, have been made public. The following, dated Yedo, April 2, 1860, describes the attempted assassination of the Regent:—"On the morning of the 24th of March, as the Gotairo, or Regent, was on his way to the Tycoon's castle, surrounded by his retinue, a band of seventeen men made a sudden rush on the *cortège*, intending to slay him and his norrimon. They did not succeed, it appears, but there is something so illustrative of the state of the country, the times and the people, in the whole affair, that a short account of the details will not be without interest.

"None but the most determined men, willing to sacrifice their lives (had the largest number given been doubled) could have ventured on such a desperate enterprise. They do not seem, however, to have omitted anything calculated either to insure success in their object or their own escape afterwards. As regards the plan of attack, the choice of time, place, etc., some strategic skill was shown. The morning selected was wet and bleak, alternately snowing and raining heavily, from which they derived a double advantage. Their adversaries were all hampered by rain-coats and water-proofs, ill-prepared to use their arms, while they themselves were enabled to conceal beneath the same ample vestments their equipment and coats of mail, and approach close without giving rise to any suspicion. The distance to be traversed was so short they were very limited as to choice of place, for the Gotairo's mansion stands on a gentle declivity, five hundred paces from the bridge and gate leading to the Tycoon's palace; and a broad road between the house and the bridge lies along the edge of the great moat.

"A wider space is formed by a broad road which debouches on the bridge coming from the city, at the angle where the two roads meet, and here they made their attack, one of their number pretending to thrust himself between the advanced guards and the norrimon which bore the Regent. Those immediately about his person on each side rushed to the front, when the rest of the conspirators; profiting by the confusion, and throwing off their rain cloaks, discovered themselves armed to the teeth in coats of mail, and made a dash at the norrimon, severing the hands of some of the bearers off at a blow, and making desperate thrusts through the sides of the vehicle in which the Gotairo was seated. Several of the attendants were cut down; two of the assailants also were killed on the spot. While this was being transacted some others broke from the adjoining Bemio's house, seeing the danger of the Gotairo, rushed out and snatching the norrimon up in their arms, bore it away, and thus rescued its occupant from his perilous position, not, however, before he had received several wounds.

"The attacking party, seeing all was lost, and overpowred by numbers, took to flight. One being too badly wounded to make good his escape, after a short effort, his companions tustently struck off his head and one of them ran off with it, so that, living or dead, its owner might tell no tales. This man was only arrested at some distance, and after he had dashed through a gateway across the road. His flight cost the officer in charge of the gate his life, as he was ordered the next day to perform the "hari-kari," and despatch himself, as the penalty of his ineffident guard. The Daimio, also, whose office it is to guard the bridge and gate which lead to the Tycoon's, and whose house is situated just at the angle, has been imprisoned within its own walls; and to-day, as I rode past, I saw his gateway boarded up. He is not even allowed to cook nay food; but under cover of the night, his people are said to be allowed to find means of saving him and his family from dying of starvation.

"From this rapid history of the affair, in its leading circumstances, it will be seen that such an event is well calculated to give rise to serious reflections as to the state of the country.—So far as I have the means of judging, it has created a profound sensation among the ruling powers. All the gates of the city were closed last night; a large increase to the number of police and officers attached to each of the legations was instantly made, with a verbal intimation that they were anxious for our safety. I had only just arrived from Yakuhama the morning of the attack, having left both my colleagues there after our consultations on the spot as to the distribution of land. Since then, new gates, fences, and guard houses have sprung up in various directions, about the legations and in the city. On the third day after the event, the Minister of Foreign affairs sent two of the Governors to give me official information of the ecanticst kind, and that in some degree extorted, to the purport that an attack had been made. Several of the assailants had been seized, and they were in hot pursuit of the remainder, who certainly could not long escape, since in their hands they held the means (by torture was implied, but not expressed) of gaining all needful information. Two of those who fled, it is reported, finding their pursuers gaining upon them, deliberately stopped, and, leaving bare the abdomen, performed the *hari-kari*—it being a point of honor never to interrupt or interfere, even for the ends of justice, with a man so honorably engaged.

"Here, then, is the highest personage in the empire, after the Mikado and the Tycoon, close to his own residence, on the great highway of the official and moated quarter, surrounded by his own retinue, (always a large one,) preceded by a brother of the Tycoon with his retinue still in sight, and followed by another high Daodo and his escort, all of whom, it appears, were mute spectators, attacked by a small armed band, variously represented as ten and seventeen in number, with a desperation which shows they must have consented to the sacrifice of their lives to obtain the end. They were the Prince of Mito's men, one of the "Gosan-kuy," as the three brothers of the Tycoon are styled; a disaffected pretender to the succession. His territories lie some seventy miles from Yedo, behind the head of the bay, and it is said they are a prey to insurrection among his followers. The old Prince, soon after the death of the late Tycoon, was deposed for plotting against the young Tycoon, and his son, a man of forty, was installed in his place, such being the usual practice when the head of a house falls into disgrace.

"We appear in the later of Japan, then, to be transported back to Europe in the sixteenth and seventeenth centuries, or still earlier when feudal princes and nobles lived, surrounded by armed retainers, raised their own levies and waged war on each other, or their suzerain, as passion or interest might suggest—chiefs who had settled their own feuds by a *gut-apens* or the assassination by their followers of no obnoxious rival—the times of our own Richards and Henrys—of Francis I, the Charleses and Henrys of France, or the Guelphs and Ghibellines of Italy.

"The question which first suggests itself on a review of the facts is one of grave importance. Is this a commencement of a civil war for the succession, or merely a feud between the Prince of Mito and Ikamokami, the hereditary regent of a minor, or was it merely an attack of "loonings," an the Government would have us believe—disbanded soldiers and ruffians?

"Whatever may be the true answer, a country where seventeen men can be found, at the bidding of any master, to devote themselves with a heroic contempt for death, almost without a chance of escape, and to that which is more terrible still, torture such as the Japanese employ with true Oriental refinement, can offer little security either to individuals or governments.—And to this conclusion the Ministers and Councils of State would appear to have arrived, if one might trust their own acts and speech.

"As regards the foreign representatives here and the Consuls at Kanagawa, either the Japanese officials designedly exaggerate their sense of alarm, (too ready as they are to turn everything to account, in order to curtail our liberty, and make us virtually prisoners in their keeping,) or they have seen cause for great anxiety. They have certainly displayed no ordinary diligence in providing ostensible means of protection; I say ostensible, for if it were, indeed, a part of the designs of any Daimio, it has been said to be that of the deposed Prince of Mito and others, to have us massacred, in order to embroil the actual Government with the Western Powers, "I cannot say I have any faith in our two-sworded officials; I doubt if they would be the slightest safeguard against such determined assassins as those who recently undertook to kill the Gotairo in the midst of his escort; and where these came from, more, doubtless, are to be found of the same stamp. When the ministers then, send two governors of Foreign Affairs, as they have done to-day, with instructions to urge upon me and my colleagues the extreme danger of stirring outside our gates, there being so many of these same "loonings" abroad, and requesting that we would consent to imprison ourselves within our respective legations, or take the risk and peril of anything that might happen to ourselves, it is difficult to say what are the proportions of truth and of statecraft which enter into such representations.—I could only answer that under no circumstances could I consent to this virtual imprisonment, or release them from their responsibility to afford efficient protection; and finally, that such danger as they hinted at would reach me just as certainly within the gates of the legation as without.

"All speculation on such possible contingencies must, on the other hand, be idle, for the simple reason that nothing the foreign representatives can do, short of abandoning their post, could materially influence the issue, or afford that security which the Regent himself vainly hoped he enjoyed in the capital, surrounded by his own people. It is reported that he sent a dispatch off instantly, to be sent on at the rate of ten miles an hour, to his dominions, distance of some 210 miles, with orders to muster all his armed retainers, and join him without delay.

"I thought it right, on receiving the official intelligence, to address a few lines of condolence to the Ministers of Foreign Affairs, and of congratulation also at the escape of the Gotai-ro out of the hands of the assassins. I added, that possessing some surgical experience, my services should be at the disposal of the Regent; but I have little idea that they will be accepted, nor have I much reason to desire it, under all the circumstances. Yet, looking at the low state of their medical and surgical knowledge, it seemed but an act of common humanity, as well as of courtesy, to make the offer, and I trust your Lordship will approve of my having taken this course."

RUMORED MOVEMENT OF THE LEGITIMISTS.

The well-informed London correspondent of the *National Intelligencer*, in his letter of the 28th ult., says:

"Late news from France would lead us to expect—if we were not continually kept nervous by rumors equally startling—that a serious European crisis was at hand. The current rumor is, that a bold move is about to be made for the restoration of what is called legitimate sovereignty, and the influence of the Roman Church on the continent. Paris is to be the center of this movement. A large army is to be formed in the Papal States, recruited from all quarters of the world, and sustained by the fortunes of exiled Italian Princes, and of those in Germany who fear a similar fate, and by all other supporters of the legitimate thrones and papacy. This movement is also decidedly in opposition to Napoleon III and the present French Government. A great Legitimist demonstration was made in Rome on the 16th inst., when, at a repast which took place in the garden of the Cafe Nanoyn, where nearly all the French officers in Rome were present, the Franco-Papal officers drank the health of Henry V, and that of Pio Nono, and also "Death and Confusion to Napoleon III and Victor Emanuel." General Lamoriciere, it is said, strongly reprimanded the officers who had so undignifiedly manifested their political sympathies and antipathies. A similar demonstration was made on the same day by the French officers in the Pope's service stationed at Peterio. Inscriptions of "Henri V," and "Mort a Napoleon III," were also posted up in several conspicuous parts of Rome, but which were assiduously destroyed by the French police wherever discovered. A clerical conspiracy has also extended its ramifications, not only throughout Italy, but also into France, and has, we are told, its agents in Belgium, Catholic Germany, Spain and Ireland.

The *Morning Post's* correspondent at Paris also says that a Papal conspiracy on a grand scale is being organized, which has in view, besides the objects already stated, the restoration of the Bourbon dynasty in France, by means of an army organized "by the Papal General Lamoriciere." This army is to be formed in and issued from the dominions of His Holiness Pius IX.—We do not apprehend a crusade of such wide proportions, or spread over so long a period as that did in which Richard and Saladin were prominent performers, but there is at the present day sufficient of inflammable material to widely disturb the tranquility of Europe."

FAILURE OF THE RUSSIAN LOAN IN LONDON.

"Spectator," the well informed and reliable London Correspondent of the New York *Commercial Advertiser*, in his letter of June 30, writes: "The chief event of the week has been the failure of the Russian loan. Today was the latest period fixed for the applications to be sent in, and there have been scarcely any responses. This second miscarriage will prove seriously annoying to the Russian governments. It is only ten months since they attempted the issue of a Three per cent. stock for $60,000,000 at 68½, when the damaging result was experienced of only $35,000,000 being taken, which has ever since been held at a considerable discount. The present loan was to have been nominally for $10,000,000, but as it was in a Four and a half per cent. stock at 90¾, the cash produce would have been nearly as great as that which was sought to be obtained last year by the $60,000,000 loan at 68½.

No one was surprised at the failure last year because the price named was preposterously high and the negotiation was intrusted, not to Baring or Rothschilds, but to Thomson, Bonar & Co., whose ripple in the management of such affairs is of course considerably below that of the two great firms. In the present instance, however, the price was moderate and always having were selected as the agents. The want of success, therefore, affords strong evidence of the discredit into which Russia has brought herself by the grasping, and at the same time rather tricky, course pursued regarding the former loan, and also by the various indirect but yet powerful indications she has, in the opinion of the English public, given of her readiness up to a certain point to encourage the intrigues of the Emperor Napoleon.

MR. EVERETT'S POSITION.

LETTER FROM HON. LEVERETT SALTONST

Poetry.

A MUSICAL INSTRUMENT.

BY ELIZABETH BARRETT BROWNING.

I.

What was he doing, the great god Pan,
To sit in the reeds by the river?
Making a poem of sighs and of song,
To the flowing of waters between,
Or chasing the swallow along the sea-sand
With his dancing and fluttering hoof of a goat,
Or breaking the golden lilies afloat
With the dragon-fly on the river?

II.

He tore out a reed, the great god Pan,
From the deep, cool bed of the river.
The limpid water turbidly ran,
And the broken lilies a-dying lay,
And the dragon-fly had fled away,
Ere he brought it out of the river.

III.

High on the shore sate the great god Pan,
While turbidly flowed the river,
And hacked and hewed as a great god can,
With his hard bleak steel at the patient reed,
Till there was not a sign of a leaf indeed
To prove it fresh from the river.

IV.

He cut it short, did the great god Pan,
(How tall it stood in the river!)
Then drew the pith, like the heart of a man,
Steadily from the outside ring,
Then notched the poor dry empty thing
In holes as he sate by the river.

V.

"This is the way," laughed the great god Pan,
(Laughed while he sate by the river!)
"The only way since gods began
To make sweet music they could succeed."
Then, dropping his mouth to a hole in the reed,
He blew in power by the river.

VI.

Sweet, sweet, sweet, O Pan!
Piercing sweet by the river!
Blinding sweet, O great god Pan!
The sun on the hill forgot to die,
And the lilies revived, and the dragon-fly
Came back to dream on the river.

VII.

To hall a beast is the great god Pan,
To laugh, as he sits by the river,
Making a poet out of a man.
The true gods sigh for the cost and pain—
For the reed that grows nevermore again
As a reed with the reeds in the river.

—*Cornhill Magazine.*

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY BRELDON.

Chapter XIV.

"The hour approaches to restore
Our cherish'd wanderer to his home once more,
Where sacred ties his manly worth endear,
To faith still true, affection still sincere!"

Frank Carlton arrived safely at home the following day. He returned with a repetation which he had richly earned. For while many had shrunk from the infectious fever of the sick and dying in one of our Southern cities, he tarried, though a stranger and yearning to get to the assistance of their wants, supplied their needs, and did all that human skill could devise to relieve their loathsome breath, for it seemed as if the mercy of heaven was for a while withdrawn from the devoted city, and that God had appeared in all his wrath and stern ness.

"Vengeance is mine, I will repay!"

During this season of terrible retribution, homes were deserted, friends forsaken; and even relatives sometimes left with only the presence of the Son of God to cheer and walk with them through the dark valley of the shadow of death.

The summer time was gone; and with it had fled, from some, even the memory of its sorrows.

Frank, after the first greeting of friends and relatives at home was over, hastened to Mr. Elwin's to see Alline. The meeting was a rapturous one.

It was a calm, still evening. The flowers appeared to breathe and the air balmier to Alline. The quiet, moderate beauty of nature seemed to take its hues and coloring from feelings that pervaded her soul.

Frank said he, after their first greeting was over, "your past life has been troubled and gloomy; but for the future you shall be happy. No clouds shall dim the brightness of your sky, if my love can keep it clear. Often in that far off, distant land where I have spent the best few years of my life I have sat alone, and, giving my imagination free scope, pictured in waking dreams thy purity and thy loveliness! Many times has thy worshipped image, thy soft, and, but witching smile came up from the depths of memory; and thy dark eyes, and unsullied but shadowed face made my heart one sphere of light.—And now, Alline, for the future I meet ever stand between you and misfortune, sorrow, and affliction. I will forever watch over you and guard you with my love."

He lingered with her long after twilight. Their thoughts, feelings and plans for the future might have occupied them longer, but Alline felt that his parents had as yet the first claim on him and urged him to return to them. But this love, generous and noble as it was, could not save her from the heaviest trial which she had as yet been called to bear.

Mary, dear little Mary, to whom she had promised to be a guide and a blessing; she, whom she loved as nothing else on earth; she, for whom she had prayed so long, so unceasingly, was to be called away from earth. Yes, while yet so young; but a child, the symptoms of that hereditary disease which had borne away her mother were startlingly developing themselves in her. It was a sad sight to see the helpless little form surrounded by her pillows day after day, patiently bearing her sufferings. Her gentleness would have shamed many an older person; no murmur ever fell from her lips; but, "how good every one is to me," was the sentence which often fell from her lips, and came from her grateful heart. And, oh, how Alline loved to see those large black eyes brightened with pleasure, almost hope, when the mild, pleasant face of the physician appeared in her chamber with his offering of books and flowers, which diverted her mind much. He often sat by her longer than was necessary for a professional visit, engaging her in conversation and enlivening her spirits by his earnest sympathy and familiar face.—And the young, afflicted child's affections were called forth by his constant and generous attention. He loved to soothe to rest the anxious heart of Alline by tales of hope. One day he proposed that Mr. Elwin should send her from home, on a visit. He said he thought change of air would renew her failing strength; and Alline prepared her for a journey. She regretted that she could not go with her, but she provided all things necessary for her comfort, and kind friends accompanied the sick girl whose love almost equalled Alline's. But it was a hard trial then to part even for a short period from her precious charge. The eyes of Mary, too, filled with tears as she was placed in the carriage which was to take her to the boat, and as it wheeled from the little gate, the child raised herself from her pillows and extended her arms towards her sister in a wild, almost despairing manner, and then sank back calm as before. She knew that it was thought best that she should go, and determined to make the most of her visit and improve all she could. Alline's heart was so sad that she burst into tears as she entered the lonely room of her sister; it recalled the death of her mother with all the sad hours which she had experienced after that mournful event. But she raised the curtains from the window, brought flowers and ornamented the stand of the child as though she were present to be cheered by their fresh beauty. Not till she had arranged everything about the room, which had been thrown into disorder by packing, did Alline compose herself to take that rest she so much required. Next morning she met her father with a cheerful face, and tried to chase the shadows from his brow by her own lively conversation.

"Mary will return much better I hope, Papa, for there is nothing she so much enjoys as change; and diversion of mind and pure fresh air may improve her very much."

"I hope so, my child," answered Mr. Elwin, "but let us try to prepare our hearts, Alline, to bear her loss if it should please God to remove her from us. I feel a strange yearning toward her—that anxious turning of my thoughts to her that so often precedes danger to those we love."

Many had been gone only two weeks when one evening Mr. Elwin brought a letter. It was from the friends with whom Mary was staying, and urged Alline to come to them. The letter stated that Mary had not improved as they hoped she would, but seemed rather to decline; and that she did nothing but weep and implore them to send for her sister.

Alline was greatly troubled by this news, but felt that she had no time to lose in grief, but began a hasty preparation for her visit; putting up such things as she thought she would need, others for the sick girl; she knelt and commended herself and sister to the care of Him whose ever watchful eye is over all. The next morning was one of clouds and rain, and not calculated to cheer the heart of our heroine. But the boat left early, and she hurried to the landing without having time to reflect on the dulness of the day or the object of her visit, and not till she was seated in her quiet state room did all the anxiety and grief of her heart find relief in tears. Not long did she thus continue to indulge her sorrow, for after bathing her eyes and calming herself she went into the saloon hoping to find some acquaintance on board; "for," thought she, "if there are none here with whom I am acquainted, strangers may divert my mind for a while, and lighten my troubled spirits." It was early noon before the boat left the wharf, and the passengers were getting impatient and out of humor, when the bell rung out the starting signal. Those who had gone aboard to see friends off and those whose business or curiosity had called on the steamer hastily left, some forgetting to bid the good bys which they had come to say. Others snatched a hasty kiss and bade adieu to those who perhaps they never met again, and then the beautiful steamer began to "walk the water like a thing of life." The day continued dull and dark with occasional showers of rain, till late in the evening, when the clouds begin to lift themselves and were soon dispersed by a gentle breeze, whose balmy breath was very agreeable to the inmates of the saloon, who, finding the rain had ceased, soon crowded the guards to witness the glowing western sky. And what a beautiful scene it was; all thought as they stood looking upon the grandeur of the heavens that nothing could add to its brilliant beauty, but while they gazed

"Far up the blue sky a fair rainbow unrolled
Its soft-tinted pinions of purple and gold,
'Twas born in a moment, yet quick as its birth
It had stretched to the uttermost parts of the earth,
And fair as an angel it floated as free
With a wing on the earth and a wing on the sea."

And not only did the rainbow add brilliancy to the whole scene, but Alline's young heed bowed in devotion and love, and her spirit was encircled by hope, and her heart attuned to gladness and praise. For it seemed that God who had made heaven and earth so bright would not leave her soul always to struggle in darkness and gloom, but even as the sky was rendered gloriously beautiful and bright after storms and clouds, so also would her night and in morning's bright beams.

It was late the next evening when Alline arrived at the home of her friends, and clasped the form of her sister to her breast in heartfelt joy and love. After remaining for some days Alline prepared to return home; she had not come to take the child but to cheer her by her presence, for it was thought best by all that she should remain where she was for a while longer. And Mary seemed more contented and willing to remain than Alline expected to find her. But when Alline pressed her to her heart in parting the child clung to her as though it were her last embrace, till her arms relaxed from weakness. Placing her upon the couch, Alline pressed her lips again to her brow, and passed from the room. In the stillness of that night she felt so weary, such a longing after rest from anxiety, that she almost wished that another day might never dawn upon her. But slowly rolled on the dark night to a still darker day for her, for Alline arrived at home only to be followed by the sick child, who became so urgent after her sister left, and failed so fast, that she was sent on immediately with a relative who promised to do all for her comfort while on the hunt.

Dr. Lee soothed the fears of Alline and Mr. Elwin as long as possible, but it became more and more apparent every day that the loving, gentle Mary was passing away. And when he told them that nothing could be done to restore her to health, that he could only alleviate her sufferings, how earnestly Alline prayed that it might not be so.

A short time before her death she asked to be placed in a large chair and drawn out on the gallery, that she might enjoy the cool breeze and see the bright sunset.—Her request was complied with, and thus supported by pillows, she seemed to enjoy the beauty of God's own creation so much. She sat long, looking away, far away, from the objects around her, it seemed to Alline, who had seated herself on the low door sill; for her large, dreamy eyes had a strange, wrapt expression as they fixed themselves upon the distant sky. Once before, only, had Alline seen this lovely look upon her face, and now she felt the same shadowy fear as then. Laying her hand upon the child she sought to rouse her from the trance which she seemed to be in. "Mary, darling," she exclaimed, "look at the beautiful flowers and green trees. Why look into the far off clouds or veiled future? You make me nervous with almost superstitious dread."

Slowly the sick girl's eyes turned from the scene upon which she appeared to have been looking, and fixed them upon her sister's face. "Ally, have you forgotten the dream I had, before mamma died, of the bright clouds and holy angels, and how they carried her through the blue sky while music and singing attended the seraph band? Oh, I shall never forget! But it seemed while I looked just now, that I did not dream but saw another scene like unto the first, only it appeared to be me that the angels carried. I felt myself borne along through the dim, far off brightness of those golden clouds. Oh, Ally, I was happy, glad to go, but I turned to gaze backward, down the misty depths through which I had passed, and I saw you, sister, with your face pale and sorrow-stricken, your hands clasped in hopeless agony, and at the same time the angels paused in their flight and looked also upon you; my attention was attracted to them for a moment and when I looked again there was one by your side whose brow was radiant with love and truth, and into whose eyes you seemed to be looking with hope and trust; your brow was calm, your lips wreathed in sad but beautiful smiles, and a bright cloud of rainbow hues bent lovingly above your head. Oh, I was so glad, so happy, dear Ally! Even the angels smiled as they tuned their harps to sweeter melody, and their songs to anthems of higher praise. And on, on, higher and still higher we were borne, till the City of the New Jerusalem was just before us, with its spires and domes, its streets of pearly gold, and walls of precious stones. "The City had no need of the sun, neither of the moon to shine on it, for the glory of God did lighten it, and the Lamb was the light thereof." And then, Alline, you called me; your voice sounded faint and far off at first, but my spirit gradually drew nearer and nearer to you, till I realized that I was still upon earth, the same suffering little girl that I have been so long. But, sister, if you had not called me back, if I had been permitted to enter those pearly gates, I should not have returned. A little longer, and I should have been with dear mamma and the Good Shepherd, and there would have been no valley or dark shadow of which I have heard, and from which my soul shrinks with so much dread. I almost wish you had let me go; but it is selfish then to desire to leave you, my good sister, for you will be lonely indeed; but then God will send the good strong arm to lean upon, and the bright cloud to comfort you, which I saw."

She ceased speaking; and Alline, who had listened wonderingly to the vision of the child, drew her to her bosom as if afraid that she would indeed leave her.

"Oh, Heavenly Father I spare her a little longer!" was the wild prayer of her heart, as she bore the little form within the house, for the glow had faded from the western sky and the chill dew of evening were falling fast, and night struck chill upon the heart of Alline.

Within doors, though her vigil was a lonely one, yet the cheerful light of the fire and lamp shed a glow of comfort around the room, and hope revived to lend her delusive brightness to the troubled girl. But as morning dawned this faint gleam passed away, for the child's rest was broken by restless starts and suffocating spells, which alarmed her father and sister.

And dread and gloom settled upon the household. The child tried to speak several times, but seemed for a time to have lost the power of speech, though perfectly conscious of all around her. Many kind friends came in as soon approached, and sympathizing hands and hearts did all that could be done to comfort the grief-stricken ones and alleviate the dying girl's sufferings. Toward the middle of the afternoon Mary sank into a quiet sleep, from which she awoke able to speak, and her first words were, "Ally, Dr. Lee will not forget to come, will he? I want to see him so much before I die. Father, what time is it?" was her next question; and being told that it was five o'clock, she turned her eyes to the window from which she could see the western sky, and murmured, "a little while longer and I shall be with God and the angels."

And thus, at sunset, and her eyes fixed upon the clouds in which she had seen the vision, she passed from earth. Wrapped in the snowy drapery of the dead, her transparent hands crossed upon the silent bosom, and fresh flowers scattered upon the glossy locks of her dark hair, she seemed the embodiment of angel loveliness and christian meekness.

Her little coffin was followed to the grave by many who had known and loved her for her simple faith and pious life. But not in the silent tomb did we leave her. The beautiful corpse was indeed placed there; but the precious jewel had already entered those pearly gates beyond the grave, beyond the sky.

As Alline watched the last moments of that tenderly beloved young sister, it seemed that all the waves of this life were to pass over her; it seemed that this storm, this trial, would overwhelm her. And as she exclaimed, in her deep sorrow, "I have nothing now to live for!" these lines occurred to her:

"Live for those who love you,
For those you know are true,
For the Heaven that smiles above you,
And waits your spirit, too;
For all human ties that bind you,
For the task by God assigned you,
For the bright hopes left behind you,
And the good that you can do."

She felt that God had stretched out his helping hand to aid her in bearing this heavy affliction, that she had strength which He had given her, that she had energy He had implanted in her, to arouse herself and struggle with her sorrow for the sake of those who loved her as their very life. She surrendered herself to His care, was reconciled to His will, at last, and felt that He would rule the waves of all her after life; that He would subdue the storm, and she would yet know that she had not suffered in vain.

THE FIRST LADY PEEL.

Sir Robert Peel, the first baronet and the second manufacturer of the name, inherited all his father's enterprise, ability and industry. His position, at starting in life, was little above that of an ordinary man, for his father, though laying the foundation of future prosperity, was still struggling with difficulties arising from insufficient capital. When Robert was only twenty years of age, he determined to begin the business of cotton-printing, which he has by this time learned with his father, on his own account. His uncle, Jas. Howarth, and William Yates of Blackburn, joined him in his enterprise; the whole capital which they could raise among them amounting to only £500, the principal part of which was supplied by William Yates. His father kept a small inn in Blackburn, where he was known as "Yates o' th'-Bull," and having saved money by his business, he was willing to advance his son a start in the lucrative trade of cotton printing, then in its infancy. Robert Peel, though comparatively a mere youth, supplied the practical knowledge of the business; but it was said of him, and it proved true, that he "carried an old head on young shoulders."

A ruined corn mill, with its adjoining fields, was purchased for a comparatively small sum, near the then insignificant town of Bury, where the works long after continued to be known as "The Ground;" and a few wooden sheds having been run up, the firm commenced their cotton printing business in a very humble way in 1770, adding to it that of cotton spinning a few years later. The frugal style in which the partners lived may be inferred from the following incident in their early career. William Yates, being a married man with family, commenced house-keeping on a small scale, and, to oblige Peel, who was single, he agreed to take him as a lodger. The sum which the latter first paid for board and lodging was only eight shillings a week; but Yates, considering this too little, insisted on the weekly payment being increased a shilling, to which Peel at first demurred, and a difference between the partners took place, which was eventually compromised by the lodger paying an advance of 6d. a week. William Yates's eldest child was a girl named Ellen, and she very soon became an especial favorite with the young lodger.

On returning from his hard day's work at "The Ground," he would take the little girl upon his knee, and say to her, "Nelly, thou bonny little dear, wilt be my wife?" to which the child would readily answer, "Yes," as any child would do.

"Then I'll wait for thee, Nelly; I'll wed thee and none else." And Robert Peel did wait. As the girl grew in beauty toward womanhood, his determination to wait for her was strengthened; and after a lapse of ten years—years of close application to business and rapidly increasing prosperity—Robert Peel married Ellen Yates when she had completed her seventeenth year; and the pretty child, whom her mother's lodger and father's partner had nursed upon his knee became Mrs. Peel, and eventually Lady Peel, the mother of the future Prime Minister of England.

Lady Peel was a noble and beautiful woman, fitted to grace any station in life. She possessed rare powers of mind, and was, on every emergency, the high-souled and faithful counsellor of her husband. For many years after their marriage she acted as his amanuensis, conducting the principal part of his business correspondence, for Mr. Peel himself was an indifferent and almost unintelligible writer. She died in 1803, only three years after the baronetcy had been conferred upon her husband. It is said that London fashionable life—so unlike what she had been accustomed to at home—proved injurious to her health; and old Mr. Yates was afterward accustomed to say, "If Robert hadn't made our Nelly a 'Lady,' she might have been living yet.—*Smiles's Self-Help.*

A CONTRAST IN ROYAL VISITS.

A gentleman communicates to the Toronto *Colonist* certain interesting reminiscences of the Duke of Kent's visit to Canada, sixty-nine years ago. Now that his grand-son is about to visit his royal mother's provinces in North America, the recollections of the writer are well-timed.—The Duke of Kent's visit to America is thus described: "His Royal Highness and suite left Quebec for Montreal in a number of the ordinary *calèches* of the country, drawn by French ponies, and urged over the rough roads by Canadian *habitant* drivers, with pipe in mouth, as is their custom. From Montreal they proceeded to Lachine, in the same primitive fashion, where the Royal party embarked in large *batteaux*, manned by hardy *voyageurs*, to stem the mighty St. Lawrence. After many "a long pull, a strong pull, and a pull altogether," and many amusing mishaps and adventures, thoroughly enjoyed by the Royal party, they at length reached still water at *Onwagatchun*—now Ogdensburgh—where they were met by a barge from Kingston belonging to my brother, Peter Clark, Esq., Clerk of the Legislative Council, and manned by a force of military and sailors from the latter city, where they were quickly and safely conveyed. There they soon embarked on board the King's ship, Mohawk, commanded by Commodore Bouchett, grandfather of the present Commissioner of Customs. In this vessel they proceeded up Lake Ontario to Navy Hall, on the Niagara River, the residence of His Excellency Sir John Graves Simcoe.

The Royal party was there received and entertained with all the state and dignity that was possible, by His Excellency and the various civil and military authorities. With much difficulty horses and saddles were procured for the whole party when they proceeded along the banks of the river to the Falls, where at that period there was but one small log hut for the reception of visitors. Their horses being tied to the trees, they proceeded by an Indian path to the Table Rock. Some of the more adventurous succeeded in descending beneath it, by means of a rude rickety ladder. Curiously being satisfied, the Royal party made their way to Queenstown, where an ample and substantial lunch was prepared by the Hon. Robert Hamilton, who had the honor of entertaining the illustrious visitors. They then returned to Niagara where they dined in the evening with His Excellency the Governor. Many of the great chiefs and warriors of the Six Nations, headed by the renowned Capt. Joseph Brandt, in full war paint, gave the war dance before His Excellency's residence for the amusement of the Royal party. The next morning a large party of the swiftest and most skillful of the young warriors got up a match at Buse-ball, of a very exciting character. Then there were foot races and several other characteristic games, in which His Royal Highness took a very warm interest, and expressed the high gratification he felt in witnessing them.—After having examined the Fort and other objects of interest connected with the French occupation, the Royal party embarked for Kingston, *en route* for Quebec. The frontier towns on the American side had not then been transferred to the United States.

Contrast with this the pagentry that will attend the coming of the royal sprig—the scenes which will meet his boyish eyes, and wonder such changes can be wrought in half a century.

CHARLES LAMB.

Who that is familiar with the charming essays of Elia, or remembers Lamb's deep devotion to his unfortunate sister, or his saluting his copy of Old Homer with a kiss, or saying grace before reading Milton, or begging Harry Cornwall not to invite a certain lugubrious gentleman to dinner, because his face would cast a gloom over a funeral, or his saying that positively the best thing a man can do is nothing, and next to that, perhaps, good works, or has seen him making light of his trials and troubles—can fail to sympathize with and love the man—the most quaint, eccentric, and lovable of his species—the most exquisite of wits and humorists.

Any new glimpse of Charles Lamb is always pleasant. A true-hearted admirer of his, Dr. J. W. Alexander, thus describes a pilgrimage to the Indin House in August, 1851; I inquired of the doorkeeper about Charles Lamb. He said, "I have been here since I was sixteen years old, but I never heard of any Mr. Lamb." The doorkeeper of the Museum remembered him well. "O yes, sir; he was a very little man, with such small legs, and wore knee-breeches." He directed me to a private stair which would take me down to the Accountant's office. I went into a place below like a bank, and was shown to a principal person, Mr. W. It was the room in which Lamb wrote many years. Mr. W. showed me his window and where his desk was. I looked out at the high blank wall not five feet beyond, and understood Lamb's "India House." Mr. W. showed a quarto volume of "Interest tables," with remarks like these in Lamb's fine round hand on the fly-leaf: "A book of much interest—Ed. Review." "A work in which the interest never flags—Quar. Review." "We may say of this volume that the interest increases from the beginning to end—Monthly Review." Mr. W. knew Lamb well. "He was a small man—smaller than you—and always wore short and black gaiters." Poor Elia! what would he have said if he had known the memory of his continuations alone survived to distinguish him from his fellows? But in the progress of the ages the very India House itself is now shortly to be sold, and will probably be replaced by a railroad station. In the general clearance of the company, it is said £5,000 has been realized by the sale, at so much per ton, to the paper mills of the duplicate echives alone, so circumlocutory were all the processes of business in the princely corporation. In the mass doubtlessly was included what Lamb emphatically called his "true works."

The imagination is the roof-window of the soul. The senses are the basement windows.

Obituaries:

"Let me die the death of the Righteous."

MRS. MARTHA L. ABBOTT, daughter of Henry P. and Rachel Garrison, was born April 28, 1828, and died in Columbus, Ga., June 28, 1860. Beautiful and accomplished in her early womanhood, she was a dutiful daughter, a loving wife, and a wise and affectionate mother. She won the friendship and love that a good and lovely woman always wins. Dedicated to God in holy baptism in her infancy by pious parents, brought up in the Church, she was an earnest Christian—always to attend once, when practicable, upon all the means of grace. She was devoted to the Sabbath-school. "My dear," said her mother, "I am afraid you are going to leave us." "My dear mother, and precious husband, do not grieve for me. I have been living for this hour. I have no fear. My precious Savior is ready to receive me to himself." Her dying chamber is memorable for scenes and words too sacred for description or repetition. Her venerable friend and father in God, Rr. Lovick Pierce, preached the funeral sermon to a large and mourning audience.

C. C. GILLESPIE.

☞ *Southern Christian Advocate* copy.

MRS. SARAH GAYLE CHILDERS, wife of George H. Childers, died at Shreveport on the 3d inst., aged 21 years, 6 months and 16 days. Our sleeping sister possessed lovely traits of character, which endeared her very dear to her friends and relatives. Her's was a happy, cheerful and self-sacrificing heart; which always sympathized with the sorrows and joys of her associates. When a school girl, her lively temperament and pleasing gentle deportment always made her a general favorite with teachers and fellow-pupils, and afterwards as a young wife and mother, the same sweet disposition, tempered by the religion of her Savior, made her happy in discharging the duties which both of these relations imposed upon her. All of our reminiscences of childhood are intimately connected with thee, dear sister; and O! what a multitude of tender emotions now come crowding before our mental vision of thy goodness, truth, patience and love. Our earnest prayer is, that the link which has been broken here to deep sorrow and anguish, may be united again in joy beyond the grave.

Shreveport, La., July 10, 1860. J. H. B.

Texas and Southern Christian Advocate please copy.

THOMAS CARNAK, our venerable friend and brother, was born in Ireland, June 1, 1784, and came to New York with two brothers and several sisters, in 1797. He visited an uncle in South Carolina, where he married his first wife, Isabella Neely. From there he went to Kentucky, and thence to Tennessee, where he lost his first, and married a second wife, Jemima M'Lemoor. In 1816 he removed to Mississippi, where he passed the remnant of an eventful pilgrimage; he was a worthy member of the M. E. Church for some 40 to 45 years. He died April 10, 1860, full of grace, full of honor, and full of years, aged about 76 years. Should this sketch meet the eye of any of his surviving friends, they will please address his son, James D. Carnak, Crystal Springs, Copiah co., Miss.

E. N. TALLEY.

The New York, Charleston and Nashville Christian Advocate will please copy.

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E. C. Estes, New York City.
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H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm H. Seal, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate.*
May 10, 1860. 6m

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama, will Practice in Sumter and the adjoining counties. [su24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matin.....*Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Cuntoh, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Roodwell & Haynes, and Prichard & Flower, New Orleans. mer 7-1y

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La., Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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OFFICE—112 CAMP ST.

PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XXV.

MR. EDITOR—I heard Bishop Soule express a wish in 1825, that the time might come when the question "who have located this year?" might be stricken for ever from the list of our annual Conference questions. In regard to all trustworthy and faithful ministers I can sincerely reiterate the wish for a dozen weighty reasons, one of which is, that the names and example of some of our best men have been almost completely lost to posterity by their location. I never saw Tobias Gibson, Samuel Parker, or Lewis Hobbs, the "weeping prophet," and yet how often I have been admonished, instructed, and comforted by reading the short sketches of their holy and useful lives, and peaceful deaths, as found in the printed minutes! But who knows anything now about Ashley Hewitt, the apostle of Louisiana, except that he was for many years on the list of traveling preachers, and then located and got out of sight, and almost out of mind. As I have it in my power, from an intimate acquaintance with him of several years standing, as well as from other authentic sources, to give a few items from his valuable life and saint like death, I will make the attempt.

Rev. Ashley Hewitt was admitted as a traveling preacher into the South Carolina Conference, with nineteen others, in 1811, where he continued to labor with acceptability and usefulness for five years, in which time he graduated in due course to Deacon's and Elder's orders. He was then transferred to Mississippi, and traveled Tombeekbee circuit in 1815. In 1817 he was Presiding Elder on the Louisiana District, and at the same time preacher in charge of Washita circuit, and was continued on the same work in 1818. Having married Miss Lucretia Barlow, of Praire Mer Rouge, and no provision being made in Louisiana in those days for the families of traveling preachers, at the end of this year he located, but returned at the next Conference, and was again placed on the Louisiana district, and also in charge of Attakapas circuit; In 1821 and 1822 he was continued on the District, and was also preacher in charge of Washita circuit. In 1823 and 1824 he was on the supernumerary list, and was appointed Conference Missionary. The next year, 1825, he was on the District again, but at the end of the year his health was so completely run down that he was declared superannuated. He, however, removed his family from Praire Mer Rouge to Lake Providence, at the earnest solicitation of Harbord Hood, a wealthy planter on the Lake, and was the pioneer preacher in that region, where he soon succeeded in organizing a society. In 1827 and 1828 he was retained on the supernumerary list that he might be placed in charge of work at Lake Providence, which was now entered on the minutes as a regular circuit. As his health had become so broken down in the flat lands of Louisiana, he concluded to try the hills east of the Mississippi river, and removed his family to the vicinity of Vicksburg, and was in charge of Warren circuit, which then included Vicksburg, in 1829 and 1830. After trying the hills for two years, he despaired of the recovery of his health, and being poor in earthly substance, and depressed in spirits, he concluded to take his family back among their relations in the Praire Mer Rouge, where they had some land and a little patrimony to assist in their support. With a sad countenance he said to me on the eve of his departure from the vicinity of Vicksburg, "the time will come, brother Jones, when the Church will provide for her married preachers, but it comes for ever too late for me. I must return to the Mer Rouge, where I can raise corn and stock to feed my family with." Thus ends his history as a traveling preacher, after having endured hardness as a good soldier, until his outer man was hopelessly prostrated.

How sad the thought that such a man, after such devotion to the Church, should be compelled to follow the plough, and herd cattle, in order to secure a scanty support for his wife and little ones! It is some consolation, however, to know that brother Hewitt was somewhat thrifty in business after his location. He got some property from his father-in-law's estate, and when I was last at his house he seemed to have a competency. The Mississippi Conference did wrong to let such a man go. I do not regret the location of some men who got into the Conference, for they never have been, and I presume never will be anything but a tax and trouble to the itineracy, and it is a relief to get clear of such shadows on such easy terms. But such men as Ashley Hewitt ought to be retained on the superannuated list until they get a transfer from earth to heaven, notwithstanding their modest fears of being a tax, and in the way, and all that. God Almighty bless these old superannuated preachers, every one of them, who have "borne the burden and heat of the day," and have worn themselves out *in the work*. I would divide my best sympathy with such men were it necessary to their comfort.

Having given a hasty sketch of Ashley Hewitt as an itinerant, I will now speak more particularly of his person, talents, and influence, as a preacher. In person he was tall and spare, light complexion, and mild blue eyes, large mouth and protruding lips; countenance indicative of satisfaction and benevolence, and a general air of innocence in all he said and did. In the pulpit he stood erect, and his gestures were slow and moderate, he seldom looked in the faces of his auditors more than an instant at a time, but seemed to be looking around on the walls just above their heads. In his prime he had a clear and loud voice, and his enunciation was rather slow and remarkably distinct, and he never screamed. His sermons were well planned, and were more didactic than hortatory. If you heard him preach a sermon the second time, it was almost precisely in the same words and sentences as first heard, and yet he neither wrote or memorized them. He took no one by storm, but when he preached in the Spirit, as he often did, the tide of feeling gradually rose higher and higher in the hearer, until he was quite overwhelmed. In 1826 Dr. Alexander Talley and myself got up a little camp-meeting in the Pine Hills about fifteen miles west of Monroe, in Washita parish, La. Brother Hewitt being present by special invitation, he was requested to preach on Sunday morning, when he might be heard by his old acquaintances, among whom he had previously labored fourteen years. His heart and voice were both in first-rate tune that day, and he preached a most heavenly sermon. I felt towards the conclusion that I could bear no more of the Divine presence and love without prostration to the ground. "How did you enjoy the sermon?" said I to Dr. Talley. He replied, "It like to have killed me! It seemed to me that the earthen vessel was so full it was ready to break, and let my enraptured soul fly away toward heaven." Such were the calm, distinct, but glowing sermons of Ashley Hewitt. The Louisianians ought to embalm his memory, for there was a time of need which he was to them a friend indeed.

The harvest of souls had been very scant west of the Mississippi up to the end of 1815. The local difficulties in the way of traveling a large part of the year were almost insurmountable to everybody except professed hunters and Methodist preachers. The support of the ministry was meager indeed, and the soil in which the precious seeds of gospel truth were deposited was still very unpromising. In the meantime the eastern portion of the Conference, especially the rich lands of Alabama, was being settled up very fast, and the demand for preachers there was much beyond the supply. In this state of affairs it was suggested in the Bishop's Council that it might be best to withdraw the preachers from west of the Mississippi, and appropriate their labors to a more promising field, and the subject was gravely discussed. Ashley Hewitt remonstrated against the withdrawal of the preachers, and successfully pleaded the cause of western Louisiana. "Was it sound policy," said he, "to lose what little had been gained by so much privation and toil? What would become of those few sheep in the wilderness, if the shepherds were all taken away?" The conclusion was to appropriate two preachers to that vast field, and the appointments for 1818 read thus, "Louisiana District, Ashley Hewitt, P. E., Attakapas, Thomas Nixon; Washita, Ashley Hewitt."

There is a beautifully illustrative anecdote about the triumphant death of his eldest daughter, Nancy, which occurred a short time before his own death, that has been coined for all practical purposes by a mis-statement of facts, especially as related in the autobiography of Rev. Joseph Travis. Brother Travis, doubtless, wrote what was told him, but his informant was utterly at fault. He calls her Elizabeth, represents her as being the only unconverted child he had of mature age, says she died and was shrouded, and after lying about an hour, opened her eyes and said, "Glory to God, my sins are all forgiven," etc., all of which is untrue. I was intimately acquainted with brother Hewitt's family, and got the history of this most interesting case from their near relations, who were eye-witness to the whole scene, and though I may not use their precise language I can certainly state the facts correctly.

Nancy Hewitt was a most lovely young lady; in person and natural disposition she seemed to be an exact copy of her sainted father, and there was an air of gracefulness and innocence in all her movements. To see her was to admire and love her. I think it was in September, 1833, I visited the Prairie Mer Rouge on business, and while there held a two days' meeting, at which time Nancy, with several others, joined the church. She did not, however, obtain the full assurance of faith until she was dying, which occurred, I think, within the next two years. She was taken with measles, which induced other diseases, and she went into a rapid decline. Brother Hewitt's health was also so far gone that he was becoming quite bedridden. When he saw that his lovely daughter was marked for death, he became deeply interested about her spiritual condition. He arose in the stillness of the night and prayed earnestly that she might obtain an assurance of her acceptance and salvation before her departure, but no response came, and a cloud rested on the good man's soul. He arose and prayed a second time, but the answer was not yet; and "being in an agony he prayed" the third time. Then the clouds dispersed, unbelief was superseded by strong, commanding faith, and a sweet assurance settled down upon his heart that Nancy would have a bright manifestation of her union with Christ before she left them. She continued to decline, and soon the last conflict came. Sister Hewitt entered the room of her now bedridden husband, and announced that Nancy was dying. "Has she professed to find peace with God through our Lord Jesus Christ yet?" inquired brother Hewitt. The question being answered negatively, he continued, "then she will not die yet; I could as soon doubt my own religious experience, as to doubt that she will have a bright evidence of the forgiveness of all her sins before she leaves us. Go back and remain with her." The messenger soon returned with the sad intelligence that Nancy was dead. "Did she profess to have an assurance of salvation?" inquired the holy man of God, with emphasis. The question was answered as before. "Then she is not dead," he confidently affirmed. "God will not disappoint my faith, and let my hope be lost." "O, Mr. Hewitt," said the weeping mother, "if you could see Nancy as I saw her just now, you too would believe her dead!" The functions of life were evidently suspended for a few moments, while the spirit was undergoing "the washing of regeneration, and renewing of the Holy Ghost." But her aunt Knox soon discovered a slight motion of her lips, and putting her ear close down began to hear in a faint whisper such expressions as these, "ti, Jesus, Jesus! sweet Jesus! thou art come! I am happy! so happy. Glory to God!" She roused up under the heavenly excitement, had the family called together, requested the servants to be invited in, and "witnessed a good confession" before all, assuring them of her salvation, and exhorting them all to meet her in heaven. Her strength and voice kept up well until her work was done, and then she began to sink rapidly. "Aunt Knox," said she, "I am so sleepy I can scarcely keep my eyes open; but I am afraid to go to sleep lest I should lose my evidence and happy feelings." "You need not fear that, my dear," said her aunt, "Jesus will take care of you. Go to sleep if you feel like it." She then quietly closed her eyes and fell "asleep in Christ." "Brother Hewitt's faith in that case," said Bishop Soule, when the circumstances were related to him at our ensuing Conference, "ought to be recorded for the benefit of the Church."

Brother Hewitt did not long survive his daughter, and his calm and tranquil death was in keeping with his life of holiness and usefulness. On some accounts, like his Lord and Master, "he was a man of sorrows, and acquainted with grief," but I have seldom found a character in the ministry so consistent and lovely as was his. It encourages and makes the heart better to dwell upon the lives of such men.

A. G. JONES.

THE SCHOOL OF THE PROPHETS.

"The portentous events now looming up in the Old World have challenged the special attention of the London *Times*, the universally acknowledged "head" of European journalism. The following article, entitled "The School of the Prophets," is a very striking one, and will no doubt prove highly interesting to many of our readers:

"There has arisen, during the stirring years which still run their course, a very wide-spread attention to the study of unfulfilled prophecy. Books on the subject are in great demand, and the supply apparently meets the demand. It is not unnatural to expect this. The last ten years, dating their beginning at the great European convulsion of 1848, have, without doubt, witnessed so many national complications, social changes, and individual sufferings—event has so rapidly thundered on event and scene flashed on scene—so altered have the face of Europe and the relations of Cabinets become, and so unsettled is the European sky at this hour, that intelligent and sober-minded men, with no spice of fanaticism in their nature, have begun to conclude that the sublime predictions uttered on the Mount 1800 years ago are being daily translated into modern history. Students of prophecy allege they see the apocalyptic "vials" pouring out, and hear the "seven trumpets" uttering their voices, and pealing in revolutions through Christendom.

"From the earliest times there have been students of prophecy. Bishop Newton, Bishop Horsley, Mede, and others, are names familiar to every reader. In recent times the authors of *Hora Apocalyptica*, *The Great Tribulation*, and many others, have at least awakened an interest on this subject in the popular mind. The last, and not the least, noteworthy student is Lord Carlisle, the present Lord Lieutenant of Ireland. He has translated, or rather turned, a whole chapter of Daniel into metre, but evidently with the intention of introducing under this disguise learned and elaborate notes and opinions. Substantially, Lord Carlisle concurs with the writers whose names or works we have referred to. In his preface, he expresses his belief that we are now on the verge of stupendous events, and, in all probability, approaching the close of this dispensation." This conviction this nobleman draws from his own well-ascertained coincidences between the prophecies in the Apocalypse with the book of Daniel, and the phenomena recorded in history and in the daily journals.

"Many people denounce all prophetic investigation as *a priori* unnecessary and injurious. This is hardly fair. On the assumption that these persons are Protestants, it strikes us that they must abjure the Protestant rule of faith, which is not, as we understand it, the Bible without the Books of Daniel and Revelation, but with these books as integral parts of it. These books are entitled to study in virtue of the character they have in common with all Scripture, and which is declared to be "profitable," and of the special blessing pronounced in them on those that read and understand them. We do not think that rational interpreters of prophecy do in fact or of necessity set up to be prophets. They foretell what is written, rather than attempt to foretell what is about to come to pass. They state their conclusions as inferences from the inspired record, accepting it alone as their only premises, and leave to their readers to acquiesce or otherwise in their deductions. They pretend to no interior inspiration. They may be mistaken, but certainly they are not lunatics. There are three schools of interpreters. A few—and these very few and feeble—believe that the Book of Daniel was exhausted and absorbed in the Book of Revelation, and that the Book of Revelation was all fulfilled in the days of Nero. This theory is discarded by every rational writer from the days of Bishop Newton and the learned Joseph Mede to the laborious Elliot. A second class—far more numerous, learned and intelligent—incline to believe that the Apocalypse has not yet begun to be fulfilled, and that in a very short time all its prophecies will develop themselves in portentous proportions on the stage of European Christendom. This system, which is going out or receiving many modifications, assumes that the whole period of 1800 years, replete with moral and social and religious phenomena of no ordinary nature, is wholly overlooked and ignored in a prophecy written in the first century, and proclaiming itself to be the record and history of things that are and "things that are to be hereafter."

"The most able and laborious school consists of those who believe that the Apocalypse is a continuous prospective history of Christendom from the days of St. John to the close of this present *æon*, or dispensation; of course necessarily not so clear as history. These divines hold that the seven seals, already broken and done with, are a history in symbol of the fourth great kingdom, or Roman Empire, in its Pagan and persecuting character, down to the conversion of Constantine—the depression, if not entire annihilation of Paganism, and the elevation of Christianity to national place and power. The "house," which is the basis of each seal-symbol as sacred to Mars, is regarded as the representative of *Proles Marcottia*, just as in Daniel the Persian Empire is represented by a ram, and the Macedonian by the goat, and the color of each horse denotes the material condition of the empire in historical succession: the "white" describes the prosperity of the empire from A. D. 96 to A. D. 180; the "red," bloodshed from A. D. 192 to 284; the "black" denoting famine, and the "pale horse" representing plague and pestilence and death. It would be impossible, within a short space, to show the remarkable coincidence between this interpretation and the historic facts recorded by Gibbon. The one almost seems the literal translation of the other. The infidel but brilliant historian is made the unconscious amanuensis of Providence, writing out the historic facts that respond to the inspired prophecy as echoe to sound. Be the system true or false, the coincidence is striking. The second series of symbols consists of the "Seven Trumpets." Those writers whose interpretation appear beyond comparison the most plausible, say the first trumpet was fulfilled when Alaric the Goth burst upon the Roman Empire amid "hail and blood;" that the second after Alaric was Genseric, meetly represented by "a mountain burning with fire, cast into the sea," and so on to the sounding of the last trumpet. Here, again, the historic facts, too numerous for our space in date and character and succession, are so parallel, that one is almost driven to accept the interpretation."

"The last of the three great divisions of Apocalyptic symbols are the Seven Vials, there being in all twenty-one great symbols from Patmos to Paradise regained.—The Rev. E. B. Elliot and Dr. Cumming believe that these began to be poured out—that is, that their effects began—1792. Passing over the illustrations of the first five, we read in the sixth that when it was poured out "the waters of the great river Euphrates were dried up." Lord Carlisle, in common with the writers we have quoted, refers this symbol to the Turkish Empire, which, from 1821 to the present hour, has been manifestly in a condition of steady decadence or national evaporation—the old Turks crossing the Bosphorous every day to find graves, and all that is characteristic of Mahomedanism waning, and "Turkey dying from want of Turks."

THE TOMB OF MAUSOLUS.

While Greek ruins excite our attention as well as admiration few people are aware of the rich works of art which have been lately deposited in the British Museum, and which have not yet been exhibited to the public. We allude to those Greek marbles, a portion of a building which has been called—and, from what now remains of it, probably most justly—one of the Seven Wonders of the World. This is the famous Mausoleum erected by Queen Artemisia to the memory of her husband, Mausolus, King of Caria, or rather of Halicarnassus. She loved him with much tender affection, and was so greatly afflicted at his death, that, according to custom in those days, after his body had been burnt to ashes, historians tell us that she daily eat a portion of those ashes, and died soon after she had finished them.

However this may be, it is certain that she determined to erect a monument to his memory, sufficient at the same time to prove her own affection for one she so tenderly loved, and to show the world the estimation in which he was held by his subjects. Mausolus is said to have died immensely rich; and with his wealth his queen began to erect a monument, which she called a Mausoleum after the name of her husband, and from which afterwards all magnificent sepulchres and tombs have received the same appellation. This celebrated Mausoleum was erected three hundred and fifty-three years before the birth of our Saviour; and on reading the following account of the interesting marbles now in the British Museum, this date should not be lost sight of. In fact, their antiquity, and the exquisite beauty of their workmanship cannot fail of filling the mind with admiration.

Four different architects are stated to have been employed upon this noble monument of affection. Scopas erected the side which faced the east, Timotheus had the South, Leochares had the west, and Bryaxis the north. Over this stately Mausoleum a pyramid was raised, executed by Pytheus, who adorned the top of it with a chariot drawn by four horses. The expenses of this edifice must have been enormous, and this gave occasion to the philosopher Anaxagoras to exclaim when he saw it; "How much money is changed into stones." Artemisia died before it was finished, as supposed of grief, but not until after she had expended her husband's wealth in the building. But so great was the admiration it occasioned, that her subjects united together to complete it.

The sight of this vast monument of antiquity was for a great number of years unknown, although the interest felt for the discovery had never ceased. Many persons thought, and it now appears not without reason, that it must have been swallowed up by an earthquake. It is certain that the French Government sent men of science to endeavor to discover these interesting ruins. Russia, Prussia, and Austria did the same, all with the hopes of enriching their several countries with these ancient marbles, but altogether without success. It remained for an Englishman to make the discovery, and that Englishman's name was Newton.

Mr. Newton was employed for twelve or thirteen years in the British Museum, where he not only acquired a great love of ancient marbles and an considerable knowledge of their history, but also had his curiosity much excited in order to ascertain the site of the tomb of Mausolus. Fortunately for antiquarians, and also for his country, Mr. Newton was appointed Vice-Consul at Mitylene, and from thence he had the best opportunities of prosecuting his inquiries respecting the tomb of Mausolus. Having at length ascertained the spot, and means being placed at his disposal by British Government, he procured some sappers and miners from Malta, and began his excavacations. It is not intended to particularize the discoveries he made. It will be sufficient to mention a few of them. Amongst others, he has brought to light a noble statue of Mausolus, nearly perfect. It is impossible to view it without feelings of wonder and admiration. The whole character of the head resembles the ideal portraits of Alexander the Great on the coins of Lysimachus and in several extant marble busts. The face is slightly bearded, the features massive but finely formed, and with a most noble expression. Indeed, where shall we find in classical art any head in which such majesty is combined with the traits of individual likeness?

A fine colossal female statue was also found, supposed to be that of Artemisia; but, unfortunately, it wants the head, which has not yet been recovered. The figure and drapery are very finely executed.

Portions of colossal horses have also been discovered; and these no doubt formed a portion of the marble *Quadrigæ* by which the Mausoleum was surmounted. Nothing can be finer than these marbles, especially the head of one of the horses, which may vie with the celebrated one in the Elgin Marbles.

Finely sculptured lions and a leopard have also been brought to light, and many other remains of the greatest interest, amongst which are some friezes, beautifully executed, and which have been preserved and deposited in the British Museum, the whole of them extending to a length of eighty feet; and Mr. Newton is of opinion that no museum in Europe can show so magnificent a series of high reliefs. These marbles will no doubt form a fine study for artists, and it is to be hoped that drawings of them will be published.

As to the Mausoleum itself, we learn from Pliny that it was surrounded by thirty-six columns and that the whole height was a hundred and forty feet, and the length on each side sixty-three feet in all, and that the whole was adorned with appropriate sculpture.

Mr. Newton has the credit of having conducted the excavations of these magnificent remains and also for having satisfactorily set at rest the question of the locality of the Mausoleum. His success can only be properly appreciated by viewing the vast quantity of interesting relics he sent to this country, and which must form only a small portion of the original building, the materials of which, through a long succession of ages, have been used for various erections and the burning of the marbles to procure lime.

Mr. Newton is now the English Consul at Rome, where it is to be hoped that this scientific knowledge and thirst for new discoveries may enable him to enrich his country with further objects of interest and antiquity.

THE NOTABLE MEN OF SICILY.

Among the men of note who go to Sicily to second the work of Garibaldi, we must mention in the first rank Salicati, Torrearsa, Prince de Butera, Prince de Niscemi, Santo-Quirico, Count Manzoni and the Marquis de Foccaforte, belonging to one of the first families of Palermo.

Salicati is the son of one of the ministers of King Murat, and has been a deputy to the Parliament of Naples and Secretary of Justice during the short *regime* of the statute of 1848. His incorruptibility and the unrelenting energy of his character did not win for him the friendship of the late King. He was the partisan and promoter of reforms in the magistracy and many other grievances, which, however, continued, notwithstanding all his efforts. He was very popular in Naples, where his name was the synonyme of all liberal ideas, and he was obliged to leave that city at the time of the anti-parliamentary *coup d'etat* of the 13th of March, 1848; since then he has lived in France in retirement and in a mediocrity of fortune, which he bore with the most laudable resignation.

Torrearsa was secretary of finances and prime minister of the first Sicilian ministry, formed in 1848 by the venerable Settimo, president and chief of the executive power. He was afterwards elected speaker of the House of Commons in the Parliament of Palermo, and left to fill that office of the ministry of which he was the directing member, and which has since preserved his name.

Prince de Butera has been, under the presidency of Settimo, the chief of the Cabinet which succeeded to that of Torrearsa, Stabile and Calvi. He represented the aristocratic side of the nation and of the Parliament, but notwithstanding gave proofs of energy during the great struggle which was going to place Sicily again under the yoke of Ferdinand II. His presence in Palermo and his name are the pledges of the union of all parties under the dictator of Sicily, and of the solution proposed by him.

We can with more reason say of the departure of Prince Niscemi, for Palermo, that he is the son-in-law of the present President of the Neapolitan Cabinet—of the old Statella, Prince de Cassaro, eighty years of age. The old gentleman was chosen a few weeks ago to that high office because he is a Sicilian, in the hope of pacifying the leaders of the insurrection; but he did not deceive himself for a moment on hearing of the occurrence, and he did not from that moment conceal from his friends and relatives that he entered the ministry without hope, and that in his opinion Sicily was lost to the kingdom of Naples.

The Dictator of Sicily, who for the present is on a footing of equality with the Sardinian Cabinet, has sent Mr. Michael Amari as Ambassador at Turin.

Count Michel Amari is one of the most learned and distinguished writers and historians of Sicily. The series of his political struggles commences at the time of the publication of the "History of the Sicilian Vespers," in which the suspicious government of Ferdinand II. thought that it was bitter allusions to its own tyranny and to the frightful future which those pictures of the past predicted. The book was seized and its author summoned to Naples; but understanding the meaning of such an order he embarked for France.

He returned to Sicily on the first news of the grave events of 1848, when he was elected Deputy, and succeeded Torrearsa as Secretary of Finances when the latter was elected Speaker of the House of Commons. Afterwards he filled important missions in Paris and London, the object of which was to obtain the recognition and support of the French and English governments in favor of the new autonomy of Sicily. Nobody, therefore, is better qualified than Count Michel Amari worthily to represent at Turin the provisional government of his native island.

Among the distinguished officers who are to accompany General Colenz to Sicily, or perhaps to Calabria, we must quote the Neapolitan Colonel Assanti, one of those who, with Pepe and Ulloa, crossed the Po in 1848; notwithstanding the objections of the King of Naples, and went to the defense of Venice. After having made himself famous at the battle of Mestre, and during all that memorable seige, Colonel Assanti became and remained the faithful companion in exile of General Pepe, one of the most illustrious heroes of Italian independence.

Finally, we learn with great pleasure that General Ulloa, another renowned defender of Venice, formerly Chief Commander of the Tuscan troops, rallies the common movement, and intends also to take his part in the Neapolitan struggle.—*Translated from the Opinione Nationale.*

THE ENGLISH VOLUNTEERS.

FRENCH DESCRIPTION OF THE LATE REVIEW IN HYDEPARK.

A Paris paper, the *Ami de Religion*, contains the annexed account from its London correspondent of the late review of volunteers in Hyde Park:

"I can assure you that the grand demonstration which all London went to see in Hyde Park on Saturday last surpassed by much in its simplicity all the reviews which I have seen. You will smile, no doubt, accustomed as you are to the enormous masses and to the complicated evolutions of the Camp of Chalons or of the Camp du Mars, at hearing me thus speak of some simple manœuvres executed by twenty thousand young men who were never engaged in action, and who have been drilled for scarcely a few months. Nevertheless, I maintain that it was a great sight as regards everything which constitutes the real greatness of the soldier. In my opinion it was a fine contrast to all ordinary reviews, because there was nothing prepared or nothing theatrical in it—because every thing was real and solid. The physical strength of these men, their instruction and general character; the variety of social position existing in their ranks, and which could be recognized at a glance; the rapidity with which, thanks to their devotedness and their address, they were enabled to attain so high a degree of discipline; in fine, the absence of all ostentation—of all tinsel in their uniforms—all contributed to give this scene its true signification. In a word, the force composed of volunteers is a real army. You know the idea we form of the soldier-citizen exemplified in John Gilpin.

"I went to the Park, therefore, convinced that I should see more than one of these corpulent individuals so common to a nation of shop-keepers. Well, no; these 20,000 volunteers, who represent truly, I believe, the 120,000 volunteers of England and Scotland, present, physically as well as morally, the finest specimens that can be imagined of the British race. With respect to size, muscular strength, and instruction, they have a far superior appearance to our regular army, and the reason is very simple. Our army is formed rather of the scum than of the *elite* of our society. In the volunteers, on the contrary, figure all the vigor, all the really virile force of Great Britain. I do not believe that in any other country could be found such an assemblage of 20,000 men belonging to the rank, industry and wealth of the country; and, above all, they are inspired by the fanaticism of liberty. You may well believe that I do not pretend to describe the sixty or seventy divisions which forms this force, at the same time heterogeneous and homogeneous. They came there from every quarter of this immense city, or were brought from its environs by the thousand and one railways. Thus there were the Scotchmen of London, the Irishmen of London, the Welshmen of London. The lawyers corps represented the *Enfants du Diable*. Next came the corps of public functionaries and the brigade of the city, composed of young merchants and stockbrokers. All these divisions had never previously manœuvred together. You know the locality and how difficult it is even for regular troops to *deboucher* from Hyde Park; well all was accomplished with the most perfect regularity. It is the opinion of more competent judges than myself that one-third at least of these volunteers are equal to the best troops.

"The others could not compete in manœuvres with our regulars, but they are efficient as light infantry. Some of these corps are unique in their kind, and among others the Duke of Manchester's mounted riflemen. Figure to yourself two hundred young Englishmen mounted on hunters, each of the value of from two thousand to three thousand francs—all accustomed to take at a gallop the highest hedges and widest ditches in Leicestershire. For my part I never saw such cavalry. Next came what are called here the Volunteers of the Guard—all noblemen and every man six feet high. Your Cent Gardes are decidedly fine men, but they are not to be compared with these giants. As to the City of London Artillery, nobody could distinguish them when manœuvring from a regiment of artillery of the line. They have had time to form themselves, and to develop that energy and instruction which render them superior to the majority of our soldiers. The young Englishmen, whose greatest enjoyment is to hunt for the season at Melton, to stalk deer in Scotland, to walk ten leagues a day in the South of France, or to sail in his yacht to encounter the stiff breezes in the Channel, embraces in himself the stuff for a good soldier. He is no excellent shot; his constitution is of the strongest; he loves order and cleanliness. Place a uniform on his back and in a short time he will have been perfectly drilled. Such are the elements of which the English volunteers are composed, and when one recollects their signification one cannot be astonished that Queen Victoria felt proud in seeing them defile before her royal standard."

ANTI-CONFESSIONAL MOVEMENT AMONG ROMANISTS.—The *Liverpool Courier* says that a remarkable movement is in operation amongst the Roman Catholics of Manchester, as will be seen by the following address which has been extensively circulated among the members of that body. "Some Roman Catholics, holding entire the Christian faith, so miraculously perpetuated in the Communion of the See of St. Peter, yet deeming the office conferred in the Holy Sacrament of Orders to be simply ministerial, and abhorring the assumption, by the minister of God, of the judicial character in the Confessional, as obstructive of the free grace designed by our Lord for sinners in his institution of the Holy Sacrament of Penance, are desirous of forming, under the special invocation of the blessed Virgin Mary, an Associated Membership for earnest private prayer, in each other's homes, that God will of his grace remove these and other scandals of man's devising from his holy and Immaculate Church."

THE ENGLISH POMPEII.

The London correspondent of the New York World, in his letter of June 30, writes: "Perhaps you are not aware that we have a sort of Pompeii of a buried city here in England, now undergoing the process of being unearthed. In Shropshire, about six miles southeast from Shrewsbury, is a little village called Wroxeter, situated on the Severn, and surrounded by vestiges of antiquity. In the Roman times there was a station there, called Uriconium, or Viriconium; and to this day a rampart and ditch, with remains of walls, three miles in circumference, mark the boundaries of the city. Other Roman statiuns, and some British encampments, are scattered all over the adjacent country; and the antiquary has only to turn up the soil, to be rewarded with an ample crop of relics. The noble chieftain, Caractacus, is supposed by Camden to have been defeated by the Romans, not far off; and the presence of the old imperial legions is to be traced in every direction. But Wroxeter is the place to which special attention is now being directed. The ancient town or station of Uriconium was destroyed by the Saxons in their contests with the Romanized Britons; and the remains are at this moment being disinterred, after a lapse of some thirteen hundred years. The results are highly interesting and valuable. Whole houses, as in the cases of Pompeii and Herculaneum, have been laid bare, and the workshop of an artificer in metals is now being opened. A small heap of Roman coins lay on the sill when the chamber was first broken into, and the fragments of a small earthern vessel were found on the floor, dropped there, apparently, by some one who was carrying it away. This earthern pot is supposed to have contained the coins. A large square pier, built of hewn stone, occupies the centre of the room, and, in one corner, is a raised structure of clay, having in the upper part a furnace, the inner surface of which has been vitrified by the intensity of the heat. A large quantity of charcoal is scattered about the chamber, together with several pieces of figured Samian ware. Eastward from the furnace, a low wall runs across the room, another wall branching from it northward. Other objects of interest are also to be seen in the enclosure, and the museum, which is being formed out of the recent discoveries, has received some valuable additions, in the shape of ancient sickles, pruning-hooks, knives, pottery, and glass, etc. A large extent of buildings is now revealed once more to the light of day; but I am sorry to see it reported that the excavation committee is in want of funds. This is not the only "English Pompeii" we have. London itself is built over a vast number of most interesting remains of the past, which are frequently "turning up" as we dig for sewers or for the foundations of houses. At Silchester, on the borders of Hampshire and Berkshire, numerous specimens of Roman handiwork are to be found above ground; and the fields about St. Alban's cover the ruins of the once splendid, imperial city of Verulam. I confess I am not able to explain why, in the case of the workman's shop at Wroxeter, the place should have been discovered in such perfect repair, with the signs of human habitation and toil lying thickly about, as if the ordinary avocations of the day had been arrested by some sudden convulsion of nature, as in the case of the two cities in southern Italy; but I suppose that some of the antiquarian societies will take the matter in hand, and investigate it thoroughly. Doubtless, the task will be performed by the British Archæological association, which will this year hold its annual meeting at Shrewsbury in the early part of August. Meanwhile, one cannot help wondering at the strange caprice of fortune which has preserved in fact for so many centuries the transitory occupations of hands that had moulded to the dust before the English nation, properly so called, had come into existence!"

TOM PAINE THE SUCCESSFUL CONTRIVER OF AN IRON BRIDGE.

It is a curious circumstance that the most successful contriver of an iron bridge, and that of the very boldest design, was no other than the celebrated Thomas Paine. He was an exciseman, and drew up a petition for an increase of pay. He studied mathematics and mechanics, and became acquainted with Goldsmith and Franklin; the latter persuaded him to go to America, &c. He settled down at Philadelphia to mechanical and philosophical studies, and speculations on electricity, minerals and the uses of iron. In 1787, when a bridge over the Schuylkill was proposed to be constructed without any river piers, as the stream was apt to be choked with ice in the spring freshets, Paine boldly offered to build an iron bridge with a single arch of 400 feet span. The same year we find him at Paris, submitting the plan of his bridge to the Academy of Sciences, whose opinion was decidedly favorable. He sent a copy to Sir Joseph Banks, to be submitted to the Royal Society; and he next proceeded to Rotherham Iron Works, in Yorkshire, to have his bridge cast. It was a segment of an arch of 410 feet span, and constructed of framed iron panncls, radiating towards the centre in the form of voussoirs. An American named Whiteside advanced him money on the security of his property in the States; he was unable to complete the castings of the bridge, which were then shipped off to London, and erected on a bowling green at Padington. There it was visited by a large number of persons, and regarded as a great success. Whiteside having become bankrupt, Paine was arrested by his assignees, but was liberated by the assistance of two other Americans, who became bail for him. When returned from France to America, he in 1803 presented a memoir to Congress on the construction of iron bridges, with several models. It does not appear that he succeeded in erecting his bridge. In the mean time, however, the bridge exhibited at Padington produced results; the manufacturers agreed to take it back as part of their debt, and the materials were used in the noble structure over the river Wear, at Sounderland, where it was erected in 1796. This bridge was long regarded as the greatest triumph of art. Its span exceeded that of any existing stone arch, being 236 feet with a rise of 34 feet, the springing commencing 95 feet above the bed of the river, allowing vessels of 300 tons burden to sail underneath without striking their masts. "If," says Mr. Stevenson, "we are to consider Paine as its author, his daring engineering certainly does full justice to the fervor of his political career; for, successful as the result has undoubtedly proved, want of experience, and consequent ignorance of the risk, could alone have induced so bold an experiment; and we are rather led to wonder at than to admire a structure which, as regards its proportions, and the small quantity of material employed in its construction, will probably remain unrivalled."—*London Quarterly Review.*

THE IMPERIAL PALACE, JEDDO.

In the book lately published on Japan we find the British Minister, Mr. Alcock, complaining that the recent destruction by fire of the Tycoon Palace was put forward by the government as a plea for delaying the fulfillment of the treaty obligations. It was situated within the castle, which occupies the centre of Jeddo. The castle is of an irregular figure, inclining to circular, and is five Japanese miles in circumference. It embraces two "fore castles," the residence of the Emperor, and two other strong well fortified, but smaller castles, at the sides; also some large gardens behind the Imperial Palace.—These castles are each surrounded by walls and ditches.

The Palace itself had but one story, but of lofty height. It occupied an extensive area, and had numerous long galleries and spacious rooms, which by putting on or removing screens, might be enlarged or brought into a narrower compass, as occasion required, and were so contrived as to receive convenient and sufficient light. The chief apartments had each particular names, such as for instance, the waiting-room, where all persons admitted to an audience, either of the Emperor or his Ministers of State, had to wait till they were introduced; the council chamber, where the Ministers of State and Privy Councillors met upon business; the hall of thousand mats, where the Emperor received the homage and usual presents of the Princes of the Empire and Ambassadors of foreign Powers; several halls of audience, the apartments of the Emperor's household, and others. The structure of all these several apartments was exquisitely fine, according to the architectural notions of the Japanese. The ceilings, beams, and pillars were of camphor, or cedar wood, the grain of which naturally run into flowers and other curious figures, and was therefore in some apartments covered only with a thin transparent layer of varnish; in others japanned, or curiously carved with birds and branched work, neatly gilt. The floor was covered with the finest white mats, bordered with gold fringe or band, and this was all the furniture to be seen in the palaces of the Emperor and Princes of the Empire.—*Illustrated London News.*

RAILROADS.—There is estimated to be running upon the railways in the United States not less than 3000 passenger cars, and some 80,000 freight cars; under the whole of which some 688,000 wheels are running.

PROTESTANTISM IN FLORENCE.

Theodore Trollope, in his letter to the London *Athenæum* dated Florence, June 4, says: "Various sects of Protestants are busily at work disseminating their doctrines, and exhorting the lower classes, lately so closely hoodwinked by priestly intolerance, to search the Scriptures, which are now freely distributed through the country, for themselves to see 'if these things be so,' or no. Among these expounders of the gospel in Florence, is Alessandro Gavazzi, of European celebrity. The church in the Palazzo Carnicci, in which he preaches to and prays with the people several times in the week, is always crowded with hearers, chiefly of the lower orders, on whom the powerful and simple language of the preacher, rich in familiar illustrations, and skilfully pointed with the shrewd proverbs which the Tuscan so dearly loves, produces an immense impression. A great number of the artisans, who, with their families, are constant attendants at these meetings, bring their Diodata Testaments in their pockets, for reference during the discourse; and I own to a strange feeling of wonder and unreality, when issuing last week from one of such assemblies, I followed an earnestly conversing group of fellow-bearers on their way down Via Large, and caught scraps of their eager discussion respecting 'free grace,' and justification by faith.' The Waldense and the Italian Evangel

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We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance at the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts, through the paper or through the preacher; the amount is put down in each case; pay up to the end of the year, and let us all begin even again.

CHILDHOOD AND CHRISTIANITY.

Our Savior, in order to sympathize with us and redeem us, fully identified himself with our nature. He became a man, and he became a child in order that he might be a man. Having been a child himself, he therefore understood childhood by experience. He paid much attention to little children, and manifested great love for them. He thus exemplified one of the elements of a high and healthy type of human nature. He also made beautiful and happy use of little children to illustrate the most important truths of his heavenly kingdom.—Among those who sought the company and conversation of the Savior, there were some who brought their infants, that he might lay his hands upon them and bless them. His newly-chosen disciples, blundering in this case as in many others, rebuked those who brought them. At this Jesus was much displeased, and called them, and said, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them. And he added, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

At another time, when his disciples disputed among themselves as to who should be greatest in the kingdom of heaven, he called a little child into the midst of them, and took him in his arms, and said, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And then, by way of still farther showing the true christian spirit, he calls his disciples "little ones": whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

In all these uses made by the Savior of little children, we learn that, in the first place, the spirit of a little child is necessary to entrance into the spiritual family of God, and that, in the second place, the spirit of a little child is the spirit of a true christian. In illustration of this latter point, St. Paul says to the Corinthians, "brethren, be not children in understanding; howbeit, in malice be ye children." And St. Peter exhorts his brethren, as new-born babes, to desire the sincere milk of the word, that they might grow thereby.

The study of childhood, then, in the light of the Savior's teaching, is the study of Christianity. Nothing can be more striking than the wisdom of Christ in the choice of this remarkably appropriate and intensely beautiful figure. Had the figure been drawn from any of the facts or laws of science, or even from national or local facts and customs of life, it would have been understood by but a few, and would have been felt by none. But the whole world, in every age, in all ranks of society, is interested in children. Childhood is as universal as man. All men and women have been children themselves, and all are fathers or mothers, brothers or sisters, or kinsmen or friends of children. They are an illustration of christianity that is always about us. The lillies of the field, another illustration, may fade before the sun or wither before the frost. The grass, another illustration, may grow and flourish in the morning, and may be cut down and wither in the evening, or may pass away with its season. The sparrow may illustrate the providence of God for a short term, but then his season closes, and he is absent for much of the year. But in winter and summer, at night and in the morning, in our own homes, around our own hearth-stones, and associated with the dearest affections and joys of life, the voices of our children are preaching to us the most beautiful of sermons upon the true christian life.

A little child is the most beautiful thing in all the world. Probably there is nothing more beautiful in heaven. After we have contemplated all the highest types of beauty, natural and artistic, real and ideal, the sight of a little child makes us forget them all. Dawn and sunrise, night and its beauty, day and its glory, the young grass, the green leaves, the odorous flowers, the mountain and waterfall, the glen and the glacier,—all these please the senses and fill the imagination; but "a babe in a house is a well-spring of pleasure." It satisfies the senses and the imagination, the reason and the heart, all at once.

There is no beauty so touching, so charming, so perfect, so universal in its attraction, as that of little children. In regard to all other beauty, whether of nature, or art, or of the adult human being, there are various tastes—there are various preferences in regard to various styles. But little children are always beautiful, when in proper condition, whether blonde or brunette, whether their eyes are black or blue or hazel. They are charming to the old and the young, the vulgar and the refined. God has turned the great heart of human nature toward little children "as the streams in the South." The most helpless things in the world, they are the most loved and cared for.

All the elements of beauty seem, in the case of little children, to possess a sort of paradisiacal charm. Nothing so much reminds us of Eden, in its unfallen days, as the smiling innocence of little children. The beauty of little children, in addition to the physical beauty of nature, has also the elements of the human and the spiritual, without any of the abatements of adult human beauty. Our self-love is never in fear from the presence of child-beauty. It charms without the pain of rivalry. It is the sweetest of roses with no thorn to sting those who enjoy it. It is sweetly unconscious of its attractive delights. It is not vain, nor proud, nor exacting, nor arrogant. It is not sullied by sin, nor corrupted by crime.

In the presence of such thoughts as these, it is not wonderful that our Savior should have chosen a little child, in preference to everything else in the treasure-house of his creation, to illustrate the true spirit of his children. The appropriateness of the illustration, and the comprehensive clearness of the truth it revealed, could not fail to strike the minds of those who were dull-est of apprehension. Its beauty was equal to its appropriateness. And, no doubt, the combination of beauty and appropriateness was the reason why this particular figure was chosen. It was intended both to convince and to charm—to enlighten the understanding and to win the heart.

Under the dispensation of Redemption, which is the dispensation under which all human beings, except Adam and Eve, have commenced their being—under the reign of Christ, all human growth and excellence must begin in childhood. The dispensation that plants its seeds in childhood, is more excellent than one that does not.—Christ was once a child; Adam never was; and Christ's dispensation—the dispensation of the second Adam—is more excellent than that of the first Adam. Under His dispensation, all manhood and womanhood, physical, mental, and spiritual, must commence in childhood. Childhood is inseparably connected with everything like human growth and progression. Where there is no childhood, there is no development, either physical, mental, or spiritual. Adam never grew in either of these respects. Of Christ it is said, "and the child grew, and waxed strong in spirit, and the grace of God was upon him." As we begin the growth necessary to physical manhood and womanhood in the weakness of infancy; as we begin the mental development necessary to strong and manly character in the ignorance of childhood; so we must begin the growth in grace necessary to become men and women in Christ Jesus, in the humble, teachable, and confiding spirit of childhood.

THE DICTIONARY QUARREL.

Competition is said to be the life of trade. One of its effects certainly is to give the public a better article at a lower price. And so far the ponderous competition of lexicographers even, has its use. Webster had for many years so far possession of the ground, with us, that it was not amiss to have a younger, more active, and quite as able rival enter the field, even if we have beforehand determined to stick to the old. Two heads are better than one, the old proverb says; and, fortunately, in this case neither is a sheep's head.

For some months Webster and Worcester, and Worcester and Webster, have been chasing each other up and down the columns of the papers with an energy that must have delighted the newspaper people. Column after column of advertisement, or paid (or unpaid) communications, has been deployed into line, until now, in the heat (and smoke) of battle, it is very difficult for an inexperienced and peaceable looker-on, not only to tell which party is like to gain the day, but even which party has right on its side. With the exception of the quarrels of old maids, no disputes are so acrimonious as those of literary men, and if literary men, then publishers.

We have been for some time trying to get to the bottom of this, which, if it is not the great question of the day, is at least one of the most prominent. We propose to give our readers the result of our somewhat arduous labors, in order that they may at least be put upon the road fairly toward that which seems now to be the aim of every American, namely to "get the best."

A dictionary, in the common acceptation of the word, is a book containing the words of a language, arranged in alphabetical order, with a definition attached to each. To this has been added, in the more important works of the class in our language, some account of the etymology of the words.

The ancients had no dictionaries, and by consequence, no lexicographical quarrels. The few works which were compiled in the middle ages, before the introduction of printing, are of little importance. In modern times the French, Italian, and English languages have the ablest dictionaries.

It has been remarked by an able writer, that "it is only when the language of a country is on the decline, or at all events has attained such a degree of perfection as to be apparently unsusceptible of further improvement, that dictionaries begin to be compiled." "This," he pertinently adds, "is seldom the case till the age of its purity and vigor has gone by, till the phraseology of its original authors has become in some degree obsolete, and the caprice or ignorance of later writers has diversified or corrupted the signification of words." It is indeed probably with a people as it is with individuals: the more ignorant they are of the true use of language, the more need they have of such guides as dictionaries.

With foreign or classical dictionaries we have nothing to do here; though we may remark that the first lexicons printed in England were "Latin-English," and intended to facilitate the study of Latin. One of the earliest English dictionaries is that of Dr. John Bullokar, the "English Expositour," issued in 1616. In the "Universal Etymological English Dictionary" of Matthew Bailey (London, 1726), the first attempt was made to give a complete collection of the words of the language. This Dr. Johnson used in those eight years of hard labor which, in 1788, culminated in the publication of the great work which was so long the standard and "the best."

The lasting merit and glory of Johnson is that he, more than any other, by his labors gave stability to the external form of the language, and settled the meaning of words. And yet, consider, Shakespeare and Milton, Swift, Pope, Dryden, and Addison, Raleigh, Sydney, Jonson, and a host of other worthies, wrote with no Johnson before them to settle that which they themselves settled so well.

Passing over Richardson's (London, 1835-7), we come last to the parties who are now canvassing for the suffrages of America. The first edition of Noah Webster's dictionary was published in 1828, when its author, who had devoted thirty-six years to the work, was in his seventieth year. Revised editions were published in 1840, 1843, 1848, and 1860.

When Webster published his first edition, the work excited much opposition, on account of many radical changes which, in pursuance of certain theories and fixed notions, he had attempted, in it, to impose upon the public. These changes excited opposition from scholars as well as people. An abridgement was therefore published, in which, with Dr. Webster's consent, the publisher employed Dr. Worcester to make certain changes, which made this new edition conform more to the established usage of the best writers. In fact Dr. Webster had to *make* new rules, where it was his place only to record the best usage and the clearest principle. He was an able man, and very industrious, but inclined to be autocratic.

In 1830 Dr. Worcester published his "Comprehensive, Explanatory, and Pronouncing Dictionary of the English Language. In 1846 he published his "Universal Critical Dictionary of the English Language," and last year was issued his Quarto, Unabridged and Illustrated. And now to compare some of the points of the two "Unabridged, Pictorial Dictionaries:"

Webster contains in all 1750 pages. Worcester contains in all 1854 pages. Webster is illustrated with 1525 wood cuts; Worcester with 1072, or 453 less. According to a statement made by the publishers of Webster's Dictionary the vocabulary proper of Webster contains 99,780 words, the appendices 40,276, making a total of 140,056; that of Worcester 103,855, the appendices 28,551; total, 132,406, making 7,650 more in Webster than in Worcester. The number of ems in Webster is 14,747,352; in Worcester, 13,273,532, leaving a balance of 1,473,820 ems of printed matter in favor of Webster.

This calculation, however, fairly requires a deduction from the Webster account. In Worcester the illustrations, which are a novel and valuable feature in both, are printed in their proper places in the body. In Webster this could not be done as the body of the new Edition is printed from plates made some years ago. The pictures are therefore prefixed, with separate definitions which are of course in duplicate, and thus make a waste of space.

It must be said, in addition to this, that, to save space, these definitions in Webster have been put in a very unsatisfactory way.

In the department of synonyms we confess to a preference for the concise and pithy plan of exhibiting them and their uses, employed by Dr. Worcester. In matters of Etymology, we have always suspected the notionate and willful temperament of Dr. Webster; but as his work has been for many years in charge of Professor Goodrich, an able scholar, we should suppose that either Webster or Worcester would be a safe guide, while to the scholar both will be welcome and necessary. Definitions have always been Webster's strong point. Here, as Dr. Worcester avoided diligently to take from Webster, it is probable that he sometimes falls short of his predecessor, though in some cases we have found his definitions shorter and more to the point.

In the matter of Orthography, we do not think any publisher or author in the country follows *consistently*, and all through, either Webster or Worcester. We have ourselves tried, some six years ago, to follow Webster, and found a system which was no system, and an amount of arbitrary change which was very perplexing. The truth is that in all more important words there is a general rule and practice in which both agree, and for the minor differences, it is no matter. The spelling of words in Shakespeare's day was in an awfully mixed up condition. But that did not hinder Shakespeare from winning the world's golden opinions for all time, though it is almost certain that he literally did not know certainly how to spell even his own name.

And now, the patient reader asks, "which is the best." For ourselves, we say *both*. Whoever needs a dictionary, and can afford both, should get them; whoever has either Webster or Worcester in possession may rest content. He has the *best*, for all practical purposes. And we desire to appeal to school committees, trustees and teachers, not too hastily to change their authorities or text books. In the present day of rival school books much humbug is practised on unsuspecting parents by frequent changes of their children's books. Where a great and evident improvement has been made, it is of course expedient to change, but in such cases as this, between Webster and Worcester, it is a matter of vital importance, chiefly, to the publishers of those valuable works. It is to their interest that the public should ardently take sides. It is the public's best interest to pay small heed to this publishers' squabble, and to hellve either side with a very large grain of salt.

AUTHORS AND BOOKS.

New York, July 24, 1860.

I promised you last week some particulars of the American book trade, to match those of the English, quoted in my letter, from the account of Mr. Chambers.

It seems that the first bookseller of the United States of whom mention is made, is Hezekiah Usher, who did business in Boston, in 1652. In 1732 a Boston publisher, Richard Fry, congratulated the American public on their appreciation of Poetry, "having sold already 1200 of the poems of one Mr. Stephen Duck," then known as the Wiltshire Poet, and now not known at all. In 1743 Christopher Sower printed in Germantown, Pa., a quarto edition of 1000 copies of Luther's German Bible, containing 1271 pages, an undertaking which would be thought not slight even in our days. Until after the Revolution, most of the few books printed here were reprints of English works.

From this small beginning, which continued so small for the first twenty years of this century even, that Sydney Smith could well ask, "who reads an American book?" we have come to what appears below. We have now more than 400 book *publishing* establishments in the different cities of the Union; more than 3000 booksellers, and from 6000 to 7000 general dealers and agents who distribute our literature. In 1820 the entire book trade of the Union amounted to only $2,500,000 per annum. Of this amount $750,000 was for school books. In 1856 the entire business amounted to $16,000,000, of which the school book business amounted to $6,000,000! The amount of capital invested in the collateral trades of type-founding, engraving, plate-printing, binding, &c., in 1855, was $28,400,000.

In 1820, of every one hundred books published 30 were by American authors, and 70 by British. In 1830, we used 40 per cent. of American and 60 of British works. In 1850 we used 70 per cent of books by American authors, and 30 only by British. In 1856 it was estimated that 80 per cent of the books printed in the Union were by American authors, and only 20 per cent by British.

In 1855 there were published in the United States 2,162 new works, in 2388 volumes; of these 139 were educational, 65 agricultural, botanical, &c.; 124 biography; 775 novels and poetry; 531 theological; 76 historical, 92 juveniles, 29 voyages and travels, 79 each of law and medicine.

At the beginning of our publishing business an edition of 500 copies was considered large and remunerative. Now 1,500 is counted a very moderate sale; and editions of 10,000 are by no means unknown. Of Harper's new "School and Family Readers," an edition of 25,000 was sold off in *six weeks*, and I am informed that they are now printing an edition of 100,000. Mitchell's Geographies sell at the rate of 1,000 per day; of Webster's Elementary Spelling Book more than thirty-five millions have been sold; and of Webster's Dictionary even, over two millions have been sold. One music book alone, the *Carmina Sacra*, has sold 500,000 copies. Of Harper's Pictorial Bible, a copy of which costs $20, no less than 25,000 copies have been sold.

American authors were paid well for their labor, even near the beginning of this century. In 1817 Noah Webster was paid for his Spelling Book $16,000. Before 1837 a Philadelphia house had paid $135,000 to native authors, of which $30,000 was to two writers. Up to 1854, Mr. Bancroft had received as copyright on his History $50,000. Stephens received in a few years from the Harpers over $30,000 for his interesting books of travels, which sell yet, I am told. Professor Anthon has received from the same publishers over $30,000 for his various classical labors. The Rev. Mr. Barnes has received, as copyright on his "Notes on the New Testament," probably much more than $50,000. For one book, the "United States Dispensatory," Lippincot and Co., of Philadelphia, have paid the authors $80,000; and Judge Story and his family have received as copyright on that distinguished jurist's works, no less a sum than $200,000.

These are a few of the successes of literature. Of the failures it is not necessary to speak.

Mr. Lawrence Oliphant, the gentleman to whose lively journal of Lord Elgin's mission to China and Japan we owe the best modern account of the Japanese, is preparing for the press a book of travels in Central America and Cuba, with the title of "Patriots and Filibusters." Messrs. Harper & Brothers will publish it here, by arrangement with the author, simultaneously with its publication in England. Mr. Oliphant is one of those young men whom the English government finds its profit in taking care of. He is a ready writer, an accomplished gentleman, of wide information, one who may some day, by his ability, attain an important and independent position as Embassador. Meantime, he is being trained as attache to various legations. He was for a while in Washington; then in Columbia, if I mistake not; afterwards at Constantinople, and more recently in China and Japan. By such training England raises up men who are capable to represent her interests and take care of them abroad. It is to be wished that our own government, for once losing sight of party, would act with similar wisdom. Then we might not have the mortification of being almost constantly *mis*-represented abroad by consuls and ministers who are neither gentlemen nor men of talent.

M. Lamartine, who is now the most princely beggar in Europe, is once more sending round his hat. I am glad to know that even France is getting tired of him. He now announces a new and costly edition of all his works, published and unpublished. He proposes to write for this a new Romance, and the lives of Tasso and Byron, as well as a memoir of his mother. Lamartine is the owner of a princely estate in one of the provinces of France. He has, by his own foolish extravaganee, covered himself with debts. He has several times refused to sell his estate, because he could not get what he thought a sufficient price! And so he groans and complains at his hard luck in having to live in the moderate way of a well-to-do citizen, rather than in the princely way which suits him.

The rumor that "Rutledge" was written by Miss Minturn, of New York, is contradicted by her family, and we now hear that this successful novel is by a Southern lady, a resident of Montgomery, Ala. There is another statement that the lady who is now Mrs. F. E. Church, wife of the celebrated landscape painter, is its author.

The *Atlantic* for August opens with an article called the Carnival of the Romantic, in which Mr. William L. Symonds considers novels, and ends by placing them entirely out of the pale of art. He is convinced that novels are a symptom of the decay of literature. He says:

"There is probably no other class of books, with literary pretensions, that contain so little thinking in proportion to their quantity of matter, as novels. They can scarcely be called organic productions, for they may be written and published in sections, like one of the lowest classes of animals, which have no organization, but live equally well in parts, and run off in opposite directions when cut in halves. Thoughts and books, like living creatures, have their grades, and it is only those which stand lowest in respect of intellectuality that admit of fractional existence. A finished work of the mind is so delicately adjusted and closely related, part to part, that a fracture would be fatal. Conceive of Phidias sending off from his studio at Athens his statue of Jupiter Olympus in monthly numbers,—despatching now the feet, now the legs, now the trunk, in successive pieces, now the shoulders, and at last crowning the whole with a head!

"Novels are perhaps too easily written to be of lasting value. An unpremeditated word in which the thoughts of years are exploded, may be one of the most admirable of intellectual phenomena, but an unpremeditated volume can only be a demonstration of human weakness. A novel is in its nature and as a matter of necessity an artistic failure; it pretends to nothing higher; but under the slack laws which govern its composition, multitudes of fine and suggestive characters, incidents, and sayings may be smuggled into it, contrary to all the usages and rules of civilized literature. Hence the secret of its popularity, that it is the organ of average as distinguished from highest thought. Science and art are the goals of destiny, but rarely is there a thinker or writer who has an eye single to them. It is an heroic, self sacrificing, and small platoon, which in every age brunts Fate, and, fighting on the shadowy frontier, makes conquests from the realm of darkness. Their ideas are passed back from hand to hand, and become known in fragments and potent as tendencies with the mass of the race, who live in the circle of the attained and travel in the routine of ages. The novelist is one of the number who half comprehend them, and borrows them from all quarters to introduce into the rich melange of his work. To solve a social problem, to reproduce an historical age or character, or to develop the truth and poetry latent in any event, is difficult, and not many will either lead or follow a severe attempt: but the novelist will merrily chronicle his story and link with it in a thousand ways some salient reminiscences of life and thought. When, sometime, Christian art shall become classical and Christian ideas be developed by superior men as fairly as Hellenic conceptions were, the novel may either assume to itself some peculiar excellency, or may cease to hold the comparative rank in literature which it enjoys at present. Then the numberless prose-romances which occupy the present generation of readers will, perhaps, be collected in some immense *corpus*, like the Byzantine historians, will be reckoned among the curiosities of literature, and will at least have the merit of making the study of antiquities easy and interesting.

There is an old couplet,—

"Of all those arts in which the wise excel,
Nature's chief masterpiece is writing well."

At the time when extemporaneous composition and thoughtless reading are much in fashion, it will not be amiss to invoke profounder studies, and slower, but more useful and permanent results. Let it be remembered that even the Divine Mind first called into being the chaos of creation, and then in seven days reviewed and elaborated it into a beautiful order."

Of course no novel reader will believe all Mr. Symonds says; but not even the most perverse lover of fiction should skip his very readable article, which will at any rate act with a wholesome suggestiveness upon his intellect, and which, even to me, who am the most obstinate and perverse of novel lovers, conveyed a deep truth—which every one must find out for himself.

"A Legend of Many Lands" is concluded. Other articles are, "A Journey to Sicily," a poem; "Anno Domini 1860," said to be by Paul H. Hayne, of Charleston, S. C.; a second article on "The Origin of Species," by Prof. Gray; "Victor and Jacqueline," a story; "The Professor's Story;" "Tobacco;" "Elen-Jinen;" "Shakespeare Done into French;" a funny account of the metamorphosis which the Merchant of Venice suffered in a French theatre; and some good poems.

Derby & Jackson will publish, next week, "Methodism Successful, and the Reasons for its Success," by Rev. Dr. Teft, author of a novel called "The Shoulder-knot," and some years ago editor of the *Methodist Ladies' Repository*. The same house will have ready in August, "The Household of Bonverie," an American romance, in two volumes, by Mrs. Warfield of Kentucky.

Messrs. Appleton & Co.'s new list of works in press includes twenty-five books of varying interest and importance. Among the original American publications are Mr. E. E. C. Benedict's "Run Through Europe;" a novel "by a lady of New England," whom report says is Miss Prescott, (author of "Sir Rohan's Ghost") called "The Ebony Idol;" Bishop Doane's "Life and Writings," to form five volumes octavo; several classical school books. The reprints comprise Miss Yonger's new book, "Hopes and Fears;" a condensed edition of Dean Trench on the Parables; Mr. Buckle's long-looked for second volume of "History of Civilization in England;" Macaulay's newly-collected Miscellanies; and a beautiful library edition of Shakespeare, the text printed in large and legible type, without note or comment, from a special revision by Mrs. Mary Cowden Clarke, which that lady has been engaged in for some years, expressly for Messrs. Appletons.

Messrs. Ticknor & Fields announce as in progress, a volume of Poems by Whittier; a volume of Sermons by Horace Mann; the complete works of Walter Savage Landor; a new book of travels by Miss Bremer; a Life of Lord Bacon; a new Poem by Coventry Patmore, the author of "The Angel in the House;" Martin's very excellent translation of the Odes of Horace; and two new books by Capt. Mayne Reid, "Old People," and a "Book of Animals."

Messrs. Harper & Brothers will publish "immediately" Captain (now Major) Burton's Explorations in Eastern Central Africa, with numerous curious engravings from the author's sketches. The book is creating an excitement in England, being not only an important contribution to geographical science, but also—such is the general voice of the critics—an exceedingly interesting book of adventure. The same publishers have just issued "Queens of Society"—stories of women who have ruled by beauty and intellect; and will issue immediately "a charming juvenile, by Miss Muloch, author of John Halifax, Gentleman."

Scribner is getting ready for the fall trade a "Commentary on Matthew," by Rev. Dr. J. Addison Alexander. It will be in one octavo volume. He has nearly ready Dr. Palmer's "Poets, Owe," a collection of those Poems which, like Hood's "Song of the Shirt," are most deeply placed in the people's hearts. Such a collection cannot be large, but this has the merit of being most beautifully printed and illustrated, and will be one of the finest and most valuable American books of that kind—one which has a right to lie not only on the center table but also on the study table.

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LELIA, daughter of Rev. Humphrey Williamson, of the Mississippi Conference, died July 12th, 1860, aged eight years.

MANSFIELD FEMALE COLLEGE.

SIXTH ANNUAL EXAMINATION.

These exercises commenced on Friday, June 29th, and closed on the following Tuesday. Wednesday was Commencement day. Notwithstanding the severe drought, the dust, and the intense heat, the attendance was larger than ever before.

As the classes were examined, the Committee adjudged them according to the standard of scholarship used in the college, which is divided into five grades, viz.: failure, indifferent, good, superior, and excelsior.

In the Preparatory Department seven classes were examined in the studies prescribed in the catalogue. Of these, six were marked excelsior, and one superior. We take great pleasure in stating that this department is presided over by a lady peculiarly fitted for the work of laying the foundation of an education; and those who proceed to graduation from under her hand will have a decided advantage over young ladies less fortunate in their early training.

In the Collegiate Department twenty-one classes were examined in the various studies belonging to their department. Of these, one was marked Indifferent; two, good; nine, superior; and nine excelsior. It was apparent to the public as well as to the committee that the examination was honest, rigid, and critical.

THE COMMENCEMENT SERMON

was preached on Sunday, July 1st, by Rev. S. B. Spratt. It was appropriate and powerful.

THE ART DEPARTMENT.

During stated hours the studio was visited by a large number of persons, many of whom, having visited the finest galleries of Art in the United States, pronounced the Ornamental department of this institution to be second to none in the South-West.

THE MUSIC

was mostly of that defiant kind which forbids the criticisms of any but a connoisseur; yet there were occasional pieces within the comprehension of the multitude, who manifested their delight in music that stirs the soul. The grand concert on Tuesday night exhibited great skill in execution, and evinced the arduous toil of the Professor and his assistants in this department.

COMMENCEMENT DAY

presented a brilliant scene, and furnished a rich intellectual feast. First in order was the conferring of degrees on nine young ladies of the graduating class. Then came their addresses, all of which were highly creditable productions, delivered with a degree of eleganee and grace rarely excelled. The Salutatory was by Miss Sallie G. Moss of Mansfield, La., and the Valedictory by Miss Mary L. Payne of Natchitoches, La. The Baccalaureate, by Dr. Thweatt, was a masterly production, finished in the classic style of its gifted author. The literary address, by Prof. Virgil M. Dubose of Murry Institute, Texas, was practical and pointed. The speaker was humorous, sarcastic, and sometimes eloquent, and the audience frequently manifested their high appreciation of the orator and his sentiments. The festivities of this bright day closed with a valedictory address from Dr. Thweatt, who retires from the arduous post he has so faithfully filled for the last six years. With a tenderness characteristic of his large heart, he blessed all and bade all adieu,—masters, faculty, pupils, patrons and citizens, not forgetting the noble structure, the erection of which he had watched with so much anxiety, almost counting the very bricks as they were laid upon its walls. The Doctor goes from the institution to seek the health he has sacrificed in its establishment.

Long may these classic walls stand as a monument of the self-sacrificing zeal of the founder of the Mansfield Female College. Many will follow him with their blessings and their prayers that his useful life may be spared to the church and the world, and that when he comes to die, peace may be the pillow for his head.

THE PRESIDENT ELECT.

Rev. Chas. H. Stuart of Ashton, Va., succeeds Dr. Thweatt in the presidency. Mr. Stuart is a graduate of Randolph, Macon, and Yale colleges, and was Prof. of Natural Science in the former for eight years. He has been an educator for fifteen years, and brings to his new position the prestige of finished scholarship and high literary character. With such qualifications, and a faculty that will compare favorably, for ripe scholarship, with the faculty of any of our Male colleges, the Mansfield Female College will afford facilities for the education of young ladies, not surpassed, if equalled, in the South-West.

THE STEWARD'S HALL

is under the management of the efficient and very acceptable steward who has given such general satisfaction for two years past. He is prepared to entertain comfortably, in the college buildings, from sixty to eighty boarders. The next session begins on Wednesday, 3d of October.

JOHN PIPES,
S. B. SPRATT,
A. E. GOODWYN,
} *Conf. Com.*

Mansfield, July, 1860.

PROTESTANT CHILDREN IN ROMISH SCHOOLS.

There is one sad mistake into which christian parents have sometimes fallen, which appears to admit of neither apology or explanation. I allude to the well known fact that there are Protestant children now in Catholic Colleges and Convents, for the purposes of education!

How can it be expected that a set of women excluded from general society, and having no true relation to the great human family, should be able to teach our daughters to perform their part in life? A woman who has abandoned her own family and home, must certainly be incompetent to inculcate the duties of a daughter, and know still less of what is required of a wife and mother. I once heard a lady remark, who had herself achieved much social distinction, "I would never educate my daughter in a convent, for I never yet knew a convent girl to make any figure on coming out. There is want of style in their manners, and the mind, the intellect, slumbers in unawakened dullness." True, such girls can do fine needlework, and execute wonderful things in colored wool—some of their flower pieces look almost as well as Brussels carpeting. They can spend a half day in counting stitches, when they are unable to maintain a sensable conversation for a half hour." This was the opinion of an intelligent woman of the world. Neither in this present life, nor that which is to come, can any good come of giving up our children to the care of our greatest enemies—Romish priests and nuns.

A sweet tempered young lady, who had come home for vacation, said to me: "I should have won *the gold medal* if it had not been for one thing: *I had a friend*; you know *the ladies* do not wish us to love one girl more than another." The natural affections are to be crushed, and cold dissimulation prevails under the rule of Jesuitism. When will our people see what they are doing, when they invite error and discord into their homes?

Let Catholics, if they choose, bring up their children under the crosses, and banners, and pictures, and images of the Romish Church, but for our own sake, nay, for God's sake, let us protect our children from contamination.—Let us give no power the opportunity of tampering with our faith, so consecrated by the blood of martyrs.

Unmindful of what may follow, this practice continues, to the detriment of the health and happiness of the poor victim. Many and bitter are the regrets which follow, but they ever come too late. Too late to save the prison-blighted flower from an early tomb; too late to save the pure and holy faith of our fathers; too late to restore alienated confidence and love; too late for the salvation of domestic peace.

Sometimes a young girl is sent to a convent to prevent a growing intimacy, or to break up an ineligible match; yet I can imagine no circumstances which would justify such a rushing from one evil into a greater. Degraded indeed must be the connection which is to be more dreaded than the loss of a precious soul. We have no right to entail a false religion on those who are to come after us. "Whatsoever a man soweth that shall he also reap."

You may indeed say, "Little children, keep yourselves from idols, and never kneel to the consecrated wafer which they tell you is God," but why lend the poor lambs so far away from the Good Shepherd into such fierce temptation? Why place before them the imposing pomp and seductive pageantry of Popery, when their minds are too weak to reason, and they are too young to withstand the teaching of venerable men in black robes, and low-voiced women in white caps and long veils?

I beseech you, brethren, let this wrong altogether cease out of the land.

P.

RESOLUTIONS OF THE BOARD OF CENTENARY COLLEGE.

The death of Dr. B. M. Drake, late President of the Joint Board, having been formally announced by Rev. W. H. Watkins, it was ordered that a Committee be appointed to express, in some fit manner and form, the feelings of the Board. They find it difficult to do so satisfactorily. A truthful portraiture of character to one not knowing Dr. Drake, would seem like elaborate eulogy. They beg leave to present the following resolutions:

Resolved, That the death of our friend and brother, Dr. Drake, comes up with striking freshness as we engage here and there in life's most important and pleasant duties, so identified was he with every enterprise that honors God and elevates man.

That, as Trustee and President of the Board, we have only such recollections of him as make his memory like precious ointment poured forth.

That while we lament the loss of a personal friend and of a wise and true friend of the College, we thank God that his life illustrated the power of the Gospel to elevate a man up to the highest style of manhood, and that his death illustrated the same power to keep a man in the conscious enjoyment of triumph over the fear of death.

That this report be recorded in the minutes of the Board, and a copy sent to the family of Dr. Drake; and also, that a copy be sent to the *New Orleans Christian Advocate* for publication.

JOHN W. BERASS,
W. H. WATKINS,
T. W. BROWN,
} *Com.*

R. I. BOWMAN,
Secretary of Joint Board.

July 29, 1860.

OUR CAUDAL APPENDAGE AGAIN.

We have received a letter from a correspondent in Illinois, in response to our recent article headed, "Our Caudal Appendage," in which we took ground against the continuance of the word "South" in connection with the name of our Church. The writer is pleased with the sentiments, and says the number of those in the Northern Methodist Church who regret the division of the great Methodist body, is on the increase. He thinks Northern Methodists are under political influence to their hurt, and that, though they will vote the Republican ticket this fall, they will soon have their eyes opened to the fact that the party they support is under anti-Methodistic control. We do not publish the letter, as this synopsis is sufficient. We think differently from our correspondent on some points. If Northern Methodists can vote the Republican ticket, the success of which will be dangerous to the Union, it will take a long time to open their eyes. We hope, however, our correspondent is mistaken. As to the word "South" attached to the name of our Church, we have always opposed it. Though "Southern rights" in politics, because Southern rights are simply Constitutional rights, we protest against any political nomenclature or influences, or any sectionalism, in the Church of God. If any are so obtuse as to not be able to discover this distinction, their opinions are not worthy of weight.

A PREACHER IN THE HOLYDAYS.—Rev. Samuel Briggs, of the Pikeville Mission, Alabama Conference, has been enjoying the holydays. First a trip to Florence, to the commencement of the University where he has a brother; with which he was delighted, as also with mountain scenery on the way. Then a trip to Summerfield, and a reunion at the paternal hearth-stone. Then back to Pikeville Mission, like a faithful itinerant. Thus much we must say, though we have not room for ordinary letters of travel.

AN IMPOSTER.—From reliable friends in Southwestern Louisiana, we learn that an Irishman named Johnson, professing to be a Methodist, is begging money from the unwary which he does not deserve. We are assured that he is a consummate hypocrite. He pretends to be lame in one arm, and says he has a family in Atlanta, Ga. The communication to us is from Rev. T. B. White and others.

THE PRINCE OF WALES.—The British Squadron conveying the Prince of Wales and his suite, arrived at St. John's on the 23d of July, the Prince landed on the 24, and was received with great enthusiasm. During his brief stay there were grand doings in the way of processions, levees, dinners, balls, regattas, etc., and the Prince appears to have been quite popular with his mother's colonial subjects. On the 28th, the Squadron conveying the Prince left St. John's for Halifax.

SEVERE, BUT TRUE.—Macaulay, in his history of England, in reference to the character of those who often become converts to Popery, remarks, "We frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a church which pretends to infallibility, and, after questioning the existence of a Deity, bring themselves to *worship a wafer*."

DIED, on the 20th of June, at the residence of his father and mother, on Deer Creek, ALFRED PRENTISS POWELL CLARK, youngest son of J. M. and Eliza S. Clark, aged 3 years, 9 months and 2 days.

REV. LEWELL CAMPBELL has been appointed by Bishop Kavanaugh Presiding Elder of Fayette District, Mississippi Conference, in place of the lamented Dr. Drake.

BETHEL.—Rev. H. F. Johnson writes us from Fayette that at a protracted meeting at Bethel, there was a gracious religious influence, the fruit of which was, ten conversions and nineteen additions to the Church.

DE SOTO.—Rev. O. P. Westmoreland writes that at his third quarterly meeting, the Church was much refreshed, ten souls converted, and eight added to the Church.

MANSFIELD.—Rev. A. E. Goodwyn writes us that they have encouraging prospects in Mansfield. They are holding daily prayer meetings—two have professed conversion.

COMMENCEMENT REPORTS.—We have received several, and well written ones, too. But we have not heard from Auburn and Tuskegee.

FEMALE COLLEGES.—See advertisements of Martha Washington College, and Whitworth Female College on sixth column of third page.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

AUGUST 1, 1860.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

BOSTON SNATCHING AT ROSTON.—There is a good deal of feeling among the citizens of South Boston, caused by the recent developments in regard to the purloining of dead bodies by a medical cadetaker.

The Rev. Dr. M'Ilvaine has been chosen Professor of Rhetoric in Princeton College, N. J.

THE ARMY EXPENDITURES.—The appropriations for the support of the army for the fiscal year just commenced, do not vary materially from those of last year. The sum appropriated is in round numbers $15,000,000. For the recruiting service, the appropriation is diminished from $90,000 to $50,000; and in a few other minor items of expenditure, there is a small reduction; but in the main items—including pay of the army, subsistence, clothing, regular supplies, and transportation—the appropriations will undergone no reduction, except the latter, which is about $200,000 less. The cost of transportation has been, and still is, a great item of army expenditure, exceeding generally $3,000,000. This arises from the scattered condition of the army, and the necessary establishment of military posts at distant points, far beyond the boundaries of civilization and settlement. The construction of a series of wagon roads and military roads, and improvements generally in the facilities of transportation, are gradually reducing this heavy charge upon the army.

An immense bed of white marble, said to be equal to the finest Italian, has been discovered in Prospect Hill county, Michigan.

PRESIDENT BUCHANAN.—The Lancaster (Pennsylvania) Express mentions a report that President Buchanan has sold his residence near that city, known as Wheatland, and that he has purchased, or is about to purchase, a property in the vicinity of Baltimore.

The Mayor of Philadelphia declines signing an ordinance allowing steam passenger cars to run in that city.

THE GREAT EASTERN.—It is announced that the steamship Great Eastern will leave New York on the 15th of August, on her return to England. She has been visited by great numbers of people at New York, but not so many as was expected.

DEATH OF AN EMINENT JOURNALIST.—A Washington despatch announces that Joseph Gales, one of the editors and proprietors of the National Intelligencer, died at his residence, in that city, on the night of the 2d inst. Mr. Gales was one of the oldest editors of the United States, and beloved by all who knew him.

The health of Savannah continues excellent. With the exception "of occasional light fevers of but few days' duration," the city is entirely free from disease.

FIRES IN TEXAS.—About half-past three o'clock P. M., on the 9th inst., a fire was discovered in the store of James M. Smoot, situated on the corner of Elm and Hickory streets, at the southwest corner of the public square in the town of Denton, and in a few moments the whole building was a mass of flames. A gulf breeze at the same time sprang up, and in a few seconds the stores of Messrs. A. T. Jacobs, and of Messrs. Holmes & Somats, were wrapped in flames. There were twenty-five kegs of powder in a magazine in the latter store, which in a few moments exploded with tremendous force, scattering fragments of the building and goods in every direction, and setting several of the buildings on fire. The whole west side of the public square, with the solitary exception of Messrs. Blount & Scruggs's store, on the extreme northwest corner, is in ashes. The total loss is estimated at over $80,000. On the same day, and at the same hour, the store of Smoot & Turner at Pilot Point was consumed by fire. This swelled Mr. Smoot's losses to $60,000. The Austin Statesman has a report that at the same time the town at Milford, in Ellis county, was burned. At the about the same time is said to have occured at Black Jack Grove, by which the large store of Mr. Cole was destroyed. Loss, $30,000. By the McKinney Messenger we obtain the following particulars of other fires, occurring nearly at the same period. "On the evening of the same day, and about the same hour, the store house of Mr. Depre, at Ladonia, was destroyed by fire, together with material for a new building, etc. The loss is estimated at $25,000. Also the large steam flouring mill at Millwood, in Collin county, was destroyed by fire. The loss is estimated at $10,000. The dwellings of J. J. Eskins and Silas Leonard, about one and a half miles from Dallas, were consumed by fire, with everything in them. At about the same time that the town of Dallas was fired, a fire broke out in Waxahatchie, which was fortunately discovered, and extinguished before much damage was done." There are reports of serious fires also at Sulpher Springs and Denham. The impression prevails that these extensive conflagrations in Texas are the work of Northern Abolitionists, several of whom have been ordered out of Texas.

BATON ROUGE AND NEW ORLEANS RAILROAD.—Mr. W. St. Pike, of Baton Rouge, was in New Orleans a few days ago on his way to New York for the purpose of completing the arrangements to commence the Baton Rouge and New Orleans Road as a branch of the Jackson and Great Northern Railroad.

THE MASONS IN CALIFORNIA.—The Masonic Fraternity of California celebrated St. John's day in San Francisco on the 24th ult., with appropriate ceremonies. More than one 1000 joined in the procession. They laid the corner-stone of a new Masonic hall, which is to cost, with the lot, $162,000.

MRS. Susan Decatur, widow of the heroic Commodore Stephen Decatur, died at her residence in Washington on the 21st of July. She was in the 81th year of her age.

THE ECLIPSE.—The recent Solar Eclipse was observed by a party under the immediate direction of the Superintendent of the Coast Survey now stationed on Gunstock Mountain, New Hampshire. The morning there was without a cloud, and perfectly calm. Besides the usual phenomena, magnetic and meteorological observations, intended for comparison with those of the expeditions to Labrador and the Pacific coast, were made by the party.

NEW COTTON.—The first bale of new crop Georgia cotton received at Macon on the 21st of July, from Houston county. The first bale of new crop Alabama cotton was received at Mobile on the 22d, from Dallas county.

THE LYNCHBURGH EDITORIAL TRAGEDY.—The examination of Wm. L. and William Hardwicke at Lynchburg for killing Capt. Dalton, assistant editor of the Virginian, on the 23d of June last, resulted in the Messrs. Hardwicke being sent to the Circuit Court for trial.

THE REPORTED EXPEDITION TO MEXICO.—The Mexican Consul General at New Orleans declares that there is no truth in the statement that the so-called Knights of the Golden Circle have the approbation of the Liberal Government in their report of expedition to Mexico. It is true they had offered their services to President Juarez, but they were promptly and unreservedly declined.

THE LOST IN THE HUNGARIAN.—The Rangor (Maine) Whig states that the company engaged in taking out goods from the wrecked steamship Hungarian, obtain from five to six hundred dollars worth per day. The wreck is full of bodies, some of which can be seen at low water, and the sight is represented as extremely distressing.

NEW HAMPSHIRE.—The population of New Hampshire by its census of 1850 was about 318,000. It was thought by many that the census of 1860 would show an increase to 375,000 or 400,000; but a late estimate or guess, sets it at about 330,000. If this last estimate be correct, New Hampshire will barely retain her three representatives in Congress.

CROCKERY.—It is stated that the manufacture of crockery has been commenced in Illinois, on a scale large enough to supply the demand of the whole valley of the Mississippi.

RAILROADS IN WISCONSIN.—Ten years ago Wisconsin had not a single mile of railroad completed within her borders.—Now nearly one thousand miles are traversed daily by the cars.

The Hon. John H. Lumpkin died suddenly, of apoplexy, on the 8th of July, at Rome, Ga. Mr. Lumpkin was a member of Congress for several terms from the Fifth District of Georgia.

BUST OF ALEXANDER HAMILTON.—Palmer, the sculptor, has just completed a bust of Alexander Hamilton for Hon. Hamilton Fish, of New York. Dr. Nott states that the resemblance to his original is perfect.

THE LA PLATA EXPLORING EXPEDITION.—Late advices from Buenos Ayres state that the United States Exploring Expedition, under Captain Page, has finished its explorations, and is about to return home. All the principal tributaries of the La Plata have been surveyed.

The California telegraph-line is now completed on this side to Fort Smith, Arkansas.

NAVAL.—All the gun-boats recently built for the United States Navy are now ready for commission. There are at present fourteen of these vessels, six of which were purchased.—There are now but seventeen sailing vessels in the navy exclusive of store-ships.

A VAST GRAIN FIELD.—The whole West, from the Ohio to the Missouri, is said to be a vast grain field. It is estimated that the State of Ohio will have thirty millions of bushels of wheat, five millions more than it has ever produced before.

AN OLD PAPER.—Thursday, the 19th ult., was the ninetieth birthday of the Worcester (Mass.) Spy, which was commenced in Boston by Isaiah Thomas on the 17th of July, 1770, under the name of the Massachusetts Spy. It was so active in behalf of the cause of Liberty that it was obnoxious to the Tories, and during the siege of Boston its publication was suspended. After a silence of about four weeks, the Spy was presented to the public in Worcester with the motto—"Liberty or Death." It is now the oldest paper in Massachusetts.

TORNADO AT LOUISVILLE.—Louisville, which has several times suffered from hurricanes and tornadoes, during the past few months, was visited by another on the evening of the 22d ult., which occasioned great damage to property, but fortunately no loss of life.

ALLEGED DEFAULTER.—Fred. Hoffman, the alleged defaulting Secretary of the Pacific Mail Steamship Company, has been held to bail at New York, to await trial on four distinct charges—two for illegal issue of stock, and two for forgery.

REVOLT IN THE MISSOURI PENITENTIARY.—A revolt took place in the penitentiary at Jefferson City, Mo., on 23d ult., and some forty convicts made a simultaneous attack upon the gate of the prison, and succeeded in forcing it open and effecting their escape. Twenty of them were soon captured, and the others were still at large at last accounts. In the affair seven were severely wounded and three were killed by the guards of the prison.

LIBERATED AFRICANS.—A Nashville despatch states that the government of Denmark has sent a commission to negotiate with our government for the Africans recently captured off the Island of Cuba, to employ them as apprentices at St. Croix.

ALLEGED DEFALCATION.—The Washington correspondent of the New York Tribune says that the books of the Post Office Department show that the Postmaster at New Orleans is a defaulter in the sum of $50,000.

INTERVENTION IN MEXICO.—It is stated that despatches received at the State Department from Mr. Faulkner, our Minister to France, make no mention of the rumored intervention by France in the affairs of Mexico.

ANOTHER ALLEGED DEFALCATION.—The Washington correspondent of the New York Tribune says that Major R. Sutherland, Quartermaster of the Marine Corps, is a defaulter in the sum of $30,000.

OUR COMMUNICATIONS WITH TEXAS.—The Chief Engineer (Mr. Bayley) of the Great Western Railroad, states that the whole line of road from its present terminus at Berwick's Bay to New Iberia, the point of junction with the Texas road, is under contract, and that it will be entirely completed and in running order by the first of July next. He further states that the whole line of road from New Iberia to Houston, in Texas, will also be completed in 1861. At Houston this road makes its connection with the whole system of Texas roads, completed and in progress, extending to Austin, 200; to San Antonio, 550; and receiving numerous feeders, which come in from various directions, to pour the commerce of that immense State into one great channel, whose terminus is New Orleans.

DEATH OF KOSSUTH'S SISTER.—Another sister of the distinguished Hungarian has recently died in New York city.—Though in exile she was surrounded with a large circle of appreciating and noble-hearted friends. Very touching addresses were made at the funeral.

PUBLIC GARDEN IN BOSTON.—The Bostonians are engaged in preparing a public garden at an expense of $100,000.

THE RIO MEMBRES GOLD FIELD.—Later and more authentic advices from Arizona are by no means encouraging as to the prospects of mining in the Rio Membres Gold Field. It is now admitted that the mines are not extensive, the estimate being that five hundred men, averaging from $3 to $8 a day, would exhaust them in one year. At present very little mining is being done, owing in some measure to the fact that the season is unfavorable.

THE LIBERTY OF CONGRESS.—This institution now contains about 65,000 volumes, exclusive of a large number of pamphlets, and about 50,000 public documents; the annual appropriation is $5000 for miscellaneous and $2000 for law books.

ABOLITIONISTS IN TEXAS.—It is stated that on the 3d ult., three men, Clock, Sr., his son, and Perkins, his son-in-law, were arrested in Chappel Hill, and brought before a public meeting, on a charge of being Abolitionists. A committee of twelve of the most respectable citizens was appointed to investigate the affair. It was proved by several gentlemen that the accused had repeatedly said that they were Abolitionists; that there were three thousand Abolitionists in the State; that in three years the Black Republicans would rule the State; and that they sympathized with the negroes. The accused were ordered to leave the State as soon as they could arrange their business. They have complied with the order.

MURDERERS AT LARGE.—The New York Tribune publishes a list of over fifty murders which have been committed in that city within the last three years, without one of the perpetrators being discovered.

SOUTHERN PACIFIC RAILROAD.—The Engineer-in-chief of this Road and the contractors for building fifty miles of the road were daily expected at Marshall (Texas) at last accounts, to begin vigorous operations, looking to the completion of the fifty miles at a very early day.

STEAMBOAT SUNK AND LIVES LOST.—A despatch states that the steamboat S. P. Hibbard, from Louisville for Memphis, sunk on the 26th ult., when five miles below Louisville, by a collision with the steamboat Chancellor, and that one passenger and three of the crew are supposed to have been drowned. Boat and cargo a total loss.

NAVAL.—The Navy Department has ordered the United States steamer-of-war Seminole to join the Brazil Squadron.—The Seminole is now at Norfolk, and will sail from that port as soon as ready.

LAKE SUPERIOR IRON.—The iron interest of Lake Superior region is very flourishing. The shipments for June were more than double the amount sent forward in the same time last year.

THE SMITHSONIAN INSTITUTION.—The fund of the Smithsonian Institution, Washington, amounts to some $650,000, and the interest annually derived is $38,325. The expenditures amount to about $33,000, including $9000 for salaries, $9000 for publications, etc.

DEATH OF AN EX-CONGRESSMAN.—The St. Louis Republican learns that Samuel Caruthers, formerly a member of Congress from the seventh district of Missouri, died recently at his residence at Cape Girardeau.

THE OLDEST MAN IN THE UNITED STATES.—The editor of the Cincinnati Times, while on a visit recently, had his attention called to a venerable person, who it was alleged was probably the oldest man in the United States. His name is Solomon Pangborn, who says he was born in the city of New York, in a small town of five or six hundred houses, in 1725. He is consequently 135 years old. Shortly after his birth his father purchased a farm on the Mohawk river, not far from Fort Johnson, whither he removed. The old gentleman resides at Rising Sun, Indiana, where he has relatives in comfortable circumstances. He complained that for the last year or two his health has been much impaired, and that he is so old medicine fails to improve his constitution, as it might in a younger person. He is perfectly resigned to live as long as God will permit him, but says that he would have met the fate common to mortality with a similar resignation many years ago. His sense of sight, as well as that of hearing, is much impaired, and he moves about with difficulty, although he still contrives to help himself, and uses neither crutch nor cane.

DROUGHT IN RHODE ISLAND.—At last accounts, the streams in Rhode Island were so dry that in some places the manufactories had to stop work.

FIRE IN PHILADELPHIA.—A fire occurred in Philadelphia on Sunday afternoon, 22d ult., entirely destroying the store of Messrs. Yard, Gilman & Co., one of the most extensive silk houses in the country. The total loss is estimated at from $60,000 to $70,000, all of which is covered by insurance.

HARVARD COLLEGE.—On the 19th ult., Professor Felton was inaugurated as President of Harvard College. He is the twentieth President of the institution.

A METEOR.—On the night of the 20th ult., a meteor was observed over a large extent of country, being seen as far South as Petersburg, Va., and possibly farther, and as high in the North as Albany, New York. This proves that it was much higher in the heavens than most observers thought, some of whom describe it as only a few hundred feet overhead. The elevation at which it was seen at Washington was about ten degrees; while at Brooklyn, New York, it was said to be twenty-five or thirty degrees. The accounts agree generally as to the appearance of the meteor, the slight differences being attributable to the various phases it assumed to different spectators.

REACTION IN THE SHIP-BUILDING TRADE.—The Northern press report a favorable reaction in the ship-building business. Quite a revival is now visible in the dock yards of New York and New England, where for several months past almost the quiet of the desert had reigned. A large number of the smaller craft, and some eight or ten large vessels are now on the stocks.

EMANCIPATION BY A VIRGINIAN.—Miss Cornelia Barbour, a daughter of the Hon. James Barbour, of Virginia, formerly Governor of that State and a member of President J. Q. Adams's Cabinet, has resolved to emancipate her numerous slaves and locate them in a free State.

A NEW CHARITABLE INSTITUTION IN BOSTON.—Boston is about to add to her charities a home for aged men. $10,000 have been subscribed in a few days, out of $30,000 needed.—The institution is intended for aged men born in Boston, whom the reverses of business or loss of means of support have thrown upon the charity of strangers or the care of impoverished relations.

PROFESSOR Lowe, the aeronaut, is preparing at Philadelphia for a trip across the Atlantic.

FIRE IN CUTHBERT, GEO.—A fire broke out in Cuthbert on the 14th of July which destroyed the greater part of the principal business square of the town. The loss is estimated at $50,000.

THE JEWELRY TRADE.—The New York correspondent of the *Charleston Mercury* writes that the erection of marble palaces by jewelers is one of the signs of the times. Warehouses, instead of small shops, are now needed to hold the vast stock of a first class establishment; and one wanders, bewildered, through furlongs of counters filled with diamonds, rubies, emeralds, opals, pearls of great price, cunning work in cameo, lava, malachite, and the softer stones, and bright gold wrought into every imaginable shape to set off the visible charms of the irresistible. Private jewels, to the extent of from $5000 to $10,000, are now a very common possession of New York ladies. Ten years ago there was probably not a lady in town who had such a store of the "little sparklers."

DESTROYED BY FIRE.—The residence of Colonel James Brown, at Oxford, Miss., was destroyed by fire on the night of the 18th ult., together with all his furniture and library. Loss $7,000.

LOW WATER IN ALABAMA.—The water in the Alabama rivers is said to be lower than it has been known for years. Navigation for even the lightest draught boats is very difficult.

RUMORED PIRATICAL EXPEDITION.—The New York Journal of Commerce says rumors are in that city that a piratical expedition has sailed with the object of intercepting and seizing the negroes, now *en route* from Key West to Africa.

THE FISHERIES.—Ex-Governor Hubbard, of New Hampshire, United States Commissioner, under the reciprocity treaty, has gone to Newfoundland, where he will be joined by the British Commissioner, and proceed to define the fishing boundaries, as provided for in the treaty between the United States and England.

REMARKABLE.—The Pleyaune states that since the month of May, the house of Russell, Conant & Co., of Boston, cleared three ships in succession, with cargoes of no less than 1,000 bags of ice, consigned to J. L. Warner & Co., of New Orleans, every one of which was lost. They were the Ashland, the Cicero, and the Nanset, the news of whose loss came to hand a few days ago.

FOREIGN NEWS.

The following is a summary of the most important news from Europe since our last issue:

Great Britain.—In the house of Lords, on the 5th of July, Lord Wodehouse laid on the table the copy of a treaty between her Majesty and the Government of Honduras. The Earl of Malmesbury wished to know what had become of the treaty with Nicaragua, which ought to have preceded the treaty with Honduras. Lord Wodehouse said the treaty with Nicaragua was not negotiated before, but after the treaty with Honduras. The reason that the government had not been able to lay the two treaties on the table at the same time was, that although the treaty with Nicaragua had been concluded and ratified by her Majesty's government, the ratifications had not yet been exchanged. He was not aware of the cause of the delay. During a discussion in the House of Commons, Lord John Russell intimated that an agreement had been effected between England and France, relative to the Newfoundland fisheries.—In the same House, Sir Robert Peel having called on the Government not to assent to the annexation of Savoy to Piedmont, Lord John Russell replied that the Government could not depart from the great principle that the people had the right to choose their own government without interference. Several steamships had been purchased at Liverpool for Garibaldi and two had left for some port in Sicily.

Austria and Prussia.—The Opinione National says a treaty of alliance is on the point of being signed between Prussia and Austria, by which the former guarantees to the latter her German possessions; but not Venetia.

Rome.—It is reported that the Pope is not only disposed to grant a liberal Constitution, but he is further inclined to adhere to the suggestion of the Emperor Napoleon, to constitute a federative empire as the best solution of the Italian question. The Pontifical Government has released the political prisoners belonging to the Romagna, who were confined in the forts of Paliano, Civita, Castellanan and Ancona.

Naples.—Affairs in Naples were still in a very ticklish condition at last accounts. Patriots gathered in large numbers and traversed the streets of the capital. A conflict had occurred between the Royal troops and the people and several were killed on both sides. It is reported that the king had summoned the most influential members of his former Camarilla to consider the position of the country, and adopt such measures as would be beneficial for the protection of the crown. Dissatisfaction among all classes of the people was daily increasing. Ships, with troops, were leaving for Messina.

Sicily.—Garibaldi was daily receiving accessions to his strength and was expected to besiege Messina soon. It is reported that the Neapolitan steam corvette Veloce, six guns, has gone over to him.

Syria.—The insurrection in Syria continues. Fuad Pashn had gone there on a special mission, armed with full powers, and in view of that fact, England and France have agreed to abstain from present interference. If Turkey, however, proves unequable, these two governments have agreed on identical instructions to their Admirals to stop the massacres. At the destruction of the villages the Druses killed more than 2000 unarmed men in cold blood. There was great alarm at Beirout, and the Franks and Christians had taken refuge on board the foreign men of war. The last accounts state that the British Government had been informed that a fearful massacre of Christians had taken place at Damascus. Five hundred Christians, including the Dutch Consul, had been murdered in cold blood by the Turks. The American Consul was seriously wounded.

In addition to the above we glean the following miscellaneous intelligence from the European journals:

MARRIAGE OF THE PRINCESS ALICE OF ENGLAND.—The *New Prussian Gazette* says the statement as to a projected marriage between the hereditary Prince Louis of Hesse Darmstadt, and the Princess Alice, of England, is well founded, and that the recent visit of the two Hessian princes to London was relative to the proposed union. Prince Louis was born in 1837, and is heir presumptive to the throne of the Grand Duke of Hesse.

A NOVELTY IN TURKEY.—The Grand Vizier has been making a tour of the Turkish provinces, and for a novelty in oriental customs, making speeches to the people at all the principal places. What is more, the speeches are sensible, promise equal justice to all, without regard to sect or rank, and urge the people to forget their old animosities and live together as brethren.

A POWERFUL BURNING GLASS.—A Mechanic in Islington, London, has recently made a burning-glass, three feet in diameter, by which steel, flint, and even platina, it is said, have been melted by concentrating the rays of the sun upon them. Owing to its great size, it has attracted the notice of several societies devoted to science and art.

TYRE AND SIDON.—M. Renan, member of the French Institute, has been charged by the Emperor with the mission of endeavoring to discover the sites of Tyre and Sidon. He is to leave with his family in October.

PROVISIONS IN ENGLAND AND FRANCE.—Much complaint is made of the high price of provisions in England; and it is said that meat was never as high in France as at the present time. Some of the prices charged in Paris are given as follows: Fillet of beef, 48 cents per lb.; rump steak, 27 cents per lb.; inferior beef for making soup, (bone included), 18 cts. per lb.; ordinary joints of veal and mutton are 22 cents per lb. Salmon is sold at 84 cents per lb. A single mackerel costs 21 cents. Vegetables and fruit were never known to be as dear as now.

PERILS OF THE SEA.—Shipwrecks on the British coast were numerous and fearful last year, during which no less than 1616 persons perished; in the same time 2332 lives were saved from wrecked vessels, many of them by life-boats with which the coast of England and Scotland is well supplied.

SEBASTOPOL.—The city of Sebastopol, which before the siege contained a population of forty thousand souls, now numbers but ten thousand inhabitants, of whom eight thousand are men. The ruins are all cleared away, and the resurrection of the city has commenced, providing for forty-five highways, seventeen streets, and twelve squares.

A MATCH BROKEN OFF.—Some time ago it was announced at Paris that Miss Willing, an American belle, was to be married to the Count Henschel de Donersmark, a German millionaire. The Paris correspondent of the *Courrier des Etats Unis* now says that the match has been broken off, and that a brother of the lady has gone abroad, fought a duel with the Count, and wounded him severely. It is hinted that a fair *Marquise*, who formerly held the German in her graceful toils, but who had been deserted for the trans-Atlantic maid, had recovered her hold upon her recalcitrant lover.

LORD PALMERSTON.—The London *Court Journal*, of June 30, has the following familiar allusion to Palmerston:—"Our gay and gallant Premier rode to Harrow and back on horseback, on Thursday last, to hear the speeches. Lord Palmerston cherishes a great affection for Harrow, and made a great point to be present. He rode home against time, and did the eleven miles in about an hour." Lord Palmerston received his early education at the famous Harrow School, and has always been a great favorite with the Harrow boys.

THE PRUSSIAN GRAND MASTER MASON.—Prince Frederic William, heir to the Prussian crown, has assumed the duties of Grand Master over all the Masonic lodges of the kingdom, in succession to Gen. Schalsky, deceased.

POPULATION OF SICILY.—By the census of 1858, the population of Sicily was 2,231,000, which, as the area is about 10,000 square miles, is between six and seven hundred to a square mile.

The total number of registered electors in Great Britain is stated by a recent official return to be 1,071,975.

SUBMARINE TELEGRAPH BETWEEN FRANCE AND THE UNITED STATES.—Louis Napoleon has sent to the Corps Legislatif for approval a convention for the laying of a submarine telegraph between France and the United States. The subsidy promised by the French government is an interest of seven per cent during fifty years on a capital of 15,000,000 francs. Nothing is yet known of the route that will be adopted for the line, or the time when it will be laid.

The French Chamber of Deputies has voted an extraordinary credit of 4,000,000f. for the laying of a Telegraph cable direct between France and Algeria.

It is reported that Queen Victoria will visit Belgium and Prussia, some time this month, with Prince Albert. The royal pair go to Berlin to attend the baptism of the expected second child of the Princess Frederick William.

GREAT INCREASE IN RAIN IN ENGLAND.—The great increase in the fall of rain in England, during the past few years, is exciting much attention. The rain-fall in London during the first six months of the last four years has shown a gradual increase, the quantities being—In 1857, 8.273 in.; 1858, 9.938 in.; 1859, 10.995 in.; and, in 1860, 15.165 inches (to 0 a.m. 26th).

IN MEMORY OF THE VICTIMS.—Messrs. Gibbs, Bright, and Co., of Liverpool, owners of the ill-fated steamship Royal Charter, are about to erect an obelisk to the memory of the victims of that most terrible catastrophe on the spot where she was wrecked.

RETIREMENT.—A vacancy has occurred in the Professorship of Botany at University College, London, by the retirement of the veteran author, Dr. John Lindley, who has filled that post for thirty years, and is known to naturalists in every part of the world by his classic works on the vegetable kingdom.

THE FRENCH EMPEROR ON ITALIAN AFFAIRS.—The Turin correspondent of the London *Times*, in his letter of July 9, writes: "I hear from the very best sources that a person of high rank, just on his return from Paris, who saw Napoleon at Villafranca, related that the monarch had expressed himself, in the most unequivocal and positive terms, "that it had become a matter of necessity that both the Bourbon of Naples and the Pontiff of Rome should decamp." The Emperor added that it was possible the Pope might inhabit the island of Sardinia, with the nominal sovereignty over the island, but allowing it the full enjoyment of its free institutions. The Pope would enjoy a civil list of 10,000,000 francs. The Emperor professed the utmost admiration for Garibaldi's past exploits, and said France would never be a hindrance to the furtherance of that hero's future achievements.

PHOTOGRAPHIC PICTURES.—It is stated that M. Toulasant, of Paris, has made the discovery of taking and fixing the natural colors on photographic pictures.

EMIGRATION FROM LIVERPOOL.—The official returns of emigration from Liverpool, for the half year and month ending 30th June, amounted to 48,076, which is an increase of 6065 over the corresponding period last year. The great bulk of this emigration was directed to the United States, viz., 807 cabin and 33,381 steerage passengers.

A MAGNIFICENT TELESCOPE.—A new and magnificent equatorial telescope has recently been mounted at the Royal Observatory, Greenwich, under the direction of the Astronomer Royal, Professor Airy. It surpasses in magnitude any other instrument of the kind in England or France, and is nearly on a par with the celebrated instrument at Pulkown, the principal Observatory in Russia. The object glass is nearly thirteen inches, and the length of the telescope fifteen feet. It is so nicely balanced on its axis as to be movable vertically with the slightest touch. The movement in longitude is effected by clock work, and the apparatus set in motion, although weighing several tons, is moved by the clock with the greatest evenness and regularity. The motion, by a simple contrivance, can be applied or removed in an instant, by the observer.

AMERICAN TRAVELLERS IN THE HOLY LAND.—The number of American travellers journeying in Syria and Palestine this year is quite unparalleled. Nearly twenty left Beirout on the 9th of April, having completed the tour of the Holy Land, and there are said to be more than fifty in the interior.

THE KING OF NAPLES.—A Berlin paper affirms that the chateau of Rosenhofen, the summer residence of the King of Bavaria, is being prepared for the reception of Francis II. in case he should find it necessary to make a precipitate retreat from Naples.

FRENCH NATIONAL RIFLE ASSOCIATION.—It is said that the Emperor of the French has authorized the formation of a National Rifle Association, like that in England.

LIVINGSTONE'S EXPLORATIONS IN AFRICA.—Among the appropriations to be voted by the British Parliament, is one of $57,500 for Dr. Livingstone's explorations in Africa, for which another steamer is needed. The discoveries of Dr. Livingstone are regarded as of the greatest importance at the Cape Colony, and the Colonial Legislature has appropriated funds to keep up a regular inland communication with the exploring party.

THE HARVEST IN ENGLAND.—By the late accounts from England, it appears that the prospect of the harvest was very considerably improved. The wheat promised to be excellent in quality and a fair average. The only crop that is spoken badly of is mangel-wurzel, an important one, it is true, but less so than grain and potatoes. This prospect has ceased a decline in the wheat trade, which may effect considerably the shipments from this country.

A COAT OF MAIL FOR GARIBALDI.—It is stated that a Parisian lady has gone to Sicily, taking with her a present to Garibaldi from a French armorer. The gift is a coat of mail, dagger proof and bullet proof. Its workmanship is perfect, and is valued at upwards of 5000 francs. It may be worn under the uniform like a shirt, for it is extremely flexible, light and portable.

RETURN OF SICILIAN FUGITIVES.—The Turin correspondent of the London Times writes on the 9th ult.: The Neapolitan Legation at this Court, probably in obedience to instructions received on the first promulgation of the still-born constitution at Naples, has signified to all the exiles from the Kingdom of the Two Sicilies, that it is ready to issue passports to any of them who may be inclined to go back to their country. We have here Salazza, the Prince di Lepille, Caracciolo, Piancane, Carrano, Camorrotto the Duke of San Donato, and many others, all on the move. From Florence and Pisa I have no doubt that Baron Belotti, Mariaeo d'Ayala, Paolo Emilio Imbriani, Poerio's brother-in-law, and from Bologne the brothers Spaventa, Settembrini and other men bearing equally illustrious names, will be foremost in the march. All those gentlemen go home on irreconcilable foes to the Bourbon, and irrevocably wedded to the principles of Italian unity, and the annexation of both the Sicilies to the kingdom obeying the sceptre of Victor Emanuel."

PROPOSED BENVAN MANUMENT.—A meeting was recently held at the Freemason's Tavern, London, under the presidency of the Earl of Shaftesbury, to take into consideration the most appropriate means for raising by public subscription a metropolitan monument to John Bunyan. The meeting was attended by many gentlemen of influence in the Established Church and Dissenting congregations, and the following resolution was agreed to unanimously: "That in the opinion of this meeting, the absence of any public record for a period of nearly two hundred years to the memory of so distinguished a man as John Bunyan, is a matter deeply to be regretted, and that his eminent services in the cause of religion, and his untiring zeal for the welfare of his fellow-men, demand the lasting gratitude of Christendom. It is therefore considered by this meeting to be very desirable that a statute to his memory be erected, by public subscription, in one of the leading and most public thoroughfares in the metropolis."

POLITICAL.

Two State Conventions are called in Virginia, both to meet on the 16th inst.—one at Staunton, by the friends of Douglas and Johnson, and the other at Charlottesville, by the friends of Breckenridge and Lane, the object of both being to appoint electoral tickets.

A State Convention is to be held in Chillicothe, Ohio, on the 15th inst., for the purpose of nominating Bell and Everett electors, etc.

The New York Houston convention, for the purpose of nominating an electoral ticket for Sam Houston for President, met at Schenectady on the 18th ult. Commodore Stockton was named as Vice President, but in the attempt to make an electoral ticket, the meeting, though composed of only a few persons, broke up in confusion.

Senator Fitzpatrick, of Alabama, has written a letter in which he expresses his concurrence with the platform of principles on which Breckenridge and Lane were nominated, and his determination to give them his support.

The New York Republican State convention is to be held at Syracuse on the 22d inst. to nominate State officers and a Presidential electoral ticket.

A Douglas State Convention was held in Nashville, Tenn., on the 28th ult., and a full electoral ticket was nominated.

A State Convention is to be held in Georgia on the 13th inst. to nominate Presidential electors for Bell and Everett.

A committee of radical Abolitionists have called a Convention to be held at Syracuse N. Y. on the third Wednesday in this month, to nominate candidates for President and Vice President of the United States. This would indicate that Lincoln and Hamlin are not radical enough for them.

Three Southern State elections take place this month—in Missouri and Arkansas on the 6th, and North Carolina on the 9th.

A Douglas and Johnson electoral ticket has been formed in Arkansas.

LITERARY GOSSIP.

Dr. Bunting's Life is not yet completed, but the second volume will probably appear before the summer has passed.

A new edition of Adam Clarke's Commentary is about to be issued, much improved, in England.

Rev. G. F. Playter, of Canada, is writing a History of Methodism in Canada; it will open a mine of Ministerial romance.

The copyrights of Peter Parley's works are estimated to be worth $75,000. The copyright of Mr. Bancroft's history is probably—next to that of Webster's Dictionary—the most valuable in the United States.

It is stated that Lord Brougham has recently completed a treatise on the British Constitution, which will be published during the coming winter.

The works of Maranlay are being translated into French by a son of the historian Guizot.

We learn from the N. Y. Methodist that Dr. Abel Stevens is about to visit England for a few weeks, for materials for the History of Methodism, and to get out an English edition of his first two volumes.

Our Methodist brethren in Paris publish a little periodical entitled *L'Evangeliste*, which does good service for evangelical piety.

The Irish Methodists are issuing in Dublin a spirited journal entitled the *Irish Evangelist*. It is one of the signs of the new progressive spirit of that portion of the Wesleyan army.

In England, a *Life of Robert Stephenson*, the engineer, to include the history of railway engineering and progress, as connected with his professional career, is in preparation, with the sanction of his friends, by whom all the necessary documents, etc., are contributed.

The Memoirs of Lorenzo da Ponte, the Venetian poet and collaborateur of Mozart, are shortly to be published in Paris.

The executors of Theodorn Parker's will have notified the city of Boston that the books of Mr. Parker will be ready for delivery, according to the will, by December. There are between 10,000 and 17,000 volumes, and have been appraised at $20,000.

Mrs. Harriet Beecher Stowe, who has recently returned from a European tour, is engaged in the preparation of a new work, on which, it is stated, she means to rest her reputation as an authoress.

Among the many books in press in Philadelphia at present we may note, "Recollections, historical, political, biographical, and social, of Charles J. Ingersoll, by experience, presenting annals, with portraiture of personages of this country, from Genet's arrival in 1792, to the purchase of Louisiana in 1803, with which increase of the original United States, many of their great events, physical and constitutional, are supposed to be connected;" and "Occasional Productions, political, diplomatic and miscellaneous, including, among others, a glance at the Court and Government of Louis Phillippe, and the French Revolution of 1848, while the author resided as Envoy Extraordinary and Minister Plenipotentiary from the United States at Paris, by the late Richard Rush." Both of these must prove readable and instructive works.

RELIGIOUS INTELLIGENCE.

THE ENGLISH BIBLE.—The London Athenæum says: "The annual production of Bibles in this country is estimated by Mr. C. Knight at between two and three millions of copies. The books for which there is the next largest permanent demand are said to be 'Shakspeare,' and perhaps 'The Pilgrim's Progress;' but it is not considered that more than 20,000 copies of 'Shakspeare' are sold in a year. It appears that there was, until of late years, much carelessness in printing the Bible. So recently as 1851, Principal Lee stated 'I do not know of any book of which it is so difficult to find a very correct edition as the English Bible.' The Bibles now issued from the universities and by the queen's printers are very accurate; the Oxford printers offer a guinea for the discovery of any mistake. But some of the Bibles allowed (on account of having notes) to be printed by private printers have verbal inaccuracies, and there are errors in some Bibles which have been published in Scotland, where Bible printing is free to all, but under supervision. Printers state that there is great difficulty in attaining correctness with regard to the Italics; one improvement proposed has been that of printing within brackets the words necessary to make up the sense, instead of printing them in Italics 'according to the barbarous custom of the present printers of the Scriptures,' which Mr. Knight also condemns as embarrassing to unlearned readers."

AN English letter-writer states that the old plan of pew rents for church expenses has been successfully exchanged in many Baptist churches for voluntary offerings, secured by boxes placed at the entrance of the chapels, to receive what the congregation freely casts in every Lord's day. In Scotland the new plan is all but universal.

ACKNOWLEDGMENT OF CONGRESSIONAL LIBERALITY.—Sir Moses Montefiore, the distinguished member of the Jewish faith in England, has addressed to the Jewish citizen of Washington a letter, handsomely acknowledging his deep sense of the liberality of our House of Representatives, in inviting a minister of the ancient faith to offer prayers at the opening of the House on the day the election of a Speaker was effected.

A Convention, composed of ministers and laymen of the Methodist Episcopal Church within the bounds of Rockingham (Va.) district, Baltimore Conference, has been recommended to be held in Harrisonburg on the first Thursday of August next. The object of the convention is to consider the action of the late General Conference of the Church on the subject of slavery, and to appoint delegates to a general convention of the church on the same subject.

The Rev. James Hobart of Berlin, Vt., is now about entering the ninety-fifth year of his age, and the seventieth year of his ministry, and still he is vigorous and active, preaching every Sunday when and wherever he can engage himself. About thirty years ago he was dismissed from the congregation over which he was settled, on the plea that he was worn out.

Brooklyn is the City of Churches. Methodism has considerable sway there. There are, Methodist Episcopal Churches, 24; Methodist Congregational, 1; Methodist Protestant, 2; African Methodist Episcopal, 5—32 in all.

The new connection Methodists, in England, report 22,630 members; and in Canada, 6421.

Dr. Schauffler gives, in the *Missionary Herald*, an account of a remarkable movement in Constantinople, by which some 10,000 Turks have embraced doctrines closely allied to Christianity; some 10,000

THE NEW ORLEANS CHRISTIAN ADVOCATE.

ALINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

CHAPTER XIII.

"Nay, speak no ill!—a kindly word
Can never leave a sting behind;
And to oft breathes such tale we've heard,
Is the beneath a noble mind."

Aline was an only daughter, and would have been spoiled, perhaps, by a careless observer. But Mrs. Elwin was too careful, and even too solicitous for her daughter's welfare, which rendered her very disagreeable at times. She had been petted, flattered and caressed by her parents, till vanity and self importance were her most observable characteristics. Thus did Aline form a striking contrast to her manly, high-minded brother. Edward had noticed with much pain the unkindness of his sister, and was often pained by her ridiculous imitations of aristocratic and fashionable style. She had never fancied Anna as school-mates, they were constant companions

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XXVI.

Mr. Editor—I have several times alluded to the disorganized and rude state of society in Western Louisiana when it was first visited by the Methodist Itinerants. The mass of society was heterogeneous, but the elements of evil predominated greatly over the good. Some immoral practices were connived at not often tolerated in civilized communities. Among others was that of men and women entering into housekeeping arrangements without being legally united in the bonds of holy matrimony. The parishes in those days were very large, so the citizens often lived from fifty to one hundred miles from the parish site, and the difficulty of obtaining licence from a priest so remote, or a suitable officer to officiate at the hymenial altar, was often rendered as an excuse for this condition of affairs, but no doubt the ignorance and depravity which were prevalent were the principal causes.

As late as 1826, I preached and organized a society in the house of a man in Washita parish who had never been lawfully married to his house-keeper; otherwise they were well behaved, and well thought of by their neighbors, and his house being the most commodious for preaching purposes was offered by him, and accepted by the community as a place of worship until they could do better. The woman was awakened, and applied privately to know if she could be admitted into the Church, offering her entire willingness to be legally married. I told her the marriage would have to precede her entrance into the Church. She then requested me to use my influence with her partner to have this stumbling-block removed, and this reproach put away. I proceeded to converse with him kindly, but faithfully on the subject, and he seemed fully alive to the disabilities they were under and the odium that necessarily attached to their manner of life, but offered as a palliative the difficulties in the way of a lawful marriage when they first agreed to live together, and now they had lived together so long he had not the courage to brave the excitement in the public mind that would be aroused by their marriage. I told him he had not a friend in the world that would not heartily commend him for it, for, with that exception, they were highly esteemed as neighbors and citizens; and moreover, the woman seemed deeply concerned about her soul's salvation and desired to join the Church, but could not be admitted unless they either got lawfully married or separated forever. He came into measures and promised to have the ceremony performed, and the marriage recorded as soon as he conveniently could, but it was not done when I left the country, which was soon after. I have introduced this subject not only as an illustrative item of the times, but also to show the reclaiming and renovating power of the gospel among such people.

In early times, when the place now called Monroe, on the Washita river, was known as "the Post of Washita," there came into the vicinity, from puritan New England, a young adventurer by the name of Sylvanus Bascom. He engaged in the ordinary pursuits of young men for money making purposes, until he gathered enough to get him a piece of land on the western side of the river a few miles above the Post, upon which he settled. He had been religiously raised, and brought with him from the land of steady habits, a tender conscience and a good moral character, but his "evil communications" with the society about the Post "had corrupted his good manners" until he fell an easy prey to the vices of the country. To other evil deeds he added that of entering into partnership with a transient housekeeper, with whom he seemed to live in the closest union in every respect except that of being joined together in holy wedlock. They were somewhat thrifty and soon were "well to do" for the grade of society to which they belonged. In this state of affairs Thomas Griffin entered the pine hills west of the Washita river as a pioneer preacher, and the scattered population was attracted from all parts to hear his heart-searching and powerful preaching. Among others Bascom was an attentive and deeply interested hearer one Sabbath at Hunnicutt. Brother Griffin "got at the sinner's track" that day, and pressed him closely to all his degrading, dangerous, and often fatal wanderings from God, and pointed him to the "burning lake" as the basis of his course, unless avoided by early repentance and thorough reformation. Bascom's conscience had been pierced by sin, and he had seldom resorted to the pious lessons of his New England training. But under this sermon he was greatly awakened. The impressions of his earlier days were powerfully renewed. The sins of his heart and life came up in fearful remembrance, and he was ready to exclaim "woe is me, for I am undone!" He determined at once to invite the preacher home with him, and ask his counsel and prayers. While Sally was busy here and there about dinner, with evident emotion he unbosomed himself freely to brother Griffin—giving him a history of his early, religious training, and his wide departure from the counsels of his youth since his settlement in Louisiana, and finally his relation to the woman who was his housekeeper. "Bascom," said brother Griffin with his usual directness, "you have choice of one of three alternatives. Either marry that woman and live with her according to God's ordination, in the holy estate of matrimony, or put her away forever, or go to perdition; for to become a christian in your circumstances is an utter impossibility." Bascom was truly penitent. Conviction had searched him out and entered deep into his soul. His sins rose up in all remembrance and countless numbers, and he felt that further delay would be extremely hazardous, if not fatal to his salvation, and he resolved to act promptly. He made known his feelings and purposes to Sally, and proposed that they should get married and live together lawfully, as their present relation would be an effectual bar to his success in religion. She promptly rejected his proposal, and declared "she would not put her neck into such a halter; that she liked him well enough then, but she might see some one after a while that she would like better; that his treatment was kind enough up to that date, but it might not be so to the end of life, and she intended to have no legal bar in her way if she should ever have cause to leave him." He told her then that they must, without hesitation, separate forever. She consented, and entered into the excitement of the new arrangement with a zest. Bascom made an honest division of all their household and kitchen furniture, even to the smallest articles, and by her request put her portion on board a treding boat which then lay at their landing, in which she also took passage to seek her fortune elsewhere. Bascom now took up his long neglected Bible and began to search its truth-telling pages, which he found "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." He also became a man of habitual prayer, and betook himself to all the means of grace within his reach. But while he was yet bearing the burden of unpardoned sin, and struggling against the pollutions of an unregenerated heart, he found himself involved in new difficulties, and beset with new temptations. As soon as it was known that he was without a housekeeper, others were seeking the vacated berth, and as he would make no advances several of them made it convenient to visit him and offer their services. He rejected all their proposals; told them he was determined by the help of God to lead a new life, and he done with all such arrangements. But the situation was desirable; a comfortable home; a man more trustworthy and respectable than the vulgar and dissipated herd around them, and if he could not be brought to terms one way, other ways must be resorted to. In pursuance of their plan they would put on their best appearance and spend a night or two at his house occasionally. "How shall I manage this difficult case?" he enquired one day of Ashley Hewitt. "As a general rule," brother Hewitt replied, "it is best to assume a defiant attitude toward an enemy and overcome by superior courage and strength, but in this case there is no safety but in flight. Pause to confer with flesh and blood, or to tamper a moment with the enemy, and you are a ruined man. Take to your heels in the hour of danger." Bascom adopted this advice literally, and resolutely avoided their company, though on some occasions he had to leave them in possession of his house during the night. In the mean time the work of grace was taking deep root in his heart. He sincerely lamented his former course of wickedness, and after many sore struggles with his long cherished evil habits and an unbelieving heart, he was enabled to cast himself, all polluted and guilty as he was, on the atoning merits of Him "who died, the just for the unjust." In that act the guilt of sin was removed; the power of sin was broken; and he rose up renewed in the spirit of his mind, feeling that he was a new creature in Christ Jesus. His soul was appalled when he looked back to the horrible pit from which he had just escaped, but when appreciating the fact that he had now "put on Christ," he was filled with rapturous joy. Having been duly admitted to membership in the Church he soon became fully interested in all her movements. With what assistance he could get from a few of his very poor neighbors, he soon put up a decent log church, and supplied it with seats and a pulpit, and it was long known as "Bascom's church." His advancement in personal experience and religious knowledge was steady and rapid, so that he soon became the leading Methodist in his community.—There was such a change in the whole tenor of his life that all could see its reality. The candidates for horse-racing gave him up as an unmanageable case, and began to feel a reverence for him as a man of God. A Church was soon organized in his neighborhood and he was duly installed as class-leader. His example was good, and his influence as an active christian was felt throughout his community. He had no children of his own, but he took two orphan boys to raise, who, with the addition of two servants, composed his family when I became acquainted with him in 1826. He generally had plenty in store for man and horse, which, in addition to his amiable christian character, made his house a pleasant home for the travel-worn itinerant preachers. Many were the tranquil and profitable hours I spent with Sylvanus Bascom in 1826. While there I could rest or read, pray or converse, or go bathing in the river as I felt inclined. And what luxurious feasting on the best of front! Such as I have never met with elsewhere. Having demonstrative evidence of my penchant for fish, he generally anticipated my visit by sending his boys to the mouth of the Darbonne to catch a mess of fish for the preacher, which was served up in the most approved style and enjoyed to the full.

I have often reflected with pleasant emotions on the unusual circumstances attendant on one of my visits to Bascom's. There lived in his neighborhood a paralytic, who was very poor, by the name of Holland. He had long led a dissolute life, but in his affliction and poverty, he had sought the Lord and found him, "full of compassion, and ready to forgive." He was admitted to church fellowship and went on his way rejoicing. He loved Christian communion, and one afternoon he hobbled over to brother Bascom's to spend the evening in holy converse. In the mean time Bascom's health was declining, and he felt that he was nearing his eternal home. As they eat in the deepening twilight recounting what great things the Lord had done for them, and how he had begotten them to a lively hope—to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them, then the holy fire burned and glowed in their hearts until they were wrapt up in the visions of God. "Glory to God," exclaimed poor Holland, "I am so happy!" "So am I, bless the Lord, O, my soul," responded Bascom. "Nothing is wanting to complete our rapture but the presence of brother Jones. O, that he were here to share our joy! But we will see him to-morrow." On that day I had filled my appointment at Abram Pipes' and felt almost uncontrolable promptings to go that night to Bascom's. For more than half way I was teased with the suggestion that perhaps I had neglected some pastoral visitations in the neighborhood above that ought to have been attended to that afternoon and night, and that I was seeking my own ease and pleasure by hastening on to Bascom's, but still I seemed not to be able to change my decision. I lifted my heart in prayer to be forgiven if I had been delinquent, and to be shown the path of duty. Presently I felt an overwhelming sense of the approving presence and love of God. The rapturous emotions of my heart prompted me to alight from my horse, and roll on the grass in joyous praise to God for his abounding goodness to his unworthy servant. It was dark when I arrived, and I passed to the door unobserved. As I entered the door, Holland vociferated, "glory to God, here he is now!" "Hallelujah," exclaimed Bascom, "now our joy is full!" They soon clasped me in their brawny arms and we all shouted. Yes, enjoyed a real ontspoken, old fashioned shout. How could it be otherwise when we were all as happy as we could well be in the body? The mystery of my afternoon experience was now explained. God had sent me on a mission of love to his afflicted children. Poor paralyzed Holland soon passed away from the sorrow stricken scenes of earth to his home in Abraham's bosom. Bascom lingered a few years to be perfected in the crucible of sanctified affliction, and then entered into rest. After the lapse of thirty-five years I am still here, and still happy in the service of my Master. I am after you, old friends, and the time of our re-union draweth nigh. Glory be to God for the blessed prospect!

J. H. Jones.

THREE BOOKS OF 1860.

BY LUTHA FONTELLE.

So much has been said and written about "Adam Bede" and the "Mill on the Floss," that any thing further may appear superfluous. But the demand for these works, extraordinary as it has been, is still unsated.—The large and repeated supplies have been bought up so rapidly in the city, that there are still many in the country to be envied for the pleasure yet in store for them.—There are even some quiet people in the city, who, seeking rather what is worthy than what is new, have stood aside until the marvelous rush for them abated.

But now, that they have been generally read, let us calmly inquire into the secret of the author's great success, and into the character of the influence they will exert upon the public mind.

"Adam Bede" is the story of a carpenter, and the "Mill on the Floss" deals also with lowly life. All can readily understand how these faithful portraitures of simple English country life, and of every-day emotion, can move the heart of the mass, that toils and struggles, thinks and suffers, more or less, like them. Some would be fine people speak of them with disgust as sketches of low characters and scenes with which they have nothing in common: I pity them, for while the true earnest nature everywhere, among the refined as among the uncultivated, responds to the utterance of these elemental emotions of the common human heart, their narrow souls are incapable of appreciating a thought or feeling in others ungilded by a proud title, or silken surroundings. And the names of the miller's daughter and of the carpenter "are so unromantic." Not very promising in themselves, I admit. Christ was styled the carpenter's son, and had these dainty people lived in His day, they would doubtless have found very little promise of a universal King in His humble life and sympathy with the masses. Let them pass.

Miss Evans tells us why she has made choice of these scenes, these characters.

> "So that ye may have
> Clear images before your gladdened eyes,
> Of nature's unambitious underwood,
> And flowers that prosper in the shade."

She enjoys the old Dutch paintings with their truthful representations of domestic life. She says, "I would not, even if I had the choice, be the clever novelist who could create a world so much better than this, that you would be likely to turn a harder, colder eye on the dusty streets and the common green fields—on the real breathing men and women who can be chilled by your indifference, or injured by your prejudice; who can be cheered and helped onward by your fellow feeling, your forbearance, your outspoken, brave justice. There are few prophets in the world, few sublimely beautiful women—few heroes. I can not afford to give all my love and reverence to these rarities; I want a great deal of these feelings for my every-day fellow-men."

But she invests every page with a charm, by the piquant boldness with which she makes use of universal facts, and weaves her story out of homely truths. Touches of unaffected nature move us continually. There are some who delight in saying that "circumstances make the man." Miss Evans gives us the effect of circumstances upon each character, showing how they develope the beauty and strength of the firm and the true, and how they wither the energies and sweep away the principles of the weak and selfish. And while the plot moves steadily on to a characteristic denouement, the inner life is laid bare before us; we feel the heart-throbs at each new sensation, we read the passing thought, the controlling motives.

But while admiring the author's genius and enjoying her intimate acquaintance with the human heart, one may still inquire, "Cui bono?" What is the actual benefit we derive from all this? Of the two works, I prefer "Adam Bede," as the more complete, for this reason: every character accurately drawn from breathing nature, either holds up before us some beautiful truth in a strong, clear light, or conveys some never to be forgotten practical lesson. I would like to see it in the hands of every young man, of every young woman, where our language is read. They will find in it no incentives to a sinful or sinless existence, but many to a pure, earnest life. Vice and virtue are not blended by scarcely perceptible shadings, but there is ever a nice discrimination of the dividing line. And the varied scenes, from the festive hall to the cool sweet dairy; from the grand old park, with the glimmering sunlight and deep shadows, to the green-robed fields shelving down to the old black-pool, over which darker thoughts are brooding; from the rich fields full of promise to the skillful agriculturist, to the bleak hillsides of the miner's home; all these are so many landscapes of varied coloring for the mind's picture-gallery. And the portraits are never to be forgotten, because taken from life, and breathing into our souls some of life's needed lessons; from the wee pet nelvoly peeping into your pocket, to the pastor's stately mother, and the stern, selfish old man shrinking from the waiting grave. Among all the rare touches of female loveliness, where will you find a face that will win its quiet sure way to the heart of the strong and gentle, of the rough and the refined, like the sweet "lily face" of Dinah Morris, with the pure, warm, earnest soul, looking calmly out through the love-shedding gray eyes.

"The Mill on the Floss" is the work of a true artist, in its nice perception and analysis of character, in its felicitous discription of natural scenes, and the familiar incidents of real life. The "Dodson family" form a group of graphic sketches with which we feel more or less familiar. I am quite certain that I stopped a few weeks with Maggie's mother. Not that she kept a boarding-house. O, no. That would ill comport with the dignity of the Dodson family. But she would "accommodate a friend" if the liberal purse was ready; or, like "Miss Simmons," *"take a stranger in,"* with the same proviso. A most admirable body in every way, in her own estimation. In "Adam Bede," one of the prevalent vices of the day is handled most delicately, and with loving pity for the consequent suffering, while it is held up to just censure. In the "Mill on the Floss," principle is made to take its own high position, and to resist the strongest passion of the human heart. Maggie, withstanding the strong pressure of circumstance, the tender force of inclination, lest she outrage the claims of friendship, and break the ties of nature, is a profitable study for young ladies romantically inclined. And from the unrest, the painful, passionate yearnings of Maggie, and the discontented gloom of Tom, we can turn to the serene joyful trust and calm life of gentle Lucy, as we turn from the fierce heat of noonday, or from the devastating storm, to repose and refresh our thoughts on some quiet landscape, some sweet-eyed violet that scatters fragrance and a pervading but half unconscious sense of beauty all around. With the exception of Dr. Kenn, there is little knowledge of practical piety among the country people of the "Mill on the Floss," and we greatly fear that similar neighborhoods might be found in our own land. Maggie, after long groping in the darkness, and striving painfully after the light, finds her way, at last, into the clear beams of God's presence.

Very different from all these is Havilah in "El Furcidis," a rarely strong and noble character, but a true woman in all her emotions, in all her active goodness. You perceive that the only true knowledge has taken deep root in her being, and filled her eyes with a soul-searching light, for she shrinks from a union with one who has not this inner higher life—this moving principle that glows and purifies, strengthens and enlightens. Can any thing be more beautiful than the scene in which the mother pleades the suit of the English lord? Can any thing be truer to the unerring instincts of a woman's guileless soul than Havilah's reply? Let every mother, every daughter, read this chapter. It touches the full significance of the true marriage so often ignored. How often will you now find a Christian maiden, who, appreciating the wisdom, the generosity, the blended firmness and gentleness of a handsome suitor, who besides possesses a proud name, and princely wealth, will not stifle her native convictions, and accept the proffered hand? Havilah could not love him, and she shrank from acting the gilded and world-permitted lie, for he lacked one thing to enhance the value of all his rare possessions, to be the crowning glory of his wisdom and virtues. Havilah is a noble creation. In her, the lithe symmetrical frame, the gifted intellect, the glowing heart, the God-linked soul, have found a full, an almost perfect development.

But some dear scrupulous soul may say, "Do not tell me anything about them. Are they not novels?"

Not so fast, dear friend. You and I would never condescend to read one of the trashy stories, the merely sensation novels, the extremely light literature that is so voraciously devoured by the "fast" men and women, the "fast" girls and boys everywhere; that is even smuggled into respectable seminaries, into pious families who have vetoed all novels, and will not make a selection of what is really excellent for the eager young minds that will read stories in some form. Answer me truly, you who condemn works of fiction as a whole, do you not have a keen relish for a choice dish of gossip served up with savory condiments? Is it not palatable? Is it not a most delightful tonic? Do you not forget fatigue, forget care, forget your private griefs, in listening to the account of some noble deed or some simple generous action, some struggle with a fierce temptation and the final triumph? Do you not sometimes amuse yourself in dissecting character, in weighing the motives, or imagining them? You perceive (I am not addressing those who, in their cruel selfish gossiping, seek to make good evil, and to affix a stain to purity itself), you watch the development of the living tragedy, or the progression of a nicely involved plot, with absorbing interest. "But you know the characters, you know the events to be facts." Are they so? Is gossip ever wholly true? Does not the imagination clothe the meagre skeleton with throbbing flesh and fancy drape it? But it is only when fictitious works are sketches drawn "to the life" of men and women living here and there, all around us, with the same throbbing, earnest, struggling, suffering, or rejoicing hearts like our own, like those we have met or may meet, that they are worthy of attention. Not always then. But when vice veiled in the garb of beauty, and honor, and pleasure, is revealed in all its naked deformity, is it not a startling lesson to such as are just entering, perhaps half unconsciously entering, the flowery path of evil? And when you read of some noble deed, some beautiful trait of character, some story of life-long devotion and sacrifice, some struggle to attain the true and pure, is not the heart made better, the thoughts elevated by dwelling on the sublime and accomplished purpose? We need these lessons, these living, inspiring truths constantly repeated for ourselves, for others.

Let us, then, turn a deaf ear to the vulgar gossip that would pollute the purest fame, that leaves its own black impress on the minds of every one who listens to or repeats it, and dwell on the noble earnest souls of "Adam Bede," and Dinah Morris, on the symmetrical character of Havilah, or on any others whose perusal may aid or cheer the steps of love and duty.

REMARKABLE CONVERSIONS.

Several papers, from different pens, in different sections of country, were placed in our hands for publication last winter, by Rev. Jefferson Hamilton, D.D. We published some of them at the time, and now publish another one.

In 1831 there lived in the village of Darlington, S.C., two highly respectable gentlemen between whom existed a distant relationship. Capt. John Gibson was a man of noble parts; tall, and well proportioned, though rather too rotund, perhaps. His countenance was expressive of kindness, mildness, firmness. Moses Saunders, Esq., was not unlike his kinsman in form and face, so far as general outline of person and expression were concerned. Neither had what would be regarded a handsome face, but taking in the entire contour; any one observant of human nature would have had no hesitancy in deciding that each was a Southern gentleman worthy of the country he called his own. An Englishman would say that each was a fine old English gentleman, living rurally, yet with elegant comfort, on his broad acres among a contented tenantry. Nor would after acquaintance lead to any change in the opinion so formed. Each occupied an elegant mansion, and Hospitality made her abode with each. Capt. Gibson's wife would have graced a court, and could have been at ease in a cottage. She had the dignity of one born to rule, and the grace and gentleness which precluded all embarrassment in her presence. She was a pious, devoted christian. O she was a noble woman! Mrs Saunders had a kind, gentle expression, but no other personal prestige. She was almost a bundle, one would say; but what a bundle of simplicity, and sweetness and kindness!

A feud existed between these two high-minded men—a feud originating in the most trivial difference imaginable, but which seemed destined to be as permanent as the life of the parties. They did not seem disposed to injure each other in any way, but a perfect non-intercourse existed, and the mediation and efforts of mutual friends had been made or tendered in vain. With every one in the village, except each other, these gentlemen were on terms of kindness, and it was a sorrow generally that they could not or would not be reconciled. Reconciliation was a triumph reserved to the power of the gospel, and it may be interesting to trace at least some of the steps leading to the gracious conversion of these two men.

The ministry of the word in the Methodist village church had been in "demonstration of the spirit and of power" on different occasions through the early part of the year named—1831. On one of these occasions the preacher was led to condemn sinful amusements, the congregation appearing to be in a very solemn mood. This, however, gave offense to a young man, the son of Capt. Gibson, and a chief leader in such courses as the pulpit was at the time censuring. He rose, and as indignantly as possible stalked out of the church. Not one followed him. He remarked afterward (for he too was converted) that he knew that day that there was an unusual influence in the assembly, else a dozen or more would have followed him. He went home with the sneering reflection, "well, I suppose we are going to have a *revival!*"

A week later, at a two days' meeting near Capt. Gibson's plantation, where the family marooned for the occasion, the preacher was favored with divine unction and the word was in power. Capt. G. was present and felt its full force, up to deep awakening. Shortly after this a four days' meeting was held at Darlington, where, it will be remembered, Mr. Saunders and Capt Gibson resided. The awakening influence which affected Capt. Gibson had affected somewhat deeply Mr. Saunders also, but without any very special manifestion till Sunday morning. The sermons on the occasion had been very *telling*; and, as the result showed, were carried home to many a conscience by the Holy Ghost. These two men applied for admission into love feast, each knowing nothing of the other's intention. What a "time of refreshing from the presence of the Lord" we had in that love feast! At its close persons were invited to come forward and join the Church. Mr. Saunders moved into the aisle with his usual measured tread, his countenance all aglow, the index of a heart exclaiming as it were, in one breath, "God be merciful to me a sinner!"—"I will go in the strength of the Lord God!" His wife, her face beaming with lines and points of rapturous expression, from the simple, intense feelings of her gentle heart, joined him, and, she leaning on the stalwart man who had long been her protection and her pride, both advanced toward the altar. But he was trembling now—all unwont to tremble—and so was she; for glad as her poor heart was that her husband was about to be saved, that at last the long prayed for event had come, and he and she were setting out together for heaven, she felt the guilt of sin, and groaned to be set free. Capt. Gibson, the while, was sitting against the wall scarcely conscious of aught around, his head bowed and his heart melted into contrition, and tears flowing from his eyes. Thus, while Saunders approached the altar, his face the index of fixed determination, yet of utter self-despair, Gibson trembled also, broken, dissolved, and for the moment seemed to feel himself unworthy even to come to Jesus. The two haughty men are humbled—humbled in each other's presence; the two bold, mighty men, who would have stood each alone against a world in opposition, are now feebler than very childhood, each confessing, "I am wrong!" and each ready to say to the other, were they face to face, "Can you forgive me?" if it were not that now each is overwhelmed with the conviction and engrossed in the confession,—"against THEE, thee only, have I sinned, and done evil in thy sight!" Mrs. Gibson could keep her place no longer. She made her way to the aisle, crossed it, and was by her husband's side before he knew that she had moved. As she took his arm and drew him up and forward, the words, "my husband!" bore to him the earnest suggestion and the full tide of affection of one of the noblest hearts that ever lived.—While the voice and the touch broke him still more, they at the same time inspired him. He rose, and leaning on rather than supporting the magnificent woman who adored him as her wedded lord, he too approached the altar, his bowed head scarcely allowing a sight of his face, her whole countenance lighted with heavenly radiance. What has been described was the transaction of a very brief period, so that the hands of Moses Saunders and his wife had scarcely been received by the minister and their names written, when the hand of John Gibson was extended and his name put on record. All knelt in prayer. Oh, it was a time of power! On rising the two great men (for they were large of body as well as big of soul) embraced each other. "Come, Saunders," said Capt. Gibson, "we will kneel again, and let these good men pray for us." That was a great and a good time; the animosity of years was uprooted in an instant and given to the winds. This too after the kindest, strongest, most prudent, and influential efforts that man could put forth had been made in vain to overcome it. Can any wonder that there was deep feeling in that Church on that day? Who would blame the worshippers if they shouted forth their exultant joy,—"Glory in God in the highest! Hallelujah! Bless the Lord, O my soul!" Who would blame them? Not Isaiah; for he exclaims, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee! Not the Savior; for he says to those who would silence the exultation and praise of his disciples, "I say unto you, that if these should hold their peace the stones would immediately cry out."

Mr. Saunders lived till 1839, when he closed peacefully a pious and useful career. The following fall, Capt. Gibson fell asleep in Jesus, having adorned the doctrine of God his Savior till the year 1840. Then followed Mrs. Gibson, who in 1843 died as she had lived—a Christian. Mrs Saunders was the last to pass away.—She entered into rest in 1847, leaving behind her the fragrance of a good name.

How blissful is the fellowship of these four in heaven! And how many who loved them here are pressing ardently on to rejoin them!

THE ABOLITION PLOT IN TEXAS.

Last week we gave the particulars of several destructive conflagrations in Texas—at Dallas, Denton, &c.—and ding that, as these and several attempts at incendiarism had occured on the same day, and almost at the same hour, there was no doubt of there being a regular organized band of outlaws in the State, whose object was a wholesale destruction of life and property, and, indeed, that the impression prevailed that these numerous fires were the work of Northern Abolitionists. This impression it seems was well founded. A letter dated Dallas, July 26th, published in the Houston Telegraph, gives an account of the discovery of an abolition plot for a slave insurrection and the destruction of life and property. The writer says—

"The outhouses, granaries, oats and grain of Mr. Grill Miller were destroyed a few days after the destruction of Dallas. This led to the arrest of some white men, whose innocence, however, was proved beyond a doubt. Several negroes belonging to Mr. Miller were taken up and examined, and developments of the most startling character elicited. A plot to destroy the country was revealed, and every circumstance, even to the minutiæ, detailed. Nearly, or quite, a hundred negroes have been arrested, and upon a close examination, separate and apart from each other, they deposed to the existence of a plot or conspiracy to lay waste the country by fire and assassination—to impoverish the land by the destruction of the provisions, arms, and ammunition, and then, when in a state of helplessness, a general revolt of the negroes was to begin on the first Monday in August, the day of election for State officers. The conspiracy is aided and abetted by Abolition emissaries from the North, and by those in our midst.

"The details of the plot and its modus operandi are these: Each county in Northern Texas has a supervisor in the person of a white man, whose name is not given; each county is laid off into districts under the sub-agents of this villain, by whom the firing was to be done. Many of our most prominent citizens were singled out for assassination whenever they made their escape from their burning homes. Negroes never before suspected are implicated, and the insurrectionary movement is widespread to an extent truly alarming. In some places the plan was conceived in every form shocking to the mind, and frightful in its results. Poisoning was to be added, the old females to be slaughtered along with the men, the young and handsome women to be parcelled out among these infamous scoundrels. They had even gone so far as to designate their choice, and certain ladies had already been selected as the victims of these misguided monsters.

"Fortunately, the country has been saved from the accomplishment of these horrors; but then, a fearful duty remains for us. The negroes have been incited to these infernal proceedings by Abolitionists, and the emissaries of certain preachers who were expelled from this county last year. Their agents have been busy amongst us, and many of them have been in our midst. Some of them have been identified, and have fled from the country; others still remain, to receive a fearful accountability from an outraged and infuriated people. Nearly a hundred negroes have testified that a large reinforcement of Abolitionists are expected on the 1st of August, and these to be aided by recruits from the Indians, while the Rangers are several hundred miles to the north of us. It was desired to destroy Dallas, in order that the arms and ammunition of the artillery company might share the same fate.

"Our jail is filled with the villains, many of whom will be hung, and that very soon. A man was found hung at our neighboring city of Fort Worth, two days ago, believed to be one of these scoundrels who are engaged in this work. We learned that he had stored a number of rifles, and the day after he was hung a load of six-shooters passed on to him, but were intercepted. He was betrayed by one of the gang, and hence his plans were thwarted. Many others will share his fate.

"I have never witnessed such times. We are most profoundly excited. We go armed day and night, and know not what we shall be called upon to do."

The Galveston News of the 28th furnishes further particulars, as follows:

"We learn from a gentleman, a resident of Ellis county, who left Waxahatchie on Monday last, and arrived this morning, some further details of the results of the discovery of the diabolical abolition plot, that was to sweep over Northern Texas with the incendiary's torch and murderous weapon.

"In Dallas and Ellis counties, committees composed of the coolest, steadiest and most respectable citizens, were appointed and were at work all last week investigating the whole affair. No one but those immediately interested knows the committees, nor where or when they meet, or what they are doing. Their chief object is to ascertain what whites are at the bottom of the plot. No one else interferes in the investigation.

In Ellis, the County Court has organized patrols on an extensive and well managed system.

"The negroes' confessions—made apart and at great distances—concur in the leading points; and all over white men originated the plot and directed their movements.

"They promised the negroes their liberty and their masters' goods, etc., and to lead them to Kansas; the negroes were told also that the next President would be a Northern man, who would free them all.

"The negroes concerned in Ellis county were principally of mature age and those allowed by their owners a good deal of liberty. The young ones were not allowed to participate in the plot; and many were not trusted with the secret at all. Their idea was to burn all the stores where arms and ammunition were kept; and on the election day—the 6th August when the citizens were away from their farms and houses—the negroes were to rise, seize on all arms, and, headed by their white leaders, to attack the houses here and there, murder defenseless women, burn and destroy, and finally, it is presumed, march off in a body towards Kansas.

"Waxahatchie was to have been set fire to on the 8th—the same day Dallas and so many other places were fired; but an accidental fire in the town, that day, aroused the citizens, and the negro appointed to the deed became alarmed, and left. He was to have returned and repeated the attempt last Sunday, had not the plot been discovered."

THE BRITISH PARLIAMENT AND THE MASSACRES IN SYRIA.

In the House of Lords, on the 10th ult., in reply to a question relative to the massacres in Syria, Lord Wodehouse said:

"I am afraid that, as my noble friend did not furnish me with a copy of the exact questions which he meant to ask, I may not be able to answer all of them as precisely as I should have wished; but, with regard to the general question of what information the Government have received from Syria, I am sorry to say that I can confirm entirely the lamentable accounts which he has given of the events which have taken place there. Despatches received yesterday, of recent date—I can not state what is the latest, but I remember one despatch was dated the 18th of last month—describe a state of things than which nothing can be more miserable or more deserving the compassion of all Christians. The principal places at which these outrages have taken place are Hasbeiya and Zahleh. At Hasbeiya the principal Christians were congregated together, and, having been induced to lay down their arms, they were next day attacked by the Druses, and a large portion of them massacred in the presence of the Turkish troops in the place, who do not appear to have interfered.

"Your lordships will see in the newspapers accounts of this massacre, but it is stated in one of the despatches that a considerable number of the Christians had escaped; and we therefore have reason to believe that the massacre was not so general as is represented. It seems that this massacre was not confined merely to the Christians, but that the chief of the Druses, who had commanded on that occasion, took the opportunity to revenge himself on some Mussulmans, with whom there had been a feud. It seems that at Zahleh the people made a defense, but were at last overpowered.—The Druses gained possession of the town, and committed most horrible brutalities. But there, also, a considerable number of the Christian population were able to retire before the massacre began. The general state of that country is one of the greatest confusion and disturbance. How the feud originated is at present almost a matter of doubt, for not only does it spring from the hereditary hatred of the Druses against the Maroultes, but the Druses are joined by other tribes, to some extent, by the Mussulman population generally.

"The Turkish authorities are much to be blamed for not having taken active measures. The Turkish troops in the neighborhood of Zahleh took no steps to put down the disorder, and nothing to resist the Druses. The only excuse is that practically they are powerless.—There is a great want of troops, and their authority is altogether disregarded by the mountaineers. The Embassadors of the different Powers met together some weeks ago, and agreed to send instructions to their Consuls in Syria to communicate with the Turkish Pashas, and to endeavor to induce them to take some active measures. We have not received the information, but intelligence has reached France that a Pasha has been sent with extensive powers to put down rebellion, that reinforcements of troops have also been sent, and that efforts will be made to restore order.

"The latest account is from the Consul at Damascus, who thinks that apprehension is not altogether well founded, although it is only right to say that there are other persons who take a different view; but it is his opinion that Damascus will not undergo the same horrors which have occurred in other towns, and that it will be able to resist all attacks which may be made upon it. My noble friend asks whether we can lay the papers on the subject on the table of the House. I have not had an opportunity of communicating with my noble friend at the head of the Foreign Office, but I do not think it likely that there will be any objection to their production. With regard to the steps which have been taken by her Majesty's Government, as soon as intelligence reached us, before the latest accounts, orders were sent to Admiral Martin to proceed with a squadron to the coast of Syria, to take such steps as might be necessary for the protection of British subjects. We are informed that the French Government has sent some ships of war for the same purpose to that coast, and that there are also vessels there belonging to Russia and other Powers. Her majesty's Government has been in communication with the Governments of Turkey, Russia, Prussia, Austria and France as to the measures which will become necessary."

THE FUNERAL OF JOSEPH GALES.

The National Intelligencer, of the 26th ult., thus records the funeral of its late chief editor:

"The funeral of Mr. Gales on Tuesday, was an event which it was the desire of the people of Washington, without distinction of classes or sentiment, should be marked with an expression of the deep and sincere veneration and esteem in which they held the deceased. Besides the tokens of respect on the part of all the branches of the City Government, many citizens made individual indication of their sense of the general loss. All the booksellers of the city kept their stores closed for the day, and some private citizens draped their houses in the habiliments of mourning. Notices of the deceased, couched in terms of the kindest remembrance, were prominent in the columns of all the city press.

"At the late residence of Mr. Gales, and where he has held his home for the past twenty-five years, a very numerous assemblage of ladies and gentlemen were gathered to witness the last services in the presence of the remains of their venerated and respected friend. The President of the United States was there, and nearly the whole of the City Government, many of the officers of the General Government, and most of the leading citizens of the Federal Metropolis. In the course of the afternoon a numerous deputation from the City Council of Alexandria came up to participate in the last honors to one for whom the people of that ancient and honorable town have invariably entertained an almost unlimited regard. Owing to the lateness of the hour at which the arrangements of the funeral were completed, the Alexandria delegation, with great regret to themselves, were compelled to return to Alexandria without taking a place in the procession.

"At the head of the procession, which passed at a slow pace from Eckington to Fourth street, and thence by New York avenue to Seventh street, and down that street past the office of the National Intelligencer, to Pennsylvania avenue, was the Columbia Typographical Society, on foot. After them followed the employes of the office of this paper, interspersed with other citizens, also on foot. The cortege in carriages came next, conveying the officiating clergy, the Rev. Drs. C. M. Butler, Pyne, and Hall, who had conducted the services at Eckington, Dr. Thos. Miller, the family physician, the hearse, the family and friends of the deceased, the members of the City Councils, and the citizens of both sexes. The pall-bearers were Gen. Walter Jones, Gen. R. C. Wolghtman, Richard S. Coxe, Thos. L. Smith, William L. Hodge, James M. Carlisle, William B. Lee, and James O. Welling.

"The City Hall was draped in mourning, as were also the office of the National Intelligencer and the club rooms of the Bell and Everett Association of this city, and suspended above the hall door of the latter was a large photograph likeness of the lamented deceased, enshrouded in black crape; and business was suspended for the day, the members feeling that they had lost a noble leader and an unerring counsellor. The office of the Congressional Globe, the residence of the Swedish Minister, and the hotel of Mr. Casparis were also enshrouded with emblems of mourning.

"As the procession passed the Intelligencer office the firemen's bells tolled, and the scene was witnessed by many hundreds of persons who had gathered at an early hour in the afternoon for that purpose, all indicating the deep hold which Mr. Gales had on the popular heart.

"The procession reached the Congregational Cemetery about 7 o'clock, and as the sun departed serenely from a bright sky, the remains of the beloved friend and benefactor were deposited in the grave, the clods reminding the spectators, amid the solemn words of the officiating ministers, that this was but the consummation of the 'Dust to dust, ashes to ashes,' but also assuring all that there is a resurrection and a life to come."

INTERESTING INCIDENT IN THE HISTORY OF TWO PUBLIC MEN.

In the fall of 1843, a young man twenty nine years of age, who had served two years as a member of the Senate of his State, being without property or influential friends, concluded to take a trip to the west, and perhaps remain in that section of our country. He left his State in October, and took the route by the Great Lakes to Chicago, with a trunk full of law books, a spare suit of clothes, and about sixty dollars in his pocket. After stopping one week at Chicago, he went to Joliet, about forty miles distant. He there met a gentleman from the south west about his own age. An acquaintance immediately sprung up between them, and the New Englander was advised by his new friend to accompany him to Missouri. He did so, travelling over-land to head of navigation on the Illinois river, thence down the river to St. Louis, and thence to "north east Missouri," about 250 miles up the river Mississippi

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, AUGUST 8, 1860.

Only $1 00 for the Advocate from the first Number in July till the end of the Year.

PAY TO THE END OF THE YEAR.

We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts, through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year, and let us all begin even again.

THE COMING KINGDOM OF ITALY.

The great republic of the United States was born in a day, and the coming constitutional kingdom of Italy has come to the birth. It is not the "Sicilian question," nor the "Roman question," but the "*Italian* question," which is now the principal problem in the politics of Europe. The success of Sardinia, assisted by France, against Austria, and the success of Garibaldi in Sicily, are but preliminaries in the great revolution, which, we trust, is to result in Italian nationality and independence. Sicily is already virtually free; Naples will follow; then the remaining States of the Church; and then Venetia. Everything promises, and points to, this glorious consummation. The great body of the Italian people are as thoroughly imbued, as enthusiastically inspired with the idea of national independence and unity, as were the Americans at the time of the Declaration of Independence. They have wise, brave, and patriotic leaders, in council and in arms. Victor Emmanuel, brave, frank, chivalrous and discreet; at once the very *beau ideal* of a constitutional king and a patriotic leader; already at the head of a compact and popular government, partly constituted of Italian provinces rescued from the tyranny of Austria and Rome; is almost boundlessly popular wherever the blood of Italy flows, or the language of Italy is spoken. Count Cavour, his Prime Minister and confidential counsellor, is astute as Metternich, and as politic and invincibly persistent as Louis Napoleon. And Garibaldi is as brave and incorruptible a patriot and military leader as ever lived. Although an "outsider" apparently, and although his course in Sicily is officially disavowed by the Sardinian government, yet he is to be the real active instrument in the accomplishment of Italian independence. Whatever may be his official rewards, or otherwise, his name will take rank in history in the same class with that of Washington.

With such political and military leadership, and such a unanimity of national sentiment, it seems impossible that the Italian cause can fail. There is no doubt of the ability to overthrow the resistance of Naples and Rome. The most difficult task will be to rescue Venetia from the power of Austria, which, though defeated, humbled, and immensely in debt, has a powerful and well-disciplined army, equal in numbers and equipments to any in Europe. Louis Napoleon will prevent the interference of Austria in the affairs of Naples and Rome, and will probably not interfere himself, except to guarantee the "Eternal City" to the Pope as a residence. But even united Italy will have a tremendous struggle when she comes to measure arms, single-handed, with the overwhelming military force of Austria. But, if not interfered with by other Powers, she will ultimately succeed. She has the open sympathy of England and the United States, and money, munitions and volunteers will continue to pour in to her help. The greatest cause of anxiety, with many, is as to what may be the course of Louis Napoleon. He has more weight, and is more feared, in the politics of Europe, than all the other diplomatists and crowned heads combined. Should he oppose the programme of Italian unity, its accomplishment would be hindered, if not prevented. The world may yet find out, however, that he is the prime mover in the whole affair, and that the whole scheme now being developed originated in his brain before he commenced the war with Austria as the ally of Sardinia. In that war he went far enough to assure the continuance and ultimate success of the Italian movement, without becoming responsible for it himself. This has been our opinion from the beginning. He may, however, and we think will, seek some addition to his own dominions, without materially violating the plan of Italian unity. Should the revolution finally succeed, Victor Emmanuel, who, a few years since, was at the head of a little kingdom of little more than a million population, and who, by the annexation of Lombardy, Modena, Parma, Tuscany and the Romagna, increased the population of his kingdom to eleven millions, will become the head of a nation of twenty-seven millions. He will not only have become a great monarch, as the head of a great national Power, but he will have become a great man, as the champion of the independence and unity of an ancient and renowned people, long divided, degraded, and enslaved. And all this will have been accomplished simply by his having espoused the cause of the liberties of the people, instead of following the absurd and decaying precedents and traditions of the despotic dynasties by which he has been surrounded. He is not only the representative of civil, but also of religious liberty in Italy. In that fair but blighted land, where a priestly despotism has for so many centuries crushed out every pulsation of freedom of conscience, the government of Sardinia has already set a noble example, in breaking this intolerable yoke, and allowing all men "freedom to worship God." The whole christian world should pray for his success in placing all Italy in the same blessed condition, and in breaking down that hated political power of Rome, which, from the days of the pagan emperors until now, has been "drunk with the blood of the saints." And the fact that the sagacious and powerful Louis Napoleon sympathizes with him, should give us hope for religious liberty in France, and elsewhere.—The time is coming for the liberation of the conscience of the world.

NEW ORLEANS AND THE TEXAS RAILROADS.

In a short time New Orleans will be connected with a railroad system west of her, the importance of which is now but inadequately imagined. The Opelousas R.R. is already completed and running to Berwick's Bay, 80 miles. By the first of July next it will be completed to New Iberia, 45 miles further, 125 miles from New Orleans. Here it meets the Texas and New Orleans road, which extends through Louisiana to the Sabine river, 116 miles, and thence through Texas to Houston, 106 miles—222 miles in all, and 347 miles from New Orleans. The Texas division will be completed during the present year, and the Louisiana division will be completed during 1861. At Houston it strikes, almost at right angles, the line of railroad now running from Galveston through Houston to the distance of 120 miles from the former place. The first branch of this line is the Galveston, Houston and Henderson road, now completed from Galveston to Houston, 50 miles. The second branch is the Houston and Texas Central road, completed 70 miles. By August, 1861, the latter road will be completed to the distance of 125 miles, and will ultimately reach Red River, running due North through the heart of Texas. It will be a great feeder to the New Orleans road.

The H. and T. Central Railroad will have for its feeder the Washington County Railroad, extending from Hempstead (50 miles above Houston) to Brenham, 22 miles, into one of the richest portions of Texas. Eleven miles of this road are already completed, the grading done, with ties and rails on hand for the balance, only awaiting the erection of the Brazos river bridge, now building.

From Brenham to Austin, 62 miles, the Air Line Railroad Company are now calling for proposals for construction, and as their private subscription is large, the early completion of their road is beyond doubt.

The next feeder is the Buffalo Bayou, Brazos and Colorado Railroad, which crosses the Brazos river, at Richmond; thence extends to Columbus, on the Colorado, 80 1-2 miles from Harrisburg; thence to LaGrange, 28 miles; and thence to Austin, about 140 miles from Houston.

From Columbus, on the Colorado river, another road will run to Gonzales and San Antonio, about 125 miles, and it is expected that 25 miles of this road will be built during 1861. The total distance from New Orleans to San Antonio will be about 550 miles, and there can be but little doubt of the ultimate extension thence to Guaymas, and also to Mazatlan, of this route from New Orleans to San Antonio; thus developing a Southern Pacific Railroad route. The entire distance from New Orleans to the Pacific would be about 1300 miles; the route would afford a lucrative way business throughout its whole length, and its terminal on the Mississippi and upon the Pacific coast, would be accessible to shipping—a very important consideration.

It remains to notice the Houston Tap and Brazoria railway, commencing at Houston and extending to Columbia, on the Brazos river, and thence to Wharton. The H. Tap and B. R. R., is finished to Columbia, 30 miles, and this portion of the route traverses the rich sugar district of Oyster creek.

It is expected that this road will be completed to Wharton, 88 miles, by the 1st of January, 1861, and from Columbia it is contemplated to extend it to Matagorda. The Texas railways radiating from Houston, and the completion of that of the Texas and New Orleans Company to Iberia, where it will unite with the N. O., Opelousas and Great Western, open at once to New Orleans about 750 miles of finished railway.

THE ANGLO-FRENCH WAR IN CHINA.

It seems almost a certainty, now, that there will be war between China, and England and France. It is said also that, while England and France are approaching Pekin from the East and South, a corps of 12,000 Russians is marching from the North on the same point. What the result of such a war will be it is difficult to predict. Though utterly inferior, in everything necessary to military success, to their antagonists, yet, with such an immense population, and with the willingness of the Chinese authorities to sacrifice any number of human lives, together with the fact that the Anglo-French force is far removed from home, there is no calculating the difficulty and loss that may be necessary in bringing this strange people to terms. They are not as warlike as the rebels against British rule in India, but they are more crafty and more numerous; and then, they have a stable government, while the British have no footing nor prestige on the soil, as they had in India. We believe, however, that the arrogance and hypocrisy of the Chinese are about to receive such a humiliation and punishment as they have never had before. And truly, while we regret the war, yet, as it is necessary, we trust this stronghold of oriental darkness and cruelty will have its power broken for ever. With nearly half the population of the entire globe, it has not made one step in real human progress for thousands of years, and promises nothing for the future. Neither the national character nor the national government has a single trait or tendency which commands the respect or inspires the hope of the civilized world. China is important only in view of her tremendous power for evil over nearly one-half of our race. A lying, thieving, treacherous and cruel nation and government, it will be for the good of the world, and her own future welfare, if she be chastised into decency, and be made by force and fear to observe those principles and duties which honor and truth do not influence her to respect. We trust it may be done with little bloodshed, but we hope she may be humbled. The punishment of the Chinese government for its violations of international faith and truth, will do more to inspire the Chinese people with respect for those virtues than all other influences combined for a century to come. We rather think that the diplomacy of the British has been somewhat hasty and dictatorial, but they have had numberless vexations and exasperations. Although they are not ignorant of virtue, there is neither truth, faith, nor honor in the Chinese. They are a civilized people, but with all the vices and none of the virtues of civilization. In China, half the population of the globe is locked up in the prison-house of selfishness, a prey to themselves and their own vices. It is too large a portion of the race to be buried alive, mentally and morally, until the day of judgment. If nothing but war will break their prison-bars, and we believe nothing else will, then let it come. The world will be in better health after it is over.

THE VIRUS OF ABOLITIONISM.

Can any unprejudiced man doubt, after contemplating the John Brown raid, the recent conspiracy for fire and assassination in Texas, and the recent Occoquan disturbance in Virginia, together with the long-continued and shameful operations of the "under-ground railroad," in which even statesmen, clergymen, literary men, and intelligent citizens have been engaged; can any man doubt that abolitionism is a sort of mental and moral poison? The greatest nation, and the most glorious government in the world, is distracted and endangered by one element alone—abolitionism. A union of sovereign States, under a common Constitution, protecting the rights of each member, and providing a strong and dignified general government, a model and a praise in all the world, is endangered, and rendered doubtful at home and abroad, by one only element of discord—abolitionism. The North and the South are mutually helpful; the North needs the cotton of the South, and the South needs the manufactures of the North; they should be bound together by all ties, not only of nationality and patriotism, but also of mutual interest; and this is prevented by one cause alone—abolitionism. Commerce, christianity, civilization, are dependent for the present rapidity of their progress upon cotton, and cotton is dependent upon African slavery; slavery is a blessing to the world—one of the mightiest instruments of Providence; and nothing prevents its full development and fruition but—abolitionism. Slavery is the highest state of civilization the negro has ever enjoyed in the history of the world. In Africa he is a brute; in the so-called free States he is a beggar and an outcast. In the slave States, he has a home; is well fed and well clothed; has the protection of the law; has friends and associations among the most refined of the land; has religious instruction, and his family without poverty or care. He is the happiest laborer in the world. Capital cannot oppress him. He is fitted for his relation. He is no more oppressed in his feelings by subjection to his master than are white men by civil and social law. Had there been no abolitionism, no agitation, no so-called free States, and consequently no delicacy surrounding the "institution," he would, by this time, have begun to enjoy the blessings of education. Slavery is the only condition of his progress, and abolitionism is the only incubus upon that progress. The success of abolitionism can only ruin him, in addition to the ruin of the country. And yet, in addition to the destruction of peace between the North and the South, by an agitation which has disgraced the country in the eyes of the world, emissaries are constantly endeavoring to form conspiracies for insurrection and civil war. If there is a single element of madness lacking in abolitionism, we cannot discover it. It blasts everything it touches—the senate, the pulpit, the fireside—the taste, the intellect, the conscience. And moderate anti-slaveryism lends to the delirium tremens of abolitionism, just as certainly as moderate drinking leads to the delirium tremens of drunkenness.

A LITERARY LIFE.

Messrs. Ticknor and Fields have just published "*Memorials of Thomas Hood*," collected, arranged and edited by his daughter, Mrs. Frances Freeling Broderip, and with a Preface and Notes by his son, Thos. Hood, who is also a writer of some reputation in England. The work is in two volumes, and is illustrated with numerous sketches in Hood's quaint, funny style.

When it was first announced that the children of him "who sang the song of the shirt," were preparing some final memorials of his life, we feared, not unreasonably, considering the frequent dullness of such works of love, that they would give the public a book which, dull in itself, would not be of value even as a further exposition of the character of their father. But nothing could be done in better taste than these very interesting volumes; as a biography they are complete, affording a most satisfactory view of the man, as he lived, and worked, and suffered; as a collection of unpublished writings of Hood, they are most valuable and welcome, and form a most readable addition to his many published works—which, by the way, have been collected with more care and kept in print longer in the United States than in his own England.

The editors of these volumes have wisely chosen to make their lamented father as much as possible his own biographer. He seems, notwithstanding his constant labors, to have been a "good correspondent," as boarding school misses term it; and his letters to various friends make up the bulk of these volumes. These are connected only by brief and judicious comments of the editors, and by such short quotations from his unknown fugitive writings as are apposite and welcome, because we learn here for the first time the occasions which drew out these "occasional pieces."

To the sympathetic reader these memorials are very sad. They show a gentle and manly spirit, engaged in an almost hopeless struggle with fortune—and doing his battle manfully against the fearful odds of almost constant ill health, repeated pecuniary losses, and often disappointments. It is pleasant to know, that, unlike most literary men of his time, Hood was from first to last a "family man." He loved his home, lived in it, and enjoyed there, with his wife and children, whatever fortune gave him. When, in nearly the last year of his life, he was once persuaded out to a dinner, he shows plainly how unused he is to pleasures in which his beloved wife does not share.

In all his many years' sickness, his was always the most cheerful face and heart in the house. It is curious to find how little exaggerated or out of his usual tone were his most laughable pieces of published fun. He had no need to "grind out" his quips and puns; they came naturally.

What, be it remembered to his honor, that writing in a style which oftener and more readily than any other glided into low buffoonery, or vulgar profanity, no word he ever wrote would bring the blush of shame to the most delicate cheek—no word but any mother may place in the hands of her best loved child without fear of harm. Few professional writers can say as much.—With a wit as brilliant as Swift's, a humor as bright and much more sweet than Sterne's, he never abused his great powers.

That Hood was a man of genius few will deny at the present day. The mere vehicle in which he conveyed his thoughts, the puns, the quips, the oddities, the uproarious fun—these, though perhaps the most widely appreciated, are the least parts of him. Beneath all runs a vein of tender sadness, of deep and ready sympathy with all sorrows and all wrongs, which was the soul of the man, and which, as in the Song of the Shirt, in the Bridge of Sighs, in the Dream of Eugene Aram, and other pieces, gives him his title to a place among the greatest and finest minds and hearts of our century. To this place nothing will do more to help him than the glimpses of the inner life of the man which we get from these charming volumes. For here we see that not only was he a writer of very extraordinary powers, but he was also a true man, faithful husband, loving father, cheerful companion, bearing the numerous ills of his life with unfailing patience, uttering no complaint of "unappreciated toils," such as fancied genius troubles its friends with—such as Lamartine is now boring a disgusted world with.

We have little space left for an account of the life here revealed. Hood's father was a bookseller in London, where he himself was born on the 23d of May, 1798. He lost his father in his thirteenth year, and picked up a pretty good education—English and Arithmetic, Latin and French—before he was fifteen, when he took a clerkship in the office of a Russia merchant in London, but his health failing, was sent to Dundee, a seaport in Scotland, and read a good deal in the two years he remained there. Returning to London in good health, he was apprenticed to an engraver, but at the age of 22 was seduced into the literary profession, by an offer to act as sub-editor of the *London Magazine*, a famous periodical some forty years ago, in which Charles Lamb published his Essays by Elia, Carlyle his life of Schiller, and De Quincey his Confessions of an English Opium-Eater. While in Scotland he had written for one or two local publications.

Mr. Hood's marriage was a happy one. His wife had a cultivated taste, and he had such confidence in her judgment that he read and re-read and corrected with her all he wrote. Many of his articles were first dictated to her, and her ready memory supplied him with references and quotations. In his latest years her time and thoughts were entirely devoted to him, and he became restless and almost seemed unable to write unless she were near.

From the date of his connection with the *London Magazine* to his death in 1845, he made literature his profession. In 1835 the failure of a publisher's firm involved him in debt. He had to go to Germany to live economically, having determined not (as too many would have done) to wipe off his debts by a passage through the bankrupt court, but to pay off all. He says of himself in a private letter, speaking of himself in the third person:

"Emulating the illustrious example of Sir Walter Scott, he determined to try whether he could not score off his debts as effectually and more creditably with his pen than with the legal whitewash or a wet sponge. He had aforetime realized in one year a sum equal to the amount in arrear, and there was consequently fair reason to expect that by redoubled diligence, economizing, and escaping costs at law, he would soon be able to retrieve his affairs. With these views, leaving every shilling behind him, derived from the sale of his effects, the means he carried with him being an advance upon his future labors, he voluntarily expatriated himself, and bade his native land good night."

In 1840 he returned to England, broken in health, but with a gallant spirit, as this extract proves:

"You will be gratified to hear that, without any knowledge of it on my part, the Literary Fund (the members of the Committee having frequently inquired about my health, and the B—— Business, of Dilke), unanimously voted me £50, the largest sum they give, and setting aside their standing rules, to do it without my application. I, however, returned it (though it would have afforded me some ease and relief), but for many and well weighed reasons. I am, however, all the better for the offer, which places me in a good position. It was done in a very gratifying and honorable manner, and I am the first who has said 'no.' But I am in good spirits and hope to get through all my troubles as independently as heretofore."

When he published his first book, "Whims and Oddities," he dedicated it to the reviewers, in the following epigram:

"What is a modern poet's fate?
To write his thoughts upon a slate;
The critic spits on what is done,
Gives it a wipe—and all is gone!"

In 1831 he made the acquaintance of the Duke of Devonshire, by furnishing him with a series of mock titles, for a set of sham books, for a library door. Some of the titles are both humorous and curious—"On the Lung Arne in Consumption. By D. Cline." "The Racing Calender, with the Eclipses of 1831." "On Cutting off Heirs with a Shilling. By Barber Beaumont." "Percy Vere. In 40 vols." "Tadpoles; or, Tales out of my own Head." "Macintosh, Macculloch, and Macaulay on Almack's." "On the Site of Tully's Offices." "On Sore Throats and the Migration of the Swallow. By T. Abernethy." "Life of Jack Ketch, with Cuts of his own Execution," &c. &c.

In epigrams he was peculiarly happy. Here is one on the death of King William IV:

"The death of kings is easily explained,
And thus it might upon his tomb be chiselled—
'As long as Will the Fourth could *reign* he *reigned*,
And then he *sizzled*.'"

Another on Prince Albert's breaking in through the ice when skating, Her Majesty pulling him out with her own hands:

"Long life and hard frosts to the fortunate Prince,
And for many a skating may Providence spare him;
For surely his accident served to convince
That the Queen dearly loved, tho' the ice *couldn't bear him*."

Dr. Elliott, his physician, had a party on May 23d, 1841. Hood, dangerously ill at the time, wrote:

"A pleasant party to you. To-day is my birth-day—forty-five,—but I can't tell you how old I feel; enough to be your grandfather at least, and give *you* advice! viz.: don't over-polka yourself."

EPIGRAM ON DR. ROBERT ELLIOTT.

Whatever Doctor Robert's skill be worth,
One hope within me still is stout and hearty,
He would not *kill* me till the 24th,
For fear of my *appearing* at his party!

Yet another:

EPIGRAM.

My heart's wound up just like a watch,
As far as springs will take;
It wants but one more evil turn,
And then the cords will break!

Of his sufferings in illness in a strange land, (for he never liked Germany, or indeed any place but England) he wrote this humorous account:

"Denied beef, I had Bulwer and Cowper; forbidden mutton, there was Lamb; and in lieu of pork, the great Bacon, or Hogg. Then as to beverage; it was hard, doubtless, for a Christian to set his face, like a Turk, against the juice of the grape. But eschewing wine, I had still my Butler, and in the absence of liquor, all the Choice Spirits from Browne to Tom Moore. Thus though confined physically to the drink that drowns kittens, I quaffed mentally, not merely the best of our own home-made, but the rich, racy, sparkling growths of France and Italy, of Germany and Spain; the champagne of Moliere, the Monte Pulciano of Boccaccio, the hock of Schiller, and the sherry of Cervantes. Depressed bodily by the fluid that damps everything, I got intellectually elevated with Matton, a little merry with Swift, or rather jolly with Rabelais, whose Pantagruel, by the way, is equal to the best gruel with rum in it."

Of his constant love and appreciation of his wife these volumes have many evidences. Here is a touching little poem, written to her when they had been long married:

Those eyes that were so bright, love,
Have now a dimmer shine,—
But all they've lost in light, love,
Was what they gave to mine:
But still those orbs reflect, love,
The beams of former hours,—
That riper'd all my joys, my love,
And tinted all my flowers.

Those locks were brown to see, love,
That now are turned to gray,—
But for one it bore the care, love,
That spoiled a sunny brow.
And though no longer there, love,
The gloss it had of yore,—
Still Memory looks and dotes, my love,
Where Hope admired before.

When the end of all drew near, he was resigned. He worked to the last. Here is his last poem, written when, as he said, he stood so near death's door he could hear it creak:

STANZAS:

Farewell Life! my senses swim;
And the world is growing dim;
Thronging shadows cloud the light,
Like the advent of the night—
Colder, colder, colder still—
Upward steals a vapor chill—
Strong the earthy odor grows—
I smell the Mould above the Rose.

Welcome Life! The Spirit strives!
Strength returns, and hope revives;
Cloudy fears and shapes forlorn
Fly like shadows at the morn—
O'er the earth there comes a bloom—
Sunny light for sullen gloom,
Warm perfume for vapors cold—
I smell the Rose above the Mould!

Long before, he had written from a sick bed:

I'm sick of gruel, and the dietetics,
I'm sick of pills, and sicker of emetics,
I'm sick of pulses' tardiness or quickness,
I'm sick of blood, its foulness or its thickness—
In short, within a word, I'm sick of sickness!

During his last illness he said once—"It's a beautiful world, and since I have been lying here, I have thought of it more and more..... I have had some very happy days while I lived in it, and I *could* have wished to stay a little longer. But it is all for the best, and we shall all meet in a better world." His last words were, "dying, dying," as if "glad to realize the rest implied in them." As regards Hood's religious character, his children state that he lived and died a Christian. It is easy to see the reverent and loving spirit of religion in all the records of this book. He had a loving heart; a cheerful, long-suffering spirit; and we are sorry that the editors should have printed here, and in such tone of commendation, probably the only ill natured epistle he ever wrote. The note to an old lady who persecuted him by asking him if he was an infidel. It does not sound like Hood at all, and it jars on the sweet influence and charm of the rest of the book. With this exception, we can highly commend the modesty and self-restraint of this children's offering to the memory of their lamented father.

THE DRUSE AND CHRISTIAN WAR.

The Holy Land, for a thousand years under Mohammedan rule, utmost lost to civilization, is once again attracting the attention of the christian world. The Druses and Christians, different in blood and religion, and long hating each other most heartily, have at last engaged in a war of seeming extermination. The Druses, though inferior in numbers, having a population of 70,000 to 100,000, while the Christians are near 200,000, have been victorious. More warlike than the Christians, better organized, and encouraged and assisted by the Turkish authorities and military, who should have suppressed the war at once, they have burned between one and two hundred Christian villages in Mount Lebanon and elsewhere, have murdered in cold blood between 7,000 and 8,000 men, besides those slain in battle, and have outraged and murdered women and children with more than Indian ferocity. And, at last advices, the carnage and destruction of property continued with undiminished fury. This war, first waged only against the Maronite Christians of Mount Lebanon, seems now to include all the Christians in Syria, Greeks, Catholics, and Protestants. The Turkish government, in whose dominions these atrocities have occurred, will doubtless be held responsible for them by the other European powers. It has connived at them, or been unable to repress them.—Certain it is that the Turkish troops sent to protect the christians, have deceived them, disarmed them, betrayed them into the hands of the Druses, and prevented their escape, frequently joining in the massacre. And the European powers, jealous of each other in regard to intervention in Turkey, the cause of the Crimean war, have waited, with their tardy diplomacies, until the mischief has been done.

Indeed England will be as much ashamed, in coming years, of her war, and expense of blood and treasure, in support of a heathen despotism in christian Europe, as she now is of the war waged against the liberties of the American colonies. This country, though always sympathizing with England when possible, sympathized with Russia in that war, and every succeeding year, and this Syrian out-break especially, demonstrates the correctness of that sympathy. Russia and France will swallow up Turkey at last, and every English life lost in the Crimean war will have been wasted. And, indeed, Turkey is not worthy of support. A barbarous and semi-savage nation, incapable of taking on European culture, however willing and wisely disposed the heads of the government; a heathen religion, inculcating polygamy, and all the vices of an anti-christian civilization; with a cruel and despotic government, holding in miserable subjection nearly twenty millions of Christians, allowing the fanatical Muhammedan hall of its population to constantly persecute and murder them; for such a government to be supported by the most enlightened christian nation of Europe from motives of mere jealousy and ambition, is a shame in the eyes of the christian world.

THE VIRUS OF ROMANISM.

While all true-hearted American citizens are looking with the deepest anxiety upon the struggle now going on between the Italian people on the one hand, and Popery, and Popish despotisms on the other, we have witnessed the strange spectacle of American citizens, so-called, holding meetings in different parts of the country to sympathize with the trembling despotisms, and to denounce the struggling patriots. What is the explanation of this un-American and unnatural conduct? The leaders in these demonstrations are members of the hierarchy of the Romish Church, whose dignity and emoluments are involved in the permanency of the Romish State, and who have a better prospect of being elevated to the Chair of St. Peter, or to the hat of a cardinal, or to the mitre of a bishop, than to the Presidency of the United States, or to any of the distinctions open to every American citizen. Of the Romish religion, as such, we have nothing to say.—It is a matter of conscience which we feel bound to respect. But the spirit of the Romish hierarchy, and of the Pontifical government, which cannot be separated, is utterly opposed to all national independence, all loyal citizenship, and all human progress. As a proof of this, notice the hinted attempts to murder Louis Napoleon, Victor Emmanuel, and Garibaldi—all Catholics.

Of the great clerical plot against the Sardinian Government, new ramifications are coming to light almost every day. The *Espero*, in its issue of June 12th, remarked:

"Domiciliary visits and arrests of priests and monks continue all over the State, and from the papers confiscated and indications gathered, it appears that the government now holds the threads of a great conspiracy in which are the heads of Austria and the Pope. According to what has already leaked out, the plan was as follows: While our forces would be divided, to resist at the same time the Austrians and the bands of General Lamoriciere, orders were to be given, at a convenient time and place, to enlist and seduce people, to raise whatever tumult and confusion they could, in order to plunge the government into grave trouble, and if possible, to overthrow it."

A great number of priests were arrested at Turin and Piacentia; at the latter place twenty at once. Papers discovered in the Piacentia Seminary deeply implicate the Cardinal Archbishop Ranza, and suffice to institute a criminal procedure against that high dignitary of the Church. In the city of Rome another plot has been discovered by the French military authorities, whose aim it was to murder at the same time the Emperor Napoleon and General Garibaldi, these two persons whom the Papal government takes for its most dangerous enemies. The examination of a number of witnesses by the French provost has revealed the fact that Baron Pontalba, director general of the Roman railroads, and some members of the Roman prelacy, have hired two murderers, who were to kill the Emperor for the price of 500,000 francs and the General for 100,000. This interesting discovery will serve to accelerate the downfall of the Papal Rule.

FRANCE AND ENGLAND IN MEXICO

Once or twice in these columns we have, in connection with notices of the deplorable state of affairs in Mexico, intimated that the United States government had a duty to perform in that direction. For this we have been stigmatized as "filibusters," and called all sorts of ugly names. Lately England and France, weary of waiting for the United States to take charge of Mexico, and thus secure the rights of the citizens of those nations as well as those of our own, and also save that country from utter national ruin, have resolved to take the matter in hand themselves. We are truly rejoiced to hear it. If our government will do nothing, we hope some other government will. Nothing but European intervention will temper the ultra scrupulosity of many of our people in regard to such countries as Mexico, Cuba, and parts of Central America. European intervention is our only hope, while our present policy lasts. European intervention will soon rouse up an immense American indignation, and the "Monroe doctrine," which, though true in theory, has been practically one of the grandest political humbugs of this country, will be rung from one end of the land to the other. France and England have no right to intervene in the affairs of this continent, but our government will not, and some government must. A people that is incapable of self-government, must be governed by some other power, and providence always points out that power plainly enough. This truth applies to Mexico most certainly. The common people are peaceable, tractable, harmless and industrious, and, under an American system of territorial governments, with a few troops to restrain their rapacious chiefs, and to preserve order, would progress more in ten years in the path of civilization than they have done heretofore since the invasion of Cortez.

Many of our people have their consciences in a state of constant uneasiness for fear we shall wrong the people of Mexico, and violate their sacred rights of self-government. They are wronged now to the utmost extent except being murdered, and that is being done as rapidly as the means of destruction will permit. As to government, there has never, within our recollection, been such a thing in Mexico, which either emanated from the will of the people, or maintained its own constitution and laws, or commanded even respect enough to justify foreign recognition. Ever since we have known Mexico, it has been, and it is to this day, the theatre and prey of succeeding robber chiefs, who have ruled and ruined without constitution or law, though cloaking themselves under constitutional professions, until expelled by others more successful. They have never had a republican government worthy of the name, and according to all human wisdom, they never will have. Their different administrations are simply organized forces and *quasi* legal forms of oppression, revenge, robbery, and murder. Our government has the same right to assume the control of that country as it had to assume the control of the countries formerly occupied by the Indian tribes and now composing great and prosperous states. And the Mexican population, unlike the Indians, will, under American control, become a civilized and prosperous people. They have the elements already, and only need permanent order, repose and confidence in order to their development.

READ our New Advertisements this week, East Alabama College, Centenary College, Mobile Depository, C. R. Cate, & Co.

AUTHORS AND BOOKS.

NEW YORK, July 30, 1860.

Since my last the English Reviews have come to hand. The Edinburgh has articles on the following subjects:—"Chevalier on the probable Fall in the Value of Gold," in which the Reviewer comes to the conclusion that by this change in value the rich will become richer, and the poor poorer; and that men with salaries will in particular suffer more than merchants and speculators. "Diaries and Correspondence of George Rose;" "D'Haussonville's Union of France and Lorraine;" Murchison's Latest Geological Discoveries;" The Patrimony of St. Peter," a searching inquiry into the merits and demerits of the Papacy, considered only as a political institution—in which it is proved that from first to last, from the beginning to the end of its political authority, that has been misused, and the people have always suffered. The only difficulty is, that it deals with the Papal government as with one having common sense and a power of reasoning; expects it to take courage by the example of other governments, and in fact to progress with the species. Now the Papacy is in its very nature a despotism, and is not to be compared to any other form of government. It is a matter of difficulty to regenerate or improve even the mildest form of despotism—as the Emperor of Russia is discovering just now. You cannot tinker with such a thing. It will not exist with any other form of government, for the reason that if it did it would cease to be a despotism; change Rome, and it ceases to be Rome, and no one knows this better than the Cardinals, who most often laugh at the simplicity with which well meaning men reason with them. It is precisely the reasoning that they have no use for. Their only care is to "preserve;" and they well know that they, least of all, have business to touch with improving hand their "ruins," which must crumble away with the first attempt at improvement. Other articles of the Edinburgh are on Vaughan's Revelations in English History; Mrs Grote's Life of Ary Scheffer, the Painter; Prince Dolgorrodow's Russia, and Serf Emancipation; Humboldt's Correspondence with Varnhagen; Cardinal Mai's edition of the Vatican Codex (which gives a very interesting historical account of that volume); and Secret Voting and Parliamentary Reform.

The *Westminster* has for its contents: "Strikes, their Tendencies and Remedies;" "The Mill on the Floss," a review of the works of "George Eliot," in which that lady is compared favorably with Charlotte Bronte; Rawlinson's Bampton's Lectures for 1859; The Post Office Monopoly, in which the proceedings of the British Postal Systems are reviewed, and it is argued that the postal arrangements of the world should be in private hands—a view which is not easy to be practically carried out, because, for instance, in our country it would be difficult, if not impossible, to get individuals to contract to carry letters and newspapers to all parts of the country at a uniform rate of postage, and to serve remote and isolated places as well as the general centers of trade and population. Any Scheffer; The Irish Education Question; Germany, its strength and weakness; Thoughts in aid of Faith; Grievances of Hungarian Catholics, and the French Press.

The National Review, which is now one of the best, though it is the youngest of its kind in England, has the first thorough review of the writings of Edmond About, the very brilliant author of "The Roman Question," a book which did more toward the settling of the vexed question of the Temporal Sovereignty of the Pope, than all that has been written on it together; and which, while it is the most brilliant book I ever read, is at the same time as full of facts and statistics as Gazetteer.

The National has also a laudatory review of the novels of George Eliot; and articles on the Natural History of the Ancients; Michelet's Life of Richelieu; The Devil of London; Horace; What is the House of Lords; William Caldwell Roscoe's Poetry; De Brian's Reign; The Protestant and Catholic Revolt from the Middle; Scheme of Henry VIII; and on Mr. Gladstone. I wonder the *National* is not reprinted here by Messrs. Leonard Scott & Co. It is abundantly worth it, and it would be a boon to the readers of Reviews on this side of the water; who are I hope yearly becoming more numerous.

In the Reviews of America, England, and France is now found the best and healthiest general reading of the day. In this country we run too much to newspapers—pray let me say it in your columns, oh kindest of Editors!—we live on the daily press, which an enthusiastic friend of mine calls the "modern Illiad." But the dailies don't educate us; they don't elevate our taste or taste. They simply satisfy the lowest intellectual craving of which the human species is capable—the craving for news. A good review is an educator of the best kind. The young man or woman who can be brought to read the best of our Foreign and Home Reviews comes in contact in the best manner with the finest products of the most cultivated minds of the day; and cannot help but imbibe something at least of their elevated tone in morals and intellect. If I were at the head of a High School or College, I should make it a point to see my students fond of this kind of reading.

A friend of mine has a theory that in a few years we shall be rid of daily newspapers in a great measure. He thinks—with some show of justice—that they are over-doing themselves; that the people will tire of fruitless discussions or half discussions on hastily studied themes; and that they will become disgusted with the immense space devoted to poor misrepresentations of the events of the day. He gravely declares that we shall return to the era of pamphlets; that every great question will be fully discussed in this way; that pamphlets will circulate by hundreds of thousands; and that then questions which are worth discussing will at any rate have the benefit of being stated fairly, wittily, and in such a way that the reader will be enlightened; whereas—*he says*—it is evident to every one who is capable of judgment that a "leader" in a daily paper is a mere partisan half statement of one point in a great question.

Meantime, of course, the dailies will laugh; and I shall read reviews, and wait in patience the era of pamphlets. I suppose few, if any, of the dailies will stop on account of this unannounced of their impending doom.

The third volume of Mr. Massey's History of England in the reign of George III is just out. It is an interesting volume to American readers, the narrative commencing in 1760, and including the capture of Yorktown and surrender of Cornwallis to Gen. Washington. Curiously enough, Mr Massey takes the view that Andre's execution as a spy was quite justifiable on settled ground and principles of public law. He says it was illegal to maintain that a flag of truce, which is intended only for those communications between hostile forces, which the courtesies and exigencies of civilized warfare require, can be available to cover such a transaction as that which Andre came on—to negotiate, is a mockery and so absurdity. The Adjutant-General of the British army was no common spy, he says, and argues that he fully deserved his fate, according to every usage of war. Such a view has not been popular in England, where Andre has a monument in St. Paul's.

The British Association for the advancement of science is now holding its sessions in Oxford. Among the papers read have been nearly a dozen from American men of science, who take a very honorable position among the assembled savans. The paper which attracted the largest audience, several of the Sections adjourning purposely to hear it read (an honor which was not vouchsafed to any other), was that by professor J. W. Draper, the talented professor of chemistry and natural history in the University of the city of New York, and until 1839, professor of chemistry and physiology in Hampden-Sidney College, Virginia. Prof. Draper

THE NEW ORLEANS CHRISTIAN ADVOCATE.

AUGUST 6, 1860.

attended the meetings at the special invitation of the committee and President of the British Association. His paper was a resume of his views on the "intellectual development of Europe, considered with Reference to the Views of Mr. Darwin and others, that the Progression of Organisms is determined by Law."

These views he has elucidated at length in a work which the Harpers have in press for him; the fruit of many years of study and reflection, and a work, so say those who have seen his MS., of the highest philosophic character and literary ability. The London Athenæum, which reports Mr. Draper at length says:

"The object of this paper was to show that the advancement of man in civilization does not occur accidentally or in a fortuitous manner, but is determined by immutable law. The author intermixed his subject by recalling proofs of the manifestation of law in the three great lines of the manifestation of life. First, in the successive stages of development of every individual, from the earliest rudiment to maturity; secondly, in the numberless organic forms now living contemporaneously with us, and constituting the animal series; thirdly, in the orderly appearance of that grand succession which in the slow lapse of geological time has emerged, constituting the life of the Earth, showing therefrom not only the evidences, but also proofs of the dominion of law over the world of life. In those three lines of life he established that the general principle is, to differentiate intelligence from instinct. In man himself three distinct instrumental nervous mechanisms exist, and three distinct modes of life are perceptible, the automatic, the instinctive, the intelligent. They occur in an epochal order, from infancy through childhood to the more perfect state. Such holding good for the individual, it was then affirmed that it is physiologically impossible to separate the individual from the race, and that what holds good for the one holds good for the other too; and hence that man is the archetype of society, and individual development the model of social progress, and that both are under the control of immutable law: that a parallel exists between individual and national life in this, that this production, life, and death of an organic particle in the person, answers to the production, life, and death of a person in the nation. Turning from these purely physiological considerations to historical proof, and selecting the only European nation which thus far has offered a complete and completed intellectual life, Prof. Draper showed that the characteristics of Greek mental development answer perfectly to those of individual life, presenting philosophically five well-marked ages or periods,—the first being closed by the opening of Egypt to the Ionians; the second, including the Ionian, Pythagorean, and Eleatic philosophies, was ended by the criticisms of the Sophists; the third, embracing the Socratic and Platonic philosophies, was ended by the double of the Sceptics; the fourth, ushered in by the Macedonian expedition and adorned by the splendid achievements of the Alexandrian school, degenerated into Neoplatonism and imbecility in the fifth, to which the hand of Rome put an end. From the solutions of the four great problems of Greek philosophy, given in each of these five stages of its life, he showed that it is possible to determine the law of the variation of Greek opinion, and to establish its analogy with that of the variations of opinion in individual life. Next, passing to the considerations of Europe in the aggregate, Prof. Draper showed that it has already in part repeated these phases in its intellectual life. Its first period closes with the spread of the power of Republican Rome, the second with the foundation of Constantinople, the third with the Turkish invasion of Europe: we are living in the fourth. Detailed proofs of the correspondence of these periods to those of Greek life, and through them to those of individual life, are given in a work now printing on this subject, by the author, in America. Having established this conclusion, Prof. Draper next briefly alluded to many collateral problems or inquiries. He showed that the advances of men are due to external and not to interior influences, and that in this respect a nation is like a seed which can only develope when the conditions are favourable, and then only in a definite way; that the time for psychical change corresponds with that for physical, and that a nation cannot advance except its material condition is touched,—this having been the case throughout all Europe, as is manifested by the diminution of the blue-eyed races thereof; that all organisms and even man are dependent for their characteristics, continuance, and life on the physical conditions under which they live; that the existing apparent invariability presented by the world of organization is the direct consequence of the physical equilibrium, but that if that should suffer modification, in an instant the fanciful doctrine of the immutability of species would be brought to its proper value. The organic world appears to be in repose because natural influences have reached an equilibrium. A marble may remain motionless for ever on a level table, but let the table be a little inclined, and the marble will quickly run off; and so it is with organisms in the world. From his work on Physiology, published in 1856, he gave his views in support of the doctrine of the transmutation of species; the gradual forms of the animal and also the human type; the production of new ethnical elements, or nations; and the laws of their origin, duration and death.

It might be expected, the communication of such views drew out the strength of the assemblage of savans in opposition and support. A very lively discussion followed, when the Professor from New York sat down; and one only wishes that the Rev. Sidney Smith, who didn't read an American book, had been present on the interesting occasion.

College honors have been showered thickly this summer. At the late commencement of Dickinson College the degree of D.D. was conferred on Rev. Henry Slicer and Rev. D. W. Bartlue, and LL.D. on Hon. William Dyson, of England. The Indiana State University, Bloomington, conferred the D.D. on Rev. Michael Morley, the presiding elder of the West Cincinnati district, Cincinnati Conference; also on Rev. John L. Smith, of Indiana, and the Rev. John Trimble, Jr., president of the Masonic University, Lagrange, Ky. At the last commencement of Trinity College, the degree of D.D. was conferred on the Rev. R. T. Heflin, editor of the North Carolina Christian Advocate.

Carlton & Porter are now passing through the press the Rev. Wm. Rice, of the New England Conference, a volume of poetical quotations, the fruits of several years' research. Also a minister's Hand-book by the same author; and "the missionary in many lands," by Rev. Erwie House of the Western Christian Advocate.

Mr. Ingersoll, a lawyer of Philadelphia, has written, and is about to publish a book, of extraordinary interest—"Recollections, Historical, Political, Biographical, and Social"—presenting portraitures of the men of the Revolution and of personages of this country from 1792 downwards.

A new work by Marion Harland, entitled Nemesis, is in the press of Derby & Jackson. 'Marion Harland,' it is well known, is the nom de plume of a lady of New Jersey, the wife of a clergyman. The coming book is a tale of Southern life. The same publishers have ready for issue, "the Household of Bouverie," a novel by a lady of Kentucky.

The Harpers have nearly ready for issue: Italy in Transition, by Wm. Arthur; The Woman in White, by Wilkie Collins; Studies in Animal Life, by G. H. Lewes; The Queens of Society, by Grace and Philip Wharton; Rosa or the Parisian Girl; The Lake Regions of Central Africa, by Captain Burton.

The Freewill Baptist *Quarterly*, for July, contains articles on—1. Inspiration, by Rev. E. M. Tuppan, Lawrence, Mass; 2. The Two Covenants, by Rev. G. H. Ball, Whitestown, New York; 3. The Revival in England, by Rev. Wm. Hurlin, East Sumner, Mo; 4.—Forces in the Formation of Character, by C. J. Mavis, Esq., Portland, Mo; 5. Universalism, by Rev. G. J. Day, Providence, R. I.; 6. Advantages and Disadvantages of a Permanent Pastorate, by Rev. J. A. Stetson, Providence, R. I.; 7. Webster's and Worcester's Dictionaries, by Rev. G. J. Day; 8. Contemporary Literature.

The *Biblical Repertory and Princeton Review* for July, contains articles on: "the Bible its own Witness and Interpreter," "the Heathen Inexcusable for their Idolatry," "Theories of the Eldership," "Sir William Hamilton's Philosophy of the Conditioned," "the General Assembly," "Presbyterianism."

Messrs. Ticknor & Fields have just published a new and much enlarged edition of the poems of Gerald Massey. The volume is dedicated to Mr. J. T. Fields, of Boston, in a letter, in which the author says:

"In this volume will be found some one hundred and thirty to one hundred and forty pages of new matter.—The series of "Christie's Poems," "England and Louis Napoleon," "Burns," and "Apposalix," are mainly new. The rest are scattered through the various other sections. The old matter has undergone a through revision. I should have preferred to leave a good deal obt, but it was thought best to retain the earlier poems as they are. You must let me use my English privilege and have one gamble at your previous title of "Poetical Works" 58 too presumptuous in its challenge. As yet I am a man of faith—for the future—rather than of works."

J. B. Lippincott & Co., publish "The Mountains," by Dr. R. M. S. Jackson, of Cresson, Pa.; a general, scientific, and popular description of the Alleghanies, treating of their geology, soil, waters, flora, fauna, and climate, etc., etc.

Joseph M. Wilson, Philadelphia, has just published The Divine Purpose Explained, or All Things Decreed Yet Evil Not Caused, Nor Moral Freedom Impaired; and the Glory of God the End of All." By the Rev. George Morton.

The Presbyterian Board of Publication have just added to their series for youth: "The Lost Children, or Henry and his Torch," by the author of the "Widow's Sixpence." "Nursery Tales for Little Friends," by Cousin Martha. "Little Annie's first thoughts about God," by Nellie Graham.

N. Tibbals & Co. have ready: "Life in Sing Sing State Prison;" an account of the management of one of our chief penitentiaries, and of the characteristic features and effects of prison life in this country. It is by the Rev. John Luckey, who has been for twelve years chaplain of the Institution, and has in that capacity enjoyed unusual opportunities for observation.

The "Shakespearean controversy" is not settled yet.—It is announced that Mr. T. D. Hardy, of the Record office, is preparing a new pamphlet. Mr. Hardy was one of the five commissioners whom the master of the Rolls appointed to examine the "Players' Petition," preserved in the State paper office, and who unanimously pronounced it a forgery; and the author of a recently published and ill received pamphlet abusive of Mr. Collier's opponents, is to try his hand again, in a work announced for "next week," by Messrs. Longman & Co., entitled, "Collier, Coleridge, and Shakespeare." A review." And, more than all, Mr. Hamilton, of the British museum, has a work in hand upon the subject.

The Messrs. Blackwood are just publishing the late Sir William Hamilton's long expected lectures on metaphysics, edited by Mansel and Veitch.

The success of Dr. Abel Stevens' History of Methodism has been so considerable in England, that Alexander Heylin, the publisher, announces a cheap edition.

A Berlin paper announces that the sale of Humboldt's library will begin on the 17th of September. The orders so far, are more numerous from America than from any other foreign country.

The British laugh at our sensitiveness to criticism; but here is a case on their own side. Dr. H. Owgan recently wrote and published a work called "The Lang Run," of which the *Literary Gazette* spoke somewhat harshly. On which the author writes to the editor:

"Sir—Having just seen in your last impression a notice of my novel, 'The Long Run,' in which, after a few sentences of frantic and spasmodic vituperation, you promise that if I question your verdict, you will publish a full review of the work and support your statements, I beg to say that I do question your verdict, as being dictated either by very gross ignorance or by some outrageously whimsical prejudice."

"A DRY AND THIRSTY LAND."

"The hart panteth after the water-brooks." In many parts of the land, "the whole stuff of bread, and the whole stay of water," threaten to fail. The South, especially, favored with an immense cotton crop last year, and neglecting, for cotton's sake, to provide sufficient grain for man and beast, has a gloomy prospect. With not enough corn last year, a failure of the corn crop this year, and straitened by debts incurred in buying more land and labor, "to make more cotton," retribution for such folly is at hand. The rich can bear it, but the poor will have a hard struggle, and many of them, we fear, will suffer. The drought is still heavy over the greater portion of the South and South-West. The corn, in many places, is dying in the fields, and in most places it will prove almost an entire failure. In parts of Texas the cattle are dying for want of water. In Arkansas, in Georgia, and in some other regions, hot winds, resembling the simoon, have swept over the country, blasting vegetation and endangering life. And still the drought continues. Happily, the grain crops of the North and West are abundant. We trust, also, that the crops in the South may turn out better than is hoped. Preparation, as far as may be, should be made, as early as possible, by legislative and municipal authorities, and by individuals, to avert the evils threatened, especially those menacing the poor. We trust the lesson will not be lost—that the people will humble themselves under the mighty hand of God, and, in future, keep out of debt, be content with more limited and healthier gains, and pay more attention to grain crops. Two or three more immense cotton crops will bankrupt the country. People go madly in debt for labor and land. After the last great cotton crop has been sold for fine prices, the money market is unusually stringent, from this very cause.

THE GREAT PICTURE.

The "Great Picture" of the last General Conference of the Methodist Episcopal Church, South, together with the Bishops, living and dead, and the Wesleys, which has been undertaken by W. T. Smithson, Esq., of Washington City, engraved by J. C. Buttre, Esq., of New York, will be ready for delivery by the first of September next. It will be a magnificent work of art, and on that account alone will be an ornament to every household. In addition, it will be of historical interest and value. It will be a picture of the great representative body of the Southern Methodist Church, which meets only once in four years. It would be well if such a picture could be taken of each succeeding General Conference. What would the present generation of Methodists not give for pictures of each General Conference from the beginning of American Methodism until now! And the last General Conference was a peculiarly memorable one. At that session the great error, never sufficiently to be deplored, of American Methodism—legislation on slavery—was blotted forever from our Book of Discipline. Let every Methodist family be supplied. Let every preacher bring as large a list of subscribers up to Conference as possible. The first impressions will be the best, and early subscription will procure them. All the profits go to build the Washington City Church.

MALE COLLEGE COMMENCEMENT AT AUBURN.

Prosperity of the College—244 Students—Success of the Faculty—Commencement Sermon—Prize declamation—Addresses by Col. Sanford, Hon. D. Clopton, and Professor Slaton—Five Graduates—Hon. J. F. Dowdell—A new Professor—Enlargement prospects.

The friends of the East Alabama Male College are thankful to a kind Providence for the uninterrupted prosperity which has marked the first year of its organization. The patronage extended to the College has far exceeded the expectations of the most sanguine, and we trust that the high hopes now entertained for the future are destined to have a happy fruition. The Preparatory Department numbered 141, and the Collegiate 103, making a total of 244. We believe these figures to be unexampled in the history of similar Institutions at the South. Nor have they been the result of a spasmodic effort to rally all available strength to swell the numbers at the beginning, but we believe that we speak the sentiment of the community at large, when we say that this Institution has, in many respects, a wider field and a more fruitful, for cultivation, than any other Southern College.

The examination of the students, preparatory to the public exercises of commencement, was in all respects satisfactory. When we consider the great diversity which exists among teachers, in the methods of instruction, we shall be prepared to appreciate, to some extent at least, the difficulties to be met in College training. Gathered from all quarters of the country, the effect of these diverse methods of training become obvious, when the minds of the students are subjected to close and competent tests. Notwithstanding the difficulties arising at this point, difficulties which are greater the first year than they are likely to be hereafter, the Faculty have acquitted themselves of their delicate task with signal ability.

On Sabbath, July 8th, the Commencement Sermon was preached in the Methodist Church, to a very large audience, by Dr. M'Tyeire, of Nashville. It is enough to say of this discourse, that it was a plain gospel sermon, full of religious life, light and power. The Spirit of grace and liberty filled the heart and moved the lips of the preacher. May the Doctor live to preach many more such discourses.

The Sophomore class had a trial at public declamation on Monday night. Ten or twelve young men contended for prizes, which were awarded by a committee of gentlemen, the first prize to Mr. W. T. Patillo, and the second to Mr. R. W. Drake. All of these young gentlemen, as well as those of the junior class, who held their exhibition on Tuesday morning, acquitted themselves well, giving entire satisfaction to the large audiences present. At the conclusion of the exercises on Tuesday, Col. J. W. A. Sanford, of Montgomery, delivered a chaste and beautiful address on "Eloquence." Professor Slaton, in the afternoon, addressed the Websterian Society, and Hon. David Clopton, the Wirt Society of the College. The writer did not hear the address of Mr. Clopton, but it is highly commended by those who heard it. Professor Slaton's address was a plain, sensible and cogent argument, in favor of a thorough moral culture. Several speakers were called out in both Societies on this occasion, to the satisfaction of all.

On Wednesday the following young men graduated and received the degree of A. B., viz.:—A. F. Woolley, jun., Cass county, Ga.; W. C. Thrash, Orrville, Dallas county, Ala.; B. D. Lumsden, Talbot county, Ga.; F. S. Johnson, jun., Clinton, Ga.; W. F. Gleun, Floyd county, Ga. The last named, Mr. W. F. Glenn, delivered the Valedictory Address, an effort which did him great credit. The address was well conceived, and delivered with grace and elegance.

These young men, of whom the institution is justly proud, were addressed by President Sasnett in words of counsel and encouragement. The President, on this occasion, well sustained his reputation as a practical thinker, thoroughly versed in all the machinery of human thought and action.

Many illustrious names in the different departments of life belong to Staffordshire. Among them may be mentioned, Dr. Samuel Johnson, the "lewisthan of English literature;" Elijah Fenton, the poet; Bishop Hurd; Bishop Newton, author of the celebrated "Dissertations on the Prophecies;" Dr. John Lightfoot, author of some well known theological works in Latin and in English; Isaac Walton, the "common father of anglers," and who wrote many books, and commenced one of them (the life of Bishop Sanderson) in his *eighty-third* year; and last, not least, Francis Asbury, the pioneer evangelist and Bishop of the Methodist Episcopal Church in the United States of America. Who would have thought, while gazing upon the little boy who was brought up in the fear of God in an humble cottage in Staffordshire, that he would exert the potent influence for good that he did in the rising republic of the Western World?

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John Hawley.

POLITICAL.

New Jersey Conventions.—The result of the three State conventions, held on the same day, at Trenton, New Jersey, was as follows: The regular State convention of Democrats called by the State Executive Committee, had 540 members, 420 for Breckenridge, and 120 for Douglas. It nominated an electoral ticket, containing three names of Breckenridge men, three Bell men, and one Douglas man. The understanding is that, the electors, if successful, shall vote for any man whom the vote of the State will elect, except Abraham Lincoln, otherwise to vote according to their own preference. The Union convention was also quite numerous. They nominated a full Bell and Everett ticket, including the three names on the Democratic "fusion" ticket, giving the State Committee power to fill vacancies. It is implied that a portion of the ticket may be withdrawn if it appears necessary, in order to carry the State against Lincoln. This ticket is supported by a portion of the friends of Mr. Douglas. There was also a pure, straight-out Douglas convention called by the New Jersey portion of the Central Committee, at Washington City, which nominated a full Douglas ticket.

Francis Hoffman has withdrawn his withdrawn his resignation of the candidacy of the Republican party for Lieutenant Governor of Illinois.

RECEIPTS, BY THE POST-OFFICE,

From July 31st to August 7th, 1860.

A—T S Abernathy, jun., $2.
B—J F H Brandon, $2 50; E Bates, $1 75.
C—J T Crawford, $1.
D—J T Dunkbn, $2.
G—B D Gayle, $7.
H—J W Holston, $1.
M—J W M'Cann, $2 25; T H M'Lendon, $3 00; T Moody, $10 150.
P—A B Payne, $2.
R—T J Rutledge, $9.

FOREIGN NEWS.

In addition to the above we glean the following miscellaneous intelligence from the European Journals:

The Massacres in Syria.—In the British House of Lords, on the 17th ult., in reply to a question relative to the massacres in Syria, Lord Woodhouse said the official accounts from the scene of the massacres corroborate everything published, and added: "With regard to the steps which have been taken by Her Majesty's Government, as soon as intelligence reached us, before the latest accounts, orders were sent to Admiral Martin to proceed with a squadron to the coast of Syria, to take such steps as might be necessary for the protection of British subjects. We are informed that the French Government have sent some ships of war for the same purpose to that coast, and that there are also vessels there belonging to Russia and other powers. Her Majesty's Government have been in communication with the Governments of Turkey, Russia, Prussia, Austria and France, as to the measures which will become necessary."

The London Court Journal contradicts the report that the Princess Alice is to marry the Prince of Hesse Darmstadt.

Expected Disclosures.—It is reported in Paris that the death of Prince Jerome will occasion the most extraordinary particulars of the latter portion of his past life to be brought to light; that the Countess A., the Florentine lady, well known to English society of Florence, means to bring her claims before the French tribunals as the late Prince's lawful wife; that the Emperor intends to admit the fact of the marriage, but to oppose its legality from the circumstance of its having been contracted without the confirmation of his consent since he has become Emperor.

Mrs. Hemans.—A memorial window is to be erected in the chancel of the Church of St. Anne, Dublin, to the memory of Mrs. Hemans.

The Prince of Wales will be nineteen years old on the 9th of November.

EUROPEAN CORRESPONDENCE.

Newcastle-under-Lyne—Staffordshire—Thick with Towns—Population, manufactures, agriculture, and scenery—Antiquity and progress—Great men, Francis Asbury—Porcelain and earthenware—Female labourers—Improvement—Hay making.

Newcastle-under-Lyne, England, July 13, 1860.

Mr. Editor:—Since I last addressed you and your readers, I have had a pleasant and prosperous voyage across the Atlantic ocean, with some advantage to my health, and have been two weeks in this ancient borough enjoying sweet social intercourse with my kindred and some of the friends of my youthful days. Newcastle-under-Lyne is a small town for England, having only about twelve or thirteen thousand inhabitants; but it is situated in a beautiful and populous region of country, abounding, in many things, both ancient and modern, of great interest to a traveler. Staffordshire, of which this is one of the chief towns, is situated near the centre of the island, and is one of the largest and wealthiest of the English counties, containing no large city, but having numerous towns and villages very near to each other, and often so close together that the stranger passes out of one into the other without perceiving any separation between them. The population at the last census was 608,716, and the people are engaged in manufacturing and agricultural pursuits. Here we see numerous coal mines, forges, and manufactories of earthenware, where immense fires are burning day and night; while from towering chimneys, and enormous round ovens, piercing the air like pyramids and obelisks, volumes of mingled flame and smoke ascend, darkening the skies and obscuring the light of heaven. In the spaces not occupied by these *Vulcanic* towns may be seen, when the fog and smoke will admit of it, some of the most beautiful rural scenery that the sun ever shone upon. Every nook and corner of the land is pressed into service, and made to contribute something for the necessities or for the luxuries of man. In close proximity you see the crowded manufacturing town or village, where the swarthy sons of toil dig their subsistence out of the bowels of the earth, or labor, almost in a state of nudity, among blazing furnaces and in darksome mines,—and sweet rural hamlets, spacious parks, beautiful gardens, and the elegant mansions of the nobility and gentry, teeming with wealth and adorned with the richest treasures of nature, science and art.

The county abounds in relics of ancient times, of deep interest to those who have taste and leisure for antiquarian researches. Remains of Roman roads, and camps, buildings and ruins, reaching back to the days of the Saxon Heptarchy, and even vestiges of the Druids, have been saved from the ravages of time. More than two thousand years the people have been struggling upwards from barbarism, heathenism and ignorance, into the pure light of science, civilization and christianity; and who shall tell the story of the long and arduous struggle? Who can estimate the progress that has been made? Who can tell the work that remains to be done before the purposes of God with regard to the Anglo-Saxon race are accomplished?

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CITY NEWS.

The City Council has adjourned until the first Tuesday in October.

The Louisiana State Bank has declared a dividend of 8 per cent for the last six months.

Early on the morning of the 31st ult., the frame houses on Erato-street, between Magazine and Constance, occupied by Mrs. Thorp and Mr. Gast, were destroyed by fire. Hardly anything was saved so fierce and rapid were the flames. There is strong reason to believe that the fire was started by an incendiary. The whole loss is from $6000 to $8000. It was a peculiarly sad disaster to Mrs. Tharp, who is a poor widow, her husband having been crushed to death some time ago in Mebbins' cotton seed oil mill. She had barely time to save herself and children, in doing which she had one of her arms badly burnt.

COMMERCIAL.

Monday Evening, July 30, 1860.

We condense the following statement from the New Orleans *Price Current* of the 28th inst.:—

Operations in our general market are still of a moderate character, though in some articles a fair amount of business has been done, considering the advanced period of the season. In Cotton we have noticed rather more movement with a firmer market under the influence of more favorable advices from Europe and accounts of injury to the crop from the long and excessive drouth in many sections of the interior. In Tobacco the transactions have been on a limited scale, and in Sugar the supply is too light to allow scope for any considerable operations. In Western Produce there have been some few variations which will be found detailed below. In Coffee we notice a further and considerable advance.

COTTON.—With respect to prices, we have to remark that there prevails considerable irregularity, but the market has generally shown more steadiness than we have had occasion to notice for some weeks past, and closed at about the range of our quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,113,133 bales, against 1,654,194 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 781,875 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 703,646 bales to Great Britain, and of 147,153 to France, while to other foreign ports there is a decrease of 49,176 bales.

New Orleans Classification:

Inferior	8 @ 8	Good Middling	11¾@12
Ordinary	8 @ 8	Middling Fair	12⅜@12¾
Good Ordinary	8⅝@ 8⅞	Fair	—@—
Low Middling	8¾@ 9	Good Fair	—@—
Middling	10⅜@11	Good and Fine	—@—

SUGAR.—The sales of the week amount to 700 hhds. We quote for Inferior and Refining 4½ to 5½; Common to Good Common 5 to 7½; Fair to Fully Fair 7¾ to 7¾; Prime to Choice 8¼ to 8¾; Centrifugal and Clarified 7 to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 155 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 25 cents per gallon; and Prime to Choice, 20 to 30 cents; half barrels, 2d to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and 0 80 for good white. Oats have been in moderate request at 40c to 44c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 10 per bushel for prime red.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 45 to $5 55 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 25 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 9 to 9½; Ribbed Sides 11 to 11½; Clear Sides 12 to 12½; Sugar-cured Hams 14 to 15½ cents per pound.

LARD.—We quote 13¼ to 14½c for prime to choice prime, in tes., and 14¼ to 14¾c. for kegs.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9½ to 11c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 17½ to 19½c; Bale Rope, hand spun, 7½c to 8c, and machine made, 8½ to 9 cents per pound.

COFFEE.—We quote fair at 14½ to 15, and prime at 15½c per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 25 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 11½ to 12c. to heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 35 to 30 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8½c. per lb. net; Texas—ordinary to fair $15 to 10, and choice $30 to 50 per head.

Hogs, selling at 7 to 7½c. per pound net.
Sheep—Selling at $4 00 to $5 50 per head.
Veal Cattle—Selling at $8 00 to $10 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the New Orleans Depository, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.

John P. Early, Agent.

LOUISIANA CONFERENCE.

New Orleans District—Third Round of Quarterly Meetings.

August—Laurel street, 5th; New Orleans circuit, 12th; German missions, at Dryades street, 19th; Morean street, 26th.
September—Jefferson City, 2nd; Carondelet street, 9th; Felicity street, 16th; Plaquemine and Point Coupee, at Bayou Poydras, 23d; Baton Rouge, 30th.

J. C. Keenes, P. E.

MISSISSIPPI CONFERENCE.

Fourth round of Quarterly Meetings on the Greenville Dist.

September—Greenville colored mission, 2d; Upper Deer Creek, 9th; Middle Deer Creek, 15th and 16th; Duncan's, 29th and 30th.
October—Tallula, at New Church, 5th and 7th; American Bend, 13th and 14th; Lower Deer Creek, at Union Chapel, 20th and 21st; Greenville, 27th and 28th.
November—Bolivar, at Bolivar, 3d and 4th; Sunflower, at Sunflower Church, 10th and 11th.

W. B. Hinks, P. E.

☞ MRS. WINSLOW, an experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething by softening the gums and reducing all inflammation—will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column. my16 1y.

NEW ADVERTISEMENTS.

MOBILE DEPOSITORY.—BOOKS JUST RECEIVED:—

Our Heroes, (Anderson)	$0 50
Pilgrim's Progress; new and Re-issued edition	0 60
The Pulpit and the Stage by Who Knows	1 00
Five Years in China, by Dr Charles Taylor	1 25
Punshon's Sermons	1 00
Western Coast of Africa (Thomson)	1 00
Go forth with Stephen-by (Congden)	1 00
Arminius the Rival Reformer	1 00
Showers of Blessings	1 00
Earnest Christianity	1 00
Triumphs of Truth	1 00
Methodism in Earnest	0 50
Ireland Illustrated (Mrs Ancliffe)	1 00
Life and Economy of Salvation (Mrs Palmer)	0 40
The Way of Holiness	1 00
Divine Union (Upham)	0 75
Doing Good	1 50
The Biblical Reason Why	0 75
An excellent book for the Bible Student, send $1 and get a copy per mail.	
Schaff's Christ as Church	2 25
" Apostolic	0 75
The English Language, Past and Present, and Proceedings	0 75
The Study of Words	0 75
Bible Revision	0 75
The English Hexapla Quarto plus	$18 00

Will send the following per mail, at the annexed reduced prices, on receipt of the money:

Seven Years

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XV.

"When with rich hopes o'erfraught the young high heart
Bears its first blow, it knows not yet the part
Which life will teach—to suffer and be still."

Alice seated herself at the feet of Mrs. May, her eyes fixed in silent wonder, her pale brow covered with the deep dew of suppressed agony. She listened, as Mrs. May, gently and soothingly as possible, related to her how she first came into their possession; for this was all they knew or had to tell.

"Alice, my dear child," began the old lady, with a trembling voice, "Mr. May and I once lived in one of our Southern cities. We married early in life; but months and years rolled on, and still we were childless. We were wealthy; all that money could give, or affection bestow, we possessed; and yet, with this only can want unsupplied, we were unhappy. At length, Mr. May's mother died, bequeathing to us her only child, a little girl of five years of age. We received her as a precious boon sent us by heaven. We nourished and cherished her with all the devotion of fond parents; she knew no want, felt no care. She grew in beauty, Alice, even as you have, around our hearth, gladdened our hearts with her smiles, and made the old rooms, which had seemed so lonely before, echo with her ringing laugh. Oh, we idolized our child! And God is a jealous God, and he removed her from us. Petted and spoiled, she acknowledged no will, no authority but her own. We often spoke of this to ourselves, and I had a vague and undefined fear that she would, at some future time, cause us much sorrow. She burst forth into a full blown flower, more beautiful than the bud had ever promised. We often now tried to restrain her self-willed, wayward propensities; but it was too late. She became acquainted with a gentleman of good appearance and winning manners. But though our Gertrude was beautiful, it was not by this, or by her intrinsic worth, that he was attracted. He knew that she was the sister of Mr. May, and his adopted daughter, and that, as such, she would heir his fortune. This it was that urged him on. Gertrude would not listen to reason or affection. All that we could do was done to prevent her throwing herself away on this man of the world, who acknowledged no law of man or God. She was blind, infatuated; and one morning she was missing. Her brother had vowed never to consent to her union with one so unworthy of her. And thus she left her home, and the hearts that had overflowed with affection for her—left us all alone, and doubly desolate. Her name is never mentioned now. Mr. May has never recovered entirely from this disappointment. His hair whitened in a few days, even as you see it now. Again, I say, we were alone.—Months rolled on, and God sent us another child; yes, even you, Alice, and I have fancied often that I could trace her lost yet worshipped image in thy pure unclouded face. He also has observed this, for I had ventured to speak of your face seeming familiar to me; he looked up surprized and startled; yet he answered, saying, 'It was only a fancy.' One day, however, while you lay asleep, I entered noiselessly, and he was standing over you, darling, with his eyes fixed in wonder upon your face, while he murmured several times, 'so like! so like! the same hair and brow, the same soft smile—strange! strange!' I crept out of the room as silently as I had entered. I, too, thought it strange, strange!"

"But, mamma, you have not told me how you came by me," said Alice, in a voice which was low and awfully distinct from intense excitement.

"Well, began Mrs. May again, "it was months after we were left to mourn for our child that, one night, we were seated alone around our fireside. It was a bitter cold evening in December; the sky looked gloomy; cloud after cloud rolled up upon each other till the heavens were entirely obscured; the wind came and went in fitful gusts, dying away in mournful silence far, far beyond all human ken. We neared the fire instinctively, looking at each other, as if to gain nourage, for we were momentarily expecting a fierce storm. Our tea was ready, but we had not seated ourselves at the table, but sat listening to the storm without, when a servant entered, exclaiming, breathlessly, 'there is some one at the door calling loudly for a light; he says there is a child at the gate.' We both started up hurriedly, and wonderingly followed the servant with a lantern to the door. Storm, wind and cold were forgotten for a time, or lost in the thought of a child, for this theme ever thrilled through our souls; no other ever seemed so sweet to our ears, or awakened such eager interest in our hearts. Over a roll, of what we yet knew not, stood a man; he informed us that, in passing, he heard a feeble wail, which seemed to proceed from a place quite near him, almost at his feet; that he fancied it the wind or imagination, and was passing on, when he again heard it more distinctly, and stooping, groped awhile with his hands, for it was too dark to see, he found what he first imagined must be a bundle of clothes, but which he perceived, on examination, to be a blanket, in which you, my child, lay—a little quivering infant, entirely destitute of clothes, and exposed to the keen cold blast as it swept by. Oh, Alice! you can never know what my heart felt at that moment. I raised you from the ground and folding you to my bosom, I passed in. There was no hesitation, no wondering what I should do with you; but I felt that you were mine, and nothing should ever induce me to give you up. I chafed your little limbs, provided nourishment for your body, and sat holding and caressing you for the entire night. Mr. May sat by as much interested as I was, lost in trying to realize that I did indeed possess a babe, and wondering by whom you could have been left there, your parentage, and the circumstances which could have led to your being thrown so destitute upon the world to chance. And now you know all that I do, Alice. Do not let it make you unhappy, my dear child. God will make it all right in his own good time. You know you are our child now, and that it would sorely grieve us if our darling appears unhappy or sorrowful."

Alice laid her head on the bosom where it had nestled in infancy, and tears of bitterness and regret flowed for many minutes unchecked and unrestrained. Then she rose, and pressing her lips to the brow of her more than parent, she went to her own room, and seating herself, she became lost in her own reflections. Her eyes wandered around her luxurious apartment. Thoughts of who she was filled her mind, and she began to experience a yearning desire to see her mother.

"How did she look? Why had she thrown her so helpless on the world?" And of her father, "who, what was he?"

Such were her vain, useless cogitations for many hours. She had been all life and cheerfulness before; but from this day she seemed cold, proud and haughty; collegiate, it is true, to those whom she knew to be her friends, but shunning with haughty disdain those whom she deemed her enemies. They thought to humble her in the eyes of the world, but they were mistaken; she felt conscious of her own purity of heart and life, and her friends asked not from what land she came—

"Nor where her youth was nursed,
So pure the stream it mattered not
The spot from which it burst."

She had learned all this respecting her life but a few days before the one in which we see her seated at dinner with Ellen Carlton. Frank had perceived that Alice looked paler and more than usually reserved on first entering. He loved Alice almost as he did his own sister. They had been associated from childhood together, and many of their youthful pleasures had been shared by each other; and still, though now grown, there was no reserve between them. Even as brother and sister they communed together. He had heard, long before, the mystery surrounding the birth of Alice, and his heart ached at the thought that she, too, would, at some future time, know it also, if she remained in ignorance for the present. He knew she would never more be the gleeful, merry Alice that she then was, if this knowledge ever came to her.—Her proud, sensitive nature would chafe at this doubtful parentage, and her heart would waste itself in vain yearnings after what seemed impossible it should ever attain.

"O, I am so weary! I wish I was at home."

"Dear child, you are at home."

"Oh, mother, I do not mean my home on earth when I say I wish to go home. I mean my home in heaven; that is the best home, mother."

Watchers have gathered in the sick room quietly, sadly. The unwearied mother is still at her post. The clock tolls twelve, the solemn midnight hour,

"'Tis a time
For memory and for tears.

Not for an instant does that young Christian waver.—Jesus is the anchor of her soul, and without a shudder she enters the cold floods.

"I am happy, mother—Jesus is my friend," and she strives by every means to lessen her parent's grief.

July 1st.—The Sabbath morn came clothed in calm beauty. One by one the watchers leave the sick room, and seek a short rest. The clock tolls nine, ten, eleven! And the ransomed spirit of MARIA H. ALLEN, aged 13 years and 13 days, is with "Our Father in Heaven."

Sabbath Eve, July 1st, 1860.—The waters of the Bartholemew flow silently, stealthily past a neat framed house embowered in trees, in Ashley county, Ark. The light and gauze like crape jasmin casts its perfume upon the breeze that comes ever and anon, and with its refreshing breath cools the feverish brow of "a man of God," who, in yonder comfortable room, is just entering "the valley of the shadow of death." The REV. JOHN HAWES, of the Louisiana Conference, has fought the good warfare, has kept the faith, and will soon enter into "the joy of his Lord."

"God's grace sustains me. I am in the hands of God. His providence is over me."

"Brother Hawes," asks a friend, "where do you think you would go were you to die?"

Unhesitatingly he answers—

"To a better world."

The sun, unobscured by a single cloud, hastens beyond the western horizon; friends come in to sit up; lights move from room to room; the night is vocal with the incessant hum of insects, and the owl hoots dismally from the cypress brake near by. Bro. Hawes, in restless slumbers, still lives.

"'Tis midnight's holy hour, and silence now
Is brooding like a gentle spirit o'er
The still and pulseless world."

Whispers among the watchers say, "he will soon be gone!"

Another hour moves slowly away, and at one o'clock, a.m., on the 2nd July, 1860, Brother Hawes breathes his last. He has been the means of turning many unto righteousness, and his crown will be set with the choicest jewels.

"Rest on thy sheaves, thy harvest task is done;
Come from the heat of battle, sad in peace,
Soldier, go home; with *thee* the light is won."

July 3d.—In sadness the people collect at Jones' Chapel, Morehouse parish, La., to pay the last tribute of respect to the remains of their lamented pastor. With mournful honors they are conveyed to the grave, and the beautiful service is read. How tearfully sad is the repeated "alas, my brother!" as the sprigs of evergreen are cast upon the coffin! "It is the will of God—so mote it be, amen." "Dust unto dust, ashes unto ashes, and the spirit unto the God who gave it."

Returning to the chapel, Bro. Wright, of Bastrop, La., preached an eloquent funeral sermon from the text: "Thou shalt die and not live." And we went that we should see no more on earth the face of him who had labored so faithfully among us.

July 4th.—We met, in a social way, our neighbors at Jones' Chapel; had an eloquent oration and sermon from Bro. J. C. Faulk; the "Declaration" read by Mr. Freeland; then a most sociable dinner. To the church again, and songs of praise, with prayer and the sweet converse of Christians, while away the hours of our glorious anniversary.

How appropriate than to spend it in God's service!—"Our Father" cares not for worldly pomp, or the booming of cannon; but the sacrifice of an humble, grateful heart is ever acceptable unto Him. Had the thousands of dollars given by the different cities, towns and villages, for the purpose of feasting, rioting, and millinary display, been placed in the hands of suitable persons, for the building and finishing of churches, asylums, or other benificent works, and the people of the nation have met to praise God with voice and heart, and to distribute portions to the poor, blessings would have been poured out on us, as a nation that would have caused our hearts to rejoice in God our Benefactor. But, alas! the spirit of the world reigns, and nearly every newspaper published in our beloved country will record the murder of one, two or more immortal souls sent without warning to the eternal world, on this day, that should be a blessing and a thanksgiving to all.

M. A. C.

Children's Column.

"EMMA, DEAR!"

As these words were uttered in a low tone of reproach, a little flushed face and pouting lips were turned to the speaker, Kittie Summers, whose soft hazel eyes betrayed the presence of washed tears, "how could you treat little Willie so?"

"I don't care if I did," cried Miss Emma, making a desperate attempt to justify herself. "See how he has spoilt all the beautiful flowers on this new bed papa gave me this morning. I started out for a walk with Eva and Mary Clive this evening; but I suppose I'll have to stay at home now," and a cloud passed over the beautiful brow as her gaze met the hat, with its crushed flowers, laying on the grass.

"Oh, Emma, Emma! you will break my heart. What would our mother say, were she to see you now?"

As that one word, breathed forth in mournful tones, fell upon Emma's ear, with a long, low sigh of anguish she fell at her sister's feet.

"Oh, sister Kittie! I shall never see mamma again, I am so naughty. Please forgive me. Kiss me, as she used to, when she called me darling, and said I should be an angel, if I would be good, love God, and do as you bid me."

Mr. Summers was a widower. Six months before, he had laid the idol of his heart in the village church-yard. He had three children—Kittie, Emma, and his beautiful baby-boy Willie. Kittie, although but twelve years of age, had endeared herself to all hearts by sweet womanly and christian graces. Yes, children, at that early age Kittie was a true christian. To her, by her dying mother, was committed the charge of her little brother and sister, and nobly did she strive to do her duty.

Emma, our heroine, was possessed of an extremely affectionate disposition; but, alas! she was passionate.—Though her angry bursts were only momentary, they gave her sister a great deal of uneasiness. Often did she tell her how sinful it was, and that God would not love her. Then she would talk of their mother, an angel in the "glory land." Emma idolized her mother. Often when in a passion, that name, tearfully spoken by her sister, like "magic music," would roll over her soul, breaking up the deep fountains, and she would lay sobbing for hours perfectly subdued.

Oh, children, what a pitiful sight! Try and never get in a passion, for by so doing you call down upon yourself the displeasure of your Heavenly Father, and draw tears of blood from Jesus, the "man of sorrows."

GENEVRAE BELLE.

THE CAPTIVE TEXAN BOY.

My little friends, I will tell you a story of a little boy who was stolen by, and lived with, the Indians, for nearly a year.

Away off on the frontier of Texas, there lives a wild and savage tribe of Indians, known as the Caninuches. Sometimes small parties of them slip down into the settlements for the purpose of stealing horses and mules, and sometimes they murder entirely families, or perchance they may not kill some of the younger ones, but carry them away off to their wild homes and rear them up as servants.

In the summer of 1859, two Comanches came to the house of a Mr. H., residing in Mason Co., Texas, and after stealing his horses, discovered his bright-eyed little boy, only ten years old, playing at some distance from the house. They approached him slily, and having secured him, he was tied on a horse. The little fellow cried for help, but no one heard him, and away went the Indians at full speed, carrying the little boy with them. Toward night he was missed. Search was made, but little Willie could not be found. As soon as it was discovered that the horses were also missing, it at once became apparent that the Indians had stolen the animals, and carried off into captivity with them the dear little boy.

Although the savages were warmly pursued, they could not be overtaken, and the kind-hearted people, who had followed them, were compelled to return.

The first day the Indians travelled seventy miles, and at night tied their little prisoner hand and foot to prevent his escape—but after that night he was permitted to run loose, although carefully watched. He was thus so far from a habitation that he could not make his escape and reach the settlement, without running great risk of starving to death or being devoured by some wild beast. At night he would think of saying his prayers; and his fond mother, who had taught him to say, "Now I lay me down to sleep," was thought of. His eyes would fill with tears, his little heart would almost break, to think that he would never again behold her. Then he would cry aloud, and keep it up until his nature was exhausted, when he would fall asleep. When he was hungry, he was fed on raw horse-flesh, without bread; and when he was sleepy, instead of having a nice bed upon which to sleep, the cold ground was his bed and the starry heavens his covering.

Weeks and months passed, and poor Willie had not been heard from, though morning, noon, and night prayers were offered up by distressed parents for his safe return; yet it did seem as if little hope could be entertained that he would ever be seen again. But God, who watches over, and cares for every living creature, was the friend of Willie and so directed his feet as to keep him from harm until some way would be given him to escape.

One Sabbath in April, after he had been given up as dead, or lost forever, he suddenly appeared at home, and throwing himself in his mother's arms, exclaimed: "Mother, God has sent me to you." Had he risen from the dead, he could not surprise or please his fond parents more. I saw the father of this little boy day or so since, and as he related the hardships of his little son while he was with the Indians, the tears moistened his cheek, but when he told me how surprised and delighted he was when he first saw him after his return, the old man could no longer control himself, but cried like a child for joy.

Willie's escape was effected in this way. He was sold to some Mexicans for $400, and bought from them by Kit Carson, who kept him in his own family, clothed him and fed him, until an opportunity offered to send him home.—Exchange paper.

THREE POETS IN A PUZZLE.

I led the horse to the stable, when a fresh perplexity arose. I removed the harness without difficulty; but, after many strenuous attempts, I could not remove the collar. In despair, I called for assistance, when paid soon drew near. Mr. Wordsworth brought his ingenuity into exercise, but after several unsuccessful efforts he relinquished the achievement as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more grooming skill than his predecessor; for, after he twisted the poor horse's neck almost to strangulation, and to the great danger of his eyes, he gave up the useless task, pronouncing that the horse's head must have grewa (gout or dropsy) since the collar was put on, for he said it was downright impossibility for such a huge *os frontis* to pass through so narrow a collar. Just at this moment a servant girl came near, and understanding the cause of our consternation, "Ln, master," said she, "you don't go about the work in the right way. You should do this," when turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment, each satisfied afresh that there were heights of knowledge in the world, to which we had not yet attained.—*Cottle's Life of Coleridge.*

"SUCH A CROSS CRITTER."

Did our readers ever know of any good in being cross? The following incident gives a case where being cross seems to have been a benefit. This "Sister Nance" must have been a comfort to live with. We should think one such would be enough, even in a family of "leven" brothers and sisters.

A man traveling not long since in Illinois called at a house near the road-side to ask a drink of water, when the following conversation occurred:

"Well, my boy, how long have you lived here?"

"I don't know, sir; but mother says ever since I was born."

"Have you any brothers or sisters?"

"Yes, a few."

"How many?"

"Ten or 'leven, I reckon."

"Pretty healthy here, isn't it?"

"Yes; but sometimes we have a little ager."

"Any of you got it now?"

"Yes, a few on us goin' to have the shakes this afternoon."

"How many?"

"Why, all on us except Sister Nance, and she's such a cross critter the ager won't take on her; and if it did she is so contrary she wouldn't shake nohow you could fix it."

TAKE WARNING.—A young girl was struck blind on the 31st ult., in the city of Baltimore, under singular and awe-inspiring circumstances. She had been accused by her aunt of falsehood, which she positively denied, calling upon God to strike her blind if she was not telling the truth. In a moment after, a film began to gather over her eyes, destroying the sight, and leading her to confess her guilt.

Obituaries:

"Let me die the death of the Righteous."

Tribute of Respect.

REV. SAMUEL HAWES.—Bartholemew Lodge, No. 112, Plantersville, La., upon the announcement of his death, adopted the following resolutions:

1. That in his death our Lodge has been deprived of a worthy member, the Church of a zealous christian, the Conference of an able and worthy minister, and our country of a worthy citizen.

2. That while we mourn the loss of our brother, may we cherish his virtues, follow his example and precepts, and bow to the will of God.

3. That in token of our love, not only of his virtues, but of his untiring zeal in the cause of Christianity, and to this our beloved institution, we wear the usual badge of mourning thirty days.

4. That we tender to his bereaved companion and relatives our warmest sympathy, and pray and hope that the grace of God may sustain her and them, not to weep as those who have no hope, for we know that he is not dead, but calmly sleeps in Jesus.

JOHN C. FAULK,
W. R. WARD,
J. M. HILLIARD,
} *Com.*

N. S. GREENWOOD, *Sec.*

☞ Baton Rouge Advocate please copy.

REV. BENJAMIN C. STEARNS laid his armor down on the 10th June, 1860, in his forty-sixth year, and bade farewell to the toils and strife of earth to wear the victor's crown and enjoy that rest that remains for the people of God. Brother Steagall was a native of Georgia, Jasper county, where he embraced religion when quite a youth. He died on the second night of the week, and near the same hour, that he embraced religion in an upper room of his father's house, and came down shouting the praises of God with his youthful tongue. His brother, J. W. Steagall, and R. B. Jones were present on that occasion, and were present when death accomplished its work on his mortal body. He remarked to them, a few days before his death, that the same Jesus who converted his soul in the State of Georgia was with him still, and that he had no fear of death. The writer of this notice made his acquaintance in 1847, in Washita parish, La., where he lived and died. Since that time we were intimate friends. He was one of our best men. He had a heart to weep with those who wept, and to rejoice with those that rejoiced. He had a word of consolation for all that applied, and many there are in those ends of the earth that will call him blessed in the great day of accounts. He won the esteem and confidence of all classes. He had exalted views of the Christian religion. He was a good scripturian; and an acceptable preacher. The writer was with him during his illness, and at the closing scene, when the chill of death was on him, I asked him if his faith was unwavering. He replied, "Certainly, Bro. Williams; how could it be otherwise?" Thus the good man died, full of faith and hope. I may not enter the sacred enclosures of family sorrow, or reveal the pent-up anguish of a widow's heart, or children's deep abiding grief. These alone could reveal what he was in the family circle. Many of the ministers of Louisiana will feel sad at heart when they hear that bro. S. is dead. For fifteen years his house was their retreat and home; the writer has often received a kind welcome there. Brother Steagall joined the Conference about the year 1836, and has sustained his relation to the Conference, with very little exception. He was located at his own request for a short time, but renewed his relation some years past, and has been traveling over since, when his health would admit. At the time of his death he sustained a supernumerary relation.

R. T. WILLIAMS.

☞ Nashville and Charleston Advocates copy.

MRS. PARTHENIA HAYDEN died in Columbus, Miss., on 5th July, 1860. She was born in Wilkes county, Ga., on 20th March, 1794. Her maiden name was Parthenia Irion. At the age of sixteen or seventeen she married Mr. John Thurman, who died in 1839; in June, 1846, she married Mr. James Hayden.—Her only child which survived the period of infancy (the late Mrs. McLaran) died in 1851, and consequently she died childless. In 1824 she removed to North Alabama, and in 1825 she professed religion and joined the Methodist Episcopal Church. In 1844 she removed to the vicinity of Columbus. She lived a retired life, finding her happiness in the society of her relations and immediate friends. She was devotedly attached to her family connections, and acted the part of a mother to many of them. She performed many kind and generous acts, and died deeply lamented by her large circle of relatives. Sister Hayden was modest and unobtrusive in her piety. She was deeply impressed with the necessity of holiness as a qualification for heaven, and manifested a great desire to have the visits, instructions and prayers of her ministers during her last illness. Bro. Hargrove, her pastor, and myself, often visited her, and had many interesting seasons in conversing with her on the subject of religion. Her last illness was protracted, and she gradually declined for several months. She always professed to have faith in Christ, but desired a brighter manifestation. She loved to hear the songs of Zion, and often united with us in singing. As she approached nearer her dissolution, her prospects brightened, and a few hours before death every cloud was dispelled, and she was happy in the Lord, and praised him for his love. She gave her dying messages to each of her relations present; and exhorted them to be earnest christians, and meet her in heaven.—She sent a like message to her servants, and then quietly fell asleep in Jesus.

GEO. SHARTER.

Columbus, July 19, 1860.

MRS. CAROLINE M. CLEVELAND, wife of Morgan S. Cleveland, of Dallas county, Ala., and daughter of Mrs. C. M. Pinson, of Summerfield, died on the 11th May last. She enjoyed all the advantages of wealth and received all the accomplishments it could give. By close reading and thought she had prepared herself for intercourse with the refined and the erudite; yet she was fascinated with the exhilirating pleasures of the young and the gay, and seemed careless of her soul, until God in love laid his afflicting hand upon her, which broke her proud spirit, and caused her to look to Him who gave himself for her, and to accept him as her Savior. For two months before she died she was resigned to the will of her Heavenly Father, and bore her severe sufferings without a murmur; often assuring those around her that her sins were pardoned through Jesus, who was very dear to her soul. She suffered intense pain, but when at ease she spoke composedly of death and desired her friends to read and sing of heaven. She knew her self; and bear testimony to her many endearing qualities of mind and heart; we remember well the joy her presence always caused, the sunshine her pleasant smile always made in our hearts; we loved her as our sister, and feel that He who doeth all things well hath afflicted us sorely. But our loss is her gain.

PASTOR.

MRS. ELIZABETH P. McCURDY, daughter of John and Mary Chandler, was born in Hancock Co., Ga., and died at her residence in Dallas Co., Ala., in May, 1860. Sister McCurdy was a member of the Methodist Church for more than forty-five years, and always maintained a good profession; consistent and decided in her attachment to the Church. She came to this State some time in 1819, and passed through scenes and services well calculated to try her faith and test the genuineness of her religion. In all these her faith wavered not, and her piety suffered no abatement. She bore her sufferings with patience, and served her Savior with marked fidelity. She was twice married and survived her last husband—A. P. McCurdy, Esq.—but a few days. Her end was triumphant.

F. W. D.

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PORT GIBSON COLLEGIATE ACADEMY, FOR Young Ladies, resumed its Exercises on the first Monday in Oct. last. A well chosen Faculty will spare no pains or care to make this institution a pleasant and profitable place for young Ladies and Gentlemen.

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REFERENCES:
E. C. Ellis, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilford, Galveston, Texas
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Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. G. H. Singleton, M. C. from Mississippi
Rev. T. O. Gillespie, Editor *New Orleans Christian Advocate.*
May 10, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, living in Abbeville, Abbeville parish, will Practice in Somner and the adjoining counties. [aug4

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Brondwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.
WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.
Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

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NEW ORLEANS CHRISTIAN ADVOCATE.

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PROGRESS OF PROTESTANTISM IN MISSISSIPPI AND THE SOUTH-WEST.—No. XXVII.

Mr. Editor—Harbord Hood and his wife, formerly of Lake Providence, should be gratefully remembered by their successors in the Methodist Episcopal Church in all that region, for they were the first to introduce the gospel, through our ministers, into that portion of the State, and were its warm supporters until death. I think they were from Kentucky originally, and they must have settled on the Lake as early as 1800. I presume they were without property when they were married, and from the fact that Mr. Hood was without a literary education, I suppose his early advantages were very limited. But they were a very industrious and economical couple, and having lived near thirty years on the Lake before the land came into market, they were permitted to cultivate the richest soil in the world without even paying taxes on it. But though the land was rich, the range boundless, and fish and game in great abundance, with the Mississippi river within a few miles, they found it difficult for a quarter of a century to accumulate property much beyond the present wants of their family. I first visited him in 1825, and my recollection is that he then worked only about eight hands. But when the lands came into market he accumulated property very fast. He entered these fertile lands to the extent of his ability, and, being an excellent woodsman, he was employed by other capitalists to locate and enter lands upon shares; some of these lands he improved for his own use, and others he sold at very remunerative prices, so that he amassed a large fortune in a few years. In 1833 he said to me one day that it was as easy then for him to buy a good field hand, as it had been to buy a cow and calf a few years before. Such was his success in life, that he became an object of envy and jealousy among some who were less enterprising, and they even insinuated that he must have used foul means somewhere to acquire so much property. This I never believed, for he not only had all the external marks of a strictly honest man about him, but I knew him when he was poor, and was familiar with the most important transactions which were evolved in the accumulation of his vast estate. Though he was uneducated, in the usual sense of that term, he was one of the best financiers, as well as one of the most energetic men in all the country, and could pick up a fortune where most men would think it impossible to find one. But I look upon his connection with the Church, and the aid he afforded in planting the gospel in that region as of infinitely greater importance to earth and heaven than his financial successes.

Previous to 1825 the settlement on Lake Providence was isolated from all the world; perhaps up to that date a sermon had never been preached within forty miles of the place. Mr. and Mrs. Hood began to feel their personal need of the public means of grace, and then they had children grown who had never heard a sermon in the neighborhood, and perhaps no where else. This familiar of the word of the Lord could be endured no longer—they must have a preacher at any cost. Ashley Hewitt, the apostle of Louisiana, was applied to, and Mr. Hood proposed to settle him on a piece of land near his residence, and assist him in putting up the necessary buildings if he would agree to preach for them as much as his feeble health would allow. Brother Hewitt looked on the proposal as a Providential call to carry the gospel into "the regions beyond," and early in 1826 he left the Prairie Mer Rouge for his new home on Lake Providence. Mr. Hood's house was opened for preaching, and himself and wife, and several members of his family, with a few others in the neighborhood, soon united in forming the first church on the Lake. Let our historians note the fact, that the gospel was first preached, and the first church was organized on Lake Providence, in 1826, by Ashley Hewitt. In November of that year, Alexander Talley, P.E. of the Louisiana District, and myself, had to start on horseback on one of our pleasant little jaunts to Cooleeree, which was to convene in December, in the city of Tuscaloosa, Ala., a distance, I suppose, of not more than five or six hundred miles. But what was that for such houseless, homeless wanderers as we were! Houseless and homeless? No. We kept house in our saddle bags, and our home was in the wilderness, and a merry time we had surveying the vast domain of the original Mississippi Conference. But to return to the subject: by the request of brother Hewitt we sent forward an appointment for a two days' meeting at Lake Providence, which was the first ever held there. At night we preached in private houses, and in the day held forth the word of life under a new gin-house, belonging to Messrs. Martin and Keane. Dr. Talley met with a singular trial during the delivery of his sermon on Sunday. A woman with a babe in her arms took a seat just in front of the beam of timber, upon which the Doctor stood, and soon after he announced his text the child began to cry lustily and kept it up for three quarters of an hour. The propriety of taking it out of the congregation never seemed to enter her mind until the Doctor paused and expressed a wish that it might be quieted in some way. She then rose up and walked a few steps in the rear of the stand, and after a few unsuccessful efforts to quiet her babe, she came round in front again and said aloud, "I reckon I'll have to take this child home, for I can't make it hush." With this the Doctor gave up and sat down, and, according to previous arrangement, I proceeded with the service.

Ashley Hewitt was on the Lake in 1826, as a supernumerary preacher, and in 1827 and 1828 as a supernumerary. After that it was regularly supplied as other circuits were. In the meantime brother Hood and his kind hearted neighbors put up a church, and soon after established a camp-ground, where we began to work Methodism four square, without knocking the corners off, and many were the happy and prosperous times we had there among the early settlers on the Lake and River adjacent. Brother Hood's was head-quarters for the preachers, and a more hospitable home they have never found in that country. In 1833, when I was on Lake Providence District, my little family resided some time at brother Hood's, and my daily intercourse with him and his excellent wife, led me to place a high estimate on their humble and unaffected piety. Most of their children preceded them to the spirit land, and I presume they have now but few descendants to represent them on earth. I hope the Church and her ministers will always have nursing fathers and mothers in the region of Lake Providence, but Harbord Hood and his wife were the first they ever had there. I now propose to close these brief sketches for the present, but if I can make my pen interesting and useful to my fellow-christians, when I have time I will write again. I might have extended these outlines indefinitely, but I did not think it advisable to do so, and have therefore selected, here and there, such representative characters and facts as would best illustrate the times of which I have written.

J. G. Jones.

EUROPEAN CORRESPONDENCE.

Newcastle-under-Lyne, England, July 17, 1860.

Mr. Editor—At the close of my last communication I was giving you an account of our visit to Trentham, one of the country seats of the Duke of Sutherland. His lordship is one of the wealthiest, if not the wealthiest, of the English Peers, his annual income being variously estimated at from three to four hundred thousand pounds. He is not now at Trentham, but as Parliament is in session, is we suppose living at Stafford House, one of the noblest palaces in London. Besides his other possessions the Duke has a vast estate in Scotland, extending all across the kingdom, on which lives a tenantry numbering more than twenty-one thousand persons. Some bad things have been circulated in American papers about the cruelty of the fathers of the present Duke to his tenantry, which, if we may place reliance upon the testimony of the author of *Uncle Tom's Cabin*, are all false; and it will be seen from the inscription on his monument, given below, that his tenantry at Trentham had a high regard for him, after he was dead. Mrs. Stowe helps us to the following facts, extracted from a speech made by Mr. Loch, the general agent of the Sutherland estate, in the House of Commons, on the second reading of the Scotch poor law bill, which throws a melancholy light on the condition of the peasantry on the Sutherland estate half a century ago.

"They were," said he, "every now and then exposed to all the difficulties of extreme famine, and obliged to bleed their cattle during the winter, and mix the blood with the remnant of the oatmeal that they had, in order to secure them from starvation."

Leaving our carriage and horses at the Trentham Inn, we called at the porter's lodge, and after some delay succeeded in procuring permission to enter the gardens, and the services of one of the gardeners as our guide, who, after we had entered our names in the visitors' book, escorted us through the gardens and pleasure ground connected with the Hall. The garden occupies about eighty acres, through which the river Trent, quite a narrow stream, pours its waters, and forms a small Lake between the garden and the woods at one end of the park. The river is spanned by light and graceful iron bridges; and stately swans are seen gliding over the bosom of the stream. In the open air, in green-houses, hot-houses, and conservatories, not only multitudes of herbs, trees, fruits and flowers, indigenous to Great Britain, in the highest state of cultivation, but exotics from almost every clime; and art has done its utmost to display the gorgeous productions of nature in such bewildering forms of beauty as mock all my attempts at description. Forty-five gardeners, as we were told by our guide, are constantly employed as Adam was in Eden, "to dress it and to keep it." In front of the hall, surrounded by beautiful shrubbery and flowers, we noticed statues of the four seasons, Persons with the head of Medusa, and others which we had not time to examine. The Hall is a plain, substantial edifice of brick and stucco, of the Corinthian order, with an Italian tower and gateway, which were added to the original structure by the present Duke. It did not strike me as being remarkable for size or beauty, or as being equal to its surroundings. As we passed through, we saw many beautiful and interesting things which my space will not allow me to mention; but I must not omit to notice the "childrens' garden," a portion of which we understood was allotted to the children of the present duke, and which was cultivated by and for them when they were children. At the end of it is a substantial house, containing several rooms. Through the window of the front room, we saw a large collection of toys, playthings, and curiosities for children. In the centre of the room was a table, with a miniature tea-service, chairs, etc. The back room of the house is neatly furnished as a kitchen, in which the children could exercise themselves in the great art of cookery, and supply themselves with such viands as might suit their youthful fancy. At a short distance we saw the dog's tombstone with an inscription to the memory of a dog! Here it is—

"SPERCH,
Stafford's first dog,
An attached and devoted
Animal,
Died Aug. 11, 1841."

It struck me that in many cases it would be much better, as far as this present life is concerned, to be a nobleman's dog than to be one of the laborers on his estate. But all dogs are not so highly favored.

"At Trentham Hall "a dog was found,
As many dogs there be,
It ate mongrel, puppy, whelp and hound,
And cats of low degree."

The reader will supply what is wanting at his leisure, and we will pass on.

On some of the garden beds, lines of box had been planted so form in large capitals the names of the Duke's married daughters, as "Elizabeth Loroe," "Evelyn Blantyre," and others. Our guide was remarkably silent and evidently disposed to pass us along rapidly, without leaving us time to examine anything very closely, no doubt fearing that if we were not hastened in our journey through this aristocratic paradise, he would be detained from his dinner; but when we put some silver coins in his hand, a smile passed over his countenance, and he became more communicative. "This," said he, "is the favorite residence of the Duke, as it is warmer than his other places. They have a deal of company when they are here, but they seldom come for more than a week or two at a time, except in the winter season."

Passing out of the garden about noon, we had a beautiful drive through the park, where the deer were bounding across the green sward, and fat cattle were peacefully feeding or reclining under the stately trees. Parties of pedestrians, and others in carriages of various kinds, were passing up and down the avenues of the park, and bright-eyed, rosy-cheeked children were merrily amusing themselves with sports upon the lawn. On the first or second Thursday of August every year there is a grand holiday, called "Trentham day," when these magnificent grounds are open to the public, and on these occasions fifty or sixty thousand persons have been known to assemble in the park, to forget for a few hours the toils of the factory, the mine or the field, and the dull routine of ordinary life. The termination of the route was at the base of a hill, on which "the monument" stands. This is a colossal statue of the late Duke of Sutherland, on a high granite pedestal, in which he is represented as overlooking what *were* his vast domains. But he, too, with all his wealth, had to die. The inscription on the monument is as follows:

GEORGE GRANVILLE,
Duke of Sutherland, Marquis of Stafford, K.G.
An upright and patriotic nobleman,
A judicious, kind, and liberal landlord,
Who identified the improvement of his vast estates
With the prosperity of all who cultivated them.
A public, yet unostentatious benefactor,
Who, while he provided for the ample rental
For the active laborer,
Opened wide his hand to the distressed,
Of the widow, the sick, and the traveller.
A mourning and grateful tenantry,
Uniting with the inhabitants of the neighborhood,
Erect this pillar,
A. D., 1834.

As we sat at the base of this monument, and partook of the cold collation provided by our lady friends, the prospect around us was very extensive and beautiful. The hill on which we stood was covered on its sloping sides with fern, gorse, Scotch broom, and other shrubs, with a profusion of flowers of white and blue, green and gold, while the hills and plains beneath exhibited to our view a large number of fertile fields of wheat, oats and potatoes, and the hedge-rows that divide one field from another, were of a darker green, and appeared like broad and beautiful lines crossing in various directions. I notice that in this section the soil is of a dark red color, and as we cast our eyes around us in the distance, we saw here and there the little fields with the fresh earth turned up, containing the newly-sown grain, surrounded by beautiful hawthorn hedges, shining in the sun-light, like rubies set with borders of green, and these, with the pasture fields in which cattle and sheep are grazing, beautifully bespangled with daisies buttercups, primroses and other wild flowers, and fields of different colored grain, and hill-sides covered with fern, delight the eye with the appearance of beautiful mosaic work, while overhead the birds are on the wing, all the while cheering us with their merry songs. This is a kind of scenery which those only accustomed to the broad expansive fields and "grand old woods" of the southern and western portions of our own land are entirely unacquainted with. One field that I have seen in America would make almost a dozen such as are found around us now, but these are much more highly cultivated. Almost hidden from our view by the groves that surround them, we see in every direction the mansions of the rich and the cottages of the poor, while in the distance, with a dark cloud of smoke overshadowing them, we see spires, steeples, chimneys, &c., of the manufacturing towns. We are aroused from our reverie by a loud rattling noise, and looking down the valley we hear the snorting of the iron horse, and see him almost flying on his way to London, with a long train of carriages, and we exclaim, "these are the triumphs of industry and science, these are the proofs of the dignity and grandeur of humanity, these are the blessings of civilization," and if England could be freed from the scourge of intemperance and other vices; if her people would all fear God and keep his commandments, this would be truly a glorious land, and the traveller, from afar might cry out, as one of the Hebrew bards did with regard to Israel in the olden time, "Happy art thou, Oh Albion, who is like unto thee, O people, saved by the Lord. The eternal God is thy refuge, underneath are the everlasting arms."

But we cannot stay long in the Elysian fields; we must come down, and grapple with the cold, dull realities of life, and do our part of the work assigned to us in this sin-disordered world. While we do this we may learn from the bright things that we occasionally see on earth something of the wisdom power, and goodness of God, and to look for our home in a place of permanent happiness beyond the bounds of time!

On our way homeward, in a distance of four miles, we took another route, and pass through several other villages, and by the gate of Keele Park, the residence of Ralph Sneyd, Esq., one of the wealthiest landowners in the county, whose gardens and pleasure grounds are said to be in some respects more beautiful than those at Trentham. But we have not time to enter, and we only enjoy a distant view of these things. Our horses draw us swiftly along a road smooth and hard as a house floor, and we are regaled with fragrance from the flowers and the new-mown hay, as we pass along, the children sing—

"Little words of kindness,
Little deeds of love,
Make this earth an Eden,
Like to heaven above."

And soon we plunge again into the busy streets and smoky atmosphere of the dark-looking old town, and are home soon enough for a pleasant gathering at the family board, where, over the cup that cheers, but not inebriates, we talk over the incidents of a very happy day.

John Bayley.

P. S. Since writing the above, I have attended a meeting at one of the Wesleyan Chapels in the Newcastle circuit. Although it was a week-night meeting, and raining, there was a good congregation, and we had an excellent sermon. The Wesleyans have had a good time here during the past year, and an increase in their membership of 150. The Wesleyan Conference is now in session in London, and I expect to go up to the city next week, from which place you may expect to hear from me again. J. B.

COMMENCEMENT AT AUBURN.

The first Commencement of the East Alabama Male College, beginning on the 8th July, and closing on the 11th, was an occasion of great interest. The Church on Sabbath was crowded to its utmost capacity, by the old and sage, and the young and beautiful, who had come to witness this first literary festival. The sermon on that occasion was characterized by that good sense and sound analysis, which distinguishes Dr. McTyeire as one of the thinkers of the age. Monday evening was occupied by the speakers of the Sophomore class. A prize, to be given to the best declaimer, glittered before their vision, and aroused in them a spirit of emulation. The successful competitor for the first prize was a Mr. Patillo of Macon county, a young man of sincere and earnest character, religious and studious, and promising to reflect honor upon the College, and upon the Church. The Committee of award found it difficult to decide upon whom to bestow the second prize, as several of the class seemed to possess equal merit. It was submitted to lot, and fell to Mr. R. Drake, son of Dr. Drake of Auburn. This is a fine class of promising young men. On the second day was the Junior exhibition. With each succeeding day the interest increased, and the youths were visited by multitudes. Each passing train brought Irish guests to this educational feast. The young men who spoke, generally did well, some admirably.

Col. J. W. A. Sanford, of Montgomery, delivered the prizes of the Sophomore class in an elegant speech on eloquence. It must have made a fine impression on the students, and have stimulated their minds to strive for the mastery in this field of excellence. Ours is a nation of speakers; and nearly every school-boy expects to be an orator, and to wreathe his brow with the laurels of glory. This is a noble ambition when sanctified by religion, for it leads the aspirant to seek for such qualifications as will fit him for extended usefulness.

On the 11th, Commencement day, the graduating class of five handsome young men addressed the large and delighted audience on the following themes: A. F. Woolley of Cass county, Ga.—The Glory of America; W. C. Tarash, Orrville, Alabama—Lives of Great Men; B. B. Lumsden, Talbot county, Ga.—Party Spirit; F. S. Johnson, Jr., Clinton, Ga.—Superstition; W. F. Glenn, (first honor) Floyd county, Ga.—Valedictory. While we can but speak in terms of high commendation of each of the speakers, yet we cannot refrain from particularizing the last as greatly meritorious. Its conception, spirit and delivery, made it peculiarly entertaining to the audience. May those noble five young men, who have together launched their barks upon life's uncertain sea, though storm-tossed and scattered asunder it may be, arrived safely at last in the haven of the Holy Jerusalem, and receive the "well done" of their Lord and Master!

Next in order was the address of the Hon. J. F. Dowdell before the two literary societies, the Wirt and Webster. This effort won for the distinguished gentleman increased distinction as an orator. Intelligent men bestowed upon it the highest praise. His remarks upon the praise of men, the vanity of the world, as contrasted with the praise and glory of God, were powerfully impressive. His positions were based upon and proven by the word of God. This is his standard of morality, to be planted as a controlling power and sanctifying principle in every system of education. Then followed the Baccalaureate address of the President Sassnett. It may be said of that address, that it needed nothing to add to its completeness. It contained the wholesome counsel of one who has thoughtfully studied the great ends of life. Every thing connected with the address indicated his deep sympathy with those young persons who were about to leave his daily instructions to go into the world to assume the responsibilities of manhood, and to become the arbiters of their own future destiny. He urged them, as a security against the loss of mental excellence, to avoid idleness and hanging, to go to some kind of honorable labor. The words so fitly spoken were highly appreciated by the young men, for they manifested a desire to have the address published, that they might take it home with them to be a manual and a guide amid the perils of their earthly career.

At night, there was a Commencement party; at which were assembled, in cheerful and smiling intercourse, persons of all ages, ranging from the sexagenarian down to budding childhood. It is estimated that about a thousand persons attended on this festal occasion. All appeared to have dismissed dull care, and to have come up to receive and to contribute a large share of entertainment. Thus ended the first Commencement of the East Alabama College. The next morning found a crowd of students assembled at the depot, taking friendly leave of each other, and the kind families with whom they have been associated. We profoundly hope they have returned to their anxious parents, not only improved in mind, but in morals.

This Institution has been highly prosperous. The catalogue just published shows a list of 241 pupils in the Preparatory School and College. Prof. Slaton, the deservedly popular and successful teacher, still remains the principal of the Preparatory Department. The trustees are gratified at being able to add to the faculty the Hon. J. F. Dowdell, ex-member of Congress. He is a graduate of Randolph Macon College, and a devoted Christian, ready to consecrate his powers to the service of God and the Church. He fills the chair of English literature. East Alabama Male College is prepared to co-operate with her sister Institutions of the Church, to advance Christian education, and to bless mankind. It was very gratifying to see several ministers of the Alabama Conference present on this occasion: Revs. J. T. Heard, F. G. Ferguson, J. W. Lancy, and others. Some, too, from Georgia.

C. D. Oliver.

COMMENCEMENT OF TUSCALOOSA FEMALE COLLEGE.

Mr. Editor: A visit to Tuscaloosa during the annual Commencement of Tuscaloosa Female College, under the charge of the Rev. F. M. Grace, invites the first attempt on the part of your correspondent to note out, through the columns of your valuable paper, a merited favorable notice. His special attention had been directed to this institution on account of the unusually elevated position assigned it by its able corps of instructors, as also the high grade of scholarship necessary to graduation—the latter not inferior to many of the male colleges in this country. This was my third visit to the institution within the scholastic term, thus enabling me to form the acquaintance of all the Faculty, and investigate, as far as my abilities permitted, its claims as an institution worthy that high position. I had longed to find, for a special purpose, a female college at which young ladies might derive equal advantages with their brothers. The education of some within my knowledge had received such direction, and gladly embraced the opportunity of continuing in like direction at this institution.

Amongst the many attractive features brought to view during the commencement, none were more prominent than the *quarter in ovalo* on the part of the worthy President, which cast a serenity over the whole exercises, and the general tenor of which had won the esteem and confidence of the pupils. Combined with the care and oversight of the whole was no amount of special instruction in several of the most important studies, that brought him prominently before the audience in conducting the examination. Impartial and candid, the *bona fide* character of the examination was apparent to all. I beg leave to state in this connection, one, to my mind, most excellent plan that has been inaugurated by President Grace, and which will serve the young ladies in future years as a cause of gratitude. I refer to the extraordinary efforts to engraft upon their memories historical data. To this end there had been a very judicious selection of prize paintings, executed by a master hand, elegantly framed, and ready to be awarded by committees, in attendance. This had a tendency to excite zeal, not, however, to an undue degree, and the final award created no ostensible dissatisfaction on the part of the competitors who failed to obtain them, thus evincing an elevated standard of moral training, both at home and in college. It was very difficult for the committee to decide amongst a number who seemed to be equally entitled, and in fact a very trivial circumstance gave the casting vote.

The classes in Latin, under Prof. Engler, exhibited a thorough acquaintance with the multifarious character of that important study, but especially to three most essential, viz., *Mythology*, *Scanning*, and *Synonyms*. The initiated seemed perfectly satisfied that Prof. Engler fully sustained his reputation as a thorough scholar and able instructor, not only in this but equally in other branches—Chemistry, Natural Philosophy, etc.

The examination in the primary department was equally satisfactory. The lady who has charge of this department, Miss Marlow, had been selected for this most important post, in view of her amiable character, ability, and happy talent in the art of teaching; tending to the formation of early character, habits of study, gentility of manners, and wholesome discipline.

The Musical department, so ably conducted by Prof. Gruber, has for several years given evidence of a skill rarely equalled. The perfect time, tasteful and difficult selections (appropriate to a denominational college), and the absence of other extraneous instruments, so frequently calculated to drown the music, held enraptured a very large audience until a late hour on Wednesday night, the 4th of July.

Thus closed one of the most satisfactory examinations it has been my lot to witness, for a period of twenty-five years, during which time the writer has been almost constantly engaged in the business of teaching.

—As an Ex-Teacher.

July 29th, 1860.

WHO WILL GO TO CENTRAL AND SOUTH AMERICA?

Mr. Editor:—I have been intending all along to furnish some additional numbers for your paper. I wished, especially, to set forth the facts that render Central and South America an inviting missionary field. Before I left for those countries, it was agreed among us, that but little should be published on this subject for the present, as we wished to avoid premature steps; hence I said very little upon this subject in my letters to your paper. I think it is generally agreed now, that the time for such reserve is past, that we ought not only to *publish*, but to *act*. I find the substance of my last report to the Board in the Christian *Advocate*, and forward it to you for republication. I will only add, that the revolutionary movements now in progress in New Granada need not deter us from sending forward missionaries a day. They can pass through the country in safety at almost all times—as foreigners, who do not intermeddle with their strifes are always respected. Those people have a certain respect for "Brother Jonathon." Peace, I doubt not, will soon be restored.

J. Hamilton.

"As missionaries, we mean. The field promises a large and comparatively ready yield to Christian labor. The way into it seems to be open. The hearts of our people are favorable to missionary enterprise in that direction. The distance is not great, and is continually lessening. The language is not difficult. The cost of living is not high. The climate is not insalubrious. There are multitudes of people accessible—a people in many respects prepared of the Lord. They are our neighbors. The Popish system, erroneous in doctrine, intolerant in government, is now effete, broken, powerless, and holds them no longer under its dominion. What wait we for?

"Besides what is generally known as to the moral and social condition of those countries, our Missionary Board has within the last four months been put in possession of valuable information, through Rev. Dr. Hamilton, of the Alabama Conference, who went out in December last and returned in June from a pleasant trip and successful exploration, which extended from San Jose, the capital of Costa Rica, down into New Granada.

"At Panama a situation was found and conditionally secured for a gospel minister to be sent out by our Church, which offers great opportunities for present and and prospective usefulness. The salary, made up and sure, is equal to the support received in the best portions of our home work. There is a considerable population, English-speaking, resident there on shore or in harbor. Among the natives there are many means for unobstructed usefulness. Up and down the coast a faithful preacher could extend his labors and influence, and lay the groundwork for the Church of the future. Self-sacrifice is not the question here. Nothing but lack of energy, of the spirit of Pauline enterprise among us, will leave that station longer unoccupied.

"To the flourishing and wealthy and conservative republic of Costa Rica, there is a more open door for Methodist missionaries in the year of grace 1860, than the apostles had to any part of the Roman Empire.—The religious school-teacher would not be out of place there.

"We stand at Troas; New Granada is on the other side of the stream; and a beckoning figure—a *man*, a brother for whom Christ died—prays us saying, "Come over into Macedonia and help us." Let us immediately endeavor to go, assuredly gathering from all the indications of Providence and the Spirit that the Lord hath called us "for to preach the gospel unto them." Therefore loosing from Troas," let us make a straight course to the chief city of that part of Macedonia. What if the missionaries who go in our name, supported by our means, and followed by our prayers, should encounter the delays, the rebuffs, the persecutions that befell Paul and Silas, would not the *results* be a compensation? Ours is the same gospel. The presence with us of Jesus, and the signs following the word, are the same. The commission is the same. The promise is the same. O, how labor and trial and success in that field would stir the heart of the Church at home!

"From the final report of Dr. Hamilton to the Standing Committee on Missions, and dated Mobile, Alabama, June 8th, we make some extracts, on the eligibility of Bogota:"

I embrace the earliest opportunity since my return, to communicate to you some of the facts and impressions which I received during my visit to Bogota, the capital of New Granada. And I will say at once, that I am fully impressed with the belief that this country ought to be occupied in preference to all other places in Central and South America; and that Bogota is the proper point for commencing. Some of the reasons for this opinion I will give briefly.

1. New Granada is much the largest and most influential of the family of Republics embraced in the central and northern and western points of South America. It has always held an important position among them, from the extent of its territory, its resources, and from the cultivation and ability of many of its citizens. It furnished the great leader to their struggle for their independence, Guil Bolivar, who was to them what Washington was to us. The establishment of Protestantism, and its embracement by any considerable number of the population of that Republic, will not fail to have its influence upon the surrounding region.

2. This country is farther advanced in ideas, and the true principles of toleration, than any other upon the continent, except our own; and there is a more open adoption and full avowal of these principles and ideas by many of the leading men than in any other.

All religious sustain a different relation to the constitution and laws of the country from that sustained in any other of their States. In other Republics the right of Protestant worship is only secured by treaty stipulation, extorted by diplomacy; here it is a part of the *constitution*. Catholicism is no longer linked with the Government, but is entirely separated from it and thrown upon its own resources. Thus there is a fair field for competition and effort, and no hindrance to the promulgation of truth.

The people are divided into two parties—the "Liberal" and the "Conservative;" the latter is the *Church party*, and, of course, opposed to Protestantism. The "Liberal" party is not only liberal in politics, but in religion also. They are not only willing, but desirous, that Protestantism should be introduced into the country. They see in its principles and teachings the only hope of progress and the enlightenment of the masses. This party, as you would infer from this statement alone, embraces generally the more thoughtful and intelligent portion of the community. * * * Of course, educated and situated as they have been, they have little just appreciation of Protestantism as a *spiritual religion*, but regard it more in the light of a means of social and and intellectual advancement. They see, also, that it improves public morals.

The Church party are now in power, but the Liberals confidently claim a majority of the nation, and they doubtless have much of its intelligence.

* * * * * * *

To show how far liberalism in politics carries its influence into matters of religion, I will mention a single fact: A priest, of high responsibility—a senator in Congress—having charge of a parish of 13,000 souls, came to see me, and spent the evening with me in the most friendly manner, and, upon leaving, pledged me his friendship, and cordially invited me to his parish and house. And during the rage of opposition to the Presbyterian missionaries by the priests' party, he enfranchised them whenever he met them, whether in public or private. Quite a number of priests were inclined to liberal principles—belonged to the liberal party—while the connection of the State with the Church continued; but when the former separated itself from the latter, and threw it into the arms of Rome, which holds the appointing power, their circumstances were so changed that they now keep silent, for fear of losing their places. Some liberals doubt the wisdom of the course pursued by the State in this matter, in it surrendered a controlling hold upon the Church; but the subject was beset with embarrassments.

3. New Granada, and especially Bogota, has a free and independent press, which dares to speak out upon all questions, not excepting religion, and opens its columns for others to discuss them. A leading paper of the Republic, the organ of the liberal party, took the Archbishop and priests to task in a plain, pointed manner, for the Bible-burning scene of last December, and denounced their bigotry. When the press is free, religion has little to fear from opposition, but error every thing, and especially such gross errors as are many of those of Romanism.

4. As you are probably aware, the Presbyterian Church has a mission at Bogota, and two men on the station. At first, when they commenced preaching in Spanish, and some of the natives attended, they met with much opposition from the priests and their party; but this only increased the number of their hearers, and all open opposition has ceased. The mission meets with much favor and sympathy from the liberals—not in word and profession merely, but in subscriptions to aid in the erection of a church. They are both quite young men, and have not the influence that older and more experienced men would have; but while Mr. Pratt, who has been longest there, and who is most familiar with the Spanish language, remained, (he is now in New York, superintending the publication of some works in Spanish,) they had quite a congregation of natives, and many of them of the cultivated class. They have not, as yet, attempted any organization, though some persons among the foreign population have professed faith in Christ, and some natives manifest a deep concern for salvation.

I was received with the utmost kindness and affection by the missionary and his wife, Rev. Mr. Sharp and lady. We had the fullest and freest communications upon all matters pertaining to the field, the work, etc.—He expressed for himself and for his associate, Mr. Pratt, the strongest hope that our Church would send missionaries into that field, and a determination to co-operate with them in a fraternal and Christian spirit.

There are foreigners enough—Americans, English, Scotch, etc.—to make quite a congregation. I preached to them on the Sabbath, and had a crowded room, including several natives, though they understood English but imperfectly. Good might be done among this class. Much regret and disappointment seemed to be felt that I could not remain among them. * * *

5. Bogota is much more of a city than I expected to find it—having 40,000 inhabitants. The better class—and it is quite large—is cultivated and intelligent, much more generally so than any other community I have visited. They are kind, affable, *exceedingly* polite. I was struck with the fine appearance of the people as soon as I entered the city, as well as with the life and activity everywhere apparent, which contrasted with all I had seen before.

On the whole, therefore, though some of the liberals do not fully understand Christianity, nor seek it as a spiritual religion, yet, in view of all I saw and learned, I could but feel that here is not only a field, but a people, to a great extent, prepared of the Lord, who invite us to send them the word of life.

Is that not a great and effectual door, to enter which the heart of a Judson, a Martyn, a John Hunt, an Asbury, would have desired with a great desire! Are the young men now being educated in the schools of the Church looking as they ought, and laying themselves out for the field of labor? They ought to be studying the Spanish language. St. Paul was—shall we say it?—*ambitious*. His ambition was not satisfied with entering into other men's labors—falling into easy routine in another man's line of things made ready to his hand. No: for then the geography and history of the early Church would have been different from what they were. One or two men can be mightily left in such a matter. He was bent on "preaching the gospel in the regions beyond."

These who are inclined to this work—and may the Head of the Church move the hearts of many chosen instruments—are requested to open correspondence with Bishop Andrew, Summerfield, Alabama, who has charge.

JUSTICE IN THE PAPAL DOMINIONS.

THE THREE YOUNG MEN OF FERMO.

This sad story is taken from Rev. Dr. Arthur's forthcoming work, "Italy in Transition," about to be published by Messrs. Harper and Brothers:—

"One evening in February, 1849, while the Republic was still in power, old Canon Corsi fell, mortally stabbed, in the streets of Fermo. He was professor of eloquence, mild in politics, a friend of the young, kind and charitable; the one priest in the town universally respected. The public was filled with horror; the National Guard arose, and seized upon every suspicious man in the place. Appearances were strongly against two, who remained in prison. As an example of the dark hints one hears breathed in the Roman States, it was whispered about Fermo that this deed had been planned to produce a reaction in favor of the priests by striking the public mind with horror at the murder of so good a man.

"After the papal government had been restored, heavy blows were dealt to the people of Fermo. 'There was not a citizen who, during the Republic, had given the least sign of adhesion even by simple silence, who was not annoyed, or placed under surveillance, or imprisoned, or condemned to the galleys or to exile.' But this was not enough for Cardinal d'Angelis. Some lives must be taken. Three men were especially obnoxious to the restored government—Joseph Cassellini, a young man of good family, who had been an officer in the Republican army; Ignatius Rosettani, a tailor; and Henry Venezin, a coffee-house man: all of hotly liberal politics, but with names unstained by crime. These three youths were arrested for the murder of Canon Corsi, as accomplices of the two criminals already in prison. Of those, one, called Testori, was an old galley slave, whose life had been a tissue of crime. His cell, it was observed by the political prisoners, who numbered no less than one hundred and thirty-six, soon became the favorite resort of the police. Presently he had an extra plate of victuals every day; then his bed was provided with a mattress, sheets, and counterpane; and, finally, he was allowed the indulgence of cigars. He was also frequently taken to the police-office, which was near the prison, and, on his return, used privately to show money, which had been given to him by his nephew, he said.

"It proved that this worthy had sworn information against the three young men as accomplices in the murder of the canon. Two of them met the charge with the best evidence they could, but Cassellini had a triumphant answer. He was at the time lying ill of fever, and had the evidence of the doctor who attended him; of the druggist who made up the prescriptions; of the maid who waited upon him; and of a friend who visited him. Notwithstanding this, his relatives prepared a way of escape for him. 'No,' he said, 'there is not a shadow of proof against me, and conclusive evidence in my favor. I must be liberated some time; and, were I to escape, a stain would rest on my character.'

"Every thing that threats and bribes could do was tried upon the witnesses to make them retract. The doctor, Baroncliani, was easily won. He recalled his and of the priest Castiglioni, who formally declared that the three youths were innocent of the death of Corsi; that he had been impelled to say that they were his accomplices by being told that they had been his accusers.

"The old marquis, overwhelmed with this proof of villainy, knew too well in what regard he himself was held by the government, to think that any interference of his would be of advantage to the innocence which he saw, in this awful moment, made, by the hand of Providence, mornily triumphant over the murderous power that was striking it down. He urged the confessor to take a minute of the deposition, and immediately to convey it to the archbishop and the delegate; but the Jesuit replied, 'I am here to take confessions, not depositions.'

"The brothers of the confraternity, who were all noble men, stood weeping like children, for they were every one friends of Cassellini, and all at that moment impotent to help, though with the proof of his innocence in their hands. The police-officer, whose duty it was to take minutes of everything connected with the execution, was called to take down his deposition. He left a space in the page on which he was writing, and asked his superiors if he should write this down. The reply was 'No.'

"When the mournful group arrived at the scaffold, what had taken place in private was unknown in the city. Few had gone to witness the murder; but those few were thrilled with horror when the Jesuit Castiglioni, commencing the ordinary exhortation, uttered the strange words, 'It is not always the guilty who die.' When the heads of the three young men of Fermo fell one after another, the Jesuit went away to fall upon a sick bed, the people to say, 'It is not always the guilty who die.'"

LOUIS NAPOLEON AS A FUGITIVE.

From the early sheets of "Italy in Transition," by Rev. Dr. Arthur, author of "The Tongue of Fire," which Messrs Harper and Brothers will soon publish, we extract the following interesting piece of secret history of him who now rules the French and divides that Italy which then refused him shelter:—

"A few years ago, the authorities on this frontier were much occupied about a gentleman travelling with an English passport as Colonel Crawford, but this was not his name. He had just escaped from a French state prison. He had been in the Pope's dominions before, and the idea had got abroad that he was about to appear there again, with political designs. Instructions were given that he should be 'arrested, and closely confined;' and all manner of vigilance was maintained, still he was not secured, and the authorities grew impatient about the arrest of this 'wight.'* On a certain day the higher power from Bologna writes to an inferior at Poretta, and tells him, 'It has come to our knowledge that on the night of the 21st instant (June, 1846), a young stranger, laden with arms and money, who took up his lodgings at the hotel of Luigi Ferrari, although passing a feigned name, was recognized by an English lady as the son of Jerome Bonaparte.' He goes on to say how the stranger sent a letter into Bologna to the Count Camerata, son of the Princess Baciocchi (a member of the Bonaparte family), who was driven to Poretta by Battista Golinelli, and arrived at eleven o'clock, A. M. on the 22d. The stranger met the count at the mile from his hotel. The count got out of the carriage, and they walked back together. The count applied for a passeporte to Monte Catini, which was refused; but as the stranger had several passports, they set off toward Tuscany, accompanied by Luigi Ferrari, to the frontier, and having a Tuscan subject as guide. And then a severe rebuke is administered to the subordinate official for his remissness, because the report was current that the stranger was Louis Napoleon Bonaparte, lately escaped from the chateau of Ham, the 'wight' of whom the government was in search.

"A second letter tells this official that it is pleasing to find that no bad sufficient evidence that the stranger was not Louis Napoleon Bonaparte, of whom the police were in search, but his cousin, the son of Jerome. However, as the report had got abroad, much harm had been done; and, therefore, the censure for not having given information is repeated.

"From Poretta the authority had written in great anxiety, on the very day of the alleged arrival, to say that, at his part of the frontier, the suspected 'wight' might easily pass; for no one knew him, and they had no account of his personal appearance. In fact all that they could ascertain respecting him was, that he was about forty years of age; that is, if the almanacs were correct. He begs, therefore, at once, that the means of recognizing his person may be forwarded. The reply is to the effect that they do not possess any means of giving a personal description of him, and therefore all vigilance must be used; but that the absence of a description is less material, as it often proves that persons who are described as having a beard turn up well shaved, and *vice versa*.†

New Orleans Christian Advocate.

Terms—$2 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, AUGUST 15, 1860.

Only $1 00 for the Advocate from the first Number in July till the end of the Year.

PAY TO THE END OF THE YEAR.

We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year and let us all begin even again.

MODERN LIFE.

Modern Man is compensated for the shortness of modern Life. The thousand years of ante-deluvian Methuselah were not worth as much as the seventy of the present time. More of the bliss of life can be enjoyed, more of its sorrow suffered, more of its lesson learned, more of its purposes accomplished, in our life-time than in Methuselah's. We are better educated to suffer, to enjoy, and to do, than the ante-delavians were. Every faculty and affection, and nerve and feeling, is now alive, and every avenue of an adapted and responsive world is open. Life with them was a long and listless vegetation. There was nothing grand or inspiring in their life, either in its character or events, its theatre or relations. The only exceptions were the few Abels and Enochs, who, rising on the wings of a strangely grand and uncommon faith, stored above the world which was not worthy of them, into the realms of divine communion, and fitted themselves for the crown of the martyr and the chariot of fire. But, although it was better to die for the truth than to live for nothing, or to be snatched away from a lonely and unsympathetic world than to live a useless life in it, they were not permitted to live the grand *human* life open to us. The heavenly side of life was all they had, unless, in prophetic vision, they saw coming the glories of the future. A perfect human life, such as God had in view in creating and redeeming the world and man, has both the worldly and unworldly hemispheres. It is a sacrifice to lose our share in the present life, even by being taken to heaven. So Moses doubtless felt it when God took him to heaven in sight of Canaan, but did not permit him to lead the hosts of Israel to its conquest. So David felt it when the building of the temple was denied to him and given to his son. Paul, after having lived much and done much, when on the eve of departure, found the respective attractions of heaven and earth about equally balanced, so that he was in a strait betwixt the two. This present life has its place in the cycles of being, and its value as part of the capital of the soul, and our love of it is a wise provision of our nature. We shall never enjoy another like unto it. For wise purposes it has been shortened, but its real progress and power began with its abbreviation.

It would seem that there is little to be desired for the growth and maturity of the life of the present age that is not to be found in its conditions and circumstances. All truth is not discovered, nor all knowledge attained; but sufficient progress has been made to give encouragement, certainty, and joy to future pursuit. All the rebellious forces of revolted nature have not been conquered, nor the entire wilderness of a lost world subjugated; but the enemy is now reduced to scattered tribes on the frontier of science and art, and the whole world is illuminated by the light of civilization, gleaming through its wilderness tracts from a thousand glowing centres. Enough truth has been discovered to make known the divinity, immortality and power of all truth, and enough facts have been learned to reveal the divine relations and philosophy of all facts. Civilization has so far progressed, from its various seats, in the subjugation of the world, and in the culture of man, that the different sections begin to hear the sound of each other's axes, and to see the light of each other's campfires. Christian and Saracen, Caucasian and Asiatic, European and Hindoo, American and Japanese, hold council together, and make treaties of mutual toleration and amity. Trade and commerce, in the year of grace 1860, for the first time in the history of the race, is about to unite, for mutual comfort and enrichment, all the nations of the earth. Even the hidden Arctic is threatened with the light of discovery. The sails and the banners, the tongues and the manners, the trades and the arts, of every nation will soon be known in the ports of every other one. Nationalities will help nationalities, the strongest helping the weakest most, and the best the worst, not only in trade, but in ideas, institutions, manners, arts, literature, religion, even blood, until each one shall be a partner in the power and value of every other. Steam has made the utmost ends of the earth as easily visited as our childhood homes in the older States half a century since, and the electric telegraph promises, within a few years, to enable every principal point on the earth to hear the news from every other every day. Travellers' books have already made us acquainted with the country, character, and manners of the most obscure nations, even before we are brought in contact with them by steam and telegraph. And even now, World's Exhibitions, and International Statistical Congresses, are bringing together representatives of the peoples, the arts, the lives, the facts, the knowledges, and the laws of progress, of the four quarters of the globe.—And the newspaper press, like a wide-winged herald, is flying through the world, telling all men what it has just heard, of the Esquimeaux and the Chinese, the East Indians and the Western aborigines, the Europeans and the Americans.

Education and literature, christianity and civilization, are growing to the perfection of beauty and power in their ancient seats, and are being distributed all over the world. Every life, in the present age, is surrounded with an increasing number of ministries for its culture, and with an ever-widening horizon, and the Sun of Righteousness, from which the rays of truth and wisdom and beauty and goodness radiate, is approaching nearer and nearer the glory of its noon.

NEXT OPENING OF CENTENARY COLLEGE.

In view of the fact that the Commencement of Centenary College failed, in consequence of a useless panic about small-pox, it is necessary that, in noticing the advertisement in another column, announcing the opening on the first of October, a few things be said for the benefit of the college and of the public. The health of Jackson, La., the village where the college is located, and of the surrounding country, is habitually good, and never better than during the present summer. The occasion for the small-pox panic just alluded to was an insignificant circumstance—a mere accident—and the panic itself was altogether without sufficient ground. There was a case of small-pox several miles in the country, and the attending physician, residing in Jackson, not being as careful as he should have been, two little negro children in his own family contracted it. But these cases were a quarter or a half mile from the college, in no communication with it whatever; nothing but carefulness was needed, to avoid entering the house, or coming in contact with its inmates. With these two cases, the small-pox ended in Jackson, and no fears need be entertained in regard to it. We trust hereafter that in Centenary, and in all our colleges, physicians will be more prudent, in view of the interests and responsibilities involved; but that, should a similar case occur, parents and students will not hastily fall into a panic, but place implicit confidence in the discretion and care of the faculty.

This matter being satisfactorily "ventilated," Centenary has unusually promising prospects for the coming session. The last year was most harmonious, prosperous, and satisfactory. There was an increase of sixty-three students over the previous year—two hundred and sixty-four in all—one hundred and three in the college proper, and one hundred and sixty-one in the preparatory department. This latter department is a necessity, in view of the fact that there is not a sufficiency of male academies and high schools in the surrounding country to prepare boys for college, and hence, they must be prepared, to a considerable extent, under the supervision of the college. The best school that we know of, in a short distance from the college, where boys can be prepared for admission, is that of Prof. W. H. N. Magruder, at Baton Rouge. The preparatory department of Centenary is well organized, under experienced teachers. Centenary is growing every year, with a steady, healthful growth—growing in every way—and becoming a leading educational power in the land. She is growing in patronage—the number of students increases yearly; in financial strength—the endowment is steadily going forward; in the confidence and esteem of the public—there are no dissatisfactions, dissensions nor difficulties. The faculty is harmonious, composed of faithful, hard-working, competent men. The social and religious influences of both the college and the community are decidedly healthful.

Nobody has written us any thing from Centenary, and knowing the facts, we have written for it ourselves.

REVIVALS.

Rev. J. J. Cassady writes us that Clayton circuit, Alabama Conference, is rejoicing in spirit; twenty-four have joined the Church—fifteen converted.

Rev. J. W. Laney writes of his (Eufaula) district that the spirit of revival is abroad. Many are being converted and added to the Church. Many adults and children are being baptized. A glorious revival is believed to have begun. Enon circuit, Rev. James A. Clements, pastor; Chunnacunggee circuit, Rev. Mr. Stanley, pastor; and Lonisville, Rev. L. F. Dowdell, pastor,—all have enjoyed revivals.

Rev. J. D. Cameron writes us of ten whites and fifteen blacks added to the Church on Clarke circuit.

The venerable Rev. Edward Patton writes us that on Coosa mission the presence of the Lord is realized, drops before the shower here and there, about twenty added to the Church recently. Ministerial aid much needed.

From Farmersville, Ala., a correspondent, who does not subscribe his name, writes us of a revival, eighteen conversions, and twenty four added to the Church.

Moscow circuit, Alabama Conference, is likely to become famous. Winter before last, at Macon, Miss., the money reported as raised for missionary purposes was *fifty cents!* That was enough for the missionary speakers on the occasion—Dr. C. K. Marshall especially. Two changes were rung on the "burning of Moscow," etc.—At last Conference the report was $162—quite an improvement. Rev. J. B. Powers, the pastor tho present year, writes us that at his first (of sixteen,) missionary meetings, he obtained $135. If they all do that way—well, we shall see. The Conference Fund assessment is already raised—$100. Mr. Powers also reports a revival, resulting in fifteen added to the Church. He says the circuit is a fine one—the Church growing—several young men who ought to be educated for the ministry.

We hear from Black Circuit, through Rev. J. W. Holston. At quarterly meeting at Mount Pleasant, two brethren were licensed to preach, seventeen persons admitted to membership on probation, twenty-five baptized. There is a general awakening in that country. All the above is in the Alabama Conference.

Some good reports from Mississippi Conference. Rev. P. E. Green reports a revival meeting at Hopewell, five added to the Church.

Rev. H. F. Johnson reports a revival at Fayette; eight converted, and eight added to the Church.

Rev. J. D. Newsom reports a good meeting at Milldale; fifteen converted, and fifteen added to the Church.

At Warner's Church, Franklinton circuit, Rev. H. P. Lewis writes that they have had a good meeting, at which six joined the Church.

And we have some good news from Louisiana Conference. From Calcasieu circuit, Rev. W. D. Stayton reports a meeting which resulted in twelve accessions to the Church.

From North Rapides circuit, Rev. J. E. Bradly sends us a report. Three new churches have been built. Rev. N. A. Cravens preached the dedication sermon at one, which was listened to by a large and interested audience. A fine collection was "lifted." This Church is fourteen miles east of Alexandria, in Holloway's Prairie. It was named for "Father Nawell," one of the Methodist Pioneers. His daughter was largely instrumental in building it. Another, "Wise Church," is ready for dedication. Over eighty persons have been baptized, and over fifty have joined the Church. Sunday-schools are prosperous. Notwithstanding drouth, the Church finances are in good condition.

COLLEGE COMITY.

In some few cases, in our published college reports,—we rejoice that there are but few—we have imagined that we detected an occasional slight tinge of disparaging allusion to other institutions. Somewhat after the manner in which Gen. Sam. Houston sometimes, in his stump speeches, undertakes, by innuendo, to slaughter an opponent, without making himself responsible for an open assault—pretending to defend himself from imaginary charges—thereby covertly launching them at his foe—saying, for instance, "I never was guilty" of so and so! This is all wrong. It degrades that generous and laudable rivalry which tends to develop the highest excellence, without harm or pain to any, into a selfish partisanship, which does harm to the cause of education, and generates the bitterest and most unhappy feelings. The institutions in whose behalf such things are done are not benefited, but otherwise; the institutions aimed to suffer injustice, if not harm; a bad impression is made upon the public mind; the tone and dignity of the noble vocation of teaching is lowered; and the public taste and temper are vitiated by the very agencies intended to elevate and refine them. Setting forth the superlative superiority of one institution, as compared with others, is also highly objectionable. Good taste, good temper, sincere piety—clearness of eye—will, we trust, smooth out all these wrinkles.

Martha Washington College.—We had intended, before now, to call attention to this institution, but press of matter has heretofore not left us the necessary space. Located in the mountain region of Virginia, and in the town of Abingdon, there is nothing more that could be desired in the way of health, scenery and society. Our friend, President Harris, we say in all good conscience, is a most admirable man for the discipline and culture of young ladies. For further information we refer to the advertisement in another column.

Whitworth College.—We call attention to the advertisement. It is located in the flourishing village of Brookhaven, on the Jackson railroad, and we understand that it also is flourishing. Excellent men are its founders and supporters.

AUTHORS AND BOOKS.

New York, Aug. 7, 1860.

The Rev. John Luckey, of the Methodist Episcopal Church, has just published a volume called "Life in Sing Sing State Prison," and containing some account of the prison, the prisoners, and the experience of the writer during his twelve years Chaplaincy. It is an interesting book as far as it goes; but it does not go far. It seems to me one of the cases where the wrong man has got hold of the right thing. What Mr. Luckey gives:—Stories of Henrietta Robinson, the absurd woman who made herself the butt of vulgar curiosity, some years ago, by insisting on sitting veiled when on her trial for murder; of other prominent prisoners, &c.; and some slight stories of attempted escapes, with unsatisfactory accounts of the management of the prison—these things are *not* particularly wanted. What *is* much needed just now, is a report from an intelligent man, of broad views, and just thoughts (and if a gooler or chaplain, so much the better); a carefully drawn up account of the Penitentiary system in this country, giving us satisfactory views of their management, their laws and bye-laws; the lives of the prisoners, the effect upon them of the various modes of confinement and coercion practised; their improvement or retrogression under the various systems, every one of which, while it is in part designed as punishment to the offender, is also, thanks to Christianity and humanity, designed to correct bad habits, and to restore the convict to society in time, purified and regenerated; and finally to let us know under what circumstances the unfortunates are released, and what becomes of them afterwards. Such a book would not be dull—even Dr. Luckey's is not exactly dull. In competent hands it should be very readable; and if at all ably done, it would move the public to abolish the present system of prison management, which is in most of our States nothing short of abominable, and would substitute in its place something which shall be, not a mere political engine as now, but a wholesome, humane, and, to the prisoners, elevating system, administered by men trained to the work, and responsible, not to political parties, but to the general public, and to the public authorities, of whatever parties. Is it not slanderous that in New York and some other States the office of Warden of the State Prison is conferred for *political* service? That any, the least competent man, may get it, if only he wants it, and has done that kind of low service which makes it incumbent on a party to "*provide for him*," as it is called.

Some years ago it happened that one of the chief officers in one of our chief prisons had been, not three years before, confined in that prison for a low offence, either theft or burglary, I forget which. Such cases do not often occur. But ought they to occur at all? Is it not a burning disgrace to a christian country? Of course the chief officer appoints his subordinates. His political friends have rewarded him by putting him in authority over several hundred desperate or fallen men and women, whom it is no light matter to train, take care of, and if possible, reform; to assist him in his arduous task, he chooses—whom? The long tried and well-trained men who know the tricks, the ways of the convicts, who have been drilled in patience and long-suffering, and whose long and honorable service warrants that at any rate they are not *ignorant* of their duties? By no means. He turns these out, if there should be any, and puts in their place *his* political friends, those humble but efficient servitors in coffee-houses and dram shops who have helped him by their energetic management to *his* place, and who are certainly as deserving of their places as he of his.

If any man would thoroughly search out the mystery of this iniquity, he would surely do the state some service. Then, what becomes of the man who was this morning brought from his cell, inducted into the clothes he put off seven—or seventeen—years ago, when he exchanged them for the prisoner's grey, and sent out into the world to shift for himself? Mr. Luckey lets us have a little light on this question. We learn that a good many of them have before their eyes, immediately, the dreadful alternative of starvation or crime; that, weakened in mind and body, by many years' confinement, some do fall back into old courses; that some struggle painfully along for years in stubborn honesty, but with their prison-life ever hanging over them like a dark shadow; that a few, by kind friends, or by very unusual energy, work out for themselves a new life.

A collection of facts on this sad point of the question of "Crime," would surely prove to the people of a state that their duty to the criminal does not cease when he ceases to be a prisoner; and that, having punished him, they become next bound to see that he who has expiated his crime is not, by his necessities, pushed back again into fresh crime.

I think Dr. Luckey deserves thanks for opening the mine; but I hope some abler man and better writer will follow him with a work which will force the attention of thinking men to this whole question, which, in the majority of our States, seems to have been given over to the hands of the politicians, of whom some, it may be supposed, serve an apprenticeship at both ends of the prison—first as prisoner, and then as wardens.

Almost everybody in this country has read Tom Brown's School-days; at least I hope so. Those who have not should get it. Those who have will not soon lose interest in Rugby School, the scene of Tom's studies and good Dr. Arnold's christian discipline. To such the following notice of a meeting of Rugbeians will be heartily welcome:

"A numerous party of old Rugbeians met together on the evening of Thursday, the 28th of June last, at London, to congratulate themselves on the honors which had been obtained by the Rugbeians during the past year. Dr. Temple was in the chair, supported by Mr. T. Hughes the author of "Tom Brown," and others. After the queen's health had been drunk; the chairman proposed the toast of *Floreat Rugbea*." He mentioned that the university honors had been so numerous during the past year as to be really inconvenient, from the number of extra half-holidays claimed in consequence. At Cambridge, for two years running, a Rugbyman had been senior classic and a third gave promise of equal success, as he had gained the Bell scholarship in this his first year. The great prize of the Eldon scholarship had also fallen to a Rugby man; while at Oxford they had, if possible, been more successful. Out of doors, in cricket, he had just heard they had beaten the far-famed Marylebone club, the highest scores on their side having been made by old Rugby men. But the honors conferred by the sovereign on Sir F. Halliday, on Mr. Wake, the defender of Arrah, and on Mr. Forsyth, for their services in India, were still greater subjects for congratulation. (Even in boating, another speaker supplied, though an unusual pursuit for Rugbeians, the same energy had won success as the stroke and how oars of the champion boat of England, the first Trinity were Rugby men.) But far above all those, Dr. Temple said he valued the high tone of the school, the love of truth and honesty which he had found, even beyond what he had been led to expect from the high names of his predecessors. The school could not be fuller: he had even had a name put down for 1873, in order, as the father said, to insure a vacancy, and was proud to say they never had better grounds for the toast of "*Floreat Rugbea*."

Messrs. Harper and Brothers have in progress a "Cyclopedia of Sacred Literature," by Rev. Drs. M'Clintock and Strong. This work, which its authors intend shall be the most thorough and exhaustive that has ever been presented to the world, in its range of subjects, has employed their hands and minds for many years. To it Dr M'Clintock brings the result not only of much critical study, but also of extensive travel over many of the scenes and countries treated of. Dr. Strong is known in this country and in Europe as one of the most finished Greek and Hebrew scholars now living. They have had in their labors the assistance of able American and German scholars; and have spared neither time nor labor to make the work, in its various departments of geography, ethnography, history, biography, and theology, as complete as possible, making full use of the many recent and important advances made in the various departments treated of. It will be accurate in its definition of terms, and in tone thoroughly catholic. In completeness and variety of contents, it is intended to be in decided advance of the dictionary of Dr. William Smith, very recently published, and of which they will, of course, avail themselves, wherever it is best, so far as to make use of the best material which is there, and in other recently published works, collected. The work will be particularly complete in the department of maps and illustrative engravings, where Messrs. Harper and Brothers will spare no expense to attain completeness.

Rev. W. H. Watkins, of Cambridge, Ohio, has now in course of preparation a work entitled "A Cyclopædia of Methodism," which, when finished, will be a complete repertory of all the educational and literary institutions of Methodism; a biographical dictionary of all the eminent men the Methodist Episcopal Church has produced, both living and dead; and an accurate vocabulary of all the terms peculiar to Methodistic doctrine, history, and polity.

In Humboldt's foolish correspondence with Varnhagen Von Ense he tells us the following story of the Grand Duke of Saxe-Weimar: "Once, after a gentleman not belonging to the nobility, had left the company, he (the Grand Duke) expressed with great satisfaction the comfortable feeling, 'Now, we are amongst ourselves.' Another time, when it was noticed that there were thirteen at dinner table, he replied consolingly, that 'there were two commoners amongst them, who did not count for anything.' This he told Humboldt in French, because, as he said, these two would not understand it.'"

Of course every body thought the Duke a vulgar snob. But when the book arrived at Weimar the Grand Duke bought a copy, wrote on the margin opposite the passage, "*This is a lie.*—Karl August," and then deposited the volume in the town library.

I suppose the moral of this story to be, that if you want to slander people you should do it privately; or else do it, as Humboldt did, after you are dead, when the lie that is returned does not affect the—story-teller. The old philosopher seems to have been an outrageous gossip. His court suit chased him, and he scattered the consequent ill-nature on every body.

The announcements of books "in press" in England, for a week, make a formidable list: Messrs. Longman & Co.'s new list includes "A Historical and Chronological Cyclopædia," by B. H. Woodward; "Political Ballads of the Seventeenth and Eighteenth Centuries," annotated, by W. W. Wilkins; "The Philosophy of Nature," by Dr. Boase; "Lectures on the History of the Fine and Ornamental Arts," by W. B. Scott; Facts and Figures relating to Vancouver's Island and British Columbia," by J. D. Pemberton; "Air and Water," by Dr. Argus Smith; "A Manual of Chemistry," by Dr. William Odling; "A Handbook of Farm Labor," by Mr. J. C. Morton; and "The Art of Precise Writing," a little manual by the Rev. John Hunter, worthy of note as a novelty in educational literature. Messrs. Walton & Maberly, and Mr. Murray will publish another of Dr. Smith's useful school histories, entitled, "A Smaller History of Rome and Greece;" Messrs. Simpkin & Co. Virgil's whole works, with English notes, by Mr. Morgan, of Trinity college, Dublin; Mr. Churchill of New Burlington street, "Elements of Natural Philosophy," by Dr. Golding Bird and Charles Brooke; Mr. James Gordon, of Edinburgh, "A Guide to English Poetry," by Dr. Morell. These are all school books. The following are the announcements in general literature: "The Claim of Leibnitz to the Invention of the Differential Calculus," by Dr. H. Sloman; "The Seaboard and the Down, or my Country Parish in the South," by the Rev. J. W. Warter; "The Flora of Suffolk" (a catalogue of the wild plants of that county,) by the Rev. J. S. Henslow and E. Skepper; "The Pig," by W. Youatt, enlarged and re-written by Samuel Sidney; "Tallis's Topographical Dictionary of England and Wales," two volumes; "History of the Forest and Chase of Sutton-Colefield;" "Critical Annotations, Additional and Supplementary, on the New Testament," by the Rev. G. T. Bloomfield; "The Words and Works of Our Blessed Lord," by the author of "Brampton Rectory;" "The Work of Christ," sermons by the Rev. J. Llewellyn Davies; "A History of Education for the English Bar," by Philip A. Smith; "Foot-prints on the Sands of Time, Biographies for Young People;" The Children's Picture Book of Birds," with sixty-one engravings by W. Harvey.

Mr. Bentley announces "A History of English Literature, Critical and Anecdotical;" and "The English Satirists, from Hall to Byron."

Mr. Hotten is preparing to publish a curious little work, said to be edited by Martin Luther, entitled, "The Book of Vagabonds and Beggars," with a vocabulary of their language. Mr. Hotten, who is himself the translator, will furnish explanatory notes. The book is not mentioned by Luther's biographers, and its existence, in this country at least, is scarcely known. Mr. Hotten says of the book: "The origin of this very curious work is comparatively unknown. From its pages the singular hooks on vagabonds and their tricks published in this country in Shakespeare's time were in a great measure derived. Many will be surprised to learn that 'card-sharpers,' 'wise men,' 'begging letter writers,' 'shabby genteels,' 'travelling tinkers,' 'shivering-jemmies,' and other descriptions of rogues to be met with in our streets, are not excrescences of modern civilization, and that more than three centuries ago the great Reformer edited a little book about them, setting forth their manœuvres and the vulgar language which they had adopted."

Ticknor & Fields have just out a new volume of poems by Gerald Massey, who dedicates it to Mr. Fields of Boston. It is rumored that among other noted writers who will shortly print new papers in the *Atlantic Monthly* are the following: Mrs. H. B. Stowe, Longfellow, Hawthorne, Emerson, and Charles Reade.

The Young Men's Christian Association of Washington, D.C., have just published "The Union Pulpit," a collection of sermons by ministers of different denominations. First edition. Of the thirty-four sermons contained in the book seven are by ministers of the Protestant Episcopal Church, five from the M. E. Church, South, four from the M. E. Church, North, two from the Methodist Protestant Church, six from the Baptist, six from the Presbyterian; Congregationol one, Lutheran one, Dutch Reformed one, and one unknown to us. Of the six by the Episcopalians three are from Bishops, to wit: Bishops Mellvane, Otey, and Clark. Bishop Andrew, of the Methodist Church, South, also furnishes a sermon.

The Sunday-school society of the Methodist Episcopal Church, North, has recently published (by Carlton and Porter) the following juvenile volumes: "Happy Mike; or, How Sam Jones became a Good Boy," and "The Little Gardener; or, The Way to be Happy." By Catherine D. Bell; "Little Mabel and her Sunlit Home;" "Jane Atherton's Year at School," with illustrations; "Clara, the Motherless Young Housekeeper," by Mrs. Locke; "Pleasant Talks with the Little Folks," by Rollin Ranger, with ten illustrations.

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An old Field Opening.—The foreign news shows that old Bohemia, famous for its "Reformers before the Reformation," is reawakening. A great religious movement is going on in Prague and other cities. It is stated that conversions to the Gospel have been numerous. Roman Catholic parish priests preach the pure Gospel. The Bible is extensively circulated. The people demand with earnestness the celebration of worship in the vulgar tongue. Huss and Jerome, the old Bohemian martyrs, are yet alive in the hearts of the people. The Moravians sprung from the defeated Bohemian Reformation, if indeed it can be said to have been defeated. What a spectacle it would be to see the old battle-field again opened, and the host of the Lord in victorious motion upon its desolated plains.—*N. Y. Methodist.*

THE SOUTHERN UNIVERSITY.

If those who first suggested the establishment of this institution were asked to define the compass of the plan they projected, doubtless their answer would be, we intended it to be something of which not only Methodism might be proud, but which should command the admiration of the whole country. Mediocrity, something passable, a respectable institution—these, we confidently assert, were not the ideas upon which they proposed to proceed. On the contrary, a broad, high scale, reaching what we mean to convey by the term "first-rate," was the goal at which they aimed. If not, wherefore those twelve, and twenty-five thousand dollar subscriptions? Does not this sufficiently index their minds as to the magnitude of the plan upon which they proposed to act? And, going to Conference—we mean the one which voted the enterprise a "local habitation and a name"—what was the idea there? We need not say, perhaps, that it was precisely like that which the noble projectors had entertained. For, notwithstanding the preachers had been accustomed to much smaller things, yet they had not grown *fast to them*, and soon expanded their heads and hearts to take in this new and grander conception. Truth is, the preachers were panting for something of this sort, had been for a long time. Usually ahead of the laity in devising liberal things, they hailed the movement with joy and thanksgiving. But the idea, has it been realized? Has it been translated from the region of speculation, and become a fact, palpable and articulate? Confidently we affirm it has. Excepting certain appendages and finishings, the idea is now incarnate,—has descended from the imaginations of those who conceived it, and now stands a patent reality on the stage of action. There stands the magnificent structure, capacious and well arranged, with towers tasteful and well proportioned, in the center of grounds which culture will soon embower, and render a fit haunt for the student who shall repair thither, to equip mind and heart for the battle of life. You say, Mr. Editor, you love Methodism, and you undertake to say this of thousands; then, we say, turn your eyes to the spot where stands this monument of Methodist liberality, and learn to love it more. But the Faculty, does this reach the first-rate mark at which the projectors of the enterprise aimed? Certain things, you know, are necessary to command the best talent, and among these it may be said that money is the most potent. The friends of the Southern University knew this perfectly well, and, therefore, provided a fund large enough to realize their aspirations in reference to the Faculty. When, therefore, the trustees met to elect the officers of the institution, they were not cramped by the consideration, what can we give? Not so. Planting themselves upon the rich endowments which had been donated, they scanned the whole South, and confidently invited the best ability within the Methodist Church. They are picked men. "They are picked men," said a gentleman, not a great while ago, who knows some of them personally, and so they are. Doubtless, the claims and qualifications of many were discussed, not, of course, in a disparaging spirit, but with the view honestly to ascertain who were best qualified, that the institution might at once command the confidence of the entire public. And it is the opinion of all who have taken the pains to inform themselves, that they *did* find out who were best qualified, and succeeded in securing their services. We challenge any one to mingle with the officers of the Southern University, without being made to confess the superiority of their qualifications for the positions they occupy. So patent and outstanding is this fact, that a gentleman belonging to another denomination, who attended the late Commencement there, and who had been a Professor in the University of a neighboring State, remarked that they were equal, if not superior to any in the land. "Surely," said he, "when they are known, they must command a large patronage," especially from the denomination under whose auspices the institution has been erected." Now, Mr Editor, do our people prize something really excellent? Long have we endured the stigma, that, as a denomination, we do not appreciate education. With what justice this has been done we shall not pause here to inquire. Waiving this, let our people realize that the impulse to effect something great and noble in the cause of education has been given, that the way is open to wipe out our disgrace, and even to lead the van in the march of intellectual culture. Will our people appreciate this, and loyally second the efforts which have been made, and are being made by the friends of the Southern University? But, Mr. Editor, the place for the peroration you know is at the end, and as the end of what I propose to say on this subject is not yet, I forbear for the present, promising, in as rapid succession as possible, a few brief articles touching the great Methodist educational movement at Greensboro.

Alabama.

COMMENCEMENT AT TUSKEGEE.

Mr. Editor: In the last week's issue we observed a remark of yours, that you had not yet heard from the Tuskegee Methodist Commencement. Knowing, as we do, what concern you feel in the success of this college, yourself having been the first person to make an effort for its establishment, we determined not to let the occasion pass without saying a word in its behalf.

The examination of the classes was conducted privately, before a committee elected for the purpose, and such of the patrons as desired to attend. These gentlemen expressed great delight at the success of the various classes, and especially were they pleased with the examination of the seniors in Intellectual and Moral Philosophy, and *Butler's Analogy*.

When the latter study was introduced in the college course two years ago, some of our leading trustees expressed serious doubts about the propriety of putting girls into "so hard a book;"—but we are now happy to say that their fears on this point have entirely vanished.

Prof. Harrison (author of Theophilus Walton) preached the sermon. His manner was graceful, and his thoughts were the result of a very profoundly thoughtful mind; we have never listened to a more appropriate discourse on any similar occasion.

On Monday morning a public presentation of a very handsome Turkey Morocco writing-desk to Miss. Thompson took place. Miss. T. has left the institution. There was also a handsome rosewood desk, all furnished, presented to Mr. Anderson, the accomplished vocalist, by the junior class. Dr. Lipscomb made the speech in behalf of the girls, and Mr. Anderson's remarks in return were truly eloquent. Judging from the frequency with which all present exhibited their handkerchiefs, we concluded that Mr. A. had "thrown a stone into the wells of their hearts, which splashed the water into their eyes." Monday night a juvenile vocal concert took place, which no less surprised than delighted the audience with the wonderful accuracy and sweetness of the children's voices. In this class, little girls eight and nine years old sing by note as correctly as the grown girls of the college.

Tuesday night was the annual exhibition of the Art department. The exercises were opened by the reading of an original poem by Mr. Price. Those who sat near enough to hear, said it was really sublime, but as few were so fortunate, we advise you, Mr. Editor, to get your friend to let his poem be published in your columns. In the term art we do no not mean to include gew-gaws, wax-work, embroidery, Grecian painting, etc. The latter has a grand name, but means nothing but taking engravings and embellishing them with color. No, indeed, there was nothing exhibited but what had a right to the term art. Oil, water-color, colored pencils, crayon, and pastell paintings. A very large gallery was filled with the pictures, and a very imposing scene it made. Of course in comparison with Hunt, Turner, Church, etc., these paintings are only in a state of infancy, but it is a real, true babyhood—no sham—just the same that these great artists once occupied themselves. However, we know that the original designs can compare with any in the Schools of Design in New York, Philadelphia, or Baltimore. These consisted of patterns for carpets, rugs, wall paper, dress patterns, and lace potteries. But the most interesting work on exhibition this year was, a complete illustration of "Thompson's Seasons," in six or eight large and handsome drawings. Though the Art department has been in existence nearly five years, Miss Spear has never before thought that she could conscientiously give any of the pupils "art diplomas," and then only three out of a class of fifty were so favored. Any of these ladies, Miss Robertson, Miss Biddle, or Miss Sinclare, are fully competent to take charge of such a department in any school or college. Miss Spear, the accomplished head of the department, founded the schools of design both in Philadelphia and Baltimore, both of which still continue in a very flourishing condition. Miss Spear never would have left the latter place, but for the state of her health, which required a more genial climate. This college is the only educational school in America which has a regular school of design in connection with it.

On Wednesday morning six young ladies were graduated, and their essays gave evidence of the great care bestowed on this exercise in the institution. Just as the audience were about to be dispersed, a servant stepped on the stage with a rich silver tea-set, which was presented, through Dr. Lipscomb, by the senior class to their honored President, Mr. G. W. Price. Mr. P. responded in a manner as none but he could have done under similar circumstances. We had all wiped tears out of our eyes before, but now we cried in good earnest, in sympathy with him, who with deep emotion expressed his thanks. He alluded very touchingly to his former connection with Dr. L. in the institution, and remarked on the appropriateness of Dr. Lipscomb presenting him with this set, as he had, just one year before, presented, in the name of the senior class, a handsome chair to Dr. L., on his retiring from the college.

On Wednesday night the grand *finale* came off, in the way of a brilliant concert under the supervision of Prof. Corban. Mr. C. is one of the most perfect masters of the art of sweet sounds that we have ever known. We have attended several concerts this summer, and we can honestly say, that none we heard compared with this.

Our friend and brother, Rev. Mr. Rush, will continue in the Steward's department another year. If he be as successful in the future as he has been in the past, we can ask nothing more.

Spectator (not Addison).

MR. JONESS HISTORICAL SKETCHES.

We publish this week the last of the interesting series of historical and biographical sketches of the introduction and progress of Protestantism in Mississippi and the South-West, furnished to our columns by Rev. J. G. Jones. We regret to have them close. We have read them with delight, and our readers have doubtless been as much pleased with them as we have been. The information furnished is a valuable contribution to the history of the Church and country, and much of it could not have been obtained from any other source. The style is admirable—one of the best narrative styles we have met with; condensed, and yet full of minute details; never hesitating, nor using circumlocution, but presenting broad and well-defined pictures in few words, and moving right onward, as the sunlight follows the cloud-shadow; simple, graceful, genial, and ever-flowing with natural and spiritual pathos. The sketches ought to be revised and reproduced in a more permanent form.

QUESTIONS NOT OFTEN ASKED, BUT STILL IMPORTANT.

Mr. Editor:—I should like to see an intelligent and calm elucidation of the points embraced in the following questions:

1. Can adulterers and adultresses, divinely declared to be such, enter heaven with the imputed sin upon them?

2. Are not persons who have been divorced for any cause, save that set forth in Matt. 5. 32, and 19. 9, authorized to be married again, guilty of this sin?

3. Is not the moral law of these passages binding equally upon both sexes?

4. Should the Church tolerate as members, persons who have been guilty of the above crime?

Alicia.

DEATH OF REV. R. PIERCE.

He was an elder brother of Dr. Lovick Pierce, and in some of his mental characteristics resembled him. The logical faculty held a high place in his intellect. There were few more cogent reasoners. For several years the infirmities of age had consigned him to quiet and retirement. He died in great peace, at the residence of Captain Jacob Stroman, in Orangeburg District, South Carolina, July 24th, 1860, aged 78 years. "He entered the South Carolina Conference in the year 1805, and was the oldest member of that body at the time of his death. He had been afflicted about three months, and gradually sunk, as under the weight of years, until exhausted nature gave up her hold, and released the spirit for a purer clime."

Advertising for Schools.—We have had so much trouble in collecting the money for such advertisements that our publishing committee, at its last session, adopted a rule requiring all such advertisements, as well as others from a distance, to be paid for in advance. Schools of the Conferences patronizing the paper are half price.

Daguerreotypes and Photographs.—The handsomest specimens in this line that we have seen for many a day are at Jacobs's Gallery, on Camp st., just below our office, on the opposite side. Those who wish an excellent picture would do well to have it taken there.

Wesleyan University, located at Florence, Ala., R. H. Rivers, D.D., President, has, steadily prospered from the beginning. We are glad to know that Dr. Rivers is able to resume his official duties. The advertisement is in another column.

State Female College, near Memphis, Tenn., formerly presided over by the lamented Starkes, has been fortunate enough to secure, as his successor, Rev. Chas. Collins, D.D., formerly President Dickinson College, Carlisle, Pennsylvania. We refer to the advertisement in another column.

East Alabama Male College.—It will be seen from the advertisement in another column, that the second session of this prosperous and promising young college opens on the fifth of September. It is, without doubt, a striking success. But, from the report in last week's paper, and from the communication in this, our readers will become better acquainted with it than through our remarks.

Baton Rouge Collegiate Institute.—In another column, in the article on Centenary College, we have set forth the merits of this excellent school for boys. We call attention to the advertisement on our third page. Prof. Magruder is no transient or temporary teacher, but one of our standard educators.

That Generous Friend, who sends us fifty dollars for the Bible House, shall have his wishes gratified. The other fifty will be faithfully applied, as soon as a worthy object presents itself.

Adams's Express is a valuable "institution," as we experience every week. We are constantly indebted for important favors.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

AUGUST 15, 1860.

EDUCATIONAL INSTITUTE.

Atlanta, July 20th, 1860.

Mr. Editor:—Yourself and readers would doubtless feel thankful for some information relative to the annual session of the Educational Institute of our Church, which has just adjourned in this city.

One delegate from Mobile was the only one representing your section of the country. Rev. M. M. Henkle, D.D., of Nashville, was the President of the Institute, and Mr. W. H. C. Pierce, of Auburn, Alabama, the Secretary. The minutes of this session of the Institute ought to be published in every paper throughout the South. The reviews of Text-books for schools that were read, should be circulated freely through every Southern State. Every review was written with great care, discrimination, and after a thorough examination of the work submitted to the reviewer; and consequently, many Northern publications were exposed and condemned, among them Cutler's series on Physiology and Natural Philosophy, on the ground that Cutler was a notorious abolitionist, and went to Kansas during the excitement with a large number of Sharpe's rifles. When he arrived at St. Paul's, he was intercepted, imprisoned, and his rifles taken from him; upon being released by his party, he proceeded to Kansas, and there contributed his share to prolong the disturbance.

This Cutler has become rich from the sale of his books at the South, and they should immediately be thrown out of the schools, and the productions of more worthy and eminent authors, such as Hitchcock and Sanford, be used in their places.

Many important matters relative to schools, Colleges and education in the South, were ably and thoroughly discussed.—The Institute sustains an organ, called the Educational Repository and Family Monthly, published in this city at two dollars per annum.

Its design is to promote the interests of education, connected with our Church. It contains contributions of varied character, from the philosophical discussion of the principles of the science of education, to the most minute description of practical details, and pointing out the direction for future progress.—It furnishes a medium for the mutual interchange of views and practical results among teachers, and also contains much important and miscellaneous matter of general interest. This monthly is not sustained as it should be, for it is a periodical of great literary merit, and among its contributors are writers of the highest distinction in the South. It should be in every Southern Methodist family, and in every teacher's hands, as the most valuable of our Southern publications.

There were many interesting and eloquent addresses delivered during the session of the Institute, among them that of Dr. A. Means can scarcely be excelled for profound erudition, and graceful rhetoric.

As a faithful, Dr. Means is amiable, pure, gifted, zealous and useful; as a speaker or preacher of the gospel, he is fervid, instructive, and eloquent to an eminent degree; as a physician, he stands at the head of his profession; as a lecturer, he cannot be excelled. He fills the chair of Chemistry in the Atlanta Medical College, of which he is also President. Upon the floor of the Institute, his remarkably fluent speech, glowing imagination, gushing pathos and fervid zeal, were irresistible, and thrilled the audience as by the power of magic.

It is said that in the Lecture Room his extended range of information, and the rich drapery which, upon occasion, he would hang about even the dryest themes, added to his amiable spirit and winning manners, furnish the most natural accent of his great popularity as an officer. Dr. Means is indeed a remarkable man, and if the Y. M. C. As. desire a course of lectures on some scientific subjects, they cannot procure a more eloquent or popular lecturer in the whole country, North or South.

The Institute adjourned on the evening of the 26th, to meet in this place again, on the fourth Tuesday in July, 1861.

The attendance this session was not as large as usual; many of our most distinguished men were absent. How can our Church feel so indifferent to such an important body? Why does she not rally to its support, and use every exertion to extend the usefulness and influence of this Institution? A strong effort will be made next year to bring together delegates from every section of the South, and there is a great desire to see the South-west fully represented. Will she respond?

EOTHEN.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

Mobile continues healthy. There were only twenty-five interments during the week ending on the 28th ult.

THE JAPANESE RECEPTION SWINDLE IN NEW YORK.—In the Superior Court, New York, on the 30th ult., Levi S. Chatfield and others applied for an injunction to restrain them from paying any of the bills for the Japanese reception. The plaintiff alleges that the Committee on Reception and members of the Common Council sold tickets for the ball at from one to ten dollars, the proceeds of which they pocketed; that it was agreed before the bill of the Messrs. Lelands was allowed, that they should pay to the members of the Common Council 33½ per cent., and that the Common Council have no right to expend large sums to entertain guests, or to make any arrangement to carry out the agreement above set forth.

The Boston Courier learns that the Prince of Wales has accepted an invitation to visit Harvard university.

THE TREATY WITH JAPAN.—The treaty of amity and commerce with Japan, the ratifications of which were exchanged when the Embassy were in Washington, is officially published. One of the articles provides that the President, at the request of the Japanese Government, will act as friendly mediator in such matters of difference as may arise between the Government of Japan and any European power.

MONUMENT TO GENERAL PUTNAM.—The Putnam Phalanx of Hartford have sent out a stirring appeal for contributions to secure a suitable monument over the grave of General Putnam. Connecticut has appropriated three thousand dollars on condition that an equal sum be raised by private subscription. The members of the Phalanx have made generous donations themselves, and now ask that means may at once be given to secure an early completion of this too long neglected work.

CANADIAN EXCURSIONISTS.—A party of seventy excursionists, composed of Members of Parliament, various public officers, members of the press, prominent agriculturists and others, from the Canadas, arrived at St. Louis on the 27th ult., and visited some of the principal objects of interests. The party left Iowa on a special train the same evening.

GAS IN HOUSTON, TEXAS.—Col. Gentry, who holds the charter of the Gas Company in Houston, has closed a contract with responsible parties in New Orleans, to erect and put in operation the gas works for the city at an early day, say by the first of January, provided the season will permit of the streets being disturbed for the purpose of laying down the mains.

INCENDIARIES IN AUSTIN, TEXAS.—Several attempts at incendiarism have recently been made in Austin, and, in consequence, there is great excitement, and the citizens are patrolling every night.

TERRIBLE CASUALTY—LOSS OF LIFE.—The factory of Potts, & Klett, at Cooper's Point, near Camden, N.J., was demolished during a thunder storm on the afternoon of the 26th ult. Eight men took shelter from the rain therein, of whom three were killed and three seriously injured.

OVERSEER MURDERED BY NEGROES.—Mr. Powers, overseer on the plantation of Mr. James Rogers, in Walnut Bend, below Memphis, was murdered on the night of the 26th ult., by some of the negroes belonging to the plantation, who were arrested and committed to the Helena (Ark.) jail.

REFUSED.—The Supreme Court of Wisconsin has refused to issue a writ of habeas corpus for the liberation of S. M. Booth, who is in jail at Milwaukie for violation of the Fugitive Slave Act.

BALTIMORE PARK.—The Baltimore Park commission have selected a site for the new park, and have made purchase of 130 acres, at an average of $1000 per acre. The commission come into possession on the 1st of September, and in the meantime make plans for the improvement of the property will be digested.

A few days since a lady died in Philadelphia, 107 years of age, and on the day of her funeral there were present five brothers and sister, the youngest being over 90 years of age, and the oldest 111 years.

AGGRAVATED CASE OF OUTRAGE AND VIOLENCE.—The Memphis Avalanche, of the 30th ult., "During the last two months we have been called upon to record instances of riots, homicides and murders, but we know not of a more aggravated case of outrage and violence than one which took place between the hours of 11 and 12 o'clock last Saturday night, upon the premises of the Rev. Sam't Watson, editor of the Memphis Christian Advocate, who resides in the vicinity of the State Female College, near the Hernando road, and in hearing of the church bells of Memphis. A party of some twenty-five or thirty scoundrels, from this city, marched into that vicinity at the hour named above, whooping and yelling like so many fiends, carrying terror to the heart of every one that heard them. They attacked the garden premises of Mr. Watson, tore down the fences there, as they did at many other places, and destroyed everything they could lay hold of. Not content with this they fired several pistols at an old negro man, who was the only protector of the place—for Mr. Watson had gone to Mississippi—because he attempted to remonstrate with them, and told them his mistress was alone and frightened to death. They then chased him, yelling and cursing, to the house, when they fired a shot, as stating Mrs. Watson standing in the porch, and attacked her, discharging several pistols at her as she retreated into the house—the bullets and shots rattling around her in the boarding of the building. After having waste all they could, and setting the women and children in a fright not soon to be forgotten, they turned back towards the city, howling, dancing and cursing.

GREAT MORTALITY FROM SUNSTROKE.—The Augusta True Democrat learns from a private letter that a gentleman, living near the Madison Springs, in Georgia, lost fifteen negroes from sunstroke a few days since. They were engaged in ditching.

PARK AT ST. LOUIS.—A grand horticultural park, containing one thousand acres, is being laid out on the uplands back of St. Louis for the cultivation of grapes and fruit.

LEAHEY AGAIN.—Leahey, the celebrated Monk of La Trappe who was sentenced to the Penitentiary for life, some seven or eight years since, for having killed the seducer of his wife, has been pardoned by Gov. Randall of Wisconsin, and was in Milwaukie at last accounts.

THE WASHINGTON STATES.—John Savage, who, it will be remembered, quarrelled with Heiss of the Washington States, some time ago, now that Heiss no longer controls the paper, has been restored to the editorship.

THE PEMBERTON MILLS.—The reconstruction of the famous Pemberton Mills, at Lawrence, Mass., will soon be completed—It is to be one story higher than heretofore. It will manufacture cotton and woollen goods, and employ 1000 hands.

YALE COLLEGE.—The Yale College commencement exercises closed on the 26th ult., with the usual conferring of degrees. One hundred and eight members of the graduating class were made Bachelors of Arts, forty-six Masters of Arts, one Civil Engineer, and eight Bachelors of Law.

CONSUBIAL TROUBLE IN NEW YORK.—The Supreme Court of New York, by way of keeping up the train of excitement, has declared that all marriages which have been performed by notaries public, have been illegal. As this destroys the validity of an immense number of matrimonial engagements among the German and foreign population, a lively time is anticipated.

YALE COLLEGE SCIENTIFIC SCHOOL.—A noble building for the Yale College Scientific School is on the point of completion at New Haven, Conn., at a cost of $240,000—the entire property being a gift from Joseph E. Sheffield, Esq.

FIRE AND LOSS OF LIFE.—On the afternoon of the 25th ult., the house of Mr. G. Scanlon, about a half mile from Victoria, Texas, was destroyed by fire, and three children were consumed in the flames. Mr. Scanlon and his wife were in the field some distance from the house, when they discovered the conflagration. One of the children burned was aged six years, the second four years, and the third nine months.

FIRE AT AUSTIN, TEXAS.—The steam mill of Mr. George Glasscock at Austin, was burnt down on the night of the 26th ultimo. The mill obtained machinery worth about $30,000, and there was no insurance upon it.

MARRIAGE OF A RICH HEIRESS.—On the 26th ult., Miss Stevens, heiress to the princely estates of the Hoboken (N. J.) Land and Improvement Company, was married to the Hon. Mr. Garnet, M. C. from Virginia.

STRANGERS IN NEW YORK.—The N. Y. Express of the 27th ult., says: "Our city never was so full of strangers as it is just now. There are, we presume, 15,000 or 20,000 in the hotels, and probably 50,000, or more, staying with their friends, or at the innumerable boarding-houses. The Carpet-bag people seem to be as numerous as the residents."

MONUMENT TO THE LATE GOV. JONES, OF TENN.—A number of the friends and admirers of the late Gov. Jones intend erecting a beautiful monument over the remains of the departed statesman, which repose in Elmwood Cemetery, in the vicinity of Memphis. The cost of this appropriate testimonial will be about $2500.

REPORT CONTRADICTED.—The Lancaster (Penn.) Union learns from a reliable source that the report that President Buchanan had sold his residence near Lancaster, known as Wheatland, has no foundation in truth. The property is not for sale.

THE PRINCE OF WALES TO VISIT PITTSBURG.—The *Pittsburg Post* is informed that during his sojourn in the United States, the Prince of Wales will visit that city. The *Post* says: "In coming from Canada, he will cross the Lakes and proceed through Ohio to Cincinnati. He will thence return by way of Pittsburg, where he will also remain over night; hence he will go to Harrisburg, where he will also remain over night; thence he will proceed, via Baltimore, to Washington City. A new car will be arranged for his especial accommodation, which will proceed over the various railroads between Cincinnati and Washington.

CHURCH STRUCK BY LIGHTNING.—The St. Luke's Methodist church in Columbus, Ga., was struck by lightning on the afternoon of the 27th ult. The Sun says: "It seems from what we learn, that one of the glass pendants was broken or had become disarranged in some way, and the fluid entered the building, tore up the floors, benches, gas fixtures, and did other similar damage, but the exact extent of which we have not ascertained."

MINNESOTA WHEAT CROP.—The Minnesota papers estimate the wheat crop of that State, the present season, at over six million bushels.

EMBEZZLEMENT.—John F. McAvoys, late Postmaster at Rodney, Miss., and Jos. McAvoys, his deputy, have been committed for trial in the United States Circuit Court at Jackson, in November next, on the charge of embezzlement.

CHARLESTON CUSTOM HOUSE.—The order for a suspension of the work on the new Custom House, in Charleston, has been rescinded, and the work will be continued until the funds on hand are exhausted.

The Hon. Isaac A. Blue, Republican candidate for Congress in the Eighth District of Indiana, died at Delphi, on the 1st inst., after a brief illness.

INCENDIARISM IN AUSTIN, TEXAS.—A letter dated Austin, July the 30th, says: "The torch of the incendiary is actively at work in this city. I understand that a Committee of Safety is to be organized, and several suspicious persons examined. Our citizens still continue patroling. The excitement is unabated.

The Hon. John S. Wells, a distinguished citizen of New Hampshire, died at his residence in Exeter, on the 1st instant. He was once Governor of the State, and also U. S. Senator.

JOHN MITCHEL.—The Richmond Examiner states that John Mitchel has gone to France at the invitation of the Emperor Napoleon, who has conferred upon him some governmental appointment.

OAKLAND COLLEGE.—We learn from the Natchez Courier that a meeting of the Board of Trustees and directors of this institution was held at the college on the 1st inst., at which a number of important measures were adopted. Amongst others, the educational equipment was completed by the election of three new Professors—the Rev. J. H. Calvin of Austin College, Texas, to the chair of the Greek languages and literature; Prof. W. G. Richardson, recently of the University of Mississippi, to that of the Latin language and literature, together with the modern languages; and the Rev. R. Price of Rodney, to that of Belles Lettres and history. The various reports made to the Board indicate a gratifying degree of prosperity in the institution. With its corps of six professors (including the Principal of the preparatory school) and its able President, Dr. Wm. L. Breckenridge, it promises to offer to the student every advantage for obtaining an education which can be desired. A large accession to the classes is expected in the fall.

FIRE IN TALLAHASSEE.—A fire broke out in the office of the Tallahassee Floridian on the morning of the 30th ult., by which that establishment, with its books, notes, accounts, etc., was entirely destroyed. Three stores also shared the disaster.

THE OUTRAGE NEAR MEMPHIS.—We learn from the Memphis Bulletin that three young men—John Reja, C. H. N. Smith, and Nathan Nesbitt—have been arrested on suspicion of having been concerned in the outrage committed on the premises of the Rev. Mr. Watson, near that city, on the night of the 28th ult.

AN INTERESTING QUESTION.—The query has been started, in the New York papers as to what right the Great Eastern has (she being a foreign vessel) to make coasting trips; and, also, what right the steward has to sell liquor on board that vessel, not having paid import duties, as required by the United States laws.

SUIT AGAINST THE GREAT EASTERN.—A suit has been commenced in New York against the Great Eastern for an infringement on an American patent in the use of the paddle and screw, combined as motive power. The damage is laid at $50,000.

SUPREME COURT OF GEORGIA.—Governor Brown has appointed the Hon Charles J. Jenkins to fill the vacancy on the Bench of the Supreme Court of Georgia, caused by the resignation of the Hon. Linton Stephens.

BUILDING IN BOSTON.—No season in Boston (says the Transcript) has witnessed so many expensive buildings begun, or for which contracts have been made, as the present. The addition in value to the real estate in Boston, from the erection or commencement of costly structures, either for trading purposes or private residences during the present season, can not be less than $5,000,000.

FRESHET IN THE HURON RIVER.—A few days ago, there was a freshet in the Huron river—the greatest and most destructive that has occurred for many years. The Detroit Tribune learns that the water, at its highest, was four feet above the extensive flats in Huron and Wayne-town. The growing crops in these places have been very much damaged and large quantities of hay destroyed. The flood rose so suddenly that cattle could scarcely be rescued from destruction.

UNIVERSITY OF GEORGIA.—The Board of Trustees have elected Hon. Joseph Henry Lumpkin Chancellor, and Rev. P. H. Mell Vice Chancellor.

Suits have been commenced against four citizens of Richmond, Va., for refusing to answer the census takers.

ALABAMA.—The Mobile Tribune says that Monday, the 5th inst., the first Monday in August, was the first time since Alabama became a State, that there was no election for State officers of any kind on that day.

ARREST OF AN ACTOR IN MOUNTAIN MEADOW MASSACRE.—A man who had committed a larceny, near Elwood, Nebraska Territory recently, was caught by the Vigilance Committee of that place, who, to alarm and punish the criminal, hung him by the neck until he was nearly strangled, when they lowered him.—Fancying that his end was near, the terrified rogue, upon recovering his powers of speech, confessed that several murders had been committed by him, and that he was engaged in the Mountain Meadow massacre, about two years since. He was handed over to the authorities.

THE DROUTH IN KANSAS.—The Butler (Mo.) Herald says that, almost daily, wagons are passing through that place, carrying families and their effects from Kansas Territory. They say the Southern part of Kansas is literally parched up. They have had no rain during the summer, and can not possibly raise anything. People, in consequence, are abandoning their claims, and moving away to avoid starvation.

THE N. Y. SUN.—Mr. Moses S. Beach has retired from the proprietorship of the New York Sun, and Mr. Wm. C. Church will conduct it in future.

AN INCENTIVE.—The New York correspondent of the Philadelphia Press says that among the recent graduates from West Point was the son of Commodore Vanderbilt, and that the father promised the youth $100,000 if he would bring himself among the first ten, or $50,000 if he completed the course at all. The son was not the winner of the former prize, but received a check for the latter.

THE PRESS AND THE TELEGRAPH.—The New York World newspaper had to pay $2500 for the simple privilege of joining the New York Associated Press, and of course pays for its telegraphic despatches besides. It costs something to start a paper now-a-days.

THE CHICAGO ZOUAVES.—So elated are the citizens of Chicago with the plaudits showered on the Zouaves, that they are going to give them a grand public reception on their return home.

FOREIGN NEWS.

The following is a summary of the most important news from Europe since our last issue:

GREAT BRITAIN.—Parliament was not expected to be prorogued until the third week in this month. Lord Palmerston had made a speech in the House of Commons, urging the necessity and policy of increasing the national defences against invasion, not only in Great Britain, but throughout Europe, and especially in France. It is reported that the Emperor has written "an important and powerful letter" to the French Ambassador in London, in reference to Palmerston's speech.

AUSTRIA AND RUSSIA.—The Prince Regent of Prussia arrived at Teplitz on the 25th of July, and was met by the Emperor of Austria. *La Presse*, a French journal published in Paris, reports a treaty between Austria and Prussia.

RUSSIA.—A German newspaper says the Czar of Russia has issued a ukase placing native and foreign merchants on the same footing.

ITALY.—A letter from Rome says the Pope had refused to adopt any of the measures recommended by the French ambassador, and declares if the changes are forced on him he will abandon the State. It appears by the last accounts from Sicily that the Neapolitans were still in possession of Messina, they having only evacuated the outskirts of the city. Garibaldi, it is said, during the combat at Milazzo, was wounded in the foot, and narrowly escaped being killed. Naples, at last accounts, was tranquil, but great agitation prevailed in the provinces.

SYRIA.—There is nothing new from Syria. It is understood that a Convention has been signed to which Great Britain, France, Russia, Austria and Prussia, are parties, with a view to intervention in Syria; that Turkey has accepted the proposals for intervention, and that military and naval forces are on their way to Syria.

In addition to the above we glean the following miscellaneous intelligence from the European journals:

"NEW DAILY PAPER IN LONDON.—The prospectus of a new daily penny paper, of liberal conservative politics, has just been issued in London. The paper is to be published at noon every day, so as to be enabled to give the news of the morning mails, and its title is to be The Day.

TRANSMISSION OF PARCELS BETWEEN ENGLAND AND FRANCE.—The London Star is informed that Dr. W. H. Brown (formerly one of the lecturers at the Panopticon and Polytechnic) has devised a method of transmitting parcels under water across the channel with great celerity; so that deliveries of goods and letters can be effected, on both sides, several times in twenty four hours, and that a company is being formed to carry it into effect.

THE FRENCH FLAG ON MONT BLANC.—A party of guides of Chamonnix planted the French flag on the summit of Mont Blanc on the 5th of July, with cries of *Vive l' Empereur*.

A marriage is about to take place between Mademoiselle Trochu, the descendant of Racine, and a young Captain of Infantry in the French army.

REVOLUTION IN AFRICA.—Several of the principal kingdoms of Africa are in full revolution. Theodore I., Emperor of Abyssinia, who but a short time ago was all-powerful, has met with great reverses, and has lost various of the provinces he lately acquired. Negousie-Nilkas, his adversary, has regained the upper hand. The King of Darfour has been ousted by a band of Mangrabins, and is now a wanderer on the confines of his former territories, making every possible effort to escape the pursuit of his enemies.

AID TO GARIBALDI.—A letter dated London, July 20, says: "General Garibaldi continues to receive large additions to his army, not only from Piedmont, whence no less than four thousand volunteers sailed during the week which ended on the 14th inst., but also from all parts of the Levant, from whence Italians and others are continually flocking to his standard; among others are three distinguished officers who have been some time in the service of the Shah of Persia. Guapowder, muskets, arms and ammunition of every kind are daily shipped for him by small trading vessels which clear out for Leghorn or Cagliari. The municipality of Paris has forwarded 14,000 francs to Garibaldi, with an announcement that they would soon send more.

ENGLISH RIBBON-WEAVERS IN DISTRESS.—There are now 40,000 ribbon-weavers out of work in Coventry, England, in consequence of the inability of the manufacturers to adhere to the list of "prices" drawn up in 1814. Great destitution prevails among the unemployed operatives.

AUSTRIAN NATIONAL DEBT.—According to the Austrian National Debt Committee, the entire national debt amounted at the beginning of 1860 to 2268 million florins, Austrian currency. The annual interest required amounted to 59½ millions of florins.

MONUMENT TO GOETHE.—The Prince Regent of Prussia has allotted a sum of 10,000 crowns for the erection of a monument to Goethe, which is to be similar to that now being raised to Schiller.

STATUE OF MARSHAL NEY.—From the chisel of M. Ch. Petre, author of the Joan of Arc of Neufchâteau, is to be inaugurated at Metz on the 15th inst.

The University of Oxford has conferred the honorary title of "D. C. L." upon Rt. Rev. the Provisional Bishop (Horatio Potter) of New York.

BRITISH TELEGRAPHS.—A report recently made by a committee of the British House of Commons, states that grants or guarantees by Government have been given to six companies, with intent to form lines of submarine communication across the Atlantic, along the Mediterranean, down the Red Sea, and across the Indian Ocean. When in operation, this system will connect the land telegraphs in Europe, the United States, British America, India and Austria. It will extend, when completed, from England westward to New Orleans, and eastward to Calcutta, Canton and Melbourne. It is intended ultimately to connect the East Coast of South America with the River Plate, and proceed in one direction along the West Coast to Lima and Valparaiso, and in another to San Francisco, Victoria and Vancouver's Island.

PRINCE JEROME BONAPARTE'S WILL.—It is stated that Prince Jerome Bonaparte, after leaving a fourth of his property to his daughter, the Princess Mathilde, has given the entire remainder to Prince Napoleon. This bequest is a very considerable one, for Jerome, having become economical in his old age, spent only five or six hundred thousand francs of an income amounting to fifteen hundred thousand, comprising his civil list. Consequently, Prince Napoleon will inherit many millions, beside enjoying the chief of his father's official emoluments. To his son and grandson in Baltimore, it is said that nothing has been left by Jerome's testament. The grandson, desiring to be present in the last moments of his relative, was unable to accomplish the wish, but by an order of the Emperor, a place was reserved for him in the family pew at the Invalides.

RETURNED.—Lord Clyde—Sir Colin Campbell—has returned to England from the conquest of India, in good health. The opinion is prevalent among the English people that he has not been honored in proportion to the glory and grandeur of his services.

LETTER OF MARY STUART.—Gallignani states that at a sale of autographs in Paris on the 4th of July, a letter written, dated, and signed by the hand of Mary Stuart, and addressed to her good and dear mother, Catherine de Medicis, was knocked down at 222 francs.

JENNY LIND.—Madame Jenny Lind Goldschmidt is in Stockholm. A great number of her admirers met on the occasion of her arrival and gave her an enthusiastic reception.

RUSSIAN AID TO SCIENCE.—The Emperor of Russia has empowered the Academy of Sciences of St. Petersburg to contribute 1000 silver roubles toward the "Humboldt fund for defraying the traveling expenses of naturalists."

HARVEST PROSPECTS IN IRELAND.—The Dublin Freeman's Journal says that the harvest prospects in Ireland are very bad.

THE TWO SICILIES.—The last census of the kingdom of the Two Sicilies gives 8,616,922 souls to 2949 square miles, or 4223 to one square mile.

HONORS TO AMERICANS.—At the Annual Meeting of the Royal Society of Northern Antiquarians, held at Copenhagen in May, the King of Denmark presiding, Messrs. Jared Sparks and R. C. Winthrop, of Boston, with several distinguished men of Europe and South America, were enrolled as foundation fellows of the Society.

JUNE IN ENGLAND.—The English journals report that last June was the coldest, with three exceptions, that has occurred in the past century. The cold seasons were in 1771, 1821 and 1852. It was eighteen degrees colder on the average than the same month in 1858. Rain fell in England on twenty six of the thirty days of June, and the absence of thunder and lightning is one of the many remarkable features of the month.

THE TURKISH EMPIRE.—The populations now under the nominal rule of the Sultan are: Christians, 18,220,000; Mahomedans, 11,129,000; and Jews 800,000; making a grand total of 33,149,000 in Europe, Asia, and Africa.

HONORS TO VICTOR EMMANUEL AND GARIBALDI.—The Senate of Palermo has decided that the gate of the city and the street by which the soldiers of Garibaldi entered shall take the name of Victor Emmanuel. It also has made overtures to the civic council for a monument as a testimony of gratitude to Garibaldi and those who with him went to fight for Italy; their names to be inscribed on it in bronze.

COAST DEFENCES OF FRANCE.—General Frossard, of the engineers, one of the Emperor's aides-de-camp, and Admiral Bouet Willaumez, have been sent to Nice to make surveys with a view to new defences of the place by sea and land.

THE LATE PRINCE JEROME.—Prince Jerome's estate promises to breed trouble among his heirs. M. Guillemot, in his last letter to the Courier des Etats Unis, writes: "On dit that the Emperor will bestow on the Prince Imperial, and not on the Prince Napoleon, the annual revenue of a million francs, which became vacant in the civil list by the death of Prince Jerome, and to indemnify the Princess Mathilde for the unequal portion which her father left her in his will, he (the Emperor) will allow her the rentals of the stores in Palais Royal, which brought to Prince Jerome a supplementary revenue of two hundred thousand francs yearly. The Independent Belge confirms what I have already informed you, of the intention of the Bonaparte-Patterson family of Baltimore to contest at law their claims as heirs of Prince Jerome. The Privy Council will decide this case."

THE RAVAGED SYRIAN TOWNS.—Damascus has a population of 120,000 inhabitants. Zalileh, before it was sacked, contained 11,000 souls, Deir el Kamer 7000, (of whom 2000 are said to have been slain,) Hasbeya 6000, and Rasheya 2500.

ALLIANCE BY FRANCE AND ENGLAND.—It is stated that a remarkable pamphlet on English politics has appeared at Paris, is supposed to be semi-official, and advocates the alliance of France and England, and warns the latter nation to beware of Germany. It rebukes the English notion that an invasion of the Isle is contemplated by France, and concludes, as follows: "In fact, a sincere peace between the two nations (France and England) would be the continuation of England's maritime grandeur. It would be the West driving back Islamism to Asia. Justice for France would be France on the Rhine, but the Rhine free. If the contrary takes place—that is, the German instead of the French alliance—it would mean France aggrandized and the Czar at Constantinople; the route would be closed against England, and her maritime royalty would be suppressed forever."

MOVEMENT OF ROYAL PERSONAGES.—Queen Victoria and Prince Albert, the German papers say, are going on a visit to Germany, and will pass a week or two at the Palace Rheinhartsbrunn, the summer residence of the Duke of Saxe-Coburg-Gotha, a place celebrated for the beauty of its architecture and the peculiarities of its gardens. Here prince Albert passed his earlier youth. The Emperor and Empress of France were to leave Paris on the 18th ult., for a tour of twenty-five days through Nice, Savoy, Corsica and Algeria, and on their return would proceed to their favorite watering place, Biarritz, to spend the autumn months. The Royal individuals assembled at the Congress of Baden had not all left that place at latest accounts, and the Grand Duke of Baden, the Crown Prince of Saxony, the Prince Regent of Prussia, the King of Bavaria, and a score of petty German potentates, were still at that popular place of resort.

Since our last issue we have received the following intelligence from British North America, Mexico, etc.

Canada.—It is currently reported in Canada that the Governor-General, Sir Edmund Walker Head, is soon to give way to a successor. The opposition papers are joyful at the announcement. Great preparations are making for the reception of the Prince of Wales.

New Brunswick.—The papers are filled with accounts of the festivities on the occasion of the visit of the Prince of Wales to the Province. It really seems that the people are very loyal and the Prince is very popular. We shall next hear of his progress through Canada.

Mexico.—We have late accounts from this distracted country, but they are conflicting and unreliable. Among the rumors is one that Miramon has sustained another and severe defeat near Lagos, but that he escaped capture.

Central America.—The interior of Salvador has been visited with severe earthquakes, and there is a report that the city of San Vincente was destroyed. In Nicaragua, the arrival of General Walker and his men was daily expected.

Peru.—From Peru we have a renewal of the old story that that the question between the United States and that Government is still unsettled, and apparently no nearer a settlement than at first.

POLITICAL.

At a Convention held in Columbus, Ohio, on the 7th, a full Breckinridge and Lane State Election was nominated.

MISSISSIPPI.—Colonel D. C. Glenn, of Harrison, has been nominated Breckinridge and Lane Elector for the State at large, in place of Hon. Henry T. Ellett, resigned.

SENATOR DOUGLAS.—It is stated that Senator Douglas is about to visit the Southern States, and will be in New Orleans in a few weeks.

NEW JERSEY HOUSTON CONVENTION.—The Houston and Stockton Convention, that met at Trenton, New Jersey, on the 25th ultimo, nominated a straight-out Houston electoral ticket.

The Port Gibson (Miss.) Reveille announces that the Hon. H. T. Ellett, of Claiborne county, who was nominated on the Breckenridge ticket for Presidential Elector for the State at large, has resigned his position on the ticket, in consequence of serious sickness in his family, which will prevent his taking an active part in the pending canvass.

CONNECTICUT BELL AND EVERETT CONVENTION.—The Connecticut Bell and Everett Convention met at New Haven on the 1st inst., and nominated an electoral ticket, etc.

A call has been issued in North Carolina for a State Convention of the friends of Douglas to nominate an Electoral ticket.

ELECTION OF PRESIDENT BY THE HOUSE.—A singular calculation has been made showing that in case of the election of President by the House of Representatives, the seventeen smallest States can elect a President. Three of these small States have only a single representative, six have only two, three have three, three have four, one has five, and another six, so that *thirty-seven* members of Congress, being a majority of the delegation from a majority of the States, can elect a President, if no election is made by the electors chosen by the popular vote.

SOUTH CAROLINA.—The canvass for the general election in October has opened in many districts in South Carolina.

The Georgia Douglas Convention has been postponed till the 13th inst., on which day it will meet in Milledgeville.

PENNSYLVANIA BOTELER CONVENTION.—The State Convention of the Forney Douglasites of Pennsylvania met at Harrisburg on the 25th ult. The tone of the Convention and of the resolutions was deadly hostile to the action of the State Committee recommending a union ticket, and it was resolved that a straight Douglas ticket should be put in the field.

The New York Breckenridge Convention to nominate Electoral and State tickets is to be held at Syracuse on the 7th inst.

The Massachusetts Democratic State Convention is to be held at Springfield on the 6th of September.

VERMONT DEMOCRATIC CONVENTION.—This Convention met at Montpelier on the 27th ult. John G. Saxe, of Burlington, was nominated for Governor; Stephen Thomas, of West Fairly, for Lieut. Governor; James S. Thurston, of Montpelier, for Treasurer. Electors at large, Isaac Bawlitch and D. Billingham, of Waterbury. The Convention was unanimous for Douglas and Johnson.

The Douglas Convention, in Mississippi, to select an electoral ticket, is to meet at Grenada, on the 15th inst.

RELIGIOUS INTELLIGENCE.

The Rev. William D. Jones, D.D., died at his residence at Holston Springs, Scott county, Va., on the 22d ult. He was a native of Pittsylvania county, Va., but removed to Kentucky in early life. He was at one time President of Centre College, Danville, Ky., and for 11 years pastor of the Presbyterian Church at Hopkinsville, in that State. For several years he was President of the Rogersville Female College, and at the time of his death, Principal of the High School at Holston Springs.

The Rev. Courtlandt Van Blissplaer, an honored and beloved clergyman of the Presbyterian Church, died at his residence in Burlington, N. J., on the 25th ult.

THE DOMINICANS RE-ESTABLISHED IN ENGLAND.—After an absence of three hundred years, the celebrated order of Dominican Friars is about to return to Newcastle, to assume for a lengthened period the St. Andrew's Mission, and to found a church and monastery in that parish.

On Sunday, 29th ult., the Rev. Dr. Spring, of New York, preached a sermon on the fiftieth anniversary of his ministry, and of his services in the church of which he is pastor.

It is proposed to erect a monument at Exeter, in England, to the "learned and judicious" Hooker, who was a native of that city. Hooker was a distinguished clergyman of the Church of England, and is as well known in this country as in England, by his great work on Ecclesiastical Polity. He died in the year 1600.

CITY NEWS.

On Sunday morning, 5th inst., a fire broke out in the Reading Cotton Press, belonging to Messrs. Reading and Church, in the neighborhood of Front Levee and Erato-streets, and about 250 bales of cotton were destroyed. Loss about $5000, covered by insurance. The fire was evidently the act of an incendiary.

Measures are in progress with a view to the erection of a Monument to the memory of Robert Fulton, in Canal-street, at the intersection of Fulton-street.

Antoine Cambre, who was in the Parish prison, under sentence of death, for the murder of George Frey, a German lamplighter, in the third District, died on the 7th inst., in the condemned cell of the prison, after an illness of a few days.

The notorious Andrew Fludley (Kissane's partner in the burning of the "Martha Washington," and one of those concerned in the extensive forgeries on the Chemical Bank in New York, some years ago) has been arrested in this city as a fugitive from justice.

Ex-Chancellor Stephen Cocke, a well known citizen of Mississippi, died at the City Hotel, on the 7th inst., of cholera morbus. He had been unwell for several days.

About half-past six o'clock on the morning of the 8th inst., a fire was discovered near the engine-room of Messrs. Waterman & Co's. large steam-sash and blind manufactory, at the corner of Howard and Gravier-streets. The buildings being of wood, and the stock being of the same inflammable material, a fierce fire was raging very shortly after the alarm was given. The neighborhood was the worst one possible for a fire to start in, as the buildings around were generally old, and most of them shingle roofed. Before the flames were extinguished, the establishment of Waterman and Co. was entirely destroyed, also three shanties and a two story kitchen on Howard street. On the north side of Gravier-street a two story and a one story frame house, one of the former occupied as a small grocery store. On the south side of Gravier-street, two two story, a double one story, and a one story building—all dwellings—and two coffee-houses, kept by John Hollander and George Reiffel, partially burned. And on Liberty-street, one shanty, two one story frame houses, and a two story dwelling. The loss by this fire is estimated at $60,000. Waterman & Co's loss is estimated at $10,000 upon which they had only $15,000 insurance. The other loss falls upon the owners of the property above enumerated.

On Thursday night, 9th instant, a fire broke out in C. Boye's large furniture store, 51 Royal street, and could not be stopped until property estimated at fully half a million of dollars was destroyed. The whole front of the block on Royal street, between Bienville and Customhouse, was destroyed, together with the dependent workshops fronting on Bienville street. On the opposite side of Royal street, Mr. Alfred Hennen's property, occupied in the upper part by Mr. Pinche, and in the basement by Erard's piano store, was badly damaged, and the roof destroyed; the adjoining property, belonging to Mr. Harris, and unoccupied, was destroyed; the house at the corner of Customhouse and Royal, occupied above by the Irving Club and below by a cigar store, was damaged in its upper part. Almost all the stores and offices on that side of Royal street suffered damage by water. On Customhouse street, towards Bourbon, the fire destroyed two one-story houses, owned by Mrs. Lowell and occupied by Levi Bushell, C. Bright and Dr. James. It damaged considerably the house occupied by Wineon's, restaurant, and destroyed the kitchen and dependencies of Mr. J. W. Zacharie's house. The kitchen of some of the houses fronting on Bienville street were also damaged. On the block where the fire originated, the stores were occupied as follows: Corner of Bienville and Royal, Grasjean and Benedum, dealers in furniture; G. Dupuy, French looking-glasses, engravings, &c; G. S. Simmway, D. Kelman, C. Boye, all furniture dealers; V. Gautte, looking-glasses, &c.; W. McCracken, furniture; Neagle & Carpenter, furniture; Fames & Norman, groceries and liquor store, at the corner of Royal and Customhouse. The owners of the burnt property on the block were R. W. Montgomery, widow Waggaman, R. N. Siebrecht, Dr. A. P. Lambert, and F. C. Rey. It is understood that there was large insurance on the property destroyed. Many of the buildings were not adequate to the exigencies of trade at the present time. They may be advantageously replaced. Montgomery's Row was one of the finest rows of buildings in Royal street. The houses on the other side of the street were also fine buildings. This block was almost entirely occupied by the furniture trade, and the dealers will find with difficulty a suitable location, for never were vacant stores more scarce than this year. Happily there was no loss of life at this extensive conflagration. Some accidents; however, happened, but none very serious.

The city was visited with a heavy rain-storm, accompanied by a high wind, which increased to a violent gale, on Saturday, 11th inst. The river rose three to four feet

ALLINE HOWE: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XVI.

"Clouds pass the moon, nor leave their trace upon her silvery brow,
And stars that have been veiled in storms shine on as brightly now;
The ocean leaves no shade of wrath upon its peaceful shore,
But the fragile reed of human joy, once broken, blooms no more."

It was evening. Alice was seated at an open window of a splendidly furnished parlor, richly attired in a dress of pearl-colored brocade, which fell in graceful folds around her fine dignified form; bracelets of rare value decorated her exquisite arms; her dark wealth of hair was braided around her queenly brow, ornamented by a diadem of sparkling beauty on one side, and on the other by a single white camelia gathered from her own garden. Her whole appearance was one of regal beauty as she sat there amidst splendor and luxury. She was dressed for Ellen Carlton's party. Weary, and wishing for a few moments's solitude before she entered upon the evening's gaities, she had sought this retreat for meditation and for a calm examination of her heart, its thoughts, hopes and disappointments. The shades of evening were deepening around her, the odor of sweet flowers came with every gentle breeze that fanned her cheek. The moon, pale empress of the starry night, was slowly rising in the east, casting her mellow light upon surrounding objects, and falling upon her head as it rested so still, so unconscious of all outward objects upon the window sill, her jewelled arms folded so gracefully beneath it. Ah, Alice! never before has your head been bowed in silent thought, never before has your pure, glad face been darkened by a single cloud, or your bosom heaved with one moment of dissatisfaction or unrest! But though so light, so buoyant, and delicate in outward seeming, her nature is strong to endure, her heart capable of suffering, and her pride fully consistent to sustain her through every disappointment in life. What think you are her thoughts, as she thus reclines in rich attire and princely hall? They are of one whom she deems far away. A man, of whom truly it might be said, "he is the noblest work of God." In whom there was combined all high, noble, and intellectual qualities. Percy Maitland had been the pride, the hope; yea the life of Alice May's existence for many months.

"But joy's bright sun had shed his evening ray,
And hope's delusive meteors ceased to play."

For could she be his under existing circumstances—would she burden one so proud, so noble, with a wife without a single claim to society, without a home, or without a name, but those which charity had vouchsafed.

"No, no, Maitland," she exclaimed, "I am strong to endure, and alone I will bear my shame, if shame there be, and never, while there remains a doubt respecting my birth, will I be more to you than I now am. Oh, God! may my great love for him render me strong and firm in this resolve! May it elevate and purify my heart, and may no selfish wish or desire ever for a moment blend with my affection for him."

A servant entered with lights, and rising, she stood before a mirror which reflected back her faultless form and features, together with the splendor of the apartment in which she stood. She saw that she was beautiful, she knew the value of the costly ornaments with which she was decked, and the richness of everything by which she was surrounded. "Yet," she inwardly exclaimed, "all this and far more would I give in exchange for a name.—Oh! how bright has been my past, how joyous was my present, how hopefully glowed my future, a few short days ago!" As she thus stood absorbed in thought her carriage was announced; she was handed in, and the horses fled rapidly away, bearing her with all her hidden grief and vain yearnings to a scene of gaiety and pleasure.

"Oft aching hearts in rich brocade are drest,
And diamonds glitter on an anxious breast."

How indeed was the scene which now beamed upon Alice, and in which she must act her part. All that wealth could afford or art supply had been freely bestowed by Mr. Carlton on this evening's amusement. A flood of light streamed from the windows of the splendid mansion; sounds of sweet music fell upon the ear, mingled with the tones laugh of the merry youthful beings that crowded the luxurious apartments. As she entered the room many eyes turned towards her in admiration; yea, almost wondringly; so brilliantly beautiful was her appearance.

"Her eyes upon your sight,
Broke with the lambent purity of planetary light.
And an intellectual beauty like a light within a vase
Touched every line with glory of her animated face."

She danced, sang, and played; many pressed around her. Looks, tones, and even words spoke the admiration and devotion of many. But still the same calm, placid exterior told that upon her heart no impression was to be made. Weary and flushed, she sought quiet and fresh air upon the balcony that overlooked the garden. As she stepped forth into the open air the beauties of a clear July night were around her. All was quiet and tranquil; the moon and stars shone with a brilliancy almost equal to that of noon-day, and though flowers the fairest and freshest bloomed around her, and breezes pure and gentle fanned her flushed cheek, it was not these had power to chain her there. So wrapt in thought, so silent to outward things was her soul's solitude that the sky might have darkened, the flowers might have lost their fragrance, and the cool breeze might have lulled to a sudden calm, and not have broken the spell that bound her.

Ah, Percy, I have suffered; must yet suffer alone; for to you I must appear calm as if this olond had not darkened my hitherto peaceful life. Oh, Father in Heaven, may this trial purify my heart, and may I not falter in my resolution to do my duty."

As she thus stood unmindful of the music and dancing, and of the hum of glad voices that fell in indistinct murmurs upon her ear, she started suddenly; but instantly growing calm, she bent far over the alight railing, her breath suspended, and her whole attitude one expressive of deep earnest attention. For, tones strangely familiar had reached her ear. It might be fancy; but, no, no other tones, no other voice would have attracted her attention. None other possessed the power to have interrupted her deep waking-trance of absorbing thought in which she had been for the last few moments so lost. As she thus stood flooded by the mild glory of that gorgeous summer night, her costly ornaments reflecting back and sparkling in the moonbeams, she seemed all too fair, too bright for sorrow's touch, too lovely for the mantle of grief ever to enshroud. Again there fell upon her ear those same deep tones. This time there was no mistake, for below her stood Percy Maitland. How or from whence he had come so suddenly she knew not. But there he was, only a few steps from her whowas to him all that life possessed worth living for. He had ambition; yea, he possessed power! He had wealth and influence. But what were these if not cheered by Alice! Frank led the way and they passed in to join those who were so buoyant and heppy in that room of mirth. There Maitland expected to find her whom he sought. But after looking in vain for a few moments, Frank passed out to the balcony followed by Percy. Frank, after gaily introducing them as though they were strangers, and rallying Alice upon her love of moonlight and flowers, left them. Alice stood endeavoring to calm her excessive agitation, and to gain firmness and command of her own feelings to perform the painful task of crushing the hopes of the faithful, noble heart which had loved her so truly and so long.

"Alice, dear Alice!" passionately exclaimed Maitland, "with what eagerness and impatience have I looked forward to this meeting with you! All is now arranged for our immediate union; and soon, very soon, my beloved, shall I claim this heart and hand in marriage. All too long have I waited, and you know not the agony of suspense; for, sometimes, when I have been sad and lonely, there has come over my dream of happiness with you, a shadow, or a presentiment, that so much of earthly joy was not for me. And in anguish and desolation, has, with this fancied loss of you, fled every other earthly hope. Speak, Alice. What, no word of welcome for me! But I will not chide thee, my bright one; for this strange agitation, this visible excitement speaks more than words, and is very flattering. I have thought of thee, dreamed of thee, and of thy loving tones and happy smile."

"I, too, have dreamed, Percy," began Alice, in sad but distinct tones, which were calm even to despair. "Dear one have been; very dear you still are; and oh, if I alone could suffer, I would gladly bear your portion as well as my own. For I have that to say which will bring sorrow to your kind, generous heart, and deeply grieve your noble nature. But be true to yourself and your position in society, and waste not a life of so much value to others in vain repinings after one who, however cultivated in mind and fair in person, has no legitimate claim on any one; has no home or even name but those which charity has bestowed. Had I known this sooner we both might have been spared this hour's anguish. But not for myself alone do I suffer, and oh Percy, strengthen and aid me in doing what my heart feels to be right. I must never be more to you than I am now, while around my birth there remains the shadow of a doubt."

"Alice, what of your birth? Why disturb my peace and ruin my happiness after years of such unequivocal proof of affection? What am I to understand by all this? Tell me, for this suspense is intolerable!"

"Percy, you cannot think for a moment that I wish to trifle with you. No, no, you should know me too well to think this for a single moment. But this is what I would say: I am not what I have seemed; am not the child of Mr. and Mrs. May, or of any one else of whom anything is known. I was found, a cast-off infant, at the door of those who have indeed been parents to me. They have supplied my wants and bountifully lavished upon me not only their wealth of affection but every luxury which wealth could bestow. And now, Maitland, let other scenes attract you, and let some more worthy, but not more loving heart share thy noble affection and the home which Providence has, perhaps in mercy, denied me. For I doubt not that God will turn this disappointment into a blessing."

And thus she spoke on calmly and even hopefully. "For oh, thought she,

"I would not have thee know
The stream that seems to thee so still
Has such a tide below."

Percy Maitland was very pale and his strong nature was strongly agitated as he listened to the blighting of all his hopes of happiness. His head was bowed on his bosom and his quivering breath came slow and uneven. It was a fearful struggle between love and pride. For he was jealous of that which the world calls honor. This was his weakness, if, indeed he possessed any. For a few moments he remained silent. But love, all-conquering love triumphed; for who could know Alice May, or even look upon her without a thrill of unalloyed pleasure. And how could he give her up knowing that he possessed her young heart's purest, gentlest affection.

"Alice, mine—you are I mine, you shall be!" he began, in tones of deep and passionate earnestness; "through shame or through glory, I love thee. I will give thee n stain on society; I will bestow a home, yea, a name, and none shall dare to question your right to everything noble and elevated, when, as the wife of Percy Maitland, I present you to the world. Yes, I feel as I have never felt before the value of worldly possessions, and the mental gifts which it has been my pleasure to cultivate. Yes, I possess wealth, I have honor; yea, eloquence, which is power; it has quelled the riot, it has subdued excitement, it has swayed the multitude. These shall avail us now, my Alice. Mine, mine, you must be, independent of circumstances or even of fate itself!" he exclaimed, as he folded her to his heart. Alice yielded for a moment only to this fond proof of his affection. She gently withdrew from his embrace, and though she said not anything to dim the bright, hopeful prospect of which her lover had spoken, yet her heart remained unchanged in its purpose, and her mind true to its own perception of right.

The night was waning fast; but so absorbed had they been that they were unconscious of the flight of time or of the change in the appearance of all without and around them. The sky that had been so bright was now darkened; masses of rolling clouds had been gradually rising in angry violence, till now every ray of light was obscured. But a sudden vivid flash of lurid lightning which illumined the whole heavens, and even earth, with a momentary brightness, followed by a crash of deafening thunder, fully aroused Percy from this trance of joy. And, drawing Alice again within the brilliant apartment, which they had left an hour or two before a scene of gaiety and mirth, they were surprised to find the music and dancing suspended, and many of those who seemed so gay a few hours before now seated in quiet groups, awed by the raging of the elements without. The storm had arisen suddenly, and was becoming every moment fierce and more awfully violent. Flash after flash of lightning followed each other in quick succession, while crash after crash of deafening thunder caused all to shrink with momentary fear.—Faster and more fearfully descended the rain, intermingled with violent gusts of wind which seemed at every moment to shake the splendid mansion of Mr. Carlton to its very foundation.

Conversation was impossible, for they could with difficulty hear each other speak; thus they sat impatiently awaiting the storm to lull or cease. The night was far advanced before this wished for calm came; and then it was fearfully dark, so much so that it was with difficulty that the conveyances were to be gained. The streets were overflowing, and darkness profound reigned, unbroken by a single ray of light. Naught but the murmur of the swollen streams, the rumbling of distant thunder, together with the fierce whistling of the angry winds, greeted their ears as they groped their way home.

"Do let me carry you, Alice," said Percy, as he carefully arranged the folds of her mantle around her delicate form. "Your thin slippers are no protectors from this deluge," he continued, as he was about to raise her in his arms. But Alice refused his proffered kindness, and hurried on unheeding his kind words and anxious fears for her health.

She was soon seated by him within her carriage and belag borne to her home of luxury and wealth. Ah, Alice! is there no apprehension, no vague undefined fear that this exposure may prove fatal to your health, that your life will be the forfeit of this night's imprudence and exposure? Already you feel a chill which you endeavor in vain to hide. Percy had not failed to notice the weary look and the expression of utter exhaustion with which she sank back into the soft cushion, and though her face was now shaded from the rays of the carriage lamp, he fully realized that she was suffering. They were not long in reaching her home; and there bidding her a gentle good night, with many expressions of love and many fears for her health, he turned away.

Alice passed in and sought her pillow, there to toss in restlessness and disturbed slumber all night. Her vision of happiness had fled. The disappointing realities of life had been for some time fast impairing her health, and from this night there was a seal set upon her brow, and the links which bound her unto life were frail indeed.

BIOGRAPHICAL.

REV. SAMUEL HAWS.

It has been the fortune of but few men to leave behind them, and to transmit to future generations, a reputation more honorable than the subject of this memoir, Rev. Samuel Haws, who departed this life on the morning of the 2d of July, 1860, after an illness of twenty-two days, of typhoid fever. He seemed to be conscious or sensible from the first that his sickness would end in death, though to him death had no sting; it was to him a vanquished foe, and he felt to his last moments that heaven was his by title and by promise. He was perfectly resigned to the will of his Heavenly Master. Being frequently interrogated upon the subject of religion, his answer always was in the language of willingness and submission, leaving to his numerous weeping friends, and to his bereaved companion, the hope that he is not dead, but calmly sleeps in Jesus. Those who knew Bro. H. knew him but to love him; he lived truly in the spirit of his religion, giving himself up to his Heavenly Father's work; as he lived so did he die. He leaves behind him a companion and two children, with whom we deeply sympathize, and beg of them not to weep as those who have no hope; but may it remind them and all who read this, that they too must die; to say, by actions as well as words, "Thy will be done," which was the text of his last sermon, and which is still fresh in the hearts and memory of all his flock. We need no sermon to remind us of death; the noble, the beautiful, and the gifted have bowed alike before the pale power which rules our being and dooms our flesh to dust. Memory has many proofs in store to demonstrate mortality. One universal certainty pervades and chills our race; it is, that we must die; it is, that the green earth we tread upon now shall cease to be pressed by our footsteps, and this places which now know us shall become strangely forgetful that we ever lived and moved within their precincts.

Yet, oh, how pleasant is it to remember the dead! Imagination has its enchanting hopes and delights, but in memory exists all that is most dear and precious to the heart. Yes, frequently have I in memory been conveyed back to the pleasant hours I spent in company with our departed pastor, or to the times of sitting in the house of God while he was, in his able manner, pointing sinners to the Lamb of God, etc. With what an omnipotence of power does the frail mortal, who perhaps stands on the brink of the grave, and within the hour of his own dissolution, call up from the dead the lovely spiritual forms of those once dear to him! They come breathing the fragrance of the gentle South; the chill of death is not with them; their features are expressive of tenderness—a solemn heart-moving tenderness; they are more lovely to the mind's eye than they were even when they stood in the pride and beauty of life. Our beloved pastor's last text or prayer, will remain fresh in the memory of all, I hope, throughout the endless ages of eternity. May these words of our departed brother be written in the minds and hearts of all, in characters that but deepen with maturity. I thank God that they linger about my heart a blessing and a safeguard. Oh, may these words, when the heedlessness of the day would lead any of us into error, may that sweet voice, now hushed forever, intermingle with our thoughts, and, like the rosy link of a fairy, draw us from our purposes. May he, though dead, yet speak. May all who know him imitate his noble example, and may God give us and his bereaved relatives the hope, the blissful hope of meeting in heaven, where sickness, sorrow and pain and death are felt and feared no more.

J. C. F.

REV. ISAAC TABOR.

A father in Israel has fallen! Rev. Isaac Tabor, long a faithful soldier of the Cross and a watchman upon the walls of Zion, is no more! Father Tabor, as he was familiarly known, was born in Claiborne county, Miss., on the 6th April, 1787, and died in Caldwell county, Texas, July 8th, 1860. He was first convicted of sin under the ministry of Rev. Tobias Gibson, one of the pioneers of Methodism to the Mississippi Territory, and received into the Methodist Episcopal Church by Rev. Thomas Leslie about the year 1807, and was licensed to preach by Rev. Lsuner Blackman in 1809. He was never a member of the Conference in Mississippi, but preached extensively in different portions of the State, and a part of the time under the Presiding Elder, extending his labors to the State of Louisiana. He moved to Texas in 1837, and soon after settled in Montgomery county. He joined the Texas Conference about the year 1839, and travelled three or four years, when he located; but as long as he was able he labored in the cause of Christ, and only ceased to preach from physical disability some two or three years before his death. He left his aged companion to follow him to the tomb, with whom he lived happily for more than half a century. They had nine children, five of whom still live.

Father Tabor did not have the advantages of a finished education, but was deeply versed in the Bible and our standard theological works. Watson's, Wesley's, and Fletcher's were his text books, and with these he was very familiar; his style of preaching was of such a character as to embody a great deal of divinity, and yet was pointed and practical. He was a man of great faith and prayer, and frequently, and sometimes apparently, marvellously realised direct answers to his prayers. He was insensible at his death, but was remarkably happy while he retained his faculties; but from his exemplary walk, there can be no doubt that the old veteran has found rest from his labors, and the old soldier received an honorable discharge, and has gone to his reward on high.

S. M. JENKINS.

Walker county, Texas.

ORGAN GRINDERS' PRAYER MEETING.—The New York Times states that there has been recently held in that city, a prayer meeting of the Organ Grinders. "The services were conducted in the Italian language, and the leadership by one of the number. Though numerically small, the meeting was earnestly carried on, and all seemed eager to take part in the exercises."

AMERICAN MISSIONARIES IN INDIA.—It is stated that the British Government proposes to indemnify the families of the missionaries in India who were among the victims of the mutiny for the losses of property suffered at that time. Inquiries with a view to this object have been made of the families of the American missionaries in this country.

During the last fifty years 3833 student were graduated at Yale College. Of those 608 have died.

LADIES GARIBALDI BENEVOLENT ASSOCIATION.—There is in London a Ladies' Garibaldi Benevolent Association, for the sick and wounded, widows and orphans of Garibaldi's followers. The list is headed by Florence Nightingale. The prospectus says: "This Association has been formed for the purpose of collecting money in sums from 1d. upwards, to provide for the sick and wounded of Garibaldi's followers, and in some degree to relieve the sufferers at Palermo and other places. None of the money will be applied to warlike purposes, but solely to those of charity and benevolence, and it is therefore hoped that many will join in this labor of love. The subscriptions, when collected, will be at once transmitted to General Garibaldi, who will find the proper agents for the distribution of the same."

VOLCANIC ERUPTION IN ICELAND.—Captain Neilson, of the Kron Princess Caroline from Cienfuegos, arrived in Liverpool, reported as follows: "A volcanic eruption of the mountain Myrdis Gakel, in Iceland, took place on the 11th of May last, continuing with uninterrupted violence for nearly a month, and could be seen at a distance of one hundred and twenty miles at night; and, what is most remarkable, an eruption occured 105 years ago on precisely the same date, destroying everything for miles round."

A POOR PRINCE.—The Elector of Hesse has compelled one of his sons, who like all the others, bears the title of Prince of Hanau, to live separated from his wife, whom he married against his father's will, and whose unaspiring maiden name was Miss Hirshaum. This son, who has now got two bachelor's apartments in the palace, receives from his father an allowance of only 220l. yearly, of which he has to pay 100l. for the maintenance of his wife, while of the remainder, one half has, far a series of years, been legally secured for the benefit of his creditors, so that the Prince has now to make both ends meet with free lodgings and 60l. a year. So, at least, reports the Cologne Gazette.

GARIBALDI AND THE NEW YORK GERMANS.—At a recent meeting of the members of the New Yorker Turnverein, it was resolved to give a grand exhibition of Gymnastic feats after their grand annual picnic, which is to take place on the 13th inst. There is also a movement going on among the Germans throughout the State to transmit the money collected some time ago for the benefit of the Steuben Monument Associations and the Kinkle fund, to Garibaldi, to aid him in his struggles against the Bourbon government at Naples.

THE GREAT U. S. AGRICULTURAL FAIR AT CINCINNATI.—The officers of the United States Agricultural Society are industriously employed in sending to all parts of the Union the premium lists and circulars of the Great National Exhibition which is to be held at Cincinnati in September. It is expected that the Cincinnati fair will eclipse any yet held in this country. The premium list amounts to $30,000, of which a large share in sums of $500, $300, $200 and $100, is offered for horses.

THE MORTARA CASE.—Father Feletti, who took part in the abduction of the child Mortara, has been made Grand Prior of the Dominican convent of La Minerva at Rome, in recompense for his nine months' imprisonment by Dictator Farini.

Fitz Edward Hall, a native of Troy, N. Y., and a graduate of Harvard College in 1816, since which he has resided in India and become a distinguished Oriental scholar, has received, as well as Mr. Motley, the historian, the honorary degree of Doctor of Civil Law from the University of Oxford, England.

Lady Franklin, the devoted widow of the Artic navigator, has, by voluntarily registering herself as an annual subscriber to the funds of the corps, become an honorary member of the North Middlesex (English) Rifles. Miss Burdett Coutts is also a volunteer of this class.

AFRICAN ARRIVALS.—The Charleston Courier, of the 31st ult., says: "A cargo of ebony strangers landed on the coast, not two hundred miles from this city, on Wednesday morning. Many of them have gone to the interior to study the growth of cotton, corn and rice."

UNIVERSITY OF THE SOUTH.—The next meeting of the Board of Trustees of the University of the South is appointed to be held at University Place, Franklin county, Tennessee, on the 9th day of October.

POPULATION OF SAN FRANCISCO.—The new directory of San Francisco is just published, containing the names of 26,000 men. This, allowing the ratio of men to population to be one to eight, would give a total population of over 200,000.

MOUNT VERNON.—John A. Washington, Esq., the former proprietor of Mount Vernon, has formally transferred the home and grounds to the Ladies' Mount Vernon Association. Mr. Washington will reside on his farm, Waherly, in Fauquier county. He is still the proprietor of a large portion of the Mount Vernon estate.

SOUTH AFRICA.—The Dutch Reformed Church at the Cape of Good Hope have appointed the Rev. Dr. Robertson to visit Holland, Scotland, and America, to select clergymen and teachers for many of the vacant parishes in South Africa.

DEATH OF AN OLD SOLDIER.—Isaac Chambers, who fought in the battle of New Orleans, died in Jefferson county, Ind., on the 28th ult., aged sixty-six years. He formerly lived in Bardstown, Ky., and volunteered there for the war of '15.

Miss Dix, the eminent philantropist, was in Chicago a few days ago, visiting the asylums and prisons.

Obituaries:

"Let me die the death of the Righteous."

MARY HENSON, wife of John C. Henson, and daughter of Henry Thomson, died on the 19th July, 1860, at her residence in Randolph county, Ala., aged 32 years. Sister Henson was married to Mr. Henson in early life, and consequently had a large family of small children to mourn the loss of their beloved mother. She gently closed her earthly pilgrimage. Much might be said of her many virtues, her uniform and consistent piety. She delighted in the services of the sanctuary and of the closet. She bore constant testimony that her life was hid with Christ, and her loved voice still lingers in our ears while singing the sweet songs of Zion, when in the discharge of her domestic duties. She was extremely poor in this world's goods, but rich in faith, for she would frequently cry out, in the language of a true believer, "I know that my Redeemer liveth, and maketh intercession for me with the Father." Our much loved sister is one of those who has entered in through great tribulation, her husband being a very wicked and drinking man opposed her in all her religious exercises. In her last moments she bequeathed an infant daughter of a few hours of age to a beloved sister in Christ. For several years she has been a consistent member of the M. E. Church, though much afflicted; attended her class punctually, going on foot three or four miles to do so. But now, my sister, thy sufferings are ended, and we strive to meet thee in that happy land where partiog is no more.

LISSEY M'KEE.

☞ The Southern and Nashville Christian Advocates please copy.

MISS JULIANN SARAH ARLEDGE was born March 23d, 1841, and died June 22d, 1860, after a protracted illness of about eleven months, most of which time she was confined to her bed. The writer of this sketch was often with her during her last sickness, and was frequently called upon to pray with and sing with her, in which she would join with feelings of devotion; and although her suffering was intense, yet she bore her afflictions with calm and christian resignation, and was never heard to murmur or complain, except when suffering the most acute paroxysm of pain. She died in great peace, after having been a member of the Methodist Episcopal Church since 1854. In her death is fully presented the triumph of Christianity. A short time before her happy soul was released from its tenement of clay, she called her brother to her bedside, exhorted him to get religion, take charge of her orphan sisters, and meet her in heaven. Then invoking the blessing of heaven on her father, and all the rest of her friends, she folded her arms on her breast, closed her eyes, and breathed her last; her unfettered spirit winged its way to the climes of immortal glory. Let me live the life of the righteous, that my last end may be like theirs.

J. C. TAYLOR.

Louisville, Miss., July 27th, 1860.

MRS. GEORGIANA HUBBELL, wife of E. V. Hubbell, Esq., and daughter of J. W. Duby, Esq., all of this city, died July 31, 1860, after a brief illness, leaving an infant daughter ten days old. She was one of Capt. R. L. Robertson's Sunday-school children in the Morean-street Methodist Church, where she afterwards became a zealous and useful teacher, was converted, and lived a faithful Christian and member of the Church until her death. Though young, and married only about a year, she regularly held fervently prayer with her husband. To an afflicted mother, and to her father, she was a most dutiful, patient, and sympathizing daughter. She was faithful to her class-meetings and all the means of grace. She was a woman of great strength of character, and great fortitude and perseverance in all the trials of life. In her death, her parents, her husband, and the Morean-street church and Sunday-school, have suffered a severe loss. The writer was her early friend, her Sunday-school superintendent, and her last class leader. He knew her well, loved her much, and deeply mourns her posthumely death.

H.

New Orleans, August, 1860.

MRS. NANCY HOVIE died on the 28th June last, at the residence of her son-in-law, Wm. J. W. Mooney, of this place.—She was aged about seventy-five years, thirty-six of which she had been connected with the Church. She was a faithful and zealous Methodist and Christian, and departed in the full triumph of Christian faith, saying at the hour of her departure, "Jesus is with me, and I am ready."

C. C. PRESTON.

Bellewood, La., July 22th, 1860.

☞ S. C. Advocate please copy.

L. P. G. BEASLEY, infant son of Mr. and Mrs. Beasley, died in Clayton, Ala., July 3d, 1860, aged one year and twenty-two days. Once a lovely little babe on earth, but now an angel in the paradise of God.

L. P. G.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of OCTOBER, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. R. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SINDSTROM, M. A., Professor of Modern Languages.
REV. A. B. MILLER, M. A. } Principals of Preparatory Department.
WM. N. POTTER, M. A. }
R. D. NORWORTHY, M. A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per session of five months, payable in advance.
In Preparatory Department.....$21 50
In College Department.....30 50
Matriculation Fee on entering College Department.....5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or general education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.
Aug. 5, 1860. 1y

MARTHA WASHINGTON COLLEGE, ABINGDON, Virginia: The next Annual Session of this Institution will begin on the first Monday in August, 1860, under the Presidency of Rev. Wm. A. Harris, A.M., who will be assisted by a full corps of able and accomplished instructors in the various departments of the College.

This Institution presents to the public the most remarkable and superior claims as one of the best and highest seats of learning within the limits of the Union. The beauty, elegance and comfort of the buildings, are probably unsurpassed by any similar Institution. The location of the College is healthy, beautiful and attractive.—From its classic and lovely campus of Forests and Flowers, it looks out upon a broad expanse of natural scenery, remarkable for its grandeur and beauty.

It is in the suburbs of the refined and healthy town of Abingdon, within two hundred yards of the Va. and Tenn. Railroad, within twenty minutes' ride of Emory and Henry College, and accessible from all parts of the Union.

The Boarding Department is conducted under the superintendence of the President and his kind family, in the most superior, refined, and comfortable style.

This College will aim to secure the one grand end of combining, within its sphere of action all the blessings which may be enjoyed in the hallowed precincts of the most refined and elegant home, with the highest and most substantial advancement. To secure to the pupil the loftiest and truest standard of Intelligence, Refinement and Religion, will constitute the great aim of Martha Washington College.

The sessions of the College are coincident in opening and closing with those of Emory and Henry College, so that pupils from both institutions from a distance can, as relatives, return to and from their homes together.

TERMS.—Preparatory Department; embracing the Elementary branches of education, $20.

Intermediate, embracing the various branches of the English course, together with the regular studies, $30.

Collegiate Course, embracing the regular Collegiate studies of the best and highest Female Colleges in the Union, $40.

EXTRAS.—Latin; Greek, French, German, Spanish and Italian, $15 each per session of forty-one weeks.

Music, $40.

Use of instrument for those who practice in the College, $5.

Drawing, Painting and Arts of Design, $20, $30, and $40 per session.

Prices are regulated by the department in which the pupil is taught.

Board for full Session, including Fuel, Lights, use of room and room furniture, services of Servants, incidental expenses for School Rooms, and every expense in this department, $100.

Washing, per dozen, 31½ cents.

Entire bill of Tuition and Board payable in advance, and the residue at the close of the first term.

For Circulars, &c., address

W. A. HARRIS, *President*.
Abingdon, Va.
July 29, 1860.

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A.M., President, assisted by competent teachers.

The Exercises of the second Collegiate Year will begin September 12th, 1860 and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th: Examination continued. Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on WEDNESDAY, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S MAGRUDER.
Aug. 5, 1860.

EAST ALABAMA COLLEGE.—The Second Session of this Institution will commence 5th of September. It is highly important for Students to be present at the opening of the term.

For further information, or a Catalogue of the College, apply to the President, W. J. SASSER, D.D., or the undersigned.

JOHN T. DUNKLIN, *Sec. of Faculty*.
Auburn, Ala., July 25, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1850,—open day and evening the entire year.

A full course of instruction in this institution embraces Double Entry Book-keeping, Commercial Calculation and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arbitrary rules.

Merchants, Book keepers, and young gentlemen wishing instruction, are respectfully requested to call and examine our practical forms and peculiar manner of teaching.

For catalogues containing full information, and Balance-sheet Circulars, the most magnificent work of the kind ever executed in the United States, address,

GEO. SOULE, New Orleans.

FELICIANA FEMALE INSTITUTE, JACKSON, LA. The exercises of the second term of this scholastic year will commence on the first of March. Pupils entered at any time, and charged from the time of entrance.

Extensive grounds and houses have been added to the premises.

A good library, a new and complete apparatus, a full and competent corps of teachers, comfortable and newly-furnished apartments, afford the best facilities for a thorough education.

BOARD OF TRUSTEES:

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F. V. D. HAGAMAN, Esq. Rev. A. G. MILLER
Rev. JOHN C. MILLER, JOHN MCKOWEN, Esq
Hon. JOHN MCVEA,
6m THOS. W. BROWN, Principal.

PORT GIBSON COLLEGIATE ACADEMY, FOR Young Ladies, resumed its Exercises on the first Monday in Oct. last. A well chosen Faculty will spare no pains or care to make this Institution a pleasant and profitable place for young Lady students.

The buildings are large, well-ventilated, and well furnished. The grounds ample and beautiful.

For information and Circulars, apply to,

Rev. B. JONES, Port Gibson, Miss.

PROFESSIONAL.

R. N. TEVIS. H. F. FLY.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to a collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
W. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate*.
May 1d, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama, will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*.

LAFUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C Letchford and Co., Broadwell & Hayes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.

Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. P. HAYNES.

BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne), No 40 Union street, N. O. Having retired from business, I take great pleasure in soliciting for my former Partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jel] M. U. PAYNE.

W. R. STUART. DR. D. A. JAMES,
New Orleans. *Madison Parish, La.*

STUART & JAMES, NO. 42 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc., and respectfully solicit patronage.

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No 94 Gravier street, New Orleans. au21y

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JOHN F. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 119 Common street, New Orleans.

JOS. W. CARROLL. W. D. KIRKALL.
JOS. GUY. J. W. SIVEN.

CARROLL, HOY and Co., Cotton Factors, No. 38 Perdido street, "Factors Row," New Orleans. July 10, 1860. 12 m's.

MOORE & BROWDER, Successors to Moore and Vaucelin, COMMISSION MERCHANTS, and COTTON FACTORS, No. 44 Chorondelet street, New Orleans. July 10, 1860.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street. MILES OWEN.

D. J. WASSON, CARPENTER AND BUILDER.—Sash, Blinds, Doors, Cisterns, Lumber, &c., in lots to suit purchasers. Orders promptly attended to.

Rear 388 Mechanics' Exchange, 10 St. Charles st. Shop, 356 and 357 Rampart st., First District, New Orleans. mar20-1y

BLOOMFIELD'S PRINTING AND BOOK-BINDING Establishment, No. 46 Camp street, corner of Gravier.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 34. WHOLE NUMBER 497.

NEW ORLEANS, WEDNESDAY, AUGUST 22, 1860.

$2.00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

THE GOVERNESS.

BY LUTHA FONTELLE.

Miss Harper grew every day more deeply into our affections. The graces of her mind and heart unfolded hourly in the genial atmosphere, the protecting care of Terre d'Amour, even as a flower, that chilling winds had long confined, in its green calyx, spreads out its bright fair leaves and diffuses its delicate fragrance in the bland air that woos it forth. A faint rose tinge appeared and gradually deepened in the white cheeks; health gave them back their fulness; and the soft brown hair took a richer lustre. The full gray eyes were no longer introverted, as if the heart was feeding on memories alone, or turned yearningly to the scenes of nature, or to the varying sky, as if there only she could look for present companionship. They had forgotten those touching habits. They read a kindly interest in all other eyes that daily met their mild radiance, and they seemed to delight in seeking it, while themselves were shedding love constantly. It was as if she breathed once more her native air, the air of thoughtful kindness for which she had languished. This was the habitual atmosphere of our home. In it nothing drooped but evil, from it nothing fled but cruelty.

The Truehearts of Terre d'Amour were worthy of the name. Miss Harper came to them an orphan and a stranger. That was sufficient to awaken their warmest sympathy, and call forth all the brightness of christian courtesy. She was to aid them in developing the minds and forming the characters of their children, and therefore to be received as a daughter and sister, and honored as a co-worker with them in the glorious labor of educating immortal souls.

A large pleasant room opposite that of Aunt Grace was the counterpart of the latter, in the quiet elegance and completeness of the arrangements. On her arrival, Aunt Margaret conducted her to it, saying, "This is your room, Miss Harper. Should you desire any change, you will confer a favor by informing me. We all wish you to be very happy with us." And, she kissed with sisterly affection the pale cheeks, and looked tenderly into the sad eyes that appealed to her womanly sympathies.

Miss Harper pressed the hand that kindly held hers, but gathering emotions prevented a reply. The unexpected warmth of her reception, the contrast of this home-like room, and the thoughtful interest in her comfort lt evinced, with the stifling, unfurnished attic to which she had been rudely conducted by a servant in the situation she had recently left, made her tremble with a weakness long unfamiliar, and kindness unlocked with a sudden impulse the tears that had been sealed in their hidden fountain by coldness and silent, unheeded suffering. Aunt Margaret pressed more warmly the trembling hand and remained silent beside her. After a moment, Miss Harper regained her self-control, and said in a voice of touching sweetness, "You must excuse my tears, Mrs. Truehcart. It seemed to me for a moment that I had returned to my lost home after a painful absence."

"May it seem like home to you always," replied Aunt Margaret; with that inexpressible charm of voice and manner that has its root in a noble heart.

When left alone, it was sometime before she was able to examine her surroundings. The room was spacious, the ceiling high. Once more she could breathe freely.—Her feet pressed a soft carpet, where lilies of the valley and blue violets looked sweetly up from beds of green and brown mosses, and a delicate vine here and there interlaced them. On the walls were several choice engravings, an exquisite landscape in oil, and several fine heads. A small antique vase was filled with flowers, whose fresh and mingled perfume came to her like the fragrance of kindly deeds. A large book-case of rosewood was partly filled with a choice selection of works. "It is so like my own dear room," she sighed. "And then she thought of the stately pillars, and the sweet flowers blooming around them, all laid in the dust. She alone was left to dwell on the memory of that bright home. But she looked up to them in the brighter Home of the All-Father, and kneeling, thanked him for the treasures lent and resumed, for the blessings daily given, and pleaded earnestly for the continued light of His guiding presence.

She accompanied Edith to the parlor, the peace that flows from the Living Fountain filled her soul, and gave such spiritual beauty to her pale face, that she seemed to Aunt Margaret no longer a stranger, but a sister beloved in the Lord. Miss Harper had earlier recognized this relation by the same higher sense, the *heart-sense* of the true earnest believer. John, the beloved disciple, possessed this power in an eminent degree.—When Christ, after his resurrection, stood on the shore of Lake Gennesaret, and called to Peter and others in the ship, "Children, have ye any meat?" John first recognized him by his heart-sense, and said, "It is the Lord." And those who live in Christ reflect His image, and discern it in each other long before the outward life can be proved a true exponent of the inner. Miss Harper was presented to the other members of the family, and soon perceived that the graceful dignity, the delicate tact that places one immediately at ease among strangers, the thoughtful, but unobtrusive attentions that were habitual to Aunt Margaret, were not confined to her, but pervaded the circle like a household charm. And this charm was the spirit of active love, of true courtesy.

It is painful to reflect that there are cold and selfish homes; no, not homes, they are unworthy of the name, families merely, where the talented and refined governess, delicately reared, and accustomed to affectionate consideration, finds herself suddenly among a strange people, who receive her with proud indifference, and treat her with cruel neglect, sometimes with even vulgar rudeness. They can appear kind, and more or less attractive in their intercourse with those that promise them additional pleasure, or influence, or social standing, but are coldly repulsive to the teacher, the stranger, and consider that she is amply provided for if she has a place to lay her head, and a seat at their table. What is it to them that she has genius, a noble heart, and refined tastes!—"Do they not *pay* for the performance of her daily duties?" And do not they, also, receive payment for their cotton, cane, or rice, or fees for their medical skill, or legal knowledge? Where lies the weighty difference? "But she is a lady, unprotected, and far from her friends." She has then the higher claim on their protection. And very likely has the balance in her favor, as the nobler in soul and intellect. For there must ever be an absence of justice, of native kindness, a deficiency in common sense, and true refinement, where there is neglect or selfish indifference to the comfort and happiness of any inmate of the family, and particularly of a governess. If she is fitted for her duties, no amount of salary can ever repay her for the sacrifice of friends and home, for her patience and skill in instilling into young, careless, wayward minds, the varied knowledge which she has gained by costly years of arduous application, or for the valuable days, the earnest energies, devoted to the work. And those who being able to give justly, dole out pitiful salaries, are the most inclined to economize their affections, to withhold the thousand little kindnesses, and the essential comforts that render a residence among strangers endurable. They are, too, strangely ignorant, or weakly regardless of the best interests of their children. For the teacher who is surrounded by home comforts, who is made a welcome participant of their joys and luxuries, brings to her noble work a buoyancy of feeling, a confidence of appreciation, and a grateful esteem that deepens her interest, and quickens all her energies. But where she involuntarily shrinks from contact with coarser natures, where their cold, cruel, selfish hearts are barred against her, and while she suffers for common comforts, is inwardly thankful that she is thus saved from such companionship, how her spirit must droop in the withering influences of this bleakness, how greatly her efforts be weakened!

Miss Harper had left such a blighting atmosphere, unable longer to breathe it, for the genial warmth of Terre d'Amour. There her heart seemed ever overflowing in its fulness of quiet joy and loving gratitude. It said to her one day, "Dear Miss Harper, you give too much thought to the children. Were we not all combined to secure for you relief and needful leisure, I believe you would devote yourself entirely to their interests."

"Ah, Rose!" she answered, as the tears gathered in her expressive eyes, "you can not realize the contrast of my life here with that of the past year. My whole being was starving in a wide desert where no sweet flowers clustered me with loving fragrance, no tree sheltered me from the cruel storm or the withering wind. And here the considerate kindness that varies only to find a nobler or a more delicate expression, is ever reproducing my own lost home. Again I feel that peace folds her white wings over a true home, and joy and affection dwelling within, pour treasures from heart to heart. Do not wonder then, sweet Rose, that my mind is quickened by this precious sympathy and generous appreciation to nobler efforts, that my heart responds to all this goodness, and is unable to resist the impulses of grateful affection."

"We are no less grateful to you, Miss Harper, and feel unable to repay the debt we all owe to you, and which is ever increasing. But I can not understand the lonely position to which you alluded. I should have died there. It seems impossible that any one could know without loving you."

"Ah, gentle heart, that colors what it loves with its own brightness!" she said, playfully. Some student of human nature has said that to know one, we must love him. And their hearts could not open to a governess! Meagre hearts! Is it not Wordsworth that says,

> 'And you must love him, ere to you
> He will seem worthy of your love.'

I believe it.

She opened a portfolio, and taking out a paper said, "Here is a stray leaf that will give you one passage in the first month of that isolated life. Not wholly sad, even then, as you might suppose. And afterwards I became almost happy, although my weak human nature loves dearly to lean on some loving heart."

O, how I pitied the narrow souls that could not understand the treasure lent them vainly! How my heart throbbed painfully as I thought of the daily torture of her warm true heart! She must have drawn very near to the ever-present Friend, for she came forth from that trial "like gold seven times purified."

REMARKABLE CONVERSIONS.

In the year 1832 a most extensive and powerful revival of religion pervaded the country in the vicinity of Columbus, Mississippi; in the various meetings there were about four hundred conversions; all the denominations shared in the revival, and labored together in great harmony. Many remarkable instances of conversion took place, among which the following were prominent:—

Capt. N. and Capt. R. were residing in Lowndes county, Miss. They had spent several years in the United States army, had seen much active service, and were both distinguished for their bravery; the latter was brevetted for his bravery at the sanguinary battle of Lundy's Lane, in the war of 1812, and the former was a remarkably bold and efficient officer. They were devoted friends, and after their retirement from the army they married and purchased land near each other, and engaged in the peaceful pursuit of agriculture. They were both men of the world, and as far from spiritual religion as most men, and they were especially prejudiced against the Methodists. Capt. R. had been raised in the Episcopal Church, and regarded the Methodists as enthusiasts or ignorant lunatics. Capt. N.'s relations were Catholics, but he had very little affinity for any kind of religion; he had a noble and generous nature, but had fallen into many of the wicked habits of the army, and was strongly prejudiced against all who manifested zeal for the cause of Christ. Being very bold and fearless in the expression of his sentiments, he was rather dreaded by the Christians as a persecutor, yet his honorable deportment and integrity of character in other respects, secured him the warm personal friendship of his neighbors. A protracted meeting was held at a small log meeting house in their neighborhood during the summer. Rev. Isaac Spook, of the Cumberland Presbyterian Church, was the principal instrument in the pulpit, although the church was Methodist. On Saturday Capt. N. attended the meeting; there was considerable excitement, and he returned home quite disgusted, and almost enraged; when his wife expressed a desire to attend the meeting on Sabbath, he remarked to her that he thought it was not a suitable place for any decent woman, and refused to accompany her. She however went to the meeting and there was a powerful impression made upon the congregation. Capt. R. was present, and was struck under pungent conviction; he arose from his seat and came to the altar, calling upon all to pray for him, and agitated from head to foot. When Mrs. N. returned home she discovered that the Captain had been reading his Bible, and when she informed him that his friend Capt. R. had been to the altar, he exclaimed "if Ned has gone to the altar there is a reality in it;" and there being night meetings he went out, and during the exercises he requested one of his religious neighbors to go with him to the grove, and pray for him also. From that time he was a changed man. I went home with him to spend the night, and found him quite subdued; he requested me to join prayers with his family in the morning, with the pledge that he would keep it up himself thereafter. He called all his negroes into the parlor and made an address to them, and told them it was his intention to keep up family prayer, and that he would require them to treat the subject with respect, and urged them also to be religious; after breakfast he went to the church, and when the preaching was over he went forward publicly to the mourners' bench, and there meekly bowed himself, and remained on his knees until he received the evidence of pardon, which was but a short time; he then rose from his knees, his whole countenance lighted up with the joy of salvation, and commenced shaking hands with his religious neighbors, who were overjoyed at his conversion; he passed from one to another till he came to Judge S., with whom he had had a serious misunderstanding and had been at dagger's point; he looked at the judge, who was himself a penitent, and remarked, "S—, I have been your enemy, but it is all gone now, give me your hand." They shook hands, and became devoted friends ever after. Capt. R. professed religion at the same meeting, and the three joined the same church and became from that time zealous and active members, serving the Church as class-leaders and stewards. Capt. R. died about fifteen years afterwards, in Columbus; having lived an eminent example of Christian zeal and devotedness, and demonstrating in death the power of Christianity to sustain and comfort in the trying hour. Judge S. died also "the death of the righteous," and Capt. N. still lives a Christian man, a man of prayer and looking forward to the time when he will meet his friends where parting shall be no more. The change in these instances was entirely unlooked for by the parties, and astonished the whole community. It was a marked demonstration of the power of God, for its thoroughness and permanence. It accomplished a complete transformation of character, which was perpetuated through their lives, and should be chronicled as a monument of the power and goodness of God.

A remarkable case of conversion took place on the Prairie Hill circuit, in the year 1847, which is a striking instance of the direct agency and power of the Holy Spirit in the awakening and conversion of sinners. A camp meeting was held at Prairie Hill, in Lowndes Co., Miss., in the month of August. It commenced on Monday evening, and closed the ensuing Monday morning, and was much blessed; upwards of forty persons were converted. A certain individual resided near the meeting ground who was quite wicked; he was the head of a family, about forty years of age, and had never manifested any interest in the subject of religion; he was very profane, and a regular drinker of ardent spirits—though not a drunkard. His associations were almost entirely wicked, and he was one of the most unlikely subjects for conversion in the neighborhood. So much so, that a young man remarked to some of his friends who were urging the subject of religion, when A. T. gets converted I shall think there is some chance for me. This man did not come to the meeting until Friday morning. He arrived about the close of the eight o'clock service, and walked immediately up to the altar. When I first discovered him he was standing upright, near the stand; he told me he wished to go to the mourners bench, and I accompanied him to a seat in the altar. He then said, "I came to this place to get religion, and I never intend to leave until I get it." He remained in the altar all day, earnestly engaged in prayer and religious conversation; about ten o'clock at night he embraced Christ by faith as his atoning sacrifice, and was unspeakably blessed.—He literally leaped for joy, and seemed filled with astonishment that God could convert such a sinner as he was in one day. He afterwards informed me that he was convicted at home, and there resolved to go to the camp meeting and embrace religion. This God convicted him without any direct agency of the Holy Spirit, or human instrumentality; producing such a powerful conviction of sin, and such a clear perception of the importance and necessity of salvation as led him to a determination to secure it at all hazards.

The change wrought in him was thorough, he was truly a new creature. He never had a relish for ardent spirits after his conversion, and he became eminently a man of faith and prayer; religion was his theme; he made a useful class leader, and has been a pattern of piety ever since.

In the year 1839, I traveled the Macon Circuit, which then included Prairie Hill, at which place we had a gracious revival, and about fifty conversions in all. One day during the progress of the meeting, two men who had not attended the meeting before, came to the church. They were both quite wicked, and on their way had been ridiculing the Christians and scoffing at religion. During the preaching they were both powerfully convicted, and came to the altar when the penitents were invited forward. After an earnest struggle in prayer, they were both converted, and went home rejoicing. Nothing was farther from their thoughts than the idea of embracing religion at that time, when they came to the house of God; but the power of God arrested them, and they were completely changed from scoffers in religion to men of prayer and faith.

MODERN MAGIC.

Not the magic of Herr Wiljalba Frikell or the Wizard of the North; nothing to do with Invisible Ladies or Robert-Houdin's mighty mysteries; but magic of the true black and white sort—witchcraft, demonology, possession, and the like, revived in the modest phrase of Spiritualism. This is the great drawing-room excitement of the day; the phase of spiritual development, which has already turned more than one unstable head, and which threatens to turn a few more before it dies quietly out in its present form, and leaves only the due residuum of scientific truth.

Spiritualism is nothing new: it is as old as the Egyptian caves and temples and initiatory trials; as old as the time when a certain Hebrew contended with Jannes and Jambres before Pharaoh that he should let the children of Israel go; as old as Saul and the Witch of Endor (the Jews, indeed, were always fond of dabbling in the art, and in Leviticus are expressly forbidden that indulgence); as old as the Delphic Oracles, and the Eleusinian Mysteries; as old as the exact sciences, as old as nervous diseases, as superstition and ignorance, and the habit of jumping to conclusions before the foundations are laid, which we find everywhere, in proportion to the want of scientific knowledge existing in a community. What is called spiritualism is not all false in its results, however false in its theory; but what there is of truth in it has been so overlaid with trick and deception that it is a hard task to distinguish one from the other, or to draw up a distinct account to which one would sign one's name. No one denies that there is an abnormal condition of the brain and nervous system, which enables people to say and do things quite foreign to their natural power. We see it constantly in persons afflicted with hysteria, epilepsy, catalepsy, and other congenital diseases; and it does not seem impossible that the state may be artificially induced, and that the brain may be acted on other than through the senses. So far, then, certain of the phenomena of spiritualism may be true; but no farther, as evidencing, some of the subtle harmonies between man and universal nature, not yet catalogued and labelled.

It is almost as presumptuous to say what is absolutely impossible (relatively, we have few stumbling places) as it is rash to believe without examination. I should not like to say that this Brompton house in which I write *could* not be moved by a Superior Power, and transported bodily to Bethnal-green; but I should be very positive in asserting that it would not be so dealt with. And certainly if a medium, charged with my conversion, took me in the night from my library, and carried me in a cab to another library, furnished in exactly the same manner, then bade me believe that he and his spirits had transported my house, and that this was my own library, and none other, I think I should believe, instead, that he had brought me about and about back to my own natural house, or that he had furnished another room according to the pattern of mine—I think I should believe in any talk possible to human ingenuity rather than in the assertion of even the most respectable medium that my house at Brompton had been borne by spirits through the air and placed in Bethnal-green. I know that the usual spirit manifestations are less impossible than this; that table tapping and tipping; spirit hands made visible to the eye and palpable to the touch; spirit communications (for the most part sad rubbish) lying on tombstones, or pinned to curtains; that mediums writing on drawing-room ceilings in the dark; that spirits, tying knots under the table, and turning down the leaves of the Bible, also under the table; that guitars played by invisible hands, and accordions held straight out, as never accordeons were held before; I know that all these things are less absolutely impossible, because more susceptible of trick, than taking a brick house off its foundations, and carrying it, like Solomon's carpet, between the clouds and the water. But I have seen nothing yet which cannot be referred to the abnormal, not supernatural, power of high nervous excitement, and to clever conjuring. Of the last I have seen infinitely more than of the first, it being easier to learn a trick than to elaborate brain-power.

We must remember, too, as I said before, that nothing of all this is new; the same facts and circumstances having been produced in an endless round for ages and ages past, without ever getting any nearer to usefulness or universality. Take the first and cleverest spiritualists of the middle ages, Dr. John Dee and his assistant, Edward Kelly; why, not Mr. Home, the present high-priest of the mysteries, himself surpasses them in what they said they saw and heard, or in the engaging familiarity of their spirits. They had a practical object, too, in their mediumship, of which we can see the use and direction; but spiritual communications in general have no more rationality, sequence, or practical good in them, than the muttered utterance of a dreamer. Edward Kelly and Dr. John Dee were wiser in their generation, and took care to assume a distinct and positive purpose in their mediumship. Kelly was very "developed." He used to look into the crystal, which the doctor said had been brought to him by spirits, and see more than even any of the Baron Dupotet's extatiques have ventured to declare. As for spirits in the body—spirits visible, audible, palpable—they came as thick as morning callers; and not a bit more terrifying. But the odd thing about them was, they were all spirits of the period; spirits speaking the language then in use, knowing no more than the world knew then, and not advancing a hair's breadth beyond that was considered orthodox and final by living men. There is the same peculiarity in the modern spirit. One day a pretty little maiden of from four to seven appeared to the two astrologers. Her hair was rolled up in front, but hung down long behind; her gown was of "changeable sey," red and green, and her name was Madimi. Madimi said she was one of six sisters; but would not give much information about herself. "She would be beaten," said the little spirit maiden frankly: not very pleasant contigency for youthful spirits in the better world! When she disappeared from the table "beside the silk cloth where the show-stone stood," there came a man dressed in red, like one of the cruel men in the Babes of the Wood. He had red close hose, red buttoned-up cap, red jacket, red shoes; and, like the little maiden Madimi, he spoke in an audible voice, and with a certain amount of method and sequence. After the man, came a woman in a red kirtle and a white garment above, with a green coronet about her head under the mantle; on her breast was a precious white stone and on her back another; she was called Ath, was sharp of tongue, and somewhat shrewish of temper, but a good spirit enough, like a well-conditioned earthly scold; also a character of the period; another and a well-defined instance of the mere local and human transcript of all these appearances. We should not have such a spirit now; neither would our little Madimi say that she would be beaten. Earthly times and manners have changed; consequently the spiritual and the heavenly times and manners have changed with them. All these spirits foretold and prophesied of the next prominent person in this solemn farce; the Lord Albert Lasky, a Polish nobleman, who was to be made into something more than a nobleman, if Dr. Dee and his spiritual plotters had had full swing. When Lasky comes he has a globe of white smoke on his head, and is great as a medium, but foolish as a plotter. The spirits are not always well-behaved. Once a "great black nasty hound" came when he had no business; rebuked as a "hell-hound," he obediently retired; and once a false likeness of our Madimi put on a very naughty appearance, and talked such wicked things,—that we do not translate them in the vulgar tongue, but keep them wrapped up in Latin, for the perversion of the learned only. Wicked little Madimi! she argued like a philosopher; but her philosophy was of the laxest. Sometimes the spirits held up their hands, with letters and words springing from their fingers; sometimes they showed hands alone, as at present by Mr. Home and others.

"Cui est habet,
Cui nihil non habet,"

said one hand—the letters written all along the back.—Once, a piece of white paper was put on to the mesa-table; when mass was said, the paper was found written over by spirit hands. As soon as copied, the writing vanished. For six months, there were no apparitions, and the show-stone was dull and clouded. The young son Arthur was put to see and hear: but he only saw, and that but imperfectly; he could hear nothing; and then his power came back to Kelly, and he saw, and heard, and translated as before. Once the stone was taken away, and brought back again by invisible hands "in the sight of all," such as bells and bracelets, rings and chaplets are taken now: and we all know of John Beaumont's spirit, who brought a little bell which they rang in his ear. Spirits have always been fond of bells; they are light, and easily managed, and produce grand effects with little expenditure of force.

All this early time, Dee and his companions were made much of by the Emperor of Russia (not France), and talked often with the spirits on Russian (not French) affairs. They got plenty of money, and little Madimi prepared the way for Lasky to be King of Moldavia; which was the meaning of the whole matter. When that scheme was knocked on the head, Prince Rosinberg came on the scene, and he entertained the spirits and their mediums handsomely; but nothing peculiar resulting, poor Dr. Dee was ultimately left to poverty and distress, with only the planet angel, Raphel for his comforter. Kelly died, having broken his leg in escaping out of prison, and Dee lingered on in a wretched state, mixing himself up in plots both domestic and political, between-whiles talking to Raphael, who came to him in the show-stone, but whose coming brought neither meal nor money to the miserable conjuror.

What order and state of mind was in Edward Kelly may be gathered from the following extract made from Dee's memoranda:

"Edward Kelly yesterday had a show of a little thing as big as a pease, of life as it were, in the stone, going about by the brinks. And because it was not in shape humane, he of purpose would not declare it to me, and so I have noted (as appeareth) of no show. This he told me up Tuesday night (that was yesternight), upon occasion of a great stir and moving in his brains very sensible and distinct, as of a creature of humane shape and lineaments going up and down, to and fro in his brains, and within his skull, sometimes seeming to sit down, sometimes to put his head out of his ear."

We need not wonder at anything reported to be seen or heard by a gentleman who went about with something of humane shape in his skull, given to putting his head out of his ear! The New Book which was to be written by the spirits for Dr. Dee, and which book was to supersede the Bible, the partitioning of states on spiritual principles, the suspension or contravention of the laws of nature by spiritual powers—all become quite easy to us when we know that the medium was afflicted with the sensation of something alive moving about in his head, and when we remember that state plots and intrigues offered the sole active career then open to an enterprising man.

Dee and Kelly strangely prefigured the doings of the present phase. They had a magic crystal wherein they saw all their spirits; the Baron Dupotet has a magic mirror (I think it is Cahagnet who gives the receipt for its proper making), Raphael, the weather-prophet, also had his, and sensitives say they can see in it spirits and appearances by the score. Dee and Kelly had spiritual friends and companions perpetually with them; so have Mademoiselle Adele, Mademoiselle Blanche, Mrs. Hayden, Miss Marshall, Mr. Home, and many others; even down to a poor lady with a spiritual husband, who wrote a book the other day announcing her approaching maternity as the result of her union. Dee and Kelly were to be the propagators of a new faith, the writers of a new book or Bible; what says the Seer of Poughkeepsie, what says the authoress of Light in the Valley, what says all who have adopted spiritualism as a new revelation, and regarded it as the gateway of further dispensation? Dee and Kelly got "direct writing;" so do the Baron Guldenstubbe, and many others; and they got unconscious writing, like the author of that little volume of Spirit Rhymes, which we take leave to say are about the most wretched verse ever printed, like the effusions of all the self-deluding users of the planchette, and like all writing mediums generally. They saw hands, isolated and endued with motion and intelligence; so does Mr. Home, so does Mrs. Marshall, so does Mr. Squire, so do their respective "circles;" but of what substance it would be, perhaps, rash to say: certainly not of spiritual. Later in the way of time, Richard Jones caused Jane Brooks to be condemned and executed, because she had epileptic fits, rose up in the air, hung by his hands from the ceiling, was carried over the garden wall to the haystack, with many other things like those which people report of Mr. Home, as his ordinary manner of manifestation. Then there was the Demon of Tedworth sent by the angry drummer, who made every article of furniture in Mr. Mompesson's house dance about like mad, but who got wounded one day when knocking about under a pile of wood in the chimney. Some one fired a pistol into the pile, and blood was found afterwards on the hearth and down the stairs. But it seemed quite natural to the Mompessons that a demon should bleed; so that proof of humanity and earthly circumstances went for nothing. This demon was in the habit of lifting tables and chairs into the air, flinging blocks of wood, warming-pans, pitchers, and the like, into the children's beds; of thrusting the old lady's Bible into the ashes face downwards; and making the floor of the room, strewn with ashes for the purpose, with claws large and small, crosses, triangles, and mystical rubbish past comprehension. The same tricks were played at Woodstock, when the commissioners took possession, and a royalist spirit resolved to dislodge them. The same things are done now, when tables are made to rear up in the air, paw the ground like horses, and rub themselves against you like dogs; when sofas and chairs run of themselves about the room, and cushions and footstools are flung about by unseen hands. It is exactly the same thing now as formerly, the name alone changed to suit the intellectual tendencies of the age.

In the Annual Register for 1802 there is a curious Spectre Story, as it is called, useful in showing how long a time these things have lasted publicly in England, under the exact form of paid mediumship, as at present.—A Mr. D., a gentlemen of fortune, living in Baker street, was summoned by a foreigner before the Commissioners of Requests for a debt of one guinea, said to be owing to him for an evening's entertainment "in the spectrological art." The man had good letters of recommendation to the nobility, and among others was engaged by Mr. D., of Baker street, to "amuse a select party" with his spectres and apparitions. He had no sooner begun than Mr. D. came up to him, put a stop to the proceedings on the plea of their being disagreeable to the company, tendered him half a guinea for his trouble, and sent him off. The foreigner of distinction sued him for breach of contract, and Mr. D. was, of course, compelled to pay the sum agreed on. So that this evening's entertainment in the spectrological art resulted in the outlay of a guinea to cause several young ladies to go all into fits, and in a very sensible lecture from the Chairman of the Commissioners of Requests on the folly of encouraging these equivocal representations. I wonder what the chairman would say now if he saw the marvels of the fashionable world of spirits! I, the writer of this article, have seen something of these spirit doings, and I will state candidly what I have seen, and what I have thought. I do not affect infallibility; but I believe that I am unprejudiced, and I know that I love truth.

In a small street off one of the west-central squares live two women, one old, the other young, and both mediums. To them went I and a party of friends; some believing, others wholly sceptical, others, like myself, of no fixed opinion, but anxious to know the truth. When we entered, a clergyman was interrogating the spirits, and seemingly much edified by their answers.—After a time he took up the Bible from the floor, and turned the leaves till he came to some which the spirits had doubled, while under the table; but which he scarcely found applicable to his present questions. However, he helped the spirits and the medium handsomely out of the difficulty, by saying that they bore on the subject of his last week's lectures; but as it would be rather hard to find a series of texts that did not bear on any theological subject whatsoever, or that could not be twisted so as to seem to bear on it, I confess I did not think that experiment very satisfactory. The company arriving irregularly, the circle was perpetually disturbed; and as the spirits was trying to those who came in good faith, to have to submit to the total cessation every time the medium, and the spirits, and the candle streamed down stairs to answer the door. In their absence, the clergyman making some question very urgently, I tried the table; and with a slight and wholly imperceptible movement of my wrists, I tipped it quite easily and made it answer exactly in the same way as the medium had done. This I did twice; no one suspecting, no one seeing, not even the friend who was sitting next me, and who did not believe in spirits. And if I could so easily move the table, and on a first trial, what could not one who had studied its capabilities effect? That table was as easily manipulated as if it had been made of paper, and almost as light; and the slightest movement of the wrists sufficed to trip it. When the medium returned, and the circle closed again, we had a few more "experiences." A spirit announced itself. For whom? Single raps (negative) came; no, no, no, for one and the other; until three affirmative tippings pointed to my friend. Who was the spirit? father? mother? child? Yes: brother. The name? The alphabet was called for, and a name spelt. "Edward." Now, my friend never had a brother who died, and never one at all, living or dead, of the name of Edward. So much for even the common phenomenon of this medium's thought-reading.

The spirits now promised to do a great deal more. The medium, myself, and two others held an oblong piece of paper by the four corners. Immediately there was a scratching and a tapping on the underside of the paper, close to the medium's hand. It was not impossible for her to have produced those sounds, and I, intently watching her face and movements—having been rendered suspicious by my own easy performances with the table—can distinctly affirm that she did produce those sounds; she and no other. A tray was manipulated in the same way. It was placed upside down on the table, and the medium and ourselves laid our fingers upon it. This tray was of extreme flexibility; it was a lively tray, and somewhat eccentric in its movements. Suddenly, as if tired of being shaken and tapped on, it started up and rapped the knuckles of one of the party—I think of the clergyman, but I am not sure. And here again I distinctly saw the younger medium lift the tray by a sudden pressure of her thumbs, and I saw her rapidly strike the edge against the hand in question. Then the table reared itself up, and sustained itself in the air for some seconds; but again the medium's thumbs were underneath, and her knee was against the top. This I also most distinctly saw—for she is not very accomplished yet in sleight of hand, and a very little careful observation can detect the manner of her tricks.—I was then touched underneath the table. My ankle was suddenly grasped by something flexible and springy, but not muscular. Others were grasped too, all but my friend, whose feet were tucked away under the chair, and so were out of the line of the medium's foot. And all the while this was going on I felt the young lady's knee work up and down against mine, as each person cried out he was touched, and she pulled the strings of her puppets at her will. Then an old badly-tuned guitar was held by the clergyman, and played under the table. The clergyman sang the Old Hundredth in a low and tremulous voice, and while he sang a few simple chords were struck out, such as would have suited anything; but I deny that there was any attempt at known melody in the music, or that it was anything more than could have been produced by sweeping the hand or foot over the strings at certain intervals. But some of the believers were quite overpowered with this "manifestation," and one or two were deeply affected. To my ears, not perhaps capable of appreciating what to them seemed such heavenly harmony, it was a simple string sound, such as could have been easily effected by drawing the toes over the strings.

The light was now put out and the spirits rapped us all to another and more commodious part of the room, where they had promised to show the hands. A double circle was formed, and when we were fairly placed, which was not until we had gone through a great deal of trouble and annoyance—for the spirits were suspicious and full of fancies and caprices, and would not have any one too near, but drove one over-anxious gentleman clean away from the place where they were to show—after many such shiftings and turnings, the medium got settled, and the spirits seemed to be content. But they would not show the hands, though adjured to do so in the name of God, and also familiarly scolded and rated for their breach of faith. A small bell was then set running about the room—they said it was running through the air—and ringing as it went. We could not see it, but we heard it ringing in different paths, or places about the room, but always close at hand. Suddenly it seemed to fall over on its side, and then the spirits rapped out their dismissal, and the *seance* was at an end. One thing I have forgotten: two gentlemen were asked to agree between themselves on a certain moment by the clock, when the spirits would rap as soon as the minute hand reached the spot. They did so, and the raps did come at the very instant. This was the only clever thing in the performance, and, excepting this, the whole affair was a somewhat dull and most barefaced imposition. As I sat and looked at it all, I scarcely knew which filled me with most surprise, the unblushing impudence of the actors, or the marvellous credulity of the spectators. There was not one single thing performed that was not an open and palpable deception; yet here were sane, well-educated English men and women, grouped, full of faith and belief, round two illiterate conjurors, whose tricks would have been utterly contemptible but for the painful amount of human trust and reverence given to them. It was something inexpressibly sad to see how these two wretched women were able to play on the holiest and deepest feelings of their audience; how, for the paltry sum which they gained from each as the price of their deceptions, they mocked the most sacred truths, and cheated the most earnest faith. It was a degrading exhibition, and all the more so because men of cultivated understandings and women of ordinary perceptions gave into it without question or examination, and set aside the precious mental power of critical reason, in favor of blind, headlong, unreasoning credulity.

I know that I shall be met by believers with the argument that all the greatest scientific truths were, when first propounded, scouted and disbelieved: witness Galileo, Harvey, Jenner, and others. But although truth in all such cases has not prevailed at once, and although the beliefs in them have languished, yet, even when weakest, such beliefs have always been strong enough to leave broad marks behind them—broad enough for the wise to stand upon, whence to assert, and eventually to sustain, them beyond dispute. Truth never dies away without leaving some mark. "Spiritualism," on the contrary, has burnt its feeble light from the earliest times of the Old Testament; it has flickered, then gone out from sheer exhaustion. It has been forgotten, then "discovered" again, then it has flourished amongst a certain class of weak people, and has made a noise—for your hysterical subjects are always very demonstrative. Then belief has been exhausted, and the sickly flame has been extinguished, to peep out again at some future time, and, in the same way, to die out. This seems to be the difference between the reception and destiny of truth, and imposture.

One of the most provoking peculiarities of the spiritualists is the definite manner in which they speak of indefinite things and indefinite sensations. A publication called the *Spiritual Magazine* is especially full of this sort of unblushing assertion. Things, which in the *seances* some people say they see, and others only think they see, and others don't see at all, are set down as positive, actual, undeniable facts; as undeniable as this paper on which I write. If, at the distant end of a large room, and in the dark, a medium says he is floated up to the ceiling, it is stoutly asserted that he is so floated up, and that the people present are witnesses of the fact. Not so; the people present are only witnesses of the fact that the medium asserts this, and that he marks the ceiling; they are not witnesses how he got up so high to make his mark. With ottomans, chairs, and darkness, he may have been able to climb, unperceived, so near, as to mark the ceiling otherwise than by being taken up to it by spiritual hands.

Again, is an audience necessarily a collection of converts? If I go merely to see these things, have the exhibitors a right to parade me as a voucher for their truth? A certain nobleman, who took especial pains to guard against such an assumption, is ranked as a convert; and the unbelieving son of the conductor of this journal figures (when he is well on his way to China) in two numbers of the *Spiritual Magazine* as a believer, for no worse indiscretion than the dangerous one of having gone to see what some experimente were like. Seeing that it is almost impossible to make examinations during the experiments; that if you are troublesome or avowedly sceptical, the spirits will rap you out of the circle, and, not content with that, rap you out of the room—it is not very easy to detect the manner of the trick: it is less easy, indeed, than with the ordinary conjuror, who stands confessed to all the world before him as simply an ingenious mechanist, with marvellous quickness of hand, and whom every one is trying to find out. No critical tests are allowed; no scientific investigation. Indeed, it would be utterly impossible, at the table of a friend, or even in the house of a person of condition, to take satisfactory measures for the detection and exposure of any such imposture as might be seen or suspected. If you go, you must go prepared to be convinced; and, if you desire to remain to the end, you must be careful not to express doubt or dissatisfaction of anything that you may see. The spirits have a very summary way of getting rid of any one they have reason to fear may prove too inquisitive; and, when the mediums express their grief at the arrangement which expels you, and ask you, piteously, "what can they do? and, how can they help it?" you have no resource but to accept your fate. Thus they enforce the acquiescence of silence while you remain, and then write you down a convert the moment you retire.—*All the Year Round.*

DR. LIVINGSTONE'S EXPLORATIONS.

At a recent meeting of the geographical section of the British Association, an interesting paper was read from Dr. Livingstone, giving an account of his discoveries in Africa, from which the following is extracted:

"In the upper part of the Lower Shire, in the Highlands and in the valleys of the Lower Shire, there is a somewhat numerous population. The people generally live in villages and in hamlets near them. Each village has its own chief, and the chiefs in a given territory have a head chief, to whom they owe some sort of allegiance. The paramount chief of one portion of the Upper Shire is a woman. The sites of their villages are selected, for the most part, with judgment and good taste. A stream or spring is near, and pleasant shade-trees grow in and around the place. Nearly every village is surrounded by a thick high hedge of the poisonous euphorbia.—During the greater part of the year the inhabitants could see an enemy through the hedge, while he would find it a difficult matter to see them. By shooting their already poisoned arrows through the tender branches, they get smeared with the poisonous milky juice, and inflict most painful if not fatal wounds. The constant dripping of the juice of the bruised branches prevents the enemy from attempting to force his way through the hedge, as it destroys the eyesight. The huts are larger, stronger built, with higher and more graceful roofs than any we have seen on the Zambesi. Many of the men are very intelligent-looking, with high foreheads and well-shaped heads. They show singular taste in the astonishingly varied style in which their hair is arranged. Their head-necklaces are really pretty specimens of work.—Many have the upper and the middle as well as the lower part of the ear bored, and have from three to five rings in each ear. The hole in the lobe of the ear is large enough to admit one's finger, and some wear a piece of bamboo about an inch long in it. Brass and iron bracelets, elaborately figured, are seen; and some of the men sport from two to eight brass rings on each finger, and even the thumbs are not spared. They wear copper, brass, and iron rings on their legs and arms; many have their front teeth notched, and some file them till they resemble the teeth of a saw. The upper-lip ring of the women gives them a revolting appearance; it is universally worn in the highlands. A puncture is made high up in the lip, and is gradually enlarged until the pelele can

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PAY TO THE END OF THE YEAR.

We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year and let us all begin even again.

GOD'S THOUGHTS TOWARD US.

It is related of a man, that being unable to sleep, from nervousness of body, and anxiety of mind, he was advised, upon retiring for the night, to dismiss all worldly cares, and fix his mind upon something at once vast and simple. Though not then pious, he selected the thought of God as grandest and simplest of all. Thus meditating, he not only went to sweet sleep in God, but, generally, he found his meditation of Him to be sweet, and ultimately found peace of soul, as well as repose of body.

This seems to have been the process by which David was led to the conception and utterance of this happy and beautiful thought: "How precious are thy thoughts unto me, O God!" In his contemplation of the majesty and mercy of God, all bad and unhappy thoughts passed away, like unhealthy vapors before the rising sun, and the thought of God became the parent, in his mind, of all good and blessed thoughts.

What a glorious gift is the gift of thought! And to what a world of good is it the key, when sincerely and wisely used! Thought is the most excellent product of the most excellent power. It is the best fruit of the best branch of our nature. Intellectuality is the crown of our nature, and thought is the richest jewel in that crown.

It is the seed of all good things. All traits of character, and all facts of life, exist first as thoughts. All good convictions are simply good thoughts which have become quickened, and have germinated. All good sentiments and purposes, are good convictions which have grown into leaf and bloom. All good principles, and good traits of character, are good sentiments and purposes which have lived through the frosts and heats of early discouragement and temptation, and attained a substantial life. All good life is the fruitage of good principles and character. And all good affections are simply the sweet, healthful, life-blood of good character and life.

Thought is the life and soul of all history and all civilization—all institutions and all government—all literature and all art. In all books, whatever may be the secondary and subordinate value of style—the test of merit is the amount and value of the thought that is in them. All art—sculpture, painting, music, poetry, architecture, oratory—is simply thought in beautiful forms. Indeed, all that man has done upon the earth, is simply the body which he has given his thoughts.

But we are speaking of higher thoughts—thoughts of God. He is the giver of the power of thought. His mind is the parent of all minds, and he is the Parent Thinker of the Universe. Though our eyes have never looked into his countenance, nor our ears heard his voice, yet, through his works, and word, and providence, we know his thoughts. They are the body of his thoughts, at least of all that we know. And all his thoughts that we know, are "thoughts unto us"—his thoughts unto us-ward—for our instruction and our comfort. What his thoughts are for the benefit of other races and orders of being, we know not, but his thoughts embodied in the creation that we do know, in the providence that governs our realm, and the word that we read, are thoughts of God to us.

The world is a thought of God, for us. It was made for our home—all its laws and adaptations—its varieties and capacities—its beauties and blessings—are thoughts of God, for us. The adaptations of soil and seed—of moisture and sunshine—of day and night—of spring and summer, and autumn and winter—are thoughts of God, for us. And, so, likewise, of the benefit and comfort of water and food—of the fragrance and beauty of flowers, and the music of the songs of birds—of the beautiful blue sky, and the singing stars, and the beauteous moon, and the glorious sun. And so of the blessed relations and sympathies of friend, and father and mother, and brother and sister, and husband and wife, and son and daughter. All these, and the innumerable others, are precious thoughts of God to us. Indeed, the universe was made for us—for our sphere—for our inspiration. Every truth of philosophy—every law of science—every ray of wisdom—every vision of beauty—every principle and sentiment of virtue—every hope of excellence and happiness—is a thought of God to us.

General Providence is a thought of God, and all special providences are special thoughts of God to us. The providence that is the law of history—that governs the philosophies of the civilizations—that guides the instincts of the animalcule—that brings good out of evil, and salvation out of suffering—that makes all things work together for good to them that love God—that numbers the hairs of our heads—that watches the sleeping dust of our dead, till he shall bid it rise—and that provides for the final and full recompense of all the wrongs of this world—providence is a precious thought of God—made of millions of precious thoughts to us.

The Bible is God's thought for us—his thoughts in words, in our own vernacular. It is God's thoughts in speech—God talking to us, and telling us his mind concerning us. It is God's literature, and poetry, and oratory. Every Bible fact and doctrine, and precept and promise, is God's thought for us. The lamp to our feet, the light to our path, to guide and comfort us on the way to heaven.

Redemption is his greatest and most precious thought toward us. Could we ask that he should think more of us than to "give his only begotten son to die for us?"

How precious it is to know that God thinks of us at all! We can never be forgotten, dead or alive, while God's memory lasts. How precious to remember that he always thinks of us correctly and justly! In this world we misunderstand, misrepresent, wrong, hurt, and make each other unhappy. In God's thoughts it is all understood, and will ultimately be explained and corrected. God thinks of us when no body else does. In obscurity the lowest, we have place in the thoughts of the highest. He thinks of us even when do not think of him. The sunshine of his merciful memory of us penetrates, over, the midnight of our unbelief, when without God and without hope. He thinks of us when we do not think of ourselves. When we are lost to a sense of duty to God, and of the worth of our awe souls, he often thinks kindly of us—of approvingly of our sins, but mercifully of our souls. He often thinks better of us than we think of ourselves. When we are despairing of mercy, and giving up hope, he is crying, "come unto me, all ye that labor and are heavy laden, and I will give you rest." He will in no wise cast out, but save, unto the uttermost, all that come unto him.

THE GOOD CAUSE IN ITALY.

Garibaldi still marches on, "conquering, and to conquer." He is now partly in possession of Messina, and it is said that a convention between him and the Neapolitans stipulates that they are to evacuate Sicily altogether. His army, exclusive of the troops stationary in the Sicilian districts, is over 20,000 men. Volunteers, by the thousand, are coming to his aid every day. Neapolitan regiments and war vessels are deserting and going over to him. Both at Naples and at Rome he is anxiously looked for, and his approach will be the signal of revolution. Some of his troops are already on the main land. The time approaches which will develop the intentions of Napoleon and the other powers toward him. If they let him alone, Naples and Rome are both doomed. God grant that human selfishness may not be allowed to prevent the uprooting of these ulcers upon the body of Christendom.

As one specimen of the evils of these despotisms, the Florence correspondent of the *Picayune* says, that no one but the high police knew until new that there existed in Naples living tombs, excavated for the purpose of burying honest men, without fear of betrayal. No one knew that in the dungeons of St. Francesco there has lived for four years a man created in the image of God, known best as "l'Americano" (the American), but whose name is Francesco Casanova; deprived of his parents, he knows not to what country he belongs, and is about thirty years of age. He was arrested in 1854 at Viterbo, imprisoned at Rome for three months in a most filthy hole and subjected to barbarous torture.—From this dungeon he was conducted to another slightly better. Antonelli's love of torment becoming satiated, the man was made a present to the Neapolitan police, and was forwarded to their fatherly care; but a serious illness detained him at Lequl, in the Legations, for three months. Placed in custody for six months in the Vicaria, he was finally removed to a horrible cell in the St. Francesco, and during four long years poor Casanova has lived on bread and water, sleeping on fetid straw and deprived of the sun's heat and light. A few days ago the cell doors opened, and the spectre issued from his sepulchre. He is cared for by a humane Neapolitan, and has already been visited by the French, English and Sardinian Ambassadors. A certain Signor Verna, arrested last June by Commissary Campagna, was also put to the torture by that bravo functionary, for the purpose of confessing to what he never knew.—The torture consisted in suspending the poor man by the hands attached to ropes; underneath him a small fire was kindled, into which was thrown all manner of pestilential drugs easy of ignition.

POPERY AND THE ARTS.

A sensible writer in the *World* has been wandering through the art-galleries of Rome, and criticising, after a somewhat novel style, the attention of the Church to art. He denies that artists owe as much to the papacy as is usually supposed. He says that it has often been contended that we owe to the care of the Church the preservation of many master-pieces. This he admits is undoubtedly true in one sense, and to a certain extent. During many years of fierce civil war and unsparing devastation of all that is beautiful in nature, and that art holds sacred, the churches alone were unmolested. But did the clergy and the monks appreciate the treasures committed to their keeping? Did they cherish and carefully protect from injury those paintings which are today the admiration of mankind? The Last Supper of Leonardo da Vinci was suffered to molder into almost "indistinct decay;" and as if the moisture of the walls and the smoke from the adjoining kitchen were not enough to insure its speedy destruction, the monks made a door through the wall on which this fresco was painted, not only cutting away the feet of Christ and those of some of the apostles, but so jarring the masonry in the operation as to shake off, in many places, the surface of the picture. He says of "the Communion of St. Jerome," the undoubted masterpiece of Domenichino, commonly considered the second picture in the world, and inferior only to "The Transfiguration," that it narrowly escaped a worse fate. The monks for whom it was painted had a silly quarrel with the artist, and commissioned Poussin to prepare an altar-piece for their church. They sent him the St. Jerome to be painted over. But he was not sufficiently priest-ridden to have lost his manhood. He threw up his engagement, and made known to the world the existence of the picture, declaring that he knew only two painters—Raphael and Domenichino. To Poussin, therefore, and not to those meddling monks, are we indebted for the preservation of this masterpiece of the Bolognese school.

These examples will suffice to illustrate the manner in which the fine arts have been cherished and protected by the priesthood.

The paintings ascribed to St. Luke, miserable daubs, and similar legendary works, have been the chief care of the priests.

NAPOLEON'S LETTER.

Napoleon's letter to the French Embassador to London, dated the 25th of July, is published. He says:

"Since the peace of Villa Franca I have had but one thought, one object—to inaugurate a new era of peace and to live on the best terms with my neighbors, and especially with England. I have annexed Savoy and Nice. The extraordinary additions to Piedmont alone caused me to assume the desire to see reunited to France provinces essentially French. But it will be objected—'You wish for peace and you increase immoderately the military forces of France.' I deny the fact in every sense that my army and fleet had in them anything of a threatening character. My steam navy is even far from being equal to our requirements, and the number of steamers does not equal that of sailing ships thought necessary in the time of Louis Philippe. I have 400,000 men under arms, but deduct from this amount 60,000 in Algeria, 5000 at Rome, 8000 in China, 20,000 gendarmes, the sick and the new conscripts, and you will see my regiments are of smaller effective strength than during the preceding reign. The only addition to the army list has been by the creation of the Imperial Guards; moreover, while wishing peace I desire also to organize the forces of the country on the best possible footing, for if foreigners have only seen the bright side of the last war, I, close at hand, have witnessed the defects and wish to remedy them; having said thus much, I have, since the battle of Villa Franca, neither done, nor even thought, anything which could alarm any one. When Laveletto started for Constantinople the instructions which I gave him were confined to the use of every effort to maintain the *statu quo*. The interests of France is that Turkey should live as long as possible. Napoleon then touches on Syrian affairs, saying his first thought in the matter was to come to an understanding with England, and ask what other interest than that of humanity could induce me to send troops to that country? He also says that the interior organization of France, and the increase of her resources are fields vast enough for his ambition, and sufficient to satisfy it; it was difficult for me to come to an understanding with England on the subject of Central Italy, because I was bound by the peace of Villa Franca. As to Southern Italy I am free from engagements, and ask nothing better than concert with England. On this point, as on others, in heaven's name, let the eminent men at the head of the English Government lay aside petty jealousies and unjust mistrusts; let us understand one another in good faith, like honest men as we are, and not like thieves, who desire to cheat each other.

"To sum up, this is my innermost thought. I desire that Italy should obtain peace, no matter how; but without foreign intervention, and that my troops should be able to quit Rome without compromising the security of the Pope. I much wish not to be obliged to undertake this Syrian expedition, and in any case not to undertake it alone; first, because it will be a great expense; secondly, because I fear this intervention may involve the Eastern question. But on the other hand, I do not see how to resist public opinion in my country, who will never understand how we can leave unpunished, not only the massacre of Christians, but the burning of our Consulates, the insult to our flag, and pillaged monasteries, which were under our protection."

The London Times, while evidently distrusting the Emperor, is glad of any occasion which has elicited a profusion of such friendly sentiments, and trust they foreshadow a policy under which we may enjoy peace, without being compelled longer to support all the burdens of war.

EUROPEAN CORRESPONDENCE.

London, August 4, 1860.

Mr. Editor: Once more, after a lapse of fifteen years, I have the unexpected pleasure of paying a visit to this famous residence of a long and illustrious line of commons, lords, and kings, of warriors, sages, poets, and divines, many of whom have written their names and their deeds on the highest pinnacles of the temple of fame. My own heart beats quicker, and all my feelings are enlisted, when I draw near to this big heart of the Anglo-Saxon body—this mighty emporium of commerce and trade, this vast receptacle of all that is good and bad in the civilization of modern times.—Since I have been here, I have been told that the population of London and its suburban towns and villages is fast approaching to three millions! Only think of it! In one metropolis as many people as were in the "old thirteen," when they threw off the British yoke; and more than are contained in the two great States of Virginia and Kentucky combined. Enriched with gains, lawful and unlawful, from all parts of the world, the proud city sits like a queen upon the waters, and with a giant arm makes her influence felt among all the nations of the earth.

I have been here once before, and my reading has made me familiar with its principal points of interest. I have seen other cities which I would greatly prefer as a permanent place of abode, but still London is to me, with the exception of the holy city Jerusalem, the most interesting on the face of the globe. It cannot boast, it is true, of such splendid architecture as is found in some parts of the continent of Europe and of Asia, but where shall we find a city richer in historical associations, that have been thrown around it during an existence of two thousand years? Where shall we find more interesting literary and scientific associations, or a greater variety of natural and artificial curiosities, to engage the attention of an inquiring mind? Some foreign travelers visit London, and after rushing through its crowded thoroughfares, and taking hurried glances at its principal objects of interest, go off in haste, supposing that they have seen London, when it would have taken all the time that they spent there to get anything like correct notions of the British Museum alone.

All my attempts to get a full view of the city thus far have been in vain. The great drawbacks to enjoyment with persons accustomed to the bright and beautiful skies of our own "sunny South," are fog, rain and smoke: I have climbed to the highest elevation that the city affords without being able to see much. After the fatiguing ascent of the London Monument, the tower of the Crystal Palace, or the Golden Gallery of St. Paul's Cathedral, and paying for it, too (for you can see little here without paying for it), it is really mortifying to have the view obstructed in every direction by thick mists, or by dense clouds of smoke. And, then, the rain! One of Shakespeare's clowns sings of Merrie England, that

"The rain it raineth every day."

Which, if it is not literally true, is as near it as anything not true can be.

Just before leaving New York city, I accompanied my wife to the highest point attainable in the steeple of Trinity Church, to get a bird's-eye view of the greatest of all the American cities; and now, after looking from the summit of St. Paul's, we know that the view of New York is far more beautiful than that of London, nor did it appear to us that the streets of London presented as crowded an appearance as those of New York.

It would be folly for me to attempt a description of London, and even if I could succeed in an effort of the kind, it would take up too much of your valuable space; but you may find room, perhaps, for a few sketches of the principal points of interest that would be likely to instruct or entertain your readers. Where there is so much to see and to hear, the mind is at first stunned and bewildered; we sigh for a release from the unceasing roar and din; but after a while, by the beneficent law of our Creator, that "use is second nature," we become accustomed to it, and it is possible to think, or to write one's thoughts, in a place like this. In some respects, indeed, a large metropolis is paradoxical, as it may appear the most favorable for retirement. I have never felt more entirely that I was alone than I have in a crowded city. In smaller communities you are compelled to become acquainted with others, and, to some extent, you must go into society; nor will your neighbors fail to find you out, or sometimes, from the kindest motives, to obtrude themselves upon your privacy. But here, where the people are rushing past in the race after what are called the "good things" of life, and where places of recreation are so abundant, the studious man may live, if he prefer it, almost entirely to himself. This was the opinion of Descartes, and in illustration of its truth I may remark, that three of the greatest efforts of the human mind were produced in London. I refer to the Essays of Lord Bacon, Sir Isaac Newton's "Optics," and Paradise Lost. Dr. Johnson affirmed that his mind was more active in London than elsewhere. The mention of his name calls to my recollection that, the other day, we stood by his grave in Westminster Abbey, and also by his monument in St. Paul's Cathedral. What an illustration of the power of genius do we see in these honors conferred upon one who, while living, often wandered through the streets of his loved London, poor and penniless—who has been known to pace the streets all night for the want of a shilling to pay for a bed, and who tells us, in his life by Boswell, that only on "clean shirt" day could he appear in society. The monument represents him in the costume of the ancient Greek philosophers, leaning against a marble pillar, with a Greek scroll in his hand, and absorbed in deep thought. A Latin inscription on the base commemorates his genius, learning and virtues. As an illustration of the absurdity of representing the English sage in the Grecian costume, and giving the inscription in a language that not one in ten thousand visitors can read, I may mention that his statue and one to the memory of John Howard, the English philanthropist, are often mistaken for the apostles Peter and Paul!

THE WESLEYAN METHODIST CONFERENCE.

This large and respectable body of Christian ministers has been in session at the City Road Chapel some nine or ten days. I have not room in this letter for even a small abstract of their proceedings. If you get the *Watchman*, their official organ, as I presume you do, you will see a very able and important document in the last number, in the shape of a charge delivered by the ex-President, Rev S. Waddy, to the ministers newly ordained. I have seldom listened to the reading of a paper which, for beauty of style, and impressiveness of delivery, pleased me better. It was listened to with profound attention by a crowded congregation, in the largest Methodist chapel in London. Of the innovations in Methodism therein proposed, I am not prepared to speak at present. One thing is very clear to me, that a change of some sort is necessary, as far as Methodism in this great city is concerned. It is a startling thought that, in the midst of the great revivals of the present time, the Methodists of London have so signally failed in their efforts to evangelize the masses, that during the last fifteen years they have had a numerical decrease of five thousand; and this, too, while the population is rapidly increasing all around them. The preachers are, however, as far as I have seen, in high spirits with regard to the future of British Methodism. My heart's desire and prayer to God for them is, that their fondest hopes may be fully realized.

THE QUESTION OF NEGRO SLAVERY.

I was aware, of course, before I came to England, of the strong anti-slavery feeling that prevailed here, as far as the *African* race are concerned; but I was not prepared for the ignorance of these enlightened British ministers with regard to America and its institutions. A very respectable Wesleyan minister innocently asked me if my wife, whom he had never seen, was a colored woman; and this after a long talk about the position of the South with regard to the slavery question! "We want to abolish slavery in America," said one, and on my intimating that this was a question that did not belong to them, he seemed not to be able to understand such a position. The following statements, which I copy from the *Dial* of yesterday, will shew the influence that was brought to bear by the English abolitionists upon the late General Conference of the Northern section of the Methodist Episcopal Church. Petitions and memorials in favor of excluding slaveholders from Church fellowship were presented as follows:

1.	From regular Methodists, 46 memorials, signed by 104 ministers and 1047 others, mostly official members, who thus represent about	30,000
2.	From other Methodists, 3 memorials, representing	46,920
3.	From miscellaneous christian bodies, 3 memorials, signed by 7 ministers and 665 others	672
4.	From twelve anti-slavery societies, estimated about	2,000
	Total	59,592

The *Dial* remarks that, "although the abolition party has not attained its object, yet it has reached a stage nearer the goal. Men favorable to the slaves are now editing the denominational literature, which is a most important fact. The next Conference takes place in 1864, when a stronger effort will be made to bring the influence of American Methodist Episcopalianism to bear against slavery."

With regard to the *Dial* itself, I know little, except that it is the result of an effort, by a joint stock company, to get up a daily paper in opposition to the *Times*. For the present the company is compelled to confine its issues to "once a week."

Some of these English Methodist laymen, who are anxious to abolish slavery in America, have seriously inquired how I, an Englishman, got along with the American language! But there are others, both among ministers and laymen, who acknowledge that they have evils enough at home to employ all their energies, and therefore are not called upon to meddle with the political institutions of other states.

John Bayley.

MADISON COLLEGE.

In this paper, below, will be found an account of the Commencement of Madison College, and also its advertisement on third page. Since the death of the lamented Dr. Thornton, Prof. Pugh has been President, *pro tem.*, and will be until a President is elected. The election of Prof. Hunnicutt to the Presidency of the Sharon Female College, has left a vacancy in the Chair of Ancient Languages and Literature. Mr. Adamson has also resigned the Principalship of the Preparatory Department. We are informed, however, that all these vacancies will be filled by the opening of the session. Madison College is doing much for the education of poor young men, especially those who are studying for the ministry. Five young preachers are now receiving tuition free, three of whom have charge of circuits, in whole or in part. Well done for Madison College, and success to it:—

Mr. Editor: Commencement week at College is one of great interest, and to me it is fraught with pleasant remembrances, and full of hopeful anticipations, in view of the fact that young men are then thrown upon the world, to wield an influence over their fellow-men. And thus it was with the late Commencement at Madison College, a brief notice of which I send you. On Monday, the 19th July, the Preparatory classes delivered their speeches; and they did well—some excellent.—Prizes were awarded to Henry O. Pugh and Horace Coleman from the smaller boys, and Frank Aldridge, John Pickett, James O'Leary and John Lamar among the larger.

On Tuesday the Freshman class spoke, and sustained themselves well.

On Wednesday the Sophomore and Junior classes delivered their speeches. Where all did so well, I mean no disparagement to any when I mention A. Tarply, L. C. Divine, Edward Easley, and Stephen Bryan, as displaying fine powers of declamation. There was one thing observable in all the speeches of the occasion—a coolness and deliberation, showing they were not strangers to the practice of speaking.

Wednesday was the Commencement day proper. A large audience assembled early to witness the exercises of the occasion, and we regret that the church, though large, was scarcely sufficient to give seats to the ladies. The following was the programme for the day: Greek Salutatory, by John A. Hunnicutt, (1st honor,) Coweta, Georgia; Latin Salutatory, by Humphrey C. Buck, (1st honor,) Choctaw county, Miss.; English Salutatory, by Silas K. Coleman, Madison county, Miss. Addresses of Alumni from the classes of 1857—William O. Baldwin, Madison county, Miss.; Henry Stam, Yazoo county, Miss.; John E. Flowers, Choctaw county, Miss. An Address before the Washington L. Society, by Addison Harvey, Esq., Canton, Miss.; Funeral Oration on the Life and Character of the late President, Rev. T. C. Thornton, D.D., by Rev. H. H. Montgomery; Oration by Robert A. Tribble, Sharon, Miss. Subject—Dignity and Creative Power of Mind; Oration, by Silas K. Coleman. Subject—Monuments of Antiquity; Oration by John A. Hunnicutt. Subject—American Diplomacy; Oration, by William H. Herrin (1st honor), Rankin co., Miss. Subject—Man destined for action; Oration, by George B. Hebron, (2d honor,) Warren county, Miss. Subject—Intelligence and Virtue the Safeguards of a Nation; Oration, by Humphrey C. Buck. Subject—Dignity and Importance of the Natural Sciences; Baccalaureate Address, by Prof. J. M. Pugh; Conferring Degrees; Greek Valedictory, by W. H. Herrin; English Valedictory, by George B. Hebron.

The speeches of Messrs. Stam and Flowers were well received. The address of A. Harvey, Esq., formerly a student of the College, was a masterly effort, and won the applause of all. The oration of Rev. H. H. Montgomery, on the life and character of Dr. Thornton, was listened to with deep interest by the many friends of the lamented President, and by the entire audience.

After a sumptuous dinner, prepared by the citizens of Sharon and vicinity, the graduating class delivered their speeches, and won for themselves merited applause. They were good, sound and chaste, showing that the young gentlemen had been taught to think. Their speeches were admired not only for the matter, but for their very graceful delivery.

The degree of Bachelor of Arts was conferred on the young gentlemen of the class—H. C. Buck, S. K. Coleman, Geo. B. Hebron, Wm. C. Herrin, John A. Hunnicutt, and Robert E. Tribble. The degree of Master of Arts in course, was conferred upon William O. Baldwin, James L. Brown, John E. Flowers, Henry Stam, W. B. Whitehead, and N. E. Whitehead. The honorary degree of Master of Arts was conferred on the Rev. Philip H. Napier, and that of Doctor of Laws on the Hon. Chas. Scott, of Memphis, Tenn.

The day was occupied in these exercises, and though much protracted, the audience remained attentive, showing the interest felt on the occasion. The college band, under the care of Prof. Hartwell, favored us with very excellent music.

Much more might be said in reference to the Commencement, and the prospects of Madison College; but I will not further trespass upon your columns.

J. M. Pugh.

LITERARY NOTICES.

A Philosophical and Practical Grammar of the English Language, by Prof. L. J. Morris, A. M. This edition, of 1860, is the twenty-first of this work. It is, in the language of the author, "dialogically and progressively arranged," and "every word is parsed according to its use." It is intended to simplify the grammar of the English language, and to enable students easily and certainly, and soon, to acquire a definite understanding of its essential principles and necessary laws. It proceeds upon the assumption that the grammars in common use are defective—complex, inaccurate, unprecise, and thus full of errors, contradictions and absurdities—unphilosophical and unprogressive. Rather hold, but not necessarily untenable positions. The best argument in favor of Morris' system is the success which has attended it wherever introduced. His address is Auburn, Ala.

Lovel the Widower, by W. M. Thackeray. (Published by Harper & Brothers.) This story appeared serially in Harper's Magazine, and is one of the most humane, genial, and charming Thackeray ever wrote.

Educational Repository and Family Monthly, for July, Atlanta, Ga., $2 per annum in advance, Rev. J. Knowles, Editor. A fine table of contents. The standard articles, original and selected, are excellent, and the family department is well "done."

The Three Clerks, and Castle Richmond, (Published by Messrs. Harper) are two works of fiction by that sensible, keen-sighted, cool-headed, and genial writer, Anthony Trollope, who has written the most satisfactory book, from an English stand-point, on the West Indies, that we have seen. The first of the works now under notice has been noticed in these columns before.

The Reason Why: Natural History. (Published by Dick & Fitzgerald.) The author of this work has done much toward popularizing knowledge, in various works, giving simple explanations of the leading facts in science and philosophy. He has done the same thing in regard to the facts and allusions of the Bible, in his "Biblical Reason Why." In this work he confines himself to Natural History. Thousands who have never enjoyed the benefit of the scholastic study of the natural sciences, may, in the study of such works as this, obtain such a general knowledge of them as will be sufficient for all practical purposes. The work is pleasingly illustrated.

The Queens of Society, by Grace and Philip Wharton. (Published by Harper & Brothers.) It is good for the health of the world to get a glimpse occasionally of the inner life of fashionable society; that is, if it have anything that can be called life; we are rather inclined to call it a lying death. Here we have fashionable life on the grandest scale—in the lives of the women who, though uncrowned, were the real "queens" in the most luxurious courts of modern times: Sarah, Duchess of Marlborough; Madame Roland; Lady Mary Wortley Montague; Georgiana, Duchess of Devonshire; Letitia Elizabeth Landon, (L. E. L.); Madame de Sevigne; Sydney Lady Morgan; Jane, Duchess of Gordon; Madame Recamier; Lady Hervey; Madame de Stael; Mrs Thrale-Piozzi; Lady Caroline Lamb; Anne Seymour Damer; La Marquise du Deffand; Mrs. Elizabeth Montagu; Mary, Countess of Pembroke; La Marquise de Maintenon.

Studies in Animal Life, by George Henry Lewes. (Published by Harper & Brothers.) This is another of those valuable books, which have become common in these times, in which the truths and facts of science and philosophy are treated, not in the technical language and text-book manner of the schools, but in the style and manner suited to general literature and common life.—Such works sustain about the same relation to science as the newspaper press does to literature. Both are peculiarly adapted to the condition and genius of the masses of the American people, and through their agency, auxiliary to that of the schools, the time is being hastened when the whole population of this country shall be practically educated. The style of this work is learned, elegant, and yet sufficiently simple; and the study of animal life in all its departments and ramifications, is pursued in a most loving and enthusiastic spirit.

Right at Last, and Other Tales, by Mrs. Gaskill.—(Published by Harper & Brothers.) These little stories first appeared in "Household Words" and "All the Year Round," under the Editorship of Charles Dickens—pretty good guarantee of their merit. Mrs. Gaskill is a somewhat voluminous writer of fiction and has an established reputation.

Natural History, for the use of Schools and Families, by Worthington Hooker, M. D. (Published by Harper & Brothers.) In this paper we notice a popular work on natural history, "The Reason Why, etc;" this is a text-book on the same subject, not too popular for school instruction, and not too scientific for general use. It is illustrated by nearly three hundred engravings. The author is a professor in Yale College, is devoted to his subject, and has already produced several works akin to this.

Nearly all the above works were sent us through *Mr Thos. L. White*, 105 Canal street.

Autobiography of Dan Young, a New England Preacher of the Olden Time, edited by W. P. Strickland. (Published by Carlton and Porter.) This book is a valuable contribution to the history of the Methodist Church in the United States. Though the author is still living, yet his reminiscences reach back to the days of Bishop Asbury and Jesse Lee, and is full of interesting information about the men and the history of early Methodism in New England. It describes an age and a country in which Methodism was as much persecuted by Puritanism, according to the power possessed, as ever Puritanism was persecuted by the hierarchies of the old world. The Methodists of the present day can hardly conceive the fact that Methodism had more difficulty in planting herself in the midst of the puritan bigotry of New England than she had amid the savage wildernesses of the West. Every inch of ground she gained in New England was won by conquest, both in public opinion and the State Legislatures—for Puritanism was then the established religion. Mr. Young did much in this cause, both as a powerful preacher and defender of Methodist doctrines, and as a member of the Legislature, after he located. The progress and incidents of this strife are here given in a highly entertaining and edifying manner. Having removed to Ohio, where he still lives, he has done much service to Methodism there also. Dr. Strickland has done a good service in presenting this work to the public.

It may be interesting to many to state that Dan Young is the father of our friend and brother, Dr. C. G. Young, of Louisiana, who is a worthy and useful local preacher, as well as a good citizen. He authorizes the Depository here to present each member of the Louisiana Conference with a copy of the work. We assure them that we have not recently read a more interesting book. Old-fashioned Methodism is the life of it. It is impossible to read it without being benefited in knowledge and in piety.

Middlebury College, Vt.—Of 1000 graduates of this College, about one-half of those who have lived to a sufficient age have entered the ministry, and of these thirty have been missionaries.

Rev. H. C. Blackwell, of the Rock River (Methodist, North) Conference, was recently drowned, while bathing in the Kaskaskia river.

A WORD FOR THE QUARTERLY.

Professional journalism is not a "new thing under the sun." Nearly every organization, vocation and interest has had its organs, or periodical literary representatives, at different times and in different places. Law, medicine, the mercantile profession, the different arts, industries and associations, all have had a hearing before the world, and a medium of communion between their disciples, through the agency of the press. The various religious Quarterlies, we believe, are regarded as the only approximation to professional organs for the ministries of the churches sustaining them, though they are adapted to the cultivated and studious laity also. A neglect of their "Quarterly" by the ministers of any Church is an evidence of their lack of true ministerial culture, of the spirit of study appropriate to their high vocation, and of the *esprit du corp* that is absolutely essential to the mental and moral power of their body. A mentally tribal or nomadic ministry—a ministry with no mental bond of sympathy—with no ties to the common mental home—with no common organ of thought and criticism, by which they may all be brought to dwell under the roof of the same mental temple, however geographically separated,—such a ministry will find a merely ecclesiastical bond of union very inadequate to the ends of sympathy and power. Over and above all the advantages and benefits of a Church Quarterly to the laity, and they are very great, its greatest benefit is indicated in the remarks above. A church may have no "Quarterly," and notwithstanding, its ministry may be amply supplied with organs of exegetical and literary thought and criticism. They may supply themselves from other sources, by means of the periodicals of other churches, and of the literary world. And it is not to be denied that they should have these, in any case, even though they should be liberal enough to discuss "German theology." But this will not suffice. The necessary home culture, and home sympathy, and mental unity, they never can have, without the voice and lessons of their own ecclesiastical mother.

WESLEYAN CONFERENCE.

The 117th annual Conference of the Connexion established by the Rev. John Wesley, M. A., commenced its sittings on the 26th of July last, as we learn from the London *Times* of the 27th, in the Old Chapel, City-road. Nearly 450 ministers were present. The legal Conference consists of 100 ministers, according to the deed-poll enrolled in Chancery, but since the death of the founder, the ordained ministers permitted to attend by their local authorities, the district committees, take part in the decisions of the Conference. At the close of its session the members of the legal Conference confirm and enact by their own separate vote the decisions which have taken place. The first business of the Conference is to fill up the vacancies which have occurred in the legal hundred in the course of the year. Seven elections took place. The highest honours in the gift of the Conference are the offices of President and Secretary, and their election is looked upon with solicitude by the great body of Methodists throughout the world. All ministers in attendance who have been in orders 14 years and upwards, have a vote for these high officials, which is given by ballot. The Rev. William Wood Stamp, of Liverpool, was chosen President by 186 votes, and the Rev. John Farra, Governor and Chaplain of the School at Wadehouse-grove, near Leeds, was re-elected Secretary by 228 votes. The subsequent business of the day consisted in the appointment of the subordinate officers and the reception of deputations and of addresses from the sister and affiliated Conferences in Ireland, France, Canada, the eastern provinces of British North America, and Australasia.

THE PRINCE OF WALES.

This young gentleman is progressing on his North American tour and receiving loyal attentions everywhere. After visiting Newfoundland, Nova Scotia, Prince Edward Island, and New Brunswick, he was, at last accounts, on the St. Lawrence on his way up to Quebec. It is understood that he intends to visit Bermuda, should time admit, on the voyage back to England. He is expected to visit Boston about the 1st of October and New York, about the 15th. At a meeting a few days ago of the leading merchants, bankers and citizens generally, of New York it was determined to invite the Prince to partake of a banquet at the Academy of Music, and to pay his other courtesies, and a committee was appointed to go to Canada and bear the invitation to the Prince.

NEWS FROM OUR HOME WORK.

Revs. W. G. McGaughey and J. F. Wynne write us from Floyd, La., of a revival, resulting in 24 conversions and 40 accessions to the Church—most of them heads of families.

Rev. E. B. Norton writes from Oak Bowery, Ala., of a protracted meeting which resulted in 38 conversions and 25 were added to the Church. It was a time of power. Dr. McTyeire, of the *Nashville Advocate*, Rev. O. R. Blue, and Rev. E. J. Hammill, assisted. A revival spirit prevails in the circuit.

The Gospel and Slavery, is the title of a tract of some twenty pages, by a member of the Mississippi Conference, which first appeared serially in this paper. It is designed to explain and enforce the duty of every slaveholder to provide his servants with the Gospel. It is published by the Nashville House at the request of the Mississippi Conference. Would that it could be generally circulated and read.

Source of the Nile.—Recent geographical explorations and discoveries have resuscitated the old interest in the sources of the Nile. Few men have a better right to be listened to on this subject than Dr. Beke, the Abyssinian traveller, from whom a new work is announced, entitled "The Sources of the Nile, being a general survey of the Basin of that River and its Head Streams, with the History of Nilotic Discovery."

Another Arctic Expedition.—Mr. Parker Snow proposes to leave England at the close of the present year with a small vessel, on an expedition to the Arctic regions. Proceeding around Cape Horn, he will pass through Behring's Straits, and reach a point a little South of that attained by Capt. McClintock. His object will be to find further traces, and to obtain more precise information concerning the fate of the crews of Sir John Franklin's vessels, the Erebus and Terror. Mr. Snow bears the honorable reputation of having predicted, with considerable accuracy, the locality in which the traces of the missing navigator would be found.

Religious Liberty in Italy.—Perfect religious liberty for all Protestants has been proclaimed by the Legislative Assemblies of Parma, Modena, Tuscany, and the Legations—Naples, Venetia, and the Papal States being now the only remaining States of Italy in which the free organization of Protestant congregations is still forbidden.

A Chinese Convert.—In one of the trains which arrived at Paris the other day from Marseilles, was a young Chinese in full national costume—red trowsers, blue robe, and a long tail. He was accompanied by a priest, and having been converted to Christianity, has been brought to Paris to complete his religious education. The language in which he conversed with his companion was Latin.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

AUGUST 22, 1860.

MISSISSIPPI CONFERENCE—TIME OF MEETING TOO EARLY.—For several years we have desired to have our Conference session in December; but, except when Bishop Paine presided for us, we have not had it so but once in ten years—not since 1850. We propose to have our Conference meet this year on Thursday, December 13th, for the following reasons, viz.: 1. If yellow fever should visit Natchez, there will be more time for its abatement and removal than if we meet November 21st. 2. It will be of decided advantage to all our finances to have it at that time—to the preachers, missionary collections, etc. The force this is not easily seen nor felt in the River counties and lishes us it is in the interior. It is generally the 1st of N— ber before any cotton is sent to market from the interio— they cannot settle with the preachers till they sell cotton. Missionary subscription cannot be paid till the cotton is sold. So, if we meet in November, one half of the preache— will have received, this year, not more than one-half of— allowance! New small, too, will be the Missionary collec— We met in November last year, and that collection, I think, was about *two thousand dollars less* than the year before, when we met in December! If Bishop Early will change to Dec. 13th, he can be at the Louisiana Conference till its c—, and reach Natchez in a few hours after; and as he has— other Conference to attend after that date, I hope he will make the change. It will be $10,000 to our finances if he will do so.

A MEMBER.

VICKSBURG DEPOSITORY—TO THE PREACHERS.—There is a large and well selected stock of books, etc., at Vicksburg waiting to be called into active service. They would be instruments of good if you would duly send for them and introduce them into the families and congregations in your charge. Owing to some peculiar circumstances, (understood by some in the Conference) the Board of Managers resolved to sell for *cash*. That was last winter; but as we wish to get our present stock off we will sell, to the preachers who may order books, on a credit till the meeting of Conference in Natchez. Now, let those who have been slegging over this work for months past, awake, and to work! If you want a revival, don't neglect to distribute good books any more than praying and preaching.

H. H. MONTGOMERY, *Pres. of Society.*

REV. J. J. EARLY.—We learn through his Presiding Elder, Rev. W. B. Hines, and others, that Rev. J. J. Early, of the Mississippi Conference, has been notified to leave the country, in consequence of the discovery of notes of his, on slavery, preparatory to the publication of an abolition work. He is suspected, also, of tampering with the negroes, and, it is said, has so conducted himself as to be unfit for the society and service to which he had been assigned. The apostolic exhortation is wise: "Lay hands suddenly on no man." This case is a sad comment upon it.

THE OLD HOMESTEAD has merit as poetry, but is defective in rhyme, measure, etc.—"HOME SWEET HOME," has the same merits and the same faults.

THE STAMPEDE AT JACKSON.—We have received a letter from Dr. Gurley, the physician at whose negro quarters the cases of small-pox occurred which caused the students to leave Centenary College, and thus prevent the approaching Commencement. Our remarks last week render its publication unnecessary. It is due to Dr. Gurley, however, to say, that he disclaims any knowledge of how the small-pox was brought to his premises. He confirms our statement, that there is none about Jackson now.

AUBURN FEMALE COLLEGE.—Rev. W. P. Harrison, who is, or is to be, we believe, one of the Professors in the Auburn Male College, has accepted the Presidency of the Auburn Female College, at Auburn, Ala. He is well qualified for his post.

PRATTVILLE MALE AND FEMALE ACADEMY.—This is a new institution, on a new plan, (or rather an old plan revived) established by the citizens of Prattville, and to be under the management of Rev. E. H. Pitts, formerly of Mansfield Female College. He is an experienced and successful teacher.

WASHINGTON CITY CHURCH.—In addition to others heretofore mentioned, who have responded to the proposition of Hon W. H. Hammett, to give $100 to the Washington City Church, we have now to report the following: Rev. Samuel Watson, editor of the *Memphis Christian Advocate*; Geo. W. Carter, D.D., President of Soule University, Texas; Miss Nancy Rutherford, of North Carolina.

SETTLE IN [illegible] REV. J. J. LACY recently gave us an account of a church dedication, and added that the church in question was "the first ever dedicated exclusively to the worship of Almighty God in Franklin parish, La." Rev. (we suppose) H. Leoudas Green sends us a letter politely denying the statement, and mentions "Hurricane church," "McIntosh church," "Holly Grove," etc. All very well, but we must not have a newspaper controversy about so small a matter, as would be the case, should we publish the letter.

A GOOD FEMALE TEACHER.—In another column, "a lady who has had several years experience in conducting institutions for young ladies in the Southern States, desires a situation in a private family, or as French teacher in a school of high grade." From what we know of her, we recommend her. Her pen has often assisted to make this paper pleasant and instructive.

A GOOD MALE TEACHER.—"An unmarried gentleman, of European birth and education, and of several years experience as a teacher in the South, desires a situation in some literary institution." Hand his notice in another column. From our knowledge of him, we recommend him.

MANSFIELD FEMALE COLLEGE.—This promising institution is under the control of the Louisiana Conference. Rev. Dr. Tuwaitt has been its President for a number of years, and has been remarkably popular. He has now resigned, however, and the next session will open under the Presidency of Rev. Charles B. Stuart, of Virginia, who is to be at Mansfield early in September. We trust the institution will continue to grow and do good. It is in a fine region, where such an institution is indispensable.

NASHVILLE FEMALE ACADEMY.—Rev. G. M. Everhart, Principal, has secured the services of Mrs. Jane T. H. Cross.

WALNUT GROVE CAMP-MEETING, near Jackson's Ferry, Cargill circuit, La. Conference, embraces the 3d Sabbath in September.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

A HALE OLD MAN.—Judge Dewey, of Watertown, N. Y., aged 94, is not only the oldest living graduate of Yale College, but the best rifle shot in his neighborhood. The Times says he can walk easily and rapidly, preserves his mental faculties to a remarkable extent, and can see with great distinctness. He recently beat a large number of boys who were striving for the honor of "best shot," putting the ball into the heart of the target, which stood seventy-five rods distant from the foot-line.

CLOSE TOGETHER.—Major Culbertson, who has just come from the Rocky Mountains, says that the head waters of the Missouri and Columbia rivers are so near together, "that he at one time drank from the Missouri, on the east side of the Rocky Mountains, and a half hour afterwards from the Columbia, on the Pacific."

MINOT'S LEDGE LIGHT HOUSE.—It is announced that this Light House will be completed and lighted up in September next by one of the first order of Fresnel Lights. The last stone of the building was laid on the 20th of June, and when it is finished as designed, it will be, in the opinion of a writer for the *National Intelligencer*, one of the grandest achievements in the world, not even excepting the far-famed Eddystone, in the English Channel.

"NOVEL ENTERPRISE.—A novel enterprise has just been projected in Chautauqua county, New York. Dr. B. T. Phillips, of Pre'onia, has purchased the entire Cassadaga Lake, intending to dredge it, and thus obtain, for fertilizing purposes, the marl with which its bed is covered.

EARTHQUAKE IN KENTUCKY.—A severe shock of earthquake was felt in Henderson, Ky., at half past nine o'clock on the morning of the 7th inst., causing much consternation during the night or ten seconds—so the telegraph reports.

A METEOR.—A great Meteor was seen over a large extent of country on the night of the 2d inst. We have accounts of its appearance at various places in Indiana, Ohio, Kentucky, Tennessee, Alabama, Georgia, and South Carolina. According to accounts the spectacle was magnificent.

A MAN FALLS TWO MILES IN A PARACHUTE.—Professor Steiner, the aeronaut has been astonishing the people of St. Lawrence county, N. Y., by his feats. He made an ascension, a few days ago, in company with another, and when at the height of two miles, Steiner took a parachute and descended to the earth. The spectators were thrilled at the sight, and stood breathless as the descending aeronaut was descending. He landed safely, however. This is long been a favorita feat with the English and French aeronats. A parachute is made chiefly of silk or canvass, in the fdm of an umbrella, so as to gather the air in its descent, and therefore fall steadily with its weight suspended underneath. The contains no gas, and the aeronaut has no control over it except that his weight keeps it steady and right side up in its descent.

A PUBLIC BENEFACTOR.—The Boston Transcript, in noticing the death of the Hon. Jonathan Phillips, who was for nearly sixty years prominent in works of religious benevolence and education in New England, says: "He was the largest contributor in Boston in aid of the Atlantic expedition which has left our shores. His recent donation of a chime of bells to (Rev. Dr. Gannett's,) is fresh in public remembrance. He contributed ten thousand dollars toward the erection of the Music Hall, and also gave ten thousand dollars to the Boston Public Library."

THE ECLIPSE.—The Coast Survey steamer Bibb, which on the 18th July, arrived at Sydney, Nova Scotia, on the solar eclipse, bound for New York. It is understood that the stations, on met with great success as to the weather and their observations.

CRANBERRY CROP.—It is stated that the cranberry crop in Massachusetts this year will exceed that of any previous year.

U. S. ARMY.—The number of officers in the regular army of the United States who have risen from the ranks is twenty-three. It is not generally known that there is a law providing for the bestowal of commissions on deserving soldiers.

THE NEW YORK JAPANESE EMBASSY SWINDLE.—The New York Board of Councilmen has refused, by a vote of seventeen to six, to concur with the Board of Aldermen in appropriating the $105,000 for defraying the expenses of receiving the Japanese.

FAST TRAVELING.—The Indianapolis Journal says that passengers have gone from New Orleans to that city, under the arrangement of the summer time tables, in less than two days and a half. That is pretty fast traveling.

UNION COLLEGE, N. Y.—Bishop Potter having declined the honor of re-election to the Presidency of the Alumni Association of the Union College, the Hon. Wm. H. Seward has been chosen to succeed him.

PLEASURE TRAVEL TO LAKE SUPERIOR.—The Detroit Advertiser says the pleasure travel to the delightful regions of Lake Superior has set in with a vigor never before witnessed. Notwithstanding there are so many steamers in the trade, nearly every one leaves full to overflowing with passengers.

THE LAKE TRADE.—The Northern papers report that the carrying trade on the Lakes is more active than it has been at any time since 1858, the services of all vessels that can carry grain being in demand.

VICKSBURG, SHREVEPORT AND TEXAS RAILROAD.—This road has been completed across the Bayou Macon, and on the 15th, (to-day) the cars will run to Delhi, where there will be a grand celebration and barbecue.

MORE METEORS COMING.—A scientific correspondent of the Philadelphia Ledger says that the week beginning the 16th, and ending the 23d of July, was favorable to the production of electrical phenomena, and on the 19th and 20th, the aurora was beautiful, quite unusual for July: the meteor of the 20th was magnificent. Conditions will be again favorable during the week from the 15th to the 23d of August, and from the 12th to the 16th of September; and those who have leisure will, in all probability, be highly entertained should they look heavenward on the nights of those days, particularly 16th, 17th, and 18th of August, the 14th, 15th, and 16th of September.

STREET RAILROAD IN MILWAUKEE.—Milwaukee is joyful over the completion of her first street horse railroad, called the River and Lake Shore Railroad. The cars commenced running over it on the 5th inst.

TIMOTHY WM. GRAHAM, a well known citizen of Alabama, who had served the people of that State in many public capacities, and was highly esteemed, died at his residence, a few miles from Prattville, on the 7th inst., after a long and painful illness. He was nearly 80 years of age.

ANOTHER METEOR.—Another meteor was seen in the Middle States on the evening of the 6th inst. Its appearance was at about half-past seven, Philadelphia time, when the twilight had not deepened enough to give it a fair opportunity for the display of its luster. It is thought by observers that, had it been later in the evening, it would have rivaled in brilliancy the meteor of the 20th of July. It was seen in the west; its direction was northeasterly; its altitude (as observed near Philadelphia) estimated at from fifteen to forty degrees; and it had a tail, or train of fire, variously reckoned, by different observers, at four or five degrees, and "about eight feet." The next morning there was an aerolral display, which was seen as far South as Augusta, Ga.

RETURNED.—General Cass returned to Washington on the 10th inst., after an absence of four weeks in Detroit. The Constitution says the General is much improved in health. He has resumed his duties in the State Department.

FLORIDA AND ALABAMA RAILROAD.—This Railroad is already completed from Pensacola to the Alabama State line, and in operation.

The Georgia Western Railroad Company, extending from Atlanta, Ga., to Jacksonville, Alabama, a distance of ninety miles, has been organized.

Dr. John Hellinger, a well-known citizen of Charleston, died in that city on the 13th inst., in his 56th year.

It is stated that the offerings in the New York diocese of the Catholic Church for the Pope will amount to more than fifty thousand dollars.

Colonel James S. Speed, formerly Mayor of Louisville, died, on the 7th inst., at Chicago, where he had resided since 1855.

SALISBURY, MD., NEARLY DESTROYED BY FIRE.—The town of Salisbury, Somerset county, Md., was nearly consumed on the 8th inst. Over forty dwelling houses, stores, etc., were destroyed. The town is represented as almost in complete ruins. The Episcopal Church, one of the oldest in the State, was destroyed. A large amount of personal property, goods, etc., were saved, though the aggregate loss is very great. Most of the sufferers were insured. The origin of the fire is not known, but it is supposed to have been the work of an incendiary.

THE GREAT EASTERN'S PASSAGE HOME.—The Baltimore American, of the 11th, referring to the Great Eastern, then lying in Annapolis Roads, says: "It is learned from the principal engineers of the leviathan, that on the return trip to Europe it is designed to make a quick trip, if it can be effected by brisk working of the engines. Should all the circumstances prove favorable, they calculate on making the voyage in seven and a half days. They will work up to twenty-five pounds of steam on the square inch, which has not yet been attained for any considerable distance. The boilers, according to the Government test, are considered safe at fifty pounds."

THE LATE EARTHQUAKES IN KENTUCKY.—The Louisville Commercial, referring to the shock of an earthquake at Henderson, Kentucky, on the morning of the 7th inst., says: "The shock was distinctly felt here in vibrations, more especially in the upper stories of buildings. We saw water violently shaken, and felt a distinct trembling of the building in which we lodge. The shock lasted probably five seconds."

SMOKING.—We learn from the Vicksburg Sun, that at the residence of Mrs. Rowane, near Bovina, in Warren county, Miss., on the 13th inst., two youths, her sons, quarreled at the dinner table about a piece of peach pie. From words they got to blows, which ended in the younger one being stabbed by the elder. Death resulted immediately.

FROST.—We already have accounts of frost in the North.—There was a slight frost near Bangor, Maine, on the night of the 27th ult., and in Chautauqua county, New York, and the vicinity of Grand Rapids, Michigan, on the night of the 31st ult.

GEORGIA UNIVERSITY.—We learn from the Georgia papers that Judge Lumpkin has declined the position of Chancellor of the State University, proffered him by the Board of Trustees.

GEORGIA SUPREME COURT JUDGE.—The Hon. Charles J. Jenkins has accepted the seat on the Bench of the Supreme Court of Georgia tendered him by Governor Brown.

GRAND EXHIBIT OF SHOOTING STARS.—The New Haven (Conn.) Palladium contains the following communication: "Observations of the here show that the annual meteoric display of August has not failed this year. Between the P. M. (9th) and 3 A. M. (10th) 565 different shooting stars were seen by a corps of observers stationed on the top of a high building in this city."

GRAND METEORIC DISPLAY.—The Norfolk (Va.) Argus, of the 11th, says: "On Thursday night between 10 and 12 o'clock, there was a meteoric display of great beauty and brilliancy.—The 'shooting stars' were seen in various directions, hurrying athwart the sky, like fiery serpents engaged in exciting pastime in the vast regions of space above."

PROSPERITY OF VICKSBURG.—According to the report of the City Assessor, the taxable value of the property in Vicksburg is $1,995,530, being an increase over last year of $212,850.

FOREIGN NEWS.

The following is a summary of the most important news from Europe since our last issue:

Great Britain.—The letter of the Emperor Napoleon to the French Minister in London, although an "important and peaceful letter" has not caused any stoppage of the preparations for England's defence against invasion. The House of Commons, on the 2d inst., voted two millions of pounds sterling, the amount at present asked for by the Government, for the fortification of the arsenals, dockyards, coast, etc. It also appears that the Government has decided that the whole iron plated steam floating batteries are to be put in thorough repairs, for immediate service! also that all the steam war ships in the home ports, are to be in readiness for any emergency.—These facts, coupled, with that other important fact, that Great Britain declines to take any active part in the expedition to Syria, indicate that the Government is in possession of information, not known to the public, which warrants them in making every possible preparation for whatever may occur.—Queen Victoria has gone to the Highlands of Scotland, and on the 7th inst., amid great enthusiasm, she reviewed 20,000 Rifle Volunteers. A bill has been introduced in the House of Commons providing for the amalgamation of the European and Native armies in India. The House has again passed a bill for abolishing the heavy duty on paper, so there is a prospect of another collision between the Lords and Commons, the Lords it will be recollected, having not long ago, to the great surprise of every body, defeated a similar measure after it had passed the Commons. We shall look for the action of the Lords on the bill with much interest, as it is something new for that body to assume the power of rejecting bills imposing or reducing taxation.

France.—The Emperor, at last accounts, was at the Chalons Camp. Great preparations were making for the Syrian Expedition and several transports with troops had sailed.

Austria and Prussia.—The official Prussian Gazette referring to the meeting of the Emperor of Austria and the Prince Regent of Prussia at Teplitz, says:

"The hopes which had been entertained in reference to the meeting of the two Sovereigns at Teplitz have not been disappointed. The approach to a better understanding between the two Cabinets has been promoted by this meeting in the manner to be desired. The frank and friendly meeting of the two Princes and their principal advisers, and the mutual exchange of their views, have brought the relative positions of the two States into a clearer light. A mutual understanding on the most important questions of European policy has also been found to exist. It is therefore, by no means possible to arrive at the condition of a sincere union. In this union Germany will find fresh guarantees for her security, and may hope that in future the importance of her interests will weigh heavier in the balance of power in Europe. Europe will, by the Teplitz meeting, obtain fresh guarantees for the maintenance of public peace and for the respect of the equilibrium.

Rome.—All the intelligence from the Papal States is that "the popular movement has been suppressed." This we are not inclined to believe to the full extent. The popular movement may, for good reasons, have been arrested for a time, but we doubt very much its having been suppressed.

Naples and Sicily.—The accounts from Naples and Sicily are as they have been, indefinite, and in some respects contradictory. From Naples we hear that all attempts to conclude an armistice with Garibaldi have failed; that the Minister of War has drawn troops from Abruzzi, for the purpose of concentrating an army around the city of Naples and that two Neapolitan Regiments in Calabria have mutinied with cries of "Viva Garibaldi." Fears of an insurrection throughout the kingdom of Naples everywhere prevailed: the Neapolitan troops, it appears, cannot be depended upon for fealty to the Bourbon and Garibaldi's standing in Calabria was anxiously looked for as the signal for a general rising. From Sicily we hear that large numbers of volunteers are continually arriving at Palermo to join Garibaldi and that his forces had invested Fort Scilla, opposite Messina.

Turkey.—It appears by the latest accounts that there have been serious outbreaks in Turkey between the Christian and Musulman population, and that fears are entertained of a general outbreak. Husshan Intrigue, the Turkish government intimates, has been an effective agency in inciting these disturbances.

Syria.—In both Houses of the British Parliament on the 3d inst., the affairs of Syria were debated. Ministers explained that a protocol had been drawn up at Paris, by the Ambassadors of the great powers, in which it was determined that on the requisition of the Porte a force of 12,000 troops should be sent to Syria, half of which would be furnished by France. It was provided that their stay should not exceed six months. Another protocol was also signed, calling upon the Porte to carry out its engagements with respect to the Christians, which it had entered into in 1856, but it was provided that no right of intervention should be granted on future occasions. The latest news from Syria announces the arrest of the Governor of Damascus, by orders of Fuad Pacha, the Turkish Envoy. The Governor of Beyrout had been arrested previously. It is believed that the new envoy is prepared to act vigorously and in concert with the European commissioners named thither. Accounts from St. Petersburg state that the Government of Russia will send four ships of the line and two frigates to Syria to protect the Christians.

China.—At last accounts from China, the insurgents were said to be within fourteen miles of Pekin. Hostile operations by the combined British and French forces had not commenced but the preparations were rapidly progressing.

In addition to the above we glean the following miscellaneous intelligence from the European journals:

MONUMENT TO GEORGE STEPHENSON.—A bronze monument to the great English Engineer, George Stephens, designed by Lough, is progressing in London. The principal figure is Stephenson, raised on a pedestal, at the base of which are four figures: an engineer, a pitman, a blacksmith, and navvy.

THE NEAPOLITAN ARMY.—The army numbers by all 81,390 men, to which must be added the gendarmerie, 8000 strong, and a reserve of 3200 men. But this is only the peace footing. In time of war it is possible to increase the number of troops, by the mobilization of the reserve, to 150,000 or 180,000.

DISRAELI.—It is stated by an English paper that the health of the Right Hon. Benjamin Disraeli is not good, and that he has at his contemplation to visit this country so soon as his duties will permit.

A CRIMEAN HERO JOINING GARIBALDI.—The London correspondent of the New York Herald, in his letter of July 28th, writes: "Who do you think I saw on his way to Sicily to join Garibaldi? Who but the gallant Captain Wyston, so well known among your 'first circles' at New York—the young Crimean hero, who got shot off his horse at the charge of the Light Brigade, the famous 'six hundred,' at Balaklava—the brave young Englishman, who goes into the war for humanity's sake, and who, like Lafayette, will assist on paying all his own personal expenses. He went out some ten days ago, and if he fall it will be with his face to the foe."

THE ECLIPSE IN ALGIERS, AFRICA.—The late eclipse, having been nearly total at Algiers, caused great terror among the natives. On the top of their terraces they made a noise with pestles and mortars; or lighted in their rooms small wax candles. They called to mind with alarm that, according to tradition, Algiers is to be one day destroyed under similar circumstances by the sea rising.

THE SYRIAN MASSACRES.—As the detailed accounts begin to arrive from Syria, we find that the massacres have been much more extended and more cruel in their character, than had been supposed. From a London letter in the New York Commercial Advertiser, we extract the following: "These accounts are written mostly by the French Jesuits in that country, but we have no reason for doubting their authority. From the South of Saida, to the East of Beirut, over a surface of three days travel in length and two in breadth, a study of cruelty where the Christians were numerous, prosperous and happy, there remains to-day out a single village, not a single house standing. The homes were burned from the cellars, so as to destroy them completely; the crops of silk (one of the principal industries of the country) and of wheat, the cattle, the money and jewelry of the Christians are all lost. The number of killed in this district alone is thus summed up: Massacred by treason, 6940, of whom twenty-five were Christian emirs; killed in fighting, 662; priests and inoffensive indigenous ecclesiastics killed, about 100; inoffensive missionary Jesuits killed, five; villages and hamlets of Christians burned, 325. Of those who escaped from this section, the Sisters of Charity and the Jesuit Fathers at Beirut, Ghaza and Saida are nourishing 2000; the rest are camped along the coast, living upon charity. At Deir-el-Kamar 500 victims were collected in the seraglio of the Turkish Governor, hoping to find safety under his protection; they were all massacred under his eyes, by the assassins, and like so many sheep in a pen. The richest man among the killed, a young man of 32, after giving up all his property, was butchered by inches in presence of his young wife, in the same seraglio, the Governor looking on and encouraging the butchers in their savage cruelties. The wife is now at Beirut."

WHO BEGAN THE SYRIAN TROUBLES.—The Paris correspondent of the London *Times* says that the point as to who really began the outrages in the Lebanon is greatly contested, but it seems admitted that both Maronites and Druses had been long supplied with fire-arms.

SHAKSPEARE IN AUSTRALIA.—On the 23d of April last a public meeting was held at the Town-hall, Melbourne, for the purpose of determining the steps to be taken to commemorate suitably the three hundredth anniversary of the birthday of Shakespeare. It was resolved that a statue be erected in Melbourne, on some public site, and that a subscription be invited from all in the colony who spoke the English language, and that the co-operation of foreigners be cordially received.

THE SUNKEN FLEET AT SEBASTOPOL.—Mr. Gowan, the American engaged in raising the sunken fleet at Sebastopol, writes to a friend in London: "On July 9th I raised and brought alongside the wharf the 60 gun frigate Kouleichi, the large masts of which stood upright in the centre of the harbor. She is in good condition. Since you left I have raised twelve vessels, among them four wooden, and one iron war steamer, of 260 horse power each. The steamer Vladimir will be the next one, and after her will be the line of battle ships. I have paid great attention to the reparation of the cemeteries where your brave countrymen are buried, and have ornamented the cemeteries where they repose. I have also caused extensive repairs to be made to the graves of the French and Sardinians who were killed during the war, and in some cases I have covered with concrete the graves of your generals.

SPAIN A FIRST-RATE POWER.—The Paris correspondent of the London *Morning Post* writes, under date of July 23d: "I believe I may assure you the great Powers have agreed to consider Spain as a first-rate power, and she will in future be called upon to deliberate in all general European questions with the same weight as England, France, Russia, Austria, and Prussia. All negotiations, therefore, on this subject are closed."

The census bills for Great Britain and Ireland have passed both houses of Parliament.

Since our last issue we have received the following intelligence from Mexico, Central and South America, etc.:

MEXICO.—At the last accounts Miramon was still in full retreat, and hotly pursued by the Liberals. His party, it is said, despairs of success. The Spanish Commodore at vera Cruz had made a peremptory demand upon the Government for the release of the Spanish bark Maria Concepcion, which was captured as a part of the Marin expedition, but Juarez had peremptorily refused to give her up.

CENTRAL AMERICA.—At last accounts, Guatamala was politically quiet. The Cochineal crop this year is small, but the quality is good. From Costa Rica we hear that the Fourth of July was handsomely celebrated in San Jose by the Americans, the Government also honoring the day. From Honduras we have exciting news. It appears that Gen. William Walker, of whose expedition we have before had accounts, made his appearance before the town of Traxillo, Honduras, on the 5th inst., and took possession without serious opposition. The greatest excitement prevailed. The object of this attack upon Traxillo is unknown. We only know that the expedition sailed from the Island of Cozumel on the 20th ult., as supposed for Nicaragua direct. The yellow fever, it is said, has proved terribly fatal at Belize. From Panama we hear that the expectations of the German settlers in Chiriqui are not likely to be realized, and that they do not find so good an opening in the country as they anticipated.

SOUTH AMERICA.—From Peru we have a glowing account of the first celebration of the Anniversary of our Independence at Callao—also at Islay. From Brazil we learn that Prince Alfred, of England, on his way to the Cape of Good Hope, touched at Rio and was handsomely received by the Emperor.

POLITICAL.

The Georgia Breckinridge Convention met at Milledgeville, on the 8th inst., one hundred counties being represented by 295 delegates, and nominated an electoral ticket, including the Hon. C. J. McDonald, of Cobb, and the Hon. H. R. Jackson, of Chatham, as electors for the State at large.

The Vermont Breckinridge Convention met at White River Junction on the 7th inst., and nominated an Electoral and a State ticket. The Convention was large and enthusiastic. Robert Harvey, of Barnet, is the nominee for Governor.

The Maryland Democratic State Convention endorsed the nominations of Breckinridge, and withdrew from the electoral ticket the names of Henry May and M. N. Taylor, Douglasites.

The Maine Bell and Everett State Convention was held in Portland on the 7th instant. The Hon. Phineas Barnes of Portland was nominated for Governor and a committee was appointed to nominate Electors at large.

The Georgia Douglas Convention met in Milledgeville on the 15th instant, and nominated an Electoral ticket, including the Hon. A. H. Stephens and the Hon. Augustus R. Wright as Electors for the State at large. There were sixty counties represented and 108 delegates present.

MISSOURI POLITICS.—The St. Louis Bulletin publishes a card signed by Senators Polk and Green, declaring their suggestion of a State Convention, in which the friends of Judge Douglas should be represented, as well as the Democrats adhering to the principles of the party enunciated in the platform of the last Convention, has been rendered nugatory by the opposition of the friends of Douglas, and they therefore submit to those Democratic votes standing on the Missouri platform, who are resolved to maintain the principles enunciated at the Breckinridge National Convention, the necessity of perfecting the organization of the party anew, by conducting the Presidential canvass in the State energetically and successfully, and they respectfully propose the assembling of a State Convention. James M. Hughes, a member of the Democratic National Committee for Missouri, concurred in the policy proposed by Senators Green and Polk, has called a Convention, to be held at Jefferson City on the 20th of September, which Convention will revise the electoral ticket, and take such further action as the interests of the party may require."

The New York Douglas Convention met at Syracuse on the 15th inst., and nominated William Kelly, of Duchess, for Governor; William F. Allen, of Oswego, for Lieutenant-Governor; William W. Wright, of Ontario, for Canal Commissioner; and William C. Rhoads, for State Prison Inspector. The Convention then adjourned till next morning.

The North Carolina Douglas Convention is to be held at Raleigh on the 30th inst.

The Kentucky Douglas Convention met in Louisville on the 11th inst., and nominated an Electoral ticket.

The Georgia Bell and Everett Convention met in Milledgeville on the 13th inst., and nominated an Electoral ticket, including Benjamin Hill and Judge Law as Electors for the State at large.

RELIGIOUS INTELLIGENCE.

Accounts from Burmah state that the natives under regular Christian instruction amount to 100,000.

The Rev. Dr. Scott returned to San Francisco in the steamship Golden Age from his visit to the Atlantic States, and was in excellent health. He was to resume his pastoral duties in Calvary Church on Sunday, 15th ultime.

DEGREE CONFERRED.—Washington College, Virginia, has conferred the degree of D. D. on Rev. Charles B. Davidson, of the Methodist Episcopal Church, now stationed at New Albany, Indiana.

The venerable William Neill, D. D., long a settled minister in the Presbyterian Church, Philadelphia, died on the 8th instant, at the advanced age of 82 years, at his residence in that city. Dr. Neill was formerly President of Dickinson College, in Carlisle, Pa.

CITY NEWS.

About six o'clock on Tuesday morning, 14th inst., fire was discovered under the stairs of Mrs. Wilson's boarding house, on Poydras street, between Commerce and New Levee streets. The building, occupied in the upper part by Mrs. Wilson, was the property of the Poydras Asylum. The lower portion was divided into three tenements. The corner was occupied as a large confectionery, by Mr. Carrigan; the next tenement by a shoe store, and the third by Heim's clothing store. The building, and most of the contents, were destroyed. The fire then communicated to Smith's 1st house, a large three story building, owned by A. N. Lask, and destroyed that also, as well as the adjoining building. The loss by this fire is estimated at from $30,000 to $40,000. It is covered by insurance. There can be no doubt as to this being the act of an incendiary. Said to relate, an elderly English woman, who was employed as a seamstress, in Mrs. Wilson's, was burned to death while attempting to escape.

Messrs. Flint and Jones, the well known furniture dealers on Royal-street, whose store was saved from destruction at the great fire on the night of the 9th inst., principally through the exertions of Perseverance Fire Company, No. 13, have handsomely presented that Company with a check for $1000.

"The McKeever's Southwestern Express Company" has been organized in this city. Its business will be almost exclusively confined to Louisiana and Texas. The Company, it is understood, will be in full operation by the 15th of Sept.

On the evening of the 14th inst., just before dark, an unusually large meteor was seen shooting athwart the western portion of the heavens. If it had made its appearance after dark, it would have been a most brilliant exhibition.

There was a Bell and Everett mass meeting in Washington square, third District, on Wednesday evening, 15th inst., at which there was a very large attendance, and much enthusiasm displayed.

A Breckinridge and Lane ratification meeting was held in Canal-street, on Thursday evening, 16th inst. The attendance was very large, the proceedings quite animated, and in every respect the demonstration was an imposing one.

The *Delta* says the returns of the census, so far as received, justify the expectation that the population of the city of New Orleans will be shown to be near 200,000. In the winter, at the height of the business season, the population will be more than a quarter of a million.

Mayor Monroe has very properly issued a notice to the Police, that while he does not desire to interfere with their political preferences, yet he positively forbids their taking an active and prominent part in any political demonstration.

The city is still unusually healthy for the season. Only 130 deaths last week and none of yellow fever. The weather, since the storm on the 11th, has been more pleasant. We have cool mornings and evenings, but in the middle of the day is very warm. Cotton is coming in freely; some of our summer tourists are already returning, and on every hand we see preparations for the influx of our large floating population, and for a large business in the coming season.

A serious disaster occurred on the Carrollton Railroad on Sunday evening, 11th inst. Shortly before 8 o'clock, the down train from Carrollton stopped at Jackson street to put off passengers, as customary, and was standing still when the Jefferson and Lake Express train came up behind at full speed, and ran into the hindmost car, jamming that against the next one preceding, and crushing both. The passengers of the forward train were getting out at the time, and the effects of the collision may be imagined. A large number of persons (thirty or forty it is said) were thrown, and more or less bruised and scratched. A little boy about six years old, who is believed to be of a German family, was killed; another child had its skull fractured and was taken away in a dying condition; another child received a large gash in the throat. A little boy named Denis Frank, the son of Mr. John Frank, residing on Marias street, between St. Louis and Toulouse, had his ankle dislocated, and was otherwise so badly injured that he died during the night. Mr. A. Choppin, brother of Mr. S. Choppin, received a compound fracture of the left leg, a little above the ancle, and to save his life it was found necessary to amputate his leg below the knee joint. The operation has been performed, and at last accounts Mr. C. was doing well. The express train was at full speed and had a light blazing in front when it ran into the passenger train. It was the duty of the engineer to stop at Jackson street, or at least to slack speed when another train was seen ahead, which could hardly escape notice, although it is said that the conductor of the passenger train neglected to have a lamp swung at the hind end of the train, as is required by the rules of the road when a train is at a halt. The affair will be fully investigated. John Sullivan, the Engineer in charge of the Lake Express train, made his escape, but the Police are in active search for him.

RECEIPTS, BY THE POST-OFFICE,

From August 13th to August 20th, 1860.

D—S De Lamar, $2
G—P M Goodwyn, $5 05.
H—W Henry, $2.
J—F. Johns, jr., $1 65.
M—J W McNeill, $6 65.
P—A Pace, $2.
S—W J Sewdell, $7 75.
W—W Williams, Sr., $1; J. Wright, $1.

COMMERCIAL.

MONDAY EVENING, August 20, 1860.

We condense the following statement from the New Orleans *Price Current* of the 18th inst:—

Operations in our general market are still of a moderate character, though in some articles a fair amount of business has been done, considering the advanced period of the season. In Cotton we have noticed rather more movement with a firmer market under the influence of more favorable advices from Europe and accounts of injury to the crop from the long and excessive drouth in many sections of the interior. In Tobacco the transactions have been on a limited scale, and in Sugar the supply is too light to allow scope for any considerable operations. In Western Produce there have been some few variations which will be found detailed below. In Coffee we notice a further and considerable advance.

COTTON.—With respect to prices, we have to remark that there prevails considerable irregularity, but the market has generally shown more steadiness than we have had occasion to notice for some weeks past, and closed at about the range of our quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,115,133 bales, against 1,654,191 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with last year, is 781,875 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 703,640 bales to Great Britain, and of 147,153 to France, while to other foreign ports there is a decrease of 49,176 bales.

New Orleans Classification:

Inferior	3 @ 3	Good Middling	11¾@12
Ordinary	4 @ 5	Middling Fair	12⅜@12¾
Good Ordinary	6¾@ 7¾	Fair	—@—
Low Middling	8¾@ 9	Good Fair	—@—
Middling	10¾@11	Good and Fine	—@—

SUGAR.—The sales of the week amount to 700 hhds. We quote for Inferior and Refining 4½ to 5¼; Common to Good Common 6 to 7½; Fair to Fully Fair 7¾ to 7¾; Prime to Choice 8¾ to 8¾; Centrifugal and Clarified 7 to 8¼ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 155 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 25 cents per gallon; and Prime to Choice, 26 to 30 cents; half barrels, 26 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 40c to 44c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 45 to $5 55 for superfine, $0 25 to 7 00 for ordinary to good extra, and $d 75 to $7 25 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 9 to 9¼; Ribbed Sides 11 to 11¼; Clear Sides 12 to 12¼; Sugar-cured Hams 14 to 15½ cents per pound.

LARD.—We quote 13¼ to 14¼c for prime to choice prime, in tes., and 14¼ to 14¾c. for kegs.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9½ to 11c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 15½ to 16¼; Bale Rope, hand spun, 7½ to 8c, and machine made, 8½ to 9 cents per pound.

COFFEE.—We quote fair at 14¼ to 15, and prime at 15½c per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 25 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 11½ to 12c. for heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 35 to 36 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8½c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.
Hogs, selling at 7 to 7½c. per pound net.
Sheep—Selling at $4 00 to $5 50 per head.
Veal Cattle—

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XVII.

"O, why should the hearts of the noblest be shaken,
While calmly reposing 'neath love's sunny beam?
If they slumber so sweetly, why should they awaken
To muse on the past and to weep o'er a dream?"

There was situated near the home of Emma West an old mill, the pond of which was fed from springs which proceeded from under the side of a long, high hill, which was very steep, and covered with tall trees and thick underwood. The path leading to this spot was almost entirely shaded by the wood which we have spoken of before, and sloped gradually to the water's edge. The dam had been thrown up nearly a half mile below where the path ended. The mill, which was situated below, was to be gained by skiffs and canoes, which were always ready for service or pleasure on the side nearest the village; or by a winding and almost perpendicular path, which led up the hill and thence on along the sloping side; but this was not only inconvenient but disagreeable, and was seldom used. It was a beautiful place, and very inviting to parties of pleasure during the summer months. To this scene of romantic beauty Frank had planned a fishing excursion; and on a bright evening in August he, with Edward Leslie and Percy, together with Alline, Ellen, Alice and others, set out to spend a few hours in amusement and recreation. Joy and happiness beamed from their bright faces. Life was full of hope and light to them; triumph and complete success awaited them in the future to which they looked; and in which they anticipated naught but noon-day's unclouded splendor.

Alline's pale brow, though saddened by the blight of early sorrow, wore this evening, as she tripped on by the side of Frank Carlton, an expression of subdued joyousness and of trusting faith, which gave a holy depth of earnest feeling to her sweet though shadowed face. And Alice, though among them, was not of them, for she seemed absorbed more in her own meditations, and gently but with heroic firmness and determination, to be seeking to view this life calmly, dwelling upon its ills and pleasures—seeking, it is true, to appreciate the good which lay in her pathway, and to be thankful for the radiance which had shed its beams of brightness upon her young life, but equally endeavoring to discipline her heart to bear with firm, uncompromising patience the disappointments and sorrows which had already begun to cast their fitful shadows around her.

"Alice," began Percy, after having walked on in silence for some time, "I have fancied of late that you look paler and even thinner than usual. Is it so, or am I mistaken? I have been strangely anxious for some time. O, Alice! you know not, can never realize how dear you are to me."

"Unless," she answered, interrupting him, "I measure your depth of affection by my own for you. Then, think you, Maitland, that I cannot appreciate yours?"

"But do you ever do this, Alice? Then, indeed, I am beloved. Bless you, my Alice! may I ever prove worthy of you, darling! But you have not yet told me—are you not thinner than you were some time ago?"

"Perhaps I am, Percy. But, then, you know I had a severe attack after Ellen's party for not heeding your kind words, and since then I have not felt altogether so well, Percy." She added, after a few moments' pause, "could you not, think you, become reconciled to living without me, if you knew it to be the will of God? Could you not drain the bitter draught even to its dregs, knowing that a Father's hand had prepared the cup?"

"What, Alice, do you mean?" he asked, after a moment's hesitation, gazing with a troubled expression into her face. "Surely, you are not seriously unwell? What is it, Alice? I am perplexed."

She returned his look calmly, and firmly answered, though her heart was troubled, for many a moment of anxious suspense had she realized before she had gained courage and strength to speak to Percy of the fearful ravages which disease had made upon her delicate frame, before she felt the necessity of blighting his sanguine hope of future happiness. As for her own hopes and dreams, they had long been banished from her mind. But she saw how tenaciously, and with what an earnest, heartfelt trust, he clung to the vision of bliss which had yielded him so much joy for years; and she shrank with fear and grief from the painful task of undeceiving him, for full well she knew that her life was fast drawing to a close, and she had determined for God to live and for God to die. Vainly had she striven to stem the tide of her boundless, unfathomable love for him, who had given her in return all the measure of his devotion; but she had conquered her desire and yearning after a life of joy to be spent with him on earth, and thus she answered him:

"Not here in this world shall we ever be more to each other than we are now. But, O! in heaven, Percy, we shall be for ever joined around the throne of God, where no taint of sin and no earthly alloy shall ever mar or blight for a moment nor long eternity of love! Yes, this is what I mean, Maitland, that our Heavenly Father sees it best to part us for a while, that He may reunite us in a land of never-fading flowers, where noontide forever reigns and pleasure never cloys!"

The tones of her soft, sweet voice ceased, and a few moments of silence remained unbroken, save by the deep sighs which came from the bosom of Percy. She raised her calm, mournful eyes to that face from which she should have received encouragement and strength to bear the care and affliction which had fallen upon her young life, but his heart was all too heavy to comfort and sustain here, though he had but indistinctly caught the import of her words. She raised her eyes, and caught his pale, bewildered gaze of grief fixed upon her, and she half regretted that she had broken his spell of happiness.

"O, Percy, look not thus!" she exclaimed, "but remember you suffer not alone; as I have shared your joy, so I now bear my portion of your pain and grief. Look not so amazed. I have hoped for some time past that you would gradually realize my situation, and by the aid of our Divine Creator become reconciled to his will."

"O, Alice, this is all an illusion! Tell me, assure me that it is, for I have too deeply loved thee to give thee up without utter despair. What will over breathe of gladness to my heart again? There will be no scene of joy, no tone of music, when you are gone. Naught but a blank, or endless night, in which no light, no beauty of sky or vision of earth's brightness, can ever penetrate!"

"Percy, Percy! speak not thus, for if you thus yield yourself up to vain regrets and despairing thoughts, I will have lived for you in vain. I would not have you forget me from your heart, but let it be a light, a joy, that shall yield you pleasure, not sadness or sorrow. The time spent together here has been blissful and sweet, and let this remembrance bring you peace, and teach you to bear my loss without despair."

They had now arrived at the pond, and the gaiety of those around them, together with the hurry of preparing the boats to take them to the mill, served to divert the minds of Alice and Percy from their sadness; and the beauty of the scene beguiled them from much of their hopelessness and grief.

THE DRUSES OF LEBANON.

There is perhaps no people in the world of whom, though living on the borders of civilization, and visited as they are by travelers from all parts, and forming one of the many sects which inhabit a land most interesting to all who read Holy Writ, so very little known as these Druses, who are now shocking us with their murderous exploits. And yet they constitute the most courageous and warlike body in Syria; perhaps the most united tribe of warriors in the world. Moreover, everything about them is highly calculated to excite curiosity and inquiry. The mystery which has so long veiled the secrets of their creed, no one has yet penetrated, although many have pretended to have done so; and such of their religious books as have found their way into Europe, have by no means cast that light which it was hoped they would upon their dogmas.

One must be born a Druse, or not belong to them at all—*nascitur, non fit*—they admit no converts amongst them. They inhabit the southern portion of Lebanon and the western part of Anti-Lebanon. Throughout the mountain there are forty large villages belonging exclusively to their tribe, and upwards of two hundred in which the population is made up of Maronite Christians, Druses, and followers of the Greek Church. The Druse men capable of bearing arms in Lebanon are about fifteen thousand in number. Physically they are one of the finest races of men in the world, and each individual amongst them has an independent look and bearing about him which I have witnessed in no other Asiatics, save perhaps the Rajpoots of India. They have no priesthood, properly so called; but the whole tribe is divided into Akkals, or initiated, and uninitiated. The Akkals do not inherit the dignity; they must be proved, tried, and then initiated into the mysteries of their order, and they form the only approach to anything like a priesthood which the Druses possess. There are female as well as male Akkals, and both are distinguished from the Djahils, or uninitiated—the rest of the Druse world. In fact, by their simplicity in attire, the absence of any gold or silver ornament on their persons, by—which in the East is the greatest singularity possible—their never smoking; their abstinence from any thing like superfinity in dress, the brevity and simplicity of their conversation, and their not joining more than is absolutely necessary in amusement, either public or private. In short, the Akkals are a sort of domestic hermits, although they may, and do, own private property, and practice all the various callings in life like any other men. The fact of belonging to the initiated class does not give them emoluments of any kind, nor any decided rank among their fellow Druses, except in matters of religion; although, as a general rule, most respected men of their nation are Akkals.

The Djahils, or uninitiated, on the other hand, appear to have little or no idea of belonging to any creed whatever; and the younger portions of the men are generally what the Americans would call a "rowdy" set. The Druse places of worship, called bowlees, are situated outside the villages, in the most solitary spots which can be found. They are plain rooms, without any ornament of any kind, and on ordinary occasions can be inspected by any one that likes to do so. If a visitor asks to see one of the Druse holy books, he is invariably shown a copy of the Modern Khoran; but it is well known that they have other books, which they allow no one to see. Some of these have found their way to Europe, and are to be met with in the Imperial Library of Paris, the Bodleian of Oxford, and the British Museum; but these, it is pretty well ascertained, contain nothing which the Druses wish to keep secret; and what is mysterious about their creed has no doubt been handed down by tradition, rather than by any written document.

The bowlees, or temples, of the Druses are open for their religious meeting every Thursday evening, about an hour after sunset. At the commencement of the night's business, Akkals and Djahils both assemble together, when the news of the day and the prices of crops are discussed. At this period a chapter or two of the Moslem Khuran is read, and no objection is made even to strangers being present. This, however, is not a general rule by any means, and it is only Europeans, whom the Druses particularly wish to honor, that they would admit even thus far to the outside, as it were, of their worship. When the evening is a little further advanced, all Djahils are obliged to withdraw; and the howlee becomes like a Freemason's Lodge, closely tiled, or shut, with an armed guard near the door to prevent all intrusion. At these meetings no one save the initiated are ever present, and they often stretch far into the night, so much so, that I have sometimes seen the Akkals going home from their howlees long after midnight. Sometimes, when very important matters have to be discussed, a second selection takes place in the howlees, and the younger Akkals being obliged to withdraw, the elders—the *creme de la creme*, or those initiated into the highest mystery of the sect—remain alone to deliberate and determine upon the future proceedings of their fellow-religionists, or to discuss much more advanced doctrines of their creed as are only known to the select few. Singular to say, no form of worship, nothing which at all comes near our ideas of prayer, is known to be practised by the Druses. In the large towns of Syria they will often go to the Moslem mosques, and profess to call themselves followers of the prophet. But they hardly impose, nay, they don't seem to wish to impose on anyone by this temporary adherence to the dominant religion; for, in order to avoid the Sultan's conscription, they have been known to make the sign of the cross, profess themselves Christians, and even ask for, nay, sometimes receive the rite of baptism; and they acknowledge, that, according to their creed, it is lawful to profess for a time whatever may be the creed of the most powerful body amongst whom they live. Moreover, they hold concealment and secresy the greatest virtues which a man can practise, and scruple not to assert that a crime only becomes such on being found out. Their bearing, courtesy, and all that we should call good breeding, more particularly amongst the Akkals, would bear comparison with the most refined gentlemen of Europe; and their powers of observation and discrimination of character, are such as could only be expected amongst men of education and travel. This is the more wonderful, as except for an occasional short sojourn in the towns of Syria—St. Jean D'Acre, Tyre, Sidon, Beyrout, Latakia, or Damascus—no Druse ever leaves his native mountains; and beyond reading and writing their native tongue—the Arabic language, and even this until late years has been very partial indeed amongst them—they are destitute of any mental culture whatever.

The Druses marry but one wife; and their women, more particularly those of the higher classes, are kept very secluded indeed. However, although by no means common, divorce is very easy indeed amongst them. A man has but to say to his wife that she is free to return to her father's house, and the divorce is as valid (nor can it be recalled if pronounced), as if in England it had been pronounced by the full Court of Divorce. Nor is it needful that any reason farther than that such is the husband's will should be given for the act, and both parties are at liberty to marry again. The married women wear the *ianton*, or horn, upon their heads, over which a veil is cast, the latter being drawn close round the face, and leaving only one eye exposed whenever a man of another creed or nation comes near; but those who have lived much in Lebanon, more particularly European ladies, have immense opportunities of seeing the faces of all classes among them. Although by no means void of good looks when young, the women are not nearly so fine a race as the men, and the older females of the peasant classes are perhaps the most hideous old hags it is possible to conceive.

Amongst this strange people I spent nearly six months of the last summer and autumn, having for the health of my family taken up my residence at a village on Mount Lebanoo, in the very centre of the Druse country. At an hour's ride from the village where we lived was the village of Ilisoor, inhabited by some sheiks, or chief, of the Talhook family, and amongst others by the sheik Talhook, who is certainly one of the most remarkable men I have met with in any country.

Sheik Bechir is an Akkal of the Druses, and perhaps there is not a stricter one throughout Lebanon. Throughout the mountain he has the reputation of dealing with magic; and certainly some of the cases of sickness he has cured, as well as the unaccountable tricks he has performed, go far to confirm the general opinion of his fellow-countrymen. An English gentleman long resident in Lebanon, and in whose word the most implicit reliance can be placed, has told me that he has seen at the sheik's bidding, a stick proceed unaided by anything from one end of the room to another. Also, on two earthenware jars being placed in opposite corners of the room, one being filled with water and the other empty, the empty jar moved across the room, the full jar rise and approach its companion, and empty its contents into it, the latter returning to its place in the way that it came. Of late years the sheik has given up these kind of performances, as he declares the long fasts of fifteen and twenty days which he says were necessary to prepare him and give him power over the spirits by which he worked, used to injure his health. So much is certain—on the testimony of some of the most respectable people on the mountain—that when he had to practice these magic arts continually, his health was very bad indeed, and that since he has given them up he has greatly improved.

Partly because of the ride from where I lived to Bisoor, but chiefly because I have a sort of decided inclination to cultivate singular acquaintances, I used often to go over last summer to see Sheik Bechir, and he frequently used to return my visit. At first he positively declined performing any of the tricks of which I had heard so much, declaring that, except to effect cures, he made it a rule to have nothing more to do with the unseen world. However, after we had become more intimate, he one day consented to show me one of the tricks by which he used to astonish the mountaineers and others. He took a common water jar, and after mumbling certain incantations into the mouth of the vessel, placed it in the hands of two persons, selected from the bystanders at hazard, sitting opposite to each other. For a time the jar did not move, the sheik going on all the time reciting very quickly what seemed to me verses from the Koran, and beating time, as it were, with his right hand upon the palm of his left.—Still the vessel remained as it was placed, the sheik getting so vehement in his repetitions, and seemingly so very anxious for the result, that although a cold day and a strong breeze blowing into the divan where we sat, the perspiration flowed freely down his face and ran off his beard. At last the jar began to round, first slowly, and then quicker, until it moved at quite a rapid pace, and made three or four evolutions. The sheik pointed to it as in triumph, and then stopped his recitations, when the jar stopped turning. After perhaps half a minute's silence, he began to recite again, and, wonderful to say, the jar began to turn again. At last he stopped, took the jar out of the hands of those who were holding it, and held it for an instant to my ear, when I could plainly hear a singing noise, as if of boiling water, inside. He then poured the water carefully out of it, muttered something more into his mouth, and gave it to the attendants to be refilled with water and placed where it had stood before, for any one wanting a drink to use. I should have premised that the jar was a common one, which, as is the custom in Syria, stood with others of the same kind near the door for any one to drink out of. When the performance was over, the sheik sank back, as if greatly exhausted, on the divan, and declared that it was the last time he would go through so much fatigue, or perform any more of his magic undertakings, except for the purpose of curing sick people, on any account whatever.

That the feat of making the water-jar turn was a very wonderful one there can be no doubt; nor could I account for it by any natural or ordinary means whatever. But how it was accomplished, or whether any supernatural means whatever were used, I leave others to infer, not having myself formed an opinion on the subject, and intending simply to relate what I was myself an eye-witness of. What I was more curious to learn was, what the sheik himself thought on the subject of spirits being placed at man's disposal, and how he had, or believed he had, acquired the power which he was said to possess.

A few days afterwards he rode over to see me, and we had a long conversation on the subject, which interested me the more, as the sheik was evidently sincere in all he said regarding his belief in the power of spirits, and the means he had used to acquire that power. I should, however, mention that, for his country and position, Sheik Bechir is a wealthy man, having landed property and houses in the mountain to the extent of about six or seven hundred pounds sterling per annum—equal, in consequence, to a country gentleman in England with three thousand a-year; and that he has never been known to work a cure or perform any magic for anything like remuneration, either direct or otherwise.

That he firmly believes in his intercourse with the spiritual world is certain. He asserts that no one can have any magic power unless properly taught; and says that his teacher was an old Mosiem from Morocco—to whom, by the bye, he introduced me, and offered, if I liked to devote five years to the science, to get to teach me! who had, many, many years ago, learnt the art in Egypt. The knowledge of magic, he asserts, cannot only never be taught for money, but even if the pupil gives his teacher anything beyond food and shelter, that teaching will be of no effect. He declares that the science has come down to our days from the time of the Pharaohs, but that there are not now fifty people in the world who have any true knowledge on the subject. The sheik declares himself to be but a very poor proficient in the art, as he never could go through the necessary fasts without injury to his health. And yet, from the accounts of his relatives he must have gone through some severe ordeals. His aunt told me, that on one occasion, some years ago he shut himself up in a room, without either food or water, for two whole days and nights, and on letting himself out he was so weak he could hardly stand. At another time he was locked up in his apartment for a single night, and that on coming out in the morning he was bruised all over the head and body as if with large sticks, having been, as he declared, beaten for several hours by evil spirits. Before undertaking any important cure, he shuts himself up in a darkened room for ten, fifteen, and sometimes thirty days, eating during this time but of plain bread, in quantities barely sufficient to support nature. His greatest triumphs have been in cures of epilepsy and confirmed madness, in which I know of many instances where his success has been most wonderful. He resorts to no severe measures with those brought to him, nor does he use any medicine, simply repeating over them certain incantations, and making passes with his hands, as if mesmerising them.

For severe fevers he has a talisman thread, of which he sends the patient—no matter how far off—enough to tie round his wrists, when the sickness is said to pass away at once. A relation of his own told me that his (the relative's) wife had been afflicted for three years with a swelling, or tumour, of which the European doctors in Beyrout could make nothing, when at last she agreed to consult Sheik Bechir. The latter shut himself up in his room for thirty days, fasting all the time upon very small quantities of bread and water. He then took the case in hand, and after making several passes over the woman's body, she was in five minutes perfectly cured. Although a Druse, the sheik maintains that no words never written by holy mendicants, in that country, he was greatly interested, and said that the greatest magician now living was a certain native of Benares, who had once wandered by Afghanistan, Bukhara, Russia, and Constantinople, to Syria, through Lebanon.

But what surprised me more than anything else about the sheik was the singularly correct description he gave of countries, towns, and even portions of towns, which he could never have seen, having never been out of Syria, and even of some regarding which he could not have read much. That he has picked up here and there a great deal of history, geography, and other general knowledge is certain. Still he can only read Arabic, in which tongue works of information are very limited, and the number of Europeans with whom he has had any intercourse whatever might be counted upon his ten fingers. Moreover, he has never been further from his native mountain than Damascus or Beyrout, and that for only short periods, and at long intervals. He asked me to name any towns in which I had resided, and which I wished him to describe to me. I mentioned amongst others, London, Edinburgh, Calcutta, Bombay, Cahool, Candahar, and Constantinople, each of which he literally painted in words to the very life, noticing the various kinds of vehicles, the dress of the different people, the variety of the buildings, and the peculiarities of the streets with a fidelity which would have been a talent in any one who had visited them, but in a man who had never seen them was truly marvellous. This faculty the sheik does not attribute to anything like magic, but says it is caused by his gathering all sorts of information wherever he can—from books or men—and never forgetting what he has either read or written.

Had Sheik Bechir had the advantage of an European education in his youth, or even if works written in English, French, or German, were not sealed books to him, I am inclined to think that he would be one of the most remarkable men the world has ever seen.

Besides himself, the sheik's family consists of his wife and two grown-up sons. The latter are both Djahils, or noniitiated, one of them having tried to acquire the standing of an Akkal, or initiated, but broke down during his probation, as he found the privations more severe than he could bear. Their mother, however, is an Akkal of the very strictest kind, and is looked on throughout the neighbourhood as a woman of great sanctity. Although on good terms with her husband, she lives apart from him in the same house, for it is the universal custom amongst the Akkals that whenever the wife has had two sons a divorce *a thoro* takes place. The advent of daughters, does not count in this singular domestic arrangement, and if one of the sons should die, the divorce is annulled until another son is born, when it is resumed again. The reason of this custom is, that as property is equally divided amongst sons, it is thought expedient to prevent the subdivision of land becoming too minute.

On one occasion when I visited Bisoor with a party amongst whom were two or three English ladies, the latter were invited into the harem, or women's apartment, to visit the sheik's wife and some female relatives there assembled. Being by this time on terms of intimacy with the chief and his family, I was asked to join the ladies' party in the harem—a mark of friendship rarely shown to one of our sex who is not a relative. Although the Druse ladies were all veiled, we could, from time to time, see enough of their faces to distinguish their features, and even amongst the younger portion of the party there was not one tolerably good-looking. They appeared, in fact, of quite another race than their husbands, brothers, fathers, and sons. Some of them wore numerous valuable jewels; but the sheik's wife, although clean and neat, was clothed in garments of the most ordinary texture, and wore no ornament of any kind. Coffee, sweetmeats, and fruits, were handed round, and we remained about half an hour in the apartment, until summoned to the breakfast, or midday meal, which had been prepared in one of the outer rooms, and to which both ladies and gentlemen of our party sat down, but at which the Druse ladies did not make their appearance.

The meat was cooked, served, and eaten altogether after the fashion of the country. First a sort of tripod, something like an inverted music-stand, was brought and put down in the middle of the room. Upon this was placed a very large copper, circular tray, nearly four feet in circumference. On this tray the various dishes were set, whilst the whole party squatted round it on the floor. It was curious to observe the contrast formed between fresh-looking English ladies, laughing merry English children, shooting-jacket clad English gentlemen, and gravebearded, white-turbaned, Druse sheiks. A long napkin, which went over the knees of us all—and which the children compared to getting under the sheet—was spread; a score or so of unlearned breadcakes was placed at the hands of the guests, and then, taking up his spoon with a "Bismillah" (in the name of God), our host gave the sign to begin. In the centre was a large pillaff, made of rice boiled in butter, seasoned with pimento, and mixed with mincemeat. This was the *pice de resistance*, of which everybody eat and cut it with all things. Round this dish—or mountain—of rice, were placed plates of various meat and vegetable stews, all very good, very tasty, and inviting. Our manner of proceeding was in this wise. Each individual would dip his spoon into the rice—keeping carefully to his own corner of the vast heap—and on his way back to his mouth moisten it with the gravy of the dish before him, of which there was one or more for each. Thus the most urgent hunger was satisfied, and we soon began merely to trifle with the unlucky dish of kibbe, and other matters equally solid. Some of the party present had never before been present at a regular Arab entertainment, for in the towns of Syria the fashion amongst all the more respectable natives is to ape the European mode of setting the table and serving the dinner. To the children of our party the whole affair was a high holiday of amusement, their laughter and mistakes amusing the sheiks not a little. During the entire repast nothing stronger than water was drunk, for in Druse houses a single glass of wine or spirits would be thought defiling to the owner. In fact, the Akkals never touch fermented liquor of any kind, and although the Djahils drink sometimes, they never do so in excess, and only in secret, or when persons of other creeds are not present.

When the dinner was over, each person washed his or her hands, one attendant pouring water from a copper jug whilst the other held a large copper basin with a false bottom, so that the dirty water fell through and was not seen, much after the old-fashioned *chilumchee*, in which we used to wash of yore—it may be so yet—on the "Bengal side" of India. Those amongst us who wore beards were careful to wash them very clean with soap and water. Rose-water was then brought in and sprinkled over every one, after which the usual black, unstrained coffee was served, and each man—excepting, of course, the Akkals who never smoke—was left to his pipe, his thoughts, and the conversation of his neighbours, the ladies of the party returning for the present to the women's apartment.

Orientals seldom talk much immediately after their meals and in this they show their wisdom, for next to piano playing or singing directly after dinner, there is nothing so bad for digestion as talking or listening to the conversation of others. This it is that makes all travellers in the East approve of the open airy rooms, where pipes, narghilees, or cigars are freely allowed, the roomy, easy divans, where a man can sit or recline at his ease, without shocking the ideas of propriety around him, and the universal fixed oriental—and let me add common-sense—idea that clothes and furniture were made for man, not man for his clothes and furniture.

Gradually, however, conversation arose and the universal topic it turned upon was the Chinese war and forthcoming expedition to that country. The Druses are great believers in the powers of England as a military nation; but they one and all said that neither we nor any other nation in the world could ever conquer China. This is owing to the fact of China being to the Druses a sort of spiritual promised land. They look forward to the future advent of the Messiah who is to come from China; and whenever a Druse dies in Syria, they believe that his soul is immediately born again in China, in which country they believe are nimbeless Druses, who one day or other will issue forth, conquer the whole world, re-establish the true faith throughout the world, and punish all unbelievers. This singular belief is the more extraordinary, as the Druses have neither tradition nor record of their ever having been any intercourse between themselves and the Chinese, as indeed we all know very well there never could have been. Their faith in the similarity of their own creed and that of many in the Celestial Empire has always struck persons who heard it as one of the most absurd ideas ever conceived in the minds of uneducated men. It may, however, some day be proved to be otherwise. An American Protestant missionary in Syria told me a short time ago that he had been recently reading a manuscript history of the Druse religion, which a native Syrian Protestant clergyman, who has passed his life amongst the Druses, has lately written, and he believe is about to publish; and it at once struck him what a close affinity there was between many points in their faith and in that of the Buddhists of Burmah, as described by the Rev. Mr. Judson, the well known American Baptist missionary, whose name is so well known in India, and who passed so very many years in Pegu and Ava. It is therefore, quite possible that we may yet discover that in some points of belief and in practice there is more resemblance than we now believe to exist between the Druses and other far Eastern Asiatic sects. But a still more extraordinary belief exists amongst the Druses of the mountain, namely, that there are many Akkals of their creed in the hills of Scotland, who, on account of the dominant religion, are obliged to profess Christianity outwardly, but who, amongst themselves, are as pure Druses of the initiated class as any that exist in Lebanon. After learning that I was a Scotchman, Druses have often questioned me as to whether I was aware that members of their creed existed in that country. This tradition seems to have been handed down to the present generation from the days of the Crusaders, and to have got noised up with the fact that the Templars existed formerly in certain parts of Europe; for certain ceremonies which the Syrian Druses say are practised by their Scottish brethren bear a close resemblance to those of the old Knights-Templar. But it is more likely still—and this is very probably one of the reasons of their supposed affinity with the Chinese—that amongst the Druses, as amongst other semi-civilised nations, certain affiliations and signs of free-masonry have crept in; and they have formed the idea, that wherever traces of the same society exist, the people hold the same religious creed.

After about an hour's repose and smoking, we were rejoined by the ladies of our party, and all prepared to return the visit of Sit Farkl, a celebrated old Druse lady residing in the village, who had on our arrival called upon the Europeans of her own sex who had that morning arrived at Bisoor. The Sit—"Sit," in Arabic, means lady, or mistress of a household—Farkl is, like our host, of the Talhook family, and is an instance, by no means uncommon in Lebanon, of the influence which a talented female may obtain, even amongst a population where women are kept in seclusion and treated as inferiors. This lady is a widow of some seventy-five years old, and is possessed of what in the mountains is looked upon as a large landed property, for it gives her an income of five or six hundred pounds sterling a year. Few measures of any importance are decided upon by the Druses without consulting her, and in their religious mysteries she is one of the very highest amongst the initiated. We found her waiting for us in a sort of large kiosk, or summer-house, built on the roof of her own dwelling, the high windows of which afforded a most extensive view of one of the most magnificent valleys in Lebanon. Here were assembled to meet us nearly all the women of the various sheik families in and about the village, some being veiled, whilst a few of the elder ones had their faces almost uncovered, but even the veils allowed the countenances they were supposed to hide to be seen pretty freely. Amongst the younger ladies there were three or four who might be termed good-looking, and one or two decidedly pretty. But like all other women in Syria, they marry and become mothers so early in life, that at two or three-and-twenty they look past middle age, and at thirty are already old. Like all orientals, the Druse women deem it a great misfortune to have female children and not boys; but a woman who has been married two or three years and had no children at all, is looked on as something both unfortunate and unclean. "A house without children," says the Arab proverb, "is like a hall without a chapter, and a woman who does not bear is like a tree that gives no fruit, only more useless, for the tree may be burned for firewood."

At the Sit Farkl's we had to go through the usual string of Arab compliments, to which was added the inevitable sprinkling of rose-water, the sherbet, the narghilees, the coffee, and last, a selection of fruit, jelly, and sweetmeats. The wonder of the Druse women at the fairness of the ladies and children, their astonishment and questions regarding European dress and customs, and their almost childish delight at what to them were wonderful novelties, all amused us not a little. The Sit herself is a person without any education save a fair knowledge of her own language, the Arabic, but in her conversation and remarks shows considerable common sense and great observation. She expressed the greatest delight at seeing us, and begged us to consider the house our own, to stay the night, to honor her by remaining a week, and so forth. We were, however, not able to prolong our visit, for the sun was drawing fast towards the west, we had an hour's ride before we could reach home, and the roads of Lebanon, difficult enough at all times, are exceedingly dangerous, if not quite impassible after dusk. After many compliments and farewells from the Sit and her friends, we therefore returned to the Sheik Bechir's house, and there, having put the children on their donkeys and mules, helped the ladies on their horses, and mounting ourselves, we started on our return home, highly pleased with our day spent in a Druse village, and still more so with our hosts, the sheik and his relatives.

Our road home ran along the side of a mountain, and keeping us parallel with a magnificent deep valley, at the bottom of which ran the river Julia, whilst the numerous villages scattered here and there on the hills, the cattle returning home from pasture, and the many peasants we met on their way home from their fields, gave the whole scene an air of peace and plenty, not often met with in the Turkish empire, and perhaps in no part of it except Mount Lebanon. The wonderful transparency of the atmosphere in this land causes some singular optical illusions. Everything appears much nearer to the beholder than it really is; and it is only after the experience of some months that one becomes sufficiently accustomed to this to estimate objects at their true distance. I was much struck with this, when on our way home from Bisboor to the mountain village in which all our party was residing for the summer, we rounded a hill on the west, and came in view of the Mediterranean, with the plains lying at the foot of Lebanon, the immense olive-grove that skirts the sea, the town and roadstead of Beyrout, with its numerous ships, it appeared almost as if a few bounds down the mountain would place us on the shores of the deep blue sea, whereas we know well that it takes a good horse nearly four hours to get over the intervening ground. It was curious to look down at the steamers now at anchor, and think that by embarking on board of one of them, we could reach Marseilles in six and London in eight days, and be in a very different climate and very different scenes from those which we had that day left and witnessed amongst the Druses of Mount Lebanon.—*Once a Week.*

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REMARKABLE CONVERSIONS.

The first I shall relate is that of an Indian. This extraordinary conversion—far such I have ever regarded it—took place, I think, in the autumn of 1843 or 1844. It was at a camp-meeting held in a pleasant grove in one of the rich prairies in what is now Kansas Territory. Our meeting had progressed with increasing interest for three or four days. Many souls had been made happy in the love of God, as from time to time we gathered around the altar in prayer. But there was a straggling camp of Indians of the "Kaw," or Kansas tribe, who seemed rather accidentally to have pitched their tent near our encampment. These Indians were very ignorant of revealed religion, and also ignorant of the languages of all the other tribes who were there represented, and participating in the exercises of the meeting. Nevertheless they continued to stand and sit around the outskirts of the congregation as spectators from day to day; their curiosity seeming to increase as the meeting grew warmer, and the general interest seemed to deepen; until, as before stated, on the evening of the third or fourth day, while many penitents crowded the altars and God's people, of some half dozen different tribes, and speaking as many different tongues, were singing, praying and exhorting each in his "own tongue wherein he was born," I observed our "Kaw" friends standing in a group, as near as they could approach the spacious altar, now strewn with supplicating mourners or rejoicing believers. One of their number, a tall, manly looking person, was evidently much concerned and greatly agitated in mind and body. It was not long, however, after he attracted my attention until his almost gigantic form fell prostrate to the ground, as we have seen the sturdy oak succumb to the impending storm. A considerable number of persons, red and white, now gathered around where this man lay stretched upon his back, all satisfied that there was no collusion in the case, and for hours did we all anxiously watch and wait to see the result. For some time he seemed not to heed anything that was going on around him, but appeared to be wholly taken up with what immediately concerned himself; meanwhile the large briny tears with which his face was literally bathed, witnessed the pungency of his conviction and the sincerity of his repentance. He occasionally spoke, and they were either words of bitter self-reproach for having sinned against God, or cries and entreaties for Divine mercy. There was but one person present whom he could understand, or who could understand him, except his comrades. This was the widow of a most worthy deceased missionary, who, with her husband, had spent several years among that people acquiring their language, and preparing to labor for their instruction and salvation. But just as we thought this devoted man of God was ready to begin successfully to preach to the poor benighted Kaw Indians, God took him from earth to heaven. But, as I said, the widow of this man of God was present and could speak some words of encouragement to the stricken sinner; and in turn could tell the rest of us what he said. And after he had lain as above described for some hours, he suddenly arose and sat up, wiping the tears and sweat from his face, as he said, "how strange I feel—I never felt so before. What is this? I love *every* body,"—a sentiment wholly at variance with all his former habits, sentiments and notions of what was right. So visible and sudden was the change in this man, that no one present doubted the genuineness of his conversion; and so peculiar were the circumstances of the case, that all were constrained to admit that this was none other than the work of God's own blessed Spirit.

Miss M. A. E. was a student in one of our Methodist schools. When she was about eighteen years old, a revival of religion occurred in that institution, while she was still there. And although she had pious parents, she opposed some of her school-mates who became serious, and were seeking religion. Not only did she oppose others, but solemnly vowed that she would not become religious. And I was informed that on the evening of her conversion, before starting to church, she derided and sneered at religion, saying that she was going to show her weakness as some of her associates had done; but that night at 10, God had stricken her down, and nearly and soundly converted her. She was a young lady of rather more than ordinary intellect, and of very marked and strong traits of character; and all who knew her had the utmost confidence in her sincerity; and some seven or eight years of a most exemplary life since her conversion, proves the work to have been a genuine work of the Spirit of God. This I have always regarded as a very clear and marked case, showing unmistakeably that sometimes, even in opposition to all their plans of life, sinners are brought to a state of conviction by Divine power, and thereby led through the way of repentance and faith to Christ. And the fact is, without the interposition of Divine power no sinner can properly repent and believe unto salvation.

I preached one night in 1843 at Pickinsville, Ala., during a protracted meeting, and at the close of the sermon I invited penitents to the altar; there was a man in the congregation who had been a gambler for some years; he had a family, and resided in the place; he was not known to be under any religious concern; but when the invitation was given, to the astonishment of his acquaintances, he arose and walked towards the altar; just before he reached it he fell prostrate on the floor, and began to cry aloud for mercy; his associates, and the congregation generally, rose to their feet and gazed upon him with intense interest. He never rose till God spoke peace to his soul, and his prayers were turned to praises. He joined the Methodist Church, and lived and died a changed man.

In 1845 I held a protracted meeting at Warsaw, Ala., at which about thirty persons joined the Methodist Episcopal Church, among whom were the wife and daughter of Colonel B., who was keeping the tavern in that place. The Col. was a very wicked man, and was much incensed when informed of the fact; I was told he threatened to disinherit them. He took to his bed and fancied he was going to die, and appeared to be angry with every one. I visited him frequently during the meeting, and urged the importance of religion. I have no doubt his illness was more of the soul than of the body, for he arose from the bed a changed man, and joined the Church, himself, the next time I came there to preach. He is still in the Church, but his wife and daughter have gone to their reward.

SOMETHING ABOUT WRITERS.

THE ESSAYIST.

There are various classes of writers. Among these, may be mentioned historians, poets, novelists, dramatists, scientific writers, and essayists. Let us, for a short time, consider the essayist. It belongs to this writer to develop and classify, in modes of his own, the concealed relations of different themes of inquiry. He enters the fields of visible and invisible truth, and explores them further. We owe our highest pleasures of reading to literary explorers. The scientific writer is usually more or less confined to certain portions of a single region of truth. With his method of determinative analysis, he cannot be versatile and entertaining, like the essayist. The brilliance of the essay is unsuited to science. The essay aims to amuse, while it instructs the reader; but the text book has, as its only professed object, the conveyance of instruction. Each is a vehicle of knowledge gained by observation and thought; but, in the essay, truth is classified with more embelishment than it can be in the text-book. Furthermore, the results of observation and thought, which are presented by the essayist, may fitly partake, to a great extent, of his own personality, and be expressed in modes peculiar to himself. Freshness and originality are looked for in the essay, and, in this kind of writing, dryness and formality are intolerable. But the text-book must needs be the vehicle of truth, stated, in the main, with formal perspicuity. There is, therefore, but little scope, in scientific writing, for the expression of personality. The *I*, in this case, dares not infuse much of itself into the *It*. The essayist seeks to be suggestive; the scientific writer seeks to be definite. The essayist applies, in novel modes, the principles of this text book; the scientific writer ascertains and classifies these principles.

It may be well carefully to observe that the essayist explores various fields of truth, passing outward from those limits reached by the man of science. Your mental philosophy contains but a small part of what you are permitted to know, concerning the nature and the operations of the human mind. The classifier of scientific knowledge stops on a circumference of limited diameter, and closes his eyes to immeasurable territories stretching every way beyond him. The student soon finds himself in view of realms of truth which it is impossible completely to explore. In ited realms, there are but a few places where he can perceive any relief from one interminable vista of relations that have never been generalized. And these reliefs are the clearings which have been made by that class of writers who preoccupy, on the territories of the unknown, fruitful fields of systemized truth. Every great essayist has made for us, in some wilderness of relations, extending far beyond the outer limits of scientific ground, beautiful gardens of classified knowledge, in which our minds have been refreshed and strengthened. Many of us do not adequately know how much we depend, for all that most agreeably amuses us, and for all that best incites us in intellectual pursuits, on literary explorers. In order more clearly to see the extent to which we are thus dependent on the essayist, it may be well to glance at the leading characteristics of a few of those masters of the pen, who may be regarded as representing different styles of composition.

There is one style which induces a serene mood of inspiration. It elevates the tone of thought. Though it excites the mind, it does not produce weariness. The reaction of the effect, like the effect itself, is entirely agreeable. I think the most eminent representative of this style is Washington Irving. He is what we may call an eclectic writer. Mr. Newman, the rhetorician, ascribes both simplicity and elegance to his style. He carefully chooses his thoughts and words, and sets before us only the sweetest and most exhilarating. He does not thrill you—he pleases you. In his writings, ease is combined with dignity. They have the charm of perfect gentility, the genial refinement of an intelligent traveler, who wins friends to him wherever he goes. You, undoubtedly, remember the effect which Irving's clear and chaste delineations produced on your mind, in the first instance in which you perused a book from his pen. Did you not, with an improved heart, lay aside that attractive volume? Did not this old world look more pleasant to you afterward? Irving makes his readers less sordid. By moderately raising their thoughts above the whirl and the din of earthly scrambling, he causes them to become more meditative, more amiable, more manly.

Writers like Irving could not easily be spared. There are hours in the life of every student and of every educated person, in which the mind needs literary food that is gently inspiring. The essayist productions of the pen will not answer. There is, for awhile, no mental relish for science, for philosophy, or for history. But the fatigue of total inactivity cannot well be endured. The mind needs that employment and that exhilaration which nothing can better promote than the writings of accomplished literary explorers, whose pens, like that of our lamented Irving, overflow with recreative and elevating thoughts.

But not always do we need to be refreshed and inspired in the manner which I have just described. If neither weary nor indolent, nor intellectual powers have a relish for strong food; and they should be provided with such aliment, so that they may be invigorated for intense action. The mind soon begins to become either despondent or listless unless it has work to do. Few men of genius have not been obliged to struggle, in many an instance, to recover the courageous zeal lost by them in too long an interval of relaxation. The inevitable effect of prolonged and luxurious leisure is a loss of manliness. Spinoza, it is said, was once offered a piece of gold, which he declined, fearing it might too much relax his spirit of endeavor. Demosthenes shaves one side of his head, and secludes himself in a cave on the sea-shore. Henceforward, he no more forgets his duty to himself, and is ready, by-and-by, to shake the throne of Philip with words from his disciplined mouth. There come hours to us all, in which we will not, unless urged from without, rouse ourselves to undertake anything that is difficult. Hence the need of writings, the object of which is the production of excitement and courage. Moore, in his life of Byron, relates that he once found the poet reading the history of Agathon, one of Wieland's romances. "I am," he says, "inclined to think it was his practice, when engaged in the composition of any work, to excite his vein in the perusal of others on the same subject or plan, from which the slightest hint caught by his imagination, as he read, was sufficient to kindle there such a train of thought as but for that spark had never been awakened."

The class of writers who compose in the style adapted to produce the effect which has been mentioned, may be divided into two orders. The style of the first order has its chief representative in Thomas Carlyle. In his works, we find what, when analyzed out, is a broad torrent, what was pressing in it for vent. His words and sentences are not merely pleasing—they are urging and driving. He little cares to be eclectic in expression. He does not spend time to find the most euphonious words. He apparently fears to delay for the purpose of conveying his thoughts in elegant and musical language, lest the inspiration of the moment should be too much damped. He writes elliptically. In some instances, he is exceedingly verbose; and, in some instances, he fails to say enough. His sentences consist too frequently of words that are terrible to utter. I fancy, that should you and I attempt to play toss-and-catch with some of his great epithets and compound nouns, it would very soon prove to be a rough sort of sport.

Carlyle can write better; but he will not. In the sequel of his book on Heroes and Hero-Worship he calls his own words, "rude words." Thus, he furnishes a hint in respect to that resoluteness with which he dashes along with his pen. Stronger hints, of a similar kind, are given in his famous essay, entitled "Characteristics." Therein, he puts forth a theory, denominated by him, "Unconsciousness of all healthy vital action in Man." He assumes that "the healthy understanding is not the logical, argumentative, but the intuitive;" for "the end of understanding," says he, "is not to prove and find reasons, but to know and believe." Thus, he denies that the logician can be a man of genius. The debater, he would say, is too cool and unintuitive for healthy vital action. "The debater," he does say, "is to be ranked as the lowest of true thinkers."

Applying his theory to oratory and rhetoric, he says that "the orator persuades and carries all with him; he knows not how; but the rhetorician can prove that he ought to have persuaded and carried all with him. The one is in a state of healthy unconsciousness, as if he had no system; the other, in virtue of regimen and dietetic punctuality, feels at best that his system is in high order." Applying the same singular theory to the moral actions of man, he quotes, as the vehicle of his conception of intuitiveness, the Scriptire passage, "Let not thy left hand know what thy right hand doeth."

Whether this theory of Unconsciousness is or is not true, it is no part of my present task to determine. Let it suffice to say, that in his apparent practice of the theory, as if it were true, Carlyle has wielded a mighty influence since he made his advent with the pen. By his earnest, though anomalous words, how many dependent and fastidious souls has he roused from their state of sycophantic effeminacy, and made them heroic and true!

The style of the other order of the school of writers under consideration, has its most striking representative in Ralph Waldo Emerson. In the writings of the author, is illustrated the effect of a consciousness of healthy vital action. And you will observe in them argument against Carlyle's theory, so far as it is applied by him to rhetoric. Emerson does not, like Carlyle, continually infract on the wholesome rules of composition. His writings abound with sentiments and aphorisms. They have beauty as well as force. Emerson's style is, however, entirely his own. You do not find its salient peculiarities in the works of any other powerful author. It is labored. Epigrammatic brevity is one of its marks. It exhibits few evidences of extraordinary facility in composition. It is the compact, studied style of proverbs. It is Solomonish. Emerson has no crude sentences. On each of his books he seems to have toiled as Michael Angelo did on a statue. He not only stamps his writings with originality of thought, but he also gives them vigor by his suggestive omissions. He makes you think, by leaving you to supply what he does not say. "What spaces," exclaims a writer, between Emerson's sentences! Each seems to float like a solitary summer-cloud in a whole sky of silence!" He writes as if certain he will be quoted from in future ages. Many a sentence of his is as short as a streak of lightning. But he seems never to compose a sentence with electric haste. May I not use a new figure, and say that his chapters are trees, and that he prunes every paragraph and sentence to the quick?

Judging from their works, Carlyle is a fast, Emerson a slow writer. In the former, the first mark at which the critics aim, is the crude vehicle of the thought; in the latter, it is the thought itself. The one writes too anomalously; the other thinks too anomalously. Both rouse and thrill you; but the greater fault of the one is the crudity of his style, while the greater fault of the other is his transcendentalism. I cannot, however, agree with those who discountenance Emerson's transcendentalism, to such an extent as not to see and acknowledge the value of his genius and originality. Right handsomely does he compensate for his unacceptable opinions, in his acceptable strength and the weird beauty of his composition. I think it is well that we have his writings. Do they not tend to make us more earnest of mind? more apt to inquire after the grounds and the causes of things? more desirous to know what are the foundations of our beliefs and theories? more strong to cope with the difficult problems connected with man's being and situation? more interested in everything that is true and beautiful? and less inclined to seek the absurd accomplishments and to follow the foolish fashions of the humanity of the surface world?

THE BLISS OF THE WRITER.

That the successful writer is rewarded with a superior order of pleasures, it is unnecessary to prove. But the effect of these pleasures on himself may not unprofitably be considered. This effect includes a complete forgetfulness of sorrow and pain, a perfect relief from the weariness resulting from toil, a thorough exemption from feverish and impatient longings, a peaceful view of life, and an encouragement to new and greater mental efforts. "Contemplate your subject long," says Buffon; "it will gradually unfold, till a sort of electric spark convulses, for a moment, the brain, and spreads down to the very heart a glow of irritation. Then come the luxuries of genius, the true hours of production and composition." I have read of Marini, an Italian poet, who was so absorbed, while revising his "Adonis," that one of his limbs was, for some time, in contact with fire, before he felt the heat. Of Ariosto, another Italian poet, it is recorded that, while a young man, his father once severely reproved him. But he was entirely innocent, in respect to the offense for which the reproof was given, although, strange as it may seem, he made not the least effort to exculpate himself to his father. His brother, Gabriel, who happened to know his innocence, afterward asked him why he did not explain the case, and escape the parental ire. Ariosto beautifully answered, "Because I was so busily thinking how to make the best use of what my father said, in my new comedy, in which I have just such a scene of an old man scolding a boy, that in the ideal, I forgot the real incident."

Sir Walter Scott well knew the bliss of the writer.—He seems to have been almost insensible to weariness of any kind, while engaged on his tasks. The sweet reactions of successful effort kept him in high health. He used to say, that, "when sick, the best way is, if possible, to triumph over disease by setting it at defiance, somewhat on the same principle as one avoids being stung by boldly grasping a nettle." In the quiet of his study, Scott experienced transports of which it is probable that the kings and the conquerors, the millionaires and the libertines, of his day, never dreamed. And, though we cannot entirely agree with him in his opinion, yet we will believe he was expressing a conviction which the ineffable bliss of many years had wrought in his mind, when he wrote the words, "People may say this or that of the pleasure of fame or of profit, as a motive of writing, I think the only pleasure is in the actual exertion and research; and I would no more write on any other terms, than I would hunt merely to dine on hare-soup."

Readers do not often enough consider the sweetness of the excitement which must have been experienced by their favorite authors, while these were toiling at their tasks, in the solitude of thought and composition. The exercise of writing is far better than opium, as a remedy for discontent or for crabbedness. The activity of the writer removes from his mind the causes of melancholy and of petulance, somewhat as the stream of water cleanses itself by running. Does the mathematician ask what the poems of Homer prove? They prove, I answer, that their composer found exquisite pleasure in writing them. Happy was the blind bard of Scio, while producing his Iliad and his Odyssey—producing them from the stories of "that intellectual treasury, which poverty could not drain or scorn impair." Do not forget, when you peruse Plato and Aristotle, Descartes and Spinoza, Shakspeare and blind Milton, what days of bliss were spent by these writers, in places of seclusion! Do not forget what happiness there was for Cervantes and John Bunyan, in prison; and for Dante and Machiavelli, in banishment!

And there is an interesting truth, in respect to the felicitous experience of the writer. The effect of writing is disciplinary and enriching. The author, of all men, is he who bears in his mind the most valuable intelligence. Writing is a process of mental education and adornment. When a great book is written, you may at once say, that its author is, now, far better prepared to write a greater book than he was before to write that one. Who can tell how much mental and moral gold Butler stored in his mind, while he was forming the everlasting structure of his Analogy? Who can tell how busy on his Lives and Parallels of Illustrious Greeks and Romans? And, as all vivid assurances of successful mental effort are attended by a sweet inspiration, it follows that the effective writer experiences unnumbered thrills of joy, to which the reader can have no key in his published pages, but which it belongs to his imagination to supply.

POWER AND FAME.

Of all the methods of influencing men's minds and hearts, there is, perhaps, none by which a person may secure more power and higher fame, than that of writing. Suitable and adequate investigation, in respect to this proposition, will, I think, convince the reader that it is not too strongly stated. "Consider, if you please, the writer, in comparison with eminent wielders of influence of other orders." Of these, there may be named the tactician, the artist, and the orator.

In respect to the tactician, it is not difficult to see, that his power is held within humiliating limits. His great days are days of battle only. If he is no more than a tactician, he must needs depend on war and carnage for fame. He must be able to ride well in a saddle, and must know just when and just where to give orders to men to kill men. Does he aspire chiefly to military glory? Then, in order to hasten the time when his name shall bear the title of Great, he must make some person like Alexander of Macedon his exemplar. His heroism must not be moral heroism; for moral heroes seek God's glory, rather than their own. He must be devoted to an unscrupulous ambition for martial distinction—an ambition requiring him to count human life and the tenderest domestic ties, as secondary to the advancement of personal interests—an ambition of that kind which Seneca describes as "a gulf and a bottomless abyss, where everything is lost that is thrown in, and where, though you were to heap province on province and kingdom on kingdom, you would never be able to fill up the mighty void." The laurels of the military conqueror usually smell of powder and blood. His renown is not so much the renown of power, as it is that of prowess.—Tecumseh and Black-Hawk, though they had never been educated in French or English, were as lion-hearted as were Napoleon and Wellington.

Again; in respect to the artist, you will observe, that, to this empire, also, there are limits which make him far less powerful than the writer. It belongs to him to influence only the finer susceptibilities of the mind. His mission is to wean men from the sordid pleasures of appetite and of lust, by imbodying beautiful ideals in art. But, in his appropriate field of action, he is able to attract and refine the minds of only a few; for there are but few, indeed, over whom the models of music, of painting, of sculpture, and of architecture, hold a delightful sway. Angelo and Raphael did not carve and paint for the many. They worked only for men of taste; otherwise, they would, in all their years of thought and production, have in vain sought hospitality at the doors of human minds. Mozart and Beethoven left no music for after-generations so powerful as that left by Dante or by Milton. What, to the rare, is Sir Christopher Wren and his monumental St. Paul's, to Shakspeare and his monumental plays? Art is noble; but it is not a potent civilizer. It elevates men; but it does not reform them.

Finally; in respect to the orator, it may be said, that only on certain occasions of public concern is he strong and mighty. He is the people's instructor and guide in great emergencies. His contact with men is necessarily close; and while exerting himself, his power is immense. But, considering the permanence of the effect which the orator produces, it must be admitted, that he is far inferior to the writer as a wielder of influence. His power is less lasting, while it is more forcible, than the writer's. The orator rouses and enchains men by the charms of eloquence. He convinces them by logic, set on fire with passion. He persuades and moves them to action by extemporary utterances, the nice adaptation and the pathetic beauty of which completely overpower the strongest prejudice and disarm the most contemptuous resistance. But oratory, how admirable soever it may be, cannot insure the highest historic fame. It is a means of influencing the few. Its wonder-working power cannot be reported; but its impressions are like those made by the storm on the waters of the ocean.—When its mighty "mouthfuls of spoken wind" no longer move the audience, the wild billows of feeling which they have excited, must needs sink back to rest, and be followed by a great calm. Long ago, the name of Demosthenes might have gone to oblivion, had he not toiled, in silence, on his speeches before he delivered them, till, as Pythias said, "all his arguments smelt of his lamp."—Who knows how many thrilling orators have lived and died, leaving no record behind them to indicate to posterity how they charmed men in their own day? Little would we know concerning wise Ulysses and his oriphric powers, had not the Iliad and the Odyssey of Homer given him historic renown. And little would we know concerning the greatness of Pericles, as an orator, had not Thucydides committed to writing, in a few brief but beautiful sketches, some of the utterances of that gifted speaker.

Socrates might have been a powerful reformer for every age after his own, had he written as many wise words as he gave to the air in his long contest with the incorrigible sophists. The self-denying, courageous and philosopher, with all his wisdom, expressed a great error, when he said to Phædrus, in those words attributed to him by his pupil, Plato:

"Writing, indeed, Phædrus, has this inconvenience, and truly resembles painting. For its productions stand out as if they were alive; but if you ask them any question, they observe a solemn silence. And so it is with written discourses; you would think that they spoke as though they possessed some wisdom; but if you ask them about anything they say, from a desire to understand it, they give you only one and the self same answer. And when it is once written, every discourse is tossed about everywhere, equally among those who understand it, and among those whom it in no wise concerns, and it knows not to whom it ought to speak and to whom not. And when it is ill-treated and unjustly reviled, it also needs its father to help it; for, of itself, it can neither defend nor help itself."

Socrates, when he spoke these unreasonable words, overlooked the fact that great paintings and great writings serve to perpetuate, from age to age, the power of their authors. He, also, overlooked the truth, that it is the duty of every man who is far in advance of his own generation, in knowledge and wisdom—a duty which he owes to himself, as well as to those who are to live after him—to produce some noble work which shall carry forward the life of his rich mind, so that it may fertilize the ages to come. Socrates was, evidently, too fond of street speaking. His one-idealism had disturbed the balance of his mind. He seems to have concluded, that his peculiar mode of showing men their ignorance, was the only excellent method of successfully influencing them for good. In discarding the absurd writings of the sophists, he hardly let himself see the value of those true writings which are essential to extensive personal power and to enduring personal fame. How much more useful a man would he have made himself, both to the Athenians and to the men of all succeeding times, if he had retired from the street, and spent his days in producing models of composition, which might constitute him a teacher and inspirer of men, when his mortal tongue should be silent in the grave! The influence exerted by Socrates on the race, seems meager, in comparison with that exerted by Plato, by Aristotle, or by Xenophon—Indeed, may we not reasonably inquire, by what means, had not this trio of ancient writers once lived, we could have known anything reliable concerning that master-talker, with his floating nose and uncouth garb, but with habits of temperance, and with an extraordinary "beauty in the inner man?"

Who can tell how many powerful geniuses have spoken for only one generation of men, because no recording pen immortalized their thoughts and their sayings? A beautiful provision, and one for which the race can never be too full of gratitude, was that made by the Founder of the Christian religion, for perpetuating the influence of his own words, his own doctrines, and his own example. Imparting something of the afflatus which he himself possessed, to a few poor and unlearned Galilean fishermen, he transformed them into apostolic penmen. The piercing eye of the Master foresaw those ages of moral darkness that were to come, in which the indescribable eloquence that had made the self-righteous Jews tremble, and had begun to renovate the hearts of the idolatrous Gentiles, would not ring in the ears of sinful men, and in which there would be needed, for the continuance of genuine Christianity, the sacred Gospel, with its artless but thrilling narratives, and its simple but reformatory teachings!

THE MASSACRES IN SYRIA.

Papers relating to the disturbances in Syria have just been presented to Parliament. They inform us that the narratives which have roused Europe to something like another Crusade are no exaggerations of fear or credulity, but have in many [illegible] the slaughter at Dier-el-Kahmar, and the general imbecility or treachery of the Turks stand out more strongly in the despatches of official persons than in the newspaper reports. The European nations have every reason to be satisfied with the manner in which their Consuls have behaved. In the month of May, before the outbreak of these disturbances, the attention of the various Governments, and notably of the Porte, was called to the threatening state of affairs in the Lebanon, and when the war commenced the Consuls were invariably found united and acting with vigor in the cause of humanity. National jealousies and divergencies of policy seem to have been forgotten, and Englishman and Russian, Frenchman and Austrian, joined in remonstrances to the delinquent commanders and in endeavors to give a shelter to the fugitives.

In May the Lebanon was already in commotion.—Assassinations were daily taking place. A party of Christians were set upon by Druses between Deirel-Kammair and Djezzin; nine of the former were said to have been killed. The Druses began to sing their war-songs, and the Maronite Bishop Tubia told his people that they must not give up Christian delinquents, as Druse offenders were not brought to justice, and that, in the event of an attack on the Christians, he would himself head them. This state of feeling was evidently about to produce grave consequences, and Khorsheed Pasha sent a small force of irregulars into the district. However, the Pasha from the beginning took a view by no means partial to the Christians, for he sent a subordinate to inform Consul-General Moore that he attributed the present disorders to the machinations of a committee of Christians organized and sitting at Beyrout, some of them Rayahs, and others Ottoman subjects under foreign protection. This is, perhaps, the most impudent accusation that was ever made, even by an Oriental. It is hard to believe that so preposterous a suspicion can ever have been really entertained by the Pasha, and we are therefore justified in assuming that from the first he was determined to put the Christians in the wrong, and to find an excuse for delivering them into the hands of their enemies. In the meantime the Christians of the mixed districts as Mount Lebanon had addressed the Pasha complaining of the constant assassinations, and bringing to his notice particularly the murder of several ecclesiastics. The memorial states that the Christians have been obliged in many cases to leave their homes and crops, and take refuge in the larger villages, and that not even thus had they escaped the bands of Druses, who often overtook the fugitives on the road, ill-used them, and carried off their property. The Pasha is reminded that the Druses had never been punished for any of their former outrages, more particularly for the horrible acts which Stiek Youssuf Abd-el-Melek ventured to commit last year in burning and sacking the dwellings of and killing innocent Christians without being called to account by your Excellency." We quote these earlier papers to show that in the month of May the Turkish authorities were already informed of the danger, and had received warnings and supplications from the Consuls, and from the native Christians.

However, nothing was done by the Pasha, and in a few days things became more serious. The Druses extended their plunderings even to the plain near Beyrout. In this early stage of the disturbances the Emir Beschir El Kassim, a man who took part in the events of 1810, and was now eighty-five years of age and quite blind, met his death. While being led away from his house by his servants he was attacked. His servants fled and left him. The marauders cut his throat, and hacked the body with their swords. Such events as this determined the Consuls to a more strenuous interference. On the 1st of June the British, French, and Austrian Consuls at Beyrout started for Korsheed Pasha's camp, which was situated about an hour's distance from the town.—They offered to co-operate with the Turkish authorities in preserving life and property in the district. The Pasha declared that he was doing all he could to check the war; he laid the whole blame on Bishop Tubia and the Beyrout committee; he said all he required was that the Consuls should induce the Bishop and the committee to stop their interference, and that he would answer for the Druses. From the declarations of the Pasha, who wished to arrest the Bishop and the members of the committee, the Consuls thought there might be something in the charge, and Mr. Moore had an interview with them, but they protested their innocence, and complained of the calumnies of the Pasha, declaring, however, that they would do their utmost to keep the Christians quiet. This promise they seem to have fulfilled.—How the Pasha redeemed his own will be seen by what we now have to relate.

On the day after the interview between the Consuls and the Pasha, Dier-el-Kammar, the chief Maronite town, was captured by the Druses, under Beschir Bey, Naked. The Pasha took no steps to restrain the assailants. The Turkish garrison remained spectators of the attack, and even took a direct part against the Christians. At the same time an American missionary writes from Sidon that a body of three hundred men, exclusive of women and children, which had been driven out of Djezzin and the neighboring villages, had been butchered within sight of the town by Druses and Moslems, the Sidon townspeople going out to aid in the work. The Consuls had begged the Bimbashi to provide for the admission of refugees, but he would do nothing. By the 6th of June the towns of Rasheya and Hasbeya, in the Anti-Lebanon, were destroyed. "In the former place the greater part of the male Christian population was murdered. "The male children of six or eight years of age and upwards were sought out and killed, but the younger were spared," says Consul Brant, of Damascus. At Hasbeya a Druse in the Turkish service was a principal actor. He was sent by the Mushir to protect the families of the Emirs and Christians; he brought away some seventy persons, and slaughtered them on the road. "I have repeatedly entreated the Pasha," says Mr. Brant, "to send out an escort to bring in the people of Rasheya and Hasbeya; but he did nothing, although he promised he would; he waited until the catastrophe was consummated, and then pleaded its being too late." As to the safety of the city of Damascus, the conduct of the Pasha at that place is described by our Consul as giving "countenance to the belief of some that his Excellency desires the destruction of the Christians, and cares not for the safety of the town, determining, if it should be occupied by the Druses, to shut himself up in the castle and ruin the city with the cannon." Whether this idea has any other foundation than the fears of the people I cannot say; but certain it is that a general distrust of his Excellency prevails." "Should any calamity occur, it will be mainly attributable to the misconduct of his Excellency." We know too well the tragedy that has taken place since these words were written. Damascus has been attacked, and hundreds of Christians have perished. The details we have yet to learn; but it is plain that the forebodings of the European representatives were well founded. The last intelligence from Constantinople also is to the effect that Aleppo, Orfa, and other places have been the scenes of similar outrages, the Turkish soldiers taking part in the massacres. Everything confirms the charges made against the authorities, and shows the necessity of European interference.—*London Times.*

VICTOR EMMANUEL'S DOMINIONS.

The New York *Evening Post* gives the following graphic sketch of the cities recently added to the kingdom of Sardinia:

It is not merely additional territory and population that Sardinia has acquired. The sceptre of Victor Emmanuel is now swayed over some of the noblest cities of Italy, and the most interesting in the world. When Lombardy was ceded to Sardinia we took occasion to speak of the importance and splendor of Milan; but by the acquisition of Tuscany, the Sardinian crown gains Florence, as Rogers says in his "Italy," "of all the fair cities on earth, the fairest"—one containing greater treasures of art than any city in Europe, excepting Rome, and one rendered sacred to the student and artist by the memories of the great men who once trod its streets—Michael Angelo, Dante, Petrarch, Boccaccio, Da Vinci, Cellini, Amerigo Vespucci, Giotto, Brunnellesehi and others prominent in the history and art of Italy. A city so well known as Florence needs no description from us here. Its monarchs had in the Pitti Palace a royal residence nobler even than the Tuileries, Schonbrunn, or Windsor Castle, and Victor Emmanuel's capital and palace at Turin offer no such regal grandeur as this new provincial city that lies in the vale of Arno, and is guarded by the Appenines, with Fiesole and Bellosguardo standing like mountain sentinels outside its massive walls.

Then, but a few miles distant, is Sienna, a city of near twenty thousand inhabitants, with streets rich in mediæval architecture, considered a miracle of splendor. There is Lucca, with a population of about twenty-five thousand, in a rich agricultural district, with a modern aqueduct rivalling in extent and elegance those of Roman antiquity, and connected by railways with Florence. There is Pisa, with twenty-one thousand souls, its university, and its inevitable leaning tower. There is Livorno—outrageously Anglicized into the unsophisticated "Leghorn"—a flourishing seaport, with a population of seventy-five thousand, and more commerce than any town in Italy, excepting, perhaps, Naples and Genoa. Turning toward the east we find Parma, with about forty-one thousand, and Modena, with about twenty-eight thousand inhabitants; both quietly prosperous towns. Beyond these is Bologna, which, with its seventy-five thousand inhabitants, was formerly the second city of the Papal States. Its university is world-renowned, and though the city may not boast the architectural grandeur of other Italian towns, its buildings, as well as its people, have an independent character of their own. A little further is Ferrara, with thirty thousand inhabitants, a grand palace, and somewhat gloomy reminiscences of the house of Este and our operatic friend Lucrezia Borgia. Still further, and near the coast, stands

"That place of old renown,
Once in the Adrian sea, Ravenna,"

with half oriental relics of Honorius and Theodoric, of Gothic kings and Byzantine monarchs. There, too, is the tomb of Dante,

"Buried, like Scipio, by the upbraiding shore."

Following the seacoast we soon come upon Rimini, once the seat of a learned and refined court, and yet containing a cathedral in which are buried the illustrious dead of that period—a short Pantheon, which gave to England the idea of Westminster Abbey. Here the march of annexation and Sardinian aggrandizement appears stayed—for how long it is difficult to conjecture. But should it reach no further, the King of Sardinia has already increased his power and possessions to an extent which ought to satisfy the most ambitious monarch.

CHURCH OF THE VAUDOIS AT TURIN.

On leaving the railway station, says Mr. Arthur, in his forthcoming work, "Italy in Transition," you almost immediately cross a noble street, planted on either side with trees, the Strada del Re. Here, in a conspicuous place, is a beautiful building, bearing the inscription: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." What can this mean? It is a church; and yet, in Italy, churches are not wont to have inscriptions from the word of God in the vulgar tongue. You may go through all the cities, from Como to Syracuse, and perhaps you will not find, on the house of God, one word of the Bible that the people can read, either inside or out.

What, then, is this? It is an appeal to antiquity, but an appeal to the Bible, and a challenge to read it. You ask the first passer-by, "What is this building?" and the answer is: "It is the church of the Vaudois."—What recollections does this answer call up! By those strange flashes which show the mind, in a moment, the shades of past things, you see the Alpine valleys hidden there among those hills—the obscure and menaced flocks gathering at their peril, and hearing the word of God; you see the advancing soldiers of the house of Savoy; then fire and blood, tortures and exiles, and the same scene over and over again; at each fresh encounter the hands of Rome growing redder, the name of Vaudois more venerable, until reformed nations arise to call them heirs of the old faith—until, later, the thunders of the revolutionary time silence the bolts of the Vatican—until, at last, the chains they had borne for ages are off, and they are permitted, as citizens, to stand erect upon the soil of Italy. And here that old church, true from the beginning, true through the darkest ages, true against all the kings, true against the people of her own language, true against the powers Rome could bring to bear upon her by letters or by arms, is at last permitted to come out from her mountain hiding-place, holding the faith she had received from her remotest fathers; and, setting her foot in this one free capital of Italy, she turns her face to the land that hunted her so long, and lifts up her hands in prayer that God would wipe away the blood with which it is stained, and send it days of Christian light and rest.

It was on a beautiful Sunday morning, with such thoughts filling my mind, that I approached that fair temple. A group was standing at the door; there were soldiers—soldiers of the house of Savoy, going in uniform to the Vaudois temple, not to commit havoc, but to worship God under the protection of law. I never looked at a foreign soldier with such interest before. A medal hung upon the breast of one or two, looking like a half crown-piece; but, ugly as it was, it had a greater charm for me, just then, than the more tasteful ones of the Continental states—the countenance of Queen Victoria was stamped upon it. It was her Crimean memento to the heroes of the Italian army who had there stood by our side. By the two signs of the Piedmontese uniform and the English Medal, it seemed as if the bonds of Hanover and Savoy joined hands on this church threshold to uphold the consecrated principles of freedom to worship God.

The peculiarity of the Vaudois is, that they can not properly be called Protestants, because, never having acknowledged the authority of Rome, or fallen into her errors, they never had to protest against them otherwise than by the perpetual struggle of centuries. They are an aboriginal Christian Church, holding the forms and the doctrines handed down from the most distant Christian times.

LOUIS PHILIPPE AND PRINCE JEROME.

The Paris correspondent of the London *Times* says: —"Every one has remarked that in the biographical sketches furnished on authority for the provincial papers, or indeed in any of them which have appeared in the Parisian press, there is no allusion to Prince Jerome's request to fix his residence in Paris, in 1847, having been granted by the government of Louis Philippe. It was even said that orders were given to avoid all mention of the fact, and it is no doubt believed that his arrival in Paris was subsequent to the elevation of his nephew to the Presidency of the Republic. Now this is unfair both to Prince Jerome and to the King of the French. The Prince was not only permitted to reside in Paris with his son Prince Napoleon, but he sought and obtained an interview with Louis Philippe, who was then at St. Cloud. The folding doors of the saloon were thrown open to receive him, though according to etiquette, the compliment was only paid to a crowned head: and the Prince expressed himself touched by the attention of the King who received him most graciously. The Prince, moreover, obtained from the government of Louis Philippe the grant of a pension of 150,000f., subject to the approval of the Chamber of Deputies; and this approval would assuredly have been granted but for the overthrow of the government by the revolution of February. I believe he solicited the vote of certain deputies when the bill should be brought before the Chamber. There was also something said of the Prince's desire to be named peer of France and Governor of the Invalides, and had Louis Phil

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We have made out, and sent out, all our accounts, to the end of the present year. Many have responded and paid up, but many have failed to do so. The object we have in writing these lines is, to call upon all who have not paid up to the end of the year, to do so immediately, by remittance to the office, or by payment to our agents. The year is more than half gone, and yet we have much to collect of our accounts, and to clear off books, between this and January next. This work we must accomplish. Come friends, you have received your accounts through the paper or through the preacher; the amount is not large in each case; pay up to the end of the year and let us all begin even again.

THE CONSPIRACY IN TEXAS.

We have heretofore said but little by way of comment upon the reported evidences of an abolition conspiracy in Texas, because we had hoped that the whole affair would turn out to be greatly exaggerated. Texas is a country of such large extent, and the difficulty of rapidly transmitting news from far distant interior points is so great that exaggerated rumors of any thing having the semblance of the tragical, are very apt to get into circulation, without being satisfactorily corrected for a considerable length of time. We had hoped to find that these things were exaggerated, for the sake of the good name of our common country, for the honor of human nature, and for the reputation of our Northern brethren, political and religious, whose abolition doctrines have been the direct cause of both the John Brown and the Texas conspiracies, together with all similar disturbances. But we are compelled to confess that our hopes have turned out to be entirely groundless. Unquestionable evidence has been discovered of a systematically organized conspiracy, under the direction of white men, extending its ramifications into all the slave-holding parts of the State, the object of which was, a simultaneous and general insurrection of the blacks, accompanied by fire, rape, and assassination. The same evidences are found in all parts of the State: strychnine in the hands of the negroes, for the purpose of poisoning food, wells and springs; guns, pistols, and other arms, in individual hands, and collected in secret arsenals, for perfecting the work began by fire and sword. The men, the old women and the children, were all to be killed, and the young women to be devoted to a far more horrible fate.

And this is the fruit of abolitionism—of anti-slaveryism—of the teaching of the anti-slavery press and pulpit and rostrum! Can any man candidly and conscientiously deny it? We do not include in this condemnation our good Northern brethren, who oppose the anti-slavery crusade. They are men good and true, and merit our highest esteem and honor. And this is the forlorn hope of the Black Republican army, which is now seeking the control of the government! These conspirators are the advance guard of that Black Republican party to which Dr. Alex Stevens professes to belong, and which the majority of Northern Methodists, it is said, will support in the coming presidential election! This is the development of the sentiment which is earnestly supported by Henry Ward Beecher, Dr. Cheever, the *Independent*, and many others of the Congregationalists, and other Calvinistic churches. This is the fruit of the doctrine taught by the entire Northern Methodist press—edited by such men as Drs. Thomson, Kingsley, Haven and Elliott—the latter in slaveholding territory! This is what is meant and desired by that "freedom of speech"—God save the mark!—and of the press, the absence of which in the South is vehemently complained of by the *Independent*, the *Christian Advocate and Journal*, and similar papers. It is for prudent and well-conducted efforts to prevent such things that Bishop Janes fills the ears of the country with his complaints against that accomplished gentleman and patriot, Judge Roberts, and his associates. This is the fruit of the gospel Northern Methodist preachers wished to preach in Texas. Alas for the honored name of "Methodist Preacher!" It is for not joining in the course and counsel which lead to such results that the Southern Methodist Church is denounced and vilified, in Europe and America, by Methodists. These things are the fruits of the doctrines and labors of the abolition tories of the North, and their British allies, leagued, as in the days of the Revolution, against the peace and perpetuity of the government of this country. The blood of the Revolution, of San Domingo, of Kansas, of Harper's Ferry, and of this Texas infamy, rests upon the heads of these modern tories and incendiaries. It is vain in attempting to avoid the logical results of the Black Republicans and abolitionists [illegible] of their more candid leaders, in their sympathy with such [illegible] bility for them is obvious enough. It would, at this moment, [illegible] know precisely the number of Northern [illegible] favor, in sympathy and at the ballot-box, the destruction of the South by insurrection. The election of a Helperite Speaker of the last Congress is proof of this view. Many of our Northern fellow-citizens have held and taught abolition doctrines, without ever dreaming that such doctrines would lead to such results. But now there is no excuse. Before the John Brown and Texas conspiracies, we can understand that a man may have been a Black Republican or an abolitionist simply because he was a dupe; but now, how a man can teach abolition doctrines, or support the Black Republican party, and not be a villain, our casuistry does not enable us to determine. Such a man is, logically, an incendiary and a murderer, whatever he may be in purpose. Many a poor negro, with a good master and home, with gentle women who felt interested in his welfare, and that of his family, and without the possibility of being placed in a better position in any part of the world, will have been tempted to the gallows by the serpent of abolitionism; but the curse of God, and man, for his destruction, will fall upon the tempter who ruined him.

Southern slavery, as a rule, is the mildest and most benevolent system of labor in the world, and the slaves, without abolition temptation, are the most contented and happy laborers. But granting it the character attributed to it by the abolitionists, it is even then, in comparison with abolitionism, most saintly and holy. There is not an evil, to character and home, to society or country, attributed to slavery, by an ignorant or lying press, that abolitionism does not produce an hundred fold. It is the life of modern politics, the falsehood of modern philosophy, the apostacy of modern Christianity, and the curse of modern civilization. The prophetic Anti-Christ of Scripture was always thought to be the Church of Rome, until abolitionism developed itself, and then the interpretation began to be doubted. If ever men deserved the doom which Benedict Arnold escaped, William H. Seward, Horace Greely, Charles Sumner, Wendell Phillips, and their abettors, political and clerical, are the men. And yet, Southern men, and patriotic Northern men, too, who are determined to resist the demon of abolitionism in every form, and to make no compromise with the insidious monster, and who simply contend for the Constitution of their country, and the Union based upon it, are denounced, sometimes by Southern men, as fire-eaters, extremists, ultras and disunionists! Shame on the ignoble souls who thus attempt to weaken the public conscience in reference to the monstrous iniquity of abolitionism! This indirect support of the abolitionists has done more to embolden them in their aggressions than anything else. Even now, Lincoln's organ at Chicago, John Wentworth's paper, boldly advocates the *overthrow of slavery in the States* as the doctrine of the Republican party, and shames the Republican leaders who are too timid to avow it. It quotes Lincoln's language, embodying the same sentiment.

But, so far as we can see, nothing but defeat, and the election of an abolitionist, will ever teach Southern men, and constitutional men generally, the lessons of patriotism and political wisdom. United, Black Republicanism could be easily defeated. The people are willing to unite, but the demagogues and office-seekers, who curse the country, will not let them. And thus we are divided into three parties, when we ought to be one; just as the Jews were divided into irreconcilable factions when Jerusalem and the temple were tottering to their fall.—Our country has fallen upon evil times, and nothing but the providence of God can save us, for vain is the help of man. While christian men should use all the political means in their power, the present should be a time of general humiliation and prayer.

THE DESTINY OF THE IRISH.

The Irish seem determined never to lose a place in the world, or to be forgotten by it. They are a long established evidence of the truth that if respectability be difficult of attainment, notoriety is to be had for the seeking. They are an illustration, also, of the truth that a nation may abound in individuals of fine character and brilliant talents, and yet never attain position in the world either socially or politically. Tenacious of vitality and character as a race; full of individual, tribal, numerical and characteristic force; the Celts, for thousands of years, have disturbed and modified all institutions, politics, and civilization, without having any of their own, or constituting an independent element in those of other nations. As tenacious and permanent as a race as the Israelites, they are the very antipodes of Israelites in character and influence. The Irish have been a social and political yeast, everywhere producing fermentation and disturbance, without progress; the Jews have been a social and political inertia, everywhere tending to conservatism, equally modifying both progress and reaction. The most impatient of rule of any nation on earth, the Irish have always been the friends of despotism; the most law-abiding people in the world, the Jews have always been the friends of liberty. Irish legions are now supporting the Pope, nominally, and demoralizing his army, really; the Jews are nominally submissive to both Austria and Rome, and really helping to overthrow both of them.—The Irish, at the present time, are disturbing elements in the midst of Protestantism and republicanism; the Jews are the dangerous foes of Romanism and absolutism, whenever they are oppressed.

Everything relating to the Irish is of interest to the people of this country, for the reason that this country seems destined to be the ultimate home of the whole Irish nation. In a few years there will be no Irish nation in the Island of Ireland. They will all have emigrated to the United States. And that will be the end of their history. Swallowed up in the great composite population of this country, made up of representatives of all the nations of the earth, the Irish nation will in a few years disappear from the face of the earth forever. Isolated in their own island, they could never be changed; never elevated into a great nation themselves, [illegible] harmonious part of the great English nation. Providence is sending them out where their characteristics and force of race will necessarily become a part of a great national character and force, and where they will be saved themselves, and be useful to the world, by the loss of their name and nationality. And this will be another step in "the decline and fall" of Romanism. In a few generations they will have lost their superstition as well as their name, and will have become Protestants as well as Americans, except in large cities. The *London Times* consoles itself for the loss of the Irish by contemplating the trouble they will give to this country. If God do not give this country over to destruction on account of its own sins; if he shall still guide and protect it, as the political light and asylum of the world; the Irish will not only not hurt us, but be our most zealous propagandists among the down-trodden peoples of the shores from whence they came. It is well for us to remember, however, that Ireland is coming over to the United States. In many respects we need them. Railroads and the Irish appropriately came in together. We cannot spare the blacks from cotton—England would suffer if we did; she therefore sends the Irish. Let us do all we can for the welfare of both classes of our laborers.

DR. LIPSCOMB.

We regret to learn that our old friend is going farther away from us. Having been elected President of the University of Georgia, at Athens, we learn that he has accepted the position. Dr. Lipscomb belongs to the country at large, but Alabama should not have consented to part with him. She could suffer no greater loss in any one man. But Georgia needed him, and was wise enough to secure his services. Few men of his age have done as much for the Christian culture and social tone of Alabama as Dr. Lipscomb. He is a model College President and College Preacher. Many men there are who are equal to him in the mere scholastic knowledge pertaining to such positions; but for elevating and enlarging, in the minds of students, the *ideal* and value of education; for that inspiration and unction of instruction which makes every truth a gospel, and every lesson a means of grace; for taking heed unto the student-flock over which the Holy Ghost hath made him overseer; for showing forth in his own manner and spirit that model of cultivated christian life which should be the object of all students; for obliterating the lines between secular and religious, avoiding worldliness in the one, and cant and pharisaism in the other, and making all life a beautiful psalm of service to God; in short, for the religion, the beauty of holiness, the "life and power," of education, we have never been associated with his equal. But the institution to which he goes should remember that he has "this treasure in an earthen vessel," and that vessel a very frail one. He should be the president but not a professor, for his body will not bear it. Again we express our regret at his going East; we had plans in embryo for his coming West. But they are all melted frost-work now. We wish him God-speed wherever he goes, and we give the Georgia University joy.

BISHOP EARLY AND NORTH CAROLINA.

Our brethren of North Carolina, who have always been the warmest friends of Bishop Early—and he has certainly been theirs—seem quite displeased with him of late, because he appointed a presiding elder *pro tem.* to the Wilmington district during the absence of the incumbent, Dr. Deems, who is on a visit to Europe. Having presided at the last session of the North Carolina Conference, Bishop Early certainly has charge, during the year, of the work there, and of the men whom he appointed to do it. And if he saw any necessity for supplying Dr. Deems' lack of service during his absence, he not only had the right, but it was his duty to do it. We shall have no use for Bishops after awhile, if we adopt the course pursued by some of our brethren. Who ever thought, a few years since, of agitation and outbreak because of the exercise of the functions of the appointing power? Our esteemed brother editor, Dr. Heflin, of the *North Carolina Christian Advocate*, however, takes a different view of the matter. We agree with him heartily, in one sentiment, however, and so does the whole Church,—that it is wrong to make Dr. Deems' name "the watch-word of discord in the Church of God."—Surely nothing would displease Dr. Deems more, especially in his absence.

AUTHORS AND BOOKS.

New York, Aug. 20th.

THE *North British Review* has again changed hands. This time it comes into the possession of Messrs. T. & T. Clarke, the publishers of the "Foreign Religious Library," as valuable a series of historical works as have ever been translated into English, including among its volumes, "Gieseler's Church History," the "Reformers before the Reformation," and other like books.—Under these new auspices, the ever excellent North British is likely to flourish; the August No. is at any rate an excellent one. Its contents are: 1. Romance of the New Planet—2. Dr. John Brown's Life and Works—3. Scottish Nationality; Social and Intellectual—4. Colonial Constitutions and defences—5. Recent Poetry—6. Thiers' Last Volume on the Empire—7. Imaginative Literature—8. Russia and Serfdom—9. Recent Rationalism in the Church of England—10. Severe Winters.

The paper on "Imaginative Literature" treats of and compares Hawthorne and the author of Adam Bede. The Reviewer says: "The imagination, in different men, works under different laws. The more powerful intellects keep it in subjection, but it takes the feebler captive. In the one case it vatalizes and exalts; in the other it discolors and exaggerates. The author of 'Adam Bede' represents the first class; Nathaniel Hawthorne the second." After this comparative estimate, he launches into a glowing eulogy of the genius of that writer who persists in styling herself "George Eliot." He judges the "Mill on the Floss" to be a greater work and a nobler than its predecessor, "Adam Bede," and says finally of Mr. Hawthorne's last work, The Romance of Monte Beni, that "a character may accidentally or incidentally illustrate a law; but the writer who models the character upon the law, produces a moral or Intellectual monster. If there are no actual monsters in 'Transformation,' there is at least very little flesh and blood in it—very little except the brilliant fancy, the fine analysis, and the perfect taste of an admirable *critic*; no life, but only a great deal of very delightful talk about life."

The first article, "The Romance of the New Planet," is one of unusual interest and value. It shows how far our greatest astronomers have succeeded in penetrating the mystery of the universe, and how their calculations assume the shape of the most wonderful prophecies; the mathematician, indeed, sitting in his study, and pointing out, by the indisputable force of numbers, to his co-laborer at the telescope, the very part of the heavens where, if he looks, he will surely see a new star.

On the 2d January, 1860, M. Leverrier, known as one of the discoverers of the planet Neptune, communicated to the Academy of Sciences a remarkable paper on the Theory of Mercury. In styling the 21 transits of that body over the Sun between 1697 and 1848, he found that the observations could not be represented by the received elements of the planet, but that they could be all represented, nearly to a second, by augmenting by 38 seconds the secular motion of the perihelion of Mercury. In order to justify such an increase, we must increase the mass attributed to Venus one *tenth at least* of its value; which, from sixty years' meridian observations, has been found to be the four hundred thousandth part of that of the Sun. If we admit this increased mass of Venus, we [illegible] either that the secular variation of the obliquity of the Ecliptic, [illegible] observations, is affected with errors by no means probable; or that the obliquity is changed by other causes wholly unknown to us. If, on the other hand, we regard the variation of the obliquity of the Ecliptic, and the causes which produce it, as well established, we must believe that the excess of motion in the perihelion of Mercury is due to some unknown action.

"I do not intend," says M. Leverrier, "to decide absolutely between these two hypotheses. I wish only to draw the attention of astronomers to a grave difficulty, and to make it the subject of a serious discussion." We must therefore, as he suggests, find a cause which shall impress upon the perihelion of Mercury these 38 seconds of secular motion, without producing any other sensible effect upon the planetary system.

M. Leverrier then shows that a planet between Mercury and the Sun, the size of Mercury, situated at half his mean distance from the Sun, if moving in a circular orbit slightly inclined to that of Mercury, would produce the 38 seconds of secular motion in his perihelion. But when he considers that such a planet would *have certainly a very great brightness*, he cannot think that it would be invisible at greatest elongation, or during total eclipses of the Sun.

"All these difficulties," he adds, "disappear, if we admit, in place of a single planet, small bodies circulating between Mercury and the Sun;" and he thinks their existence not at all improbable, seeing that we have already a ring of 58 such bodies between Mars and Jupiter.—As these bodies must frequently pass over the Sun's disc, he advises astronomers to search for them with care.

This paper immediately set all the astronomers agog. Plans were arranged by which those occupying the most favorable situations should observe in a regular manner, and with such care that nothing might escape discovery.

Meantime comes on the stage one Dr. Lescarbault, a village physician, obscure, poor, but passionately fond of astronomy. By dint of many years saving, he had managed to furnish a little observatory in the cupola of his house, where he passed every leisure minute, gazing at the mysterious worlds which revolve about ours.

When he was watching the transit of Mercury over the Sun, on the 8th May 1845, the idea occurred to him, that if there was any other planet between the Sun and Earth than Venus and Mercury, it ought to be seen in its passages across the disc of that luminary; and that, by frequently observing the margin of the Sun's disc, we ought to see the appearance of a black spot entering upon the Sun, and traversing his disc, in a line of a greater or less length.

At this time it was impossible for him to institute this plan of observation, as it was not till 1853 that he was able to commence it. Between 1853 and 1858, he seldom directed his telescope to the sun; but in 1858, when he had a terrace at his command, he constructed a rude instrument, by which he could measure, within a degree nearly, the angle of position; and the tested its accuracy by measuring the position of spots on the moon, and comparing his observations with a map of that satellite published by John Dominique Cassini.

This instrument was a telescope, with an object-glass about four inches in aperture, and four feet six inches in focal length, made in 1838 by M. Cauche, and having a magnifying power of 150 times. The finder of the telescope magnified six times. In the focus of both telescopes were placed three parallel horizontal ones, the distance between the two outermost being from 32 to 34 minutes. A circle of card-board, 5½ inches in diameter, and divided in its circumference to half degrees, was placed on the eye-piece of the finder, and concentric with it. The telescope had a vertical and horizontal motion, and was supported by a wooden pillar with three feet, the point of which rested on a frame also with three feet, and having screws, in order to level the instrument.

With his telescope thus mounted, and by the aid of other pieces of rude apparatus, which it is unnecessary to describe, he was able to measure the distance of any well-defined spot on the sun's disc from its margin.

Whenever our observer expected that the duties of his profession would allow him a little leisure for observation after midday, he regulated his watch by the Sun's passing meridian, by means of a small transit instrument; and having adjusted the rest of his apparatus, he directed his telescope to the Sun, and during a period varying from half an hour to three hours, he surveyed the whole contour of the Sun's disc, keeping his eye at the eye-glass.

At length, after many times repeated surveys, on the 26th of March, 1859, he saw a black point enter the sun's disc. Its circumference was well defined; its angular diameter, as seen from the earth, was very small, and he estimated it at less than one-fourth that of Mercury, which he had also measured. He made an accurate record of his observations, and there the matter rested. Dr. Lescarbault was obscure; he was a member of no Society; he was timid, as unknown men mostly are, in exact proportion to their real worth; and so, having made this very important discovery, he kept it to himself, determining to assure himself by future observations, and then, perhaps, lay claim to the honor of a discovery. While he was waiting, M. Leverrier read his paper; when it was printed, a copy came to the hands of the village Doctor. Then he felt that he might speak; and he modestly announced to M. Leverrier and his compeers of the Paris Academy, that that which had been foretold by mathematical calculations, had been seen by him. After giving the results of his observations, he expresses his conviction that, on a future day, a black spot, perfectly round and very small, will be seen passing over the Sun in a line situated in a plane comprised between 5 1-3 deg. and 7 1-3 deg., and that this orbit will cut the plane of the Earth's orbit towards 183 deg. in passing from the south to the north. "This point," he continues, "will very probably be the planet whose path I observed on the 26th March, 1858, and it will be possible to calculate all the elements of its orbit. I am persuaded also that its distance from the Sun is less than that of Mercury, and that this body is the planet, or one of the planets, whose existence in the vicinity of the Sun M. Leverrier had made known a few months ago, by that wonderful power of calculation which enabled him to recognise the conditions of the existence of Neptune, and fix its place at the confines of our planetary system, and trace its path across the depths of space."

At first this astounding confirmation of his views was regarded with distrust by M. Leverrier himself, and by others. But when he went down to visit the village astronomer, and saw his humble but correct instruments; when he had cross-examined him, and saw the man's simple honesty, he was forced to believe. His account of the interview is so interesting that, though long, I copy it here as given in a recent French scientific journal:

For a long time M. Leverrier refused to attach any credit to the reports which reached him on the subject. He could not believe that the discovery of a new planet could have been kept secret for *nine* months, and that a humble village doctor could have been the person to discover it. As the Director of the Imperial Observatory however, it was his duty to inquire into the truth of the report; and having a personal interest in the question as the predictor of a planet near the Sun, he resolved to enter upon the investigation. Le-carbault's letter to himself, of the 22nd of December, confirmed him in this resolution; and though he had a secret conviction that the story might be true, yet the predominant feeling in his mind was to unmask an attempt to impose upon him, as the person more likely than any other astronomer to listen to the allegation that his prophecy had been fulfilled.

He accordingly set out from Paris by railway, on Friday the 30th December, accompanied by M. Vallee as a witness of the stern inquisition which he was about to institute. Orgeres was unfortunately twelve miles distant from the nearest station, and our travellers were obliged to perform the journey on foot. On their arrival at the house of M. Lescarbault, M. Leverrier knocked loudly at the door; and when the Doctor himself had opened it, his visitor declined to give his name and his title.

"One should have seen M. Lescarbault," says Abbe Moigno, "so small, so simple, so modest, and so timid, in order to understand the height of pride which was seized when Leverrier, from his great height, with what cold, blunt intonation which he can command, thus addressed him: 'It is then you, sir, who pretend to have observed the intra-mercurial planet, and who have committed the grave offence of keeping your observation secret for nine months. I warn you that I have come here with the intention of doing justice to your pretentions, and of demonstrating either that you have been dishonest or deceived. Tell me, then, unequivocally what you have seen.'

The lamb, as the Abbe calls the Doctor, trembled at this rude summons from the lion, and, unable to speak, he stammered out the following reply: 'On the 26th March, about four o'clock, I directed my telescope to the Sun, as I had been in the habit of doing, when, to my surprise, I observed, at a small distance from its margin, a black spot well defined and perfectly round, and advancing with a very sensible motion upon the disc of the Sun. Unfortunately, however, a customer arrived. I came down from the observatory, and in this painful situation I replied as I best could to the inquiries which were made, and returned to the observatory. The round spot had continued its transit; and I saw it disappear at the opposite margin of the Sun, after having been projected upon his disc for nearly an hour and a half.' 'You will then have determined,' asks Leverrier, 'the time of the first and last contact: and are you aware that the observation of the first contact is one of such delicacy that professional astronomers often fail in observing it?' 'Pardon me, sir,' replies the Doctor, 'I do not pretend to have seized the precise moment of contact. The round spot was upon the disc when I perceived it. I measured carefully its distance from the margin, and, expecting that it would describe an equal distance, I counted the time which it took to describe the second distance, and I thus determined approximately the instant of its entry.' 'To count the time is easy to say, but where is your chronometer?' 'My chronometer is a watch with minutes, the faithful companion of my professional journeys.' 'What! with that old watch, showing only minutes, dare you talk of estimating seconds? My suspicions are already too well founded.' 'Pardon me,' was the reply, 'I have also a pendulum which nearly beats seconds.' 'Show me this pendulum,' says Leverrier. The Doctor goes up stairs, and brings down a silk thread, to which an ivory ball was suspended. 'I am anxious to see how skilfully you can thus reckon seconds.' The lamb acquiesces. He fixes the upper end of the thread to a nail, and after the ivory ball has come to rest, he draws it a little from the vertical, and counts the number of oscillations corresponding with a minute on his watch, and thus proves that his pendulum beats seconds. 'This is not enough,' replies the lion; 'it is one thing that your pendulum beats seconds, but it is another that you have the sentiment of the second beaten by your pendulum in order that you may count the seconds in observing.' 'Shall I venture to tell you,' says the lamb, 'that my profession is to feel pulses and count their pulsations? My pendulum puts the second in my ears, and I have no difficulty in counting several successive seconds.'

"This is all very well for the chapter of time,' says the Director; 'but in order to see so delicate a spot, you require a good telescope. Have you one?' 'Yes, sir, I have succeeded, not without difficulty, privation, and suffering, to obtain for myself a telescope. After practising much economy, I purchased from M. Cauche, an artist little known, though very clever, an object glass nearly four inches in diameter. Knowing my enthusiasm and my poverty, he gave me the choice among several excellent ones; and as soon as I made the selection, I mounted it on a stand with all its parts; and I have not only indulged myself with a revolving platform, and a revolving roof, which will soon be in action.' The lion went to the upper story and satisfied himself of the accuracy of the statement. 'This is all well,' says he, 'in so far as the observation itself is concerned; but I want to see the original memorandum which you made of it.'

"'It is very easy,' answered the Doctor, 'to say you want it; but though this note was written on a small square of paper, which I generally throw away or burn when it is of no further use, yet it is possible I may still find it. Rooting with fear in his *Commentaries upon Tithes*, he finds the note of the 26th March, 1859 performing the part of a marker, and covered with grease and laudanum (the lion sizes it greedily, and comparing it with the letter which M. Vallee had brought him, he explains: 'But, sir, you have omitted this observation; the time of emergence is four minutes too late.' 'It is,' replied the lamb. 'Have the goodness to examine it more narrowly, and you will find that the four minutes is the error of my watch, regulated by sidereal time.' 'This is true; but how do you regulate your watch by sidereal time?' 'I have a small telescope—here it is—which you will find in such a state as to enable me to obtain the time to a second, or even to some fractions of a second.'

Satisfied on this point, Leverrier then wished to know how he determined the two angular co-ordinates of the points of contact, of the entry and emergence of the planet, and how he measured the chord of the arc which separates these two points. Lescarbault told him that this was reduced to the measuring the distances of these points from the vertical, and the angles of position, which he did by the systems of parallel axes we have mentioned, and the divided circle of card-board placed upon his finder.

Leverrier next inquired if he had made any attempt to deduce the planet's distance from the Sun from the period of four hours which it required to describe an entire diameter of the Sun. The Doctor confessed that he had made attempts to do this, but, not being a mathematician, he had not succeeded; and that this failure was the reason why he had delayed the announcement of his discovery.—Leverrier having asked for the rough draught of these calculations, the Doctor replied, "My rough draughts! Paper is rather scarce with us. I am a joiner as well as an astronomer. I calculate in my workshop, and I write upon the boards; and when I wish to use them in new calculations, I remove the old ones by planing." On visiting, however, the carpenter's shop, they found the board with its lines and its numbers in chalk still unobliterated.

When this cross-questioning, which had lasted an hour, was finished, Leverrier was convinced that an intra-mercurial planet had really been seen, and, with a grace and dignity full of kindness, he congratulated Lescarbault on the important discovery which he had made.—Anxious to obtain some mark of respect for the discoverer of Vulcan, Leverrier made inquiry concerning his private character, and learned from the village cure, the judge de paix, and other functionaries, that he was a skilful physician, and a worthy man. With such high recommendations, M. Leverrier requested from M. Rouland, the Minister of Public Instruction, the decoration of the Legion of Honour for M. Lescarbault. The minister, in a brief but interesting statement of his claim, communicated this request to the Emperor, who, by a decree dated January 25th, conferred upon the village astronomer the honor so justly due to him. His professional brethren in Paris were equally solicitous to testify their regard; and MM. Felix Roubaud, Legrande, and Calle, as delegates of the scientific press, proposed to the medical body, and to the scientific world in Paris, to invite Lescarbault to a banquet in the Hotel de Louvre, on the 18th of January. A similar offer had been made to him by his professional admirers in Chartres and Blois; but he declined all these invitations, pleading as an excuse his simple and retired habits, and the difficulty of leaving the patients under his care.

Here is now the point which is to be fully determined by a re-discovery of this hitherto unknown planet, and toward this all astronomers are giving their utmost attention. Meantime, one—a M. Leas—also a Frenchman, has published a pamphlet in which he asserts not only that poor Dr. Lescarbault is a cheat, but that M. Leverrier's calculations on which he founded the theory of the necessary existence of another planet are false; and that in fact there need not be another; nor, says he, was one seen. This, of course, complicates the matter more still, and makes the interest in it, to astronomers, still greater. Some time before the year is out we may hope to hear further news of this new world in the starry maze.

Messrs. Harper & Brothers are about to publish "Travels on the Amoor, in the recent Russian acquisitions on the confines of China and Japan," by T. W. Atkinson, a very remarkable English artist, who has spent the last fifteen years in those regions and in Siberia. Mr. Sala, well known by his "Journey Due North," says, in a recent English paper of literary gossip: "A strange, hardy, adventurous man must this Mr. Atkinson be. We happened to be in the capital of the Czar years since, just after this traveler's return from oriental and western Siberia. For years he had been wandering, with a wife as heroic as Garibaldi's Anita, and in those inhospitable regions, often depending for his sole subsistence on his rifle and fishing rod. We had the pleasure of inspecting in Mr. A.'s studio the magnificent water-color drawings he had made during his pilgrimage, and of looking with great interest on the little son which had been born to him in the course of his sojourn on the Altai mountains, and to whom he gives the sonorous appellation of 'Alla-tar-tum-lam-Tchiboulak.'"

Mr. Scribner has nearly ready one of the finest printed and illustrated works that has ever been published in this country. It is called "Folk Songs," and is a collection of the choicest English poems of all times—such as have received the stamp of merit by the approval of the popular heart, as well as of the critics. The collection is made by J. W. Palmer, M. D., of this city. The illustrations, more than sixty in number, are by the best artists in America, Kousett, Church, Eastman, Johnson, M'Entee, Hill, Barry, Eytinge, Boughton, Darley, McDonough, McLenan, Wallin, Hoppin, Parsons, Mellert, Hennessy, Nast, and others. I have been shown the early sheets of a portion of the work, and I have no hesitation in praising the book as one admirable in every respect—a book which will probably lie on a great many center-tables, and yet have many [illegible] to the lot of the usual center-table books. To add to its other attractions, it will contain fac similes of the original autograph copies of fifteen famous poems, by Hood, ("The Song of the Shirt,") Tennyson, Bryant, Leigh Hunt, Longfellow, Barry Cornwall, Holmes, Kingsley, Payne, ("Home, Sweet Home,") Whittier, Browning, Lowell, Emerson, Willis, and Pinkney.

Harper's Magazine for September contains a poem by Fitz James O'Brien; "The Sewing Bird," illustrated by John McLennan; "A Summer in New England," second paper on "Martha's Vineyard" (illustrated), by Port Crayon; "Spiders, their Structure and Habits," (illustrated) a very interesting article of natural history; "Gossip," by Mrs. Charlotte Taylor; "The Legend of Micah Rood," by Miss Jane S. Fuller; the completion of Mr. Fitzhugh Ludlow's story of "The Cruise of Two Deacons;" "Eaton Barbary Expedition," by J. T. Headley, who gives here the first full and correct account ever given of this wild escapade; "Batchelor's Hall," by D. R. Castleton; "Somebody's Love Story," by Mrs. E. O. Haven; "Some of my troubles," by Mrs. E. F. Clarke; the second of Mr. Thackeray's papers on "The Four Georges;" and "Unto this Last," by John Ruskin, a paper on the morals of trade, written in glowing language, and worthy of every thinking man's best consideration. The "Table" has for subject "The Anglo-Saxon Mind and its Great Thoughts."

Messrs. Appleton have in press, "Reminiscences of an officer of Zouaves," a translation of a series of very lively and entertaining papers, which have recently appeared in the *Review des Deux Mondes*, and understood to be from the pen of General Cler.

A very singular confirmation of an important geographical theory hazarded by an eminent African traveller, has just become known. In his lectures before the Geographical Society of New York, last spring, Mr. Paul B. Du Chaillu, the African explorer, announced that he had discovered and laid down for over 150 miles, from their beginning, a range of mountains hitherto unknown, and which, in his opinion, stretch across, or nearly across, the entire continent, without diverging much either way from the equatorial line. From the farthest point he reached, in this mountain range, he brought back some specimens of malachite, or green carbonate of copper, and a few pieces of very rich copper ore. Some of the geographers did not agree with Mr. Du Chaillu in his opinion as to the extent of the new range of mountains, but his theory receives very unexpected confirmation from the narration of an Arab traveler who has just returned to Zanzibar. Colonel Rigby, the British Consul at that place, has sent to the Bombay government a short narrative of travels in Central Africa by this Arab, who is named Said Bin Habeeb. He was sixteen years in the interior as a trader, and three times visited Loanda, on the west coast. Dr. Livingstone mentions having met him on the Zambesi. He is the first stranger who has crossed the continent in so high a latitude. He was every where treated with kindness. He describes the country as populous, except towards the lake Nyrassa, where it has almost been depopulated to supply the slave markets on the coast. For seventeen days he traveled through the Jhuhow country without meeting inhabitants. The soil is rich, and covered with the ruins of villages. The tribes he traded with are all negroes; they make much cotton cloth, and have abundance of copper and iron. *The copper mines are situated "in a large range of mountains."* After smelting, about seventy pounds' weight of copper are sold for four cubits of American sheeting. There are no horses or horned cattle. The Arab wrote no account of his travels. His reason is characteristic: "I have never written down anything I observed during my travels, because Arabs take no interest in the discovery of foreign countries, and do not care to hear of anything unconnected with the acquisition of riches."

The last No. of the Historical Magazine has the following ingenious piece of poetry, which one of its correspondents vouches to have been circulated in Philadelphia during the occupation of the British, in the war of the Revolution. Its author is unknown. Its peculiarity consists in the manner in which it may be read, viz., in three different ways: 1. Let the whole be read in the order in which it is written; 2. Then the lines downward on the *left* of each comma in every line; and 3. In the same manner on the *right* of each comma. By the first reading it will be observed that the Revolutionary cause is deprecated, and lauded by the others:

Hark! hark! the trumpet sounds, the din of war's alarms
O'er seas and solid grounds; both call us all to arms;
Who for King George doth stand, their honors soon will shine,
Their ruin is at hand, who with the Congress join.
The acts of Parliament, in them I much delight,
I hate their cursed hitters, who for the Congress fight.
The Tories of the day, they are my daily toast,
They soon will sneak away, who independence boast.
Who non resistance hold, they have my hand and heart;
May they for slaves be sold, who act a Willgigish part.
Oh Mansfield, North, and Bute, may daily blessings pour,
Confusion and dispute, on Congress evermore;
To North, that British lord, may honors still be done,
I wish a block or cord, to General Washington.

NOTES WHILE ON A FURLOUGH—No. XI.

UP THE MAGDALENA TO HONDA.

New Grenada contributes no large streams to the Pacific, while to the Caribbean sea it furnishes two, the Magdalena and the Cauca, which enters the Magdalena a few miles below Mompose. Inviting as their waters are, and lucrative as their trade promises to be; the Cauca has no boats upon it, and the Magdalena has been navigated but a few years, as a matter of course by an English company. The waters of these two streams drain a large portion of the Republic, for they both have their source far up towards Ecuador. Tradition reports that when the invaders first entered the country, the banks of the Magdalena were almost a continuous village of aborigines from the mouth up, all of whom have disappeared. Similar testimony is given by the same authority in relation to the plain of Bogata. Whatever credit is due to these traditions, it is certain that a war of extermination, marked by unparalleled atrocity and extent, was carried on against them by their Spanish oppressors, countenanced by patristic philosophic theology, which taught "that they could not be of Adamic descent." "By millions upon millions whole races were cut off," says Draper; and the Bishop of Chiapa affirms that more than 15,000,000 were exterminated in his time. The traditions of their wrongs and crimes, handed down to the present time, among the Indians, may account for the fact that there are various tribes now, both in New Granada and Costa Rica, that are entirely unapproachable by the white race. This was tested by the French while I was in the country. Such a tribe is found on the Isthmus of Darien, another on the north-east portion of New Grenada, and the south-east portion of Costa Rica; this latter tribe rose upon and massacred the Catholic missionaries and other Europeans among them, and retired into their mountain fastnesses, many years since. So far as the banks of the Magdalena and the adjacent country are concerned, this tradition is not improbable, for they are exceedingly fertile, and for the most part quite inhabitable.

I alluded in my last to peculiarities in steam-boating in this country. The boats, though built in the United States, differ from ours; the interiorne deck or roof covers but little more than half of the cabin deck, so that the room for passengers is limited. There is a small ladies' cabin in the usual place, with four state-rooms; in front of this are four more for gentlemen. One of these you can have by paying twelve dollars extra; all the rest of the cabin is one room. The boat furnishes you with a cot bedstead, and you are expected to furnish yourself with whatever else you may wish in the way of bedding. If you take a state room, they will add sheets and a pillow, but your musquito net, do not choose to take a state room, select a place and hang their nets in the common cabin, which is very thickly settled at night, when there are many passengers. But it will be inferred from the arrangement of the boat that not a large number are expected; they seldom have more than a dozen to go through. As we are now under way let us glance at our company: we have Dr. Mallaino, late vice-President, and for two years acting President of the Republic, and his son, on their way from Europe, pleasant gentlemen both, rather too fond of cards; a German, who has been doing business in Ambelema—he is an American citizen, formerly resided in New Orleans, and has now considerable of the world; and an English gentleman returning to Bogata, where he has resided some years. Besides these there were several way passengers, natives of the country. As our company was small, and we expected to be together several days, we mutually concluded to become acquainted, and soon were on pleasant terms all round. The Captain was a Genoese, and spoke but little English, and the Clerk spoke less. Only the Engineer, a Scotch American, spoke my vernacular fluently.

As the river was not very high, and there are a number of sand-bars, and as time is not of much importance with these people, after the first day or two they lie by at night for fear of accident. We ran first night out from Calamar, and it was attended by a sad occurrence. About midnight I was awakened by persons running to and fro, and calling "Emanuel! Emanuel!" I saw something had happened, and hastened from my berth. I inquired of one and another what was the matter, but they happened to be Granadians and did not understand me. At length I found some one who could, and was informed that the second mate had fallen overboard. He had laid down on the guard, fallen asleep, and rolled off into the river. He called for help two or three times, but the boat, instead of being in tow, was hauled on dock; it was launched after a long time, and sent in pursuit, but the poor fellow had ceased to call for help, and sunk to rise no more. He may have been seized by a caiman.

Mompose is the first town of any note that we came to in ascending the river, being 140 miles above Barangilla. It is one of the oldest towns in New Grenada; and was built at this point to be out of the way of freebooters. It is finely located, on the west bank of the river, healthy, well built,

they occasionally seize n child that ventures into the river imprudently. They shew intelligence in managing their prey, for, on seizing a lnad animal, they plunge to the bottom of the river, and hold it there until it ceases to struggle, and then rise to the surface to devour it.—With they treat differently, as I had nn opportunity to observe.

The valley of the Magdalena produces trees of almost every description. Here nre found not only the orange, lemon, cocoanut, palm, guava, cacno, and totumn, but I saw the cinnamon, cnoret ohouc, (India rubber,) upon the banks; and bock from the river, in the hills, the cinchona, from which the world-celebrated Peruvian bark is obtained, nhounds. The cinnamon tree very much resembles the mock orange. The leuf of the Indin rubber is not unlike that of the nrnnge, but the bork of the tree is much thicker and softer. On moking an incision in the bark, a thick cream-like sup oozes out freely, which on being rubbed for a few seconds by the finger beenmes hard and very odhesive. This articio is procnred in large quantities in portions of New Grennda, but the method of obtaiolng it promises to exhnust the supply at no distant day. Instead of tapping the tree for the sap, and then using it from year to yoar, they cut it down at once and thus destroy it.

After delays by day, too numerous to mention, and lying by at night for nine tedious days, we found ourselves at Coocjo, here steamboat-navigation ends, twenty-one miles below Honda, the point nf departure for Bogota by land. The rest of the journcy to Honda is made, either by land on mules, or by woter in n bongo. This is a large open-bont dug out of a single log, or constituted of different pieces. A champan is a still larger boat, covered over for some twenty feet in the mid with a circular roof, composed of poles, palm leaves, etc. They are propelled up stream with setting poles; the boatmen who perform this drudgery are called "Bogas." Furnished with poles some fifteen feet long, with a fork of another kind of wood fastened to the lower end, they place one end on the bottnm or bank, and the other against their naked shoulders, and walk to the hind part of the boat, uttering a sort of gutturnl cry, that sounds like "oo-e! oo-e!" As this cry is uttered by all, a crew of Bogas keep up n terribio din, and as the current is very strong, harder work than taking n heavily loaded bongo up the river cannot well be imagined. Yet the entire commerce nf all upper New Grenada was carried on by this stream lu this nianner for centuries. As we found no mules at Conego, we concluded to go a part of the way by bongo. When the time for starting came, the rain was pouring, but as the mail could not wait we must go. The bont was narrow, and as the bagus must have room on each side to walk back and forth, we could not use our umbrellns, but sat exposed to n pelting rain for three hours. Having had enough of that kind of travel, as we had made but seven miles in that time, most of the company left the bongo at La Gursere, and took mules. Su much of the day was spent before we started that we lind n very hard ride before us. We took off through woods and fields, and across broad savannas, going at n South American pace. Night was approaching as we reached the worst part of the way—road there was none—on the brink of, and finally down, a precipice some two hundred feet high. The descent commenced in a thick wood; it was now quite dark, and the path had been made fearful by the rains to dismonnted, to feel our way, for we could see nothing. The captuin of the boat, who was of the company, led the way; I followed next, and Pres. Mallarino was brought up the rear. Soon the ex-President called to us that he could not advance, though he had left loose his horse, and was aided by his son. The latin and myself could not leave them, so we had to go. We were descending parallel with the precipice, a terrible bank and thicket. My plan was, to get rid of my mule, hang heavy upon the bridle with my hand, while I felt with my cane for the descents of nine or eighteen inches which were occurring every few steps. Arrested thus, in total darkness, our situation was unpleasant in the extreme. After considerable delay, our companions in the rear came up; we moved cautiously, and at length emerged from the intense darkness and reached the foot of the precipice; remounted, and we reached Honda before nine o'clock.

J. H.

RITATION IN THE NORTHERN METHODIST CHURCH.

The Northern Methodist Church is widely and deeply agitated in consequence of the action of the recent General Conference on slavery, and the results already produced by it. It is now certnin tlint the Baltimore action of the Border, a strong, influential, and hitherto loyal membership, is irrecoverably lost to the Church. A convention of laymen and ministers is called to meet at the time and place of the next Baltimore Conference, to determine what course they ought to pursue under the circumstances. In addition to this, *The Methodist*, the independent paper recently established in New York—the best Methodist paper in the North, and the best Methodist paper in the United States started with adequate pecuniary and literary capital and facilities—after upholding the *Christian Advocate and Journal*, at the head of good feeling, and a widely-extended partyism is likely to be the result. It is not in anger, but in sorrow—not in the spirit of triumph, but of grief—when we say that our Northern Methodist brethren have sometiore sown to the wind, and are now reaping the whirlwind. The fanatical leaders who have brought about this unfortunate state of things now begin to see their danger, if not their folly. Dr. Kingsley, the author of the "New Chapter," vainly pleads with Baltimore. Dr. Thomson, the abolition orntor of the General Conference, who was elected by his party over Dr. Stevens, is as silent as the grave on the slavery question; while *The Methodist*, in sympathy with Dr. Stevens, is the real leader in the dissensions of the Northern Church, just as the *Christian Advocate and Journal*, under Dr. Stevens, was before. A two-fold division may be the result.

GLORIOUS TIMES IN NORTH LOUISIANA.

Rev. Dr. C. G. Young writes us from Delhi, La., 14th August, as follows: I stop to drop you a few lines to tell you the Lord is carrying his work among the people through North Louisiana. Some three weeks ago, at a quarterly meeting at Chapel Hill, in Ouachita parish, held by brothers Randell and McClendon, several were added to the Church, and professed. About the same time brother Wright had a very good meeting at Gum Ridge, in the same parish, which resulted in a number of accessions and conversions. Upon the heels of these, brothers Ivy and Smith commenced a camp-meeting, about nine miles east of Monroe. This was a new thing in Ouachita, and many predicted a failure; but it proved to be a happy time. Twenty-odd precious persons joined the Church, and more than that number found peace and pardon. I never attended so orderly a camp-meeting, nor one that was altogether so pleasant. We had six- or eighteen preachers present, and the largest collection of people I ever seen in the parish.

Upon breaking up the camp-meeting, I thought the time auspicious to try what could be done in Monroe, and proposed to the brethren in the ministry to adjourn to town. This was cheerfully agreed to, and brother Trippett, who is well known and very popular there, went and took charge, accompanied by brother Stone, Parvin, Wright, Smith, and myself. Here again some failure was predicted; but the people came to hear, the brethren had great boldness in proclaiming the truth, and God was pleased to bless his word, so that, when I left on yesterday, there were seven whites and sixteen blacks had joined the Church, and I think a larger number had professed Christ. Here, too, may say I have never seen a revival conducted more orderly, better behavior on the part of the congregation, than on this occasion. A large portion of those who have joined the Church and professed are young men, many of whom give promise of usefulness. There were also heads of families and young ladies, so that the work seems to be deep, and to have pervaded nearly the whole community. Quite a number who have been awakened will, doubtless, join other branches of the Church. The meeting is still in progress.

Brother Ivy left the camp-meeting with brother McClaughey to assist him in holding a basket-meeting on Bayou Macon, between Floyd and Monticello; and I have just learned they also have had a glorious time. About forty joined the Church, and in this, as in the previous meetings, many of the accessions are among the solid, substantial men of the country.

Last night brother Ivy closed another of his quarterly meetings, in Franklin parish, at which the Lord graciously blessed the people, and some fifteen joined the Church, and the members were greatly revived. This is in brother Pitts' work.

Brother McClendon is also having good meetings all around his circuit.

Altogether, over 150 persons have joined the Church at these meetings within three weeks, and a great and glorious religious reformation is going on through this whole region. May God carry it on until every family shall erect an altar for worship! During the progress of the meeting at Monroe there have been four sudden deaths in the place and vicinity; one from violence, two from drowning, and one well known citizen was found dead by the side of the road, having died, probably from apoplexy, on his return home from town.

To-morrow there is to be a birthiene here, to celebrate the completion of the railroad to this place, and there will be a large gathering of the people. The track is extending every day beyond this, and is also being laid from Monroe this way, and we hope to have the road completed from Vicksburg to Monroe by the first of December.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

NOVEL LAW SUIT.—A suit has been brought by Gen. A. H. Ledyard, of Cazenovia, New York, against Henry Ten Eyck, for obstructing the plaintiff's view of Cazenovia Lake, by planting willow trees on the shore of the Lake. Mr. Ten Eyck's residence is on the lake shore, and he has built out into the natural waters by filling in with earth and planting trees, which the plaintiff contends he has no right to do.

NEW FEATURE IN RAILROAD ACCOMMODATIONS.—Every day brings something new in the way of accommodations for railroad travelers. First came the smoking car, then the sleeping car, and now we have the restaurant, introduced by the Lehanon Valley Railroad Company, which, like the others, is bound to become a popular institution. This car, supplied with every variety of refreshments in the eating and drinking line, is attached to the through train between Harrisburg and New York city, affording passengers ample opportunity for appeasing their thirst and hunger without leaving the cars for that purpose.

MRS. BRADLEL.—The happy man who is reputed to have married Mrs. Cunningham Bardell, in San Francisco, is Rev. Mr. Sheehan, a Universalist preacher of more than ordinary talent.

WESTERN CITIES.—The four leading Western cities are now nearly of the same size, although ten years ago there was an extraordinary disparity between them. Cincinnati now numbers a population of 165,000, St. Louis 145,000, Pitsburg 110,000, Chicago 120,000. Memphis is probably growing more rapidly than any other.

A KANSAS BUILT STEAMBOAT.—The first steamboat ever built in Kansas was launched on the 30th ult., upon Kansas rives.—It is called the "Kansas Valley," and is nimely feet long, thirteen feet beam, with side wheels, and draws only one foot of water.

SYMPATHY WITH THE SYRIAN CHRISTIANS.—A meeting for the purpose of sympathizing with the Christians of Syria in their present deplorable condition, and of devising the best means for their relief, was held in New York on the 13th inst., and a committee was appointed to consider the subject and report at a future meeting.

PERU AND THE UNITED STATES.—It is reported that the Peruvian Minister at Washington is instructed by his government to return home in case our Minister in Peru, Mr. Clay, should suspend his relations there on account of the refusal of that government promptly to comply with the demands of our own.

STEAM ON CANALS.—The success of steam on the Erie canal, this season, demonstrates still further the practicability of employing this new agent in inland navigation to a large extent.—Steam towing has already become a business of some importance.

CALIFORNIA WOOL.—The first shipment of wool was made from San Francisco to the Atlantic States in 1854, and amounted to only 3500 lbs. The shipments this year will exceed 3,000,000 lbs.

REED'S CHOATE.—A Boston paper states that liberal subscriptions have been made for the purchase of Avons's great picture of Choate, to be presented to the city, and placed in Faneuil Hall, and that nearly the whole amount needed has been subscribed.

ALABAMA AND FLORIDA RAILROAD.—The entire portion of this road from Pensacola to the Alabama State line has been laid. The work of finishing on the Alabama portion is vigorously prosecuted, and ere long there will be uninterrupted communication between Montgomery and Pensacola.

LADY FRANKLIN.—Lady Franklin, wife of the late Sir John Franklin, accompanied by her niece, came passenger by the steamship Adriatic, which arrived at New York on the 11th inst. President Pierce has received the degree of LL. D. from Dartmouth College, New Hampshire.

THE SWISS MISSION.—It is said that the Hon. Elijah Ward, of New York, has been offered the mission to Switzerland and has declined it.

THE GREAT EASTERN.—After returning to New York from her trip to Cape May, the Great Eastern proceeded on a trip to Hampton Roads and Chesapeake Bay. At last accounts she was lying off Annapolis, and visited by thousands of people.

THE PRINCE OF WALES.—It is expected that the Prince will visit New York about the 1st of October, and that he will embark at that port on his return to England.

MRS. HOLT, wife of the Postmaster General, died on the 15th inst., in Washington.

General Harney arrived at Washington on the 15th inst. He was removed from his command of the North Pacific Military Department, at the instance of General Scott, for his conduct in connection with the San Juan difficulty and it is said that he will probably be courtmartialed.

LADY FRANKLIN.—It is stated that Lady Franklin, who arrived in the steamship Adriatic from England and, at last accounts, was on a visit to Mr. Henry Grinnell in New York, will visit the Pacific States, and probably take up her residence next Winter in San Francisco, to which she is advised by her physicians.—Though in general good health, a mild climate is necessary to her, and therefore San Francisco has been recommended. Lady Franklin is now sixty years of age, having been born in 1800.

AN AMERICAN IN A FRENCH PRISON.—The Baton Rouge Gazette says: "We have a private letter from our fellow-citizen J. E. Testard, Esq., written from a prison in Bordeaux, in France, where he has been sentenced by a court martial to six days' imprisonment, and condemned to serve two years in the French army. The government claims this service of him because of the circumstances of his birth in that country.—Serve he must, or buy a substitute. So it seems the French government still persists in not recognizing the rights of American naturalized citizens born in France.

THE TOWN OF HENDERSON (TEXAS) BURNT.—A letter dated Houston, August 10th, says: "A gentleman who passed through Henderson, Rusk county, on Monday morning last, reports that the town of Henderson was discovered to be on fire on Sunday night, 5th inst., and was almost entirely consumed. When he passed through all that was to be seen of the square was smouldering embers, except one dwelling house that escaped the conflagration. "It appears by later accounts that the principal hotel and all but one of the business houses were destroyed.—The loss is estimated at from $175,000 to $250,000. All the supplies of groceries, etc., for the town and neighborhood were burned, leaving many families reduced to want. A negro woman belonging to a man named Herndon, a small tavern keeper, confessed to having started the fire. Herndon and brother are under arrest. Herndon was already accused for having dealt with slaves for stolen goods. The committee were investigating the affair, and many negroes confessed to a knowledge of a general plot for incendiarism and murder.

AN AMERICAN NATURALIST.—The Red River (Hudson Bay Territory) Northwester states that Robert Kennicott, an American naturalist, when last heard from was at Mackenzie river, and had made a collection of five hundred and twenty vertebrate animals, and several hundred invertebrates.

THE GREAT CATHEDRAL AT NEW YORK.—Archbishop Hughes has ordered the suspension of the work upon the new Catholic Cathedral at New York. The walls of the building are now some ten or eleven feet, on an average, over the surface, and give earnest of what the structure will be when finished, but there is such a lack of funds for proceeding with the work, that the Archbishop will not allow the work to go on, lest the workmen will be defrauded of the fruits of, honest toil.

SNOW STORM IN AUGUST.—The steamboat J. K. Lucas, on Sunday, 12th inst., when on her trip from Memphis to St. Louis, encountered a snow storm for some fifteen minutes.

GARIBALDI FUND.—We learn from the Mobile Register that the sum of $223 50 has already been subscribed by the Italian residents of that city, in aid of the cause of Italian Independence, as advocated and planned by Garibaldi, as well as in aid of those who have been made widows and orphans by the loss of their protectors in the battles which have been fought in Sicily.

Judge Grillin, of Washington county, Miss., is said to be the largest cotton planter in the South. His crop is about 5000 bales.

MONUMENT TO JOSEPH GALES.—A meeting to take measures for the erection of a monument to the late Joseph Gales, of the National Intelligencer, was held in the City Hall, Washington, on the 16th instant. A resolution "that it is proper that a marble monument, with suitable inscriptions, be erected in the City of Washington, commemorative of the life and public services of the late Joseph Gales, a former chief magistrate of the city," was adopted, and an address to the public was agreed to.

BATTLE WITH INDIANS IN NEW MEXICO.—Accounts from New Mexico state that a party of Navajo Indians attacked a settlement eleven miles below Santa Fe, killed two men, and drove off their stock. The citizens went out, and after an engagement, recovered the stock, killing thirteen Indians, and losing five of their party.

OREGON.—Advices from Oregon state that the crops are unprecedently large.

CARSON VALLEY.—By the latest accounts brought by the Overland California mail we learn that the recent vote in Carson Valley indicates the organization of a Nevada Provisional Government on the basis of Squatter Sovereignty.

The Rev. Dr. Lipscomb, of Alabama, has been appointed Councellor of the University of Georgia, and has accepted the appointment.

The synagogue of the congregation B'nai Israel, situated at the corner of Stanton and Forsyth streets, New York, was consecrated on Sunday, 5th inst., with the imposing ceremonies peculiar to the Jewish mode of worship.

The Christian Intelligencer gives currency to a rumor that a legacy of $100,000, which was made many years ago to the General Episcopal Theological Seminary of New York, has been almost totally lost through an indiscreet change in the mode of investment.

BALTIMORE.—According to the census just taken, the population of the city of Baltimore is 219,818, being an increase in the last ten years of 50,761.

FOREIGN NEWS.

The following is a summary of the most important news from Europe since our last issue:

GREAT BRITAIN.—The weather, at last accounts, was cold and showery and anxiety about the crops was increasing. The House of Commons has passed a resolution authorizing the Secretary for India to raise by loan three million pounds sterling for the service of the Government. In the House of Commons, Lord John Russell had explained the position of the question for making Spain one of the great powers. The movement, he stated, was first initiated by the French Government. Suggestions were also under consideration that Sweden, and perhaps Portugal and Sardinia, ought also to be added to the great powers. Lord John Russell said the concert of the great powers on various questions had tended materially to preserve the peace of Europe. The British Government were of the opinion that it was not unlesirable to make some additions to the mutal force of Europe

FRANCE.—Rumors are again current of an interview to take place between the Emperor Napoleon and Queen Isabella II of Spain. The Emperor, after reviewing the troops destined for Syria, addressed them as follows: "*Soldiers*—You leave for Syria. France hails with joy an expedition, the sole aim of which is to cause the rights of justice and humanity to triumph. You do not go to make war against a foreign nation, but to assist the Sultan in bringing back to obedience his subjects, who are blinded by the fanaticism of the former century. In that district you have great remindscenes. Fulfill your duty; show yourselves worthy to be the children of those who once gloriously carried into that country the banner of Christ. You do not leave in great numbers, but your courage and prestige are a supply to the dellcieney, because, whenever the French flag is seen to pass, the nations know that a great cause precedes it, and great people follow it." It is said that at Paris great political distrust prevails in the political circles, on the Syrian and Italian question.

ITALY.—At the last accounts the city of Rome was in a perfect state of tranquility. From Naples and Sicily the news is exciting. It is said that Garibaldi has made a descent, with his forces from Messina, on the main land at Reggio, but the story is doubted. The Neapolitan government was making great preparations to repulse the Garibaldians. There are all sorts of reports afloat as to the intentions of Austria, &c., but they seem so unreliable that we do not repeat them.

SYRIA.—In the British House of Commons, Lord John Russell, in reply to inquiries as to the part England would take as regards intervention in Syria, said that marines would be landed from the British squadron, if necessary, to protect English subjects there, but that he had good hopes that the energy of Fuad Pacha would speedily restore tranquility, and render such a proceeding unnecessary.

In addition to the above we glean the following miscellaneous intelligence from the European journals:

MARRIAGE OF AN EAST INDIAN PRINCESS.—A marriage recently took place at St. George's Church, Hanover Square, London, between Lt Col. John Campbell of her Majesty's Indian army and the Princess Victoria Caracanna, daughter of the late ex-Rajah of Cogg.

SURVEILLANCE IN RUSSIA.—No newspapers, magazines or reviews are permitted to enter Russia by the post. They must be subscribed for at the post office itself. All travelers, be they Russians or foreigners, have all their books taken from them on passing the frontier—even guide books or conversation books, or even engravings or drawings. They are removed to the nearest censor, who returns them or not, just as suits his fancy or convenience. All strangers arriving at St. Petersburg have to appear before the political police, who interrogate them as to their objects in traveling, as to whom they are acquainted with, and what letter of introduction they are bearers of.

THE IRISH VOLUNTEERS IN INDIA.—Letters have been received in Limerick, (Ireland,) preparing the relatives and friends of respectable young men who took their departure for Home, to join the Pope's army, for their speedy return, they having been much disappointed in not having obtained commissions, upon promise of which, and other flattering inducements, they were enticed to go over. Extraordinary revelations are expected to be made.

The Queen of England, a splendid screw steamship, purchased by the agents of Garibaldi in Liverpool, sailed from that port on August 3, for Sicily. The Queen of England was well stored with muskets, ammunition, etc., and a large quantity of hospital material shipped by the Ladies' Garibaldi Society, London.

RUSSIAN FLEET FOR SYRIA.—A dispatch from St. Petersburg says: "A fleet is ready at Cronstadt to make speedy sail for Syria. It consists of the steam frigates—the Grand Admiral, of sixty guns, newly built in America for the Russian Government; the Gromoboi, and the Oleg." The Nord says that the above fleet will be strengthened by three or four other Russian vessels now cruising in the Mediterranean.

ORIGIN OF THE MASSACRE OF CHRISTIANS AT DAMASCUS.—The immediate cause of the massacre at Damascus is thus stated by a correspondent of the Boston Traveler, under date of Beyrout, July 14, 1860: "On Monday, the 19th instant, children who had been making crosses in the mud, and otherwise insulting the Christians of Damascus, were arrested by the Governor, and after a short imprisonment were sent to sweep the streets of the Christians. This step was the alleged cause of the outbreak, and every Frank considered it but a part of the general plan to produce the result which I am about to communicate. A mob of about five hundred persons rushed to the relief of these children, and attacked the Christian quarters at two o'clock P. M. At this hour the Christian merchants were away from their houses, in the business part of the city, and were unable to reach their families after the breaking forth of the insurrection. The signal for death and destruction having thus been given, the work of carnage commenced, and at the date of the latest advices, yesterday at 3 P. M., the work of murder and pillage was still going on."

It is said that the Count de Paris and the Duke de Chartres contrived to save their lives by travelling rapidly through the mountains of Beirut.

THE FRENCH VINTAGE.—The news of the vineyards of France is excellent and the quantity now certain. The liner wines will be an average crop, but the ordinary wines extremely abundant. High quality will be scarcer, because the vintage is not expected before the 8th or 10th October, and it is rare that very superior quality is obtained in so late a season.

MARRIAGE OF A DAUGHTER OF CHARLES DICKENS.—The second daughter of Charles Dickens was lately married at Higham Church, Kent, to Mr. Charles Collins, a brother of Wilkie Collins, and himself a budding author. Mr. Dicken's country house is at Gad's Hill, in Kent, the scene of Falstaff's Prince Hal's, Nym's, Pistol's, and Bardolph's exploits—the very locality for a man of genius and humor.

CONSTITUTIONAL REFORM IN GERMANY.—There is interesting news from Germany. The old aristocratic, but free, Constitution of the Republic of Hamburg, is no more. An extensive scheme of reform, in the sense of representative institutions of modern shape, which, under the name of "Constitution of the Nine," has been ventilated since 1848, has been, with but little variation, adopted by the Senate, and by the body of freeholders, or, as they are called at Hamburg, hereditary burgesses.

BIRTH OF A PRUSSIAN PRINCESS.—The Princess Frederic William, of Prussia (daughter of Queen Victoria) was safely delivered of a daughter at Berlin on the 24th of July.

THE ATLANTIC TELEGRAPH.—We learn from the London papers that the Atlantic Telegraph Company have announced the failure of the efforts made to restore the submerged cable.

A CHANGE IN NAME.—The Official Journal of Naples has changed its title, and is now called Constitutional Journal of the two Sicilies.

In the year 1859 England had no fewer than 1,500,000 depositors in saving banks, and France upwards of 1,000,000.

The Fourth of July, being Garibaldi's birth-day, was observed as a holiday in Sicily.

The Sicilian *fete* at Milan, July 1, is said to have produced a clear £1000 for the benefit of the revolution.

Since our last issue we have received the following intelligence from British North America, Mexico, Central and South America, etc.

British North America.—The papers in British North America are to a great extent occupied in noticing the progress of the Prince of Wales through the Provinces. Everywhere he is received with enthusiasm. The Prince, before leaving St. John's, New Faundland, presented to the lady of Governor Hannernan a splendid bracelet, set with diamonds and emeralds; also the portraits of his brothers and sisters. He also gave $250 to the Church of England Asylum for Widows and Orphans, $250 to the Benevolent Irish Society, and $250 to be expended amongst poor persons in the town. He arrived at Quebec on the 18th, and during his stay there was the object of the most loyal attentions. At last accounts he was at Montreal, where he arrived on the 21th. On the 25th, (as we learn by telegraph) he "laid the corner-stone" of the tar-famed Victoria Bridge, the ceremony which was the ostensible object of his visit to Canada.—The liberal papers of Canada, while entirely respectful to the Prince, take occasion to remind him of certain ideas of their own. The Hamilton Times, speaking of his intended visit to the United States, remarks: "A valuable lesson will the young Prince learn from observing the prosperity of that people whom his ancestors drove to rebellion. He will see how little a free and energetic people really depend upon princes—how easily they can be dispensed with, and how wise it is to dispense with them when they misuse the prerogatives, which are intrusted to them for the people's benefit." The Queen's Government organs meanwhile, seize the opportunity of the Prince's visit to revive the agitation in favor of a Federal Union of the Provinces. The Toronto leader, one of the organs of the Canadian Government, remarks: "We are safe in saying that this extended tour of the Prince of Wales will go more toward maturing the object of a Federal Union of British America, than could have been done in half a dozen years by the ordinary machinery of Parliaments and the Press." The Montreal Gazette, another Government organ, holds nearly the same language. It says: "On our part, we fervently hope the one important result will be to unite the provinces in one grand sectional empire under the British crown—having one Parliament, one system of defence, one social policy—and let the pettiness of king, lords and commons in small places disappear. Let us have local bodies for local and minor matters, but let all important questions belong to the North American Parliament alone." It is stated in a dispatch from Quebec that the Prince intends to spend as much time in the United States and to see as much of it as possible, before his return to Europe.

Mexico.—The latest accounts from Mexico represent that the Liberal army had invested the city of Mexico, and that Miramon was at a town some 20 or 25 miles from the city, but the general impression was that he could not hold out much longer. The Liberals, it is said, have taken several important towns, and are confident of the speedy triumph of their cause. We have already noticed the fact, that the Spanish commander at Vera Cruz had made a demand on the Constitutional Government for the restoration of the bark Conception, and that the demand had been rejected by President Juarez. It now appears that this demand was made in a peremptory form, and accompanied with a threat of immediate hostilities in case the demand should not be complied with in 24 hours. In consequence of this threat, and the anticipation that it would be followed by some practical demonstration on the part of the Spanish squadron, the Constitutional Government immediately made preparations for defense. Everything was placed in readiness to repel the expected attack. It was expected momentarily that the Spanish fleet would commence a bombardment. We are informed that the greatest enthusiasm prevailed among the population of the city. So far from dreading the attack, it was universally desired that the Spanish fleet should carry its threat into execution. This feeling was produced and stimulated by the conviction that the United States would embrace the opportunity of coming to the assistance of the Constitutional Government. In fact, immediately on the occurrence of these events, President Juarez dispatched letters to this country, which have since gone on to Washington, asking American assistance, or at least the privilege of raising volunteers and procuring arms and munitions of war within our territory. How far these appeals have been successful we have as yet no intelligence, further than the announcement by telegraph that our government is determined to concentrate a strong naval force near some point on the Gulf of Mexico, that the steam frigate Susquehanna, which was under orders for the Mediterranean, has sailed from New York to cruise in the Gulf, that the steam frigate Powhattan proceeds to the Gulf as quickly as possible, and that special orders have been sent to other vessels to repair thither.

Central America.—The news of the taking of the town and fort of Truxillo, Honduras, by General Walker, is confirmed. It appears that he took sixteen cannon, one hundred and twenty-five stand of arms, eighteen hundred pounds of powder and a large quantity of munitions, including clothing, provisions, etc. Gen. Walker, it is said, is confident of being able to hold Truxillo for the next four months against any force that can be brought against him. He is assisted by Gen. Cabanas, who is opposed to the present President, Gen. Guatibola. The latter has applied to Gen. Barrera, Dictator of Guatemala, for assistance, which has been refused. A large number of the natives, we are told, are joining General Walker's standard. It seems to be Walker's object to upset the Government of Guatibola and place Cabanas in power in Honduras, and then with his assistance to invade Nicaragua.

POLITICAL.

The New York Breckenridge State Convention, in session at Syracuse, a few days ago, put forth an Electoral ticket, and nominated James T. Brady, of New York, for Governor.

The Douglas Executive committee in Louisiana has announced an Electoral ticket.

Full returns of the State Elections in Kentucky, Missouri, North Carolina and Arkansas, have not yet come to hand, but the result in each State is pretty well ascertained. In Kentucky, Leslie Combs, the Bell candidate for clerk of the Court of Appeals, is elected by an immense majority. In Missouri, Claiborne Jackson, the Douglas candidate for Governor, is, in all probability, elected. In North Carolina, Ellis, the Democratic candidate for Governor, is elected, but by a reduced majority. In Arkansas, Johnson, the Democratic nominee for Governor, it is most likely has been elected.

The Pennsylvania Breckinridge State Convention in session a few days ago, adopted a resolution, providing to head a ticket with the names of Breckinridge and Lane, and instructing the electors for the State at large to vote for whatever Democratic Presidential candidate can be elected by the electoral vote of Pennsylvania. A full Electoral ticket was nominated.

From California we have accounts that the Breckinridge and Douglas Conventions to nominate Electoral tickets, are to be held in September, and that the movement for a Bell and Everett Electoral ticket was progressing.

The Mississippi Douglas State Convention was held at Grenada, on the 15th inst., and a State Electoral ticket was nominated.

It now appears that the result of the recent North Carolina Election, is the re-election of Governor Ellis, the Democratic candidate, by a majority of about 8,500 votes over John Pool, the opposition (Bell and Everett) candidate. The Democrats also obtained a majority in the Legislature, but much reduced.

The Ohio Bell and Everett convention met in Chillicothe, on the 16th, and nominated a State Electoral ticket.

The New York Douglas Convention, at Syracuse, on the 17th, nominated a State Electoral ticket satisfactory to a Bell and Everett committee, which was present, so there has a fair prospect of a fusion in New York against Lincoln.

The Illinois Bell and Everett convention met in Decatur, on the 17th, and nominated a State electoral ticket.

The Iowa Breckinridge Convention met in Davenport, on the 16th, and nominated a State electoral ticket.

The Indiana Bell and Everett Convention, at Indianapolis, on the 15th inst., nominated a full Electoral ticket.

A report that Mr. Breckenridge has called a consultation of his friends, to decide on the propriety of his withdrawing from the contest for the Presidency, is declared by Mr. Breckinridge to be totally unfounded.

LITERARY GOSSIP.

Professor R. M. Johnson has resigned the chair of Rhetoric and Belles Lettres in the University of Georgia.

A translation of Mr. Longfellow's Hyperion and Kavanagh has appeared at Brussels, with a sketch of his life, and a translation of Mr. Motley's history has appeared there likewise.

The London Gazette announces the appointment of the Rev. C. Kingsley, M.A., Professor of Modern History in the University of Cambridge, in the room of the late Sir J. Stephen.

A work of great interest connected with Italy is announced for immediate publication in London. It is entitled "Italy in Transition: Public Scenes and Private Opinions in the Spring of 1860, illustrated by official documents found in the Papal archives of the revolted legations, by the Rev. William Arthur."

CITY NEWS.

At an election in the First Ward on Monday, 20th, for Assistant Alderman, in place of Mr. Pettingill, resigned, Mr. James Beggs was elected.

The Coroner has fully investigated the collision of the two trains on the Carrollton Railroad on Sunday evening, 19th inst. Much testimony was taken, and the jury found the Engineer, Wm. Sullivan, guilty of manslaughter.

There were 142 deaths in the city last week. Three were from yellow fever but this gives no cause for alarm as there are no indications of an epidemic. Generally, the city is quite healthy, and, for the time of the year, very lively.

The Delta learns that a vessel will leave this port, in a few days, for Truxillo, with men, arms and ammunitions for General Cabanas and General Walker.

MARRIAGES.

"It is not good for man to be alone."

At the house of Mrs. F. H. Dallas, of Summerfield, Ala., Major F. M. Hopkins to Miss Rebecca Dallas, July 2nd, by Rev. T. Moody.

By Rev. J. C. Pitts, at the residence of the bride's father, in Caldwell Parish, Mr. G. W. Pool to Miss Millie Hebert.

On the 29th of July, by the Rev. R. D. Carver, D.E., at the residence of the bride's uncle, in Jackson county, Florida, Mr. Jordan Yates, of Washington county, Florida, to Miss Mary Brock, of Jackson county, Fla.

By Rev. H. F. Alexander, in the Parish of Bratchitachis, Aug. 9th, 1860, Mr. Joshua Tarver to Miss Martha J. Mathews.

RECEIPTS, BY THE POST-OFFICE, From August 20th to August 27th, 1860.

A—B F Alexander, $10.
B—H W Brown $1 10; M Brown, $2.
C—H Copeland, $5.
G—J F M Gregory, $5.
J—H F Johnson, $10.
N—R A New, 1 60.
P—W Perryman, $1 25; R T Parrish, $10.
R—J F Randal, 10 25.
S—C Shurnfield, $1.
T—J Thomas, $2.
W—L M Wilson, $1 60; W E Wood, $2.

COMMERCIAL.

MONDAY EVENING, August 27, 1860.

We condense the following statement from the New Orleans *Price Current* of the 25th inst:—

The market generally has exhibited but a moderate degree of animation since our last report, though in cotton we have noticed rather more activity in the movement, with more free arrivals of the New Crop and at the same time more favorable advices from Europe with regard to the staple. In Tobacco, operations have been checked by accounts of rain and the consequent impraved prospects of the growing Crop, and the business has been of a moderate character. The stock of Sugar in the City and State is now very low, and we notice only limited operations at higher prices. Western produce has moved off slowly with but few changes in the rates for the past week.

COTTON.—With respect to prices, we have to remark that there prevails considerable irregularity, but the market has generally shown more steadiness than we have had occasion to notice for some weeks past, and closed at about the range of nor quotations.

The receipts at this port since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 2,113,-153 bales, against 1,654,194 bales to same date last year, and the increase of the receipts at all the ports, up to the latest dates, as compared with the last year, is 781,575 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 703,840 bales to Great Britain, and of 147,153 to France, while to other foreign ports there is a decrease of 49,176 bales.

New Orleans Classification:

Inferior	4 @ 4	Good Middling	11¾@12
Ordinary	4½@ 6	Middling Fair	12⅛@12¾
Good Ordinary	6⅝@ 7⅜	Fair	—@—
Low Middling	8 @ 9	Good Fair	—@—
Middling	10⅛@11	Good and Fine	—@—

SUGAR.—The sales of the week amount to 700 hhds. We quote for Inferior and Refining 4¾ to 5¾; Common to Good Common 6 to 7¼; Fair to Fully Fair 7⅝ to 9¼; Prime to Choice 9¾ to 9¾; Centrifugal and Clarified 9 to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ per pound.

MOLASSES.—Total receipts of the week 155 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 25 cents per gallon; and Prime to Choice, 26 to 30 cents; half barrels, 26 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 40c to 41c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 45 to $5 55 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 25 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 9 to 9½; Ribbed Sides 11 to 11½; Clear Sides 12 to 12¾; Sugar-cured Hams 14 to 15½ cents per pound.

LARD.—We quote 13½ to 14c for prime to choice prime, in tes., and 14½ to 14¾c. for kegs.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9½ to 11c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 15½ to 16c; Hale Rope, hand spun, 7¾ to 8c, and machine made, 8½ to 9 cents per pound.

COFFEE.—We quote fair at 14½ to 15, and prime at 15½c per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 25 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 11½ to 12c. to heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 35 to 36 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8½c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.
Hogs, selling at 7 to 7½c. per pound net.
Sheep—Selling at $1 00 to $5 50 per head.
Veal Cattle—Selling at $8 00 to $10 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.

JOHN F. EARLY, Agent.

MISSISSIPPI CONFERENCE.

Fourth round of Quarterly Meetings for Vicksburg District
September—Clinton, Circuit, at Liberty Chapel, 29th and 30th.
October—North Warren Circuit, at Oak Ridge, 6th and 7th; Warren Circuit, 13th and 14th; Brandon, at Wesleyanne, 20th and 21st; Concord, at Concord, 27th and 28th.
November—Raymond and Spring Ridge Circuit, at Spring Ridge, 3rd and 4th; Jackson, 10th and 11th

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XVIII.

"How softly that green bank sloped down from the hill
To the spot where the fountain grew suddenly still!
How cool was the shadow the long branches gave,
As they hung from the willow and dipped in the wave."

Beautiful indeed was the view spread out before them. The clear, smooth expanse of water, the tall trees with their broad spreading foliage, the deep emerald underwood — branches bent so gracefully, almost lovingly, — the cooling stream, which seemed, in very gratitude — the pleasant shade which they afforded, to mirror them with two-fold beauty; the small but beautifully constructed pleasure boats; the deep, dark forest with its solemn trees and silent shade, "unplercel by human thought;" all, all silent in one harmonious picture, which was indeed capable of winning the mind from all gloom or despondency. And as these youthful beings stood on the verge of the stream, their clear ringing laugh was heard, and even their conversation was for a while suspended, that they might more fully enjoy and appreciate the scene before them. But it was for a moment only that they stood in this wrapt admiration, for as their ears caught the distant sound of the old mill wheel, as its quick successive revolutions broke the smooth surface of the stream some distance below, scattering the sparkling spray in a thousand bright scintillations and mimic rainbows around, their gaiety returned; and eagerly, with excited and impatient hands, were the boats untied and launched upon the inviting stream, filled with gay and happy hearts, whose every pulse beat in unison with the quick oar as they glided rapidly along.

Alline had, in obedience to the commands of her father, remained on the banks of the stream, for it was on this condition alone that she had gained his consent to be one of the party. He feared some accident might befall his child; and though Alline would gladly have accompanied those joyous ones on their excursion down the stream, she felt it her duty to obey her parent, and answered their urgent request, that she would enter a boat, with a pleasant smile and a shake of her head which indicated that firmness of purpose which those who knew her well had learned to respect and admire.

"I remain with Alline," said Ellen.

"And I," said Frank Carlton.

"And I, too," said another whom we need scarcely name as Edward Leslie.

But Alline interrupted them, exclaiming, "No, oh no; you must not deny yourselves this pleasure for me; I will not have it so. I would not have made one of the party if I had thought that to have deprived you of your pleasure. Do go, Mr. Leslie, and you, Frank. Ellen may remain with me, for I know her timid nature, and really believe, as she says, that she would prefer to remain."

Thus urged, Edward consented to leave them, while Ellen and Frank quietly seated themselves on a rude seat near by, as it to satisfy Alline that to urge them further would be useless. This conversation occupied a short time, during which the boats containing their precious freight were rapidly proceeding down the stream, on perceiving which Frank ran forward to hail the nearest boat that it might return and take Edward, but just at this moment he saw that his friend had procured a small skiff whose dimensions were scarcely accommodating even to the cramped position of its occupant, and was following the course of the other boats. Frank looked at him with a dubious smile, but drawing forth his handkerchief, he tied it to his cane, and as the skiff neared the bank where he stood, he hastily placed it firmly in such a position that it might float above, and giving his friend a cheering word, he returned to Ellen and Alline, who were laughing gleefully at the mimic sail. They had been seated only a few moments in quiet conversation when they were interrupted by an exclamation from Ellen, whose eye had watched the small, snowy sail as it floated in the gentle breeze, with anxious interest.

"Look, Frank, for mercy's sake tell me what has happened to Edward's boat. He seems to be unable to guide it. He has dropped his oar!"

Frank and Alline were up in a moment, and with their eyes riveted on the object before them, stood, breathlessly, trying to discern the nature of the accident which seemed to endanger the life of one so dear to them all. This silence was soon broken by Ellen, who uttered in deep, low tones of despair, "Oh, my God! the boat is sinking, and he cannot swim!"

It was indeed so; but before the words were scarcely uttered, Frank had comprehended the situation of his friend and was hastily divesting himself of a portion of his clothing preparatory to plunging into the stream. He was an expert swimmer, and as he struck out from the bank, Alline's and Ellen's hopes arose. Vigorously, and with the energy of despair, Frank struggled on. He saw Edward as he sank and rose for the second time, and knew by the calmness of his manner that he had ceased even his exertions and had resigned himself with the calmness of despair to his fate, and with renewed strength he breasted the placid stream upon which he had gazed with so much delight a few moments before, but which had now lost all beauty for him. He thought of it only as the cruel destroyer of his friend, and as each he struggled with it as with a human foe, exerting all his energy and straining every nerve determined to be the victor or to die. When within a few feet of the place where he had last seen Edward disappear, he had the joy of again seeing him rise, and with one desperate effort he obtained the space between them and seizing the exhausted body firmly in his grasp, he swam toward the bank at the nearest point, which was considerably below where he had left Ellen and Alline. But the girls, wild with affright, had followed Frank's course down the stream, keeping on the verge of the water, and thus witnessed the scene and were ready when Frank reached the shore, to render him assistance in drawing Leslie from the water, and as they bent above that inanimate form, hope died within them, and Ellen sank beside him in utter despair and hopeless grief. Alline and Frank did not lose their presence of mind, but endeavored by every means within their power to resuscitate their — to all appearance — lifeless friend; they had almost given up in despair, when signs of returning consciousness became visible, and as Alline and Frank uttered their fervent, "thank God," Ellen raised her head and fixed her eyes upon that face so dear to her, and finding that he did indeed live, she bent forward and murmured her thanks, inaudible, upon that bosom whose every pulse beat for her alone. It was sometime before they grew calm enough to speak, and then their words were few, for their hearts were too full of gratitude to the Giver of all good for any outward demonstrations. They scarcely had time to recover from their fright when the boats rounded a point and came in view. They were soon all on their return homeward, and though there was less of that exuberance of spirit which characterized their coming, they were scarcely less happy, for, though more serious and thoughtful, their young hearts were full of thankfulness and praise toward Him who had saved from a watery grave one of the dearest and noblest of their party.

Chapter XIX.

"I have a fair and gentle friend,
Whose heart is pure, I ween,
As ever was a maiden's heart
At joyous seventeen."

Some weeks had elapsed since the incident above related, and nothing had occurred to interest the young people of our little village. Each day had dawned brightly for them, it is true, but there had not been any assembling together, no scene of merriment, no new entertainment of any kind, and they were beginning to grow weary of this monotony, when Alline received a letter from a near and dear friend who resided in a village some miles distant. They had learned to love each other while school companions, and though separated, they had kept up their school-day's friendship by frequent correspondence. The seal was hastily broken and the contents perused with much pleasure; from it she learned that her friend was soon to be married, and within her missive were enclosed invitations for others of her acquaintance beside herself. It was not long before those invited to the wedding were assembled to devise ways and means for going. All had been arranged, and they had concluded to begin their journey the day after the succeeding one, as this would enable them to arrive at Mr. Lee's in time for Carrie's wedding.

The roads were in the worst condition from recent rains. Creeks and rivulets which were usually fordable were now swollen to a frightful extent. Mr. Elwin and Mr. Carlton were very sorry that Alline and Ellen seemed so much inclined to attend the wedding, for they knew there was danger in travelling by stage over the roads at the time. But wishing to gratify their children as much as possible, they had not as yet mentioned their fears, hoping that they would themselves think of the inconvenient and difficult mode of reaching Mr. Lee's at that season of the year. But no such thoughts entered those minds intent upon going. They realized only the bright scene which awaited them. What were rain and cold, or even bad roads, if after all they arrived safe? The prospect of joy and pleasant hours at the end of their journey would be sufficient reward for any disagreeable moments endured in gaining them. The morning of the day on which they proposed to start was ushered in by a chill, dreary rain; the wind had howled drearily all night around the mansion of Mr. Carlton, possessing really an ominous sound. But who could think of danger in that bright, happy, and eager group assembled on the gallery of that magnificent dwelling. Frank Carlton, Percy Maitland, and Edward Leslie, with Alline, Ellen, and Alice were excited to even an unusual degree as they moved about, busy in seeing all safely prepared for procedure. Their adieus had been made and they were now comfortably situated within the ponderous vehicle which had stood waiting for them for some length of time. As they drove along on their departure, familiar objects seemed to look sadly upon them; the wind sighed mournfully, and as each gust died far away beyond all human ken, our little party grew more thoughtful and grave. But Frank's usually happy nature soon overcame this momentary abstraction, and diffused a portion of its genial glow upon those around him.

"Come, cheer up," exclaimed he, as his own face brightened up, "one would think we were proceeding to join a funeral procession, so solemn have you all become. In a end of to witness the marriage rite; and this in particular promises to be an unusually brilliant affair, for nothing that wealth or position can lavish will be withheld to make it one of lasting remembrance, as Philip Lee is one of the proudest aristocrats in that portion of the country. His edifice stands far back from the street, surrounded by stately old trees, and graced by cool verandahs and spacious halls, presents a very imposing appearance; he should be a happy man who has won the heiress of that grand old estate."

"Say, rather," interrupted Alline, "that free, guileless being, that priceless gem — a woman's pure, young heart. Bright, joyous Carrie; may she ever be blessed, as now." And the tears that gemmed the eyes of Alline told the strength of that friendship which had been born amid the walls of that old academy, and nursed under the shade of those old trees.

"It is true, Alline, I should rather have thought of Carrie than her wealth, and do sincerely hope that her future husband has bowed at the shrine of her beauty and feeling rather than to Mammon. But do you believe her capable of a sincere and lasting attachment, Alline? She always appeared strangely light and fickle in all her attachments as a child; may she not retain these characteristics as a woman? Think, Alline, how fitfully and with what jesting words and laughing tones she spoke of poor Ellis, who loved her so deeply, so faithfully even unto death. I ever see his sad smile and patient face as her image rises before me with its tantalizing beauty and deceiving smiles. Come, tell me, what do you think of all this, for I would not judge one so young, so rich in beauty, and rare in mind, hastily?"

Alline raised her face to that of her lover's — tears gemming her eyes — as she uttered her reply, "Nay, Frank,

'Ask how on the dark waves breast
The lily's cup may gleam,
Though many a mournful secret rest
Low in the unfathomed stream.
That stream is like her hidden love
In its deep cavern's power,
And like her play of words
That lily's trembling flower.'"

"Beautiful, beautiful," exclaimed all as Alline ceased.

"But do you mean that Carrie really loved Ellis?" asked more than one with surprise.

"I do. Carrie did love him with that wild intensity which characterizes a young girl's first love, but she knew that her father would never consent to her union with one who possessed nothing but the heritage with which nature had endowed him, all sufficient as this was for his own and her happiness; she was well aware that his brilliant intellect and cultivated taste would not equal her own bright prospects, or compensate, in her father's estimation, for wealth, and thus she concealed her deeper feelings from Ellis, and even tried to deceive her own heart and to believe that it was only the semblance not the reality of love."

"This is strange; and stranger still that I should never have thought of it," said Frank, "This explains all that was so fitful and even capricious in her manner."

Children's Column.

A CHILD'S DREAM OF A STAR.

There was once a child, and he strolled about a good deal, and thought of a number of things. He had a sister, who was a child too, and his constant companion. These two used to wonder all day long. They wondered at the beauty of the flowers; they wondered at the height and blueness of the sky; they wondered at the depth of the bright water; they wondered at the goodness and power of Gon who made the lovely world.

They used to say to one another, sometimes, Supposing all the children upon earth were to die, would the flowers, and the water, and the sky, be sorry? They believed they would be sorry. For, said they, the birds are the children of the flowers, and the little pinyful streams that gambol down the hill-sides are the children of the water; and the smallest bright specks playing at hide and seek in the sky all night, must surely be the children of the stars; and they would all be grieved to see their playmates, the children of men, no more.

There was one clear shining star that used to come out in the sky before the rest, near the church spire, above the graves. It was larger and more beautiful, they thought, than all the others, and every night they watched for it, standing hand in hand at a window. Whoever saw it first, cried out, "I see the star!" And often they cried out both together, knowing so well when it would rise, and where. So they grew to be such friends with it, that before lying down in their beds, they always looked out once again, to bid it good night; and when they were turning round to sleep, they used to say, "God bless the star!"

But while she was still very young, oh very very young, the sister drooped, and came to be so weak that she could no longer stand in the window at night; and then the child looked sadly out by himself, and when he saw the star, turned round and said to the patient pale face on the bed. "I see the star!" and then a smile would come upon the face, and a little weak voice used to say, "God bless my brother and the star!"

And so the time came all too soon! when the child looked out alone, and there was no face on the bed; and when there was a little grave among the graves, not there before; and when the star made long rays down to Warm me.

Now, these rays were so bright, and they seemed to make such a shining way from earth to Heaven, that when the child went to his solitary bed, he dreamed about the star; and dreamed that, lying where he was, he saw a train of people taken up that sparkling road by angels. And the star, opening, showed him a great world of light, where many more such angels waited to receive them.

All these angels, who were waiting, turned their beaming eyes upon the people who were carried up into the star; and soon came out from the long rows in which they stood, and fell upon the people's necks, and kissed them tenderly, and went away with them down avenues of light, and were so happy in their company, that lying in his bed he wept for joy.

But there were many angels who did not go with them, and among them one he knew. The patient face that once had lain upon the bed was glorified and radiant, but his heart found out his sister among all the host.

His sister's angel lingered near the entrance of the star, and said to the leader among those who had brought the people thither:

"Is my brother come?"

And he said "No."

She was turning hopefully away, when the child stretched out his arms and cried "O, sister, I am here! Take me!" and then she turned her beaming eyes upon him and it was night; and the star was shining into the room, making long rays down towards him as he saw it through his tears.

From that hour forth, the child looked out upon the star as on the home he was to go to, when his time should come; and he thought that he did not belong to the earth alone, but to the star, too, because of his sister's angel gone before.

There was a baby born to him a brother to the child; and while he was so little that he never yet had spoken word, he stretched his tiny form out on his bed, and died.

Again the child dreamed of the opened star, and of the company of angels, and the train of people, and the rows of angels with their beaming eyes all turned upon those people's faces.

Said his sister's angel to the leader:

"Is my brother come?"

And he said "Not that one, but another."

As the child beheld his brother's angel in her arms, he cried, "O, sister, I am here! Take me!" And she turned and smiled upon him, and the star was shining.

He grew to be a young man, and was busy at his books when an old servant came to him and said:

"Thy mother is no more. I bring her blessing on her darling son."

Again at night he saw the star, and all that former company. Said his sister's angel to the leader:

"Is my brother come?"

And he said, "Thy mother!"

A mighty cry of joy went forth through all the star, because the mother was reunited to her two children. And he stretched out his arms and cried, "O, mother, sister, and brother, I am here! Take me!" And they answered him "Not yet," and the star was shining.

He grew to be a man, whose hair was turning grey, and he was sitting in his chair by the fireside, heavy with grief, and with his face bedewed with tears, when the star opened once again.

Said his sister's angel to the leader, "Is my brother come?"

And he said, "Nay, but his maiden daughter."

And the man who had been the child saw his daughter, newly lost to him, a celestial creature among those three, and he said, "My daughter's head is on my sister's bosom, and her arm is round my mother's neck, and at her feet there is the baby of old time, and I can hear the parting from her, God be praised!"

And the star was shining.

Thus the child came to be an old man, and his once smooth face was wrinkled, and his steps were slow and feeble, and his back was bent. And one night as he lay upon his bed, his children standing round, he cried, as he had cried so long ago:

"I see the star!"

They whispered one another, "he is dying."

And he said, "I am. My age is falling from me as a garment, and I move towards the star as a child. And O, my Father, now I thank thee that it has so often opened, to receive those dear ones who await me!"

And the star was shining; and it shines upon his grave.

"WORMS" ON THE FACE.

An English editor informs a correspondent, who signs himself "A Troubled One," as follows:

"Little black specks are occasionally observed upon the nose and forehead of some individuals. These specks, when they exist in any number, are a cause of much annoyance. They are minute corks, if we may use the term, of coagulated lymph, which close the orifices of the pores or exhalent vessels of the skin. On the skin immediately adjacent to them being pressed with the finger-nails, these bits of coagulated lymph will come from it in a vermicular form. They are vulgarly called "flesh worms," many persons fancying them to be living creatures. These may be got rid of, and prevented from returning, by washing with tepid water, by proper friction with a towel, and by the application of a little cold cream. The longer these little plugs are permitted to remain in the skin, the more firmly they become fixed: and after a time, when they lose their moisture, they are converted into little bony spines, as dense as bristles, and having much of that character. They should be thoroughly, but cautiously squeezed, says another author, and, on retiring to rest, a paste should be applied to the part affected. Recipe for the paste: Take one ounce of powdered bitter-almonds, one ounce of barley flour, and enough honey to make the above ingredients into paste. There is another and still more simple remedy, which you may prefer. Bathe the spots several times a day with lukewarm water and a sponge, rubbing the sponge over a piece of yellow soap. There is a healing power in soap distinct from its cleansing properties."

THE GREEK CHURCH.—A struggle has been going on for several years in the Greek Church, to deprive the patriarch of Constantinople, the acknowledged head of the Church, of secular power, (he and his Synod have hitherto exercised similar authority in secular matters with the Pope,) and confine him entirely to ecclesiastical authority. The national council of the Greek Church, which has been in session for nearly two years, and closed its deliberations in February last, has been agitated by the question. The decision of the national council is, by a decided majority, to deprive the patriarch and Synods of all secular and judicial power, and especially of the right to levy taxes. There will be a serious struggle, however, before this long-held and dearly-cherished authority is relinquished.

MINOR EFFECTS IN MONEY-SPENDING.—There is one thing we would be glad to see more parents understand, namely, that when they spend money judiciously to improve and adorn the house, and the ground around it, they are in effect paying their children a premium to stay at home as much as possible, to enjoy it; but that when they spend money unnecessarily in fine clothing and jewelry for their children, they are paying them a premium to spend their time away from home, that is in those places where they can attract the most attention and make the most display.

ANOTHER TENNYSON.—Another poetical brother of Alfred Tennyson has appeared, in the person of the Rev. Charles Tennyson-Turner, as a contributor to Macmillan's Magazine. This gentleman joined the laureate in his first publication, "Poems by two brothers;" he afterwards took the name of Turner on succeeding to a property in Lincolnshire. A younger brother, Frederick, published a volume of poems in 1854.

COSTLY GAS WORKS.—The editor of the North-Western Christian Advocate, who has been in Washington lately, writes home: "As we drove from the depot, a lady in the omnibus espied the great unfinished dome of the Capitol (which don't look much like a dome at present,) and said, innocently, 'I suppose those are the gas works?' 'Yes, madam, for the nation,' was the reply of a fellow-passenger."

DISCOVERY OF ANCIENT RUINS AT ST. ANDREWS, SCOTLAND.—The workmen employed in excavating at the Kirkhill, for the battery or gun platform for the use of the St. Andrews artillery volunteers, have come upon the ruins of what has evidently been a chapel built in the form of a cross. It is supposed by some to be the remains of a Culdee chapel, and to be the oldest piece of architecture about St. Andrews.

Obituaries:

"Let me die the death of the Righteous."

Tribute of Respect.

At the third quarterly conference for Clinton circuit, Mississippi Conference, the following preamble and resolutions were unanimously adopted:

Whereas, by the dispensation of an all-wise Providence, we have been called upon to mourn the death of a member of this quarterly conference—

Resolved, That in the death of our brother WILLIAM M'NEIL this conference has lost an efficient steward and class-leader, Chapel Hill church a true and faithful member, and our citizens a kind and honorable friend and neighbor; one whose heart and labors were with us in all our undertakings for the cause of Christ and the salvation of souls, and the record of whose life, as a steward, member of the Church, and citizen of our beloved country, is without spot or blemish.

Resolved, That we deeply sympathize with the family of our deceased brother, and assure them that his memory will ever find an abiding place in our hearts.

Resolved, That a copy of these resolutions be furnished his family, be spread upon the minutes of this quarterly conference, and be published in the New Orleans Advocate.

L. PEARCE, P. E.

J. B. GRAVES, Sec.

Hall of Springhill Lodge, No. 127, F. A. M.
Union Cross Roads, La., July 2, 1860.

Whereas it has pleased the Grand Architect of the Universe to visit us by the ruthless hand of death, taking from our mystic band our beloved brother and honored W. M., JAMES A. MARTIN, who departed this life May 25th, 1860, having surviving orphans; this seventy-eighth; leaving seven children helpless together a happy family. And as this visitation that held mands from us an appropriate expression of our feelings—

Resolved, That in the death of Brother J. A. Martin masonry has lost a zealous member, our lodge an active and efficient presiding officer, the fraternity a warm-hearted and worthy brother, society a useful citizen, and his children—who can estimate their loss, so truly orphaned so so short a time?

Resolved, That we deeply commiserate the poor little orphans of our deceased brother, and sincerely commend them to the tender mercies of Him who careth for the orphan; and it shall be our constant aim practically to demonstrate to them that a mason's affection embraces the orphans of a brother; that they possess a claim on us, sacred to every mason's heart.

J. W. HOPKINS,
P. R. GOLOSBY,
J. A. CREATH,
} Committee.

THOMAS CAMACK is no more. He died at the house of his daughter, Ann Bell, near Crystal Springs, Copiah co., Miss., April 10, 1860. He was a son of James and Mary (or Elizabeth) Camack, and was born in the North of Ireland, June 1, 1784. His widowed mother, his elder brother William, himself and his twin-brother James, emigrated to the United States and landed at New York in the fall of 1707. He visited his uncle, David Camack, a farmer, residing near Charleston, S.C., with whom he remained several years, devoting himself to agricultural life. There he married Isabella Neely, about the year 1805. After his marriage he removed to Kentucky, and from thence to Tennessee, where his wife died. In Tennessee he was married again to Joanna Macklemore. In 1818 he removed to Mississippi, and after several changes of residence, settled permanently in Copiah county. He joined the M. E. Church as a seeker of religion, in Tennessee, and was a firm and devoted member some 40 or 45 years. In his last illness he was calm, and full of unbroken trust in God. He was the father of twelve children, and at his death looked upon a long line of healthy and prosperous posterity, numbering 7 children, 49 grandchildren, and 4 great-grandchildren. His mortal remains sleep in the burial-ground of Popler Springs church, where he was let down with religious solemnities, and amid a throng of weeping relatives and sympathizing friends, there to await the change of the archangel's trump and the matchless glories of the great rising day.

S. L. L. SCOTT.

N.B.—Should this sketch meet the eye of any of the relatives of the deceased, his son, James D. Camack, will be rejoiced to receive a line from them, at Crystal Springs, Copiah county, Miss.

☞ New York, Nashville, and Charleston Advocates please copy; also, "The Methodist," of New York.

MARY ELLIS, wife of Rev. Stephen Ellis, died August 12th 1860. She was born near Natchez, Miss.; removed in infancy to Washington parish, La., with her parents; was married Sept. 12th, 1822, and united herself with the Methodist E. Church in 1828. From the happy day on which she gave her heart to God she continued till the period of her death an humble and consistent christian. Through checkered scenes of joy and sorrow, she pursued the even tenor of her way, displaying the ornament of a meek and quiet spirit." As a wife, she had but few equals, and perhaps no superior. As a mother, it need only be said, that "her children arise up and call her blessed;" and as evidence of her efforts to guide their minds aright, nearly all of them have become the subjects of divine grace. As a friend and neighbor, it may be truly said of her—

"None knew her but to love,
None named her but to praise."

R. BARRINGTON.

Franklin, La., August 14, 1860.

MRS. SARAH C. FOWLER, wife of Rev. D. C. Fowler, and daughter of John and Elizabeth Bury, was born in Butler co., Ala., March 25th, 1824, and died in the same county, July 12th, 1860. In early life she embraced religion and joined the M. E. Church, of which she remained a faithful and consistent member until the day of her death. Sister F. was among the best of women. She lived and died a christian. Her last words were, "glory! glory! glory!" She has left a husband, two little children, and many friends and relatives to mourn her departure.

W. H. W.

MRS. ELIZA PITTS, wife of Nathan Pitts, of Russel county, Ala., died June 18, 1860. She was born in Warren county, Ga., March 22, 1803, where she was raised. In early life she embraced religion and joined the M. E. Church, of which she remained a faithful member. Her piety was truly Scriptural, and had its influence on her family, and on all who knew her. She bore her last illness in a christian. The writer visited her, administered to her the sacrament of the Lord's Supper, found and left her calm in the love of God. On her last day on earth she became quite happy, saying, "all is well." She addressed her children, exhorting them to be fervent in spirit. She also exclaimed, "Lord Jesus, receive my spirit!" Then, saying "all is well, all is well," she passed away, leaving a kind husband and six children (five of whom have professed religion), and many friends to mourn.

JOHN P. DICKINSON.

THOMAS ALVA, infant son of Rev. J. W. and Mrs. L. A. Shores, died in Autangaville, Ala., July 2d, aged nearly four months. Most keenly do we feel the death of this lovely and interesting child; but the Lord gave him and has taken him back, and we can but say, "Let Him do what seemeth Him good."

HIS PARENTS.

TOBITHA REEVES was born in Calcasieu parish, La., Jan. 3, 1840; was married to James Reeves July 9, 1857; shortly after she joined the Methodist Church, under the ministry of the Rev. R. Parvin. Last fall, at our camp-meeting, she professed religion, and died July 30, 1860. After a day's illness, she died in the triumphs of faith, and to-day she rests from her labors.

W. D. SLAYTON.

Lake Charles, La., Aug. 3, 1860.

MISS MARY ELIZABETH VININGS died April 2, 1860.—She was born Feb 25, 1840. In her thirteenth year she attached herself to the Methodist Church, of which she lived a consistent member until called to her reward.

R.

Centreville, La.

PROFESSIONAL.

R. M. TEVIS. R. P. HAYS.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavacca county, Texas, will practice their profession in the counties of Lavacca, Gonzales, Hewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Hibert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate*.
May 16, 1860. 1y

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama, will Practice in Sumter and the adjoining counties. [jan24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Gaines and Chion & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and east Baton Rouge.

References—Payne & Harrison, Byrne, Yanec & Co., W. and O. Litchford and Co., Bromwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law; Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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CARROLL, BOY and Co., Cotton Factors, No. 38 Perdido street, "Factors Row," New Orleans. July 10, 1860. 12 m's

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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 30. WHOLE NUMBER 490.

NEW ORLEANS, WEDNESDAY, SEPTEMBER 5, 1860.

$3.00 A YEAR, IN ADVANCE. OFFICE—118 CAMP ST.

AN EPISCOPALIAN, A PRESBYTERIAN, AND THE BIBLE.

A correspondent of the *Presbyterian* complains that an Episcopal clergyman, who was allowed to occupy the pulpit of the Presbyterian church at Atlantic City, took occasion to assail the doctrine of limited atonement, which, he must have been aware, was a doctrine of the Presbyterian Church. In airing his disapprobation he alleges that said minister assailed what Presbyterians believe to be a *cardinal* truth of God's word, and which neither he nor any other man can refute.

We like the unequivocal announcement, that a limited atonement is not only a doctrine of the Presbyterian church, but is a *cardinal* one with them. We should like to see the minister of that church who would attempt to defend that distinct proposition before a popular assembly in this country. Such doctrines may do for ante-communion lectures, for the lecture-room of the Theological Professor, but not for the great Bible-reading public.

"Refute" that which inspiration has robbed of all support, when it declares that "Jesus Christ tasted death *for every man*!" Heb. 2, ix. A distinguished Presbyterian commenteter says on this text, "for each and all, for bond or free, high or low, elect or non-elect." How could words affirm more clearly that the atonement made by the Lord Jesus was unlimited in its nature and design? How can we express that idea in more clear or intelligible language? The friends of the doctrine of general atonement do not desire any other than scripture language in which to express their belief. It expresses it exactly, without any need of modification or explanation. Of the opponents of this doctrine he says, "they cannot incorporate it into their creeds, that the Lord Jesus tasted death *for every man*." Indeed they can't; the Bible has to be ignored on this doctrine, for no passage within its lids says that he died for a man less than the whole race. What it says of one it says of all, John 3, xvi, &c. Yet this man, who claims to be a Christian, wants somebody to "refute" the doctrine of *limited atonement*. Let him lay aside such an utterly unwarranted notion, and pray God to forgive him for ever harboring it.

II.

LONDON PREACHERS.

The pulpit orators of London, both among the churchmen and nonconformists, are in the main faithful, learned, and eloquent men. I have been pleased with their manner of preaching. It is generally free from the rhetorical display so prevelent in America, and far better calculated to win souls.

BAPTIST NOEL.

I wound my way to John street Chapel, to listen to the Hon. and Rev. Baptist W. Noel, formerly of the established church, and at one time chaplain to the queen—but who some two years since joined the Baptists, and is now considered one of the first dissenting ministers in London. The John street Chapel is very plain, but the honest intelligent look of the large and attentive audience assured me I had fallen in good company. The church numbers some six hundred members, and the Sunday-schools are very large. There is nothing remarkable in Mr. Noel's style of preaching. He has a sweetly persuasive voice, and his *forte* seems to be calmness and kindness rather than novelty or boldness—and there is a delightful simplicity and sincerity in every word that falls from his ready lips. Those most hostile to his separation from the Establishment, where his fame and talent would certainly have insured him great influence and honor, never for a moment question the conscientious integrity with which he entered his new ecclesiastical relations, and made a change involving a sacrifice of which an American can scarce form an adequate idea.

DR. CUMMING.

The Rev. Dr. Cumming, of the Scotch Chapel near the Drury Lane Theatre, is very popular with the masses. He is a smooth, deep preacher. There is nothing startling in his manner, but much to delight. His chapel, (an awkward building to climb up to,) on London the Sabbath, make it a point to attend, and censequently the galleries contain mixed and strange audience. I have been to hear the doctor twice, and could secure a seat on neither occasion.

Dr. Cumming enjoys a high reputation as an author. His "Voices of the Day," "Voices of the Night," and "Apocalyptic Sketches," have had a wide sale, and withal he may be said to occupy the front rank in popularity among the metropolitan clergy. He is rather a comely man, with heavy bushy hair, and large black whiskers, and is yet young in years, and apparently fitted for a long and energetic career.

Soon after Dr. Cumming was licensed to preach, he went to London, poor and unknown, taking with him a letter of introduction to a baker, whom he asked what he could do for him. The baker replied that they had a small church, but could not pay a minister; but if he would stay a month with them he would hoard him.—The young preacher assented, and said if they would give him the pew-rents he would always be satisfied.—"Why," said the baker, "they will not find salt for thy porridge." The bargain still remains, and it is said the popular preacher now receives £6000 per annum.

WILLIAM BROCK.

The Rev. William Brock is one of the ablest Baptist ministers in London. His chapel is on Bloomsbury street, near Oxford street—a very spacious and neat edifice. Mr. Brock is a regular John Bull in appearance and action. His sentiments are ejected with a sturdy emphasis, and one can but realize the preacher's devotion to his holy calling. He is a man of great talent, and enjoys the esteem of all denominations. Though differing in every respect from the Hon. and Rev. H. W. Noel, he has a reputation equally high; and together, these eminent divines give the Baptists a prominence and good standing in the metropolis which they fail to have in many other portions of the kingdom.

JAMES HAMILTON.

The Rev. James Hamilton, D.D., F. R. S., the talented author of the "The Royal Preacher," "Life in Earnest," and other justly popular religious works, is yet a young man. His preaching is of that plain and earnest style which at once impresses the hearer with its truthfulness. Dr. Hamilton holds a high position. He is a Scotchman, and most of his church-members are from the "Land o'cakes." I had the pleasure of breakfasting with him a few days since, and found him as amiable in the domestic circle as in the pulpit.

THOMAS BINNEY.

The Rev. Thomas Binney is the "main stay" of the Congregationalists of London. He is a noble looking man, and a forcible and popular preacher. I have met him on several occasions.

HUGH M'NEILE.

Having heard that Dr. M'Neile was to preach in London, and having lost an opportunity of hearing him at Liverpool, I was in attendance at the Rev. Mr. Nolan's Chapel, St. John's Bedford Row, where it had been announced that the eloquent preacher would appear. Long before the time of commencing, the sidewalk was thronged with persons anxious to get a hearing. Rev. Hugh M'Neile, D.D., of Liverpool, has long maintained an exalted reputation as a preacher of the gospel. He is about sixty years of age, some six feet in height, not very stout, and has as fine a head of silvered hair as you may meet in a day's walk. His voice is peculiarly fitted for attracting the attention—neither harsh nor faint, but melodious and most agreeably distinct. Standing in the pulpit, arrobed in the clerical gown of the Church of England, he presents at once a dignified and graceful appearance. He had no notes, but held a small Bible in his hand. Taking for his text the words recorded in the twelfth chapter and second verse of Hebrews, he discoursed for nearly an hour in a thoroughly practical and highly eloquent vein. His allusions to the war between Kingland and Russia, and other exciting topics of the day, satisfied me that unlike many modern preachers, he sought to deal with his hearers as rational creatures, rather than as persons of fancy and fine spun theory.—The large chapel was crowded to excess, every aisle and nook filled with eager listeners. Aged women officiated as sextons or pew-openers. The singing charmed me.—"Old Hundred," sung with a will by the vast assembly, sounded more beautiful to my ears than the choicest opera ditty Maretzek ever imported.

HENRY MELVILLE.

Once or twice I have dropped in to listen to the "Golden Lectures," founded by a fund left many years since, and now delivered in St. Margaret's Church, opposite the Bank of England, on successive Tuesday mornings, by the Rev. Henry Melville. These admirable discourses are listened to by hundreds of the principal citizens and merchants of London, and it would be difficult to speak too highly of their practical value.

SHERIDAN KNOWLES.

Sheridan Knowles, once a popular actor and long noted as a dramatic writer of much ability, having lately entered the ministry, (of the Baptist church,) I, with no little curiosity, embraced an opportunity to hear him in his new character and calling. His sermon, or more properly lecture, given in one of the Islington chapels, was alike eloquent and powerful; and the rare talents so long directed merely to the entertainment of his fellows are now fully consecrated to a higher and nobler end, that of their eternal well-being.

CITY ROAD CHAPEL.

The City Road Chapel remains very much as in the days of the Wesleys, and is one of the modest lions of London. It is still in regular use, and is the home of a flourishing and influential congregation of that ever extending sect, for the establishment of which the intrepid brothers learned:

"How sublime a thing it is
To suffer and be strong."

On the right of the chancel are plain tablets to the memory of John Wesley, Adam Clarke, Thomas Coke, and Richard Watson, and on the left are those of Charles Wesley, and John Fletcher and Joseph Benson. In the yard just back of the chapel, and very nearly in a line with the pulpit, is the grave of John Wesley, around which thousands of pilgrims from all lands gather every year, to drop a silent tear in memory of the great and good apostle. It has been well said by a recent English writer: "The moral state of that man is not to be desired who can enter within the gates on the right of the City Road Chapel, and tread the narrow path which leads to the obelisk tomb of the founder of Methodism, without solemn thoughts and reflections, or throbs of deep emotion." Close beside Wesley's honored grave repose the remains of Dr. Adam Clarke, the wise and popular commentator.

BUNHILL FIELDS.

Immediately opposite the City Road Chapel is the small cemetery called "Bunhill Fields." After the showy and costly sculptures of the Abbey and St. Paul's, with their fulsome and oft unmerited inscriptions, the plain gray grave stones here compactly crowding one another, offer comparatively little to attract the casual observer, but to him who patiently treads its winding walks, and honors the world's true heroes, "Bunhill Fields" discovers a rare intrest. Here is the tomb of that sweet singer, Dr. Isaac Watts, whose beautiful songs range from those taught us in our nursery days, and never forgotten, to the sublimest of our church hymns—and here also is the grave of Dr. Ripon, another eminent Christian psalmist. The chief attraction, however, amid the thousand monuments, is the unpretending slab on which is written:

"MR. JOHN BUNYAN,
AUTHOR OF THE 'PILGRIM'S PROGRESS,'
Died August 31, 1688,
AGED 60."

From my earliest recollection, Bunyan, and his immortal "Pilgrim's Progress," have occupied no small space in my affections, and to stand in the presence as it were of the ashes of the "marvelous dreamer," was quite enough to stir the liveliest emotions of my nature.—What writer has exerted a wider and happier influence than Honest John Bunyan? What book has been so universally read and re-read, as his wonderful allegory? Next to the Bible, and no book could more properly follow the divine word, it is every where cherished and admired. Even the poor Feejees (or Fijians) are soon to have it translated in their native tongue, and it will to them, as to the better civilized, prove a volume of the purest and most captivating interest. I wish I might enumerate the editions that have been printed in English alone. Every publisher has striven to give it a richer dress, every succeeding age claims for it a higher value, and now, though the dust of the Elstow tinker, who living had no friend at an earthly court, has an honored place in the gallery of sculpture in the House of Commons, he lives far more imperishably in the hearts of the brave and good of every land. As on the occasion of my visit to the cemetery, several pretty children were lightly tripping through the grass with [illegible] gazing upon the tomb of the stern old pilgrim, I was reminded of the never-ceasing charm of his glorious dream to the youthful mind, and its many lessons for the young. Who may more appropriately linger in "Bunhill Fields" than the children? Only the other other day, I was told of a sweet little boy, who, after reading the "Pilgrim's Progress," said to his grandmother: "Grandma, which of the characters do you like best?" She replied, "Christian, of course, he is the hero of the story." He responded: "I like Christiana best, because when Christian set out on his pilgrimage, he went alone; but when Christiana started, she took the children with her." I wish the little fellow was here that his tiny hands might scatter flowers over the quiet grave of him who counseled Christiana to take her four boys with her to the celestial city!—*M'Cormick.*

PHYSICAL EDUCATION.

THE STRONG MAN, AND HOW HE BECAME SO.

The public have been not a little interested, for a few years, in occasional accounts of Dr. Winship, the "strong Yankee's," experiments in physical self-education. He is about twenty-six years old, five feet seven inches in height, and weighs one hundred and forty-eight pounds. He can lift *eleven hundred pounds*, and is now the best example of physical education in the United States. He was seventeen years of age when he began his experiments, and was then but five feet high, and weighed only one hundred pounds; his health was not good, for he already suffered from the usual dyspeptical troubles of American youth. So great has been his improvements, that he now declares it to be his opinion that no one, having "an atom of strength and life," need despair of the benefits of a right system of training. He instances Dr. Warren's testimony respecting a veteran invalid, who began gymnastics in his seventieth year, with very salutary effects; and of, course, old Cornaro (famous in Addison's *Spectator*) is not forgotten, who, though no gymnast, began in his fortieth year to restore a broken constitution, and lived a life of health and of enviable cheerfulness till his hundredth year.

But what has been the efficacious theory of the strong Yankee? He has given it in the Massachusetts *Teacher*, but, unfortunately, in an article of too great length to be read much. We propose to take unusual liberties with his communication, in order to condense into a more readable shape, his interesting details. They are the best prescriptions we have ever met for physical self-recuperation; and, in this day, when "muscular" merit has become a matter of special ambition, and physical training a subject of even moral preachments, it may not be unprofitable to present to the public an example which, from both its moderate good sense, and its extraordinary results, may be pronounced a model one.

How, then, has the Yankee doctor surpassed all the pugilistic training of the age? We enumerate, at much length, the principles of his system. We give the most essential particulars, presenting them, however, with our own enumeration.

1. He has breathed an abundance of fresh air "almost constantly;" practising, we suppose, inhalieo of the lungs.

2. He has drunk no ardent spirits, and used no tobacco. The English "training" for the "ring," it is well known, prohibits these articles.

3. He has taken, nearly every day, about a *half-hour's gymnastic exercise*, in the open air, and his is an example of the surprising moderation with which he has accomplished surprising results.

4. He has eaten heartily of such food, animal and vegetable, as agreed with his stomach, scouting the "maxim that" you should leave the table hungry." He began not to recover from his dyspepsia till he escaped this nonsense.

5. He has taken at least ten hours rest daily, including sleep; and appears to have devoted as much of it to sleep as nature would allow.

6. He was worn every article of his dress as loose and as easy as the freest action of his muscles and limbs would demand.

7. He has used the bath once a week in winter, and twice a week in summer. He denounces the daily use of cold baths.

He has pursued this course for nine years, and it has, during this long period, afforded him some important observations, if not discoveries. Here are a few of them:

1. That it is as easy to increase the strength of the human body as it is that of a magnetic.

2. That whatever increased his strength increased his general health. He enjoys now the maximum of the latter as he probably does of the former—for his force is now equal to that of two ordinary men.

3. That by developing his body harmoniously he could preclude the possibility of hernia, or any similar injury, that otherwise might result from an extremely violent exercise of his muscles.

4. That *lifting* is the safest and surest method of procuring "harmonious" development, as also the most strengthening of all exercises—a fact not generally supposed.

5. That the performance of twenty different gymnastic feats once, is better than the performance of one feat twenty times.

6. That he gained more by forty minutes' exercise once in two days, than by twenty minutes once a day.

7. Twenty or fifteen minutes' gymnastics sufficed for each day.

8. That as strength increases, more intense but less protracted exercise should be the rule.

9. That increase of muscular power is attended with a proportionate increase of digestive power.

10. That great physical strength may be acquired independently of hereditary tendency to it, and indeed, in spite of hereditary weakness of constitution.

11. That increased strength cannot long continue on a purely vegetable diet.

12. That increasing the strength makes exertion take place less by the skin, and more by the lungs and other emunctories.

13. That long before he could raise eleven hundred pounds with the hands, or shoulder a barrel of flour, he had put to flight the whole brood of ailments—sick headaches, nervousness, indigestion, etc., which are the familiar companions of American health, or rather ill health.

The Sampsonian doctor proceeds to give some very judicious results, deducted from his experience, for all aspirants to good health and manly vigor. He advises that:

1. You should select for your sleeping room, an apartment on the "sunny side," and let the sun play into it, at least six hours a day, if the clouds will allow him to show his face.

2. Keep it ventilated all the time, and especially keep the windows partially open at night, but avoid drafts.

3. Practice general ablution once a week in cold weather, twice a week in warm. Too much bathing, he asserts, "defeats every intention for which water is externally applied."

4. Take not less than eight hours' rest per day.

5. Use no food which has been prepared in a copper, brass, or bell metal utensil. Use no water that has come in contact with lead.

6. Use such food as your appetite prefers, in spite of Leibig or any other authority.

7. Practice lifting as the best of gymnastics; but begin cautiously and be careful of too much fatigue. Dumb bells he considers next desirable to lifting.

8. Never exceed half an hour in any gymnastic exercise.

9. Never rise early unless you retire early. Be sure to get sleep enough.

10. Gradually wear less and less clothing about the neck till you can keep it entirely exposed without taking cold.

Such is an outline of Mr. Winship's system. It is singularly sensible; it is almost universally practicable, except, perhaps, the prescription about sleep, could it be generally adopted in the United States, we doubt not that, in one generation, it would reduce the medical faculty fifty per cent., and the rates of life assurance correspondingly, and render us the most vigorous and most long-lived nation on the globe, as we are now decidedly the "smartest."—*N. Y. World.*

THE ITALIAN REVOLUTION.

GARIBALDI'S ENTRY INTO MESSINA.

MESSINA, Friday, July 27.—Medici arrived at 11 o'clock with 2000 men, all Italians—they are a handsome race of men, and all young. Medici rode at the head of his regiment, on the charger of Bosco. He entered the town amidst the *vivas* of a multitude, flags flying, drums beating, and altogether a manifestation of enthusiasm which cannot be described. With baggage the Italians don't seem to be much incommoded; for with 2000 men there were only three or four carts, certainly not more, upon which there were only boxes. All the men wore bouquets, and flowers were plentifully showered down upon them in the town. I rushed to learn the cause, and was told by thousands of people that Garibaldi, the liberator, had at length arrived. I hastened to meet him at St. Leone, as by this gate it seems he had entered from Palermo. His carriage was surrounded by thousands of men, who drew him along amidst continual bursts of cheering. His face did not shew the least sign of excitement. He even seemed not to see masses of troops—not to hear the acclamations of the people. His mind was evidently occupied with something quite different. He proceeded to the house of the former *intendante*, and there took up his dwelling. Twice he was obliged to yield to the popular demands, and to show himself to the people, coming to a window for that purpose. Still, he seemed not to recognize why there was all this commotion. He had no sooner settled in the house than he ordered a carriage and horses to be prepared. The man has neither quietness nor pence—motion is his element.

At 4 o'clock Garibaldi and his Adjutant set out in the carriage and went at a rapid gallop to the Faro (the promontory commanding the Straits between Sicily and the mainland.) There he called around him all the oldest and most trustworthy mariners and pilots. He asked each of them their opinion respecting the course of the currents, the depth of the channel, and in fact he informed himself of the nature of the whole of the *terrene*, so that something really earnest must be in contemplation. To discover what this was, I followed him on horseback, came up with his party, and entered into conversation with the different officers. From what I learned, it appears that as soon as he has gathered sufficient means of transport, he is determined to cross to the mainland; and for this purpose he has ordered boats to be collected with all possible diligence. When I returned, I found Messina quite a different place. People thronged the streets, and all had returned to the old course, as if nothing had happened. Shops were opened, music resounded on all sides, the coffee-houses were filled, and instead of Neapolitan soldiers, we saw nothing but Piedmontese and the young *squadri*. I found that Garibaldi had sent a commissioner to buy three hundred pieces of linen for his camp at the Faro—from which it seems that there he means to establish his headquarters and to entrench himself.

Saturday, July 28.—The Neapolitans are still going on board their ships, and are deserting the different forts. They have now thrown upon the main land at least 10,000 troops. At 1 o'clock, Garibaldi again drove to the Faro. The workmen have now collected materials for building boats for transporting artillery, cavalry, and every kind of war materials; and they have also got together between two and three hundred boats of all descriptions. In fact, we expect daily to see Garibaldi sail for Calabria. At 6 o'clock this indefatigable man returned to his house, but immediately set out again for the other end of the town, where he made similar arrangements with regard to the supply of boats and other vessels. To-day a number of police spies were arrested.

To-night Garibaldi's eldest son is expected from Cosenza and Catania with thirty cannon, which were taken from the Neapolitans at the battle of Melazzo, so that it seems Messina and its neighborhood will be made the headquarters of the whole force of the Garibaldians. We are now restored to the older order of things, and it seems quite a dream that anything else has existed. Shopkeepers are opening their lakes, which had all been packed up, and are decking out their shops once more. Garibaldi's troops are now refreshed, and, being cleansed of the dust and dirt resulting from their long journey, you could not wish to see a finer set of men than these Italians are. The officers themselves appear, from their looks and bearing, to be from good families. After all the great disorder we have witnessed, with the want of military look and *esprit* among the Neapolitan troops, it is quite a pleasure to see their places taken by these fine military men.

The Sicilians should thank their God, and pray that nothing ill may happen to Garibaldi. If such should unfortunately happen, we should certainly fall back into the old order of things, and the delivery of Messina and Sicily would be lost. Garibaldi's bearing, his simple manners, his affability, in fact, everything around and connected with him is such that it immediately draws every one to him; and I can no longer wonder at the courage of his soldiers, or the devotedness with which they follow and cling to him.

RUSSIAN ACQUISITIONS ON THE AMOOR.—Russia has obtained a territory more valuable than all the supposed cotton districts of Africa, watered by hundreds of streams flowing into the great artery that passes through its entire length. The climate is good, and well suited for Europeans; its animals belong to both the cold and warm regions, while its luxuriant herbage and magnificent flora prove that the temperature is neither severe in winter nor excessively hot in summer. It is possible that some of these great plains may be suited to the culture of the cotton plant; if so, a supply of this valuable product will ere long be found at the Russian ports in the Sea of Japan and in the Gulf of Tartary.—Atkinson's Travels.

EXCITEMENT IN RUSSIA AGAINST THE TURKS.

SYMPATHY WITH THE SYRIAN CHRISTIANS—THE POPULACE DEMANDING WAR WITH TURKEY.

The following letter from St. Petersburg, dated 16th of July, is published in the London *Times*:

I can not describe to you the increasing excitement which prevails here in consequence of the news from Syria. The French and German journals which contain them are read with an avidity which surpasses all that could be imagined. The recital of the massacres, profanations and atrocities of which the Druses and Turks have been guilty, excite an irritation which is carried to an extreme of fury. I thought I knew the Russians, but I was deceived as to their character. The merchant holds certain religious opinions, but with the English, French and Germans he is mild and tolerant, and the difference of religion does not prevent him from showing them great kindness. As to the people, they are possessed of a superstitious faith, but they live on good terms with all Christian sects. Both merchants and people entertain a violent fanatical hatred against all Mussulmans, but particularly against the Turks. The upper classes are indifferent in matters of religion, but politics and national traditions have accustomed them to execrate all that is Mohammedan.

All classes are unanimous in stigmatizing—cursing is the word—the cruelties of the Turks. The passions of the people are excited to a pitch I could not have suspected, and at this moment one might believe that every Russian is a fanatic, which is certainly not the fact, but the old hatred so strongly resembles fanaticism that one might mistake it. There is but one voice—one cry: "We must succor the Christians, exterminate their barbarous oppressors, revenge religion and outraged humanity—finish with the Turks and drive them out of Europe."—The army appears to experience even more violently than the people this paroxysm of anger. These soldiers, so mild in their relations with the people, have for some time past assumed a martial attitude; their features have become hardened, and their eyes flash fire. One should see this metamorphosis to believe it. It is particularly at the camp of Krasnoe-Selo that the spirit of the army shows itself with the greatest energy. When the Emperor makes his appearance, the acclamations, which were always warm and sincere, are now enthusiastically frantic, of which the meaning can escape nobody. The Emperor appears to be perfectly well satisfied with them, and the soldiers have received more presents than they they had for a long time. The army appears to be convinced that they are on the eve of war, and this feeling communicates an ardor which forms a strong contrast with that species of languor and carelessness which were remarked during the last three years. At Moscow it is still worse, and what is remarked here can not bear a comparison with the demonstrations which have taken place in the old capital of the Empire.

According to the best authenticated accounts we receive every day, the rage of the people there is unbounded.—The orthodox population demand why troops are not already on their march against the miscreants—the infidels—who murder old men, women and children, and who drink Christian blood. The people crowd their churches, and listen attentively to their Popes, whose sermons are allusions to the atrocities committed by the Turks, and and who pray to God that his just anger may not fall on the heads of those cold and inhuman politicians, who hear without shuddering the cries of the victims immolated by the Mussulman's scimitar, and who are not affected at seeing the palpitations of the smoking entrails of so many thousand Christians. They say that holy Russia can not long remain an accomplice to that cowardly indifference—to that hideous egotism—that treason to the Christian religion. These sermons, sometimes eloquent, inflame the multitude, and excite them to a pitch which we, in our skeptical societies in western Europe, can scarcely comprehend. Here the people believe firmly, and one must not offend their opinions, unless one wishes to degrade himself in their eyes, even because they coincide in opinion with the people or that they have received orders to that effect, will not interfere with these manifestations. The soldiers, who are to be seen in the churches mixed with the people, make the sign of the cross when they hear of the acts of barbarity which the priest narrates from the pulpit, exclaiming at the same time, "When is the holy war to be commenced?" Old men who recollect the excitement which existed in the year 1812, declare that the irritation was then less terrible and less implacable.

RESCUE OF SYRIAN WOMEN AND CHILDREN BY BRITISH MEN-OF-WAR.

The following letter from Capt. Paynter, of the British Navy, describes some few of the horrible scenes he has recently witnessed in Syria, and gives an account of the rescue of 2000 women and children by the British men-of-war:

"With reference to the Dier-el-Kamer, the Druses commenced on Wednesday, the 19th inst., to enter the town in large armed bands, and began pillaging the shops and warehouses at 4 o'clock in the afternoon; the troops joined the Druses in plundering. During the night the Druses of the Hauran and the Metualis entered the city from different directions. Early on Thursday morning the town was set on fire in several places, and a massacre of every male inhabitant, from the helpless old man to the infant at the breast, commenced, and the women who did not fly were violated. These atrocities continued without intermission until Friday.

"At 8 P. M. on Thursday his excellency Khoorsheed Pasha, Governor General of Syria, arrived, but taking no notice of the horrors committed by the troops or Druses, passed on to a station called Hubeen, which overlooked the town. He then issued an order to stay the slaughter, which was disregared by both the troops and the Druses; 1500 males, it is stated, are now lying unburied amid the ruins of Dier-el-Kamer, and the women and children who fled from the scene of slaughter, I was informed by Mr. Consul General Moore, were making their escape to the sea-side, near the Damoor river, hunted down like wild beasts.

"I instantly dispatched Capt. Lambert, of the Gannet, who was about to proceed to Athens, and desired him to signalize to the Mohawk, then on her way from Sidon with the fugitives from the massacres at Hasbeiya, to assist her with the boats in embarking the refugees.

"I inclose you the report of Commander Lambert and Acting-Consul West, and in doing so I beg leave to inform you that the service was performed under great difficulty, and reflected great credit on all concerned; and it will be gratifying to you to know that, with the means you have placed at my disposal, we have saved from the horrors of famine, murder, and violation, upwards of 2200 Christian women and children.

"In the first trip the Gannet brought up seven hundred, and the Mohawk four hundred and fifty-six; the second trip the Mohawk brought up six hundred and twenty-four, and the third trip upwards of five hundred, in every stage of misery. The most severely wounded I received on board of the Exmouth, and their wounds were dressed by the surgeon of this ship; the remainder were landed and sent to the French hospital. The whole of those wounded were shot or sabred flying from the town after their husbands and male children had been slaughtered.

"I received every assistance from the boats of the French, Russian, and Turkish ships lying here in landing these poor creatures; and the French Commodore dispatched to the northward a vessel in order to rescue any others that may have remained, but I have every reason to believe that the fugitives from Zalde, Hasbeiya, and Deir-el-Kamir have been taken off from our vessels.

"The conduct of Osman Bey really appears in this age without a parallel. He first of all induced the Christians to surrender their arms; he then crowded the poor creatures in the courts of the Serai, and for eight days kept them with barely sufficient food to keep life together; and then, when unable to resist from physical debility, he opened the gates and allowed the Druses to rush in and massacre them to the number of eight hundred—men, women and children. The few that escaped owed their preservation to crawling under the bodies of the dead, and escaping under the cover of darkness.

"On hearing of this butchery, and believing it possible that many of the women and children would escape to the seacoast of Tyre and Sidon, I immediately dispatched the Mohawk, on the 21st, to those places, with orders to communicate with the Vice-Consul, and bring off any of the fugitives. It was on the return of the Mohawk from these places with five hundred, that she assisted in embarking the women in Dier-el-Kamar on board the Gannet."

MOUNT VESUVIUS.—The London *Daily Telegraph's* correspondent states that a Polish proprietor belonging to Posen, has purchased Mount Vesuvius of its present owner, Prince Castelcicala, and intends studding the lava surface of its precipitous declivities with villas, hotels, and other places of recreation, for the amusement and accommodation of tourists.

THE ECLIPSE IN SPAIN.

Mr. E. J. Lowe publishes, in the *London Times*, an interesting account of the eclipse of the 18th of July, and the attendant phenomena, as observed in the neighborhood of Santander, Spain. He says:

"Before totality commenced, the colors in the sky and on the hills were magnificent beyond all description; the clear sky in the north assumed a deep indigo color, while in the west the horizon was pitch black (like night). In the east the clear sky was a very pale blue, with orange and red like sunrise, and the hills in the south were very red; on the shadows sweeping across, the deep blue in the north changed like angle to pale sunrise tints of orange and red, while the sunrise appearance in the east had changed to indigo.

"The colors increased in brilliancy near the horizon, overhead the sky was leaden. Some white houses at a little distance were brought nearer, and assumed a warm yellow tint; the darkness was great; thermometers could not be read. The countenances of men were of a livid pink. The Spaniards lay down, and their children screamed with fear; fowls hastened to roost, ducks clustered together, pigeons dashed against the sides of the house, flowers closed (Hibiscus Africanus as early as 2h. 5m.); at 2h. 52m. cocks began to crow, ceasing at 2h. 57., and recommencing at 3h. 57m. As darkness came on many butterflies which were seen, about flew as if drunk, and at last disappeared; the air became very humid, so much so that the grass felt to one of the observers as if recently rained upon. At 5h. 55m. a mock sun was formed 22° below the true sun, having the ordinary circular form. From the summit of Pena Castilla, overlooking the Bay of Biscay, Mr. Heath noticed the magnificence of the coloring of the sky reflected in the sea, while the water near us was of a deep leaden hue, owing to clouds overhead. I am indebted to Mr. Thompson, master of her Majesty's ship Himalaya, for the following observations: Totality commenced at 2h. 52m. 55s. when prominences were visible, one on the west and two on the east, of a bright lurid lake color, followed by the corona shooting out on the east of the sun in two forked toogues. The color of the corona was white darting outward. Toward the end of the totality another prominence was noticed on the west side of the sun, of the same color as those first seen, and below this a most beautiful collection, one of golden beeds closely strung together, shone out, extending to the lowest part of the western limit of the sun. The stars numbered seven and eight in Mr. Hind's map were distinctly visible in the telescope. The cusps of the sun were rounded before and after totality, and the prominences were lurid and well defined. A very considerable variation of the compass took place during the eclipse. Lieut. N. C. Barton, of the same ship, states that Venus appeared shining very brightly in the midst of the totality at 2h. 59m. 56s. Pollux also was seen at 3h. 0m. 21s., but was only in sight four or five seconds, in consequence of a cloud overcasting it. Three red protuberances showed during totality to the left of the sun, the upper one being very bright. Some beads were also observed of a light shining character—very like a diamond necklace worn by a negro belle. At Los Corrales, Mr. J. Mould remarked that the blue sky over Santander appeared a very dark indigo, afterward changing to a deep amber, and was most beautiful, and that his fowls began to march *a cama*, but light coming on they returned to their usual occupation. The temperature in sun ranged on the grass between 109 deg. and 62 deg. Before totality the sky became overcast."

RAILROAD GRANT BY THE CONGRESS OF COSTA RICA.

By the arrival of Mr. Dimitry, Secretary of the Legation to Costa Rica, the important intelligence has been received that we can announce the passage by Congress of the grant of a railroad right to Ambrose W. Thompson. It had been submitted by President Montelegre to the Congress of Costa Rica, and a most determined outside opposition was interposed; but on the 4th of July it was approved by the House of Delegates, with only two negative votes, and by the Senate unanimously. The grant is for eighty years; the roadway is to be three hundred yards in width; a strip a mile square on each side is set apart and alternate sections a mile square on each side are donated in fee. The other alternate sections are reserved to the Government, but an equal quantity of the public lands in any other portion of the Republic, at the selection of Mr. Thompson, are granted him in perpetuity. The ports at each end of the road are to be free ports throughout the terms of the grant. The location of the road is to be between the Bay of Coronada and the Granadian boundary line on the Pacific, and the point of Carita and said boundary line on the Atlantic. Costa Rica claims, with great justice, as her boundary, a line drawn on the Escuada de Veraga, on the Atlantic, to the Point of Burica, on the Pacific. This gives the whole of the lagoon of Chiriqui, on the Atlantic, and the entire of the Gulf of Dolce, as well as two fine bays in addition, on the Atlantic, on which to terminate the roadway. The road is to be first class. The surveys are to be made within two years, and built six years thereafter. The grantee is to maintain an efficient corps of police all along the line to preserve order. He has the right to erect and maintain public hospitals at the termini. The troops and messengers of the Government are to be carried over the road free of expense, but no foreign troops or munitions of war are permitted to pass over it without consent of Costa Rica. The road cannot be transferred to any foreign Government. Contracts made by the grantee in foreign countries for service or labor shall have the same force in Costa Rica as in the place of their egreement. Costa Rica is not to dispose of any of her lands, or give titles thereto, until Mr. Thompson has selected the quantity given in lieu of the alternate sections reserved to the Government on the line of the road. A charter for the purpose of organization is given by Costa Rica, with all the powers and privileges as contained in the Chiriqui Improvement Company charter, granted by the State of Pennsylvania. Six per centum of the net profits of the company are to be paid annually to Costa Rica. Fifty thousand dollars are to be deposited within one year as a guaranty that the road will be made. This is to be returned without interest as soon as the road is completed. There is no other tax reserved upon the road or mails passing over it. In case there is any disagreement as to the meaning of the articles, the Supreme Court of Chile are to be arbitrators. This is considered to be the most liberal and valuable railroad grant which has ever yet been made across the great American Isthmus.

THE CHRISTIANITY OF THE EAST.

The following extract from a letter, written by an American gentleman in Constantinople to a friend in Philadelphia, will be read with much interest:

Constantinople, July 17, 1860.—There is a strong not-side pressure which is hastening the conflict between the followers of Mohammed and of Christ. But, believe me when I tell you that Mohammedanism is mercy itself compared to the Christianity of the East. Our Minister here, Mr. Williams, has just been called upon to endeavor to procure Christian burial for an American Protestant, which has been resisted for five days by an immense mob of Armenians, headed by their priests. For five days the disgraceful spectacle has continued—the dead body remaining during the whole time exposed on the ground, and the mob of Armenians, which last evening numbered four thousand, refusing to allow of the interment. These are the Christians over whose cruel wrongs the Christian world is called to weep, and to curse the tyranny of their Moslem oppressors. Turkish troops in large numbers have been sent to the scene of disturbance, but as yet nothing has been accomplished, and the corpse remains unburied.

HEROISM OF A SICILIAN NUN.

A Palermo letter tells the following story of a nun in that city: "A young patriot, named Francisco Riso, was killed on April 4th, during a popular demonstration which took place before Garibaldi's arrival. On April 20th his father, Giovanni Riso, sixty years old, was shot by the Bourbon soldiers, without so much as the form of a trial. On the very day that Garibaldi entered Palermo, a young and beautiful nun, Ignacia Riso, the sister and daughter of the two Risos above-named, left the convent, amidst a shower of balls and grape-shot, a cross in one hand and a poignard in the other, placed herself at the head of Garibaldi's column, crying, 'Down with the Bourbons! Death to the tyrant! Vengeance!' She kept her place as long as the fighting lasted, and her courageous attitude electrified the volunteers. Ever since that day the name Ignacia Riso has been held sacred. When she passes in the streets the soldiers bow low, and bless her with the most profound respect. Garibaldi himself pays her great attention, and loves her as if she were his own daughter.

REMARKABLE CAREER OF A CLERGYMAN.

The Newcastle (England) *Chronicle* traces the formidable career of Rev. Blythe Hurst, incumbent of Colliery, near Lancaster. This clergyman was born at Winlaton in 1804, his father being a smith. At seven years of age he was taken from school, and was sent to make small nails at the smith's shop. To the age of [illegible] he attended a Sabbath-school, and in the meetings commenced to learn the business of a pattern-ring maker. About the time he was fifteen Mr. Hurst was led to think seriously of religion, and joined a Dissenting body. He became a local preacher, and devoted all his leisure to mental improvement. He married early, and had to provide for a family; but contrived to purchase the necessary books to gain a knowledge of the French, Latin, Greek, Hebrew, Syriac, and Arabic languages. While at work he used to write upon his "flame stone" (the stone suspended before a smith's fire to protect the eyes of the workman) the conjugations of the verbs in whatever language he was studying, and in the evenings he wrote his exercises and translated them. In the beginning of 1840, Mr. Hurst, being an effective local preacher among the New Connection Methodists, replied in a pamphlet to some lectures delivered by one of the disciples of Mr. Robert Owen; and this work was brought under the notice of Dr. Maltby, the then Bishop of Durham, who at once wrote that, "although it might be written by a common man, it was the production of no common mind." The Bishop interested himself in the case, advised Mr. Hurst as to his course of reading, and supplied the means of following out this recommendation. A feud in the New Connection church at Winlaton had induced Mr. Hurst and others to leave, and to become members of the Church of England; and in 1841 the "learned blacksmith" was ordained to the curacy of Garrigill, near Alston. He was subsequently appointed to the living at Sealey, near Hexham; and since then to that of Colliery, near Lancaster, which he now holds. Mr. Hurst's preaching is said to be of a very high order, and, in a course of lectures which he has delivered in Newcastle, he displayed great information upon the Shaltite inscriptions and on Egyptian hieroglyphics.

MUTILATING THE RECORDS.

We stepped into the office of the County Clerk a few days since to look at the files of the State Register for 1849, which was then required by law to be sent to all the County Clerks in the State, and to be preserved by them as a part of the public records of the State. We found that the Register for November 8, 1849

New Orleans Christian Advocate.

Terms—$2 50 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, SEPTEMBER 5, 1860.

Only Fifty Cents for the Advocate from the first Number in October till the end of the Year.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

OUR MISSIONARY CRISIS.

We have reached a crisis in our missionary affairs.—There is nothing to be gained, but much to be lost, by attempting further to conceal it. The state of the missionary treasury is so serious, that recently a meeting of the Board at Nashville was had, and a circular prepared and sent to all the Conferences; and the Board has acted wisely in so doing. The whole Church should and must know that our missionary honor and interests cannot be maintained by the Board, unless the money is furnished to replenish the treasury. It should and must be known that not the Board, but the lukewarm, inefficient, and positive, in the different Conferences, are principally to blame for our present embarrassment. Some of the Conferences do nobly, and some do feebly. The leading men in some of the Conferences have been kindling and fanning the missionary fire for years, until a power has been created which includes the whole body and sweeps everything before it. The leading men in other Conferences, or those who stand in the place of leaders, do nothing toward developing the missionary power of the body to which they belong, and stand in the way of those who, though younger and untrained, would, under favorable conditions, do the work they have neglected. In some Conferences a regular missionary plan has been at work for years, growing more and more perfect, comprehensive, and efficient, until every preacher, and every charge, is educated, and disciplined, the missionary progress and value of each made known by a complete system of missionary statistics, the results published in annual reports, the *esprit du corps* of a regular army created, and every preacher and every charge made to feel that it is a point of honor to bring up a good missionary report. Other Conferences have nothing of the sort.—They are without system and without training; without zeal and without progress. Splendid individual achievements reflect no honor on, and give no courage to, the individual or the Conference, because swallowed up in a meagre general report. Preachers are well spoken of by their Presiding Elders, pass the annual examination without challenge, and gain standing and position in the Conference, without any regard to their efficiency in missionary matters.

Not only are men thus imperfectly trained, but many men are taken into the Conferences who have no business there—they have neither the qualities nor the attainments necessary, and they never can be trained to missionary efficiency. They break down, and bring to their own low level, the finances, if not the character, of the Church, wherever they go. The missionary interest, as well as the other interests of the Church, will never harmoniously and adequately prosper, until each preacher, as a rule, can be as much relied on, according to his ability, as a bishop, for its faithful and fearless advocacy. Many preachers pass most of their ministerial lives without ever knowing the whole circle of the duties of a Methodist preacher. There is among us, in many places, a looseness in the choice of men, and a looseness in ministerial training, that is doing not only the missionary interest, but the whole Church, serious damage.

But, this exposition of some of the causes of our present missionary embarrassment will not bring the needed relief. Our preachers, one and all, must take the field in behalf of our missionary treasury; the faithful, blithe-hearted and the unfaithful, the veteran and the raw recruit the presiding elder and the stationed preacher, the circuit preacher and the missionary. The entire territory of the Church, in every nook and corner, must be canvassed—thoroughly canvassed. Missionary meetings should be held everywhere, and missionary speeches made. The missionary orators of the Church should leave the "stump speakers" of the Presidential canvass utterly in "the shade." They should labor not only publicly, but also from house to house. They should approach not only the members of the Church, but go, indiscriminately, to those "without." This is a christian country, and every man should have the credit of being considered interested in and identified with every christian cause.—In some of the Conferences, nothing can be done until after the annual sessions; in others there is yet time for vigorous action. But in all, both before and after the session, the work should be made thorough. In the meantime, we trust that liberal souls, in and out of the Church, will do liberal things for the relief of the missionary treasury. As to the Conference action necessary, we will let the Board speak for themselves:

THE AMD DEAR BRETHREN.—By order of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, at a meeting held August 10, 1860, we submit to your consideration the following Circular:

At the Annual meeting of the Board, in April last, the following appropriations were made for the ensuing year, viz.: Kentucky, $1,500; Tennessee, $2,500; Holston, $2200; South Carolina, $24,000; Alabama, $14,000; Georgia $13,000; Virginia, $4000; Florida, $4000; Louisville, $1200; Western Virginia, $1200; St. Louis, $2000; Missouri, $5000; Louisiana, $3500; Memphis, $2200; Mississippi, $2000; Texas, $4500; East Texas, $4000; Rio Grande, $5000; North Carolina, $5000; Pacific, $3000; Kansas, $9000; Wachita, $2500; Arkansas, $3500; Indian Mission, $16,500; China, $16,750; Japan, $1000; Central and South America, $2000; Incidental Expenses, $4000; German Paper, $1000; Deficiency, $40,000; making $208,050.

For these amounts the Bishops of the respective Conferences were authorized to issue drafts, by and with the approval of the Annual Conference Mission Committees.

To enable your Treasurer to honor these drafts, it became necessary for the Conferences to raise, by voluntary contributions, large amounts; hence the Board divided the sum in the following proportions, asking each Conference to collect the amount annexed, viz.:

Kentucky, $4000; Tennessee, $10,000; Holston, $4000; South Carolina, $30,000; Alabama, $40,000; Georgia, $28,000; Virginia, $10,000; Florida, $4000; Louisville, $8000; Western Virginia, $1500; St. Louis, $7000; Missouri, $4000; Louisiana, $10,000; Memphis, $14,000; Mississippi, $15,000; Texas, $10,000; East Texas, $7000; Rio Grande, $4000; North Carolina, $13,000; Pacific, $2000; Kansas, $1000; Wachita, $7000; Arkansas, $3000; Indian Mission, $1300; making $247,300.

The difference existing between the amounts proposed to be raised and the amounts to be drawn for upon the treasury, is to meet what is supposed the amount will be for which drafts are not made, but returned as missionary money, and which has been contributed to the missionaries for their support on the work.

The treasury is now empty. We have not a dollar on hand, and have been compelled to borrow largely to meet the drafts of the past year. This deficiency is owing to the fact that for years the appropriations have exceeded the collections, and the Board has been compelled, to borrow funds and pay interest, or cause the Church to be discredited.

Under these circumstances the Board entertains serious fears as to the collections of the current year. A drought prevails to an alarming extent throughout the South generally; the crops, in many places, are cut off, and the finances of the country are embarrassed; and yet, from the foregoing facts and figures it will be seen that, unless the Conferences collect the amounts mentioned, it will be impossible for the Treasurer to meet the drafts.

The question has arisen, What can be done?

If the Board proceed to issue the drafts according to the appropriations, and the Conferences fail to make the collections mentioned, then your Society will be bankrupt, and the credit of it will necessarily be protested. It is not to be supposed in a great many cases, that the friends of the Society will borrow to meet the demands, especially when they have exceeded the credit of the Society in prosperous times.

The Board suggests, first, that no mission that can be avoided or be sustained within your bounds the present year; and, second, in case your Conference has not raised the apportioned amount, that the Bishop shall draw only in proportion to the amount collected. For instance, the Bishop of the Tennessee Conference is authorized to draw for $2500, and the Conference is supposed to raise $10,000. Now, if it happen that said Conference shall raise only $5000, then in that case the Bishop should only draw for $1250; and so with every Conference in the same proportion.

Your Board may rely upon it, that unless the collections come up to the appropriations, the drafts must be reduced, or the credit of the Society protested. We hope your body will seriously consider this matter, and act as becomes Christians. "Love is no man any thing but love," is a good maxim for a Church, as well as for individual members of the body of Christ.

It is painful for the Board to be compelled to state a deficiency in the funds of the Society, and to suggest the necessity of retrenchment; but the point is upon us, and we must deal honestly with it. We must have more money or expend less. This is compelled to raise a great deal more; no one questions. The Board would call attention to another point. By a previous resolution, Bishops were requested not to draw the first quarterly instalments under three months from the adjournment of the Conference. To draw at sight, or three days after sight, embarrasses the treasury. It will be borne in mind that, as matters now operate, we have to borrow money to pay the fourth instalments. This leaves the treasury with a heavy debt at the time of the meeting of the Conferences. To take, therefore, the money collected, and pay the first drafts in advance, is to leave the Treasurer without means to meet his bank liabilities. Again, beginning in advance, the drafts are always in advance, and your Board has to transact the business of a whole year in nine months, which every business man knows is very embarrassing, especially when a large part of his business is transacted on borrowed capital, and bearing interest. The simple fact that the drafts all fall due in the space of nine instead of twelve months, has cost your Society thousands, beside a vast amount of trouble. The Board can see no reason why missionaries, except to foreign lands, should be paid in advance rather than their brethren in other fields. Besides, there is a principle involved here which we do not at present propose to elaborate.

Hoping that your Conference may harmonize in its views with the Board, and praying the blessing of God on our mission fields, we remain your brethren in Christ."

Signed, on behalf of the Board,

J. B. McFERRIN,
H. N. McTYEIRE,
P. W. MAXEY,
T. O. SUMMERS,
N. HOBSON,
Committee.

Nashville, August 10, 1860.

NOTE.—Brethren, by sending their drafts when mature to the Treasurer, can have returned to them checks on New Orleans, St. Louis, Charleston, Savannah, Louisville, or Richmond; or, if they prefer, on New York. This would be much better than to sell at a heavy discount. The rates of premium are generally very low, and in nearly all instances the exchange will sell for what it costs.

J. B. McFERRIN, Treasurer.

ANOTHER EUROPEAN WAR.

Another European war seems inevitable. The great fillibuster, Garibaldi, has undertaken the grand task of liberating and uniting all Italy under the constitutional scepter of King Victor Emmanuel. To accomplish this he must overturn the throne of the King of Naples, the temperal power of the Pope, and the dominion of Austria in Venetia. Sicily is already rescued from the King of Naples, and his remaining dominion seems tottering to its fall. His army and navy cannot be relied on for his defence, and the population of his kingdom is every where arming for the final struggle for freedom. Garibaldi is expected shortly at the head of his victorious legions, and the downfall of Naples, it is thought, will be the immediate result. Rome has made common cause with Naples, and Austria is preparing to make common cause with them both. The King of Sardinia, who has professed to oppose the course of Garibaldi, will be compelled to assume the position claimed for him by the whole Italian people, as their champion and king, or let the golden opportunity pass forever beyond his reach.—That he will adopt the better and bolder course is to be inferred from his character and history, and from the immense military preparations he is making. Indeed, he is about to be forced into the conflict, for Austria not only has sent a note to the Sardinian government, denouncing it as responsible for Garibaldi's course, but announcing that she will interfere in behalf of Naples the moment Garibaldi's troops disembark on the main land. This will be a violation of the treaty of Villa Franca, and will bring both France and Sardinia into the field.

Austria is about to commit the same blunder she committed in crossing the Ticino last year, and thus making herself ostensibly responsible for the war.—Should she confine herself to the defence of her own dominions in Venetia, she would not become involved with other powers, and would have only Garibaldi—formidable enough in himself—to meet. But if she undertakes to interfere in the affairs of other Italian governments, she will give Sardinia the pretext she has long desired of interfering also, and of taking advantage of the success of Garibaldi, and the enthusiasm of the people of Italy for annexation. But, more important than all, she opens the way for Louis Napoleon. He caused the Italian war to cease, and made the peace of Villa Franca, well knowing that the work begun would not cease. He advised against the annexation of the Duchies and of the Romagna, well knowing that its accomplishment was inevitable. He gave as a reason for opposing annexation, that the cause of Italian unity having gained thus far, would not cease its progress, but would be stimulated to seek the annexation of Sicily, Naples, Venetia, and the remaining Roman States. For these consequences he said he would not be responsible. But he very well knew that his mentioning these results as probable would be one of the very means of their accomplishment. And although he has, it is said, recently written a letter to Victor Emmanuel to be careful how he provoked a collision with Austria, as France, bound by the treaty of Villa Franca, could not assist him; yet, relying on the blundering stupidity of Austria, he no doubt sees that Austria, and not Sardinia, will provoke the collision, and that *she* will violate the treaty of Villa Franca, by some such act as interference in behalf of Naples, and that then he will be released from his treaty obligations, and will be again called upon to appear upon the Italian battle-field. Such is the interpretation we give to his mysterious course in regard to Italian affairs. At any rate, whether the struggle be long or short, the accomplishment of Italian unity is only a question of time.

In the meantime, the Italians are soliciting the Hungarians to make common cause with them. They have sent the following proclamation to the Hungarian soldiers: "Hungarian soldiers! Italy has risen to make herself united and free by the hands of her own sons.—The life of Italy is the life of Hungary. If you will unite with and fight for us, we will unite with and fight for you. Sons of the Hungarian people, the Italian people invite you to participate in their battles. Come with us to the aid of Garibaldi, who will soon advance from Sicily into Naples. Then we shall march upon Rome with arms in our hands, from Romo to Venice, and from Venice to Hungary. Long live Hungary Long live Italy!"

The Pope seems to have utterly lost heart and hope. He says that he regards his dominions as lost to him—that his life is in danger, and that he may be assassinated, but that he will never leave Rome. Poor old man!

From the complications alluded to in the foregoing remarks, it will be seen that it is quite probable that Europe is on the verge of another war, serious in its extent, and important in its bearings.

THE "VIRTUE" OF CHRIST.

More than once, in the New Testament, is the word "virtue" applied to Christ, as expressing an attribute of his character. Wherever the word "virtue" is used, it signifies an excellent principle or quality. When applied to physical things, it generally denotes a vital principle or power. We speak of the virtues of plants or medicines. When applied to moral things, it implies a good quality. We speak of the virtue of chastity, honesty, temperance, patience, courage. A virtuous man, or woman, means one in the possession and practice of the virtues. Though thus divided in its application, we can easily see that the original and most comprehensive signification of virtue is, that it is the principle of all life and excellence, physical, mental, and moral. Physically, it is the principle of life and health, as opposed to death and decay. Mentally, it is the principle of mental soundness and vigor, as opposed to insanity and weakness of mind. Morally, it is the principle of rectitude and spirituality, as opposed to vice, sensuality and wickedness. In the largest and best sense, a virtuous person is one who cultivates the health, rectitude, and purity, of body, mind and spirit. It is the opposite of all vice, physical, mental, and spiritual.

This view—that virtue is the principle of all life—is strengthened by its application to Christ. A woman with an incurable bodily infirmity touched the hem of his garment and was healed. And he said "virtue" had gone out of him. At another time, the multitude sought to touch him, for "virtue went out from him and healed them all." That is, the principle of life and health, which had been weakened by disease, was restored to its natural vigor and life-giving power. Thus it is established that virtue is the principle of physical life, and that Christ is the author of "virtue." In other places we have it established that Christ is the author of that virtue which is the principle of mental life. This is proved by all the lunatics, maniacs, and demoniacs that he healed. Some of them were affected physically as well as mentally, and he restored the healthful exercise of the principle of life in both their bodies and minds. And some were affected physically, mentally and spiritually, and he restored them to a three-fold health; he healed their bodies, rectified their minds, and converted their souls; thus imparting virtue in the largest sense, and proving that all virtue is of God, and that Christ is God.

Here is a wide and fruitful field for devout and instructive meditation. Christ created and gave life to all animate and inanimate nature, and the principle of life that is in them is simply the "virtue" of Christ. When the Spirit of God brooded over chaos, and nursed it into the form and life of the universe, that Spirit, proceeding from the Father and the Son, imparted virtue from the same fountain whence all physical life is supplied. When God breathed into Adam the breath of life, and he became a living body and a living soul, he imparted the "virtue" of Christ. The sap of grass and trees, the blood which is the life of man and beast, the laws and harmony of the universe, all have their "virtue" from Christ. All students of nature, science, philosophy, are really students of the "virtue" of Christ, had they but faith to perceive it. So of the life of the mind. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." "The life (Christ) was the light of men"—"that enlighteneth every man that cometh into the world." And as to the soul—"thou shalt call his name Jesus, for he shall save his people from their sins."

AUTHORS AND BOOKS.

I had something to say a few weeks ago about a "Book of Rogues and Vagabonds," said to have been edited by Martin Luther, and about to be published in a translation in London. One may be held excusable for considering such a volume as rather of antiquarian interest, and of no great popularity, for our day. But it turns out to have a real and tangible value, and in this way: it seems that the beggars and thieves' slang there given, though three centuries old, does not differ much from that used in England at this day, while the signs do not differ at all. Now, some two years ago, Mr. Hotten, who reprints this book, published a "Dictionary of Modern Cant, Slang, etc.," in which the history of vagabondism is touched upon, and a few of their hieroglyphics or signs of the begging thieves given. Behold the result! By these marks this class of tramps formed a kind of written language, by means of which they gave each other valuable information. The marks are, it seems, quite common in English towns and country places. They are found on door-posts, corners of streets, and house-steps; and they inform the initiated beggar of all he requires to know. A simple cross means "no good—they are too poor and too knowing;" a mark like the prongs of a pitchfork means "go in this direction, there is nothing the other way;" a diamond means "good, safe for a potato, if for nothing else;" a triangle means "spoilt by too many tramps;" a square means "unfavorable—mind the dog;" a circle with a spot in its center means "dangerous—sure of a month in prison;" and a circle with a cross in it means "religious, but tidy on the whole." Now, since Mr. Hotten's book was published, it is stated in an English Journal that "many country gentlemen have placed [illegible] spotted circle upon their door posts, and have found a singular immunity from alms-seekers in consequence."

Mr. Hotten observes, of the kind of vagabonds mentioned in Luther's book, "the Stroller, or master of the black art, is yet heard of in our rural districts. The simple farmer believes him to be weather-wise, and should his crops go wrong he crosses the fellow's hand with a piece of silver, in order that things may be righted. The Wiltsers, or finders of pretended silver flagers, are now-a-days represented by the 'fawney-riggers,' or droppers of counterfeit gold rings. Toners, or card-sharpers, are, unfortunately, still to be met with on public race-courses; and the Over-Sonzen-goers, or pretended distressed gentry, who went about 'neatly dressed,' with false letters, would seem to have been the originals of our modern 'begging-letter writers.' Those half-famished looking impesters, with clean aprons, or carefully-brushed threadbare coats, who stand on the curbs of our public thoroughfares and beg, with a few sticks of sealing-wax in their hands, were known in Luther's time as 'Goose shearers.' Another class, known amongst London street-folk as 'Shiveriag Jemmies,' were found in Germany under the title of Schwanfelders; and men who maim children, and then carry them about to excite pity; borrowers of children for the same purpose; beggars who pretend to suffer from fits, with their mouth crammed full of soap to produce foam; traveling quack doctors, and tinkers who mend one hole in a kettle and make two, are all to be found in Luther's "Book of Vagabonds."

I make haste to inform any of your readers who may be collectors of autographs, that a fine collection is now open in this city, and at *private* sale, with prices annexed. Messrs. Bangs, Merwin & Co. are the house having them in charge. There are nearly five hundred letters and documents, English and American, and some very rare. The two highest priced on the catalogue are an autograph line and signature of Gen. Joseph Warren, the Martyr of Bunker Hill, and a letter of Gen. Washington to Gen. George Clinton, dated at "Headquarters, Morristown, March 31, 1777." These are each valued at $20, which is very cheap. There is an autograph letter of Governer John Endicott, 1644. Very rare, price $10; letter of Joseph Brandt, chief of the Six Nations, $15; letters of Samuel Adams and John Hancock; a copy of the "Old Oaken Bucket," in Samuel Woodworth's handwriting. (Said Samuel Woodworth, by the way, was long ago a compositor in the printing office of Messrs. Harper & Bros.; from which same printing office Rev. Dr. Griswold was, and the Rev. Dr. Nicholas Murray (Kirwan) is also a graduate.) To continue, there is a sarcastic and threatening letter of Benedict Arnold to a British officer who had treated him with insult, priced $5. A bond with seal and autograph of Col. Ethan Allen, $10. A long letter of Col. Joseph Brant (Thayendanega) to Gov. Clinton, $15. MSS. of Edgar A. Poe; autograph of S. Pepys, in Life of Charles II.; of the Earl of Chatham, and many other distinguished statesmen. Toward the latter part of the list a letter of Martin F. Tupper is catalogued and valued at 25 cents. Besides letters and documents in the handwriting of presidents, kings and queens, generals, authors, actors, divines—in short, of half the people who have made very much noise in the English-speaking world of the last few hundred years.

The library of Mr. Crowninshield, a deceased book collector, of Boston, was not long ago sent to England, to be sold, with a curious idea that the books, mostly on America, and very valuable, would fetch larger prices there than here; when it is notorious that for seven years the price of rare editions of rare old books has risen enormously in England, only on account of the American demand. It is not to be wondered at, therefore, if many of the best books in this now scattered, but once nearly unique collection are eventually brought back to this country. The business of old book-selling is a very extensive one here, and particularly in New York, Boston, and Philadelphia, where very large capitals are invested in this way, in places scarce known to the great busy world of the street, but well known, indeed, and greatly loved by collectors and literary men in general. Meantime it is stated that the copy of the "Bay Psalm-Book," the first book printed in British America, at Cambridge, Mass., and which did not appear at the sale lately held in London, comprising a portion of the Crowninshield library, has been sold, not to the British Museum, but to a private collector in England, for one hundred and fifty guineas. When advertised with the rest of the library, in Boston, before the collection was disposed of entire, several bids as high as $600 were received, and it would, most likely, have brought quite as much in this country as the sum realized in England.

Mr. Charles Reade's new book, "The Eighth Commandment," which turns out to be a forcibly written Essay on the rights and wrongs of the English and French Dramatic copyright law, contains some curious particulars about the remuneration for various kinds of artistic and literary labor in England and France, in this century and the last. It seems that of six pictures by Faed, Maclise, O'Neil, Landseer, Roberts, and Stanfield, respectively—sold last April at Glasgow—the average price was upwards of $5000; of fourteen others lately sold in London, the price averaged about $3000, one by Landseer fetching $14,000; and another by Maclise $5,150. On the other hand, Sir E. Lyttou received, it is said, only $2,500 for the "Lady of Lyons," Mr. Jerrold received only $300 for "Black-eyed Susan;" and Mr. Taylor, and Mr. Reade himself, only $750 for "Masks and Faces." In France, he adds, it would have been worth $15,000, and the "Lady of Lyons" worth $30,000; Mr. Reade has himself received $5,500 for a novel, inferior, as he says, to the play for which he received $750.

Mr. Reade remarks that in the last century this state of things was exactly reversed. Plays then commanded a far higher price than either novels, poems, or pictures. For the "Lives of the Poets," Johnson received $1,000; for "Ireno," a tragedy, $1575; Goldsmith received $300 for the "Vicar of Wakefield," for the "Good-natured Man, $2,500, and $4,000 for "She Stoops to Conquer." Holcroft received $4,500 for one play, and $6,500 for another; and Cay, for the "Beggar's Opera," had $10,000. Hogarth, on the other hand, cleared $500 by the "Marriage a la Mode," and $920 by the "Harlot's Progress." In France, at the present day, "a good first piece is worth $7,500 to $15,000; and Mr. Reade gives instances in which $20,000 and $25,000 have been received.

One thought occurs to me in looking over this comparative list. England in the last century was about as morally corrupt as France is now. It seems that that country which most highly pays the play-wright—that is to say, which most largely patronizes the theatre, is (in both these cases) the most corrupt.

Mr. T. Duffers Hardy, who is an eminent English scholar and paleographist, has just published a pamphlet on the Collier-Shakespeare controversy, which is another annihilating blow at Mr. Collier, who, poor old gentleman, is convicted on all hands now of stupid blundering, *or worse*. With reference to the hand writing in the corrected folio of Shakespeare, which is the matter in dispute, Mr. Hardy pronounces emphatically that its character in the notes and emendations, or rather its combination of characters, is not only improbable, but downright impossible. The hand writings in the Devonshire folio vary from the stiff Gothic of the time of Henry VIII. down to the round style of our own time, thus leaping over the two entire epochs in handwriting: that of Elizabeth, which was more inclined and less stiff than the Gothic which prevailed in her father's time, and that of the seventeenth century, when the hand-writing was cursive, but "utterly unlike the cursive hand of these pencillings." And lastly, an argument of a cogent nature is found in the extraordinary variations in the letters, which in some cases [illegible] ways; and Mr. Hardy challenges Mr. Collier to produce out of the British museum or the State paper office *any single* MS. in which the writer employs such various formations of the same character. Mr. Hardy divides the errors which the "Emendations" profess to correct into four classes:—(*a*), typographical and self-evident; (*b*), typographical, but requiring some critical acumen or fancy to amend; (*c*), errors corrected by other commentators; (*d*), those corrected for the first time in the Devonshire folio. The result of an analysis of the corrections in "Love's Labor Lost" is that their author is convicted of plagiarism in thirty-three instances, and of stupidity in nearly all the rest. The account is thus summed up:

1. Restored to various owners,.....21
2. Restored to the old copies,.....12
3. Abandoned by Mr. Collier,.....25
4. Condemned for reasons stated,.....10
5. Admitted (conditionally),..... 1—99

Mr. Hardy produces seventy emendations, taken from twenty-three plays at hazard, in which the "Old Corrector" has anticipated the conjectures of Tyrwhitt, Rowe, Baron Field, Blackstone, Daveanat, Knight, Singer, Theobald, Malone, Stevens, Sidney Walker, Pope, Hanmer, Jackson, Capell, Farmer, Mason, Warburton, Tollet, Johnson, and even Mr. Collier himself! And, what is particularly worthy of notice, he has anticipated not only the good but even the bad conjectures.

Thus vanishes the last vestige of authority and value possessed by those so much vaunted corrections, of which Mr. Collier made such good use that he even published, some years ago, an edition of Shakespeare, with these spurious corrections introduced in the text!

While upon Shakespearianaa I may mention a recent publication, a "Dictionary of Old English Plays," by James Orchard Halliwell, Esq., which is, in some regards, a valuable addition to our bibliographical works. But Mr. Halliwell is an Englishman, and cannot see beyond the Land's End. At any rate, he is blind to all merit on our American side of the water. It is known to all lovers of Shakespeare that Mr. Richard Grant White, who has been ranked for some years among the most clear-headed and eminent of Shakespearian scholars, and whose writings on this subject have always received unusual attention from the most eminent of the English critics and commentators, has published (by Little, Brown & Co., of Boston,) an edition of Shakespeare's works, in which his comments are of acknowledged excellence and value—acknowledged not only in this country, but in England as well, even by the *Athenæum*, which is rarely kind to Americans. Now, in an appendix to his work, Mr. Halliwell gives a list of "Editions of Shakespeare," and in the list of modern editions he mentions all but Mr. White, with which he was certainly acquainted, for it has been noticed by all the Shakespearian critics in England. It seems a pity that a literary man should have such small jealousies.

Most of your readers will remember Mr. Chas. Mackay, who made a tour through the United States some years ago, and did not make such a stir as he evidently thought he would. In fact he confined himself chiefly to writing poetry about Mr. Longworth's Catawba wine, of which, when in Cincinnati, he seems to have had as much as he wanted. Mr. Mackay recently published a long poem, which some of the critics in England gave the go-by, as not having merit enough to make it worth notice; while others pointed out its faults. Nobody praised it, I believe; and so the poem had a short life. In the last number of his new paper, the *London Review*, Mr. M. revenges himself on the critics, whom he calls criticasters, and divides into no less than twenty-four classes.—This done, he proceeds to quote from these imaginary classes. He says: "Not to be personal, let us (i.e., the reader and myself) suppose that there are before us several criticasters drawn out of these twenty-four classes; and that their names are A., B., C., D., E., &c. Let us, furthermore, suppose that a new book has just appeared—a poem—a novel—or a history; that the book is good; that the frogs are in their own pool of criticasticism, and that they have just begun croaking.

A. leads off thus:

> My head is wooden: 'tis an age of wood,—
> Who is not wooden, is nor great nor good.

B. follows:

> My spectacles are yellow; let none dare
> To say that skies are blue, or earth is fair.

C. prolongs the noise:

> He gives no dinners; how can he rehearse
> Great thoughts or deeds in memorable verse?
> Give me the poet who can keep a cook
> And choicest wines; or else—I'll damn his book.

D., who is melancholy, adds his croak thus:

> My harp's unstrung; I hate the common loon,
> Who talks to me of harmony and tune;
> I feel unwholesome, jaundiced, and awry;
> The art of writing's dead;—low let it lie!

E., who is sour as verjuice, croaks still more lustily:

> I've failed; and shall another man succeed?
> Not if by spiteful pen, or tongue, or deed,
> Or shrug suggestive, I can blight his fame,
> And tag disfavor to his hateful name."

It is evident that Mr. Charles Mackay has lost his temper.

Among the most astounding of recent German announcements is one, by a Mr. Schild, of Dresden, that he will shortly publish an edition of "Goethe's *finest* poems, *revised and corrected* according to the wants of the present age!"

Messrs. Ticknor & Fields, of Boston, announce as in press a new volume of poems, by Prof. Oliver Wendell Holmes, the Autocrat of the Breakfast Table; a new volume, by James Russell Lowell, called "Fireside Travels;" a volume of poems, by Miss Rose Terry, of Hartford, Conn. They announce, also, a new poem, by Coventry Patmore, author of "The Angel in the House;" the Life of Major Andre, from original sources, by Winthrop Sargent; the "Eighth Commandment," by Chas. Reade; Frederica Bremer's "Switzerland and Italy," translated by Mary Howitt; "Reminiscences of Scottish Life and Character," by Dean Ramsay; and "Hesperia," by Richard Henry Wilde.

Messrs. Gould & Lincoln of Boston, have in press, "The Benefits of Christ's Death," an old volume, written three hundred years ago, by Antonio Della Pedin. They have just published "Metaphysics; or, the philosophy of Consciousness, Phenomenal and Real," by H. Longueville Mansel, a book which has created much discussion in England.

Messrs. Mason & Brothers will publish the third and concluding volume of Mr. Parton's Life of Andrew Jackson early in September. The Life of Gen. Philip Schuyler, which Mr. Benson J. Lossing has been engaged upon for some time, and for which he was furnished by the family a great number of original letters and documents, will also be published by Messrs. Mason.—They are just putting to press Mr. Abbott's "Italy," a continuation of his successful historico-biographical series, of which "Austria" and "Russia" have already been published. In the department of popular music-books, Messrs. Mason have just published new volumes by Dr. Mason, and Messrs. Root, Bradbury, and Hastings.

Messrs. Derby & Jackson have sold, within the last twelve months, of the "Minister's Wooing," 30,000 copies; of "Beulah," 24,000; of "Rutledge," a recent publication, 12,000; and of Marion Harland's "Nemesis," which the Philadelphia *Press* (Dr. Shelton Mackenzie) pronounces the best work of the season, 10,000 copies—all which were needed to fill advance orders; for the book is but just out. The ladies are making the great literary successes of the year.

* * *

GOOD NEWS.

[illegible] end, and the harvest [illegible] that the summer would [illegible] ing of the Spirit of God, which the Church has been in the habit of praying for, and expecting, would not be enjoyed. The drops before the shower, however, begin to fall. A great and sweeping revival was never more needed than now.

Rev. U. L. Thompson, who is on Gadsden circuit, Ala. Con., which is mostly in the valley between the Look-out Mountain and the Coosa river, below Rome, Ga., writes us that that beautiful country is rapidly improving, and that a glorious revival, the meeting continuing 18 days, has resulted in the conversion of 70 or 80 persons, and the addition of 62 to the Church. It was a glorious time.

Rev. W. H. Ardis, Sepulga circuit, Ala. Con., writes us that they have recently closed some very profitable protracted meetings. At Wesley chapel many were converted, and 25 added to the Church. At Asbury chapel, about 20 conversions, mostly probationers, and 7 added to the Church. At Bethel many converted, and 38 added to the Church. About 100 have been converted, and 152 added to the Church this year.

Rev. L. R. Bell, Pleasantville circuit, Ala. Con., writes us that they have been blessed with a gracious revival, and the addition of 175 to the Church on probation.

Rev. U. B. Philips, Fish River Mission, Ala. Conf. writes us that 93 have been received on probation since the second quarterly meeting, 65 of whom have been converted. There are 6 preaching places served twice a month; about 800 catechumens; 50 have received baptism, of whom 21 were children.

Rev. W. H. McNeill, Paulding circuit, Miss., writes us that, at a protracted meeting at Paulding, 18 whites and 15 blacks were added to the Church. Up to this time, 21 have been converted, and 97 added to the Church. The recent revival was a glorious one.

Rev. Thomas Price, Georgetown circuit, Miss. Con., writes that at a protracted meeting at Chrystal Springs Church, the Lord poured out his Spirit abundantly.—Number received on probation: whites, 29; colored, 44; total, 73. Received into full membership, 8; baptized, 45; converted, about 30.

Rev. B. F. Alexander, Louisiana Conference, writes that, ten miles from Pleasant Hill, in the parish of Natchitoches, an interesting revival has been in progress for more than a fortnight. The principal workers have been J. W. Howard and B. S. Porter, local preachers. A new church of 43 members was formed; one-third of these had been members in other States, and had letters. About 25 professed conversion. A great interest on religion prevails in all the regions round about. A Sunday-school had flourished there for three months before the revival began. There are many destitute places south of Red River, where such efforts would be attended with like success.

Rev. T. H. McClendon, Ouachita circuit, writes:—We have had 10 conversions, 11 accessions, and left many at the altar for prayer. We are expecting good times at other points. The Lord is reviving his work among us. Our Baptist brethren are having some refreshing seasons.

Rev. T. J. Lacy, Winnsboro' circuit, La. Con., writes us that near fifty white persons, and a number of colored, have been added to the Church this year, and many of them have embraced Jesus as their Savior. He had just returned from Oakley, where, for four days, the Church wrestled as one man; and twenty-three accessions, with many professions of trust in Jesus, was the result.

RETURN OF A MISSIONARY FROM SYRIA.—Rev. J. Frazer, with his wife and two children, were passengers in the Arabin, which arrived at Boston on the 22d ult. Mr. Frazer was an American missionary, of the Presbyterian branch, and was located at Damascus as colaborer with Rev. Mr. Graham, of the Irish Presbyterian mission. Mr. Frazer left before the outbreak in that city, and endeavored to induce Mr. Graham to accompany him. This Mr. G. declined to do, and was afterwards found murdered in the streets.

OUR ANNUAL STATEMENT.

We furnish our readers this week with the annual Commercial Statement for the year ending August 31st, 1860; also, the Financial Statement for the same period. We are indebted to the *Crescent* of this city for these valuable documents—a paper always most thorough and reliable in commercial and financial matters. Our readers will find the Statements of great interest and value to them for present perusal and for future reference.

FLORENCE WESLEYAN UNIVERSITY.

This Institution, located in Florence, Alabama, combines facilities for the most thorough mental and moral cultivation. The President, Rev. R. H. Rivers, D.D., has but few equals, and perhaps no superior in the government of young men. His long experience, his extensive knowledge of human nature, and his firmness and unremitting kindness, at once secures the confidence and love of students, and obedience is almost a necessary result. He is associated with a full, able, and laborious faculty; and in addition to the usual course, Rev. J. W. Hamer, D.D., of the Tennessee Conference has been elected Professor of Biblical Literature. He will enter upon his duties as such so soon as the endowment of the Chair will justify him in so doing. The amount can be raised very soon, we think, more than half being already raised.

The healthfulness of this location; the convenience of access from all parts of the union by rail-road; the intelligence and morality of the community; the provision for boarding students in the best private families; the abundant facilities for instruction, together with its constantly increasing reputation, commends the University to the confidence and liberal patronage of an intelligent public.

The next session will open the 4th Wednesday in September next.

F. A. KINNELL.

Florence, Ala. Aug. 12th, 1860.

GREENSBURG CAMP-MEETING will commence on Friday before the 4th Sabbath in September. Rev. B. Pitkin, the Presiding Elder, requests us to say that, in consequence of the drouth, and the scarcity of grain, etc., it is hoped that all who can will have tents; that those who do not tent will, as many can, come with cloth tents; that those who do neither will, as many as come and return home at night, bring provisions for themselves and others, as in a basket-meeting; and that he wishes it known that provender for horses, except those of the preachers, will be provided on the ground at the "usual rates." In short, times are hard, but the camp-meeting is desired, and all must help who can. He is right.

HAVE YOU PAID YOUR PREACHER?—Your preacher will soon leave you for Conference. Have you paid him? Have you paid the full amount assessed? Was the assessment large enough? Can gentlemen, of the same sized family, live on it in your country? If not, are you going to increase it? If you do not, can you claim to be either pious or honest; to say nothing of honor, taste, dignity? Think, while there is time. Let no more sighs of grief and wounded feeling go up to God, from your own pastors, against you.

THE STATISTICS.—Brother preacher, are you preparing to present to your approaching Conference full and accurate statistics of the work in your charge? Have you the printed blanks ready to be filled up? Will there be a "gain" over last year on your work?

THE COLLECTIONS.—Brother preacher, have you done all you could? Have you preached [illegible] the best circumstances and in the best mode your wisdom could suggest, before every congregation?

THE TEST.—How long has it been since you have witnessed a clear, powerful conversion in your church?—Consider. Has your fig-tree any fruit?

ANOTHER TEST.—Does the instruction in your Sabbath-school lead to the conversion of the children? Do the teachers aim at it, and labor and pray for it?

There were only 126 deaths in this city last week, being 16 less than in the week previous, and but one of yellow fever. The city, in fact, is remarkably healthy, and there being no fears now of an epidemic, we look for a very large and rapid increase of the population.—Already the summer tourists are returning, and the city is throwing off its summer lagnor and looking quite brisk and business like.

The Charleston Mercury learns that the Rev. Dr. Kirkpatrick, late pastor of the Glebe-street Church, and one of the most distinguished and able divines of the Presbyterian order, has left that city in response to an invitation to supply the pulpit of Fifth Avenue Presbyterian Church, New York, lately under the charge of the lamented Dr. Alexander.

NEW METHODIST COLLEGE.—A splendid new college building is in course of construction at Bowling Green, Ky., under the patronage of the Louisville Conference of M. E. Church, South. Nearly sixty hands are at present employed on the building, which it is estimated will cost thirty thousand dollars.

RELIGIOUS MOVEMENT.—The Independent American Catholics of Richmond, Va., have formed a congregation, under the pastoral lead of Rev. Mr. Tirion, formerly a chaplain of the French army in the Crimea, and have fitted up a house at the corner of Broad street and Brooke Avenue, for religious worship. They observe all the forms and ceremonies of the Roman Catholic church, but do not acknowledge the supremacy of the bishop.

A woman's

[Concluded from our Extra Sheet.]

EUROPEAN STOCKS.

COUNTRIES	1859.	1858.	1857.
Bank of Europe	200	200	200
Bremen and Hamburg	7,000	6,000	9,000
Amsterdam, Rotterdam and Antwerp	5,000	5,000	5,000
Lisbon, Oporto and Portugal	300	300	300
Spain, Gibraltar and Malta	200	200	200
France	37,589	33,447	23,194
Great Britain			
Total	51,189	46,127	39,794

The year opened with a stock on sale of about 9500 hhds., and a firm market for the better qualities, of which the supply was only moderate, and our quotations were as follows:

Factory Logs	3 @3½
Planter's Logs	4 @4½
Leaf, Inferior to Common	5 @5½
Leaf	6 @6¾
Fair	7 @7¾
Fine	8 @8¾ and 10
Choice and Selections	8½@9¾ and 10

and we noticed but little variation in the raise during the first three months. In December we reduced our figures ½@¾c. In the lower and medium qualities, and in March another ½c. the market exhibiting no further material changes until July, when we quoted as follows:

Logs—Factory	2½@2¾
" Planters'	3 @3½
Leaf—Inferior to Common	4½@5
" Fair	5½@6
" Fine	7 @7½
" Choice and Selections	8 @9¼

During August, with unfavorable accounts of the growing crop, the rates advanced ½@¾c. ₱ lb., and the year closed at the following quotations:

Factory Logs	2½@2¾
Planters' Logs	3 @4
Leaf, Inferior to Common	4½@5
" Fair	5½@6
" Fine	7 @7½
" Choice and Selections	8½@9½

PRICES OF TOBACCO

For each month during the year 1859–'60.

Date.	Logs.	Inferior to Common.	Fair to Fine.	Choice and Selections.
September	3 @3½	5 @5½	6½@7½	8½@9
October	3 @3½	5 @5½	6½@7½	8½@9
November	3 @3½	5 @5½	6½@7½	8½@9
December	3 @3½	5 @5½	6½@7½	8½@9
January	3 @3½	4½@5	6½@7½	8½@9
February	2½@3	4½@5	6½@7½	8 @8½
March	2½@3	4½@5	6½@7½	8 @8½
April	2½@3	4½@5	6½@7½	8 @8½
May	2½@3	4½@5	6½@7½	8 @8½
June	2½@3	4½@5	6½@7½	8 @8½
July	2½@3	4½@5	6½@7½	8 @8½
August	2½@3	4½@5	6 @7½	8½@9½

PRICES OF TOBACCO

For each month during the year 1858–'59.

Date.	Logs.	Inferior to common.	Fair to Fine.	Choice and selections.
September	3 @3½	5 @5½	7½@9	9½@11
October	3 @3½	6½@7½	7½@8	9½@11½
November	3 @3½	6½@7½	7½@8	9½@11½
December	3 @3½	6 @6½	7 @8	9 @10½
January	4 @4½	6 @6½	7 @8½	8 @11
February	4 @4½	6½@7	8½@9	8½@10
March	4½@5	6½@7	8½@9	9 @10
April	3½@4	6 @6½	8½@9	9½@10½
May	3½@4	6½@7	8 @8½	9½@10½
June	3½@4	6½@7	8½@9	9½@10½
July	3½@4	6½@7	8½@9	9½@10½
August	3½@4	6 @6½	8½@9	9½@10½

SUGAR....As anticipated at an early period of the season, the Sugar crop has fallen very considerably short of the yield of the preceding year, and seven of the year 1857, planters having received with a backward spring, a drouth in summer, and severe early frosts in the fall.

The following table gives the production of each parish in the State during the last two years, as estimated by Mr. P. A. Champomier in his annual report:

PARISHES.	1857–58. No. of Sugar Houses.	1857–58. Hhds. of Sugar.	1858–59. No. of Sugar Houses.	1858–59. Hhds. of Sugar.
Ascension	36	12,870	36	17,130
Assumption	19	3,542	19	6,413
West Feliciana	15	4,933	15	6,471
Point Coupee	54	10,940	54	18,215
East Feliciana	5	812	6	1,570
East Baton Rouge	50	8,563	54	21,083
West Baton Rouge	47	5,503	47	12,255
Iberville	122	19,485	122	38,576
Jefferson	55	15,496	58	28,444
St. James	58	15,400	53	27,302
St. John Baptist	63	4,637	63	11,271
St. Charles	34	6,719	34	9,146
Jefferson	24	4,998	24	3,133
Orleans and St. Bernard	34	4,794	24	6,566
Plaquemines	44	13,921	44	12,433
Saint John	118	17,079	148	32,725
Attakapas Interior	71	13,264	74	8,666
Attakapas	81	14,983	81	21,815
St. Mary	173	23,690	77	15,848
St. Martin	79	7,024	173	44,634
Terrebonne	14	624	14	652
Lafayette	7	831	7	1,285
St. Landry	44	6,009	44	7,388
Cotton Bottoms	....	5,763	....	9,252
Total	1308	221,840	1298	362,296

Of this total of 221,840 hhds., 192,108 were Brown Sugar, made by the old process, 23,909 Refined, Clarified, etc., and 5763 Cotton Bottoms. The weight of the crop is estimated by Mr. Champomier at 255,118,750 pounds, against 414,796,000 pounds last year.

The crop of Sugar in Louisiana during the last twenty-four years, was as follows:

	Hhds.	Year.	Hhds.
1836	215,000	1848	237,000
1837	175,000	1849	236,000
1838	47,000	1850	347,000
1839	90,000	1851	449,324
1840	140,000	1852	346,635
1841	200,000	1853	284,657
1842	200,000	1854	347,000
1843	186,000	1855	279,697
1844	148,000	1856	362,296
1845	280,000	1857	221,840

The supply of Sugar in the United States during the year ending 31st December, 1859, is shown by the following general statement:

	Hhds.	Tierces.	Barrels.	Boxes.	Bags.	Total Foreign.	Total Domestic.	Total.
Stock on hand 1st January, 1859	140,000	5,471	15,653	4,221	1,500	26,845	140,000	166,845
Receipts of Foreign Sugar at New York	15,987	4,227	4,227	1,879	1,500	11,833	15,987	27,820
Receipts of Foreign Sugar at Boston		1,044	1,044	1,879	134	4,101		4,101
Receipts of Foreign Sugar at Philadelphia		1,044	1,044	1,879	134	4,101		4,101
Receipts of Foreign Sugar at Baltimore		1,044	1,044	1,879	134	4,101		4,101
Receipts of Foreign Sugar at New Orleans		1,044	1,044	1,879	134	4,101		4,101
Receipts of Foreign Sugar at other Eastern ports—from Cuba, etc.		1,044	1,044	1,879	134	4,101		4,101
Receipts of Foreign Sugar at other Eastern ports—from Manila, etc.

ALLINE OWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XX.

"High o'er our heads arose a cloud so vast,
Our eyes and heaven a fearful shade it cast."

The [illegible] drawing to a close when they arrived at a small [illegible] the roadside, where they would be detained for [illegible] and where they would obtain a few hours' rest before proceeding on their journey. Nothing had occurred to disturb them on the road thus far, and they were congratulating themselves and the driver on their safety, when the coachman spoke up quickly and seriously:

"It has been bad enough all day, and is worse ahead, for the river is still before us, and the creeks may have overflown their banks. It will be dark, and I think you had better wait till morning, for there is no prospect of more rain."

"We would willingly do so," said Percy, "but that we will scarcely arrive in time by traveling all night; indeed I should much prefer remaining till morning, for I feel strangely [illegible] and the sky does look threatening indeed."

Even while they spoke the low muttering of distant thunder was heard, and soon the rain began to fall with renewed violence. The girls had retired to their rooms, but the young men sat silent and thoughtful, listening to the splashing of the water and the rushing of the gale as it whistled around the old inn. The shutters creaked in the wind, and a low sullen roar fell ever and anon upon their ears, like the distant sound of a freshet.

"As you please," muttered the man, as he passed along to change his horses, "but you must be responsible for the consequences."

Night had closed in, and among the various persons who crowded the rude tavern was one who seemed also intent upon proceeding that night, notwithstanding storm, rain, and darkness. He was apparently old in years, and also in experience, or so thought our young men, for they were consulting with him upon venturing onward, and finding him inclined to proceed, soon regained their courage also. It was not long before the coachman sung out, 'all ready,' and drew up at the door. A few moments more, and our little party were seated again in the stage, muffled warmly, and cheerfully entertaining each other in earnest conversation, unheeding the war of elements without. The night soon became black as ink, but the coach rolled on, bearing its freight of human beings on, on to inevitable destruction—unless, indeed, the hand of an ever-watchful Providence interposes to save. Was the hand of God stretched forth in time? We shall see.

The driver had proceeded on through darkness, wind and water for some time safely, and thinking that he was fording only the shallow water which had fallen during the day; but as it grew deeper and deeper each moment, he began to feel more unpleasant, fearing that he had missed the bridge and was really forcing his horses through the swollen creek. He also became aware of a roar, as of many waters, around him. But if he had missed the bridge, it was now too late to return, for there was no room to turn his horses' heads, and he was about to urge them forward, when a lurid flash of lightning burst along the sky, illumining the midnight darkness to almost noonday splendor, by which, to his horror and amazement, he perceived what he had taken for shallow water, or, even at the worst, the creek, was the frightfully swollen river, from whose banks he had for the last few moments been trying to urge his frightened steeds, the bridge having been swept away. He was not long in determining in what way he could best save himself—this one thought occupying his mind wholly at this moment. Before, behind, and on either side presented to his eye only one sheet of water, in the hasty glance which he had obtained by the lightning, and as he could not save those who were within the coach, he thought not of remaining to share their fate. So, leaving his seat as he drew up suddenly, he proceeded noiselessly and hastily as possible to unharness his horses, while the water continued to rise with frightful rapidity. Those within finding that they had stopped suddenly, felt a thrill of alarm; and Edward, raising his voice, called loudly to know what had happened; but receiving no answer, he leant far out of the window, that he might see, if possible, the cause of the delay. What was his dismay at finding the condition of all without! He scarcely had time to realize their situation, when the coachman, mounted on the back of one of the horses, darted past him, and was soon enveloped in impenetrable darkness. Comprehending, at once, the manœuvre of the man, and fully conscious now of their imminent danger, together with their impotence and hopelessness of escape from almost certain death, he soon made known their situation to those within, who awaited his explanation with such intense suspense. Each one clearly understood their frightful condition there on the bank of the swollen river, surrounded by waters which had overcome all barriers, and, as it disdaining their prescribed channels, and scorning alike the omnipotent power which held them within bounds, and the command, "thus far shalt thou come and no farther," had rushed along, bearing all before them in their onward course; and now seeming, by their angry roar and fierce violence, to be rejoicing that they would be—if long favored by darkness and storm—the instrument of death to those who had ventured so hopefully into their very midst. Yes, our heroes and heroines fully comprehended their nearness to that bourne whence no traveler ever returns; and awed and terror-stricken, after their first ejaculation of "God, have mercy upon us!" was uttered, no word escaped their lips. Each one seemed absorbed in prayer; all was calm—the profound calmness of despair. Only the aged gentleman of whom we have spoken, who ventured forth with our little party from the inn, appeared to be able to utter a sound. His teeth chattered, and his frame shook with such violence, that Alline, who sat nearest to him, forgot her own fears for a moment in pity for the agony he endured. Ever and anon there came from his bosom such despairing groans, and such fervent ejaculations to God to spare him, that it was truly terrible to hear.

As the night of wind and rain wore slowly on, the water continuing slowly to rise, the inmates of that old coach gave up their last faint hope. Higher and higher rose the water, till they were obliged to draw their feet up on the seats to keep them dry; and these soon becoming covered by the water, they were all contemplating a remove to the top, determining to cling to the stage as long as there was the slightest hope of safety in thus doing. Oh, how earnestly they wished for dawn! Never before had they experienced such yearning for the morning light, which had beamed so often upon them unappreciated, and for which no grateful prayer had been offered up. But their contemplated move, they soon found, would be unnecessary, for an ever-watchful Providence was over them. God had not forsaken that despairing group, for at this crisis the wind lulled, the rain ceased, the water began to fall, and the long hoped for dawn began to break; the rosy light of morn, which none of them had scarcely hoped ever to witness again in time, was seen to gild the east with its brilliant hues. Ah, their gratitude and praise were not forgotten now, for, with returning light, returned also hope, for they must be discovered, and assistance would be given. Yes, they would now escape a watery grave, but this escape was more difficult than they at first imagined.

As they had expected, morning saw the opposite bank of the river crowded with persons anxious to render assistance. Many ways were suggested; but all were found, after deliberation, inexpedient; and it was noon before it was decided in what way assistance could best be given them, and it was later still when the raft, which had been proposed by some one, was completed—this being the only means by which a chance of rescuing them seemed probable, everything like a boat having been washed away, if indeed there had ever been one near. The raft was made available by ropes being attached to both ends, one of which was thrown across to the stage by means of a stone being attached to a small cord, the cord having been made fast to the end of one of the ropes. Thus the frail structure could be drawn to and from the distressed party, it being only large enough to carry one person at a time. Necessity soon overcame the fear and timidity of the girls, and as each, one by one, stepped upon the rude raft, their hearts bounded with hope and courage.—An hour or two later saw the entire party safely delivered from their peril.

SUDDEN DEATH AT A RELIGIOUS MEETING.—The Boston Transcript of the 20th inst, says: "The familiar quotation, 'in the midst of life we are in death,' is suggested by a sad occurrence which took place in the vestry of Trinity Church in this city this morning. A social and religious meeting is held at that place every Monday morning, from half-past eight to half-past nine o'clock, in which the clergy and laity of the Episcopal Church take part. Near the close of the meeting this morning, as Benjamin Howard, Esq., (the father-in-law of Bishop Clark,) was reading an interesting letter from a distant part of the Union about religious matters, his voice failed when he was in the middle of a sentence, and he took his seat. A gentleman present rose and said he would occupy the time of the meeting while his friend rested, and would give way when he wished to resume his reading.—These words were hardly uttered when Mr. Howard was observed to fall over upon his right side. His wife and daughter and others near him tendered their aid, but the vital spark had fled.

A CENTENARIAN.—The census-taker has found a negro man in Washington county, Ohio, one hundred and fifteen years old. He was purchased at Richmond, Va., in 1776, by Bienserhasset's agent, by whom he was conveyed to Bienserhassett's Island, where he remained until misfortune overwhelmed his master. The old fellow says he recollects that he "had his gwine to see de gals long time fore the *revolution* war broke out."

VENICE.—A letter from Venice gives a sad picture of the state of affairs in that city. All the noble and wealthy families who used every year to occupy apartments in the Palaces of the Canal have abandoned it, and the emigration of the native inhabitants is becoming more numerous every day. There is an undisguised struggle between an unarmed population, who manifest by all the means in their power their hatred of foreign rule, and an obstinate stupid local government, revenging itself on the mass of the population by various petty annoyances.

The Palatine Library of Florence contains a likeness of Dante, which represents him at the time of his ripe manhood, and which is ascribed to Giotto. It will soon be published, together with the collection of MSS. of that library, and Verletti is lithographing the portrait.

THE CAPTURE OF LONDON.

If ever the invasion of England be attempted, the point to be aimed at by the invader will be the capture of London; and for the very simple reason that it alone will repay the costs and risks of an attack. If Portsmouth dockyard were destroyed, Devonport would remain; if both were lost, there would be Chatham; give all three to an enemy, and we have Pembroke; let them take all four, and England might still build ships on the Clyde and the Severn and the Mersey by private enterprise; better, perchance, than in royal dockyards, the gunboat failures notwithstanding. An enemy would not be likely to place himself permanently on Portland Hill, or any other part of England, to capitulate and make terms. What might happen if a conqueror were to get possession of the Bank of England, and appoint a General of Division Governor *pro tem.*, who would make the bank parlor his headquarters, and bid his soldiers mount guard over the bullion vaults, it is difficult to say. With London in a state of siege, a Provost Marshal installed at the Mansion House, a park of Artillery on Tower Hill, the Royal Exchange and Guildhall converted into military posts, and foreign soldiers quartered upon the inhabitants, there would be no Quotations of Consols on the Stock Exchange, nor any of the usual telegrams or leading articles in the newspapers. The Government would be powerless for anything but making terms with the invading foe; Parliament would be nowhere; martial law alone would prevail; our glorious constitution would be abrogated, and the monarchy itself might be in jeopardy. The day of England's disgrace and humiliation might inaugurate a saturnalia of brutal soldiery; crime and misery, such as the imagination recoils from conceiving, might desolate our hearths and homes; and destruction of property to the value of untold millions would involve paralysis of commerce, death of credit, stoppage of manufactures, ruin of trade and the dissolution of every bond of law and society; nay, even this frightful calamity might be heightened by the horrors of the sack of London.—*Cornhill Magazine.*

MADAME GARIBALDI.—The daughter of Count Raimondi, who accepted the hand of Garibaldi, but from whom he separated himself immediately after the performance of the nuptial ceremony, on receipt of a letter informing him that she was about giving birth to a child by a previous lover, is now residing at Freiburg, in Switzerland, and persists in calling herself Madame Garibaldi.

The Rothschilds are about to establish a house in St. Petersburg.

Burmeister has recently returned to Halle, from his four years' exploration in South America, with immense zoological and palæontological collections.

A new Rachel has made her appearance in Paris, in the person of a young Alsatian Jewess, named Albertine Esslinger, who has given performances in the house of Lamartine, and in the literary and artistic circles, where the most sanguine expectations have been raised by her genius, although she is only about 13 years of age.

The Pharo de Loire says that a convention has been signed between France and England for the emigration of six thousand coolies to the Isle of Reunion. The management of the recruiting will be entrusted to a French house in Calcutta.

Count Palffy, a Hungarian, formerly in the Austrian service, and recently intrusted in the Papal army with the organization of the light cavalry, died June 16, at Viterbo, as is supposed, by the hands of highway robbers.

Mr. Alfred Dickens, a brother of Charles Dickens, recently died at Manchester, England. He was by profession a civil engineer. He was much admired for his brilliant conversational powers.

The marriage of Mlle. Picolomini with the Duke of Gaetani has taken place at Sienna.

M. Costi, the United States Consular agent at Damascus who was wounded on the very first day of the late massacres in that city, is of Arabian descent, and accordiag to the Boyrout correspondent of the Paris Presse, has only within a few years worn the European costume.

The Dublin Freeman's Journal says the harvest prospects in Ireland are very bad.

The original manuscript of Gray's elegy in a country Churchyard was lately sold at auction in London for £100.

Victor G. Audubon, son of Audubon the ornithologist, and himself an artist of no little distinction, died at his residence, near New York, on the 17th ult.

HEAVY RAINS NORTH.—On the night of the 22d, New York, Boston, and Philadelphia were visited by very heavy rains, which did much damage to property. In New Jersey the storm was very severe.

NIAGARA SUSPENSION BRIDGE.—The Niagara Suspension Bridge has lately undergone a very minute and careful inspection. It is pronounced by those competent to examine it, as perfect as when it was completed, and there is not the least evidence of weakness in any part. Those best acquainted with the bridge, express the opinion that a century of time will make no impression upon the structure in any part.

Buffalo city has increased her population 7065 in the past five years, or at the rate of nearly fifteen hundred per annum. The population is now 81,541.

ARREST FOR FORGERY.—A New York despatch says that Mr. Frank Ward, formerly a banker in the city of San Francisco, has been arrested on a charge of forgery.

The valuation of the city of Boston, for 1860, shows an increase of over $13,000,000 over that of last year.

DIFFICULTY IN NORTH CAROLINA UNIVERSITY.—The Raleigh Press says that a difficulty occurred at Chapel Hill a few days since between the faculty and a number of students belonging to the sophomore class, and that about eighty of the students have left for their respective homes.

SENATOR BRODERICK'S WILL.—It is reported from San Francisco that the published will of the late Senator Broderick of California, has been by experts declared to be a forgery.

A collection of fugitive pieces by the great humorist, Douglas Jerrold, has just been put forth under the auspices of his son. It is called the *Brownrigge Papers*; the greater number of them having been contributed to the periodicals in which they appeared under the signature of Henry Brownrigge.

WESTERN TELEGRAPH.—It is expected that the telegraph line between St. Joseph, Missouri, and Fort Kearney, will be finished by the middle of November.

SLAVES IN WESTERN VIRGINIA.—The census is showing a great falling off in the slave population in Western Virginia. They are being rapidly sold and removed South.

The fire companies of Knoxville, Tenn., have been disbanded, on account of the refusal of the council to make the usual allowance.

DR. BURDELL.—The heirs of Dr. Burdell, (of Cunningham memory,) are at law among themselves in New York. Of course the money of the murdered dentist is the cause of the difficulty.

AN OLD SOLDIER DEAD.—Capt. Stewart Megowan, a soldier in the war of 1812 and of the battle of New Orleans, died in Lexington, Kentucky, a few days since, at an advanced age.

AMERICAN SCIENTIFIC ASSOCIATION.—This Association, recently in session at Newport, R. I., has decided upon Nashville as the place of the next annual meeting. Professor Barnard, President of the University of Mississippi, has been elected President of the Association. The Philadelphia Ledger, in noticing this fact, says that Professor Barnard is "one of the very first men of the country or the age."

Jessie White Mario, of Mazzinian notoriety, is mentioned as being at Palermo engaged in the superintendence of the hospitals as is Florence Nightingale.

It is said that the Empress Eugenie is about to present the Emperor with a new token of conjugal love.

AUSTRIAN ARMAMENTS IN ITALY.—An arsenal is now being organized at Peschiera, by order of the Emperor Francis Joseph, to serve as a depot for the flotilla of the Lake of Garda. Workmen continue to be employed in building and fitting out war steamers and gun boats.—Peschiera will moreover have barracks for 300 men, and bomb-proof storehouses for ammunition and other supplies.

It is stated that Lords Kildare, Dunraven and Talbot de Malahide, have associated themselves with Drs. Todd, O'Donovan, and other Irish scholars, to promote the compiling and printing of a native Irish Dictionary.

MISS FREDERIKA BREMER.—A note to the Boston Transcript informs the world of the whereabouts and present occupation of Miss Frederika Bremer. She left Jerusalem in May, 1859, after a full survey of the most interesting parts of Palestine, having lived in convents, and seen much denied to less distinguished travelers. She undertook the most adventurous excursions on horseback into the interior, with a single Arab as her guide and servant, not fearing the wild Bedouins of the Desert. She has examined the Holy Land from Mount Lebanon to the Dead Sea; visited the memorable places, passed to Constantinople, Smyrna, and the great places in the East; and then reached Athens to rest and write. She has arranged and copied her notes on Switzerland. Her travels in the East and Greece will make two other works. She will spend this summer among the Greek Islands, and return to rest one more winter at Athens. More than all this, she promises to give the world a treatise on Prayer, which is already completed.

ARMING IN SWITZERLAND.—The Swiss are arming actively but quietly. Fourteen thousand men have already been armed with rifles, and to these 14,000 more are now being added. This will form no despicable force, especially in a country where almost every boy is taught to shoot, and where, therefore, these 28,000 will be picked men. Great attention is also being bestowed upon improving the artillery, and the troops are being regularly drilled. Some of the worst mountain passes are also about to be formed into good military roads. The Gemmi is to be made accessible for cavalry, and roads fit for artillery will lead across the Grimsel and the Furca. The National Assembly have almost unanimously given full powers to the government, and all the requisite sums have been readily and cheerfully granted as soon as asked for.

BUENOS AYRES.—Advices from Buenos Ayres to June 29th, have been received at New York. A compact or union between the Argentine Confederation and the province of Buenos Ayres was celebrated at Parana on the 6th and ratified by both governments on the 19th. A decree immediately issued for the assembling of a convention, *ad hoc*, within thirty days, the result of whose deliberations was to be submitted to the next National Congress, to which Buenos Ayres, after having sworn to the Constitution, would send members. Until Congressional action shall be taken, Buenos Ayres remains as at present, and with entire control of her own army and Custom House. Early next year Buenos Ayres will have surrendered her quasi independence and become once more a member of the Confederation.

HELP FOR THE SUFFERERS IN SYRIA.—The committee appointed at a public meeting of citizens of New York, to devise measures whereby the sympathy of our American people in behalf of the sufferers in Syria may find practical and effective expression, have published an address, embodying some interesting facts, and urging prompt action. They request remittances to the treasurer of small or large sums, as may be convenient. The American Consul at Beyrout and the missionaries there are to be the almoners. It is stated that there are more than seventy thousand wretched people, many of them widows and orphans, homeless, shelterless, in want of food, of raiment, and many without hope, who need help. In a country like this, where wealth abounds, such an appeal cannot be made in vain.

A SECRET FOR ONE HUNDRED YEARS.—We see it stated in the Massachusetts papers that the treasurer of Amherst College, in that State, has lately received from Hon. David Sears, of Boston, a heretofore liberal benefactor of the College, a small and carefully sealed box, with the instruction that it is not to be opened for one hundred years, on pain of a forfeiture of the gift which it contains. Speculation is at fault as to the contents and the reasons for the accompanying condition. The shrewdest guess is that the box holds deeds of real estate in Boston, now under lease for one hundred years, but then to be transferred to the college. "But let us be patient till 1960, and then we shall all know," says the Springfield Republican.

PRESENT TO MISS NIGHTINGALE.—Florence Nightingale in her sickness and retirement, is cheered by a continuous stream of blessings, that takes its fountainhead from her merciful sojourn in the Crimea. A very elegant little present has been forwarded to her by a grateful officer, who recovered under her exertions. It consists of a small repeating watch in a ring, the cylinder of which is made of an oriental ruby. Its diameter is the fifty-fourth part of an inch, its length the forty-seventh, and its weight the two hundredth part of a grain.

THE PACIFICATOR OF INDIA WELCOME.—When Lord Clyde, the pacificator of India, was welcomed to London after the every great battle in which the British have distinction in since Corunna, was installed as a peer in the House of Lords, besides the hero being a Campbell, the Lord Bishop of Bangor, who read prayers, was a Campbell; the Lord Chancellor, who presided at the woolsack, was a Campbell; and the new peer was introduced by the Duke of Argyll, now Lord Privy Seal, and chief of the clan.

THE GRAVES AT SEBASTOPOL.—Le Nord publishes a letter from a Frenchman staying at Sebastopol giving an entire contradiction to the statement that any bones had been removed from that place. He says he had just visited the French and English cemeteries in company with an English tourist, and they found not the slightest trace of their having been in any way disturbed. The bones which were carried away were those of a vast number of animals belonging to the besieging armies, which had died in the neighborhood: these were collected by a Jew, and exported for manure.

GARIBALDI AND THE SICILIANS.—Garibaldi finds the administrative and financial difficulties of his new Government more perplexing than those of the battle-field. No one wishes to pay any taxes. The Sicilians have yet to discover that no government, constitutional or despotic, can do without money, and that casting off tyranny is not casting off taxation.

A NEWLY INVENTED TELEGRAPH CABLE.—A London letter states that Mr. W. H. Pigott has laid and satisfactorily worked an experimental cable between Ryde, in the Isle of Wight, and Alverstoke, on the main land. This cable has the remarkable peculiarity of being uninsulated, and of having neither India rubber nor gutta percha in its composition.

SALE OF PUBLIC LANDS IN IOWA.—A proclamation for the sale, in November next, of 1,250,000 acres of public lands in the north-western part of the State of Iowa, has been issued by the President. These lands are in the Fort Dodge and Sioux city district, and embrace some of the best agricultural lands in the State, upon the head waters of the Des Moines river.

POPULATION OF MOBILE.—The Mobile Tribune says: "Talking the other day to one of the census-takers of Mobile county, we came to the conclusion that the population of Mobile city will be about 28,000; and that of the county about 40,000. The time at which this census was taken exhibits the very lowest point of our population.—Taken in January, we have no doubt the difference would be four or five thousand."

ABOLITION DOCUMENTS.—The Memphis Enquirer, of the 25th ult., says: "Incendiary documents, of the very worst Abolition sort, have been pretty generally circulated on our streets. These documents are generally dropped on the streets at night, to be picked up by persons passing in the morning. We are glad to hear that the guilty parties are closely watched, and it is hoped will be speedily brought to justice.

The Rev. Arthur Cleveland Coxe, D.D., now rector of Grace Church, Baltimore, and formerly rector of St. John's Church at Hartford, has been unanimously elected President of Trinity College, in the latter city, vice the Rev. Dr. Goodwin, resigned. The new President has long been known as a poet and churchman.

THE UNIVERSITY OF THE SOUTH.—Bishop Otey, of Tennessee, gives notice in the Nashville papers that the corner-stone of the principal building of the University of the South, will be laid, with appropriate ceremonies, at University Place, Franklin county, Tenn., on the 10th of October next.

The two books of Michelet, "La Femme" and "L'Amour," which met with so large a sale in this country, are considered too broad and free for the French people.—M. Marie Haus has written a "Refutation of the Propositions of Michelet," wherein he handles pretty severely the two works alluded to.

THE GREAT EASTERN.—The total number of persons who visited the Great Eastern during her stay in New York was about 159,000. The visitors at Annapolis numbered not far from 20,000—a total of 179,000, which at 50 cents a head would make her receipts for sight-seers $89,000.

THE SYRIAN EXPEDITION.—The Turkish Ambassador in Paris signed on the 5th inst. all the protocols which empower France to send an expedition to Syria. France has sent 6000 troops. They embarked on the 5th inst., at Marseilles.

The U. S. steam frigate Powhattan arrived at Philadelphia on the 14th ult., after a cruise of two years and eight months in the Chinese and Japan seas. The officers and crew were in the best health.

The Hon. Willie P. Maagum, of North Carolina, has partially recovered his physical powers, for some time impaired by paralysis, though he can neither speak nor walk with ease. His mind, however, is clear and calm.

PROFESSIONAL.

R. M. TEVIS. H. F. DY.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadaloupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. G. R. Singleton, M. C. from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate.*
May 15, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama, will Practice in Sumter and the adjoining counties. [jun24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chinn & Dillon, *New Orleans*; W. S. Pike and A. Mollis.....*Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Caution, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Payne, Vance & Co., W. and C. Leichford and Co., Broadwell & Bayne, and Pritchard & Flower, New Orleans. may 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne), No. 40 Union street, N. O. Having retired from business, I take great pleasure in soliciting for my former partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jul1] M. U. PAYNE.

W. R. STUART. DR. D. A. JAMES,
New Orleans. *Madison Parish, La.*

STUART & JAMES, NO. 42 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc., and respectfully solicit patronage.

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J. U. PAYNE. J. P. HARRISON.
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PAYNE & HARRISON, COMMISSION MERCHANTS No. 51 Union street, New Orleans. dec7-1y

LEONARD FASH. P. H. LUCHANS.

LEONARD FASH & CO COMMISSION MERchants, and Dealers in Western Produce, 61 Magazine street, New Orleans. Oct 24.

JOHN F. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 119 Common street, New Orleans.

JOS. W. CARROLL. W. H. KINBALL.
JOS. HOY. J. N. NIVEN.

CARROLL, HOY and Co., Cotton Factors, No. 38 Perdido street, "Factors Row," New Orleans. July 10, 1860. 12 m's

MOORE & BROWDER, Successors to Moore and Vaughan, COMMISSION MERCHANTS, and COTTON FACTORS, No. 44 Carondelet-street, New Orleans. July 15, 1860.

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The WILLCOX & GIBBS' Sewing Machine has now become an established favorite with the community, large numbers having been sold, and in the perfect satisfaction of the purchasers, to whom we take pleasure in referring. We claim it to be the simplest, fastest, most thorough, and altogether the best adapted Machine for family and plantation use that there is now made, and shall take pleasure in exhibiting any one of the facts if they will call and examine for themselves.

DAVIS BROTHERS, Agents, May 15, 1860. 93, Camp street.

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July 22, 1860. 1f

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MISCELLANEOUS.

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Planters wishing to use this Process can obtain the privilege of doing so by calling on or addressing STUART & JAMES, No. 42, Union St., New Orleans, where samples of the Sugar may be seen. [jun31]
R. A. STEWART.

P. H. WILLARD, COAL MERCHANT, 18 EXCHANGE Place, (opposite the Post-office. Those desirous of purchasing Coal or Wood, can be supplied at short notice at the City Coal Office where is constantly kept on hand Pittsburgh, English, and Cannel, Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses Steamers, &c., &c., supplied at the lowest market prices. n22 1y

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New Orleans Christian Advocate.

ANNUAL REVIEW
—OF THE—
NEW ORLEANS MONEY MARKET,
—AND OF—
COMMERCIAL AND FINANCIAL EVENTS,
From September 1, '59, to August 31, 1860.

ADVOCATE OFFICE, September 5, 1860.

The twelve months ending the 31st August, 1860, was attended with great prosperity to the great Southwest. A large growth of cotton for the year 1858 was received, and sold for highly remunerative prices. Our own State rejoiced in profitable returns for its great staple, sugar. Our city was free from pestilence. The war between two of the three great Powers, which, it was believed, might operate to the disadvantage of our country's commerce, was brought to a close. Our financial institutions were in the strongest position, and were continued to be managed with characteristic ability and uprightness which have for years distinguished them, under our admirable system of banking. Our city continued to increase in population and extent, both without limit, and known to the foreign financial and commercial world as the highest of the high; with cheering indications of another immense yield in the controlling element of the globe of the world and with prospects of a good return in our local staple sugar. Under these auspicious prospects we commenced the commercial year now under review

But chequered results have followed. An early and severe frost last season severely injured the great product of our State, reducing the yield one third from the estimates; and though the reduced yield was followed by enhanced prices, nevertheless the deficiency was sufficient to have an important bearing on the market through the season.

Following the exuberant returns of the cotton crop of 1858-'59, it was anticipated that much of the indebtedness at the country directly connected with our city would have been cancelled. True, a yearly increase in commerce and agriculture requires additional resources and credit; yet it is manifest that the increase in lands and negroes has been too rapid, and not warranted by the condition of the country. In isolated sections of the cotton and sugar regions there are exceptions. These exceptions are, however, so restricted that the agricultural community will have to be charged for yielding and paying prices nearly all have to be charged for yielding and paying prices for negroes and lands which cannot, it is believed, be productive of even the legal interest of our State, at the scale of prices which have governed the great staple for the season now terminating.

It is useless to attempt to disguise the fact that we cannot look to appeal to the future with fond hopes or cheerful feelings. As the political aspect or condition of our country is far from being of that nature which will warrant a confidence of universal prosperity and good feeling from Maine on the East and North, and Texas on the West and South. It is difficult to bring our minds to believe that the peace, welfare, or the greatness of this nation will be exhanguted. Portentous clouds hang over the political horizon. We can only hope they may be speedily dispelled. True, the great South round subsist by itself; but Kind Providence has not vouchsafed that this season, if we are to credit the returns of the grain crops throughout the South-western States, that we can or shall be independent. What results or what effects a division of this confederacy of States would have on five hundred millions of dollars value in the Northern States which centers in the great metropolis, New York, can be imagined. Political disturbances and emeutes are in this age of progress so blended and intimately connected with finance that it is difficult to review one branch without embracing or alluding to the entire position of affairs and measures—the social, commercial and political compact.

With the events attending the past twelve months, the most important to the commerce of the civilized world has been another large yield of cotton, as will appear by the annual statement made up to this date. It will exhibit a very large increase over the great years of 1855 and 1858. Yet, with the very good prices obtained, the liabilities and obligations of the country connected with our city have increased, and are not, in all probability, destined to be much curtailed out of the crop which is now coming to market. Although we do not regard the present disturbed state of Southern Europe as likely to have any direct and adverse influence on the trade and business of our city the coming season, yet the course of events on the European Continent, the bold stand and assumptions of the Ruler of France, prevents us from looking to the future without misgivings and serious doubts. The war in China will not, of course, affect us directly. There may be an interruption in the demand and trade in manufactured cotton goods, which will directly bear on the Lancashire spinners and traders in cotton.

Although we can point to our cotton bales as the basis of a great and mighty trade, increasing, as it will, in every good season, we are sadly lacking and deficient in the way of direct communication with our largest customers, we will not call them our best ones, because they would not purchase our cotton if they were not compelled to,) England and France. We have not to-day a direct line of steamers to run direct between this port and that of Liverpool. The proposals fell harmless, though one-half of the amount of capital required was tendered by merchants in Liverpool and capitalists in London. Whether the project will be carried through, depends in a great measure on the action of our commercial community. One-quarter—yea, one-eighth—of the money disbursed by our citizens this very summer through the North, supporting people who are so very inimical to the South, would have built and equipped lines of steamers for Liverpool, Havre and Bremen. We do not despair yet of direct communication by steam with the European continent. It has everything to recommend it—nothing averse to it, only the indifference and want of support on the part of our leading merchants and citizens. Whether the vast coast trade in the transportation and freighting of cotton be under the influence of Northern ship-owners, is a subject worthy of consideration, not only by every merchant, every planter, all raisers of cotton, but our corporate associations and bodies, our insurance companies' and banks, as well as the body politic denominated the Chamber of Commerce of New Orleans.

There appears to be very little desire, very little activity, still less spirit, we regret to say, on the part of our community to organize associations for the promotion of commerce and manufactures—to conduct the gigantic trade of our city—to give security to commerce, industry and agriculture. We have in our community fully protective capital, associated fire insurance companies, to the amount of ten millions, and a half millions of dollars to protect an inward stationary trade, and outward commerce amounting fully to three hundred and fifty millions of dollars.

We can pass over the impediments and obstructions at the mouth of the river Mississippi, at the bars at Pass l'Outre and Southwest Pass, with only a few remarks. As usual, in the spring of the year, or following of the annual rise in the river, the channel at the mouth of the Mississippi becomes obstructed, but not to the extent of the months of January, February and March, 1859. The detention to the most burdensome and heaviest draft of water vessels was only of a short duration. Name forming the obstructions, nature, in its course, removed them, and the shipping community went on their way rejoicing, as it was.

We are still lacking and wanting in the essential elements in order on an emporium real, actual, independent. The absence of associations for manufacturing purposes has been often complained on. with all the appliances of water, with forests of timber unbounded, with iron mines of extraordinary capabilities for supplies within thirty-six hours' travel, with daily commerce with miles of coast also unbounded, vessels are built in distant States, steamboats are year after year furnished for our lakes and inward commerce, by the transmitting of hundreds of thousands of dollars to the West. Steamers employed in the great coasting trade of the South are yearly sent to Northern ports for repairs. Sugars, in the raw state are every season shipped to distant places, refined and brought back to us with large profits accruing to those industrious friends of Northern enterprise. There are, to be sure, licensed in our midst some foundries, boiler manufactories and other mechanical pursuits represented by humble establishments, but not on a scale to compare with those in other cities; yet there are no cotton manufactories, and steam-mills for flour, although two or three sugar refineries. The ship-building business or repairing of vessels is well represented by associations; yet with all the great forests affording the best timber in the world directly at our doors, all we can record as the result of our ship-yards for the last year are two or three steamboats for the towing trade, and the machinery of one of them was brought from the great Black Republican State of Massachusetts. We have waited some years for Southern independence, as it is termed; but we have not attained it as yet, nor shall we until our citizens remain at home, encourage home mechanics and artisans, form associations for manufacturing purposes, and retain the millions of dollars at home which are usually paid out to those who have no affinity, very little friendship, and less feeling for our welfare and prosperity.

We regret that, while reviewing the occurrences and course of trade for the past twelve months, we cannot congratulate our community, city and country, with the enlivening prospects and determination we did a year ago. A season most unprecedented in its effects, attended with drought of long duration—extenuating, in many sections, to months—with political agitations of a most serious nature, has caused alarm and fear. The effects of the drought will, of course, be most seriously experienced in some parts of our own State. Starvation stares the inhabitants in the face. Crops of cereals of every kind have been dried, and stock and stock-raising have felt the effects. In fact, the rich and productive State of Louisiana is, in several parishes, likely to feel the effects of a famine. We can only hope for the best, and that evils may be averted.

While we congratulate our commercial and financial community on the favorable results of the year's business closing this day, yet the future does not appear as harmonious as could be desired. We commenced the commercial years of 1859-'60, under the "effects" of a large yield of cotton, reaching the high figure of 3,851,000 bales as the production of the United States for the year of 1859. Admitting that there was a deficiency in the sugar crop, the difference in returns or the deficiency was more than made up in the aggregate by the excessive yield of our other product, which has produced an excess of over 165,000 bales to us alone, equivalent to $22,000,000 enhancement to the resources of our commercial, financial and social rottpact, but the prospect for speedy release from the grasping hands of creditors is remote.

On the last Saturday of September last we indited for our daily mutcrary article the following:

The improvements in the general market for the week ending this evening have not been in the extent anticipated from the large receipts of cotton and Western products, with the great additions to the stocks of general merchandise, and the very healthy condition of the city and country immediately connected.

The sales of cotton for the week have been 27,931 bales, against 30,000 bales for the corresponding week last year. The demand for the staple is fair, but it does not appear to be taken up with the facility that the position of some of the foreign markets generally manifested this moment under the large increase of consumption. A majority of the leading dealers for the English market are, however, absent. Several of them happen to be interested in the working off of the season's purchases, so that they cannot be expected in market before November.

Trade in the wholesale branches of dry goods, groceries, hardware and clothing has not opened. In some branches there is a falling off in sales and orders from last season. With North-west Louisiana and the Ouachita section of country we need not look for any demand or any trade until the resumption of navigation, which appears to be rather remote in this moment.

The opinion seems general that more country merchants have visited New York and other Northern cities for purchasing merchandise than in any former season. This is believed to be so. We are informed that in New York particularly, merchandise could be seen hour after hour marked for almost every town and village in the Southwest. In some sections of the country closely connected with this city, as identified with New Orleans, planters, and planters will largely look at a stock of goods known to be purchased to hold in altogether too early. Another important feature in trade is that returns of credit are more than usually prompt. Cash and even in Baltimore, than in this city, many of our jobbers and wholesale traders requiring city paper for their sales, and the same obtains and increased when the cotton trade is active. New York and Boston all buy cheapest for double inland paper or on their own notes. Now withstanding the advantage the country merchant realizes going Northward, it is believed that the mass of our merchants sold as many goods last year to other cities as will get paid for. This would seem to lead to the conclusion that the facilities of trading in our city are circumscribed, and that there are not sufficient stocks of merchandise to meet the consumptive demand

and assets of our Insurance Companies have decreased since last year.

The following is the amount of assets and capital of the eleven Insurance Companies in New Orleans on the 31st August, 1859, taking the returns or statement of the fiscal year of each Company as the guide. Capital and assets, and cash on hand in August, 1859:

	Capital and assets.	Earned prem's.	Cash on hand.
Merchants'	$683,000	$99,000	119,702
Crescent	1,000,000	850,000	93,401
Home	1,000,000	588,592	193,637
Louisiana	997,000	603,942	171,326
Union	1,151,000	122,166	102,637
Sun	853,000	227,398	73,920
Citizens'	483,000	207,000	71,946
Factors'	325,000	98,000	29,642
Hope	389,000	146,000	55,390
Atlantic	441,000	.....	.....
New Orleans	200,000	.....	.....
Louisiana State	.....	.....	.....
	$8,483,000	$4,098,700	$986,532
Total capital and assets, included in same, cash on hand			$8,483,008 986,532

REMARKS.

Bank of Louisiana.—Pays 8 Pct. in July; Surplus on hand 30th July, 1859, $1,077,422. Profits last 12 months, $78,
Louisiana State Bank.—Pays 8 Pct. in July; Surplus on hand 31st July, 1859, $1,000,000. Profits last 12 months, $1,
Canal Bank.—Pays 6 Pct. in March, 6 Pct. in July; Surplus 30th June, $1,364,611. Profits last 12 months, $
Citizens' Bank.—Pays 6 Pct. in Feb., 10 Pct. in Aug.; Surplus 30th June, $764,000. Profits last 12 months, $764,000.
Bank of New Orleans.—Pays 6 Pct. in Feb., 10 Pct. in August. Div. 6 Pct. in Feb., 10 Pct. in Aug. Profits last 12 months, $
Union Bank.—Pays 6 Pct. in Feb., 10 Pct. in August. Organized under the general banking law. Surplus 30th June, $
Mechanics' and Traders' Bank.—Pays 6 Pct. in July. Organized under the general banking law.
Merchants' Bank.—Pays 6 Pct. in July.
Commercial Bank.—Pays 6 Pct. in July.
Crescent City Bank.—Pays 6 Pct. in July.
New Orleans Gas Light Company.—Pays 6 Pct. in July.
Louisiana Railroad Company.—Pays 6 Pct. in July.
Carrollton Railroad Company.—Pays 6 Pct. in July.
City Bonds for Railroads.—Pays 6 Pct. in July.
State of Louisiana Bonds.—Pays 6 Pct. in July.
New Orleans Railroad Mortgage Bonds.—Pays 6 Pct. in July.
Citizens' Insurance Company.—Pays 6 Pct. in July.
Opelousas Railroad Mort'e Bonds.—Pays 6 Pct. in July.
Jackson and Great Northern Railroad Mort'e Bonds.—Pays 6 Pct. in July.
Levee Steam Cotton Press.—Pays 6 Pct. in July.

STOCKS AND BONDS.

	July.	August.	September.	October.	November.	December.	January, 1860.	February.	March.	April.	May.	June.
Bank of Louisiana	178@180	178@180	180@182	180@182	180@182	180@182	180@182	180@182	180@182	180@182	180@182	180@182
Louisiana State Bank	156	156	156	156	156	156	156	156	156	156	156	156
Canal Bank	125	125	125	125	125	125	125	125	125	125	125	125
Bank of New Orleans	125	125	125	125	125	125	125	125	125	125	125	125
Union Bank	110	110	110	110	110	110	110	110	110	110	110	110
Mechanics' and Traders' Bank	102	102	102	102	102	102	102	102	102	102	102	102
Merchants' Bank	102	102	102	102	102	102	102	102	102	102	102	102
Crescent City Bank	125	125	125	125	125	125	125	125	125	125	125	125
Commercial Water Works	18	18	18	18	18	18	18	18	18	18	18	18
New Orleans Gas Light Company	6¾	6¾	6¾	6¾	6¾	6¾	6¾	6¾	6¾	6¾	6¾	6¾
Citizens' Insurance Company	95	95	95	95	95	95	95	95	95	95	95	95
City Bonds for Railroads	100	100	100	100	100	100	100	100	100	100	100	100
State of Louisiana Bonds	100	100	100	100	100	100	100	100	100	100	100	100
New Orleans Railroad Mortgage Bonds	102	102	102	102	102	102	102	102	102	102	102	102
Opelousas Railroad Mort'e Bonds	61	61	61	61	61	61	61	61	61	61	61	61
Jackson and Great Northern Railroad Mort'e Bonds	61	61	61	61	61	61	61	61	61	61	61	61
Levee Steam Cotton Press	100	100	100	100	100	100	100	100	100	100	100	100

Paid 6 Pct. in July; Surplus on hand 30th July, 1859, $1,077,422. Profits last 12 months, $78,
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NEW ORLEANS CHRISTIAN ADVOCATE.

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LETTER FROM CHINA.

SHANGHAI, May 29th, 1860.

MR. EDITOR:—From want of time I did not write by last mail, which was some two weeks since. I was then on the eve of a journey to some important cities not quite one hundred miles from Shanghai, for the purpose of preaching to them Jesus and Him crucified. I have just returned,—and for your better understanding the mode by which the gospel is carried to these benighted heathen in distant cities, I will give you in full an account of the journey. On the 16th of this month, (May) I hired a Chinese boat, worked by five men, paying them not quite one dollar per day, to take me wherever I wished to go, and traveling until nine or ten o'clock at night; this, however, they do sometimes, not because I desire it, but they wish themselves to seek a place of security from the thieves and robbers which infest this land, where Satan's stronghold has been so long established. The boat is about thirty feet in length, and is partitioned off into three rooms. The room upon the bow is about six feet by five, and is generally used for the native teacher who goes with the missionary. The middle room is a little larger, measuring seven by eight, in which one is just able to stand erect. There the missionary sleeps, eats and studies. There is a little table, something over a foot in width and two in length; and one or two small windows on each side of the room made of thin pieces of oyster-shell, or, as the the Chinese call them, the "transparent tile." It admits of light, but one is unable to see distinctly through it. This difficulty has been remedied by putting in the center of these windows a small piece of foreign glass, a few inches in width and length. The third room is about two feet in width and six in length. There the cook finds a resting place. The boatmen all sleep on the stern of the boat in the open air, and have only curtains on each side from which to protect them from the inclemency of the weather and night air. When the boat was called on Wednesday, I put aboard a lot of books, consisting of the New Testament, Genesis, a very good and useful tract called, "The Two Friends,"—a dialogue between two persons on the subject of Christianity; a tract called "Come to Jesus;" I had also the gospel of James, in the Shanghai colloquial, and some other tracts on religious subjects. I got ready my bed and a few changes of raiment, and prepared for an early start the next morning. Thursday morning came, and a beautiful and pleasant one it was. Two English Methodist missionaries, who have just reached Shanghai, joined me. About nine in the morning we left Shanghai and started up the Wampoo river, but we had not gone far before we turned to the right in a small canal which leads into the interior, direct to the Foo city of Sung Kong. In two hours from Shanghai we were opposite the Roman Catholic church, four miles from the city. It is a large and spacious building, fitted up in Roman Catholic style. We went in a few minutes to see the workings of Romanism in China. On entering we were invited by the Chinese door-Keeper to take a seat in one of the reception rooms until the priest could be sent for. I thanked him and said that we had but a few minutes to spare. However, we went in and saw that the room was evidently prepared for Chinese visitors. Everything was in rather a confused state, and reminded one of Chinese notions of order. They are not a people for order or taste in the arrangement of furniture. There was in the room a dusty cross, with the image of our Savior, a few Chinese ornaments, and also a confused mass of chairs and tables. Soon one of the priests made his appearance and accosted us in French; not being able to speak French, I addressed him in Chinese. He was not able to speak English and so little Chinese did he speak, that often he was unable to understand, and was evidently much troubled. He led us in and through quite a labyrinth, to the rear of the cathedral, not desiring us, as I suppose, to go into the main building, knowing our views in reference to their religious belief. He was very kind and polite, and showed us the different schools under their supervision. They were divided off into four rooms. The first was a class of young men, all busily engaged in committing to memory their Chinese classics, having an image of the Virgin Mary in front of them. Some were so interested in their lesson that they scarcely took any notice of us. Some with countenances seemed to be repeating what he had learned. In the other rooms the scholars were smaller, but all had an image of the Virgin Mary before them. We saw images in almost every direction, and our hearts yearned to tell them of a better way. Surely, "they have the form of godliness, but deny the power thereof." The priest who had introduced us to these scenes of idolatry had been in China but a short time. He said there were four priests there in the cathedral, and eighty-four boys in the school, who were being prepared for the office of native priests. Such worship pleases the Chinese very much, and reminds them of their own Buddhist chants and ringing of bells. On returning, the priest who had been round with us stepped into a room and called one who could speak Chinese well, and we had some few minutes conversation with each other in a language foreign to our own tongue. He was very pleasant and polite, which is the general characteristic of all Romish priests. Theirs is a religion of winning ways and manners. We did not go into the main building, nor into the shops, where they have craftsmen of every description, employed in making a savior, or a saint, or the Virgin Mary, according to order or to their liking. O how much I wished to tell them of Jesus, as I felt him to be a precious Savior, and one altogether lovely! But no, I must recollect I am on Romish ground and they would not hear, "having their consciences seared with a hot iron." I was grieved to see so much idolatry among those who profess to know the Lord and obey his holy law. They abolish and make laws to suit their own views and desires. The reading of the first and second commandment is changed. The third is blotted out.—The fourth is so altered as to suit the poor, in order to give them a half day's work on the Sabbath. The tenth commandment is divided into two, to take the place of the third. We took our departure after looking around at this splendid and costly building, filled with its images as lifeless as those of Buddhist temples, and we mourn that our fellow man should be thus deluded and "taken captive by the devil at his will." The ground upon which the building stands was given to the Roman Catholics, some two hundred years ago, by a Chinese convert to their belief, and the place still holds his name. Our boat, in the meantime, had gone some distance ahead of us. We walked on through the fields, which in China are left quite exposed without any fence, in the narrow pathway which leads from village to village. Occasionally we stopped to talk with the countrymen as they were busily engaged in preparing their land for the rice crop. The land is well watered and moistened by the process of irrigation, and is thus kept under water for some weeks before the rice taken from another spot of land where it has been allowed to grow, and is transplanted in this. It is then but a few inches in height. We passed the Pagoda to our left. It is seven stories high, and was built about fifteen hundred years since by the mother of one of the Emperors of China. At that time there were three Emperors in China and they were continually waging war against each other. The mother's object in building this Pagoda was to implore for her son long life and a prosperous reign. It is called the "Flowery Dragon Pagoda." The natives have a legend among them, that on the fifteenth day of the eighth month all the pagodas in China, or of this province, come to make their obeisance to this one. After we had walked about four miles we came to a small village, where we were saluted by the term, "thief! thief!" from almost every boy. We paid no attention to it, but passed on, though on telling my English brethren what they said, they were not a little amused and surprised at their boldness and impertinence. In China we must turn a deaf ear to these opprobrious and insulting epithets.—About four o'clock we passed a large village called St. King-nam, having perhaps forty thousand inhabitants. Here we saw a small Roman Catholic church which has just been erected. We passed immediately through, hoping to get to Sung Kong by night. The people rushed to the doors of their houses, and to the sides of the canal, and on the bridges to see us pass, calling us all the while "barbarians." I believe the Chinese will never weary looking at a foreign barbarian. The women came jumping along on their small feet, as though they were on stilts, and frequently excite us to laughter, though they need our pity. After we passed the village we fell in company with a small boat having three or four persons aboard. One was an old man, and seeing us on the bow of our boat, he began to expose his cross and beads to view. When I discovered them I immediately entered into conversation with him about the worship of God in spirit and in truth. I tried to prove to him the fallacy of trusting to a brazen image for salvation, or attaching any merit to the counting of beads. He acknowledged the truth of what was said, but excused himself by saying he had been thus taught to worship God. He frequently spoke of the Virgin Mary. I gave him a New Testament and requested him to read it. He thanked me much, and said he was coming to Shanghai and would visit me. May God bless his Word, and cause it through the blessed influence of the Holy Spirit to give light and knowledge to the darkened understandings of this heathen and sin-loving people, is my heart's desire and prayer.

We arrived at Sung Kong Foo about nine o'clock at night, and anchored just under the wall, on the outside of the city, near the east gate. This is where Mr. Ze, the native teacher who is with us, lives. The city gates were closed, but for a few cash given to the gate-keeper he succeeded in entering the city, and was soon with his own family near the south gate.

On Friday morning, after our morning devotions and breakfast, we armed ourselves with a number of Testaments, tracts, etc., and entered the city at the east gate. We had not proceeded far before the soldiers discovered us, and not wishing us to enter so easily without acknowledging their authority by giving them a few cash for the privilege of entering the city, they immediately accosted the teacher and wished him to return with these foreigners. They insisted upon our returning by the east gate, as the Mandarins had forbid foreigners coming to the city. This was all false, and only a pretext of their own to obtain from the teacher or from us, if possible, a few copper cash. From the sallow appearance and gaunt figures of these "celestial guards," with the letter or character, "brave," marked quite conspicuously on their backs, we could see that opium was making rapid strides upon their constitutions. Their energy was now impaired, and needed the continual stimulus and narcotic effects of the opium to keep them in a state of excitement. We paid no attention to them, and walked on through different streets of the city. The streets here are much more cleanly and wider than in the city of Shanghai, though the city is not so thickly inhabited as Shanghai. Shanghai is under the jurisdiction of Sung Kong Foo, the city we are now in. This city has only something over one hundred thousand inhabitants, while Shanghai, a smaller city, has about three hundred thousand inhabitants. The ancient name of Shanghai is Woo-Toke-Lu, and was built by the Prime Minister of one of the dynasties of China, some two hundred years after the Christian era, and is situated immediately on the sea coast, to protect themselves against the pirates, which is the meaning of the above name. The present city of Shanghai is twenty miles from the coast and has been built only about eight hundred years. It signifies "on the sea." There are seven Mandarins in the city of Shanghai, not including military officers.

SHANGHAI, June 8th, 1860.

I continue my description of the trip into the country: Sung Kong Foo, the first city I visited after leaving Shanghai, has twelve officers of government, not including the military officers. This city had at one time eight cities under its jurisdiction, but one was swallowed up beneath the earth by some great convulsion, and is now covered with water. This inundated city is about forty miles from Shanghai, and still holds its name among the eight, though not a vestige of it is remaining. The Chinese look upon it as a judgment sent upon the city by Heaven for their wicked deeds. The ancient name of Sung-Kong-Foo was Yung Ke, founded more than two thousand years since, near the close of the Tsen dynasty. From this city, after it was founded, there was a continual warfare made against King Yen of the city of Kurshun, whose seat of government was in that city. It is about forty miles from Sung-Kung-Foo.

After we had passed entirely, not meeting many persons by the way, or seeing many neat shops, we passed out of the west gate. There we find the most populous part of Sung-Kong-Foo. The streets are crowded with the country people bringing in their produce for market, and the shops present a gay appearance. Frequently your attention is attracted by the reaching out of half a dozen hands from one shop, begging you to give them a book. Often one is troubled by some persevering fellow from behind pulling at your coat, or trying to impede your progress by knocking lightly at your elbow, until you give him a book; but if you still refuse to give, you are sure to receive some abuse for giving to one and not to him. Often some dirty boy, or ragged and beggarly looking man, are most persevering in their endeavors; it would be folly to give books to such, as they cannot read; therefore I always refuse to such.

We passed on into the large open side of the square the jugglers had arranged themselves for their audiences. It is quite amusing to see how they exert themselves to fix the attention of the crowd around them, as they see as approach, for they look upon us as their opponents in one sense of the word. Some had already began to amuse the crowd, but soon the largest crowd was around the foreigners, and I began to preach to them of sin.—They gathered around me in great crowds, and eagerly listened to the story of the fall of man and then of his redemption by the suffering and death of Christ the Son of God. I preached to them from the text, "Ye must be born again." All listened with the greatest attention, and many continued to give assent to what was said by a nod of the head, through the whole of my remarks. Many literary men came around, and one seemed to be a Mandarin, but he did not remain long, lest some should say he is listening to the doctrines of a foreigner. They fear the loss of their popularity, influence and power over the people. When I come to give away my books I was scarcely able to do so from the press of the crowd, and I am afraid some were not judiciously given away.

There was an old man in front of this temple last year with whom I had a warm discussion about opium. —We are often attacked on that subject and we have no other alternative but to defend ourselves before the people, and prove our innocency if possible. He said his son was killed by eating opium, and he tried to prove to the people that, though I tried to preach a good doctrine, yet it was but the cloak under which the opium was introduced and the minds of the people poisoned. In China the judge and jury is always present when you can get a crowd. However, the people took up for me, and said the old man had gone crazy about it. I do not wonder at such being the case. How many citizens of our own country would see their sons murdered by a foreign drug and never murmur? Opium is destroying the life-blood of China. The people see it and mourn over it, yet the evil has taken such deep root, that now it requires more than the moral force of China to eradicate it. Japan has escaped it thus far. She prohibits the article, except as medicine. Foreign merchants have used every endeavor to introduce it into that country, but without success. Money, money, is all they want, cost what it will!

At the temple in Sung-Kong-Foo we received no abuse, as formerly, at which I was somewhat surprised. I trust the people begin to see our errand is a good one, and that we are disposed to do them good. The pagoda at Sung Kong is nine stories high. It was originally intended to be thirteen stories, but they found the base was not sufficient to sustain the great weight above it. The temple near it is called the Western Grove. In the temple where I preached there is a small body of water, which tradition designates as one of the eyes of the seal. There is another temple in the city called the Universal Enlightener. Near the parade ground there is a temple the front door of which is called the "Southern Heaven," in which Mr. Ker, a celebrated moralist, worshiped and at the same time burned vermillion. The lake near by, according to tradition, became of live colors. This city is famous for two brothers who lived about nine hundred years since. They were both of high literary grade. All China know them by the name of "two deer in the clouds." There was also an excellent scribe, a native of this place, called Mr. Toung, who was, as the Chinese express it, of "world-wide fame." His house is still to be seen. In front of the door of the city temple there are several stone monuments carved by a Mr. Toung, a stone cutter, who carved a Marix upon one, and the people say of a summer night it can be heard making a noise.

We returned to our boats about ten o'clock, and proceeded on our way. We were soon in the Wang Poo again, and found the tide coming in rapidly. Where we entered, it was a wide and noble looking stream, but before we had gone far it began to branch off into quite a number of small canals. At four o'clock we were compelled to come to anchor, for the tide was against us. Here the canal was quite narrow. When we had safely anchored, I saw a village not quite a mile distant. I concluded to go and preach to them, and give them some books. I soon had a good congregation, for they came from every quarter to see and hear the foreigners or "barbarians." The main temple was filled to overflowing. I mounted a bench by the side of a cooper who was occupying the temple, and began to preach to the people. As many as could, listened attentively and seemed interested, especially some old men. Each one was eager to get a book, and even the little boys were exceedingly clamorous in their attempts to get books, so that it was with difficulty I could prevent them from being taken by force. There was a number of well-dressed, good-looking men among them. A great crowd followed us on our return through the village. They said no foreigner had ever been there before, and they all wanted to see the strange looking creatures from the ocean. "What a strange dress," some would say, and others, "They do not shave their heads and have no cues." Many followed us to the boat, and continued to gaze until darkness coming on, they were compelled to return to the village. We left our place of anchorage some time during the night, and reached the city of Ping-po about daylight. After having religious services and getting some breakfast, we got a number of books and religious tracts, and went into the city at the east gate, through immense crowds of dirty people, so filthy that I could scarcely feel that I had escaped safely through, as they have so many vermin about their bodies. Crowds of these dirty-looking people met us at every step. This is the most populous part of the city. We passed through the crowded street to the main temple, where missionaries have preached hundreds of times. There I preached from Matt. iii, 12, to a large crowd of exceedingly noisy people. There were some street gamblers who kept up an incessant noise behind and before me. Some listened attentively, but were evidently amused at the words of the text, as though they thought I was preaching to the wrong people. I fear what was said was only heard by few to profit. The word of God has often been preached here by faithful missionaries, and I pray God we may yet see the abundant fruit of it.

From this temple we went to another, and there I preached to a more quiet and peaceable crowd the words of eternal life. The whole house was filled with idols, some twenty and some thirty feet in height, and all having different names. The Chinese are at a loss sometimes to know which one it would be best to worship, and lest they should increase the displeasure of one, and lose the virtue of another, they bow to all. O, that this people had only the desire to receive instruction; but their minds seem filled with gross darkness, and their hearts with all filthiness. There were but few good looking men among them, and all seemed poorly dressed. As we came out of the city, we met many beggars, some of whom had live serpents twined around their bodies, and in this way go from house to house, and get a bare subsistence. Before we left Ping-od, we ascended the pagoda outside of the city. It was a beautiful scene all around; but what a sad thought it is to us, that hundreds and thousands in these are still without the knowledge of Him who created them and still preserves them. Such thoughts as these cause us to mourn for this great people in bondage yet to the power of darkness. Every thing in and out of the city seems to be going to destruction. Nothing seems in a state of repair. The people lived as though ready at any day to abandon their houses. The temples around this pagoda are entirely deserted by the priests, for I saw no one but a few beggars, and they seemed to be enduring the last pangs of a miserable life. One young man seemed dying, and his mother was watching by his side. They seemed to be much distressed. He was lying on the ground without even a bit of straw under him. We could not then do more than give them a few cash. Some of the idols at the door of these temples had suffered the loss of their eyes, some the nose, others their hands, and one, strange to say, had lost his head.—And yet the people will come and worship these unsightly images. But we trust that day is soon to pass, never to return in China. They now have but little regard for them, but because it is and has been the custom, they make these prostrations before them. There is a fort at the foot of this pagoda, which commands the canal, but is now abandoned to destruction, as all other public works are in China. To travel about in China, and see the old houses and dilapidated city walls, we immediately associate them with the age of the flood. The Chinese themselves look antiquated, and the present government is like an old ship tossed by wind and waves; it leaks, and is just about to be broken to pieces on the rocks.

We passed on in the direction of Hay-E, a walled city on the sea-shore. We saw numerous temples on the banks of the canal, into one of which we entered, and found it to be a nunnery. Incense was then burning before the idol; while all the nuns were seated near the door, discussing the merits of a piece of work they were doing, leaving the idol to enjoy the incense with their good wishes. I commenced conversation with them, and tried to prove the idol blind, dumb and deaf, but the Abbess spoke in a very angry tone, and said he could see, hear and talk; and that he was a real Buddha. I asked her to have him talk a little, and I would believe it.—She said he could do everything else but talk, and came away about Buddha. We went out almost immediately, and saw her urging some countrymen to come down to the temple, perhaps for some evil purpose. We passed on, and were soon at the city of Hay-E. It was then after night on Saturday. We anchored in a stone's throw of the sea, and soon we were enjoying the pleasant and healthy sea breeze. O, how refreshing it was after remaining a whole year in the unhealthy place of Shanghai. Here we will spend the Sabbath, and in my next I will give you a description of the place, and how the people receive the gospel.

J. W. LAMBETH.

EUROPEAN CORRESPONDENCE.

LONDON, Aug. 12, 1860.

MR. EDITOR—We have spent another week in this vast metropolis, and while we have seen much that is deeply interesting, and some things to excite our admiration and wonder, it has been a week of hard toil, leaving both the body and the mind in a state of languor and weariness, such as we have seldom experienced while engaged in the active duties of life. "London," says the Registrar General, "now covers 121 square miles—a square of 11 miles to the side." It is equal to three Londons of 1800. It increases at the rate of about 1000 per week, half by births, (their excess over deaths), and half by immigration (its excess over emigration). It is remarkable that in London, one in six of those who leave the world dies in one of the public institutions—a workhouse, hospital, asylum, or prison. Nearly one in eleven of the deaths are in a workhouse." Such is the fascination of city life, that notwithstanding the immense competition in every branch of business, and the appalling amount of poverty, destitution, crime and misery known to exist, the people contrive to pour in from every part of the civilized world, and it is very difficult to prevail upon the struggling classes, or even the perishing poor, to leave it. Even those who know of brighter climes and far happier conditions of humanity, sometimes say with Dr. Bonar,

"Despite your earnest pity,
Despite its smoke and din,
I cling to you crowded city,
Though I shrink from its woe and sin."

Yesterday was the holy Sabbath, and soon after breakfast Dr. Drews, of the North Carolina Conference, called on us, and we accompanied him to the Surrey Chapel, Blackfriars' Road, formerly occupied by the celebrated Rowland Hill, and now by Newman Hall, LL.B., one of the most distinguished ministers in London. We found, as is often the case in the churches occupied by eminent men, that the doors were locked and a quantity of people waiting outside. A minister was standing on a bench in the Chapel yard, and preaching to the people in the street. We soon ascertained that Mr. Hall had gone to the continent, as many of the most eloquent ministers of London had, and not knowing who was to fill his place, we determined to go to Westminster Abbey. On our way we had to pass through a wide, long street on the Southwark side, the name of which I have forgotten, in which a scene was presented of fearful wickedness, and through which it was with some difficulty we could make our way. It was about half past 10 o'clock, and the bells from many steeples were sweetly pealing, and inviting the people to the houses of God; but hundreds of shops were open, in which every kind of merchandize was exposed for sale, while men and women stood at the doors inviting the multitude to come and buy. On each side of the street were stalls containing food, raiment, toys, confectionaries, books, newspapers, tobacco, &c., &c. Even the Daguereotype galleries were open, and men were standing at the doors exhibiting specimens of their art at a shilling each. Ragged men, women, boys, and girls, some of them disgustingly filthy, and beastly in their appearance, were passing to and fro, and poor emaciated male and female pedlers, if you glanced at them for a moment, besought you to buy their wares. "And this, said I, in my heart, is the metropolis of Protestant Christendom, beyond the middle of the nineteenth century! O Lord God Almighty, how long shall iniquity abound? When shall we see the fulfillment of the promise that the world shall be redeemed and filled with the glory of God?" As we hastened on, not without fears of meeting with some disaster, we noticed one of the missionaries, of whom nearly 100 are employed by the London City Missionary Society, preaching in the middle of one of the streets crossing this thoroughfare, with about a dozen people gathered around, to whom, with the New Testament in his hand, he was expatiating on the great advantage to be derived from a knowledge of the Word of God. After crossing Westminster Bridge, (now undergoing repairs and alterations) and passing by the new Houses of Parliament, it was with no ordinary feeling that we entered Westminster Abbey, that national masterpiece of architecture, exhibiting in some of its parts the very purest and most perfect Gothic style. Entering at the Poets' corner, and gazing with admiration upon the monuments of England's greatest poets, philosophers, and divines, we felt that we were on classic as well as on holy ground. We were glad to find that this venerable temple was filled with worshippers to a greater extent than seats were provided for them, and that many who were seated too far off to hear distinctly the words of the solemn service maintained a devotional appearance. But in the midst of such a multitude of monuments in marble that seemed almost to speak to us, it was not an easy task to keep the mind from being occupied with reminiscences of the past. While the tones of the minister who read the liturgy, and some of the ceremonies savored too much of Popery for our Protestant taste, the chanting of the sweet-voiced choristers, and the solemn notes of the organ reverberating through the lofty arches and aisles of the grand old Cathedral, were calculated to soothe the soul, to cause it to forget for a while the sins and miseries of earth, and to rise to the sublime and holy contemplation of another and a better state of existence. And when that great congregation rose to their feet, and joined together in a hymn of praise, it seemed as though many of the worthies who had slept in Jesus, such as Milton, Newton, Watts, Wilberforce, Handel, Addison, and a host of others, whose honored forms in living marble stood around us, joined with us in our devotions, and we were led to indulge the hope that we should meet them in the house not made with hands, eternal in the heavens.

An excellent discourse was read by Dr. Wordsworth, one of the prebendaries of the Cathedral, on *Christ weeping over Jerusalem*. Although it was with great difficulty that I could hear, I managed to bring away the substance of this beautiful discourse. My wife and Dr. Deems, who were a little farther from the preacher, could not hear a word. It seems marvellous to me that in such places as these men should be employed to preach the word of God who cannot make themselves heard. If Spurgeon, or our own Dr. Wm. A. Smith had been in the pulpit, though the Cathedral is not well adapted for preaching purposes, all that were there that day would have heard the glorious Gospel of our Lord Jesus Christ; but as it was, hundreds had to get all their preaching either from the cathedral, its music, or its monuments. If it be true, as it has been asserted, that "there are sermons in stones," it is eminently true in Westminster Abbey, and all that congregation might have received good on that day.

It was more than a Sabbath day's journey from the Abbey to "Providence House," in Falcon-street, the place of our temporary abode, and we scarcely had time to dine before we started again to seek a place of worship, and having had to shelter some time from a heavy rain, and finding that St. Paul's was not open, we took a walk up Cheapside, and entered the first Church that we found open. This was *St. Mary le Bow*, or Bow Church, which is mostly hidden from the view of persons in the street by shops; it has one of Wren's most beautiful steeples, and the finest and most celebrated bells in London. "For divers accidents," says Stowe, "happening there, this Church has been made more famous than any other parish church of the whole city or suburbs." It dates from soon after the Norman conquest, but was consumed in the great fire of London, and rebuilt by Wren. "The term *Cockney*, (native of Cocaigne, or the land of Gastronomy) a name anciently earned by the city of London, is supposed to apply only to those born within the sound of Bow Bell." Here we found the first small congregation that we have seen in London, a bad reader of the Liturgy, and a preacher below mediocrity; but the singing and the responses by the children of the Sabbath school were good, and there was a blessing in the service. At night we went to an Independent Chapel to hear Mr. Binney, one of the most distinguished ministers of that denomination, from whom we heard an excellent discourse on the subject of "Christian Fellowship," and an application of it to the duty of giving relief to the poor. It was eminently scriptural in sentiment and in style, appealing to intelligent Christians to give relief according to their means to all who had any claim upon their charities. The parts of it loud enough to be heard. At the close, he made a calm appeal to his congregation for donations to aid the suffering Christians of Damascus and Syria, concerning whom much has recently been published in the London papers. It will not do, said he, to read in the *Times* the terrible accounts of the sufferings of the widows and orphans of the Christians who have been murdered by their persecutors, and then lay down the paper and do nothing for them. It may be said, he farther observed, that they are poor representatives of Christianity, but we must bear in mind that it is *as Christians* that they have been cruelly persecuted, and it seems to be right that we who live in this noble land, and who enjoy such great commercial prosperity, should afford them some aid. A plate collection was taken up at the door, as the congregation passed out, the amount of which I have not been able to learn.

JOHN BAYLEY.

FATHER HAYNE.

"Beati Mortui, qui" in Domino Moriuntur; Requiescant a laboribus."

FOR years ago, I took my first ride over the beautiful hills of wood and prairie that make this the most tastefully picturesque landscape of all the Empire State of Texas. Passing into the Postoak woods, that stretch down to the Colorado, I heard the deep voice of hounds in the chase; and with the revival of a memory near twenty years buried, my heart beat quick to follow the lead of deepening bays of the pack. Nearer and nearer they seemed to come; and I halted, unconsciously, to listen and watch. A crackling in the near thicket caught my ear; and I turned my head just in time to see a noble buck bound into the road, sniff the air round him, toss back his antlers, and leap off at his leisure. The dogs were nearing, but still some distance back, when I heard a clattering of hoofs over the pebbled knolls of the wood; and close by me dashed the hunter, on his sturdy Roan, leaning forward in his stirrup, plying the spur, gun poised in his right hand. The broad white brim might have belonged to an *Itinerant*, but it was rolled up, and badly slouched. But the keen outline of that profile will never fade from my memory: a curved nose, a sharp chin, compressed lips, and eyes that pierced away through the thickets, already glancing into the stag ahead of him.—The few dark locks that streamed from beneath the flapping brim were slightly frosted, but would hardly tell of three score years and ten. His contour told of many years and service; but his eyes and his face proclaimed the purpose and the energy of middle years.—All this was but a moment; yet the pencil of Thorpe, in his most gifted moment, never produced a more striking hunter outline. It seemed strange he did not pursue the direction his game had gone; though he must have caught a glimpse, as he crossed the road.

The dogs followed in another moment; and without being discovered myself, I started on my way, wrapt in admiration, reflecting how much may be printed on the tableau of the mind in an instant of time, when, right in the direction the hunter had darted, two shots in quick succession made the woods resound again.

A blast of the horn, and a double clamor of the hounds, told the end of the chase and of the story.

I returned from my ride, after two or three hours, to the new home beneath the live oaks, with some hatter and eggs to help to start the domestic mill. I told my wife and boy the incident just related.

She replied that a negro boy had just brought a piece of venison to the "new neighbors," with the compliments of "Father Hayne."

* * * * * * *

We approached the Camp-ground in the shades of evening.

When a mile from the wood-land temple, the voice of praise rose sweet and clear from the deep dell away beneath us. The fires from the altars round the camp were seen glimmering through the foliage; and a cloud rose from those altar-fires, and spread from hill to hill, above the valley, like the wing of a hovering angel, brooding over the thousand souls committed to her care. And the lights below were reflected from beneath the cloud, lighting up the plumage of the angel's wings with the rainbow tints of heaven.

Before we reached the ground, the trumpet had called the host from their evening hymns at the family tabernacles to the services before the general altar. A clear manly voice was summoning the scattered rambles that always skirt a forest congregation, inviting, pleading and begging, in shrill and penetrating tones, to come forward to the area of seats, and the sacred arena.

"Listen, young friends, to the voice of one who once was as thoughtless as you, and felt just as capable of living without a God; listen to the voice of one who was licensed near half a century since, by the sainted Asbury, to bid sinners to the altar, where God had stripped me of my pride, and lifted up my prostrate heart, and pardoned my sins. Listen to one who has passed his three score years and ten, and can no longer have a motive to mislead; who has enjoyed fifty years of the ecstacies of the religion of Christ; *come near*, that he may prove to you that, even while here on earth, you may live the joys of heaven!"

As he leaned over the stand, in the last strain of this earnest and eloquent invitation, and poured his whole soul through those living eyes, I caught the profile and energetic picture of the hunter of the Post-oaks, the clarion-voiced FATHER HAYNE.

* * * * * * *

A Sabbath morning sun poured its vernal radiance about the glorious hills and prairies and forests of Naterville; and the shadows fell beautifully along the slopes of Mars Hill and Mount Minerva. The Institute and the Barracks gleamed white and tasteful through the foliage. The youthful soldier had passed his morning inspection, and had been marched, in dignified propriety, to his seat in the college chapel. The carriages had one by one discharged their family loads at the gate, and they had passed in to listen to the service.—The beautiful and the young had passed over from the shrine of Minerva to attend, upon the war-god's hill, the service of the living God. The praise and the prayer were past; when a single buggy, drawn by a stalwart man, drove up to the gate, and for a moment commanded all eyes through the chapel windows. Two young cadets supported the palsied and emaciated form of an aged man, and bore him within the chapel, where, with his own seat and cushions and pillows, they placed him on the right of the eloquent speaker.

Behold this contrast! Here the youthful, strong and hopeful; the beautiful, delicate and spiritual; but there the aged, the wrecked, the prostrated! But look in that deep clear eye, as the speaker rises in his theme, saying, "but a few months since these feet themselves trod the holy grounds of Mount Calvary!" See the enthusiasm and exultation of the patriarch, as he exclaims, "Blessed privilege!"

Say where do hope and life just now burn brightest? Beneath those gentle lids, beside that nest of golden curls? In the heart that beats beneath that buttoned coat, and glows with manly expectation of future fame? Or in that shrivelled breast and tottering form, but brightly beaming eye, of the venerable FATHER HAYNE?

* * * * * * *

The Lord's Supper is spread, and the "elements," with solemn impressiveness, have been served, and the last words, "rise, brethren, go in peace!" are pronounced, when "*Thanks be to God! for this my last supper on earth with Jesus!*" came clear and emphatic from the lips of FATHER HAYNE.

* * * * * * *

For two long years, to wrestle with disease and decrepitude, upon the same head! The long, long, weary sleepless nights! The almost endless days, wearing and wasting, and yet bringing no relief! One ever present vigil was the aged partner, the angel of his household, for more than fifty years. God gives her strength for this unceasing demand; and feebleness itself takes on vigor, and revives the energies otherwise utterly perished. Like an angel of mercy, anticipating every imaginable want, and reading the expression of that still living eye, when the last muscle ceased to respond to the will, she could translate the thought at his heart, and minister to the want of the stricken.

* * * * * * *

A son, that for seven months has stood at his side, turns him for the hundredth time to-day. "No rest, no rest, my father!" The family have been watching for the end, for several days, and neighbors came on tip-toe, and whisper when they speak; for though speechless, he is conscious and cannot bear the slightest noise.—Startling at "the voice of a bird, the grass-hopper becomes a burden, and all the daughters of music are brought low."

See! a finger moves, and the dimming eye lights up from its deep, cavernous, death-like repose. The finger beckons, and mother and son read *instanter* the desire to speak. A struggle for utterance, but the tongue refuses its articulation, and the voice is lost in a sigh. But the wife, with angel-ken, detects the finger's meaning, [illegible] and blood [illegible] animates the skeleton hand; sinews move, and "*John Hayne, born 1786. "God approve me, and all is right!*" is traced in straggling letters on the sheet. The hand relaxes its grasp, and the sinews yield, never again to renew their power. The last line upon earth has been traced. Unconsciousness and partial slumber follow for a time.

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Again, the head lifts up, and the eye breaks out from its leaden torpor, and beams with the coming light of heaven. Two angels have come; so speaks the radiance of that countenance. One by one, the family embrace him; and last of all the partner of his many years of manhood, as she bends for the last adieu, the tongue makes one more strenuous effort to speak, breaks the silver cord of life, "and breathes the soul out sweetly there." The smile of beatitude rests upon the face, but the spirit is gone with the angels.

* * * * * * *

The pall is settled, and Father Hayne is straightened for the grave. He is dressed as when he knelt at "the last supper." The marked outline of those elegant, manly features is expressive as in healthful life; and the smile of heavenly serenity that played upon his countenance, as his spirit took its flight, still rests upon the lip and brow, in the calm repose of an endless sleep.

* * Slowly winds the funeral train away from the humble cottage home of twenty years. The pattering rain falls gently on the scared earth. Tears fall thick and fast from many an eye of the four score and ten the noble old patriarch could have numbered of sons and daughters and descendants. Nature seemed to weep in harmony with the joy-touched grief of the bereaved. "Home again!" was the glad thought that came to the heart of all; not to dry the tears which affection yields for the departed; but to hallow the heart's sorrow with tears of joy, that the sainted patriarch has fallen asleep from his agonies, and has awoke in the ecstacies of heaven.

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Slowly on, towards the city of the dead! Halt! who comes flying towards the escort of the hearse!—Halt! See a manly form embrace the tottering angel mother. Its head is bared, and he shows the strong lineaments we have *just* sealed up, we thought, forever. "I have traveled far and fast to see once more the face of my father. Mother, I must see it once more, though it never again can bless me!" Behold a man of fifty, weeping like a child, as we unseal the lid and bare the face, beside the grave! See the streaming tears from the multitude gathered there, as they crowd to catch a final glance—kindred and friend—of those features they so oft had seen lit up with domestic love, with patriot zeal in the dark days of the Republic, with christian energy and rapture at the ministerial altar.

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The clods rumble down in the grave, and the sorrows of that frail and aged widow reach their utmost, and break out in sobs and cries at the words, "earth to earth, ashes to ashes, and dust to dust!"

"And I heard another angel say, write from henceforth, blessed are the dead that die in the Lord; for they rest from their labors, and their works do follow them."

SOUTHERN UNIVERSITY.

MR. EDITOR: Our blessed Bible says, if not in so many words, yet in spirit, those whom God hath joined together let no man put asunder. When God marries two parties, let no man put them asunder. You ask, what has this to do with the Southern University? My reply is, that there is no inherent or vital connection between the inviolability of the marital relation, and that institution of learning. I introduce this sentiment because I deem it appropriate to the position I assume, that the Christian religion and the whole process of education, from its infancy to its completion, have been united of God, and therefore no man should attempt to put them asunder. Indeed, what is there in this world with which God has not associated the religion of Jesus? The hair on your head is deemed a very small, unimportant thing, (albeit when subjected to microscopical examination it is shown to be a very wonderful thing,) yet trifling as the popular tongue would have it, Christ has assured us that the Great One stoops to number it; teaching, that what we do in life, from the enterprises of great nations/ sovereignties, down to the sweeping of your office, or the arrangement of your books in your library, is seen of God, and should be done religiously. God has married religion to everything, and if any one has the temerity to gainsay it, let him pause at the 17th verse of the 5th of Colossians, and read those words: "And *whatsoever* ye do, in *word* or *deed*, do *all* in the name of the Lord Jesus, giving thanks to God and the Father by him." Now, the words italicised throw religion around and through all things, would have the Almighty recognized and worshiped in all things, from the colossal undertakings of nations, down to the insignificant matters of individual life. How godless the world is, aye, the Church, when viewed by the light of this doctrine, will appear at once. Our pursuits are atheistic. We have complimented the great God away from them, as a Being too lofty to notice the sparrow which falleth. Now, if we are to eat and drink, and do all to the glory of God; if religion by appointment of Heaven is to accompany the smallest things our hands had to do, surely no one will dare assume that the momentous work of education should be conducted independently of its guidance and control. Who so does not eat and drink to the glory of God, does not plainly recognize the great Giver of all good in these acts, is an atheist for the time being; he tears asunder that which God has put together, and if this be true in reference to such matters, how much more guilt is incurred by sundering the religion of the cross from the great work of mental discipline and culture? A Godless institution of learning is an insult to high Heaven, and a curse to any people; for if you educate wickedness, banishing the presence of religion, you but furnish Satan with weapons wherewith to carry out his work of demolition. "Knowledge," says one, "is not sufficient. It is, indeed, power; but if unsatisfied, *power for evil*. Knowledge did not teach Charlemagne to sacrifice his own desires to the happiness of any living creature. It neither made Augustus respect the life of Cicero, nor the pupil of Aristotle restrain his passions. Mirabeau, the genius of the French Revolution, was a monster of depravity; and Robespierre was also a man of education. Knowledge, when undirected by virtue, is made the servant of vice, and has in all ages produced the most fearful consequences." Who does not feel the force of the truth thus eloquently expressed? I therefore affirm it as my belief, that, to look for the conservators of good morals and social order from those atheizing establishments, Godless institutions of learning, is like expecting sweet water from a bitter fountain. You anticipate, then, I doubt not, the position I take. Panoplied with the great Bible truth enunciated in the preceding

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LOUIS NAPOLEON, FRANCE, AND PROTESTANTISM.

We have watched with deep interest, not unmixed with anxiety, the remarkable career of Louis Napoleon.—Though often perplexed by the secrecy of his character, the mystery with which he enshrouds himself, and the indirection by which he moves toward the accomplishment of the most important results, we have always, in the end, found it difficult to condemn his policy, or even his judgment as to the means of its prosecution. He is a man of action and not of words. The forced silence of long years of exile, as to his views and principles, seems to have developed a natural secretiveness of character to a wonderful degree. He seems also to have concluded that action and not words was his particular *forte*. Not that he was not a master of words, but that words were the privilege of all—that they had taken the place of action for a quarter of a century—that nothing individually great could be accomplished by them—and that he had the genius and opportunity for action in an age which presented no rivals of his own sphere and order. His actions are the announcement of his principles. His achievements are their monuments. His voluminous diplomacy is as enigmatical as the Sybilline leaves or the Delphic oracle. Having the odium of despotism, he has wisely availed himself of its advantages, and has accomplished, while republicans and constitutionalists have discussed and disagreed.

Allied with England, he has had this advantage over her. This is the secret of his superiority over her in all their joint enterprises, and is also one cause of her clamorous and undignified jealousy. The other principal cause of her jealousy has the same inspiration—the fear that he will rival her on sea as well as on land, and stop her boast of superiority altogether. The fear of an invasion is a mere bug-bear of the English press to alarm the English people, and to make Napoleon unpopular. His superior sagacity is as manifest here as any where else. After the *London Times*, by years of unceasing fulmination against him,—which he did not dignify with a notice—had succeeded in rousing the English people to a pitch of vindictive anti-Napoleon patriotism, he quieted the storm by a single frank and friendly letter.

To judge of his foreign and domestic policy with fairness, we must consider that he is at the head of the French nation, and of the French Catholic Church. But to have an enlightened view of his character, we must remember that he has traveled, lived, studied and observed in the United States, and in almost every country in Europe. He knows the French and the Italians, and the Germans, and the Catholic Church, well; and he views them with American sagacity, and deals with them in the spirit of English character. Despot as he is called, he is this day the tower of strength to the democratic sentiments and aspirations of Europe. The present movements for the freedom of oppressed European nationalities would never have begun, and could not be maintained for a day without him. A monarch himself, he is the life of the doctrine, in Europe, that the source of Government is the will of the people. A professed Roman Catholic, yet, that he is a *Papist* at heart, as the Ultramontanists understand it, or even as we understand Romanism in this country, is not for a moment to be believed. The doctrine of the temporal power of the Pope he discards, and the fact of that temporal power is one of the greatest difficulties in his way. He has supported the Pope in his nominal position, while he has suffered the Italian people to take away the realities of that position. The Pope hates him, but dare not attempt to do without him.

He is often inconsistent with the principles he has espoused, or announced by his actions, but the difficulties of his relative position will not suffer him to be otherwise. Neither is Garibaldi consistent, for he was once a republican, and is now a constitutional monarchist. If Louis Napoleon continue as wise and moderate, and as much imbued with the enlightened and progressive principles of the age, in the future, as he has been heretofore, he will prove a blessing to Europe. As great a soldier as his uncle, without his overweening love of war, and without his military arrogance; a much greater and more enlightened statesman; he gradually seeks the harmonious co-operation of the great European Powers in the unity and nationality of Italy, in the downfall of the Popish despotism, in the unity and nationality of Germany, and in the settlement of the Eastern question according to the principles of Christian civilization. If, in the accomplishment of these results, he seeks a moderate augmentation of his own territory, is the world to fall out with him because of the jealous petulance of the *London Times* in not finding a powerful prince utterly without human ambition? His theory of natural boundaries, we think, is perfectly harmonious with his doctrine of nationalities.

Indeed there are but few of his acts, and but little of his policy, so far, that can be justly condemned, when the circumstances are understood; not even the *coup d'état* of the 2*nd* December, 1852, by which he became Emperor instead of President. The Empire is more suited to the French people than the Republic, any way; and, in reserve, the alternative presented to him was, the dissolution of the Empire, or the destruction of the Republic, as well as himself, by ambitious malcontents.

He suffers great odium, also, from his abridgement of the liberty of the press; but it is only the license which accompanies that liberty which he has curtailed; nor in France no government can stand against such license—His greatest need, of all others, is a press in the English language for the defence of his policy and the promulgation of his ideas. Indeed, the English language is what France needs to make her the greatest nation in Europe. The English language would more fully leaven and educate her character, and bring her into full sympathy with Anglo-Saxon Christendom. It is true that both for the defence of his policy, and for the enlightenment of French opinion, translations bring the Napoleonic pamphlets, and the productions of the American and English press, before the readers of both languages; but this is an indirect method and a comparatively feeble process. And then, Protestantism, with all its blessings, political, religious, mental, and social, has its seed and sap in the English language.

The French are not religious; Napoleon will not increase their love of popery; the downfall of the Pope may break them off from Rome altogether; but still they will not be converted to Protestantism—far from it. Our greatest hope for the French at present, in addition to the liberalizing influence of Napoleonism, is in the confirmation of full liberty of worship, and in the success of French Protestantism and its literature. And there is hope in this direction. A remarkable work has recently appeared in Paris—*La Liberte Religieuse et la Legislation Actuelle*. Taking for granted the fact, that the *doctrine* of liberty of conscience has been established, in France since 1789, and that nobody contradicts it, the writer's object is to inquire how far the laws of France, and their present administration, conform to the admitted theory. The discussion is thorough, both in clearness in the statement of principles, accuracy of historical citation, and bold deduction of consequences. In fact he criticises the government with a freedom which seems almost to contradict his own position; but, at the same time, he does it with a delicacy and point which none but a French writer could combine with so much directness. "The French government," he says, "is penetrated by so touching a solicitude for the well-being of the people, that it spares them the trouble of holding meetings, of concerting plans in common, even of petitioning—as people do where their time is not so valuable as in France—for instance, in idle England or lazy America!" The book is valuable, not only for its discussions, but also for its facts, as it gives, in full, the laws of France with regard to freedom of conscience from the time of Louis XIV. down to Napoleon III.

Dr. McClintock writes from Paris to the New York *Methodist* that "the *intellect* of France is essentially Protestant. Political considerations have kept up the power of the Roman priesthood for three centuries; but that power has never been in France what it is in Spain or Italy, and to day it is weaker than ever. A superficial observer, traveling through France, and seeing certain churches crowded, might suppose that Romish influence was growing; and the superficial reader of ultramontane journals believing their boasting and extravagant assertions, will receive the same impression. But the real powers that move France are literary and political. The wit and learning are not with the priests; on the contrary, the sharpest writing in the daily journals, and the shrewdest *bon mots* in the salons of Paris, are let off at the expense of the reverend fathers. The political exigencies of the time tend the same way." He says also that there never was a more favorable time for the organization and development of Protestant agencies of evangelization, both in France and Italy.

Of the French Protestant Churches, Dr. M. says that there is at present none more hopeful than the Wesleyan Methodist Church of France. Its last Conference was held at Nismes, June 20th to 28th, and its sessions were full of interest. The whole number of preachers is twenty-nine, of whom twenty are in full connection. One of the most important acts of the Conference was the decision to organize a school for the education of ministers. In the various departments of the work the Committee whose duty it is to see that the laws allowing liberty of worship are not violated, reported but one case as occurring during the year, in which the Wesleyan churches had been molested by a prefect. In that case, too, the interference was accidental and temporary. The Wesleyans of France are law abiding people, and the government seems to understand that they may be trusted. The *schools* under the patronage of the Conference are prospering. Three of these are at Nismes, and others are established at Paris, Calais, and in the department of the Alps. As a necessary means of consolidating and perpetuating Methodism, the Conference has for some years been endeavoring to secure titles to their church buildings and grounds, most of which, heretofore, have been taken only on leases. The Committee on *Real Estate* reported a growing tendency among the people to become owners in fee of all such property—a tendency which augurs well for their confidence in the stability of Methodism. A beautiful chapel had been erected at Caylar during the year, and the debt of the chapel at Calais had been reduced by $600, contributed in the same period. *Colportage* has been extensively used, in subordination to the pastoral work, especially in Paris and in Curalca.

There are other Protestant organizations in France, whose zeal and success have heretofore been noticed in the American papers. Upon the whole, we strongly incline to the belief that [illegible] France as a nation, having been viewed by our people through the medium of the English press, have never had justice done them. We believe likewise that France has never been properly appreciated as a mission field by American Protestants. It should be remembered that neither France nor Louis Napoleon have ever officiously intermeddled in the domestic politics of this country, as England has.

ABD-EL-KADER.

There are good men and heroes in every clime and of every creed. The greater number are never known, but whenever needed, they are brought by the providence of God to the notice and help of the world. Abd-el-Kader, known from his heroism in fighting the French in Algiers, is now figuring in Syria. In a letter to the *Birgis Barys*, of Paris, he says: "Glory to God!—I have been delighted by all that you have written in the *Birgis* on the subject of the Mussulman States. You have in truth given good advice, and you would be heard if you had spoken to the living, but it is to the dead that you have appealed. You have based your remarks on two points. You might have mentioned a third, and said that truly Mussulman sovereigns love the conduct of honest men and follow their footsteps in the ways of justice and contempt of worldly goods, for it is on high that little ones should look for an example.—Alas! we are far enough from doing so. The present state of the Mussulman and Christian empires, everything that is taking place to-day was predicted by Muhammed in his time, and that is what gives such authority to his prophecies. He has announced the annihilation of the Chosroes, and there are no more Chosroes; he has also said that the Christian Kings should maintain themselves in power till the end of time; and that the sovereigns of his people should be abandoned of God by reason of their injustice and love of the world's goods; lastly, he has said that the world shall not end till the Christians have become the majority of the human race. And that event cannot fail to arrive, because, as Islam, the authorised interpreter of Muhammed, has said, they have, above all, four qualities which ensure their future success—clemency in victory, obstinacy in defeat, energy in retaliation, and charity to the poor, the weak and the bereaved. I will add, of myself, that they join to these gifts one still greater—viz: skill in withdrawing themselves in case of necessity from the injustice and oppression of their kings. I weep, O my God, over the annihilation of Islamism. We are from God, and to Him we return. At this moment dreadful disorder prevails among the Maronites and the Druses. The evil has deep roots everywhere. Butchery and murder are going on in all parts. God grant that things may have a better ending." For fifteen years, from 1832 to 1847, he maintained the conflict in Algiers against the French, and by a courage and skill truly extraordinary, kept his enemy at bay. By his rapid movements, and his untiring vigilance, he for a long time baffled every attempt to capture or destroy him. Defeated once, he appeared again suddenly at the head of as large a force as ever, and by his frequent forays kept the French army in constant alarm, while it slowly wasted away under the burning sun of Africa. He was only conquered at last through an alliance between Louis Phillipe and the Emperor of Morocco. Defeated and taken prisoner in 1847, he was held a captive in France as long as Louis Philippe retained the throne. By Louis Napoleon he was liberated, treated with great respect and kindness, and, only a few years ago, permitted to retire to Damascus with a pension large enough to maintain a position becoming his rank, and to retain about him his favorite Algerines. Louis Napoleon knew how to treat a noble captive, and that captive has not for a moment forgotten the homage due from the conquered to the conqueror. When the dark storm of fanaticism was sweeping across Lebanon, towards Damascus, he might have thought of the wrongs he had endured as a captive, and of the woes brought upon his country by a Christian power. Hailing the day of vengeance, he might have put himself at the head of the Moslems thirsting Christian for blood. But he listened only to the cry of bleeding humanity, and with a courage and generosity that will command the admiration of the world, he devoted himself from the outset, to the protection and rescue of the endangered. Before the outbreak at Damascus occurred—while the storm was yet approaching, his conduct is thus described: "While the authorities remain in an accountable state of inaction, the Emir Abd-el-Kader is incessant in his appeals to the Ulemas and chiefs of the various districts to prevent the evils with which the Christians are threatened. By his attitude, by his energy, and his eloquent words, it is not too much to say that the Emir has twice saved this town; for he has twice checked an impending outbreak. His conduct, in the most critical circumstances, is admirable. Day and night he watches over the general safety, and gives continual proofs of disinterestedness and devotion to the cause of which he has so nobly undertaken the defence." When the storm had actually burst over the devoted city, and thousands were perishing under the knives of the assassin, it is related that "the conduct of Abd-el-Kader was beyond all praise. He saved all the Christians who sought refuge at his house, and rescued a number out of the very hands of their opponents. He on several occasions narrowly escaped being killed himself." Under his protection ten thousand Christians are said to have found safety, who might else have been slaughtered in cold blood; and besides this, he has exerted himself to the utmost to relieve the wants of the hungry and destitute thus thrown upon his hands. A Mohammedan in creed, he has been a Christian in deeds. A hard man of war, he has shown a heart tender and true to human sympathies. A hero on the battle field, his heroism has won nobler trophies in following the instincts of a kind and generous soul. Our readers may recollect that the Emperor of the French recently appointed Abd-el-Kader a Grand Officer of the Legion of Honor, as acknowledgement of the signal services which he rendered to the Christians during the late Syrian massacres. The French papers further say that the cross is to be of diamonds, and of the value of 14,000 francs. We learn from the Courrier des Etats Unis Abd-el-Kader has written to the Emperor to thank him for his mark of distinction. He declares that he has but paid a debt contracted eleven years ago at Amboise. (He was then liberated by Louis Napoleon). A new pamphlet has appeared in Paris bearing the following title: Abd-el-Keder, the Emperor of Arabia.

A "ROUNDABOUT PAPER."

THE MECCA BEYOND THE SUNRISE.

It is quite common in these days, and no less commendable than common, to exalt the value of this mundane life, to endeavor to increase the sense of that value by contemplating its brevity, and also to guard against wasting it by apathy, negligence, mistake, and sin.—That there is great danger of wasting it, and of waking up in another world and finding that most of it was mistakenly and foolishly spent, can hardly be doubted by an honest and observant mind. One of the most insidious and imminent dangers in this regard is, that of expending the energy and enthusiasm of our precious probation in the defence and elucidation of obsolete formulas, fossil ideas, and ante-deluvian creeds and doctrines; the cast-off clothes of buried generations—the lifeless husks of the seeds of thought whose harvests are seen in the living civilization of the present—the mere letter of the law of a rude and preparatory dispensation, whose spirit has long since been developed into the fuller life of a dispensation adapted to the manhood of human thought and faith. The Jews are not the only people who have fallen into this unbelieving error. The scribes, and pharisees, and sadducees of the days of Christ were re[illegible] existing in every age; classes who of immutable truth contained in the creeds and forms of their time, but who content themselves with the forms alone, and actually array them, ultimately, against the full-grown truths they once contained. The world travels faster than we are accustomed to believe, and there is danger of our falling back out of the light of its risen sunshine, first into twilight, and then into the midnight which is the antipodes of the noon we ought to be enjoying. There are so many behind-time minds that the world would actually fall back out of mental daylight and spiritual sunshine were it not that the disciples of progress are of "another spirit," and continually lead onward to the "promised land."

These are the thoughts which naturally suggested themselves on reading what will be found below, taken from a religious contemporary. Our neighbor seems inoculated with the political virus of the times, and affects popular elections even in the settlement of those sacred questions usually referred to the arbitrament of "the law and testimony" of the word of God. The idea, however, that in these democratic days the old "alien and sedition law" of "election and reprobation" would be adopted by popular vote, is really more suggestive of retrogression into mental twilight than we were prepared for. When the doctrines of unlimited atonement, possible salvation for every man, the witness of the Spirit, and the spirit and power of revivals accompanying them, have overflowed their original ecclesiastical pale, and revolutionized every clime and communion of christendom, to say nothing of the unparalelled numerical increase and present force of professed Arminians—when, indeed, Arminianism has become the irrevocable popular creed—a man who cherishes the belief that there would be any hope for the "horrible decrees" of Calvinism in a popular election, is really more sanguine than the Pope or the King of Naples in the hope of maintaining their crumbling despotisms. But we call attention to the extract, as an antiquarian or geological curiosity:

PRESBYTERIANISM.

All christendom is for it. It is the common faith of the believing world. It is the average creed of God's people. It is the second choice of all other evangelical sects. It is the select ultimatum of all other denominations. If this day all believers were gathered together, and, by a popular vote, were to adopt some common faith, Presbyterianism would receive the election. Who doubts this?

Let the vote be taken; and, according to the republican rule, on every ballot, let that denomination receiving the least number of votes, be stricken from the list of candidates. On the first ballot, the *Episcopal*, being the smallest in number, would be erased. And now, *the church* being abolished by the popular vote, its members are good Presbyterians. On the second ballot, the *Baptist* church would be erased; and now, *immersion* being abolished by the popular vote, its advocates also are good Presbyterians. On the third ballot, *Methodism* would be erased; and now all its peculiar features being abolished by the popular vote, its adherents are likewise good Presbyterians. And on the last ballot, Presbyterianism would receive the unanimous vote of God's people. And thus it is declared to be, by the suffrages of all christians, *the common faith of all believers*.

Or put it in this form: let the doctrines of Presbyterianism be adopted *seriatim*. The doctrine of God's sovereignty, with its cognates, the five points comes up. The Baptists and Episcopalians always vote with Presbyterians for this: it is therefore adopted. The doctrines of affusion, infant baptism, and open communion come next. The Methodists and Episcopalians always vote with Presbyterians for these: they are therefore adopted.—The doctrine of the parity of the ministry, in opposition to diocesan Episcopacy and apostolical succession, is now put. The Methodists and Baptists always vote with the Presbyterians for this: it is therefore adopted. And thus every distinctive doctrine of the Presbyterian church is adopted by the whole church in convention. Presbyterianism has the *majority-vote* of all God's people, even from Dan to Beersheba. It is the average faith of christendom, the common creed of all believers, the second choice of all other orthodox persuasions.

MISSISSIPPI CONFERENCE.—We have on hand a number of communications in regard to the proposed change of the time of meeting of this Conference—some in favor of, and some opposed to it. We suggest to brethren that these communications show that there is no unanimity in this matter, and that the subject had better be dropped until their meeting, when they can confer, and take such action as may be deemed expedient. It is plain that a newspaper discussion will not settle the question. It will only confuse the Bishop.

THE BALTIMORE METHODIST CONVENTION.

The "people" are taking the "Border" question in hand. Our readers are aware that a Convention of ministers and laymen has been called to meet next March, at the same time with the Baltimore Conference, and at the same place, Staunton, Va. But recently a Convention of laymen alone has been called to meet in Baltimore in December next, preparatory to the Staunton Convention. This is considered the most important movement made as yet, in connection with the Border question. The resolutions calling the Convention are from the Quarterly meeting of Summerfield circuit, Maryland; from a large and highly respectable meeting of male members of the Church, from various parts of Virginia, the District of Columbia and Maryland, convened in the neighborhood of the London camp-meeting; and from a meeting of the male members of London circuit. The Convention will be open for delegates not only from charges in the Baltimore Conference, but also from Baltimore East Conference, and from Western Virginia, Kentucky, and Missouri. Preachers are not invited to this Convention, because it is not the purpose of those who have called it to entrap preachers into premature decisions upon a subject which must ultimately come before them. Preachers are not invited to memorialize preachers. They all could not leave their work to attend—and it would be unfair to give to those in Baltimore and its vicinity, privileges, or rather throw upon them responsibilities, not possible to all.

The Baltimore *Advocate* says: "That the call of the Summerfield meeting will be responded to throughout Virginia, the District, and a large part of Maryland, is certain. Whatever objection may be made to the plan, the great majority of our people will act upon it. Opposition may limit the number of the delegates, and weaken the influence of the Convention, but that its decision will be ratified and carried out to complete results, by the great body of our membership, is just as sure as that it has been called. In influence and intelligence, and known loyalty to the Church, the delegates already elected are inferior to no others. Such will certainly be the character of the rest. The spirit of the Church is fully up—the spirit of its piety as well as of its intelligence. The importance of the crisis is fully felt, and the Baltimore Convention will be a body of men than whom no church can assemble one more worthy of confidence and respect. If they cannot find the right way out of our difficulty, we shall despair that it will be found at all."

A CANDID CONFESSION—A MOMENTOUS TRUTH.

EPISCOPAL UNITY.—The Southern Church-man confesses that "there is an irrepressible conflict" in the Episcopal Church, "between those who say there is no Church without a bishop, and those who say there is; between those who say that every child is regenerated by and in baptism, and those who say no; between those who say grace is conferred by sacraments, and those who say it is alone by faith even with the sacraments; between those who say salvation is by grace through faith alone, and those who say it is first begun in baptism, and increased by confirmation, and nurtured by the Lord's Supper.

"Here we have honestly set forth, what every man in the country who is well informed on religious subjects, knows, namely, that there is a strong party in the Episcopal Church of this county who have abandoned the simple saving gospel of Christ, for semi-popery, and are steadily infusing pernicious sentiments into the public mind, as far as is in their power. In many of the Southern States, this party comprises much the larger portion of the Church; this is the case especially in Alabama and Mississippi. Indeed I cannot now call to [illegible] States. Bishops Green and Cobbs, and other of these "clergy" up to the point of puseyism—"the Church," instead of Christ, "the sacraments," instead of the grace of God, are sounded forth from nearly all their pulpits. The consequences are such as might be expected, no sinners converted to God under such a ministry—no deep spirituality is secured—only a bitter and bigoted partisanship for "the Church." And no minister of that Church in these States, has the moral courage, like Bishop Mead, Bishop Davis, and Dr. Tyng, to lift up his voice for the gospel against this great heresy. In this condition of things, it is a fearful thing for the interest of a man's soul, for him to come under such an influence. Amid the strife on this subject, which is raging in every land, and many parts of this country, where is the *unity* of "the Church." H. J.

GOOD NEWS.

We still hear good news from the churches. Rev. Thomas E. Huston, a local preacher, writes that at a protracted meeting at Strong River church, Brandon circuit, Miss. Con., 20 souls were converted and 12 added to the Church.

Rev. N. H. Self writes from Harpersville, Ala., of two meetings—one at Pine Flat, and the other at Pleasant Hill, which resulted in about 40 conversions, the addition of 30 to the Methodist Church, and 5 to the Baptist Church. Many more, it was thought, would join the Churches.

A Local Preacher writes us in glowing style of the revival prevailing in all Brandon circuit, Miss. Con., Rev. A. B. Nicholson, pastor. Numerous meeting have been held, many converted and added to the Church—25 and 30 at a place. Local preachers laboring with zeal, and young men newly converted praying in public and exhorting. That is right. Let solemnity and sobriety temper zeal, however, that the gospel be not blamed.

Rev. J. W. Harmon writes us from Livingston, Ala., of a profitable protracted meeting in that place, in which Dr. Neely and others assisted, which resulted in 20 additions to the Church, and many powerful conversions. The work is still going on with increasing power.

Our venerable friend and brother, Dr. N. B. Powell, writes us of a glorious Camp-meeting at Channenoggee, Ala., at which 70 or 80 were converted. Such a time never was known in that region before. The effects produced were similar to those witnessed in the great revivals in the early history of the Church in this country. Our old friend, now waiting the call of his heavenly father, writes like Simeon talked at the birth of the Savior. May God continue his life for many years, and continue to bless Channenoggee.

Rev. E. B. Norton writes us from Oak Bowery, Ala., of another protracted meeting—a gracious time—resulting in 31 conversions and 26 additions to the Church. The missionary and conference collections promise well.

Rev. R. Parvin writes that the revival on Columbia circuit, La. Con., is still progressing. A recent meeting at Back Bayou church resulted in 40 conversions and 20 additions to the Church. During the year, so far, 120 have been converted and 130 added to the Church. A magnificent encampment, for the camp-meeting which is to commence on the 4th of October, is being built. Mr. Parvin hopes that all the young converts will subscribe for the *Advocate*, and we say, Amen!

Ashby writes us of a gracious protracted meeting, of ten days, at Rives' chapel, Miss. Con., Rev. D. A. J. Parker, pastor, assisted by the local preachers, and the Presbyterian pastor, at which the members of both churches were greatly blessed, and many souls converted and added to the number of God's people. She gives a very hopeful account of the state of religion in that region.

Rev. W. W. Hurst, local preacher, writes us from Sunflower circuit, Miss. Con., that at a recent protracted meeting 6 were converted and 7 added to the Church. Really, we begin to hope for a gracious and general work of God, notwithstanding drouth and political agitation.

ABOLITION CONSPIRACIES AGAIN.

Abolition emissaries have been tampering with the negroes, and burning villages and houses, and seeking to organize servile insurrections in other States besides Texas—in Alabama, Georgia, Mississippi, Arkansas, and, we believe, in Virginia. Such enterprises are utterly mad and hopeless, but they are no less significant and representative in character. The negroes of the South, as a body, can never be corrupted, although occasional desperadoes may be found among them, as among white men, who, from revenge, for fancied or real wrongs, or from absolute wickedness, become the tools of worse villains, with white skins, and help to bring into disrepute their innocent and unoffending fellow-servants. Great caution ought to be exercised, lest, both among whites and blacks, the innocent be made to suffer with the guilty. That the doctrines of abolitionists and republicans, and their course on the slavery question, have produced these things, can no more be doubted than can the philosophy of cause and effect. There is another thing that aggravates the evil: *the political divisions and the heated discussions among the people of the South*. Reckless and indiscreet political brawlers in the South have done much harm as well as the abolitionists.

PACIFIC METHODISM.

In view of what is transpiring in the East, and the probabilities and possibilities of the future, it behooves Methodists on this, says the Pacific Methodist, coast to study well the providential requirements of their position, to maintain firmly those conservative views which have so rapidly gained ground for several years, and at the same time cultivate and exhibit the fullest catholicity of spirit and action compatible with the circumstances surrounding them. There is manifest a movement towards our platform by some from whom we have been separated heretofore. While we rejoice over the progress of the reaction towards the old land-marks of the church, God forbid that we should rejoice as partisans! Our rejoicing should be in the hope that the Church of Christ is being purged of error, not that this or that party is gaining ground. We have not for years wavered in the belief that the great body of Methodists on the Pacific coast would ultimately occupy the position the Pacific Conference has taken and maintained on the "vexed question," that of non-interference with it. We think the signs are more and more hopeful of such a result. Our hopes may bias our judgment in the matter. There is nothing for which we more ardently pray than to see the hindrances to Methodistic unity removed.

The Pacific Methodist College is going up, out of debt, and the endowment growing daily.

REV. MR. BRONTE.

This remarkable man, the father of the Bronte sisters, preached his last sermon at Haworth Church, (where Charlotte Bronte lies buried) on the 21st ult. He is said to have been a very effective, if not a very brilliant pulpit orator. Mr. Bryant of the New York Evening Post, heard him in his church at Haworth some two years ago, and says that the picture he presented was curious and striking. He wore a huge white cravat, completely burying his chin as well as his neck, and absolutely hiding the lower part of his face. His text was taken from various passages in the lamentation of Jeremiah, which he read from a pocket Bible, explaining them as he proceeded. A more affectingly beautiful sermon, adds Mr. Bryant, it would be difficult to hear, and the then recent afflictions to which Mr. Bronte had been subjected, in the loss of his last and most celebrated daughter, larly dwelt: "And I said, my strength and my hope [illegible] perished from the Lord; remember mine afflictions and my misery, the wormwood and the gall.—This I recall to mind; therefore have I hope. For it is of the Lord's mercies we are not consumed, because his compassions fail not."

FATHER HAYNIE.

On our first page will be found an interesting sketch of this veteran Methodist preacher who recently died in Texas. Father Haynie's labors reach from Virginia, Botetourt county, (where he was born and married) to East Tennessee, where he labored; to North Alabama, where he was long in the work; to Texas, where, from 1839 to August 1860, when he died. He lived in every species of service and vicissitude; several times, in the days of the republic, at the convention, and after annexation he served as Chaplain to the Congress and the Legislature. He was at the first annual conference ever assembled in Texas, at Rutersville, in 1839, and took service on the Indian frontier, where he was fond of laboring. During the Mexican war, at three score years, he repaired to the army, and was volunteer chaplain along the Rio Grande.

A POSTSCRIPT.—In a postscript to the letter from Europe, on first page, the writer adds: We have had a pleasant visit to Hampton Court, a princely palace, built by Cardinal Wolsey, in the reign of Henry VIII., and since occupied by several kings and Queens of England. It is situated on the north bank of the river Thames, about twelve miles from London. As we passed along the railroad through a country of exquisite beauty, we noticed that the farmers were busily engaged in reaping their crops of wheat, just now beginning to be ripe, though much of it is not yet ready for the sickle. The limits of this letter will not suffice for a description of the palace, and its gallery of more than a thousand pictures, some by the greatest masters of the art. The greatest curiosity exhibited in the palace garden was a grape vine, ninety-eight years old, 110 feet long, thirty inches in circumference at a distance of three feet from the ground, and bearing 2,500 bunches of grapes. The palace is not now used as a royal residence, but kept on exhibition, and as a place of recreation for the public.

NEW ORLEANS SCHOOL OF MEDICINE.—We call attention to the advertisement of this excellent institution, to be found in another column. It will be a matter of interest to all who contemplate attending a medical college during the coming season. We assure them they will not be disappointed in the New Orleans School of Medicine.

THE HOME CIRCLE for September, is one of the best we have seen for a long time. The likeness of Col. J. M. Chambers, of Columbus, Ga., is an excellent one. The sketch of him, as also that of Col. R. A. Baker, was written by Dr. Summers.

"SUBSCRIBER" complains of a heterodox sentiment in a certain number of the series headed "Remarkable Conversions" which have been appearing in the *Advocate*. "Subscriber" is right; but it is unimportant; the narrative, and not the the theology of the writer was the matter of interest. Though awakened in privacy, it cannot be claimed that the agency of the Holy Spirit was absent.

A GENTLEMAN is offended at our editorial on the "Destiny of the Irish," as he is descended from that branch of the race. Our friend will be surprised to learn, perhaps, that the writer of that article is Irish in the same sense that he is, and that he is not at all offended. There was nothing to *offend* an individual, not even a Papist, in a notice of the character and history of a nation. Tastes differ.

SHALL THEY SUCCEED?

MR. EDITOR: A company of liberal and enlightened gentlemen, who have essayed to inaugurate an institution worthy the age and the country, shall they succeed in developing this enterprise to its full dimensions? Shall the immediate friends, and the Board of Trustees of Centenary College succeed in paying off the incumbent debt of $25,000 on the Building, and in raising their present endowment (only $47,000) to the amount of $200,000? Certainly, the public generally, and the Church especially, do not realize the responsibilities a corporate body, as the Board of Centenary, assume for them. Without endowment, or personal aggrandizement,—for such it is, beyond question—it is no small affair for one to pledge himself, as does a Trustee, to the labor and sacrifice of building up and sustaining so vast a scheme as a College. Yet, the Board of Centenary have gratuitously and assiduously worked on, increasing their buildings, enlarging and adding to their Chairs of instruction, until the institution is now able to afford inducements and facilities for the acquisition of knowledge, unsurpassed among us.

The unusual success of the institution during its last scholastic year, warrants increased confidence. Though the patronage of Centenary has been, generally, good, rather better than most similar schools, *that* alone is not enough. Tuition fees will not erect buildings, nor secure endowment. Here, as everywhere, the people must give *money*, if they seek to have a first-class college. "Our institutions are not so good as those North," is the complaint. Why not? Because we do not give liberally to them as do others. Anything valuable money will procure, and colleges and schools are no exception. It is intended to spare no means to pay up the present debt, and raise the endowment to $200,000. Has Centenary, steadily progressive for 15 years, no claims upon the public? She has lived through many discouragements, to prove the necessity and propriety of her existence, and now asks to be placed in a condition above contingency for the years to come.

As an agent to represent these claims and solicit aid, the Board have authorized the undersigned to take horse and buggy, and traverse the land—to go up and down the large rivers, small bayous, lakes, swamps, and uplands, giving *every* one an opportunity to speak out *materially* upon this important educational measure. No small work for the Agent, think you? But with a confident heart he starts on the 1st September, on a tour through the parishes of Carroll, Madison, Tensas, and Concordia. Mississippi and Louisiana are not behind Alabama and Georgia in resources and progress; will they be in liberality? Not a whit, we believe. The people need to *know* our wants, and be solicited to help—*they will do it!* Temporarily acting in this capacity in May and June last, and under most unfavorable auspices, we met with success far beyond the most sanguine expectations—collecting $13,500. Messrs. S. W. W. Sanderson of Natchez, and G. F. Sanderson of Carroll, gave each, $5,000; Mrs. C. S. A. Miller of Waterproof $2000; and Mr. H. W. Drake of the same place, $1,000; others, in smaller sums, to the amount of $500. These donations were liberal, and cheerfully given. Are there not more who who will do likewise? Others whom we saw, promised, conditionally, to contribute this Fall—Are we too sanguine then when we believe that $200,000 can be raised for Centenary? We think not; and to the measure of this faith we intend, by every effort, to labor to bring up our works as an Agent.

Will you, Mr. Editor, ask your readers to entertain this enterprise, and while a kind Providence has granted all that influence could desire, to prepare their hearts and minds to return liberally of their cumulated blessings when the Agent shall come along? In the mean time place before the public the following propositions:

Who will give $12,500, on condition any one else will give an equal amount, to endow a Chair?

Who will give $5,000, on condition that four others will give same amount, each, to endow a Chair?

Who will give $1,000 to pay up present debt on building?

We ask for liberal donations because the people are able to give, and the College needs liberal help.

Any one who wishes to accept either of the propositions will please inform the Editor of the *Advocate*, or the undersigned at Ion, La.

W. H. SCALES, *Agent*.

TO THE LOCAL PREACHERS OF THE M. E. CHURCHES OF THE UNITED STATES.

GREETING: The Third Convention of the National Association of Local Preachers, to which you are earnestly and cordially invited, will be held in Trinity M. E. Church, Philadelphia, October 20th, 1860, at 4 o'clock P. M. We urge you, dear brethren, to have yourselves fully represented at our Convention. To do this, please give decided and animating consideration to the above call at your District or other meeting, and let this be done in time to elect delegates to the Convention, that we may appear full in numbers and strong in unity. The invitation is to all, no matter where they reside, or what their views on mooted questions. We meet for moral and religious improvement, and free expression of brotherly love only. Come all who may; come and enjoy your share of invested strength, feeling the weight of cares laid upon you by the Bishop of Souls, and enjoy with us the edification of kindred minds. We expect you to come from the East, West, North, and South; let there be no disappointment in this respect. Article Second of the Constitution reads thus:—"Each Conference Association shall be entitled to one delegate for every ten members, but no Conference Association shall be restricted to less than two delegates. Each delegate before taking his seat as a member of the National Association, shall present a certificate of his election from the Conference he represents." As it is likely that there may be brethren residing in sections where no Association has been formed, and who may desire to attend, the Constitution makes the following provision:—Article IX.—"The Association, when convened, shall have power, by a vote of two thirds of the members present, to constitute any local or traveling preacher a member thereof." The different Associations will please appoint their delegates as soon as possible, and send a correct list to Rev. John Field, No. 231 Market street, Philadelphia. A committee will be in attendance at the Conference Tract Repository, to receive delegates, and assign homes, from Thursday, Oct. 18th, at 1 o'clock P. M. until the commencement of the session.

THOS. T. TASKER,
THOS. STOKES,
JOHN FIELD,
W. J. P. INGRAM.

SECESSION OF THE NAZIRITES.—This fanatical faction of the Northern Methodist Church, located principally in western New York, with some adherents in the western States, has at last seceded, under the title of the "Free Methodist Church." It is a branch of the anti-abolition party of the Northern Methodist Church, and a legitimate fruit of the anti-slavery agitation in that body. The end is not yet.

NEW ORLEANS MEDICAL AND SURGICAL JOURNAL.—We have received the number for September. We know of no abler periodical of its class. New Orleans with its great medical schools, and its unsurpassed hospitals, is the very place for a great medical journal.

REV. JEFFERSON BOND is requested to make [illegible] to the Rev. P. R. McCrary, Pleasant Hill, Dallas Co., Ala., his post-office, or come to his house.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

SEPTEMBER 12, 1860.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

STATUS OF AMERICAN INVENTIONS.—It is said that the Commissioner of Patents has given his hearty concurrence in a proposition for the erection of statues to the memory of great American inventors, the expense to be defrayed by private subscription. Niches will probably be prepared in the Patent Office building for the reception of such statues.

THE NATIONAL INTELLIGENCER.—Col. Seaton, the surviving editor of the National Intelligencer, announces that Mr. James C. Welling will hereafter be associated with him in the editorial conduct of that journal. Mr. Welling is no stranger in the columns of the Intelligencer, having been in different capacities, connected with it for the last ten years.

COTTON AT MOBILE.—The Register, of the 1st inst., says: "Mobile has received this (commercial) year 811,256 bales of cotton. This does not include cottons that have gone through to New Orleans, but is the actual receipt of our market."

TRADE OF GALVESTON.—The Galveston Civilian, of the 1st inst., in its annual statement of the trade of that port, says that the total value of merchandise landed at Galveston, during the year, is not less than fifty millions of dollars.

HOUSTON, TEXAS.—The Houston Telegraph, of the 1st inst., in its annual commercial review, has some interesting statements. It says that the continued progress in the State for the past year has been good, and promises to be still better for the year to come—the whole amount of railroad now completed is 354 miles, of which 321 are in connection with Houston, and the whole amount of grain ready for the Iron is 131 miles, of which 61 is in connection with Houston; that the improvements in Houston have been rapid and extensive, and the business done in that city the past year shows a great increase over the previous year; and that the sales of groceries in Houston the last year have reached not less than two and a half millions of dollars, while the sale of merchandise has swelled the whole amount to fully six millions of dollars.

A LONG JOURNEY IN A SMALL BOAT.—Two sons of Capt. B. H. Hall, of Lexingtonville, Duchess county, N. Y., started a few days since on a journey to the Mississippi river, and perhaps to New Orleans, via the Hudson river, Erie canal and Western rivers, in a boat built by themselves. She is twelve feet long, and the material employed in the construction is composed of a light wood frame covered with zinc, the whole only weighing sixty pounds. Her weight will admit of being carried around sluices and shallows.

THE FIRST AMERICAN STEAM PACKET BETWEEN THE UNITED STATES AND ENGLAND.—Capt. R. R. Forbes, in a letter to the Boston *Commercial Bulletin*, says: Put it on record, then, ye Boston commercial historians, that the Massachusetts, fitted out by myself, for my self and seven others equally interested, was the first American steam-packet regularly plying between the United States and England."

THE PRINCE OF WALES AT NEW YORK.—The entertainments to which "Baron Renfrew" is to be treated in New York will consist of a review of the entire military of that city, a grand ball to be given by the committee of citizens, and a torchlight procession by the Fire Department. The Baron, with his suite, will take rooms at one of the up-town hotels, and pay their own way like any other travelers.

MONUMENT TO TIMOTHY BIGELOW.—Col. Timothy Bigelow, of Massachusetts, who served in the memorable expedition of Arnold to Quebec, at the commencement of the Revolutionary War, is to have a monument erected to his memory in the city of Worcester, Mass., his great grandson, Timothy Bigelow Lawrence, son of the late Abbot Lawrence, (who married Col. B.'s granddaughter,) giving the handsome sum of $15,000 for that purpose. The monument is to be of the purest Italian marble, and will be twenty-five feet high from the base.

BOSTON AND NEW ORLEANS STEAMSHIPS.—The Boston papers state that the Boston and New Orleans Steamship Company has concluded a contract with Mr. Harrison Loring, of South Boston, for the building of two iron steamships, of 2,000 tons each. They are to be screw propellers, two hundred and seventy-five feet long, and to be completed as soon as possible.

COPPIE, brother of the John Brown Coppie who was hung at Charlestown, Va., has been trying his hand at stealing negroes. He recently escorted quite a number of runaway slaves through Iowa City, on the way to Canada.

THE law of Tennessee establishing a conventional rate of interest on money loaned, not to exceed ten per cent., went into operation on the 1st inst.

MRS. Bailey, widow of the publisher of the National Era, at Washington, announces in a circular, that the journal in question is permanently suspended.

IT appears that the Catholic clergy in New York, as a body, have followed the example of Bishop Hughes, and decline to make a return of marriages.

IT is stated that the Mississippi Penitentiary, at Jackson, is full—there are 198 convicts in it.

POPULATION OF CINCINNATI.—The population of the city of Cincinnati, as ascertained by the census enumeration of 1859, is 158,851.

WE learn from the Helena (Ark.) Shield that the construction of the telegraph line between that place and Memphis has been commenced, and will soon be completed.

COTTON AND RICE AT CHARLESTON.—The Charleston Mercury of the 1st inst., in its annual commercial statement, says the total receipts of the Upland Cotton at that port for the year, amount to 510,217 bales, including about 200 bales of the new crop against 472,941 bales the year previous—of Sea Islands, to 20,068 bales, against 27,464 bales—and of Rice—to 161,613 tierces, against 156,232 tierces.

WALKER'S EXPEDITION.—A Washington despatch says that General Walker's movements on the coast of Honduras excite but little interest, and no United States vessels have as yet been directed to proceed to those waters. All armed expeditions, however, leaving our shores are illegal.

CHIEF JUSTICE OF MASSACHUSETTS.—Judge Bigelow has been nominated as the successor of Chief Justice Shaw, resigned, of the Supreme Court of Massachusetts.

SUDDEN DEATH.—A dispatch from Saratoga says that Mrs. Garland, wife of Gen. Garland, U. S. A., dropped dead on the street on the evening of the 31st ult., while walking with her daughter, the wife of Major Dean. She had been in her usual health previously.

MAYOR WOOD worth has formally announced that the Prince of Wales and Lady Franklin will both visit Chicago at an early day.

THE work preliminary to the enlargement of the Louisville and Portland canal, was commenced on the 1st inst.

MORE NEW YORK SLAVERS.—A suspicious looking, fast sailing brig, having on board a large quantity of rice and lumber, left the Atlantic dock, Brooklyn, on the 31st ult. It is reported that she took her departure for the coast of Africa for the purpose of returning to the western shores of the Atlantic with a cargo of negroes. Quite also adds that two or three other brigs and barks have recently hauled out from the same rendezvous and proceeded on similar voyages.

THE Marietta (Ga.) Statesman says that arrangements are on foot for introducing gas into that city.

SAN FRANCISCO.—The United States census shows the city of San Francisco to have a population of 78,083, of whom 70,343 are white males, 23,985 white females, 3,150 Chinese, and 1,605 colored.

JUDGE LONGSTREET.—The Oxford (Miss.) Intelligencer, of the 8th inst., says: "Judge Longstreet, the venerable President of South Carolina College, has been spending a portion of the past week in Oxford. Judge L. has been long endeared to the heart of the Southern people. But his recent noble action, in vindication of the nation's honor, will fix him still more deeply in their affections. We allude to his prompt resignation of his seat in the Statistical Congress of all Nations, at London, on account of Lord Brougham's insult to Mr. Dallas."

Application will be made to the next Legislature of Florida for a charter to construct a railroad from some point on the Pensacola and Georgia Railroad east of the Suwannee river, via Newcansville, to some point on the Florida Railroad.

Owing to the ingress of negroes in many places in Indiana recently, the law against such emigration is being rigidly enforced in many towns and counties.

The Merchants' Exchange, Memphis, was opened on the 4th instant for the transaction of business.

The Directors of the Georgia South-western Railroad have declared a dividend of nine per cent. for the past six months.

The official census returns show the population of Detroit, Michigan, to be 45,541, being an increase in ten years of 25,815.

THE BANK OF TENNESSEE.—This Institution, under its new auspices, went into operation in Memphis on the 1st inst. The Enquirer says it has a large capital, and is governed and controlled by able and discreet financiers, and cannot fail to attain a large measure of success.

Professor Morse, of Electric Telegraph celebrity, is to be made the recipient of an easy chair for the rest of his life, by the organization of a Fire Insurance Company in New York. His friends have subscribed the needed amount of capital, and the "Morse Insurance Company" will doubtless soon be a fixed fact.

The sum of $1,500 has been forwarded from Boston to Syria, for the sufferers by the late massacres. In New York the contributions amount to $9,651, of which £1900 was sent out by the *Adriatic* and £300 had previously been forwarded.

THE HOME OF AN AUTHORESS.—It is stated that Miss Warner, author of "The Wide, Wide World," has recently brought Warner's Island, where the family now reside, for $11,000. This purchase is one of the fruits of her remarkable successful literary career. Warner's Island lies in the middle of the Hudson river, between West Point and Cold Spring, and is one of the most attractive features of that incomparable river. Henceforth it will share with Sunnyside and Idlewild the interests of tourists on the Hudson.

VIRGINIA ARMORY.—Gov. Letcher, of Va., has closed a contract with Messrs. Joseph B. Anderson & Co., of the Fredegar works, at Richmond, to fit up the new State Armory, of Virginia, with sufficient machinery for manufacturing annually five thousand rifled muskets, the entire contract to be completed at a cost to the State of $156,000.

FOREIGN NEWS.

The news from Europe since our last issue, is full of interest, but we have space for only a very brief summary of that which is most important, and which is mainly by telegraph:

GREAT BRITAIN.—Parliament adjourned on the 28th ult. The Queen, in her speech, said that the relations of Great Britain with all foreign powers are friendly and satisfactory. She added that she trusts there is no danger of an interruption of the general peace of Europe. Previous to the adjournment Lord Palmerston, in the House of Commons, authoritatively denied that Austria had threatened to send her armies into Italy to support Naples, and said that Austria would adhere to non-intervention till her frontiers were threatened. Mr. Lindsay, member of Parliament, had been authorized to proceed to Washington, and lay before the American Government the views of the British Government relative to the navigation laws, belligerent rights, &c., and enter into negotiations for the opening of the fishing trade. Mr. Lindsay was to sail on the 8th inst. The steamship Great Eastern, from New York, via Halifax, arrived at Milford Haven on the 26th ult. It is reported that she will leave on her return to New York on the 17th inst. It is stated that the Government has decided on strengthening the fortifications at St. Helena, and adding to the strength of the troops garrisoning the island.

FRANCE.—The Emperor had made a speech at Lyons in response to the authorities. He confirmed the opinion of distrust excited abroad, and declared that nothing could make him deviate from the path of moderation and justice. His sole desire was the general interest of France, and he urged them to give themselves up with confidence to works of peace. He was determined, with all's assistance, that France should not degenerate under his dynasty. The pacific nature of this speech caused an advance on the Rentes.

THE SICILIES.—The accounts of Garibaldi's progress in Calabria shows that he is enthusiastically received by the people everywhere. He has been proclaimed Dictator. The latest report from Naples is that the military council had advised the King to leave the city; that the officers of the army and navy had tendered their resignation *en masse* to the King, and, that a Provisional Government had been established in one of the provinces.

In addition to the above we glean the following miscellaneous intelligence from the European journals:

THE AUSTRIAN ARMY IN VENETIA.—It is reported that the Austrian Government has in the territory of Venetia an army amounting in all to 250,000 men.

We learn from the English papers that the Rev. Patrick Bronte, father of Currer, Acton and Ellis Bell, is at length so far overcome by age and infirmity as to be compelled to cease from active duty. He preached his last sermon in Haworth Church on Sunday, the 21st of July. It is thought that the Rev. Mr. Nicoll, husband of Charlotte Bronte, will become the incumbent of Haworth.

Signor Visconti, assisted by his son, is restoring to the light of day the ancient gate of Rome, the fauniss Ostia, and has already uncovered the dock-yards, the units, where still are to be seen the earthen pots, with weights, a theatre, a beautiful temple, baths, a gymnasium, a square, a gate of the city, and above all, a most interesting "mitreo," one of the most perfect which Italy, or perhaps the world, possesses.

At Chatham, England, at noon each day, a gun is fired by electricity from the Greenwich Observatory.

THE PARISIANS AND THE POTATO.—The Parisians are just about to erect a statue to Le Jardin des Plantes to Parmentier, who coaxed the French into eating potatoes, which they would only be induced to swallow on the eve of the great revolution, being three centuries behind Ireland in discovering the nutritious qualities of that tuber.

INTERESTING DISCOVERY IN AUSTRALIA.—An interesting discovery, namely, the existence of native diamonds, has been made in Australia. The stone was discovered in the black sand of the Ovens district by an Irish miner named O'Neil.—Rubies and other gems of very small size had previously been found in the same deposit.

THE FATE OF DR. VOGEL.—A letter from Bothu states that it was decided, two days back, at the Duke of Saxe-Coburg's, to send an expedition to Africa, to ascertain with certainty the fate of Dr. Vogel, the traveler. Baron Stenglin of Wurtemberg will make the voyage. A committee has been formed, under the presidentship of the Duke, to make an appeal to the public for the funds necessary to cover the expenses of the mission, which are estimated at 10,000 thalers.

THE RAJAH OF SARAWAK.—Sir James Brooke, the Rajah of Sarawak, it appears, is determined to keep up his domination in the Eastern seas, he having, according to *The North British Mail*, purchased a screw steamer in Port Glasgow, with the intention of fitting her with two swivel-guns, fore and aft, as well as broadsides, to act against the piratical prahus on the coast of Borneo.

Absynth seems to be the opium of France—its ravages are evident every day, not only amongst the literary class, who indulge in its dangerous use far too much, but in every grade of society.

HUNGARIAN WINES.—Hungary, according to a late report on its commerce, is fully able to supply the whole of Great Britain with wines, now the duty has been abolished. "Not only are Hungarian wines said to be "drier than French wines, more mellow than those of the Rhine, and more pleasant than those of Spain," but the country can yield quantities of a secondary character calculated to meet any demand.

"SPEAK IN LIFE."—A correspondent of the New York Tribune, writing from Pike's Peak, says: "A former banker from Leavenworth is now in the mines, engaged in selling pies! He was deacon in one of the churches in Eastern Kansas; here he retails whisky on Sunday. Last year, on the Republican route, I encountered an ex-Cincinnati lawyer, and an actress from the New York Bowery Theater, united in bonds matrimonial and engaged in keeping a sluice station on the Great Plains, four hundred miles from civilization.

An English paper says that James Cooper, who was executioner and general attendant of the first Napoleon in St. Helena, is yet alive and in his 80th year, living at Hungstead. He has no pension and has to struggle hard "to keep the wolf from the door."

THE SACRIFICE BY THE KING OF DAHOMEY.—In the British House of Commons, on the 17th of August, in reply to Lord Fermoy, Mr. C. Fortescue said that the report of the intended sacrifice by the King of Dahomey was unfortunately only too true. The influence of England, great as it was on the coast, did not extend inland, but the King of Dahomey had been warned to expect British resentment if he persisted in his intentions.

David Weingess Johson, who committed since obtained some notoriety in New York, and whose trial in London for a libel upon Sir James Ferguson attracted considerable attention, has been sentenced to imprisonment and hard labor for twelve months.

In the British House of Commons, on the 17th ult., Lord Palmerston stated that the British Commissioner to Syria had received instructions to demand the restoration of the Christian women carried off and sold by the Druses.

MAZZINI.—A letter dated Genoa, August 10th, says: "M. Mazzini seems to be in Tuscany, if, indeed, it is ever possible to know where he is. M. Saffi, his ex-colleague in the triumvirate, who recently passed through this town, is at Forli. I have good ground for asserting you that these gentlemen are not promoting republican ideas, that they accept the monarchy of the house of Savoy; but on the other hand, they are strenuously advocating immediate action in the Roman States."

THE GUILLOTINE.—It has been generally supposed that the guillotine was invented during the French revolution. Mr. Young, of the New York Albion, writing from Nuremburg, Germany, states that on the walls of a building in that city is a fresco of 1521, delineating a guillotine in operation.

LORD PALMERSTON AND THE PROPHETESS.—The London Globe says: "The Premier and his lady occupy Lord John Russell's pew, and seem to take considerable interest in the elucidation of the Scriptures which are given by the reverend gentleman. It is said that the Premier was mostly attracted by Dr. Cumming's elucidations of the prophecies of Daniel."

The infant daughter of Prince and Princess Frederick William of Prussia has been christened. She received the names of Victoria Elizabeth Augusta Charlotte. The ceremony took place at the new palace at Potsdam.

It appears by a statement in the Gazette de St. Petersbourg that the railway from Moscow to Nijni Novgorod was to have been opened last month.

A French imperial decree authorizes the importation of raw wool through any of the custom houses of the Empire.

Since our last issue we have received the following intelligence from Canada, Mexico, and Central America:

Canada.—The papers are still occupied in chronicling the progress of the Prince. He laid the corner stone of the new Parliament House in Ottawa, on the 31st inst., and last accounts, was at Toronto.

Mexico.—It is reported that a general pronunciamiento in favor of the elevation of ex-President Comonfort, to authority in Mexico, has been planned and is on the eve of being proclaimed. At last accounts from the city of Mexico, Miramon had arrived there in his flight from Lagos, and was actively engaged in recruiting his forces and otherwise preparing to meet the Liberals, who were closely following him up. From Vera Cruz we have intelligence that the Spanish bark Maria Concepcion, in the capture of which, as a part of Marin's expedition last winter, the recent difficulty with Spain originated, had been by the courts declared a legal prize. It is stated also that the Constitutional Government had confirmed the decision. Of the action of the Spanish Commodore in the matter we hear nothing. He lay quietly at Sacrificios, awaiting dispatches from Havana. From Washington we learn that Mr. McLane has been directed to return to his post, and that he will sail from New York in the steam corvette Pawnee on the 15th inst. for Vera Cruz.

Central America.—We have intelligence of the failure of Walker's Expedition to Honduras. It appears that he had entrenched himself at Truxillo; but the commander of the British war steamer Icarus, arriving immediately after, gave him an order to abandon the town, giving twenty-four hours to decide. Walker saw no alternative but to obey, and left the town, leaving behind him eight of his wounded followers, and the greater part of his ammunition and stores. The Icarus took on board the surviving seven men. Gen. Walker left the town with only eighty men, but according to last advices his force was reduced to twenty-five by the continued attacks of his enemies, and it was reported also that he had been severely wounded in the face. His route was by the sea-side, with the intention or no doubt, of procuring a vessel to proceed to Rantan.

POLITICAL.

The official vote of North Carolina shows that Ellis is elected Governor by a majority of 6328.

John L. Stewart, whom the Bell and Everett party of Illinois have nominated for Governor, is said to be a brother-in-law of Mr. Lincoln, the Republican candidate for the Presidency.

IOWA BELL AND EVERETT CONVENTION.—The friends of Bell and Everett held a convention at Iowa City on the 26th ult. About half the counties in the State were represented by one hundred and twenty-five delegates. A full electoral ticket was nominated, but it was deemed inexpedient to make nominations for State officers.

The North Carolina Douglas Convention has nominated a State Electoral ticket. The electors are instructed to vote to prevent the choice of a sectional President.

SENATOR SEWARD IN THE WEST.—A dispatch dated Detroit, Sept. 4th, says: "Senator Seward replied verbally to the Cincinnati Republican deputation, that he could not at this time determine to visit Cincinnati, that he should, after visiting Minnesota, continue his trip to Kansas—that he was already pledged to speak in Ohio, at Cleveland; also at Chicago and Pittsburg, on his return, which would bring his time well into October, and that should he find it possible to visit Cincinnati, he would communicate with the committee without farther inquiry. The grand Seward demonstration here to-day surpasses expectations at nearly all. The day was magnificent, and the turnout from city and country splendid. The march of the procession occupied over two hours. Seward was greeted with vociferous cheers whenever he moved among the throng. He spoke over an hour, but it was next to impossible to hear him for the pressure and confusion. The crowd in the depot could not have been less than 15,000. The whole number in town from abroad is about 25,000, which, from the position of Detroit, and the other Seward meetings advertised in the State, is extraordinary. Speeches were also made by Senator Wade, General Nye, Gov. Wisner, Austin Blair, &c. The grand torchlight parade of Wide-Awakes came off to-night. It was a magnificent pageant, and the whole city overflowed on to the streets and sidewalks to see it pass. All is excitement, hilarity and hope. The Michigan Republicans are very wide-awake indeed, and their joy partakes of the tremendous.

The Wisconsin Breckinridge Convention met in Milwaukie on the 4th inst., and nominated a full electoral ticket.

ARKANSAS ELECTION.—The Little Rock National Democrat, of the 4th inst., has the full vote for Governor at the recent Arkansas election. It shows the following result: Rector, 30,577; Johnson, 28,348—Rector's majority, 1,959.

THE OFFICIAL VOTE OF KENTUCKY.—We learn from the Louisville Journal that the Board of Examiners met on the 3d inst., to compare the returns of the late election in Kentucky and declared the following result: For Clerk Court of Appeals—Leslie Combs, 68,165; Clinton McClarty, 14,812; R. R. Rolling, 10,971; Brent Hopkins, 820; other candidates, 325. Total vote, 125,232.

THE MISSOURI REPUBLICANS.—A St. Louis dispatch says that at a meeting of the Republican State Committee on the 3d inst., the chairman was instructed to prepare an address urging them to vindicate their principles at the ensuing Presidential election, without affiliation with any other party.

ILLINOIS U. S. SENATOR.—The Cincinnati Enquirer says there is no doubt that the Republicans will lose a United States Senator in Illinois at the coming election. Judge Trumbull's term expires on the 4th of March, and it is next to certain that the Democrats will have twelve majority on joint ballot, and will thus be enabled to to choose his successor.

RELIGIOUS INTELLIGENCE.

A TRIBUTE TO AMERICAN MISSIONARIES.—At a recent meeting in London, the Earl of Shaftesbury paid the following tribute to the American missionaries: "I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of negotiations carried on between man and man, we can find any thing to equal the wisdom, the sunniness and the pure evangelical truth of the body of men who constitute the American mission. I have said it twenty times before, and I will say it again, for the expression appropriately conveys my meaning—that they are a marvellous combination of common sense and piety." Everyman who comes in contact with those missionaries speaks in praise of them. Persons in authority and persons in subjection all speak in their favor; travelers speak well of them; and I know of no man who has ever been able to bring a single valid objection against that body. There they stand, tested by years, tried by their works, and exemplified by their fruits; and I believe it will be found that these American missionaries have done more toward upholding truth, and spreading the gospel of Christ in the East, than any other body of men in this or any other age."

MISSIONARY COLLEGE OF THE CHURCH IN ENGLAND.—St. Augustine's Missionary College, Canterbury, has now been twelve years in operation; and during this period fifty-two students have gone out from it as missionaries of the Gospel under the auspices of the Church of England, principally into the Colonial dioceses.

THE CATHEDRAL CHURCH OF METHODISM.—At the late conference an interesting conversation took place as to the late city road Chapel, the "Cathedral Church" of Methodism. It appears that the late Rev. John Wesley engaged the Chapel for the use of "the people called Methodists," on a lease of 99 years, from the City of London, who transferred the estate to the ecclesiastical commissioners; and the lease being about to expire (1870) it became a great question with the conference officials whether so venerable a building, in which, or in its grounds, rested the mortal remains of John Wesley, Peter Jacobs, Dr. Bunting, Richard Watson, Joseph Benson, and other great men of Methodism, should pass out of the hands of Methodists. Negotiations had been entered into, and it was likely, that City-road Chapel would be secured in perpetuity to the Methodist connection. An appeal is to be made in the whole connection on behalf of that object.—Liverpool Mercury.

LITERARY GOSSIP.

A new life of the famous Count Zinzendorf is about to be published in Paris. Count Zinzendorf was remarkably energetic in establishing missionary establishments in the West Indies and in Greenland. In the latter country there were no less than seven hundred and eighty converts. In 1737 the Count visited London, and in 1741 came to America. He preached at Germantown and Bethlehem, Pennsylvania. He also visited Connecticut. After remaining in America a year he returned to Europe. He died in the year 1760; his body being borne to the grave by thirty-two missionaries and preachers, many of whom had toiled in America. This extended life of the great Apostle will possess a deep interest, particularly with those interested in the history of missions.

CITY NEWS.

The Bell and Everett men held a mass meeting on the Place d'Armes on Tuesday evening, 4th inst., and the Breckenridge and Lane men held one on Annunciation Square, on Thursday evening, the 6th.—Both were largely attended and at both there was any amount of enthusiasm. Almost every evening there is a meeting of some political club, with the accompaniments of procession, music, etc. The Presidential canvass is conducted in the city with great spirit by Breckenridge, Douglas and Bell men, and so far nothing has occurred to mar the social harmony which should always prevail.

A terrible disaster on Lake Michigan, the loss of the steamboat Lady Elgin, has caused a great and painful sensation in the city, heightened by the fact that Col. Lumsden, one of the founders, editors and proprietors of the Picayune, his wife and only son, are among the lost. Col. Lumsden was universally known and generally beloved. His social qualities, his warm-heartedness, generosity, chivalrous character, loyalty in friendship, and frank and manly bearing had endeared him to a very extensive circle of friends.

The city still continues healthy, and the season is now so far advanced that it is almost a certainty that we shall have no yellow fever visitation this year. Our summer absentees are returning in great numbers; the city wears quite a lively aspect, and in all departments of business there is much activity for the season. Cotton comes in rapidly, the levee is once again the scene of bustle and activity, and it is evident that the business season has fairly commenced.

The contractors are making good progress in the construction of the city railroad, and they expect to finish and equip the road above Canal street, by the 1st of April next.

Mr. W. A. Dunlop, the well-known teacher of book-keeping and penmanship, was found dead in his bed yesterday (Thursday) morning, in his room, No. 11, third story of the building corner of Exchange Place and Customhouse street. A boy who went to wake him, called him and then shook him, but receiving no answer, threw open the window and saw that he was dead. He immediately notified Coroner Beach, who held inquest, and the jury rendered a verdict of death by consumption. Mr. Dunlop has been some time dying of this disease.

TERRIBLE DISASTER ON LAKE MICHIGAN.

LOSS OF THE STEAMBOAT LADY ELGIN—LIST OF THOSE KNOWN TO HAVE BEEN SAVED.—The Louisville Democrat, of the 9th inst., has the following dispatches, giving particulars of a terrible disaster on Lake Michigan:

[illegible] New York here last night, was run into, by the schooner Augusta, off Waukegan, at half-past two this morning, striking her abaft the wheel. The steamer sunk in 300 feet of water. Only seventeen persons are known to be saved, including clerk, steward and porter. There were from three hundred and fifty to four hundred persons on board, among whom were the Black Yagers and Rifles, and several fire companies from Milwaukee, who were on a visit to this city. Col. Lumsden, of the New Orleans Picayune, and family were also on board, and are supposed to be lost. At the time of the accident, the schooner was running at the rate of eleven miles per hour. The steam tug McQueen left this morning for the scene of the disaster. Further particulars are expected on her return. The names of those saved, as far as known, are as follows: H. G. Carlyle, clerk; Fred. Race, steward; Edward Westlake, porter; Robert Gone, Thomas Murphy, Thos. Cummings, Michael Conner, John E. Hobart, of Milwaukee; Tuss, Spratt, Tim O'Brien, W. A. Davis, Wilkham Mills, of Ohio; Lyman Updike, of Waupaca; H. Ingram, M. P., and a son of Mr. Ingram, proprietor of the London News, was on board, and is supposed to be lost. After the collision the steamer floated south to Waukegan, where she sunk.

CHICAGO, SEPTEMBER 8.—In addition to those reported saved this morning, are the following: Charles May, Michael McGrath, Peter Welch, George Fanbury, Wm. Elwood, John Regan, Wm. Dear, James McNamee, John Murray, Frederick Hopper, John Rope, T. Pritchard, John Everton and wife, John Doyle, Mr. Waldo, Isaac Kingsley, John Gimore, Mr. Burke and wife, John McKenley, Frederick Snyder, J. H. Willard, H. W. Gunnelson, Peter Walsh, Wm. Jenyer, F. Devarsley, Bridget Kehoe, John Rossiter, E. Debar, James Rogers, Fred Felmeyer, J. Powers, Mrs. Rivers, of Milwaukie; T. Clothers, Patrick Maher, Mrs. Simonds, George Davis, P. Meyers, Chicago; J. Cook, Faudalar; Lieutenant G. Hartsdell, of Mackinac; J. Rogers; a German woman, name unknown, J. Jacobson, New York.

The clerk makes the following statement: "The Lady Elgin left the port of Chicago at 11½ o'clock for Lake Superior.—Among the passengers were the Union Guards, of Milwaukie, composing part of some 250, evenly divided to frame that city.—About half-past two o'clock this morning the schooner Augusta, of Oswego, came into collision with the Lady Elgin which about ten miles from shore. The vessels struck the steamer at midships going in on the larboard side. The two separated instantly, and the Augusta drifted by in the darkness. At the moment of the collision there was music and dancing in the forward cabin. In an instant after the crash, all was still, and in half an hour the steamer sunk. I passed through the cabins. The ladies were pale but silent. There was not a cry nor a shriek. No sound but a rush of steam and surge of heavy seas. Whether they were not fully aware of the danger, or whether their appalling situation made them speechless, I cannot tell. The boat was lowered at once, with the design of going round upon the larboard side to resume the leak.

There were two other boats, but just at that moment some person possessed himself of one of them, and we were left powerless to manage the boat. We succeeded once in reaching the wheel, but were drifted away and thrown upon the beach at Wyneka. Only two boats left the steamer—one of them contained thirteen persons, all of whom were saved; the other bore eight, at four of whom reached the shore alive, the other four being drowned at the beach. Below I left the steamer, the engine had ceased to work, the fires having been extinguished, and within thirty minutes the Lady Elgin disappeared. The force and direction of the wind was such, that the boats and fragments of the wreck were driven up the Lake, and would reach the shore in the vicinity of Wyneka. As I stood upon the beach, helplessly looking back along the route we had drifted, I could see the gray of the morning objects floating upon the water, and sometimes, I thought, human beings struggling with the waves.

(Signed) "H. G. CARYL, Clerk of the Lady Elgin."

The following persons left the Tremont House last evening and took passage in the Lady Elgin: T. A. Lumsden, wife, two children and servant, New Orleans; W. Garth and wife, Misses Anna and Amanda Garth, Paris, Ky; B. F. Hall and lady, Aurora, Ill.; Mr. Fuptleham, of the firm of Smith & Fuptleham; T. C. Hanna; Mr. Pearce, of the firm of Goodman & Pearce; Mrs. Harroe, Isaac Kingsley, of Milwaukie, Joseph Cosgrow, Mr. Fitzpatrick of Kenosha, Mrs. Kitto and four children, Mrs. Rond and two children, Jas. Bellow, of Mineral Point, Wis.; A. Buckham, J. C. Polleno and lady, Milwaukie; S. Gemegan and lady, Milwaukie; H. Ingram, Esq., M. P., and a son of Mr. Ingram, proprietor of the London News, was on board, and is supposed to be lost. After the collision the steamer floated south to Waukegan, where she sunk.

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A dispatch dated Chicago, Sept. 10th, received in this city, says: "There are no names of Southern States residents in the additional list of the lost by the steamer Lady Elgin. The number of persons on board the steamer composing the excursion is estimated at 300. Besides the excursionists there were 50 regular passengers, and a crew of 35. The total number of saved is 98.

MARRIAGES.

"It is not good for man to be alone."

On Thursday, August 30th, by Rev. H. A. M. Henderson, Dr. JNO. F. REYNOLDS of Newburn, Alabama to Miss ELLA TURPIN of Virginia.

August 23d, by A. H. Illies, Dr. JAMES A. CARLISLE, son of James G. Carlisle of the Mississippi Conference, to Miss LUCRETIA J. HARRIS, all of Attala county, Miss.

On Sunday, 9th inst., by Rev. J. H. Walker, Mr. MARK T. KENNEDY and Miss EUGENIE WADE, both of this city.

On the 6th inst., by the Rev. Lewis A. Reed, the lady's father, and at his residence, Dr. YORNO J. WEBB and Miss MARTHA L. REED, all of Franklin parish.

On the 23d of August, by the Rev. S. J. Hawkins, at the residence of Dr. Rowland, in Natchitoches parish La., Mr. CHARLES R. HAND of Natchitoches parish, to Miss CLARA D. STAMPLEY, of Jefferson county, Miss.

On the 22d of August, by the Rev. S. J. Hawkins, at the residence of the bride's father, Mr. ROBERT F. BAXELL to Miss EMMA E. MOTES, all of Jackson county, Florida.

On 22d August, by Rev. E. R. Norton, Mr. JAMES P. WHITLOW of Chambers county, Alabama, to Mrs. ELIZABETH A. THOMPSON of Newton Co., Georgia.

RECEIPTS, BY THE POST-OFFICE,

From August 27th to September 10th, 1860.

R—T W Brown, $10; T P Bragg, $10; K Bradley, $1.
C—R C H Connerly, $10.
E—H F Ellis, $4 50.
G—W W Graves, $5.
H—W H J Husbands, $38 10; R T Pennington, $4 70; S Hawkins, $2.
K—M A Kidd, 22 lb.
L—H P Lewis, $1.
M—W T Morriss, $1 50.
P—M E K Powell, $ 50; M A Peebles, $10.
R—F C Rayner, $15 14; S D Reed, $2.
S—J H Smith, $1.
T—J C Truly, $1; J W Turnley, $1.

COMMERCIAL.

MONDAY EVENING, September 10, 1860.

We condense the following statement from the New Orleans *Price Current* of the 8th inst:—

The new commercial year opens upon a moderate business in our market generally, the movement in our leading staple being checked by advancing freights and the firm pretensions of holders, while the receipts have been of a liberal character. In sugar and Molasses the transactions continue limited, but Tobacco has moved off more freely. In Western produce we have noticed an advance in the rates for Flour and Corn owing to reduced supplies, with a quiet but firm market for most descriptions of provisions. Freights have further advanced while the market for foreign exchange has been heavy.

COTTON.—With respect to prices, we have to remark that they have generally been very full for the better qualities, in which most of the transactions have shown an improvement of ¼ to 1 per pound, while Middling has been without any material change.

New Orleans Classification:

Inferior	— @ —	Good Middling	11 ¼@11⅝
Ordinary	— @ —	Middling Fair	11⅝@12
Good Ordinary	— @ —	Fair	[illegible]
Low Middling	10 @10⅛	Good Fair	do
Middling	10⅝@10⅞	Good and Fine	do

SUGAR.—The sales of the week amount to 700 hhds. We quote for fair/prime and Refining 4½ to 5¼; Common to Good Common, 5 to 7; Fair to Fully Fair 8 to 8¼; Prime to Choice 8¾ to 9¾; Centrifugal and Clarified 9 to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ per pound.

MOLASSES.—Total receipts of the week 155 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 25 cents per gallon; and Prime to Choice, 26 to 30 cents; half barrels, 26 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 50 to 51 per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 45 to $5 55 for superfine, $5 25 to 7 00 for ordinary to good extra, and $6 75 to $7 25 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 9 to 9¼; Bibbed Sides 11 to 11¼; Clear Sides 12 to 12¾; Sugar-cured Hams 14 to 15¼ cents per pound.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9¼ to 11c.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 15½ to 16½c; Bale Rope, hand spun, 7½c to 8c, and machine made, 8¼ to 9 cents per pound.

COFFEE.—We quote fair at 11½ to 15, and prime at 15½c per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 25 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 11½ to 12c. to heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 35 to 36 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8¾c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.
Hogs, selling at 7 to 7¾c. per pound net.
Sheep—Selling at $1 00 to $5 50 per head.
Veal Cattle—Selling at $8 00 to $10 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

SALEM CAMP-MEETING.—The Camp-meeting at Salem campground, Pascagoula Circuit, Ala. Conference, to Jackson county, Miss., will commence on Friday, 19th October next.

SAMUEL DAVIS, *Steward.*

CAMP-MEETING.—There will be a Camp-meeting at Pleasant Hill, De Soto Parish, La., beginning on Friday, [illegible] and continue [illegible] days. All are

Children's Column.

A COMPENSATION.

Many little children die, and many tender hearts grieve, and many an honest effort at versifying such grief is unsuccessfully made. The editor has often been compelled to reject, though with sympathizing reluctance—for he too has grieved over a departed babe—these successes of the heart, but failures of the art. In some of these cases, the Legend of Little Pearl will be a compensation for these rejections. It is from "All the Year Round."

THE LEGEND OF LITTLE PEARL.

"Poor little Pearl, good little Pearl!"
Sighed every kindly neighbour;
It was so sad to see a girl
So tender, doomed to labour.

A wee bird flattered from his nest
Too soon, was that meek creature;
Just fit to rest in mother's breast,
The darling of fond Nature.

God shield poor little ones, where all
Must help to be bread-bringers!
For once a-foot, there's none too small
To ply their tiny fingers.

Poor Pearl, she had no time to play
The merry game of childhood;
From dawn to dark she worked all day,
A wooding in the wild wood.

When others played, she stole apart
In pale and shadowy quiet,
Too full of care was her child heart
For laughter running riot.

Hard lot for such a tender life,
And miserable guerdon;
But like a womanly wee wife,
She bravely bore her burden.

One wintry day they wanted wood
When need was at the sorest;
Poor Pearl, without a bit of food,
Must up and to the forest.

But there she sank down in the snow,
All over numbed and aching:
Poor little Pearl, she cried as though
Her very heart was breaking.

The blinding snow shut out the house
From little Pearl so weary;
The lonesome wind among the boughs
Moaned with its warnings eerie.

To little Pearl a Child-Christ came,
With footfall light as fairy;
He took her hand, he called her name,
His voice was sweet and airy.

His gentle eyes filled tenderly
With mystical brightness:
"And would you like to come with me,
And wear this robe of whiteness?"

He bore her bundle to the door,
Gave her a flower when going:
"My darling, I shall come once more,
When the little bud is blowing."

Home very wan came little Pearl,
But on her face strange glory:
They only thought, "What ails the girl?"
And laughed to hear her story.

Next morning mother sought her child,
And clasped it to her bosom;
Poor little Pearl, in death she smiled,
And the rose was full in blossom.

THE DEFORMED CHILD.

The following touching lines may be found applicable to many cases. One in particular we remember—the daughter of a brother minister in Texas, now in heaven:

When Summer days are long and warm, they set my little chair
Without the door, and in the sun they leave me sitting there;
Then many thoughts come to my mind, that others never know,
About myself and what I feel, and what was long ago.

There are no less than six of us, and all of them are tall
And stout as any you may see, but I was always small:
The neighbours look at me and say, I grew not with the rest;
Then Father strokes my head and says, The least are sometimes best.

But hearing I was not the same within my head one day
It came (strange thoughts that children have!) how I could change away!
And then I cried—but soon the thought brought comfort to my mind,
If I were not their own, I knew they could not be so kind.

For we are happy in our home as ever people were,
Yet sometimes Father looks as if his heart was full of care;
When things go wrong about the house, then Mother vex'd will be;
But neither of them ever spoke a cross word unto me.

And once, when all was dark, they came to kiss me in my bed,
And though they thought I slept quite sound, I heard each word they said.
"Poor little thing! to make thee well, we'd freely give our all;
But God knows best!" and on my cheek I felt a warm tear fall.

And then I long'd to sit upright, and tell them not to fret,
For that my pains were not so bad; I should be stronger yet;
But as the words came to my lips, they seem'd to die away,
And then they drew the curtain close, and left me as I lay.

And so I did not speak at all, and yet my heart was full,
And now, when I am sick and ill, for fear it makes them dull,
To see my face so pale and worn, I creep to Father's side,
And press it close against his own, and try the pain to hide.

Then upon pleasant Sundays in the long warm evening hours,
Will Father take me in his arms among the fields and flowers;
And he'll be just as pleased himself to see tha joy I'm in,
And Mother smiles and says she thinks I look not quite so thin.

But it is best within the house when nights are long and dark
And two of brothers run from school, and two come in from work;
And they are all so kind to me, the first word they will say
To Mother at the door will be, "Has Bess been well to-day?"

And though I love them all so well, one may be loved the best,
And brother John, I scarce know why, seems dearer than the rest;
But tired and cross as I may feel, when he comes in at night
And takes me on his knee and chats—then everything is right!

When once, I know, about some work he went quite far away,
Oh! how I wished him back again and counted every day;
And when, the first of all, I heard his foot upon the stair,
Just for that once I long'd to run and leave my little chair!

Then when I look at other girls they never seem to be
So pretty as our Hannah is, or half so neat as she;
But she will soon be leaving us, to settle far away
With one she loves, and who has loved her well this many a day.

I sometimes think because I have few pleasures, and no cares,
Wherewith to please or vex myself, they like to tell me theirs;
For sister talks to me for hours, and tells me much that she
Would never breathe unto a soul unless it were to me.

One night, when we were quite alone, she gave the fire a stir,
And shut the door, and showed the ring that William bought for her,
And told me all about her house, and often she has said,
That I shall come to live with them, when she and William wed.

But that I think will scarcely be, for when our Hannah goes,
What we shall do for want of her, not one among us knows;
And though there is not much in me, the place she leaves to fill;
Yet something may be always done, where there is but the will.

Then the kind doctor says, and he is very seldom wrong,
That I some day, when no one thinks, may grow both stout and strong.
And should I be, through all my life, a care unto my friends;
Yet Father says, there are worse cares than God Almighty sends!

And I will think of this, and then I never can feel dull,
But pray to God to make me good, and kind, and dutiful:
And when I think on Him that died, it makes my heart grow light,
To know that feeble things on earth are precious in His sight!

THE FATHERLESS ONE.

She was one among many, a school-girl of fifteen, growing as others grow at that interesting age. Her oval face was a clear gypsy-brown, and her shining black hair lay banded on her dimpled cheeks. A bloom like a summer rose would sometimes throw a brilliant lustre over her countenance, but it was usually thoughtful, and the occasional dropping of her long silken lashes gave a fascinating mildness to its expression. Her eyes were the softest brown, and I used to watch the big tears gather there, till they brimmed over, and rolled silently down her dark cheeks, telling, as they fell faster and more thickly, the touching tale of an orphan's woe.

A few years have gone by: she is an orphan still. The voice she missed so grievously has never sounded since. The gaze she mourned after so deeply has fallen on her no more. The lips are as silent as they were; the brow as pallid, the cheek as cold. The body she loved is crumbling; the soul,—ay, where is it? But she weeps no longer. Oh! but if a kinder voice had soothed her! If a better gaze had satisfied her! or if a mightier Father's blessing had healed her! But it was not so. There was One whose stronger love would have dried up her tide of orphan grief; but she would not. She turned away, and the chilling world has frozen it instead.

She is nearly twenty now. Woman's loveliness is in her face and the smile of pleasure plays round her mouth. She was like a drooping lily of the vale; but her head is lifted joyously in the consciousness of beauty, and the semblance is passed away. The lash falls not so closely over her dark eye as it used, and the wild satire that early girlhood fostered awhile streams out unchecked in its brilliant gaze. The soft blush of girlish modesty has forsaken her cheek, and given place to a richer bloom; the arched brow has lost its witching shade of pensiveness, and the laugh of wayward mirth sits proudly on her curling lip. She is beautiful, but it is no longer as the simple valley flower. She grows in the garden of the world, rearing her lovely blossoms among her gay peers, and opening her sunny graces in the dazzling glare of short-lived pleasure.

Is she happy? Oh! if she had a Guide in her gleesome youth! If the eye that once drooped so darkly had never more lifted its lid till it turned upward to the loving countenance of her Father in heaven: if the tear that fell in such morning fullness had never stayed till His tender hand chased it away; if her head had only ceased its throbbing upon His bosom; if her lips had only smiled when they learned to breathe the holy "Abba" of the saved! But it is not so. She would not: she turned away. Her heart beats most joyfully; but she is a Fatherless one!

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XXI.

"Yet be sure, my child,
(How'er that dream thy fancy hath beguiled,)
Some sorrow lurks to cloud thy future fate;
Thy share of tears, come early or come late,
Most still be shed; and 'twere as vain a thing
To ask of Nature one perpetual spring,
As to evade those sad autumnal hours,
Or deem thy path of life should bloom, all flowers."

While the last scene described in the preceding chapter was enacting, there might have been seen, a few miles distant, seated at an open window of a fine mansion, a pale young girl, upon whose brow the light and innocence of very childhood still lingered. Nursed in the lap of love and affluence, almost every wish gratified, care had left no lines upon the smooth forehead of Carrie Lee.—Sorrow's tears had never dimmed the lustre of her brilliant eyes; and, seated as she now was, with her gaze fixed upon the distance, sometimes with an impatient, half-anxious, expectant expression; and as often raised towards heaven with the soft twilight of gentle but faithful hope, one might read the many changes and varied emotions that ever agitates the inner life of the young girl just emerging from childhood, just realizing that she is a woman. Carrie is looking out for her friends, and as soon begins to wane, she grows more and more impatient, and something like a sigh escaped her, for she is to stand at the altar as a bride this evening, and her heart yearned for a few hours uninterrupted converse and interchange of feeling with her dear familiar friends before she should be absorbed in the deeper interests of this her last day of perfect freedom. She comprehended fully her duties and what would be required of her after marriage, and though her unlettered heart chafed at the thought of her future bonds, she has schooled her expressions into submission to her parents' wishes, for she says to herself:

"They are seeking my happiness, and I can but agree in what will give them pleasure; for if I do not love Horace Mansfield, I love none other; and I suppose I shall be content when it is all over, at least I can hope for the best, and if my parents are happy and gratified, I cannot be miserable."

Ah, poor child! a sad experience will be thine. Who but God may ever know how faithfully you struggled, or how your unmated soul yearned for sympathy and affection, and longed, with a vain longing, for the dissolution of those ties which you now are about to bind, in the delusive hope that if parents and friends are pleased, you will be so too. Time will prove how illusive, how dangerous is this belief; how unstable is this foundation for happiness in the married life. But we must not anticipate.

As the evening shadows began to lengthen, Carrie became restless, and tears of disappointment often filled her eyes. She saw not the golden sunset, the soft light of the quiet stars, or even the pale, hazy sheen of the moon; but sat gazing upon a dark object moving in the distance, before which a slight cloud of dust was perceptible. A few moments after, and a travelling carriage rolled slowly up the broad avenue leading to the dwelling, and as one by one alighted, and were ushered in, welcomed by Carrie and other members of Mr. Lee's household, the reader no doubt recognizes our little party of the old stage coach, who, after much trouble and some delay, have, however, safely arrived in time for the wedding.

An hour or two later, and Carrie was led to the altar under circumstances the most auspicious and amid splendor scarcely ever surpassed, the exciting sound of sweet music, and the smiles and congratulations of the beautiful and pure; yes, Carrie Lee stood a bride amid this scene of brilliant gaiety, with her long hair floating free in wavy curls around her innocent brow, the changeful light of her spirit's restlessness in her eye. Yes, thus she stood, this being of hope and love, about to awake from a pleasant dream, about to emerge from a trance of delight to the reality of life, with all its clouds and darkness, all its sinful changes and sad hours of grief, agony, and, perhaps, despair.

Of Horace Mansfield we have said but little, because stranger, and of foreign birth and parentage. He was a pleasing address and singularly handsome exterior, he had won the sympathy and excited the interest of all those to whom he had chosen to play the agreeable. Tall, well proportioned, in manner faultless, he truly deserved the reputation which he had gained, of being a perfect gentleman. And to those who look no deeper than the surface, he appeared eminently suited to win the heiress of Philip Leo; but to those who saw deeper, there was some thing chilling, something extremely disgusting in the bold stare of his brilliant eyes, when they were not humid with a soft twilight which they usually wore; and this becoming veil had been assumed often, and was rarely ever raised, and never voluntarily. But the most studied and habitual expression, if not natural, will at times be thrown off by circumstances over which the master has no control, and by

"Words at random sent,
And which finds mark the archer little meant."

And it was at such times as this that a few of the observing ones had realized that Horace Mansfield, with all his suavity of manner and perfect outward appearance, was but a whited sepulchre.

On the morning of the second day after Carrie's bridal, our heroes and heroines arrived safely at home again, and with renewed pleasure they greeted each familiar object and dear friend. Happier they were for the recreation and joyous scene in which they had participated with so much zest. But each pleasure has, in this world, its corresponding sorrow, even as one fair day is succeeded by a cloudy, dark morrow. Oh, how uncertain is life! How little these young joyous ones anticipated the scene which was next to interrupt the monotony of their quiet village life! Oh, how little they anticipated the cloud which was soon to obscure and dim the brightness of their sunny, cloudless morn! Yes, the spirit of the storm was brooding in silence over these unconscious ones. The death pall was flapping its broad wings above, like some dark night-bird, unheeding the beauty, the brightness, and living affection of all those whom it would soon envelope in each unutterable, heart-breaking anguish.

Oh, how solemn are the coffin and the shroud! How remorseless is the grave! Oh, what yearning anguish is the human heart capable of—oh, how it longs, and longs with a vain longing for the friends that are gone! And oh, who of all earth's sons and daughters but hath lost a friend? Do we not all realize every day that there indeed is—

"No union here of hearts,
That hath not here an end."

We can but shed the tear of sorrow with those that weep, and grieve to see the young stricken and oppressed by the shadows which fall around their pathway. But, oh, how much more do we sympathize with, and deplore the inevitable decree which hews the aged and lonely beneath its weight of woe! They cannot resist and struggle with grief as the young can; they have not so much to attract their minds or divert their thoughts; and when, after years of suffering, there comes days, months, and even years of quiet, uninterrupted peace and joy—when they have said unto themselves, "the storms have all past, and now in calmness, and amid the gleams of our declining sun, shall we sink to rest," to be aroused by the distant sound of an approaching tempest, to see it gathering fast above them, soon to fall with withering blight, soon to obscure every ray of light, and to sweep away with unrelenting violence the last remaining ties which binde them to earth, we mournfully realize these beautiful lines:

"That hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away."

And fully were they realized by Mr. and Mrs. May when, a few days after Alice returned home, she was stricken down by the disease which she had contracted some time before, and which had been silently but gradually increasing, until now there might be heard low sounds of weeping breaking upon the stillness of the midnight vigil.—In the richly decorated apartment which had been the sanctuary of youth and innocence, were now gathered an awe-stricken group, upon whom fear and gloom had fallen, for the soft rays of the shaded lamp fell upon the fair spiritueile face of Alice May, who was last passing away from all earth's glories, its false, yet fair, fleeting vanities. But serene and peaceful were her last hours. As her eyes wandered around the tearful group, resting upon those who had been parents tender and true, she murmured,

"Father, mother, this parting is not forever; and when I am gone, remember that you shielded and protected me, guided me by your wisdom, and gladdened my otherwise lonely life by your sweet counsel and affection; and, oh, weep not thus, for your vain earthly yearning weakens my heavenly hope," and then, as her gaze turned upon Percy, a fatal blush mantled her pale cheek, and her quivering lip and faltering tongue told the last weakness of her heart, as she pointed above and murmured, "the home of love is there."

Yes, there for her and you, Percy, for with these words her eye grew dim, and soon her pale, beautiful clay was covered by the death-veil; and oh, when had life possessed or death destroyed so fair a flower, or one sweet spirit around which more bright hopes had clustered? And though transient may be the sorrow of those young friends—for however sad it is to think that they will cease to grieve for one they loved so well, it is nevertheless so, for their buoyant spirits will recover their usual elasticity, and the joy which awaits them in the future will prevail over their regret. But to those aged parents will come no bright days; they have no hope that will beguile their sorrow; naught that will ever fill the void in their hearts or home. In lonely and cheerless solitude must they sink to the grave, and there will be no mourner to plant the summer flowers around their last resting-place, or "soothe their parted spirit lingering near."

SEED WORDS.

'Twas nothing—a mere idle word,
From careless lips that fell,
Forgot, perhaps, as soon as said,
And purposeless as well.

But yet, as on the passing wind
Is borne the little seed,
Which blooms unheeded, as a flower,
Or as a noisome weed,—

So often will a single word,
Unknown, its end fulfill,
And bear, in seed, the flower and fruit
Of actions good or ill.

Obituaries:

"Let me die the death of the Righteous."

THE GONE-BEFORE.

Alas! we are prone to say:
We have fallen on evil hours,
When a tripped spirit floats away
Like the breath of the fading flowers,
And a seed, on the wings of a dying day,
Is borne to the heavenly bowers!

Yet toil has a right to rest,
And the wearied a right to go,
And Love has a right to save the best
From the weight of the coming blow.
We gaze on the joys of the purified blessed
Through the tears of a selfish woe.

'Tis blood, not tears, should fall
O'er the brave who breathe no more,
For empty the breach in the crumbling wall
Which they manned in the days of yore,
And who shall respond to the trumpet call
To rescue the banner they bore?

Can the warrior now survey
How the distant combat wears?
Let him learn to wait—nor rashly say
That the valiant have left no heirs—
Till he watch the deeds of the changing day
From a crowning height like theirs;

Till the smoke of the fray
Shall have rolled away
On the breath of their answered prayers.

Tribute of Respect.

Whereas, it has pleased the Great Architect of the Universe to strike down in our midst our beloved brother, EDWARD W. KING, a member of this Lodge, who departed this life at his residence, in Perry county, Ala., August 10th, 1860, in the midst of his usefulness: and, whereas, we deem it our duty, in our capacity as a Lodge, to bear testimony to his purity of life, nobility of character, and sterling worth, therefore, Resolved, That in the life and character of our deceased brother, we recognize all the virtues of a sincere christian, true mason, honorable man and gentleman, and that we recommend him as a model of imitation to all those who aspire to those noble virtues.

Resolved, That we deeply and sincerely sympathize with his stricken and bereaved widow and children, and invoke upon them the blessings of Him who tempers the wind to the shorn lamb, and point them to his heavenly promise in their behalf.

Resolved, That the furniture of this Lodge be clothed in mourning for one year, and that the members wear the usual badge of mourning for thirty days.

H. G. McEACHIN,
W. SPENCER, } Com.
G. M. MARTIN.

Etani Lodge, No. 150, Aug. 12, 1860.

PRISCILLA D., daughter of the late Willis Atkins, was born in Montgomery county, Ala., May 2d, 1828, where she lived until her marriage with William A. Tharp, April 8, 1847. Brother Tharp brought her immediately to her home in De Soto parish, La., where it pleased the good Lord to take her to her home in heaven July 27, 1860. She joined the Methodist Church in 1852. Her conversion seemed to be a regular growth in grace, neither enthusiastic or lukewarm, but pre-eminently gifted with the ability of making others happy. She was gifted by nature with a good mind, blessed with a liberal education, and with accomplishments not of the mind alone, but of the heart—benevolent, amiable and courteous. The most striking trait of her character was devotion to and confidence in those she loved.—She delighted in speaking of her absent friends, not of their faults, but of their merits. Forgetful of self, she was an affectionate daughter, a devoted wife, a kind, though firm mother, a faithful, trusting christian, whose hope of eternal life was firmly fixed on redeeming love. When Bro. Tharp asked her if she felt resigned to death, she replied, "I have no fears, though I have long hoped to live with you, my husband, and assist in the training of our dear little children; but if it is the will of my Heavenly Father that I should go, I am quite resigned. I would not resist His will. And now, my dear husband, while I am in my senses and have my speech, let me tell of I desire to say, and bid you all farewell." Press on in the discharge of your duty, be faithful to your trust, teach our sweet children to live for God, and we shall all meet soon again in heaven." She then embraced them all, husband, children and sisters; and as she took her only brother by the hand, asked him now to give his heart to God. She then called the servants, thanked them for those kind attentions, bade them be faithful to God, and charged prepare for death, and all to meet her

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THE THAMES BELOW LONDON BRIDGE.

LONDON, Aug. 20, 1860.

After waiting mero than n week for a day of clear sunshine, on which to take n steamboat excursion down the river, that we might have a fair view of the stream and the notable things on its shores, one is reminded of the saying of a gifted American author, that to wait for a fair day in London is to wait for the millennium, and we start at n venture, on a cloudy morning, with some bright gleams of sunlight. Not wishing to be encumbered with an over-coat as well as an umbrella in August, we start without one, for which we had to pay dearly in the loss of comfort before the close of the day.—Starting from the pier at London Bridge, in the "*Doris*," a narrow, contracted, dingy-looking concern, which is one of the "dimond line of packsts," with very inferior accommodations even to passengers who pay for first-class seats, we found ourselves in company with n crowd of strangers, glad like us to escape for n few hours from the smoke and din and contaminated nir of the crowded metropolis. Our first-class tickets secured for us the poor privilege of sitting aft on the deek on a hard bench, with nothing overhead to protect us from the inclemency of the weather, and even that seat could only be kept by remaining on it all tho time, as there was not room enough for all to be sented. Baskets well filled with provisions, hottles of milk and of nle were freely patronized by the passengers soon after we started, there being no pleasure for John Bull even in a short excursion without a plentiful supply of meat and drink. For tho accommodation of those who have not been economical enough to provide for themselves, one of the waiters perambulated the deck, fore and aft, crying out in the most musical cockney tones, "any orders for 'um or beef sandwiches, lemonade, ginger beer, porter, or stont," while a band of meadicant musicians made the air vocal with their lively strains. A shower of rain begins to deseend, and we go below into the best cabin, but finding it a dismal contracted place and already too full for comfort, we return to the deck, heist an umbrella and stand almost shivering in the cold wind, and sigh for, not one of our floating palnces on the Hudson, the James River, or the Mississippi, but for one of our American ferry hoats.—After n while there is a suspension of the rain, and the sunbeams begin to struggle through the clouds, and a jolly, rosy-faced Englishwoman, with n smile of antisfnction exclaims, "O, it's n very fine dny now!" and we begin to look with some satisfaction on the scenery around us.

We are leaving the great commercial emporium of the world behind us, and as our little steamer glides rapidly down the stream we have on each side of us a black forest of shipping, containing a vast variety of steam and sailing vessels, which have congregnted here, laden with commodities from all parts of the earth. To one accustomed to the broad rivers of America the river divested of its shipping would appear small, but passing through the narrow channel left by the ships on each side, it appears less than it really is, and we cannot help smiling at the epithet applied to it by the anthor of the Seasons,

"Majestic king of floods!"

What more could he have said if he had seen the Father of Waters, or Niagara's tremendous cataract?

The enterprising merchants of London have, however, for the narrowness of the river by constructing magnificent docks on both its sides. It is a singular sight to the stranger, when he views those great collections of vessels scarcely floating in the midst of a densely populated district surrounded by lofty and commodious watehenses, and with the most admirable conveniencies for loading nnd unloading goods. Thus from twenty to twenty-five thousand vessels which annually sail up the Thames can he accomodnted. Some idea of the extent of these docks may be formed, when we say that Saint Katherine's Docks, the most recently constructed, occupy 24 nores within onter wall of un aren once occupied by the hospital of St. Katherine and 1250 other houses, in which lived a population of nearly 12,000 persons! We can only got a glimpse of this great work as we pass down the river; it would take several hours to walk around it and examine it in detail; and this is only the first of more than a dozen that are within a point-blank range on the Isle of Dogs, and which is only made an Island by cutting a ship canal across a narrow peninsula, one of the passengers points to the ship yard on our left where the Great Eastern was built, and entertains us with a long account of the building of that mammoth vessel. To our right, on the south bunk of the river, four miles below London Bridge, is Greenwich Hospital, originally commenced as a royal palace by the luxurious Stuarts, but belog left by them in an unfinished State, it was converted into an hospital for seamen by William and Mary in 1694, and enlarged and beautified by suceeeding sovereigns. It is composed of four collossal piles of buildings, forming an architectural group which the critics affirm to be unparalcled for beauty in modern England. In the rear of the hospital, beautifully situated on o hill, is the National Observatory, in which many most valuable astronomical discoveries have been made. Those places would amply repay a visit, and afford instruction as well as amusement to the intelligent traveller. But we are passing down the stream, which, as it flows, gradually becomes wider and clearer, until wo bogin to see some reason for the poetical epithet, "silvery Thames," so often applied to this river, and to look with admiration upon the scene before us.

Eight miles from London Bridge wo pass by Woolwich, in the county of Kent, one of the most interesting and important places within the port of London for the maritime and military operations of Great Britain; possessing a commodious dookyard and arsenal, barracks for troops, depots for all the appointments of war-purposes, for the defence of the country, and a Royal Military Academy. One who sees this place from the deck of a steamboat can form little idea of the vast quantity of materials for warlike purposos now contained in this place, which was once a small and peaceful village of fishermen. Any one interested in theso things may here see machines at work running down conical bullets for Minie rifles, at the rate of 200,000 n day, n thousand children using their little hands in the manufacture of cartridges nnd percussion caps, and a whole regiment of artizans who spend the best part of their time in fabricating the most horrible engines of destruction. These grim facts of seen here nnd elsewhere on this crowded island, show conclusively that the reign of the Prince of Peace has not yet been established even in so-called Christian lands.

Our attention is attracted hy a pleasant-looking group of houses situated on a rising ground on the Essex side of the river, and we are told by a stalwart Kentishman with whom we have scraped an acquaintance, that *Purfleet* is before is, and that the name is a corruption of "Poor Fleet," a phrase used by Queen Elizabeth when she sat there and saw her fleet going, as she feared, to be destroyed by the Spanish Armada. But, as the event shewed, the fortunes of war are very uncertain, and there is a God who "rides upon the whirlwind and directs the storm," and who can, by an exercise of his omnipotence, disconcert the schemes of the proudest invader, even when they style their armaments "invincible." This naturally led us to talk about the schemes of Napoleon III, and the project now under discussion in the British Parliament for the fortification of the principal places in the British Islands. We soon found that our Kentish friend held the whole scheme in contempt; believing, as he said, in no fortifications except the wooden walls of England and the bravo hearts and strong arms of her sons. "Give us," said he, with enthusiasm, "fortifications of flesh and blood! What should we do doing while they were landing an army? They know better than to try it!"

The river here is about half a mile wide, and there are two rows of stakes on the Essex side to prevent the washing of the stream from making inroads on the land. Large powder magazines are kept in floating vessels near the shore with red flags floating from them to warn the steamers from approaching too near. As we approach the wharf of a beautiful town on the south bank, swarming with people, we see with pleasure something of a more peaceful character, and in large capitals on a signboard we read,

ROSHERVILLE,
The Queen of Gardens!
KENT,
The Garden of England!
ROSHERVILLE,
The Garden of Kent!

Breathe its pure air, denoted by exquisite flowers and numerous birds."

Here, for the moderate sum of sixpence, the sons of toil are admitted into an earthly paradise, if we may believe the placards that meet the eye in various parts of the streets of London. One of them speaks in this wise:

"If you want a treat, go there and spend a happy day. Go and see and be astonished!

"Throw physic to the dogs,
If health, the choicest gift of Heaven, be dear,
Those who have lost it may find it here."

Time would not allow us to accept this pressing invitation, as we wished to walk about Gravesend, a small town and port of entry, about 30 miles below London Bridge, a place whose chief interest lay in its being the burial place of Pocahontas, the peerless Indian princess, who saved the life of Capt. Smith, and who was the first of her race to be baptized in the Christian faith. Passing through the narrow streets of this singular looking old town, and escaping as soon as we could from the crowd of servants exceedingly anxious to lead us to the best hotels, coffee-houses, etc., we soon found our way to the parish Church of Gravesend, where we wandered for some time among the tombs, seeking in vain for the one we desired to see. Time's effacing fingers make sad work with the memorials of the dead in these old English church-yards. We found here, as elsewhere, that we can seldom read an inscription more than two hundred years old. We sat down on a tomb opposite the steeple door, and mused for a while on the solemn scene. It is a brick church and steeple presenting no attractions as a work of art, and we knew nothing of the multitudes who once worshipped within it, and whose bones were mouldering in the earth around us; but as we read on a square block inserted in the wall of the church,

"Here no envy dwells."
C. SLOAN.
Nat 1690, Mort 1761.
M. SLOAN.
Nat 1697, Mort 17—"

the other figures being obliterated, there was no eloquence in the simple record that made an indelible impression on the heart with regard to the vanity of earthly things and the importance of looking higher than this transitory scene for permanent happiness.

After writing awhile, we were glad to see a gentleman approach with the keys of the church, and we went in with him, but could find no trace of Pocahontas, nor could we find any one in town who had any knowledge of her or of the place of her burial. Thinking perhaps we were in error with regard to the place, we visited several other churches, but found them all closed, and had to give up the search. We were, however, well paid for the fatigue of our walk about the town and its vicinity by the many things that presented themselves quite interesting to American eyes and ears, but which would make this communication too long if we were to notice them. One thing must be noticed before we return to London. As we sat at the table of a restaurant at Gravesend enjoying our dinner, our attention was attracted by a handbill, headed as follows:—

"REV. WM MITCHELL,

Colored minister of the fugitive slaves, Toronto, C. W., will deliver a lecture on their moral and religious condition. Many interesting details will be given as to the escape of slaves from the United States to the British Territory, in which he was engaged for 12 years and among whom he has been a missionary in Canada for five years."

The placard goes on to state that the Rev. gentleman comes well recommended by Rev. Drs. Candlish, Alexander Bonar, Hamilton, Baptist W. Noel, and others, and that a collection for building chapels and Sabbath schools for the fugitives in Canada, will be taken up.

It is really amazing that these reverend divines should be so ignorant of the true state of things in America as to suppose it to be their duty to lend their influence to this "underground railroad" system, and to making contributions in England to support a set of unprincipled idlers in Canada, while they have such a fearful amount of unrelieved misery at home. Again, it is remarkable that it should be necessary for these lecturers to come to England to raise money while there is so much sympathy expressed for their cause in our Northern and Eastern States. If they would make some provision for the poor creatures who have been persuaded to leave their Southern homes, instead of leaving them to perish, or to become mendicants on the face of the earth, we should have more confidence in their professions love to the negro.

We returned from Gravesend to London Bridge in another packet of the "Diamond Line," which was still more crowded than the other and with people who either had more liquor in them or less politeness. Each of us [illegible] near them until they were compelled to leave their seats; others were eating shrimps and throwing the skins on the deck, when they might easily have thrown them into the river. The weather was extremely cold; and when we went down into the wretched place below, which did not deserve the name of cabin or saloon, we found it so crowded with people feasting on "ham and beef sandwiches, ginger beer, porter, stout, shrimps," etc., etc., that we were driven to the deck again, where, by standing in a wind from which we could find no shelter, the writer caught a severe cold, and had to keep his bed all the next day, fully satisfied that as far as river steamboats are concerned, John Bull is far behind Brother Jonathan, and that any one in feeble health, who tries to benefit himself by such a trip, makes a woeful mistake.

JOHN BAYLEY.

A CORNISH GIANT.

Nothing is perfected in a moment. It was only Cadmus who could raise a crop of full-grown men, ready armed and prepared for action, without the proface of nurses and pedagogues; but Cadmus was as exceptional as his corps of Dragon's-teeth Volunteers. Elsewhere, we find men and things with long periods of infancy and immaturity—wherein dwells the law of their growth; and steam and railroads have had their times of gradual development like the rest. They have not sprung up in a night, nor grown to their perfection in a generation. It is so long ago as 1602 that Mr. Beaumont, of Newcastle, first laid down wooden rails for carriage traffic: an invention improved by Mr. John Curr, in 1776, into a cast-iron railway, nailed to wooden sleepers, for the benefit of the Duke of Newcastle's colliery at Sheffield. For this piece of interference with the vested rights of ponderous labor, Mr. John Curr was forced to fly, and hide himself in a wood four days, in fear of his life, which the colliers thought was better in their keeping than in his. Steam has been still longer in coming to its maturity. Steam was one of the Century of Inventions published by the Marquis of Worcester, generations ago; hints of even earlier discoveries of the dangerous properties of that elastic vapor, lie, ball hidden, half revealed, among the dust and mildew of the past. Thus, steam and railroads have had a longer term of existence than we generally give them credit for, and have not risen all at once to their present full-blown condition of vitality.

The railroad came to its majority first. While tramroads were almost as good as they are now, the carriages that ran on them were of barbarous inequality. From the depths of his inner consciousness, however, Leupold, a German philosopher, did, in 1723, fashion out the idea of a high-pressure steam-engine, which idea he set down in good sound German letters in the Theatrum Machinarum. The idea obtained various supporters, conscious and unconscious. Some projectors, certainly, wanted to propel their railway carriages Chinese fashion, by huge sails; but most of them proposed steam power on the high-pressure system: mixing this up, however, with an earlier and still more favorite project—that of traction by steam on common roads, without the aid of rails. This was Savery's great dream; and Watt—who knew nothing of Leupold's notion but who abhorred the high-pressure principle—included this traction-engine in the specification of his patent of 1769, almost at the same time as when Moore, the London linendraper, took out his patent of moving carriages by steam. Yet the first actual steam-carriage was made by the Frenchman Cugnot; but his model proved unruly, and threw itself in a headlong manner over a wall, wherefore it was considered dangerous, and was suppressed accordingly. Then, in 1772, Oliver Evans, an American, made a steam-carriage for common roads; so did William Symington, one of the inventors of steam-boats; but neither creation came to any good. Symington's, indeed, was exhibited in Edinburgh; but the roads were so bad that it could not be used or brought into any practical use. Two years before this, in 1784, William Murdoch, assistant of James Watt, made one on the high-pressure principle, which went on three wheels, was a foot high, and was worked by means of a spirit-lamp. But the Lilliputian ran away one night, and frightened the parish rector out of his wits; he, being officially more versed in demonology than in mechanics, taking it for a fiery imp of Satan, that had escaped, roaring, from his master. Finally Trevithick, a valiant Cornish man, with whom we have specially to do in this paper, took the matter in hand.

Trevithick was a pupil of Murdoch's and though ignorant of Leupold, was nevertheless as favourable to the high-pressure principle as Watt was averse to it. He made a steam-carriage for common roads, set it in motion, and away went the creature, tearing like mad along the road to Plymouth, breaking down walls, rushing into the gardens of sober-minded gentlemen intent only on their roses and their peaches, careering through toll-gates flung open free of pay by terrified tollmen—who thought that this, too, was an invention and a device of Satan; perhaps his ordinary chariot, with himself inside, sitting among the live embers. As Trevithick and one Vivian were steaming along the road, the latter caught sight of a closed toll-bar, just as they had turn down the front rails of a gentleman's garden. "Captain" Vivian called to his partner to slacken speed, which he did, and came dead up to the gate, which was opened like lightning by the toll-keeper.

"What have us got to pay?" asked Captain Vivian, careful as to honesty if reckless as to grammar.

"Nu—on—un—nul" stammered the poor man, trembling in every limb, with his teeth chattering as if he had got the ague.

"What have us got to pay, I ask?"

"No—nóth—nothing to pay! My de—dear Mr. Devil, do drive on as fast as ever you can! Nothing to pay!" This story rests on the authority of Coleridge; and, "if not true, is too well found," as the Italians say, to be overlooked.

Trevithick's wonderful engine, after performing such exploits, and generally choosing to upset its passengers in a hedge, or over a stone wall, midway to their destination, was exhibited in London. Its owner and originator showing it off, with wonderful effects, in Lord's Cricket-ground: carrying it along the New-road and Gray's Inn-lane, down to that coach-builder's who had supplied the phaeton that ran with it. The next day it was exhibited in a cattle's shop, and the machinery worked for the pleasure of all comers; then it was run on a temporary tramroad laid down on the spot now called Eustonsquare, and thrown open to the public as an ordinary sight of the time. But on the second day Trevithick, "in one of his usual freaks," closed the exhibition, and left hundreds waiting round the ground in a state of great wrath. The engine was about the size of an orchestra drum, and could be attached to a phaeton or other carriage.

But a more useful triumph over difficulties was the railway locomotive, which Trevithick was the first to make; and which was used for the Merthyr Tydvil Railway in 1804. This was an engine of an eight-inch cylinder, placed horizontally, as at present, with a four feet six inch stroke, and which "drew after it upon the railroad as many carriages as carried ten tons of bar iron, from a distance of nine miles, which it performed without any supply of water to that contained in the boiler at the time of setting out, travelling at the rate of five miles an hour." This was considered a great triumph at the time; but Trevithick, like all the earlier locomotive projectors, was retarded and much troubled by the false idea that smooth wheels on a smooth rail would have no bite, and that, when dragging a heavy weight, they would just slip round and round, and do nothing else. Consequently, he put sundry rough projections on his wheels, much on the same plan as "roughing" a horseshoe; and even we may well wonder at the five miles an hour, with ten tons of bar iron, under all these disadvantages. Trevithick made another engine for the Wylam waggon-way, which at first could not be get to move at all, and, when it did, it flew all to pieces, as its best exposition of the laws of motion. Near this Wylam waggon-way George Stephenson lived, whom all other men's railway failures and short-comings set thinking and planning how he could make things work more easily together. And the result was an engine "which included the following important improvements on all previous attempts—namely, simple and direct communication between the cylinder and the wheels rolling upon the rails; joint adhesion of all the wheels attained by the use of connecting rods; and, finally, a beautiful method of exciting the combustion of the fuel by employing the waste steam, which had formerly been allowed uselessly to escape into the air."

This was in 1815; but, we have no business with such a date yet, and must go back to the time of Trevithick's traction-engine and Lord's Cricket-ground.

Shortly after the creation of that "chariot of the Devil," which ran streaming and shrieking along the road from Camborne to Plymouth, Trevithick and Vivian took out a patent for the application of high pressure to steam-engines, and erected many high-pressure engines in Wales and elsewhere; which, however, were of less value than they might have been, owing to that fallacy of the rough wheels. For though Trevithick was undoubtedly in advance of his age, and saw the coming of much that neither he was a man of vast genius and grand ideas; yet he could not look to everything, and it was reserved for another and a more practical man to disencumber the wheels of locomotives, and take them out of leading strings. But Trevithick was very vast, very universal, in his science. In the Catalogue of the South Kensington Museum he is described as "inventor and constructor of the first high pressure steam-engine, and of the first steam-carriage used in England; constructor of a tunnel beneath the Thames, which he completed to within a hundred feet of the proposed terminus, and was then compelled to abandon the undertaking; inventor and constructor of steam-engines and machinery for the mines of Peru (capable of being transported in mountainous districts), by which he succeeded in restoring the Peruvian mines to prosperity; also of coining-machinery for the Peruvian Mint, and of furnaces for purifying silver ore by fusion; also inventor of other improvements in steam-engines, impelling carriages, hydraulic-engines, propelling and towing vessels, discharging and stowing ships' cargoes, floating docks, construction of vessels, iron buoys, steam-boilers, corking, obtaining fresh water, heating apartments," &c. Surely a sufficiently wide range for one mind to travel over! It was he also who conceived the first idea of the screw-propeller; for nothing seemed to come amiss to him, and his science had a kind of prescient prophetic character only found when there is genius as well as knowledge.

That tunnelling under the Thames was a strange affair. It was the second time the thing had been tried, Ralph Dodd being the first of the unsuccessful borers. In 1809, Trevithick raised a large sum by subscription, and began his work at Rotherhithe. Of course he kept too near the bottom of the river: his object in this, being to save both labor and expense; but he met with no harm until he was nine hundred and thirty feet under the river, when he got into a hole at the muddy bottom; and once, a piece of uncooked beef which had fallen from one of the ships, drifted into the works. He stopped the hole and set to work again, always under greater difficulties, both pecuniary and engineering, than any which his successful successor, Brunel, had to encounter. He made from four to ten feet of excavation a day, and soon got to a thousand feet. And now Mr. Hyde Clarke shall tell the rest:

"On arriving at this distance, according to a previous arrangement with the committee, Trevithick was to receive a hundred guineas, which, after the verification of the work by a surveyor, were paid to him. According to a contemporary—and the end of which seems to be in perfect keeping with Trevithick's character—the surveyor reported to the subscribers confirming the measurement, but asserting that the line had been run a foot or so on one side. This statement, which, if well founded, was not material, Trevithick took in high dudgeon, and chose to consider as a severe reflexion on his engineering. His Cornish blood was excited; and, with his usual impetuosity, he set to work to disprove the assertion without any regard to his own interests or those of the subscribers. He is said to have adopted the absurd contrivance of making a hole in the roof of the tunnel at low water, and pushing up a series of joint rods, which were to be received by a joint party in a boat, and then observed from the shore. On the prosecution of this scheme Trevithick was engaged below, and as delays ensued in fitting together the rods, the gulley formed by the opening in the roof at length admitted so much water as to make retreat necessary. With an inborn courage, worthy of a better cause, he refused to move first, but sent the men before, and very nearly fell a sacrifice to his devotion. It has been already observed that the driftway was parallel to the bed of the river, and therefore curved. It necessarily happened that the water would lodge, as in a syphon, at the bottom of a curve, at which part, on Trevithick's arrival, he found so much water as hardly to enable him to escape; and as he got up the slope on the other side, and climbed the ladder, the water rose with him at his neck. The work thus ended, after having reached 1011 feet, being within 100 feet of its proposed terminus, and is a melancholy monument at once of his folly and his skill."

Many great schemes and notable creations came after this practical failure and scientific success of the Thames Tunnel; but the chief part of what was done went to the advancement and better working of the Cornish mines, the increased prosperity of which is principally due to Richard Trevithick and his engines. "To the use of high-pressure steam, in conjunction with the cylindrical boiler, also invented by Mr. Trevithick," says Mr. Williams, one of the principal mine-owners in Cornwall, "I have no hesitation in saying that the greatly increased duty of our Cornish pumping-engines since the time of Watt is mainly owing." The working power now attained doubles and trebles that of the old Boulton and Watt engine, the cylindrical boiler saving at least one-third in the quantity of coal previously consumed. Certainly the man who first put the fire in the boiler instead of under it, who introduced the system of high-pressure steam, made the first locomotive, trebled the working power of engines, and saved one-third of coal in the working, did great things for the world of steam.

Now we come to the most romantic and stirring period of Trevithick's career. In 1811 M. Uville, a Swiss gentleman, living in Lima, came to England to see what could be done for the silver mines in the Peruvian mountains, which had been abandoned from the impossibility of getting machinery out there which could clear them of water. But M. Uville did not meet with much encouragement. The difficulty of transporting cumbrous machinery on the backs of feeble llamas over the Cordilleras, and the difficulty of working the engines even if they could be get there, seemed imperative.—Watt and the rest gave no hope, and Uville was in despair. On the eve of departing from England with the conviction that the water in the Peruvian mines must stay there till the day of judgment, the Swiss gentleman chanced to see a small working model of Trevithick's engine in a shop window near Fitzroy square. This model he carried out with him, and saw it working successfully on the high mountain ridge of the Sierra de Pasco. Flushed with hope and busy with projects, Uville returned to England, having obtained from the viceroy the privilege of working some of the abandoned mines. On his way hither he was speaking with a fellow-traveler of his plans, his model, and his desire to discover the maker of that model; whereon, his fellow-passengor, Mr. Teague, said quietly that he was a relation of Trevithick, and could bring them together within a few hours of their arrival. The result of that bringing together was, that in September, 1814, three engineers and nine of Trevithick's engineers—Watt and Boulton would not touch the enterprise, and laughed the whole thing to scorn—embarked for Lima and the rich silver mines of Peru. Uville and his charge landed under a royal salute, expectation being raised to its highest, and in due time the engines, which had been "simplified to their greatest extent, so divided as to form adequate loads for the weakly llama, and the beams and boilers made in several pieces, were transported over precipices where a stone may be thrown for a league."

The engine was erected at Lauriecocha, in the province of Tarma, and the first shaft of the Santa Rosa mine was drained to perfection. In 1817, Trevithick, hearing of this success, gave up family and fortune, home, wife, and children, and embarked for South America. The whole of Lima was in a ferment. When he landed he was received with the highest honors; his arrival was officially announced in the Government Gazette; the viceroy met him with enthusiasm, and the Lord Warden of the Mines was ordered to escort him with a guard of honor to the "sent of his future labors." When the people found that his engines cleared the mines of water, that the mines yielded double produce, and that the coining-machinery was increased six-fold, they were beside themselves with joy. Trevithick was created a marquis and grandee of old Spain, and the Lord Warden of the Mines proposed to raise a silver statue in honor of this commercial Las Casas, this Columbus of the Cordilleras, this greatest of all living engineers, this most valiant of Cornishmen, Don Ricardo Trevithick.

Everything looked bright until the revolution began, and the Cornish engineer found himself in a sufficiently disagreeable position between the two parties. The patriots kept him in the mountains, a kind of honorable captivity, holding him as the Plutus of the war; while the royalists, holding him as precisely the same thing, "as the great means where by the patriots obtained the sinews of war, ruined his property wherever they could, and mutilated his engines." They sold his shares, and alienated his mines; Trevithick, never very patient, soon determined to put an end to this kind of thraldom, and so made his escape by stealth, ran many dangers, but finally cleared himself and his liberty from the oppressive love and veneration of the mountain patriots. On the 9th of October, 1827, he returned to England, bringing a pair of spurs as the sole remnant of the colossal fortune made—but not realized—in the Peruvian mines. But before he returned he spent four years in Costa Rica, in the countries now so well known as the route of the Nicaraguan transit, and the scene of General Walker's filibuster warfare. Here, he mined and projected mines, had magnificent designs, and forges to pass; but terial immense permanent good for himself out of anything—not though he had an estate with a mountain of copper ore on it, from which he proposed to lay down a railroad to the sea, that so the working of it might be profitable.

After this return from South America, we hear but little of Trevithick. All we know is, that he prepared a petition to Parliament, wherein, after distinctly stating his claims on his country by reason of the superiority of his machinery, he asks for some grant or remuneration. The saving to the Cornish mines alone, by the use of his engines, he calculates to be 100,000*l.* per annum: adding that but for his invention many of these mines, which produce 2,000,000*l.* per annum, must have been abandoned. Before presenting this petition, Trevithick met with a moneyed partner, who supplied him with the means of perfecting his "never-ceasing inventions." And, as this was all he wanted, the petition was laid on one side, and never taken up again. In 1833 he died, at Deptford, in Kent, and since then his name has almost died out too. Mr. Hyde Clarke is the only man who has attempted a sustained biography of him, and his biography is not longer than this notice. Though the Institution of Civil Engineers offered a reward for a full and sufficient biography of one of our greatest of the craft, no one has yet come forward to claim it. The reputation of Trevithick has suffered, as often happens, because more practical men took up his ideas, and worked them into greater notice. It is well said by one of his friends and greatest admirers, "his reputation has been purposely kept back by the partisans of Watt, on account of the high-pressure engine; of Stephenson, on account of the locomotive; and of Brunel, on account of the Thames Tunnel. But as he was clearly the inventor, not only of the high-pressure steam-engine and the steam-carriage, but also of that boiler without which (or a modification of which) no steamboat could have ventured to cross the Atlantic, he has undoubtedly contributed more to the physical progress of mankind than any other individual of the present century." The first part of this statement may be questioned; the Stephensons and Brunels having been leading members of the institution when it offered a prize for Trevithick's memories. Thanks to Mr. Hyde Clarke, Mr. Edmonds, Mr. Neville Burnard, and, some others, we may hope for the fuller recognition of his merits in days to come, and the application to them of that famous old motto, the best of its kind, "Let him who has deserved it, bear the palm!"

Trevithick was born in 1771, in the parish of Sellogap, in Penwith, the most western hundred of Cornwall. His father was a purser of the mines, and one day was not a little amazed when his son Richard, not yet twenty-one, and by no means learned, was made engineer to several mines—rather a more responsible situation than the one the father himself held. It is said that he remonstrated with the gentleman-proposers, but they had their own ideas, and Richard was appointed. The lad was not well educated in common things: that is certain. He could not speak good English; he could never write a good hand; he was backward in figures, and he knew but little save his own special subject. But he was sufficiently colossal there. In person he was tall and finely made; six feet high, and broad in proportion. His muscular strength was remarkable, for he could lift two blocks of tin, placed one above the other, and weighing seven hundred-weight. His manners were blunt but unassuming, and his dress was somewhat peculiar for the time and mode: a dress-coat with the skirts very broad, broad trousers: all his clothes made loose. In this small matter, as in larger matters, he went before public opinion and the time. He married and had children, as became a good citizen; had his picture painted by Linnell (now in the South Kensington Museum), and his bust done in marble by Neville Barnard; but he has had no statue, no monument, no biography, and his name is hardly known even by vague report, to people to whom Watt, Stephenson, and Brunnel are household words.—This is not just; not a meet division of that golden ore of fame which all brave men and gallant souls have the right to demand from posterity and their own generation alike, where they have done their work well, and have borne the heat of the day without flinching. When will Trevithick have done for him what Stephenson, and Watt, and Crompton, and Arkwright, have had done for them, that so the world may know what manner of man he was, and may learn the guise under which his spirit lived, while his body dwelt upon the earth? His history is a good subject for a biographer; that South American time alone is, in itself, a romance, and his sons, who are still alive, could possibly furnish material for a pleasant volume.—*All the Year Round.*

Rev. J. Chundor Gangooly, a Brahmin convert, recently delivered a lecture in London. In the course of his address, the rev. gentleman corrected some popular errors concerning the Car of Juggernaut. It was no part of the worship for a devotee to cast himself under the wheels of the car. Accidents sometimes happened, and people were killed in the crush; but Juggernaut demanded no human sacrifice. He was the Brahmin God of love, peace and mercy.

ISOLATION: OR ALONE WITH GOD.

BY LUTHA FONTELLE.

Miss Harper opened her portfolio and taking out a paper said, "Here is a stray leaf that will open to you one phase of that isolated life, not wholly sad as you might suppose." And she placed it in my hands. "Do not allow it to grieve your gentle heart, for I learned by degrees, first resignation, and then a quiet happiness that circumstances had no power to disturb."

I glanced over it. There were traces of tears that would fall as she wrote. My own eyes grew dim, and though Miss Harper's face was radiant with the quiet happiness of the present, I went, to my room to read it there, and to indulge freely my awakened sympathies.—It was a brief page from the inner leaves of the heart, but it clearly revealed the tenderness and faith that pervaded her being, and invested her with an etherial robe of spiritual beauty. When I had looked it over, I called it—

ALONE WITH GOD.

"My spirit is lonely and sad in its desolation. Thorn seems a gathered fountain of irrepressible thoughts and feelings which I strive to bury deep in my being, but not a touch of memory or a glance of the imagination, the flood-gates are burst open and a stream of feeling deluges the soul. Ever when not engaged in active duty, does this fountain overflow; it will not be restrained, and my whole nature weeps its loneliness. As I bowed before its power on entering my room to-night, the not now thought would rise, why, why am I gifted with such an appreciation, such a yearning for companionship, not of the many, but of the genial few that is here wholly denied to me. Alas! I have no beauty to interest, no grace, no powers to win it from strangers. It seems necessary to a healthful flow of thought and emotion, and I suffer in its absence.

"If I read, such a crowd of images and emotions excite me, that not able to impart, and thus relieve and subdue them, the intensity agonizes and I fly the author to escape them. If I walk or ride, such beauty everywhere in nature fills my soul, that the desire to share it with one who feels equally unsatisfied, so long saddens me inexpressibly, and with full eyes, and a fuller heart, I stretch my arms to the lake and to the sky, and exclaim, O nature, take me to thy bosom, let me commune with thy spirit, let its beauty and sublimity satisfy me, let me talk to thee as to a friend. And I gaze into the lake, and it breathes a quiet spirit, deep and calm, mirroring in its purity, reflecting by its placidity, all things in the earth and sky; yet untainted by the one when mirrored and brightened by the other.

I receive the lesson and grow thoughtful with a grave thankfulness. I glance involuntarily upward, and a thousand eyes look with searching kindness into my soul and speak of holiness and infinity. Their clear purity shining out from the far other, and nature's voice of blended harmonies calm the high waves of feeling, and move the fountain to its depths. They elevate and enlarge the thought until the soul, laid bare before its maker, humble and grateful, asks no more of earth but to fulfill its duties, gladly and wisely, but pleads with trusting earnestness that will not be denied, for, unless with the Father-spirit, communo full and clear. Thus nature leads us through her various channels up to God, and there alone the soul is satisfied."

Reading it, I understood more clearly the dreary influence of that uncongenial situation, in which her heart had need of heavenly love and strength to prevent it from withering or becoming coldly insensible. At first, but for her love of nature and upward-tending thought, she might have become morbidly sensitive. But as a Christian, her living, loving faith sustained her heart under the pressure of untoward circumstances, so that instead of overpowering her energies, they developed inner strength.

I can not deny myself the pleasure of giving you another page from this loving, faithful heart. It is a few passages from a letter written by a distinguished clergyman:

"I have just come in from the prayer-meeting, a holy place, for God was there, and the newly redeemed spoke in the beautiful language of our Father's kingdom, an unknown tongue to the multitude. How ready is God to bless us; to encourage every sincere desire, every earnest effort to obey Him. Let us draw ever nearer to Him. He is gracious and will fit us to enjoy His presence by assimilating at last our souls to His pure spirit. Then we should be like Him, for we shall see Him as He is. I pant for greater activity in His service. Who can call that a sacrifice which God requires, that will draw us to Him and render us more like our great exemplar. O no, that is a sacrifice which removes us from His presence, which veils the blissful light of His recounted countenance. His "first love," how sweet it is, how truthful, how submissive. It is like a streamlet which has wandered darkly in subterranean channels, shunning the pure light, but won at last, glides timidly into the warm sunbeams, and pure and vivified mirrors in its clear bosom the blue sky that bends all lovingly over it, with no shade on its face save when the clouds obscure the sun, or waving trees link close their loving arms above, and shut out thus the heavenly vision; and flowing on, and on it deeper grows, and higher skies are imaged in its calmer depths, and gathering fresh power, it onward rolls, checked by no barrier slight, no luring shades, until majestic, yet obedient still, it conquers all and loses itself joyfully in the great ocean of unclouded love.

When shall I see again thy rapt eye kindling with heatific visions. Shall I hear once more thy voice in close communion with our Father-God? I would my spirit's pulse might often thus be quickened. O, in our Father's mansion, *our proper home*, we may with all we love, hymn "sinless praise to the sinless one." Shall we count any toil too great, or any self denial too severe, that our forgiving Lord requires at our weak hands?—O no, for we are His, and ransomed at a price that heaven counts dear, redeemed from bondage, no rebels sought. Infinite Love! O, how should we adore that grace that pitied while we madly slumbered. Why are we not as "burning lights" in the thick world gloom—parts of that Loving Flame that bathes our home in one clear flood of life, and *light*, and joy! Thou art my brother. Help me *trim* the flickering light that it may shine with steadfast ray, and humbly glorify the light above.

"Trials are blessings in disguise." Thus thinkest thou amidst so many trials? Thy arm is weak when the strong spirit panteth for the battle field. And fell disease, a heartless fiend, steals to my very hearth stone, and with envenomed finger points where he may readiest crush thy heart-joys. I pray that strength to thee be given, health to her who shares, and sharing heightens all thy joys and gladdens all thy toils. And those dear little ones, that they repay, like sunbeams, thy sweet cares for them, and be in the large home above, the brightest jewels in the coronal of thy rejoicing.

Affection is the richest boon to mortals given, sent down to win our thoughts to upward flights; to give us here some faint perception of the bliss reserved in heaven; a quick incentive to the higher work of minds immortal, that the heart so treasured here, may, storms escaped and trials passed, be gathered in that heaven of the heart—Love Infinite."

DE WETTE AND HIS GHOST.

The readers of the *Advocate* will conclude from the above that we are about to regale them with a ghost-story; and so we are. It is taken from a paper in the Atlantic Monthly. It is constantly urged, among other objections to the credibility of supernatural apparitions, that the names of the witnesses have singularly and suspiciously disappeared—that you find them, upon investigation, substantiated thus: A very worthy gentleman, who told a very intelligent lady, who told somebody else, who told the individual who finally communicated the incident to the world. There are, however, as just intimated, instances in which such ambiguity is altogether wanting. Among these is one so well authenticated by well-known witnesses of undoubted veracity, that, having never before been published, I venture to relate it here.

"My informant was Prof. Tholuck, of Halle University, the most eminent living theologian in Germany, and the principal ecclesiarch of the Prussian church. He prefaced the account by assuring me that it was received from the lips of De Wette himself, immediately after the occurrence—that De Wette was an intimate personal friend, a plain, practical man, of remarkably clear and vigorous intellect, with no more poetry and imagination in his nature than just sufficient to keep him alive—in a word, that he would rely upon his coolness of judgment and accuracy of observation, under any possible combination of circumstances, as confidently as upon those of any man in the world.

"Dr. De Wette, the famous German biblical critic, returning home one evening between nine and ten o'clock, was surprised, upon arriving opposite the house in which he resided, to see a bright light burning in his study.—In fact, he was rather more than surprised; for he distinctly remembered to have extinguished the candles when he went out, an hour or two previously, locked the door, and put the key in his pocket, which, after feeling for it, was still there. Pausing a moment to wonder for what means and for what purpose any one could have entered the room, he perceived the shadow of a person apparently occupied about something in a remote corner. Supposing it to be a burglar employed in filling the trunk, he was upon the point of alarming the police, when the man advanced to the window, drew back the curtains, as if for the purpose of looking out into the street—*was De Wette himself!*—the scholar, author, professor—his height, size, figure, stoop—his head, his face, his features, eyes, mouth, nose, chin, every one of them—his steady gown, neck-tie, all, everything; there was no mistaking him, no deception whatever. There stood De Wette in his own library, and he out in the street—why, he must be *somebody else!* The Doctor instinctively grasped his body with his hands, and tried to satisfy himself, doubtful, if he could believe his senses and black were not white, that he longer existed the former self, and stood, perplexed, bewildered, and confounded, gazing at his other likeness looking out of the window. Upon the person's retiring from the window, which occurred in a few moments, De Wette resolved not to dispute the poss

The Christian Advocate.

NEW ORLEANS:

WEDNESDAY, SEPTEMBER 19, 1860.

SOUTHERN UNIVERSITY.

For the benefit of the public, and at the request of one of the Trustees, we give the following information respecting this institution, located at Greensboro', Ala.:

For admission into a class in any school of the University, the applicant must be at least fifteen years of age, and must produce satisfactory evidence to the Professor of his ability to profit by the instruction given in the class. Every applicant who is a member of any other institution must present a certificate of honorable dismission. Each Student must enter at least three Schools, unless sufficient reasons the Faculty may, in special cases, dispense with the requirement.

The branches taught in the University are distributed into nine Independent Schools, namely: Moral Philosophy, Latin Language and Literature, Greek Language and Literature, Modern Languages, Mathematics, Natural Philosophy, Chemistry, Biblical Literature, and Law. The Law School will not be open for the present.

The School of Moral Philosophy (Prof. Wadsworth) embraces two Classes: The Junior Class studies History, Logic, Belles Lettres, and Political Economy. The Senior Class studies Mental and Moral Philosophy, Evidences of Christianity, and Constitutional Law. The books used for study and reference are Hickok's Psychology and Moral Science; Cousin, Havens; Butler's Analogy; Watson's Institutes, 1st Part; Story and Bayard on the Constitution of the United States; Hedges and Whately's Logic; Blair's Lectures; Quackenbos's Course of Composition and Rhetoric; Wayland's and Say's Political Economy; Weber's History. The Method of Instruction comprises lectures, recitations, examinations, and written exercises.

In the School of Latin Language and Literature (Prof. Taylor Cosby) instruction is given by lectures and recitations in such portions of the Classic authors as may be assigned. Special attention is given to the principles of syntax and to the idiomatic differences between the Latin and English Languages; hence, written translations, especially from English into Latin, are frequently required of each Student. As much time will be devoted to literature and antiquities as can be spared from the study of the principles of the language. Books of reference: Kemp's Latin Grammar; Arnold's Latin Prose Composition; Leverett's or Andrew's Lexicon; Anthon's Classical Dictionary; Smith's Greek and Roman Antiquities, and Fiedler's Atlas. Text Books: In the Junior Class, Livy and Horace's Odes. In the Intermediate Class, Thucydides, Sallust and Epistles, and Tacitus. In the Senior Class, Juvenal and Cicero. Besides the foregoing authors, the Professor will feel at liberty to examine all applicants for degrees on Cæsar, Virgil, and Cicero's Orations.

The subjects taught in the School of the Greek Language (Prof. Cosby, assisted by Prof. Reubelt,) are the Greek Language, and Greek Literature and History.—The method of instruction embraces lectures, examinations, and written exercises. The School is divided into three Classes: Junior, Intermediate, and Senior. Books of Reference: Kühner's Greek Grammar; Arnold's Greek Prose Composition; Liddell and Scott's Greek-English Lexicon; Smith's Classical Dictionary; Fisk's Manual of Classical Literature. Text Books: In the Junior Class, Herodotus and Homer. In the Intermediate Class, Demosthenes, Euripides, and Sophocles. In the Senior Class, Plato, Thucydides, Æschylus. Applicants for degrees may be examined at the option of the Professor, on Xenophon's Anabasis or Cyropædia.

In the School of Modern Languages (Prof. Reubelt) will be taught French, German, Spanish, and Italian. Special attention will be directed to the idiom and literature, as well as the pronunciation, of each of these languages. Instruction will be afforded in comparative philology and the science of language.

The School of Mathematics (Prof. Wills; T. A. Gatch, Assistant) embraces four classes. The Junior Class studies Algebra to the Theory of Equations, Synthetical Geometry, Plane Trigonometry, Spherical Trigonometry, and Mensuration. The Intermediate Class studies Surveying, Navigation, Nautical Astronomy, Descriptive Geometry, Shades, Shadows, and Perspective, and Analytical Geometry. The Senior Class studies the Theory of Equations, Differential and Integral Calculus, and the Philosophy of Mathematics. The Class in Mixed Mathematics studies the applications of the higher Mathematics to the discussion of the laws of Force and Motion, and to the investigation of Natural Phenomena. This Class is designed for the benefit of those Students who may have accomplished the course of Pure Mathematics, and desire to pursue the subject further than they are required to do in order to receive any of the degrees. The subjects taught in this Class are Mechanics, Acoustics, and Optics. Instruction in this school is imparted by the use of text-books and lectures. The ingenuity and skill of the Students are exercised regularly, by means of original propositions. The text-books used are Davies' Bourdon's Algebra; Davies' Legendre, Geometry, Trigonometry, and Mensuration; Davies' Surveying and Navigation; Davies' Descriptive Geometry; Davies' Shades, Shadows, and Perspective; Davies' Analytical Geometry; Courtenay's Differential and Integral Calculus; Comte's Philosophy of Mathematics; Bartlett's Analytical Mechanics; Bartlett's Acoustics and Optics.

In the School of Natural Philosophy (Professors Wills and Lapham) will be taught, in the Junior Class, the Properties of Matter, Laws of Equilibrium and Motion; Hydrostatics, Optics, Statical and Dynamical Electricity and Magnetism. In the Senior Class, Mechanical Philosophy and Astronomy. Geology and Mineralogy will be taught in this School to such Students as may wish to pursue these subjects, with the aid of a well-selected cabinet of minerals. Instruction will be given chiefly by lectures. Books of Reference: In Natural Philosophy, Lardner's Hand Books, Muller's Physics, and Chilton's Natural Philosophy; in Astronomy, Norton, old Herschel; in Geology, Hitchcock and Lyell; in Mineralogy, Dana.

In the Silliman School of Chemistry (Prof. Lupton) will be taught Chemistry and its applications to Medicine, the Arts, Manufactures, etc. The Laws of Light, Heat, and Electricity are discussed, so far as a knowledge of them is necessary for a proper understanding of Chemical phenomena. The general principles of Chemical Philosophy, with the history, properties, and compounds of the non-metallic and metallic elements are then considered, all the proper classes with the main facts and principles of Organic Chemistry. A complete and excellent apparatus, recently selected in Europe by the Professor, enables him to present the whole subject in the most attractive form. Instruction is communicated by lectures, which the Student is required to write out in full, and on which he is subjected to a daily examination. Particular attention is given to Agricultural Chemistry, upon which subject a course of lectures, with experimental illustrations, is given during the last term. The Laboratory, which is exceedingly believed, has no superior in the South, is open daily for the accommodation of those who may wish to become familiar with the practical operations of Chemistry. Complete Qualitative and Quantitative analyses of Soils, Manures, Minerals, Mineral-Waters, Drugs, etc., will be furnished on moderate terms by the Professor, when desired. Text-books: Fowne's Manual of Chemistry and Johnson and Leibeg in Agricultural Chemistry; Will, Fresenius, Bunnsen and Plattner, in Analytical Chemistry.

The School of Biblical Literature (Prof. Wightman) embraces two departments, and a course completed in two years. Instruction is given chiefly by lectures; and exercises in extemporaneous speaking before the School are regularly allotted to the Senior Class. The Junior Class studies Biblical Literature: 1. New Testament Greek, and the Hebrew Language, with textual criticism. 2. Exegesis, with Sacred Geography, Chronology, Archæology, and Introduction to New Testament. 3. Homiletics. Senior Class studies Theology: 1. Systematic Divinity; 2. Ecclesiastical History; 3. Church Polity and Pastoral Duties.

There are three kinds of examinations; namely, daily, semi-annual, and examinations for graduation. The daily examinations are upon the lectures and such portions of the text-books as the Professor may assign. The semi-annual examinations, occurring at the close of each term, are upon the subjects studied during the term. The examinations for graduation, occurring near the close of the session, are upon such subjects as are required for graduation to the different degrees conferred by the University. The semi-annual examinations and those for graduation are conducted in writing, or are partly oral and partly in writing, at the option of the Professor. Those students who, at their semi-annual examinations, attain to a degree of excellence equivalent to 75 per cent, are marked in their circulars *distinguished*, and their names are announced publicly at commencement. Those who reach from 60 to 75 per cent are marked, *good*.

The degrees conferred by the University are: 1. Graduate in a School; 2. Bachelor in Philosophy; 3. Bachelor of Arts; 4. Master of Arts; 5. Bachelor of Divinity; 6. Bachelor of Law. To obtain the degree of Graduate in a School the applicant must stand an approved examination upon all the studies of the School, at the time of the application for this degree, except Mixed Mathematics and Civil Engineering, in the School of Mathematics; Geology and Mineralogy, in the School of Natural Philosophy; Analytical Chemistry, in the School of Chemistry; and any two languages, in the School of Modern Languages. The degree of Graduate is also conferred in each of the Modern Languages separately, and in Mixed Mathematics. To obtain the degree of Bachelor of Philosophy, the applicant must become a Graduate in the School of Moral Philosophy, Natural Philosophy, and Chemistry; and must pass an approved examination on the studies embraced in the Junior and Intermediate Classes in Mathematics. To obtain the degree of Bachelor of Arts, the applicant must become a Graduate in the School of Moral Philosophy, Natural Philosophy, and Chemistry, and must pass an approved examination upon the studies embraced in the Junior and Intermediate Classes in the Schools of Latin, Greek, and Mathematics. To obtain the degree of Master of Arts, the applicant must become a Graduate in all the Academic Schools. To obtain the degree of Bachelor of Divinity, the applicant must graduate in the Schools of Moral Philosophy, Greek, and Biblical Literature. To obtain the degree of Bachelor of Law, the applicant must graduate in the School of Law. Before any of the foregoing degrees will be conferred, the applicant must give evidence to the Faculty of his thorough acquaintance with the Orthography and Syntax of the English Language, and must present a well-written essay on some literary or scientific subject, and may be required to deliver an oration on commencement day, at the option of the Faculty.

GENERAL STATISTICS OF METHODISM.

We find in the *Irish Evangelist*, says the *Methodist*, a general statistical view of Methodism, correcting somewhat late American statements of the kind, so far as they relate to British Methodism, but also erring respecting American Methodism. With such corrections as we can give, the following tabular outlines are probably correct:

I.—1739. PARENT WESLEYAN METHODIST CHURCH.

Total number of Church Members in England, Wales, and Scotland, at the Conference of 1859,	202,795
Increase in ditto this year,	15,469
1747. In Ireland, 1859,	19,731
Increase this year	3,060
1769. Foreign missions in 1859	63,405
1851. French Conference,	1,436
1854. Australian Conference,	28,138
Canada Conference,	45,295
Eastern British American Conf.,	14,816
Members on Trial in 1859,	42,295
Total under the care of the Parent Conferences,	528,441
Total number of Ministers,	2,455
	528,896

Including about 15,000 Lay Preachers.

II. The following are offshoots from the Parent Stock. They all hold Methodistic doctrine and usages, but differ from it in matters of Church Government:—

1797. Methodist New Connection, say,	28,000
1819. Primitive Methodist,	123,863
1857. United Free Church Methodists,	43,000
1849. Wesleyan Reformers	12,000
1818. Bible Christian Methodists,	19,068
1817. Primitive Wesleyans, in Ireland	14,000
Ministers in all these in 1859,	239,931 1,163
	241,094

Including about 15,000 Lay Preachers.

Total number of Methodists of all branches in Great Britain & Ireland	766,362
Total number of Methodist Ministers,	3,618
	769,980

Including about 30,000 Lay Preachers, and probably about 60,000 Leaders.

III. AMERICAN METHODISM.

Methodist Episcopal Church (North),	971,495
Methodist Episcopal Church (South),	700,000
Methodist Episcopal Church, Canada,	16,575
American Wesleyan Methodists,	26,000
Methodist Protestant Church,	90,000
African Methodist Episcopal Church,	20,000
African Methodist Episcopal Zion Ch.	6,203
Albright Methodists,	40,000
Total number of Methodist Church Members in America,	1,808,204
Total number of Ministers in America,	13,209
	1,821,413
Add British Methodism, as above,	769,980
	2,591,393

This does not include the increase in several of the Methodist branches for the present year, or nearly thirty thousand members on trial in England, nor the increase in Mission Stations, or in Australia or Canada; nor the increase in the Methodist Episcopal Church, North and and South, for the year. We are satisfied that the aggregate is 100,000, or more, below the true figure, when we estimate the Church-membership of Methodism throughout the world as TWO MILLIONS, SEVEN HUNDRED AND FIFTY THOUSAND PERSONS. According to this time it shall be said, What hath God wrought? "Surely, there is no enchantment against Jacob, or divination against Israel."

QUESTIONS TO THE EDITOR.—A correspondent writing from Fayetteville, Ala., asks us a number of questions which he ought to have propounded to his Presiding Elder. Most of them relate to the intention of the Conference fund. If he will procure a copy of the Minutes of the Alabama Conference, he will find a better answer than we are able to give him. He also asks if the Methodist Church requires baptism before communion. We answer, yes. He asks if a person can be received from one society into another on the certificate of a class-leader. In the absence of the pastor of the removing member—yes.

HEART-LIFE.

The heart is the seat of empire in human character. Resist its decrees, and overturn its sovereignty as we may, it can never be finally dethroned. It will ultimately assert its divine right to royal supremacy, either for weal or woe—either in reward for our obedience or punishment for our treason. He who sins against the carnal and tender affections and impulses of the heart,—against those out-flowings of "natural affection" always existing before we become sophisticated and politic—truly "sins against his own soul." Proud intellect and arrogant self-will, may choose the path of expediency and interest, over that of conviction and feeling, for a time, and, during health, strength, and prosperity, may seem to prosper in the rebellion; but the time of their weakness, and of the obvious falseness of their leaders, will surely come, and the heart will assert its right power at last—though too late, perhaps, for its reign to be fruitful of happiness. Every violation of truthful conviction and unsophisticated feeling is certain of commensurate punishment. Every such transgression adds to the already sufficiently heavy burden of the heart in this life, doubles the weight of increasing years, becloads the sunset of life, and makes the dying bed a bed of thorns. Remorse, much of it, is simply the sweetness of the heart, arising from obedience to natural affection, turned into gall by remembered disobedience.

It is surprising that, universally dependent as we are upon the heart, we should so universally deny its claims and its virtues. All economies, of every sort, social commercial, political, ignore the existence of the heart, and strive to educate the world into forgetfulness of it. Economies monopolize the thought and action of mankind. Elections which absorb a nation turn upon them; great congresses legislate for them; "chambers" and "associations" are instituted for their benefit; education is for the training of their disciples; society provides their uniforms and parade-grounds, and reviews. Economical thoughts are current coin in the conversation and literature of the world. But the heart is soft, and he who acknowledges the possession of such an element of humanity is voted "soft" in head also. Heart-thoughts are considered unfit for the conversation and literature of this world. Romantic lovers, and writers of fiction, and rash wives and husbands, and religious enthusiasts, are thought to be the only people who have any use for the heart. Men are ashamed of heart manifestations—ashamed of being accused of being in love, to be found shedding tears of sympathy, or to be thought under religious influences. But, nevertheless, God, though forgotten, exists, and so does the heart; and the time of God's power, and the time of the power of the heart, will ultimately come, and both of them together. The times of man's weakness, and of God's power, are always heartful times. God would put the heart of childhood into the strength of manhood, the glory of intellect, and the pride of prosperity. Man would exclude it from all but helplessness, and sorrow, and death. God's kingdom is a heart-kingdom.

SEED-WHEAT.

Have you any thoughts? So it is to be hoped. Otherwise you are a mental waste—mentally, a barren fig-tree. Have you any original, living, earnest ideas? It matters not that others may have had, or may have now the same, or similar ones. If they are true to you, or earnest within you, they are original in the best sense.—Good seed is not always new seed. Have you endeavored to winnow the chaff of error, prejudice and passion from this mental seed-wheat of years? Have you scrutinized this seed in the light of divine truth and human duty? Is it the fruit of the good seed of the kingdom planted in your own heart, which will make good bread for the mental and spiritual sustenance of the world? Have you planted it? Have you uttered your thoughts, in modesty and humility? Have you embodied them in action, as providential opportunity may have permitted? Or have you been indolent, selfish, timid, cowardly?—Have you shrunk from the opposition of the unbelieving, the ridicule of the unthinking, the arrogance of the dogmatic, the contempt of the bigotted? Have you been afraid of making mistakes, and of incurring derision?—It is better to make mistakes and correct them, than to do nothing, and better to incur derision, and learn to bear it, and be strengthened by it, than to shrink into nothingness in fear of it. Have you endeavored, by continual planting and harvesting, to increase the store and quality of your thoughts? The world is poor, and much of it in mental starvation. It needs the share of mental wealth you are able to contribute. As to commerce, in making the world wealthy, you grow wealthy yourself. Consider! Your time is short. The Master cometh.—He will take account of his servants. Read the parable of the talents.

A TIMELY WORK.

Rev. Nathan Scarritt, of the Kansas Conference, has recently published a pamphlet of sixty pages, of which we have a copy, entitled, "Position of the Methodist E. Church, South, on the subject of Slavery." It is divided into two parts; in the first he defines and defends the position of the Southern Church; in the second he answers the various questions relative to that position.—The pamphlet is timely, and its arguments pertinent and unanswerable. The position of the Southern Church he defines to be, "that the civil relation of master and slave is not a proper subject for ecclesiastical legislation; but that the Church may and ought to enforce the duties growing out of that relation." He proves that this position is scriptural, not only by quotations from the Scriptures themselves, but by the expositions of such men as Albert Barnes, Dr. Bangs, Dr. Clarke, Bishop Emory, Bishop Hedding, Dr. Fisk, Prof. Stuart, Dr. Bond, Dr. Elliott. He also supports it by the published opinions and actual practice of the Methodist fathers—Wesley, Watson, Clarke, Coke, Benson, Asbury, Fisk, Hedding, Bangs. He further proves that it is sustained by the official acts of the General Conference and Bishops of the Methodist Episcopal Church previous to the "Division" in 1844. His proofs on all these points are absolutely overwhelming. He then proves that the M. E. Church is not a secession; that it is not pro-slavery; that it is the friend of the slave; and that it is fulfilling the "great commission."

TUSKEGEE METHODIST CHURCH.—The Methodists of Tuskegee have commenced the erection of a new church, which is to cost about $20,000, and will no doubt be a beautiful one. They have long needed it. Near their beautiful Female College, on the same side of the same street, nearer the centre of the town, it will be an auxiliary and ornament to both the place and the Institution.

AN INTELLIGENT CORRESPONDENT, among other remarks highly complimentary to the *Advocate*, speaks in high praise of Rev. J. G. Jones' Sketches of Early Protestantism in Mississippi and the Southwest. An old citizen himself, he is able to verify much that Mr. Jones has published, and thinks he ought to complete and publish an entire history. We think so too.

THE BROOKS HOUSE.—As many of our friends from the interior patronize our friend, Capt. Brooks, we take occasion to inform them that he, in connection with Mr. Schneider, the owner of the building, is adding two new stories to it, making it five stories high, with broad and beautiful verandahs to each story, overlooking La Fayette Square. It will be one of the handsomest boarding houses in the city.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XIII.

San Francisco—Its wonderful progress and characteristics—The country—General impressions.

MR. EDITOR: In my last letter I promised, after a night's repose, to resume my narrative. Several days and nights have passed since I dropped you a line, but now having a respite from the chills, I redeem my pledge.

San Francisco is a great city—marvellous in its growth, and wonderful in its prospects. As we rode along the streets by moonlight on the night of our arrival, I more than realized my conceptions of its size, its peculiar population, and its extraordinary activity. After midnight, as it was, the streets were alive with people, and men, women, and *little* children were up and in motion. Glad as we were to reach the end of our journey—excited by the novelty of our position—we nevertheless slept soundly till breakfast, and rose vigorous and refreshed. Our friends expected to find us travel-worn, broken down, utterly exhausted; and when they saw us fresh, strong, and ready for work, would hardly believe that we came the Overland Route. Never before did I fully appreciate the luxury of a bath and clean clothes. In my peculiar traveling suit, covered with the dust of two thousand miles, I felt unfit for society. There was a loss of self-respect, a sliding backwards to barbarism. There is a strong affinity between dirt and degradation. Soap is unquestionably a great civilizer. Outward purity is intimately allied with taste, honor, and all lofty aspirations. Water is the symbol of grace, and both are necessary to the perfection of human nature. Gross slovenliness is absolutely incompatible with the delicacy and refinement of Christian character. There cannot be a high civilization without baths—an abundance of water. If the world could once be washed clean, there would be a powerful upward impulse. Verily, the virtues of pure cold water have never been written, sung, or spoken.

The history of the world furnishes no parallel to San Francisco as a city. Only ten years old, it now rivalls in population, in public and private buildings, many of the oldest cities of the Atlantic coast. When the trade of the East shall be fairly opened, and the great Pacific road shall be in operation, New York may tremble for her supremacy. The future of this great centre of world-wide commerce, of irrepressible enterprise, of unequalled activity, will be developed without precedent or example on the map of nations. Utterly consumed by fire two or three times, she has risen from the ashes improved and enlarged every time. With capital, talent, Anglo-Saxon energy compounded and intensified, her progress knows no interruption. With her steam-paddles she digs down hills, and empties them into the bay, and forms new squares, and lays out new streets, where but yesterday ships rode at anchor. And as if this were too slow an operation, piers, bridges, wooden wharves, stretch far over the water to make room for her merchandize. In the stir and bustle of her streets every nation and tribe is represented; her language is a Babel of sounds and tongues, and every man moves, whether he rides, or walks, or runs, as though the last dollar in fortune's wheel was about to roll out, and the struggle was, who shall get it. The gold, the climate, the agricultural capacity of California, the chances of sudden fortune, the extraordinary stimulants to trade and speculation, have attracted and concentrated, from all lands, intellect, enterprise, adventure, and made up a population comprising many of the noblest, grandest elements of human nature.

Being invited to preach in his church by Dr. Scott, (to whom I am indebted for many courtesies,) at the conclusion of the service, the Doctor remarked to me, as the immense audience were retiring, "You may have long; but you never addressed more *mind* than you did to-day." After acquaintance with the people satisfied me that the remark was just and true.

California differs from all other new countries on the American continent. Her people are not the wild, rough, untutored set some people think; but in her mines and fields, as well as in her cities, you will find the educated and the refined—numerous specimens of the best classes from the oldest societies. Of course there are some renegades, desperadoes—men and women—who have fallen from virtue and honor; human wrecks afloat upon this once turbid, raging sea of life; but extensive travel and close observation, over a large portion of the State, satisfied me that society, in town and country, would compare favorably with that of the oldest States of the East. Life and property are as secure; hospitality as generous; benevolence as open-handed there, and enterprise more vigorous than anywhere else that I have wandered. The cities which have been built, the mines explored, the mountains tunnelled, the aqueducts, the churches, schools, colleges,—all representing labor and capital—surpass all calculation, and well-nigh confound belief.

In the mining region, millions upon millions have been expended in turning rivers, digging ditches, and conveying water to wash gold—now running along the side of a mountain, and then in a flume two hundred feet in the air. I have seen a river *boxed up*, and its old channel laid bare and dry, as if a young earthquake had been sporting in its bosom. If a mountain gets in the way, with a hydraulic ram they wash it down. Nothing is considered physically impossible. Count Richelieu's famous saying to the young man about to undertake some difficult task, "there is no such word as fail," seems to be the motto of the country.

The climate is peculiar, but fine everywhere. It is variable according to the relation of any place to the sea and the mountains. The air pure, fresh, and current. In San Francisco, and in some of the valleys, the wind is often too strong and cold for comfort. The general temperature, however, is balmy and delightful. There is a vitality, and elasticity in the atmosphere, which braces and cheers, and enables one to perform more labor with less fatigue, than in any region I have visited. With the thermometer at 110 deg. in the shade, there is no lassitude. The nights are cool, and sleep a luxury.

I shall not attempt a description of the country. Others have done it before me, and yet scarce any one has a true idea of it, except those who have seen it. It is very unique in its physical features, wholly unlike any other in this broad Union. The Bible reader will be reminded perpetually of Palestine. Its mountains, valleys, climate, and productions, all resemble the heritage of Israel. All fruits, except the tropical, grow there in surpassing luxuriance. At the State fair at Sacramento, among other wonders, were a hundred peaches which weighed one hundred pounds. In size, all vegetables and fruits exceed; but the most of them I thought inferior in flavor to our Eastern products. The sole reason for this, I think, is in excessive irrigation. By the way, the mode of irrigation is a curiosity, a singular feature of the country. Wells are dug and bored, a pump inserted, and by a very simple machinery, turned by windmills, the water is brought up, and conveyed by little branches, or leaden pipes with small jets, to the gardens and orchards. There is always breeze enough to turn these circular fans, and thus wind and water work day and night, unwearied agents in the service of man.

While on this subject, I may as well say that procuring water in some places in California is the easiest job imaginable. This is particularly true about Stockton. The whole operation of boring and putting in the pump does not consume more than an hour. At the Calaveras camp-meeting, I was among the first upon the ground. The weather was warm, and I was thirsty, and soon asked for water. It was answered, "There is none, except the very muddy water in some holes in the creek channel, too foul to drink."

"What," said I, "hold a camp-meeting without water?"

"O, no, we will have some directly," they replied.

How this could be I did not then know, and I went into the preacher's tent, rather downcast with the prospect before me. In an hour or less, a friend handed me a glass of good, fresh, cool water.

"How is this?" cried I.

"Oh, you are in California. This is a fast country. It does not take us a week or a day to dig a well or fix a pump, like the fogies in the East."

I went out to see the arrangement, and, sure enough, they had bored about eight feet, found water, put down a tube an inch and a half in diameter, and bright, sparkling water responded to the pump-handle. A common auger, of larger size, with a long shank, is the instrument used for boring.

I shall not detail my movements in California. Suffice it to say, that I traveled two thousand miles, preached almost every day or night, sometimes both, for four months, saw many awakened, converted, and added to the Church, held Conference, and left with strong effections for the preachers and the people.

I admire the country, think it very desirable as a place of residence, and have wished myself back many a time. As a field of usefulness, I know none so promising. In my next, I will write of what more especially concerns our Church—her position, wants, and prospects.

O. F. PIERCE.

Sunshine, Aug. 16, 1860.

A PASTORAL VISIT REWARDED.

In visiting the sick, the faithful pastor often enjoys a precious reflected benefit. In the early part of this year, while traveling in Coosa county, Ala., I visited a mother in Israel who was in the last stage of consumption, which has proven a greater blessing to me than all the preaching I have heard since. I refer to a visit made Mrs. E. Patterson, consort of James Patterson, who died May 17, 1860.

I had learned before my visit that she was a faithful, devoted christian, and that she had "lived religion" from her youth. When I was introduced to her as the circuit preacher, she thanked God with such fervor as convinced me at once of the genuineness of her piety. Her face expressed more than words could tell. I asked her as to the state of her mind in regard to death. She assured me that all was well, stating that she had found some difficulty in becoming reconciled to leaving her two little daughters in the world, to be raised without a mother. But, said she, "I now feel that I can leave them in the hands of God and the Church."

She spoke, at length of the operations of her mind during her protracted illness, and of her faith and hope in regard to the future. She seemed to see the hand of the Lord in all her afflictions, "Blessed are the pure in heart, for they shall see God." Her affliction was sanctified, not only to her good, but to the good of all those who visited her. I asked her how long she had been in the Church. She replied, "I am now nearly fifty-one years old, and I embraced religion and joined the Methodist Church at the age of twelve years."

When I told her my time was short, and proposed prayers, she turned to her little daughter, and then said "bring me the old family Bible." When it was present ed she said, "I can't remember when that Bible was new. It was my father's Bible. From it I have received lessons of comfort and wisdom from my childhood." The prayer ended, she spent a few moments in praising God. As her voice grew faint and weak in repeating, "glory, glory, glory!" her words were like swift echoes from the "spirit land." After a short respite, she resumed the conversation, and spoke of her approaching exit as calmly and peacefully as if it were a pleasant journey for which she had long been preparing. "Forward, I shall be off before your return. Meet me in heaven. Preach Jesus! You are young, and a large field of usefulness lies before you; you may have trials and sufferings, but heaven will reward you. "They that sow in tears shall reap in joy."

I went away with my faith largely increased, determined to devote myself more fully to the work of the Lord. I felt that in my visit I was the benificiary, rather than she. Even now, as my mind recurs to that time and place, it radiates with celestial brightness.

Sister P. went to her reward a short time afterwards, her last words being, "I am going home." "Jesus is my friend." She was the last of three sisters, who have died with the same disease—all similarly triumphant. They were daughters of the late Richard and Martha Knight, formerly of South Carolina. "Precious in the sight of the Lord is the death of his saints."

R. S. WOODWARD.

DR. WOLFF OF BOKHARA.

In Chambers's Journal we find a very readable *resume* of the "Travels and Adventures of Dr. Wolff," which will be interesting to the readers of the *New Orleans Christian Advocate*. Only the first volume of this strange and exciting biography has appeared, and the narrative closes with his arrival at Bokhara. We had something to say recently, in this paper, about another great Jewish traveler, Benjamin of Moldavia. Afterward we had the pleasure of an interview with him.—He, however, remains a steadfast Jew; Dr. Wolff became a Christian!

In spite of Mr. Disraeli's assertions, the Jews are not the very first people on the face of the earth, although some of them have made a great deal of money. When a Jew distinguishes himself in other fashion, the world is pretty certain to hear of and to be astonished proportionally.

"Heaven have mercy upon us," quoth Rabbi David of Wurtemberg, "our son will not remain a Jew! He is continually walking about and thinking, which is not natural." And Rabbi David, so far at least as his son Wolff was concerned, was right. At eleven years of age or so, the lad declares, "my mind is made up; I will become a Christian, and be a Jesuit; and I will preach the gospel in foreign lands like Francis Xavier."—Whereupon his cousin and temporary guardian observes laughingly: "You are an enthusiast;" but the cousin's wife "grew very angry, and threw a poker at him, and cursed him, and turned him out of the house."—From that moment, Dr. Wolff of Bokhara, as we English have learned subsequently to know him, had to make his own very singular way in the world. He goes to Frankfort-on-the-Maine and Halle; then to the Benedictine monastery at Molk, where he learns Latin, gets ten florins a week and his food, in exchange for teaching Hebrew; and afterwards to the college of Solure.—Here, sleeping in the same room at a lodging-house with a certain fellow-student, he asks one night, "And who do you think, Biederman, I am?" "Why, to tell you the truth," replies the other, "I have always suspected you of being a Berner (Protestant), for you behave so strangely at church. You sit when others stand; you kneel when others sit." Wolff replied; "Now I will tell you who I am." Biederman said: "Who are you?" Wolff replied: "I am a Jew." Biederman was so frightened that he screamed, and leaped out of the bed; the noise of which roused the landlord and landlady, who came robeless into the room, and said: "What's the matter? Is the devil here among you?" Biederman exclaimed: "Worse than that; Wolff is a Jew!"—Wolff was, however, soon afterwards baptized at Prague, receiving the name of Joseph, whereupon he removes to Vienna. He gives a curious description of the state of religious parties there (in 1813), and particularly of the Mystical Party, or Peschelites, as they were called from their leader. 'Peschel was an interpreter of the Revelation of St. John; and he taught that people ought to be so inflamed by the love of Christ, that they might desire with St. Paul to "know the fellowship of his sufferings, being made conformable unto his death." Peschel's followers took up this idea further, and insisted that Christians should continue the atonement among themselves; with which view they assembled on a Good Friday in a certain house, and cast lots for one to be crucified; and he on whom the lot fell was to be crucified; the lot fell, on the first occasion, upon a poor butcher's maid-servant, who actually submitted to her fate, and suffered with great fortitude and patience.—But the next time it fell on a fat Roman Catholic priest, who did not relish the thought at all; and so he gave notice to the police, who took the mystics into custody, and Wolff himself saw Peschel in prison.' Wolff, who had now become a great linguist, and a convert of some considerable mark, is sent to Rome to the College of the Propaganda, where, whatever he learned, it does not appear to have been a modest humility. 'On the day of Epiphany, the pupils gave an "academin" in forty-two languages. It was in the evening. All the ambassadors were present, and all the cardinals, and the German artists, and French priests. Wolff spoke in five languages, and chanted so that the hall rang; and all the auditors were in raptures, and applauded him; and the Italian collegians of the different colleges present kept saying: "Look at him—look at him, what tremendous eyes he makes!" (*Guardateli, guardateli, gli cavi, gli fa!*) After the whole was over, the servants of the cardinals, together with their masters, slapped his back, and said: "*Per Bacco, per Bacco! che voce! che occhi! che occhi!*"

An Armenian bishop said: "His voice goes up above the heavens."

Wolff has likewise the honor of an interview with Pope Pius VII., whom he pats on the shoulder gently and caressingly; but the discipline of the church does not altogether take his fancy, nevertheless. 'Every Friday evening, they assembled in a dark room, put out the candles, and then every one flagellated himself. Wolff attempted to join in this self-discipline; but he gave himself only one stroke, and then administered all the other blows to his leather trousers, which were pushed down to his knees, and it made a loud sound. The others observing this device, laughed very heartily, and several of them afterwards followed Wolff's example—especially one who stood near the wall, and gave it also the benefit of the lash.

Finally Wolff concludes that he is not adapted for a monastic life, and departs for England, to his friend, the late Mr. Henry Drummond, who had invited him to do so long before. According to the doctor's account almost everybody was in raptures with him about this time, and indeed this is more or less the case throughout the biography. As he stops on his way to London at Geneva, three old acquaintances chance to meet him, and immediately express their satisfaction in this singular manner. They all exclaimed at once: '*Cher Wolff! Chr Wolff! Enfante de la Nature! Enfante de la Providence! Enfant de Jesus Christ!*' Robert Haldane accompanied him from Paris to Mr. Drummond's, through whom he is introduced to Mr. Lewis Way, a gentleman whose history is extraordinary. 'He was a barrister of small fortune, when one day, as he was walking in a street in London, he met by chance with an old gentleman, with whom he entered into conversation, whose name also was Lewis Way. They became friends; and soon afterwards that old man died, and left to the barrister £380,000, with the condition that he should employ it for the glory of God. Lewis Way immediately took holy orders in the Church of England; and his design was to devote his life to the conversion of the Jewish nation, and the promotion of their welfare, temporal and spiritual.' This gentleman, hearing of the existence of a Society, composed of churchmen and dissenters, for the promotion of Christianity among the Jews, already, pays its debts (amounting to £20,000), upon the condition that the dissenters should retire, and leave the whole management to churchmen. 'They accepted his terms, and he took sixteen Jews into his house, and baptized them all; but soon after their baptism, they stole his silver spoons, and one of them was transported to Australia for having forged Mr. Way's signature.' Poor Mr. Way suffers much at the hands of Dr. Wolff's fellow-countrymen; his pet Jew, 'one Nehemiah Solomon, a young man of great talents, whose beard he had shaved off,' getting ordained a priest only to run off with £300 of the Society's money. 'Nothing, however, disturbed Lewis Way, and soon after he went to Palestine; but there he was shamefully deceived by a Mount Lebanon Christian, and was so distressed by the circumstance, that it made him burst into tears; yet he continued his operations among the Jews with the same earnestness as ever. But neither his charity, even by his own confession, was always well-timed; he was chafed by the indifference and ingratitude of common men; and at last the dear man died at Leamington, broken-hearted.'

Wolff himself is sent to Cambridge, at the expense of the Society already mentioned, and is eventually appointed its missionary among his own people in Palestine.—The simplicity and even puerilanimity exhibited by our author in little matters, curiously contrasts with his proved common sense and dauntless courage in affairs of life and death. At Cairo, Santini, an Italian, 'was not a nice man; he cheated Wolff by making him believe that the best present one can give to a Bedouin chief is a small bottle of caster-oil. So Wolff bought from him some hundred bottles for £10, which made all the English people laugh from Cairo to England.' Wolff also seems to have been a good deal imposed upon by his own servants, for we read in another portion of this remarkable biography: 'Wolff hired four camels, upon which he loaded those Bibles which had been sent to him from Bombay for distribution on the journey; and he hired two Persian servants, both of them tremendous rogues; for Wolff never had the good-fortune to meet with a good servant, except on his second journey to Bokhara. In the year 1843, when he took a Russian with him from Constantinople to Tabreez, who actually behaved very well the whole journey. But when they arrived at Tabreez, he became so drunk that he thrashed his master, and would have most seriously injured him, if Mr. Bonham had not knocked him down. Wolff, however, would still have taken him on to Bokhara, after he became sober, if he would have promised not to get drunk again. But he said he never would promise any such a thing, as he was determined to get drunk whenever the feast of the Holy Virgin Mary was celebrated. So Wolff dismissed him.' He was dependent upon servants to an extraordinary degree for so self-helpful a man, in the matter of shaving: he could not even use the razor-strop, and narrates how Irving the preacher shaved him every morning while he stayed with him; and how that he found no barber at the archbishop's palace at Tuam, but was shaved there by an old woman, who demanded two shillings and sixpence for the job.

At Jerusalem, Wolff fell in with many interesting legends concerning his own people, who received him with very various feelings. Here is an affecting incident said to have occurred soon after the destruction of that city by Titus. 'Two heathen merchants met together in an inn in the Desert. "I have a male slave," said one to the other, "the like to whose beauty is not to be seen in the whole world." And the other said: "I have a female slave, the like of whose beauty is not to be seen in the whole world." Then they agreed to marry these two together, and to divide the children between them; and in the evening both the slaves were brought into a room. One stood in one corner, and the other in the other corner, and the male slave said: "I, a priest, and the son of a high-priest, should I marry a slave!" and the female said in the other corner of the room: "I, a priestess, the daughter of a high-priest, should I marry a slave?" and when the morning approached, they discovered that they were brother and sister. They fell upon each other's necks, and wept, and wept, and wept, until the souls of both departed. And it is on account of this that Jeremiah said: "Over these I weep, I weep; mine eye, mine eye runs down with water."'

The following Jewish account of Solomon, intended, perhaps, to do away with the scandals attaching to that monarch's

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Solomon granted his request, and Ashmeday gave him such a kick that he was flung many thousand miles to all the countries of the earth. During his absence, Ashmeday reigned in Jerusalem, and sat upon Solomon's throne, in the very figure and shape of Solomon. And it was not Solomon who had one thousand wives, but Ashmeday, in the figure of Solomon; and it was not Solomon who committed idolatry, but Ashmeday, in the figure of Solomon; and it was not Solomon who oppressed the people, but Ashmeday, in the figure of Solomon.

At last, after many years, Solomon returned from his wanderings, when he found Ashmeday sitting upon throne, in his very figure. Then he said: "I am Solomon, and thou art a deceiver!" And Ashmeday said: "I am Solomon, and thou art a deceiver!"

They appealed to the great Sanhedrim. The Sanhedrim decided that como one should examine the feet of both; and it was found out that Solomon the exile had the feet of a man, but Ashmeday the feet of a cock.—So they expelled Ashmeday from the throno by the ineffable name, and he was again put in chains by the authentic Solomon.'

It must not be supposed, however, that the subject of this biography is always meeting with humorous adventures, or listening to romantic legends. The work he was set to do was no child's play. The Subcans, for example, must have been an unsatisfactory tribe to attempt the conversion of, unless Wolff was more successful than his predecessor in that endeavor, Father Agnd-tangelus, the Roman Catholic missionary. That gentleman nominally baptized the whole body of them.—But on the Sunday following, he relates that he sent spies to that river, and all of them were being baptized again in their own way. He asked: "Why they had been baptized again?" They replied: "We like water." He asked: "Are ye not Roman Catholics?" They replied: "We will be, on the following conditions: First, the pope must write to the sultan for us to be relieved from tribute; secondly, the pope must give us a pension; thirdly, at the hour of death, no Roman Catholic priest must come near ne; fourthly, we must be allowed to retain our own religion unmolested!"

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

The Official returns shew the population of Chicago to be 109,480, and Milwaukee, 45,323.

WEALTHY COUNTY.—According to the census just taken, the taxable property of Chicot county, Arkansas, is $9,209,350, which if equally distributed, would give about $5500 to every white inhabitant.

HENDERSON, TEXAS.—The Henderson Times announces that the Vigilance Committee found Green Herndon and his servant girl guilty of burning that town, and that they were hung on the night of the 25th ult.

SOUTHERN PACIFIC RAILROAD.—There are new over three hundred hands at work on the grading of the Southern Pacific Railroad for the first fifty miles section west of Marshall, Texas.

ANOTHER TEXAS RAILROAD.—The Jefferson (Cass county) Herald, says the whole amount of stock required to be subscribed to secure the commencement of the railroad from that point to a junction with the Memphis, El Paso and Pacific railroad, at Moore's Landing on the Sulphur Fork of Red River, has been taken. The building of the road is thus rendered certain.

Captain John Holden Ormsbee, one of the oldest and most known citizens of Providence, (R. I.,) died at his residence, in that city, on the 5th inst., in the 81st year of his age. He was president of the Manufacturer's Mutual Insurance Company, president of the Union Bank, president of the Marine Society, and agent of the Hartford Ætna Insurance Company, which latter position he had held for thirty-six years.

RAILROAD BETWEEN CINCINNATI AND NASHVILLE.—At a recent meeting of the City Council of Nashville, a committee of citizens were appointed to visit Cincinnati and confer with gentlemen there in relation to the necessity and importance of building a railroad from Nashville to Cincinnati.

POPULATION OF RHODE ISLAND.—By the new census "little Rhody" shows a population of 173,809, divided as follows: Providence county, 107,078; Washington, 18,682; Kent, 17,-296; Bristol, 8907; Newport, 21,906. In 1850, the whole number of inhabitants was 147,540. The increase in ten years is 26,320.

GENERAL WHEAT GONE TO JOIN GARIBALDI.—It is stated that General Wheat formerly of New Orleans, and late of the Liberal Army in Mexico, sailed from New York, on the 8th inst., in the steamship Vanderbilt for Southampton, with the intention of joining Garibaldi in Sicily. [Nashville Union.

We learn from the N. Y. Herald that the first shipbroat ever built in the United States for Brazil was launched on the 8th inst. from the ship-yard of Messrs. Webb & Bell at Green-

GOVERNMENT LOAN.—The Secretary of the Treasury has published the Washington notice relative to the redemption act of June.

The Baton Rouge Comet states, as a fact showing the great value of railroads, that the privilege of the ferry from East to West Baton Rouge, which five years ago sold for $500, has recently been sold for $9350. This increase is due to the Grosse Tete Railroad.

Isaac Bell, the oldest shipping merchant in New York, died on the 5th inst., at Saratoga.

The Southern Planters' Convention will meet in Holly Springs, Miss., on the 15th of October.

FRUIT CROP OF NEW ENGLAND.—The Boston Traveler says the crop of apples in the New England States, this season, will be larger and of a better quality than for ten or twelve years past, provided the trees are not shaken heavily by September gales.

"AN UPRIGHT JUDGE!"—A young man belonging to a very respectable family, but a notorious rowdy, was arrested in Wheeling, Va., a few days ago charged with riotous conduct. He was convicted on the clearest evidence, but the magistrate allowed him to go without punishment, giving as an excuse, that he was under personal and pecuniary obligations to the accused!

SOUTHERN RAILROAD.—The Vicksburg Whig learns that the cars on this road will run to Newton Station, (Doolittle's,) 110 miles from Vicksburg, by the 20th inst., and will be prepared to commence regular business through to Meridian, on or about the 1st of November.

IOWA WHEAT CROP.—The Secretary of the Iowa Agricultural Bureau, estimates the yield of Wheat in that State at 18,-000,000 bushels.

The citizens of Cleveland, Ohio, are about introducing street railroads into that city.

The Oxford Mercury says there are now completed and in operation over eight hundred miles of railroad in Mississippi.

The slave bark W. B. Kibby, at New York, has been condemned and ordered to be sold.

It is said that Horace Greeley either has retired, or will retire soon, from the New York Tribune.

CATHOLIC ORPHAN ASYLUM BURNT.—The lodging rooms of the Catholic Orphan Asylum, in Toledo, Ohio, were destroyed by fire on the night of the 4th. Three children and one sister of Charity are missing—supposed to have perished in the flames. Another Sister was seriously injured by jumping from a window. It is reported that the remains of one child were found in the ruins.

Horace White, a well known citizen of Syracuse, N. Y., vice President of the Bank of Syracuse, and one of the Directors of the New York Central Railroad Company, died at his residence on that city on the 5th inst.

MARSHFIELD.—A correspondent of the New York Journal of Commerce states that Marshfield, Mass., the residence of the late Daniel Webster, has become so much of a watering-place, that two hotels have been opened and a third is needed. Crowds of visitors are daily examining the mansion and grounds of the deceased statesman.

There were 30 deaths in Charleston during the week ending on the 1st inst., including two of yellow fever.

THE JAPANESE IN NEW YORK.—The proprietors of the Metropolitan Hotel, New York, have made a statement ridiculing the idea that $10,000 was sufficient to pay them for entertaining the Japanese last end of $95,000. They allege that they paid a market bill of $11,000 in one week; that while the "Japs" were there the hotel furnished dinners daily to over a hundred waiters employed, and with the policemen, the house had to board seven hundred and fifty men. The aldermen, it appears, ordered everything of the very best, without regard to cost.

NAVAL.—The number of men authorized by Congress being now attached to the navy, no outside enlistments whatever can take place. Those ships ordered in commission will have to await the return of hands having honorable discharges. It is said that a bill will be introduced next session providing for the addition of four thousand sailors to the service. Captain Jurien has, at his own request, been relieved of the command of the Home Squadron, and will be succeeded by Captain Poudergast, who will proceed to his station in the steam sloop of war Pawnee, which will leave Philadelphia on the 20th for Vera Cruz.

MEMPHIS.—The Memphis Enquirer says that the number of buildings erected in that city the present season is more than two thousand

THE LADY ELGIN DISASTER.—The Western papers are filled with the particulars of the loss of the steamboat "Lady Elgin," on Lake Michigan, (an account of which appeared in our last issue) lists of the drowned, saved, &c. We have no room for one of the melancholy and affecting recitals. Many of the bodies of the drowned have been recovered, but at last accounts, the bodies of Col. Lumsden, his wife and son, had not been found. Most of the drowned were residents of Milwaukee, and that city, we are assured, is indeed a place of grief and lamentation.

The Philadelphia Inquirer says the Irish military organizations of that city will refuse to unite in any demonstration of respect to the Prince of Wales.

THE UNITED STATES, CHINA AND JAPAN.—A Washington dispatch says: "It appears from our treaty of amity and commerce with China, just officially promulgated, that the United States will extend her good offices in case any other nation should act unjustly or offensively against that empire, to bring about a satisfactory arrangement of the question; thus showing their friendly feeling. A similar provision is contained in the treaty with Japan."

ALABAMA AND FLORIDA RAILROAD.—The Pensacola Observer learns that the gap on this road, between Pensacola and Montgomery, is now only fifty miles, which are traveled by stage, three times a week. The cars from Pensacola are running forty-five miles, and from Montgomery to Garland, sixty-five miles.—The time of travel from Pensacola to Montgomery is now about twenty-two hours.

The latest project of the people of Chicago is one to connect the waters of Lake Michigan with those of the Gulf of Mexico by an uninterrupted channel for steamboat navigation.

CALIFORNIA.—Late accounts state that business at San Francisco was steady but less animated than it had been. The merchandise exports of California, mostly in staple products, since January last, amount in value to $4,500,000, against $2,800,000 for the corresponding period of 1859. Political meetings are held with remarkable frequency in the interior towns.

OREGON.—We have late accounts from Oregon. The Secretary of State had refused to issue the certificate of election to Shiel, lately elected to Congress as successor to Stout, on account of the election being premature and unauthorized by law. Rich gold mines have been discovered at Walla. Considerable excitement prevails at Portland on the subject, and a rush had commenced towards the new diggings. The farmers were cutting by far the largest and best crop wheat ever grown in the State. Douglas, Republican, and Breckinridge clubs were organizing in all the principal towns, and each party claimed to be the strongest, without any data to form a plausible estimate upon.

FOREIGN NEWS.

Our summary of the news from Europe is made up at the last moment before going to press, in order to include the latest announcements by Telegraph, and the amount of space at our disposal being very limited, the summary is necessarily as brief as we can make it. Every arrival from Europe brings us accounts of the successful progress of Garibaldi in Southern Italy. At last advices he was reported to have arrived at Salerno, some thirty miles distant from Naples, at which city his arrival was anxiously looked for by all but the parasites and supporters of the Bourbon dynasty. The King, it is said had embarked all his valuables on board a Spanish frigate which was about to sail for Gaeta. In all probability the next arrival will bring us intelligence of the departure of the Bourbon, and the arrival of Garibaldi. Then—what next? From other parts of Europe the news is not of particular importance. Queen Victoria was still in Scotland; the French Emperor and Empress were in Savoy, and the Russian Emperor had invited the Prince Regent of Prussia to a hunting party at Warsaw, about the middle of this month. Of course there are many surmises as to the course the great powers will take in respect to the new state of things in Italy, &c., &c., but we have no room for further reference to them here.

THE HOME TRIP OF THE GREAT EASTERN.—The Great Eastern arrived at Milford Haven on the 16th ult. Allowing five hours for difference in time, and sixteen and a half hours' detention at Halifax, her run from New York was accomplished in nine days and four hours.

Mr. Wm. Cubitt, M. P., it is understood, will be the new Lord Mayor of London. The election takes place on the 29th inst.

The Englishwoman's Journal, a periodical issued in London, the object of which is to promote the industrial pursuits of women, is printed entirely by them. It appears that there is already in that city a newspaper, the compositors engaged on which are women.

ENLISTMENTS IN ENGLAND FOR GARIBALDI.—Captain Slyfe, an agent of Garibaldi in London, recently, in the company of a large number of gentlemen, said that in three days he had collected 500 volunteers, many of them of the highest respectability, some of independent means. His object was to raise a battalion of at least eighteen hundred men; but he did not wish to take them empty-handed. All the money and ammunition which general Garibaldi had at his command he required for the troops he had there. He wanted, therefore, to collect sufficient to equip the English battalion, and when he reached Garibaldi, to say, "Here we are ready to fight."

CORONATION OF THE KING AND QUEEN OF NORWAY.—The King and Queen of Norway were crowned at Dontheim on the 5th of August. The ceremony, according to the requirements of the constitution, was performed in the ancient Cathedral of that city. The Royal procession walked to the Cathedral preceded by the Heralds and Kings Court Marshal. The King walked under a canopy held by his principal officers, and the Queen under one held by Court ladies dressed in white. The procession was received at the Cathedral doors by the bishops and clergy. The Bishop of Christiana pronounced a blessing upon his Majesty. "God bless the King in his going out and his coming in from this time and forever." The King took his seat upon the Throne to the right of the choir, the Throne for the Queen being opposite on the left. The Bishops of Bergen and Christiana received the Queen; and when all the procession were seated in order, the King and Queen knelt down and the services began. After portions of scripture, prayers and singing, the Bishop of Bergin preached from Psalm lxxxv., 6, 12. After the sermon the King went up to the altar, and the crown was placed upon his head by the Minister of State and the Bishop, the latter having annointed his Majesty upon his forehead, temples, breast and wrist. The herald announced to the Assembly, "Now is Carl XV, crowned King of Norway; he and no other." A salute of 112 guns was immediately fired. The Queen went through the same ceremony, the Bishop only anointing her forehead and wrist. The herald announced, "Now is Wilhelmine Frederikke Alexandra Anna Louisa crowned Queen of Norway; she and no other;" and the guns gave another saluto of 112 guns. A grand chorus from the oration, composed for the occasion by C. Arnold, with the words by Professor A. Munch, concluded the ceremony, and the procession returned to the Palace amid the cheers of the people.

A crown of gold, worth 5000 plastres, and represented as of great artistic merit, has been offered to the Spanish Duke de Tetuan (O'Donnell) by the province of Alicant, as an acknowledgement of his political and military services.

Captain Miller, formerly of the Cunard steamship America, died at Liverpool on the 24th ult.

The Minister of War in Austria has just ordered that Protestant soldiers shall only be interred in cemeteries in a part separated from the Catholic portion by a hedge or inclosure. Some of the Austrian journals complain of the measure as being exceedingly illiberal, and only called forth by the imminence of the Corwood statue of the late Sir John Franklin is to be erected at Spilsby, Lincolnshire, England, the birth-place of the Artic explorer.

MONUMENT TO ALLEN RAMSAY.—An unprecedentedly large block of Carrara marble has just been landed at Leith, and will be transported to Edinburgh, and along Queen street to its present destination at Mr. Steell's studio. This great mass of stone weighs fully eighteen tons, and measure thirteen feet long by some four or more in diameter, is of remarkably fine quality, and is probably the largest and purest piece of marble ever imported into Scotland. It is intended for the statue of Allen Ramsay, which the late Lord Murray, a collateral descendant of the poet's, meant to have placed on the terrace in front of Ramsay Garden, which gave way and fell some months ago. Lady Murray, in fulfilment, as far as possible, of the design of her lamented husband, purposes, we believe, applying for a site for the statue at the north-east corner of West Prince street Gardens, where it will correspond very well with the statue of Professor Wilson by the same eminent sculptor, which will be placed at the north-western corner of the Eastern Gardens. The model for the statue of Ramsay has long been completed, and indicates that the work will be one of the most spirited and characteristic which has ever been fashioned by Mr. Steell's classic chisel.—*Scotsman.*

The Nouvelliste of Rouen says that a very curious coin was recently found at Canville, near Havre, being a gold piece struck in 1418, when Henry V. of England, after the battle of Agincourt, assumed the title of King of France, on his marriage with Catherine, daughter of Charles VI; it bears the following inscription: "Henri, par grace de Dieu, roi d'Angleterre it de France."

The London Gazette announces the appointment of Major Gen. R. P. Douglas, to be Lieut. Governor of the Island of Jersey, in the room of Major General Mundy, deceased; also of Sir C. J. M'Carthy, Knight, to be Governor and Commander-in-Chief in and over the Island of Ceylon and its dependencies.

THE PANAMA ROUTE TO AUSTRALIA.—In the British House of Commons, on the 24th ult., Mr. Laing said there was no intention on the part of the Government of calling for tenders for a monthly steam communication with Australia via Panama, in addition to the service via Suez.

ORDERS FOR GRAIN.—The London Times, of August 24, in its City Article, says: "The orders for grain transmitted to America and the Continent since Friday last have been extraordinarily large. By the Cunard steamer on Saturday they are believed to have been heavier than by any previous packet, in consequence, not merely of the state of the London market, but of the rather discouraging character of the accounts from various parts of Europe!"

ROBERT BARCLAY, THE LEARNED QUAKER.—The English papers report that the estate once occupied by Robert Barclay has recently changed hands, and the new owner has pulled down the very room in the mansion in which Barclay wrote his famous Apology for Quakers. For nearly two centuries the place has been an object of much interest. Barclay was a contemporary of Geo. Fox and Wm. Penn, and was one of the few good men who were on terms of intimacy with King Charles II.

The official journal of Rome announces that the sum received in the Papal exchequer from the contributions of the faithful to the present necessities of Pius IX. amounts to $1,100,000.

The Cathedral of Notre Dame, Paris, was recently robbed of gorgeous vestments, crosses, taper holders, croziers, etc., of massive gold, adorned with the most precious stones, in all valued at $160,000.

RESTORATION OF OLD EDIFICES IN ENGLAND.—Several of the old cathedrals, and other edifices in England, which have been crumbling to ruin for two or more centuries, are undergoing a restoration. Among them is Netley Abbey, which has been in ruin several centuries. The lovers of the picturesque, and the venerators of old things, are quite shocked at the proposed restoration of this Abbey, and consider it a "desecration" to restore an edifice which has been crumbling to ruin for so long a time. "The glories of the edifice," it is said, "will be destroyed by restoring it."

THE LATE LORD ELPHINSTONE.—There is a romantic phase in the career of the late Lord Elphinstone, of whose death we recently had intelligence, not very generally known, and which, it is rumored, accounts for his living and dying a bachelor.—Some twenty-five years ago, says the gossip of court, he was smitten with the charms of a young girl of the highest rank, who also evinced a predilection for him. It was for this and to get him out of the way, that Elphinstone was honored with a high official position in India, for it was thought best that Victoria, the young Queen of England, should have a Prince Consort from Germany, rather than the old traditions should be infringed upon, and a British monarch marry one of her own subjects.

MANUFACTURE OF RIFLES IN ENGLAND.—In the House of Commons, on the 20th ult., in reply to a question, Mr. Hebert, the Secretary of War, said that 90,727 rifles had been made at Enfield during the year ending the 30th June last. The weekly average was then about 1700, but it was now 1900, and would be raised to 2000 as soon as additional machinery was brought into operation. 30,000 rifles had been received from contractors, and 9000 more were still to be sent in from them.

THE FINE ARTS IN GREAT BRITAIN.—No nation in the world is so liberal in its appropriations for the advancement of the fine arts as the English. Among the civil service estimates for the year we find the following items: £2000 for the British Historical Gallery; £2300 for purchasing for the British Muse em drawings by the old masters, formerly in the Lawrence collection; £5000 for a National Gallery in Dublin; £5000 for an Industrial Museum at Edinburgh; £15,000 for increasing the accommodation in the National Gallery of London, etc., etc. The total amount expended last year from the public funds, upon national collections, is stated, in the official reports, to have been £230,-448, (or about $1,152,500.) This included the British Museum, National Gallery, Museum of Practical Geology, Historical Portrait Gallery, and grants to the Royal and Geographical Societies.

A MONUMENT TO THE HEROES OF THE CRIMEA.—A monument is in course of erection in Waterloo Place, Pall Mall, London, in honor of the guards who fell in the Crimea. Upon a pedestal of granite, with the motto, *Tria juncta in uno*, is erected a group of three, in the costumes of the Coldstream, Grenadier and Fusilier Guards. The figures are between eight and nine feet high, and of bronze. Behind them is a trophy of real guns from Sebastopol, with shot and shell.

MANIFESTO FROM NAPOLEON.—It is reported that the imminence of the approaching crisis has led the Emperor of France to prepare a manifesto upon the affairs of Europe, with special reference to Italy, and that it will shortly appear in the *Moniteur*. All Europe is anxiously waiting the exposition.

Since our last issue we have received the following intelligence from Canada, Mexico, and Central America:

Canada.—The Toronto Globe says that Sir Fenwick Williams will temporarily succeed Sir Edmund Head as Governor General of Canada in October. Sir George Simpson, Governor of the Hudson's Bay Company, died at Lachine, near Montreal, on the 7th inst. The Prince of Wales, after leaving Ottawa, visited Toronto, Coburg, and other places, and at last accounts was at Niagara Falls. There were some difficulties at Toronto and Kingston, created by the acts of the Orangemen, but happily they appear to have died out.

THE PRINCE DOES THE CLEVER THING.—A letter dated Montreal, Aug. 30th, says: "While the Prince was at Sorbrooke to-day, a very affecting incident occured. John Felton, commonly called "Old Squire Felton" in his own district, was Signal Midshipman on Nelson's flag-ship,—the Victory,—at the battle of Trafalgar. He was also at the battle of Copenhagen, and wears medals for bravery in both these actions. At the blockade of Guadeloupe, West Indies, in 1809, he was the officer of the watch on board the Curieux sloop-of-war when she struck on a rock and was wrecked. On the court martial, which was of course subsequently held, there were some enemies of young Felton, and, perhaps owing to their personal hostility—perhaps to the fact that court martials were not held in these days with so much care for the ends of justice as now—he owed it that, although the wreck was caused by circumstances beyond his control,—he laboring under the misfortune of defective vision,—he was dismissed the service. His prospects were at once destroyed, and he finally emigrated to this country, where for four-and-thirty years he has lived respected. His Royal Highness having been made aware of the hardship of Mr. Felton's case—not by him, for he suffered incomplaining, but probably through Mr. Gnlt—chose this day for the occasion for exercising the prerogative delegated by her Majesty to him, and when the old man presented himself at the reception, not only received him with the greatest cordiality, speaking to him kindly words, but intimated that from that moment he was restored to the position he had lost. This caused a great ebullition of feeling on the part of his brother sailor, Capt. Moore, and immense cheering on that of the crowd. The act was in itself thoroughly appreciated. Everybody looked delighted. Mr. Felton could not conceal his pleasure, though he tried to look unmoved, and Mrs. Felton, good soul, looked at her husband with more than usual pride, as he and she were receiving the congratulations of the people."

Mexico.—At last accounts, it was reported that an army of fourteen thousand Liberals was marching rapidly in the direction of the city of Mexico; and that Gen. Miramon, at the head of an army of seven thousand men, was in the city making ready for an attack. It is said that Miramon, after his return to the capital, resigned the presidency, but was subsequently re-elected by the State Council by 23 against 19 votes. There is a report from Washington that our Government has resolved to co-operate with England, France, Prussia and Spain in their proposed mediation between the contending parties in Mexico, for the purpose of bringing the civil war to a close. This, we think, is somewhat doubtful.

Central America.—Accounts *via* Havana represent that on the 2d inst., an expedition was fitted out from Truxillo for the capture of Walker and his men. This expedition consisted of the British steam sloop-of-war Icarus, Commander Salmon, and a smaller vessel, presumed to have been a Honduran coaster. Both had on board Honduran troops, under the command of Gen. Alvarez, of the department in which Truxillo is situated, the same who took possession of the city after Walker had abandoned it. This expedition, proceeded down the coast to the mouth of the Rio Negro, on or near which Walker and his men were encamped; the troops entered that river in the boats of the Icarus, and there captured Walker, Rudler, and 70 other persons—among them many sick—all being in a deplorable condition. These persons were taken to Truxillo, with their arms and baggage, and there placed by the commandant of the Icarus, at the disposition of Gen. Alvarez, under condition that Walker and Rudler should be treated according to law, and that their seventy followers, officers and privates, should be permitted to return to the United States, taking an oath not to serve in any expedition against Central America—and the American Commercial Agent defraying the expense of their passage. General Alvarez accordingly took charge of the prisoners, and placed them in the Castle. It was believed that the two chiefs would be immediately executed.

POLITICAL.

NEW YORK POLITICS.—It appears by a despatch from New York to the Louisville Democrat, that in the negotations for a fusion of parties opposed to Lincoln, the Breckinridge Committee claimed ten names on the Electoral ticket, and the Douglas Committee offered six. By despatches received in this city, it appears that the Breckinridge Committee, declining to fuse on such terms, adjourned; and then the Douglas Committee concluded to accept the Breckinridge proposition. At least such is our interpretation of the somewhat vague telegraphic announcements. If this be correct, the anti-Lincoln men of New York will move in mass at the Presidential election, and with a fair prospect of success.

MAINE ELECTION.—This Election took place on Monday, 10th inst. A despatch dated Portland, September 11th, says: "The returns, thus far, indicate the election of the Black-Republican candidate for Governor, and a full ticket, by a large majority.—It is very probable that the next Black Republican candidates for Congress will be elected." We do not place much reliance on this, in its full extent.

VERMONT ELECTION.—This Election took place on the 4th inst., and resulted in the success of the Republican candidate (Fairbanks) for Governor, all the Republican candidates for Congress by increased majorities, and the choice of a Republican Senate, and a large Republican majority in the House.

Mr. Breckinridge addressed a large audience at Lexington, Ky., on the 5th inst., in defence of his withdrawal from the Presidential contest. His speech was published and is attracting great attention.

Mr. Douglas is still making stump speeches. Having gone through the Eastern and middle States, Virginia and North Carolina, he is now going to the West, and is announced to speak at Cincinnati, Indianapolis and other points.

Many of the leading citizens of New York are making arrangements for a monster mass meeting, to be held in that city, of all those opposed to the election of Lincoln and Hamlin, and it will undoubtedly be a most imposing affair.

ARKANSAS ELECTION.—We find in the Camden Eagle the vote for Congressman at the recent election in Arkansas: First District—Thomas C. Hindman received 20,051; Jesse N. Cypert received 9,995; majority for Hindman, 10,352. Second District—Edward W. Gantt received 15,569; Charles B. Mitchell received 13,007; James A. Jones received 891; Gantt's majority over Mitchell, 2,592.

A straight Douglas Electoral ticket has been formed in Pennsylvania.

CALIFORNIA AND IOWA.—The State election in California was not to be held this year on the 5th of September, as has been generally announced, but is to be held on the 6th of November, the same day as the Presidential election is held, the State election takes place in September. A number of papers have fallen into a similar error in regard to Iowa, in which the State election, this year, does not take place until the 6th of November.

MAINE ELECTION.—This Election took place on the 10th inst., and resulted in the choice of the Republican candidate (Washburn) for Governor, and all the six Republican candidates for Congress, by an increased majority—so the telegraph reports.

Bell and Everett Electoral tickets have been nominated in Vermont and Wisconsin.

CONNECTICUT BRECKINRIDGE CONVENTION.—This Convention met in New Haven on the 12th, and nominated an Electoral ticket, with instructions to vote for Breckinridge, if he can be elected; otherwise, for any national man who can defeat Lincoln.

MASSACHUSETTS DOUGLAS CONVENTION.—This Convention met at Springfield on the 12th, and nominated Erasmus D. Beech, of that place, for Governor.

MASSACHUSETTS BRECKINRIDGE CONVENTION.—This Convention met in Boston on the 12th, and nominated the Hon. B. F. Butler for Governor.

THE FUSION IN NEW YORK REJECTED.—A New York despatch says that the Douglas State Committee has rejected the proposition for a fusion with the Breckinridge party on an electoral ticket.

The Oregon Democratic State Committee has divided nearly equally into Douglas and Breckinridge wings, the former calling a State Convention at Eugene on the 19th inst., and the latter on the 18th.

A Bell and Douglas Union Electoral ticket has been formed in Texas, as follows: For the State at large—Hon. B. H. Epperson, of Red River; Geo. Paschal, of Travis. For the First District—Hon. Wm. Steadman, of Rusk. For the Second District—Jno. H. Robson, of Colorado.

A meeting of the Union Executive Committee of Pensylvania is to be held at Harrisburg on the 27th inst., for the purpose of completing the Electoral ticket and selecting a candidate for Governor.

CITY NEWS.

The factory of the Louisiana Oil Company situated on the new Shell Road, near the first toll-gate, was entirely destroyed by fire, with its contents, on the evening of the 11th inst. The loss, which falls entirely upon the company, there being no insurance, is estimated at $150,000.

Mrs. Isabella McKee, of the Fourth District, died on the 7th inst., in Covington, St. Tammany parish. It will be remembered she was one of the victims of the Lemley poisoning affair and her death is said to have resulted from the poison so innocently taken on that melancholy occasion.

Dr. L. Ridell, the lately appointed Postmaster, assumed the duties of his office on the 5th inst.

The city continues remarkably healthy. The number of deaths last week was 160—only one from yellow fever reported. Since the storm on the 15th we have been enjoying fine, clear, pleasant, and bracing weather. The Summer tourists are daily returning in crowds, the "floating population" begins to come in, business is getting under fair headway, and our rapid dy improving City is again a scene of bustling activity.

ANOTHER TERRIBLE STORM, WITH LOSS OF LIFE AND GREAT DESTRUCTION OF PROPERTY.—This part of the country was again visited with a very heavy and destructive gale on Saturday, 15th inst. We have no room to enter into details, but we may state briefly that in this city there has been no damage done beyond the blowing down of trees, fences, etc. At Milneberg, the Lake terminus of the Panchartrain railroad, the lice new wharf, is almost an entire wreck. Along the Lake coast, many wharves, bath-houses and out-buildings were swept away. Biloxi, we learn, was reduced to a heap of ruins and the long wharf was covered by nine feet of water. The Mobile mail boats and other Lake craft had a terribly rough time, but weathered the storm in safety. One man was killed at Biloxi by the falling of Brown's Hotel. At the Balize nearly every house was blown down, and several lives were lost. At Pass a l'Outre the only buildings left standing are the Pilot Boat Association house, Riley Knight's house, and the telegraph station. Two ships, the Shuffield and Galena, outward bound, a brig, and several schooners, were blown ashore, and a small schooner sank. Several towboats were also blown ashore. At Mobile, the damage done by the storm is estimated at $500,000. All the wharves were under water and Dauphine and Water streets were flooded. Several buildings were blown down, several steamboats blown ashore, and much cotton—several thousand bales—badly damaged. To add to the horrors of the day, a fire broke out on Government street, near Royal by which the ware-houses of Pomeroy and Marshall, and Goodman were destroyed. In the latter about 3800 bales of Cotton were burnt. Fortunately, not much damage was done to the shipping in the lower bay. We fear that the accounts from seaward will be disastrous as many vessels are now expected, especially from Northern parts. The loss of life, so far as we have heard, has happily been much less than was expected.

MARRIAGES.

"It is not good for man to be alone."

In Wayne county, Miss., at the residence of the bride's father, on the 26th July, by the Rev. J. D. Cameron, Mr. A. P. JONES to Miss CATHERINE M'DONALD.

By the Rev. J. D. Cameron, in Clarke county, Miss., at the residence of the bride's father, on the 30th July, Mr. W. C. MANNING to Miss AMANDA MOODY.

By the same, in Wayne county, Miss., at the residence of the bride's mother, on the 12th August, Mr. B. RAINEY to Miss CATHERINE KEARBY.

On the 12th inst., in the M. E. Church, South, of Jackson, Miss., by the Rev. W. Harrington, Dr. JAMES HALEY to Miss CORA ALPEAN, both of Madison county.

RECEIPTS, BY THE POST-OFFICE,

From September 10th to September 17th, 1860.

A—W H Adams, $15 50; W Arnetto, $2.
B—J F Bellamy, $6.
H—W L Humblett, $5; A R Hines, $5; G Helveston, $2.
L—H P Lewis, $1 75.
M—A J R Menis, $1.
R—N O Rice, $4; J M W Read, $10

COMMERCIAL.

MONDAY EVENING, September 10, 1860.

We condense the following statement from the New Orleans *Price Current* of the 8th inst:—

The movement in our market generally has been without much animation since the date of our last report and in Cotton the operations have been of only a moderate character, though prices have tended in favor of buyers throughout the week. In Tobacco the transactions have been on a limited scale, the stock being light and full prices claimed, and the business in Sugar and Molasses is still confined to the local trade with reduced supplies offering. The demand for western Produce has been checked by the want of freight room to neighboring ports, but with only moderate receipt prices for most descriptions have been very well maintained, and in Flour and Corn most of the transactions have been at an advance. Freights have been dull with a tendency in favor of shippers, and in Exchange we have noticed some little variation, though the rates, especially for domestic bills still maintain a pretty high range.

COTTON.—With respect to prices, we have to remark that they have generally been very full for the better qualities, in which most of the transactions have shewn an improvement of ⅛ to ¼ per pound, while Middling has been without any material change.

New Orleans Classification:

Inferior	— @ —	Good Middling	11½@11⅝
Ordinary	— @ —	Middling Fair	11¾@12
Good Ordinary	— @ —	Fair	nominal
Low Middling	10½@10¾	Good Fair	do
Middling	10⅝@10⅞	Good and Fine	do

SUGAR.—The sales of the week amount to 700 hhds. We quote for Inferior and Refining 4½ to 5½; Common to Good Common 5 to 7¼; Fair to Fully Fair 8 to 9¼; Prime to Choice 9½ to 9¾; Centrifugal and Clarified 9 to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ de per pound.

MOLASSES.—Total receipts of the week 155 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 25 cents per gallon; and Prime to Choice, 26 to 30 cents; half barrels, 26 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 40c to 44c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

FLOUR.—About 8,000 bbls have been sold during the past week, at from $5 45 to $5 55 for superfine, $0 25 to 7 00 for ordinary to good extra, and $6 75 to $7 25 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 9 to 9½; Ribbed Sides 11 to 11¼; Clear Sides 12 to 12¾; Sugar-cured Hams 14 to 15½ cents per pound.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9½ to 11c.

LARD.—We quote 13¾ to 14¼c for prime to choice prime, in tcs., and 14¼ to 14¾c. for kegs.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 15½ to 16¼c; Bale Rope, hand spun, 7½ to 8c, and machine made, 8¾ to 9 cents per pound.

COFFEE.—We quote fair at 14¾ to 15, and prime at 15½ per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 25 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 11½ to 12c. to heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 35 to 36 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Sc, and choice $30 to 50 per head—selling at 7 to 7½c. per pound net.
Hogs—Selling at $5 45 to $5 50 per head.
Sheep—Selling at $4 to $5 per head.
Veal Cattle—Selling at $8 00 to $10 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

Just received from Nashville a large supply of Five Dollar Libraries, Nos. 1 and 2, and Sabbath School Hymns. Please send your orders.

KEENER & PARKER, Agents.

SALEM CAMP-MEETING.—The Camp-meeting at Salem campground, Pascagoula Circuit, Ala. Conference, in Jackson county, Miss., will commence on Friday, 19th October next.

SAMUEL DAVIS, *Steward.*

CAMP-MEETING.—There will be a camp-meeting on Columbia Circuit, La. Conference, commencing the 4th day of October, ten miles west of Columbia, Caldwell parish.

ROBERT PARVIN, P.E.

LOUISIANA CONFERENCE.

Fourth Round of Quarterly Meetings for Monroe District.

Sept.—Calcasieu, at Sugar Town, 1st and 2nd; Carrol, at Floyd, or Walnut Grove, 15th and 16th; Delhi, at Holly Grove, 22nd and 23rd; Jamerson, at Oak Ridge, 29th and 30th.
October—Columbia, at Oak Grove Camp ground, 6th and 7th; Bartholomew at Bartholomew, 13th and 14th; Bastrop, at Bastrop, 20th and 21st; Monroe, at Monroe, 27th and 28th.
November—Inn, at Union, 3rd and 4th; Evergreen, at Evergreen, 10th and 11th; North Rapides, at Hawn Creek, 17th and 18th; Alexandria sta., 24th and 25th.

J. A. IVY, P.E.

Opelousas District.—Fourth Round Quarterly Meetings.

October—Thibodeaux Station, 13th and 14th; Lafourche Circuit, at Napoleonville, 20th and 21st; Atchefeylaya Circuit, (will the Preacher inform me where?) 27th and 28th.
November—Opelousas Circuit, at Washington, 3rd and 4th; Abbeville Circuit, at Que-de-tortue, 10th and 11th; New Iberia Station, 17th and 18th; Franklin Station, 24th and 25th; Grand Lake Circuit, at Bayou Long, 28th and 29th.
December—Pattersonville Station, 1st and 2nd.

A. B. FLY.

Shreveport District.—Fourth Round of Quarterly Meetings.

Sept.—Grand Cane, at Friendship, 29th and 30th.
October—Natchitoches, Oakland, 6th and 7th; Mansfield Station, Mansfield, 13th and 14th; Sabine circuit, Hollygrove, 20th and 21st; Caddo, 27th and 28th.
November—Shreveport Station, Shreveport, 3rd and 4th; Red River Circuit, 10th and 11

THE NEW ORLEANS CHRISTIAN ADVOCATE.

SEPTEMBER 15, 1860.

Children's Column.

[illegible] HOUR.

[illegible]

[illegible] Children's Hour.

[illegible]

[illegible]

[illegible]

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 39. WHOLE NUMBER 509.

NEW ORLEANS, WEDNESDAY, SEPTEMBER 26, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

HOME EDUCATION.

BY LETHA FONTELLE.

The children of Terre d'Amour were not perfect, naturally or habitually. They were moved by nameless whims, little caprices, varying impulses, like other children. But unlike the mass, they were early initiated into the mysteries of self-control. They were not forced to it by the stern, unscrupulous, Spartan-like discipline, but indicted by the spirit of loving obedience.

Grandpa was accustomed to say, "obedience is a child's religion." Let a child be trained to listen to the still small voice, to obey promptly and cheerfully the call of duty, and you will find the early promise fulfilled in his integrity as a man, in his fidelity as a Christian. Obedience was then the law at Terre d'Amour, enforced by parental authority and crowned by loving approval.

It is beautiful, said an old lady of the neighborhood to Grandma, "it is truly charming to see your children, from the little Belle to Mrs. Truebeart, all moving instantly to attend to the lightest expression of your wishes. And I never hear any scolding on your part, any complaint on theirs. Now I may talk to my children all day, and they will not remember what I said the next. But with your family obedience appears to be a plant of spontaneous growth. And it is the same in the church. When they take the name of Christian, they assume its duties, cares and responsibilities. They live to Christ, and their faces shine by the reflection of their ever-present Savior. They obey His voice with alacrity, as if their pleasure instead of self-denial was involved. They attend not only to the letter of the law, but imbibe its spirit also. Yours is a remarkable family."

But this was not effected by single or necessional efforts. It was the result of a wise guidance, of the judicious exercise of God-given authority, supported by steady firmness, and brightened by love. There was much owing also to the dignity of manner, to the tone of mild conscious power, to the expectent glance. They implied no weakness, no vacillation, no fear of the result. Obedience began with the dawning reason of the infant. Neither petulance nor disobedience, though half playful, half wilful, was encouraged and prnised as naive, charming, irresistible, until it became a habit, and then punished as disgreeable. But the whole manner spnraved the ready obedience, and affection shone brightly on the child that yielded with unselfish love its claims to another. Thus they learned by degrees to study not their own gratification, but the pleasure of those around them, and thus the happiness of the whole was secured.

When Miss Harper came to them she was received as one of the household faculty, to be associated with them in their ceaseless efforts to form the character of their charges on true principles, and openly honored as an efficient co-worker in the glorious labor of educating immortal souls. They spoke of her only with esteem and kindness. They were unfamiliar with that emptiness spirit that sees no excellence unless it is modelled after themselves—with that self-sufficiency that depreciates all worth in another. On the contrary, they rejoiced in goodness under any form, they encouraged talent, they gladly honored superiority; they prompt the children to offer her those graceful attentions that are so charming to all, so precious to the stranger. Nor did they relax them after a few days, for they found in their friendly efforts, and in her pleased reception of them, a new source of joy. They were never officious; they were too well bred to be so, but they were mindful of her wishes and considerate of her comfort or pleasure.

Had she taken charge of the children under less favorable auspices, their strong will, great difference in temperament, and the ardor of their native impulses, if directed by prejudice, would have occasioned her much painful annoyance, and half neutralized her instructions. But in each of the older members she found a co-operator, and in Aunt Margaret an unfailing support. They were soon comparing modes of education, and consulting together about the best interests of the children, as if they had been equally their mothers. The constant endeavor to render her duties pleasing, and to prevent any chance to her, won her heart and bound her to their

[illegible] daily duties every day, but with a depressing consciousness of unappreciation, of ensueless cavilling, of her unaided and consequently half useless efforts, that chills her tenderness and unnerves her otherwise powerful energies. There are those so weakly, regardless of their children's best interests, as to speak depreciatingly and with habitual scorn of a teacher known to be efficient, who deride her little peculiarities, harmless as they may be, and laugh at the wilful disobedience and impertinence of their children. They teach her lessons of patience, of endurance, of skill in control under difficulties, but they injure the pupils irreparably.

At Terre d'Amour the work of improvement moved steadily onward. It was not confined to mental culture and a few graceful accomplishments, as is too often the case at boarding-schools. The heart unfolded healthfully in the pure home atmosphere, and received daily lessons of strength, of purity; of love. The soil was well prepared, so that the seed planted therein should take deep and abiding root, should spring up duly, bear fragrant and perennial flowers, and yield a hundred fold return of precious fruit.

Abundant and regular exercise developed the muscular energies, and gave a natural grace to their movements. Excellent food, simply prepared for the children, and a succession of choice ripe fruit, gave roundness to their lithe, active figures. But their health was never affected by undue indulgence, or dullness evoked by stupidity. The girls managed their spirited steeds with the skill and ease of Englishwomen. Their light pirogues flew down the bayou or over the lake as if the slender oar had been held by the sure hand of a Creole. And the varied, tastefully arranged gardens, were evidence of their familiarity with horticultnre. The boys were versed in all manly sports and duties, and delighted in leading their stronger arms to the aid of their sisters. There was a gentle deference to the wishes of the latter, a protective care in their intercourse that was charming to the beholder. Their daily association with the wise, the good, the refined, prevented all awkwardness, and gave a courteous ease to their manners. It did more—it elevated their thoughts, it enlarged their views, it ennobled their aims. They learned to converse well and opportunely. The school boy's vulgarities, the school-girl's simplicity, were alike unknown to them. The atmosphere of true refinement which they breathed quickened the delicacy of their perceptions, and they would have shrunk from meanness in any form.

They were by no means devoid of curiosity. The inquisitive mind, when it leads to researches in science or in literature, is a grand, a noble mind; but when it is degraded from its high office to pry into the affairs of others, it becomes despicable. It is subversive of all true refinement, for it tarnishes or destroys the dignity and purity of the soul; it degrades and narrows the intellect; it demoralizes the heart. I have seen so many youths mar the promise of a noble character, lose the esteem their talents had won, and betray the trust reposed in them, under the influence of undue curiosity, that I cannot find words to express how utterly I loathe it, with what anxiety I observe its growth.

Some children are unhappy if they do not see everything in the house, or listen to every conversation. They soon learn to exercise their memory in repeating everything they hear, until they acquire the unenviable appellation of the "busy-bodies" of the neighborhood. Parents too frequently encourage their children in their idle exaggerated reports of the little events of the school-room, of the trifling incidents in a visit to a neighbor, until they forget the promptings of innate honor, and stoop to gratify a base curiosity by peeping through key-holes, or by becoming spies and eavesdroppers. Such a child involves its parents in difficulties with their friends, and well deserves the name given by the French—"*Le terrible enfant.*"

The indulgence of vulgar curiosity was not practicable at Terre d'Amour. The common food of gossip was not served up in that true home, and every endeavor to import it was unanimously discouraged. Idle reports were prohibited a hearing, and the character of the most polished spy regarded as despicable. Instead of prying into the affairs and secrets of others, they were encouraged to pry into the habits and secrets of birds, insects, and flowers; to learn their names, and become familiar with their characters. And instead of making mischief among friends by distorted representations, or by repeating those fragments of conversation that may be so erroneously construed, they were instructed to find boundless resources for interesting others in their varied discoveries in nature and in the charming phenomena they learned from books. Busy-bodies they were, not mischievous gossips, but busy-bodies, familiar with noble deeds, quaint piquant fancies, and the rare, beautiful thoughts that bud and blossom only in those souls that "look through nature up to nature's God."

The Touchearts possessed in an eminent degree that choice discernment and conversational talent which generates thought in others, so that every one conversed freely in their presence. But they never abused their gift by artfully drawing out information on private matters, or the sentiments one might not desire to express. A wide range of thought, noble integrity of purpose, and a delicate regard for others' feelings, placed them above the temptations of that narrow, inquisitive spirit which finds its greatest joy in unveiling individual secrets, its choicest food in uncovering a family skeleton. And this was the basis of their noble characters—*they loved God supremely, and their neighbors as themselves.*

THE CHRISTIANS AND PAGANS OF THE LEBANON.

When the Emperor Constantine demolished the temple and overthrew the altars of Venus on Mount Lebanon, he did not thereby Christianize its mountaineers; that merit is said to belong to the famous Christian fakir, St. Simeon, the Stylite. How the Syrian Christians of the hills came to be called Maronites, has been variously explained. Nairon, Dandini, and other Maronite theologians, anxious to free their sect from all association with heresy, ascribe the foundation of the community to the Abbott Maron, who lived in the fourth century, and whom Theodoret and Chrysostom have mentioned in their works. Mosheim gives a very different account of its origin. According to him, the Lebanon was peopled by a rabble of escaped slaves, rebels, and vagabonds, known as the Mardiates. Soon after the council of Constantinople had, in 680, condemned the Monthelitic doctrine, that after the union of the divine and human natures in the person of Christ, there was but one operation or will—the divine, in which the humna was merged—the Mardiates embraced it, asserted their independence of Rome, made John Maro their bishop, under the title of "Patriarch of Antinch," and called themselves from him, Maronites. Volney, again, says the sect took its name from Maroun, or Maron, a hermit living on the banks of the Orontes, and dying there in the odour of sanctity.—After his death several miracles were wrought by his bones, over which a tomb and chapel were erected at Hamah by the believers in the saintly ascetic. When the contest between the Greek and Roman churches was at its height, and each was striving to increase its strength, the partisans of the Pope despatched one John the Maronite, a powerful preacher, to Syria, as bishop of Dgebail. Such was the influence he obtained over the Syrian Christians, that after defeating the Melkites—the friends of the Greek Church—in battle, he established an independent society, of which he was of course the head, and gradually extended his rule over the mountains, nearly as far as Jerusalem itself.

One thing is certain: about the year 1215, the Maronites effected a reunion with Rome, by abandoning the Monthelitic doctrine, and acknowledging the titular supremacy of the pope. They retained the right of electing their patriarch and using their own ritual, as well as the privelege of clerical connubiality. Rome, on its part, assisted them with means of supporting their clergy and churches, and provided gratuitous instruction for any Maronite youths who chose to visit Rome for theological purposes. At this time, they could assemble forty thousand men capable of bearing arms.

From time to time, the Ottoman sultans made vain attempts to subdue the Maronites. Amurath III. proved more fortunate than his predecessors; his general, Ibrahim, reduced them to submission, and enforced the payment of an annual tribute to the pachalic of Tripoli, from the vineyards and mulberry-groves of Kesrouan; a tribute payable, we believe, to the present day.

The Maronites now occupy the valleys and fastnesses of the principal Lebanon ridge east of Beyrout and Tripoli, extending inland to the Bekaa, the plain between Libanus and Anti-Libanus. They number—or rather, did number before the late massacres—some 220,000 people. They are described as a fine-looking, high-spirited, hospitable, frugal, honest race, spending their lives in the cultivation of the soil. The plantations of cotton and olives, the fields of corn, the mulberry grounds and vineyards, that cover the fertile lands of Kesrouan, bear testimony to their industry and its reward. Each village is governed by its shiek, from whose decision an appeal can be made to the bishops. The latter elect the patriarch, the election being confirmed by the Sultan or Porte upon his consecration, and resides at the monastery of Kannobin; he never interferes with its secular interests, which are cared for by two chief-deacons. The bishops are divided into two classes—one having regular episcopal charges, the other being simple abbots without the care of souls; there are Maronite bishops at Aleppo, Damascus, and Cyprus. The general clergy are permitted to marry once, before ordination, but neither the patriarch nor the bishops enjoy that privelege. It is no difficult matter to attain the latter dignity—the same person may be ordained in a few hours to the several offices of lector, exorcist, acolyte, subdeacon, deacon, presbyter, archpresbyter, and bishop; the entire transition from a layman into a bishop being effected in the course of a single day! Candidates for holy orders are received for four years at a college at Ain-el-Warka; the Syrine grammar, the church offices, general learning, and practical theology making up the course of study. Each village has its chapel, and each chapel its bell—an abomination to Moslem ears. The priests subsist upon the bounty of their flocks, and the produce of their own labor. In 1827 there were no less than eighty convents in the Lebanon, of which 66 belonged to the Maronite monks. They dress in a brown woollen garb, and never taste animal food.

In performing divine service, several priests are engaged together, standing around the altar; they burn a great deal of incense. Formerly the communion was taken in both kinds, by both laymen and clergy, but since 1736 the Romish fashion has been practised. To the same source they are indebted for confirmation and auricular confession. They consecrate the baptismal water by prayer, the candidate is then plunged in it three times, but the formula is only said once, after which the baptized person is annointed upon the head and breast. Their minor services are *nocturns*, held at midnight; *lauds* at daylight; *tierce*, shortly before mass; *sexts*, at midday; *nones* at three o'clock; *vespers* at sunset; and *complins* after supper. Each office consists of a preface and two or three prayers and hymns. The services are performed in Old Syrine, the gospel alone being read in the vernacular Arabic. During Lent, they do not eat until two or three hours before sunset; they also fast twenty days before the Nativity, and on every Wednesday and Friday throughout the year, abstaining from food until the afternoon. The Maronites dwelling in the neighborhood of the sacred cedars, celebrate the transfiguration with a religious service under the shadow of the vesereble trees—the seven giants of Mount Lebanon.

The Druses, the most compact and united sectarians in Asia, occupy the whole of the southern range of the Lebanon chain, the western slope of Anti-Lebanon, and Gibl-Sheikh, where they hold exclusive possession of upwards of forty towns and villages, and share two hundred with the Maronites; while about eighty villages in other parts of Anti-Lebanon are peopled with them.—They owe their origin to a Persian, Mohammed Ben-Ismail ed-Derozy, who settled in Egypt in 1037, and became such a fanatical disciple of that monster or madman, the Calif Aakem, that he was driven from the country, and obliged to take refuge in the valley of Wady-el-Tiem. Here he propagated his dogmas, which were afterwards modified by Hamza, whom the Druses venerate as their actual founder. This singular community believe in the unity of God and his manifestation of himself to men in the persons of seven individuals, the last of whom was Hakem, of infamous memory. They also believe in the existence of five spiritual ministers of Heaven, who have from time to time appeared on earth, the chief of these being Jesus Christ and Hamza. According to them, all the souls that have been created in the world were numbered from the beginning, have never increased or diminished, and will so remain to all eternity; all the stars, suns, moons in sight of the earth having been created for their sole use and good. They believe in the transmigration of souls—not allowing, however, that the souls of men ever pass into the lower animals—and look forward to the period when Hakem shall be undisputed lord of the earth. They have rejected the seven points of Islamism, substituting for them seven others—1. Veracity (to each other only); 2. Mutual protection and assistance; 3. Renunciation of all other religions; 4. Profession of the unity of Hakem as God; 5. Contentment with his works; 6. Submission to his will; 7. Separation from those in error, and from demons.

They are divided into two classes—Akals, or those initiated into the Druse mysteries; and Djahils, or the uninitiated. This distinction is one irrespective of sex, rank, or wealth; and any one may, after probation, pass from the lower to the higher class by making certain declarations, and renouncing certain indulgences. The Djahils are free from all religious duties, although cognizant of the leading features of the faith and the secret signs of recognition; they can eat, drink, dress as they please. The Akals, on the contrary, are subject to many restrictions. They must not wear gold, silk, embroidered or fanciful apparel. Wine, spirits, tobacco, and snuff are forbidden luxuries. If rich, they must not have more than four sons born to them—if poor, half that number must suffice; and a female Akal is excluded from entering the temple for two years if she marries one of the uninitiated. An Akal never swears or utters obscene language, or tells a lie; and so fearful is he of receiving money that has been improperly acquired, that upon being paid any sum, he invariably employs a third party to exchange the coins, so that the cash he pockets may not be directly connected with the original donor. The Akals are treated with great respect and reverence by their less self-denying brethren; but should they break any of their vows in the slightest degree, they become outcasts from that time. As soon as one of them dies, a meeting is held, and every circumstance of his life rigidly criticised; if his reputation comes unscathed from the ordeal, they say: "May God be merciful to him!" if otherwise, no prayer is offered, as they believe it would be inefficacious.

The Druse temples are all built in secluded situations; in these the Akals meet on Fridays after dusk, the men being separated from the women by a wooden railing. The proceedings begin with a general conversation on politics, in which they each relate any news they may have heard, likely to affect the community. Passages are then read from religious books, and all join in the Druse war hymn, describing the coming of the tribe from Cbinn, the destruction of the unbelievers, and the conquest of the world by the followers of Hakem. Food is then distributed; and the principal Akals are left to concert any measures they may consider necessary for the general welfare; intelligence of a more private nature is now communicated without reserve, but anything requiring profound secrecy is discussed by a chosen committee of three. A Druse can commit no crime greater than that of betraying a national secret; the traiter is looked upon as an apostate from the faith, and meets with no mercy at the hands of the fraternity.

To enable the nation, upon occasion, acting as one man, intelligence is conveyed through the scattered people by means as simple as they are certain. The elder of each village temple represents his district at a town temple, the elders of the town-temples communicate with the chief-priest at Bahleen, hear the central news in return, and retail it to the village elders, who in turn communicate what concerns the entire community to the Akals of their respective districts, and what is secret to the select few. The principle of co-operation is carried out thoroughly; and if a Druse hardly appears to act in opposition to the general policy, it is to serve a purpose, and with the full consent and approbation of the leaders of the nation. To gain their ends they will assume the forms of any religion; many, seized in Damascus, have professed Islamism to save themselves, and been decapitated immediately by their captors, that they might die in the true faith.

The Druse women are all taught to read and write.—Polygamy is unknown among them. Divorce takes place by mutual agreement; where that is wanting, an "assembly of verification" is held, consisting of the relatives of both parties; and whichever is considered to be in the wrong, has to give up to the other one-half of his or her property. If the news is spread abroad that a man has divorced his wife, divorce her he must, however unfounded the report; and once a woman is divorced, her quondam husband must never look upon her face again.—Should a female be detected in wrong-doing, no one will intermarry with her family until the offender has been put to death by her nearest male relative, who thus wipes out the disgrace, the authorities never troubling the murderer, who is considered to have done no harm. The birth of a child is an occasion of extravagant rejoicing; and the little stranger is serenaded the first night of his arrival—a species of welcome, considering the sort of music in vogue in the mountains, enough to frighten him out of his little life. A Druse mother would never forgive any one who rocked her child's cradle when its little owner was out of it, as she firmly believes evil spirits are ever on the watch for such an opportunity of taking possession—they only do so it seems, when the cradle is swinging—which if they once obtain, they never quit till they have killed the infant.

The male Druses are hardy, robust, and long-lived; and every one of them at need, a warrior. Corn is but little cultivated by them, preferring the staple product of the country. They employ the mule and ass as beasts of burden, their mountains being impassable for the Arab camels, and the roads rendered purposely difficult for horses, in order to impede the progress of troops. They eat three times a day; the morning meal consists of bread, cheese, and grapes; at mid-day, they dine on kibby—chopped meat and corn made into balls and fried—rice rolled in boiled vine-leaves, pilaff, and curdled milk, salads and omelets; the richer among them sitting down to soup, fowls, and mutton, stewed with vegetables; but beef and pork are never eaten.

The government is in the hands of the grand emir, who pronounces sentence in criminal cases, decides civil causes, and settles all differences between his subjects. Not that they often appeal to him to do so; such matters are usually settled by the sheiks, who govern the seven districts into which the Druses are divided. They also collect the taxes—no onerous duty, as they are willingly paid; and after deducting a per centage for themselves, remit the balance to the emir. The Chief of the Stars is a great man among this strange people, and no enterprise of moment is ever undertaken without consulting him.

The early history of the Druse nation is lost in obscurity. They occupied the Lebanon prior to the invasion of Syria by the Crusaders. The Ottoman sultans made vigorous attempts to subdue them, but in vain, until Amurath III., after a fierce contest, compelled the mountain warriors to succumb, and put an end to the anarchy then existing among them, by placing them under one head, responsible to the Porte. From this time their annals are records of continual strife; they revenged the loss of their independence by losing no opportunity of practising predatory warfare upon their nominal masters. In the beginning of the seventeenth century, when Fakireddeen was emir, they obtained a victory over the Turkish forces which left them free for a time. Unfortunately the emir, carried away by his success, joined the Rebel pacha of Aleppo in sacking Damascus. The sultan unsavored this audacious act by sending an army of 15,000 picked men into the Lebanon. At this critical moment, internecine feuds broke out among the Druses; and when Fakereddeen assembled his forces on the banks of the Damour, he found himself, from the defection of several chiefs, too weak to contend with the enemy, and leaving his army he fled to Europe, and for nine years found an asylum at the court of the Medici. During his absence, the Druses, commanded by his brother and son, made head against the Turks, and aided by the Maronites drove them from the plains of the Bekaa, following up the success soon afterwards by a brilliant victory in a valley near Sidon, when 1200 Druses proved more than a match for 20,000 Turks. When Fakereddeen returned to his people, however, he found them beleaguered by a host of enemies. This was in 1622, during one of the severest winters ever known in the Lebanon. The emir resolved upon sallying forth upon the foe, and, axe in hand, hew the way; his daring plan succeeded, and the Turks were glad to come to terms. Four years afterwards, Fakereddeen was invested by the sultan with the government of the mountain district from Jerusalem to Tripoli, a country inhabited by predatory hordes, who acknowledged no authority whatever; yet this troublesome dignity involved him in difficulties with the Damascene pacha, who paid for his interference by being well beaten. The Druses had now attained the height of their power, when their great captain and all his family were suddenly removed by the bowstring, after which the power of the Druse emir was gradually reduced, till it became a mere shadow of what it had been.

In 1768, a Druse chief, named Daher, assumed the title of sheik of Acre, Nazareth, Tiberius, Safat, and Galilee, and routed all the Ottoman armies sent against him. In 1772, a revolution was effected in Egypt, many of the Druses seduced to join the Porte, and Sidon was besieged by the Turks and their new allies. Daher galloped to Acre, found there some Russian vessels of war, struck a bargain, and returned to wage a fierce contest with his foes. His Russian friends bombarded the Turkish towns; the Druses soon fell off from the Moslems, and Daher's star was once more in the ascendant. In 1775, Jaffa fell before the Egyptian troops, but the death of their commander stopped the progress of the victorious army. The Ottoman government still professed peace and friendship towards Daher, but suddenly bombarded Sidon with their fleet. The gallant chief, unprepared for this, was seeking present safety in flight, when he was shot dead by a peasant. Djezzar appointed the Emir Bechier Shehaub governor of the Lebanon, but it was long before the Druses would consent to acknowledge his authority, and not until their leader, Shiek Beshier Djunblout, had been decapitated at Acre.

In 1840, a peasant, whether Druse or Maronite is not known, emptied a basket of rubbish over his neighbor's wall, to the detriment of his neatly trimmed garden.—The injured party was not inclined to put up quietly with such an affront from one who was of another faith; the personal quarrel expanded, each sought for champions, and so the feud grew day by day, till it assumed the shape of civil war. Still further to embitter the relation between the two sects, the Maronites sided with Mehemet Ali in his dispute with the Porte, while the Druses espoused the cause of the sultan, and suffered accordingly—Ibrahim Pacha leaving nothing but ruins wherever he carried the Egyptian forces. Since that time, the Maronites and Druses have been constantly breaking the peace. In 1845, a terrible war was carried on between them, both sides vying with each other in cruelty; above one hundred villages were utterly destroyed, two-thirds of which belonged to the Maronites.

Europeans are naturally inclined to side with the Maronites, but they are far from being the innocent suckling doves their French sympathisers would have the world believe. The Druses are denounced as living incarnations of relentless intolerance, although they have, ere this, been held up as examples worthy of imitation by nations boasting of civilisation for the gentle spirit which guides them,' while, but fifteen years ago, the Maronite patriarch shewed his idea of toleration by launching an anathema at certain Protestant missionaries laboring among the Druses; forbidding any man to admit his fellow-Christians into his house, to visit them, to sell to them, to eat with them, or serve them in any way, under pain of incurring the curse of God, St. Peter and St. Paul, and fire and brimstone! The Druses have once him upon English sympathy, which one French neighbors cannot be expected to appreciate: when a refugee from any land sets foot on Druse soil, he is free from pursuit and persecution; the Druse never surrenders a guest, whatever his faith may be; and the nation would rise as one man against any attempt to seize a refugee who had claimed their hospitality. Nothing, of course, can palliate the shocking massacres which have horrified Christendom; but it should be remembered, that a people numbering some 80,000 have fallen upon a nation counting 220,000 souls, to the male portion of which the musket and dagger are every-day articles of wear; and that the Maronites have provoked the strife by interfering at Constantinople for the destruction of their rivals, relying, probably, if matters went against them, upon the intervention of the great Christian powers to save them from the consequences of their own acts.

A PAINTER'S TABLE-TALK.

"We have biographers enough and to spare in the present day, but we have by no means too many good ones. So soon as any one dies who has the least pretensions to greatness, his 'Remains' are wrangled for by a whole tribe of posthumous editors, and *rechauffed* in half-a-dozen forms for the library table. When the subject is of itself noteworthy, the interest is often beaten out to gold-leaf thinness, for the purpose of spreading over those two volumes, which are the orthodox number for biography, as are three for fiction. When, on the other hand, the original materials are scanty, the result is meagre indeed, and has commonly to be eked out by the introduction of the hero's god-fathers and god-mothers, or by an appendix with his genuine autograph, and half-a-dozen letters to his wine-merchant. To meet with readable 'Recollections' of even the most eminent man is therefore rare, while to be presented with such respecting one whose feet have kept the cool sequestered vales, or at most have climbed the hills of Life, and not the mountains, is almost unexampled.' Mr. Tom Taylor is one of the few who has succeeded in editing both kinds of autobiography. He shewed not only appreciation of his subject, but judgment in pruning and suppressing, when he gave us that memorable book, the life of Haydon; his present labor of love has been expended upon a less known painter, the execution of whose works was more equal to his conception of what they should have been. Robert Leslie seldom—scarcely ever—painted 'out of his own head;' he suffered the old poets, satirists, and story-tellers to supply his subjects, and contented himself with embodying their creations more satisfactorily and strikingly than perhaps any other artist.—His name, therefore, is not so familiar to the public as are his works; and thousands have seen and admired his 'Sir Roger de Coverley going to Church,' his 'Uncle Toby and the Widow Wadman,' grateful to Addison, and Sterne, and Cervantes, rather than to himself, for the treat he set before them. His own life was prosperous, as it deserved to be, and proportionally uneventful, nor is that one of the two volumes which treats solely of himself and his own doings by any means the more interesting. The whole work is modestly but accurately entitled *Autobiographical Recollections*, and forms one of the most charming examples of table-talk we ever read. Not seldom have we sat *tete-a-tete* with some retired Lion or Lioness of Art or Literature, and listened to their discourse upon what they have heard or seen in bygone times; what great ones they have met under this and the other circumstance, and what good thing was said, which the greedy public had as yet not fastened upon. When a monologist of this sort is judicious of selection, and not too egotistical, we know no more pleasant companion; and just such a one do we find in the book before us, with the additional advantage that we can shut it up (which is difficult to be done with the Lion), when we have had a sufficiency of anecdote, and walk away.

Leslie sailed to America in 1799, in a ship carrying twenty-four guns, and was attacked by a French privateer, greatly superior in force. 'The temper of the English, young and old, towards France at that bellicose period was curiously exemplified in the course of the action. 'A wad from one of the Frenchman's 32-pound carronades struck the starboard quarter-rail, and flew back, spinning round with great velocity. The captain instantly attempted to jump on it and stop it, almost pushing me down to get it. Then tearing and cutting it to pieces, he charged the larboard 6-pounder several times, and, stuffing the fragments of the wad into it, fired it back again at the Frenchman, swearing bitterly at the whole nation all the time. Two boys, from thirteen to fifteen years of age, got a stroke or two from the first officer for dancing hornpipes on the main-deck during the heaviest part of both ships' fire. Another boy, in carrying forward a 24-pound cartridge, had it shot away from his hands. "There," said he, with an oath directed to the Frenchman, "you———, now I must go back for another!"'

It is rare, however, to find even so much of personal matter as the above in Mr. Leslie's volume; his modesty shrinks from narrating what happens to himself, however indirectly; and he prefers to record the sayings of such eminent persons as the world is eager to listen to, and with whom he enjoyed peculiar opportunities of associating. His account of Coleridge, about whom so much has been written, in blame as well as praise, is exceedingly favorable. 'It is not the lot of any one, twice in his life,' writes he, 'to meet with so extraordinary a man.' The poet, in speaking of his favorite Shakspeare, observed 'that the difficulty was great in imagining an expression adequate to the feelings of Othello when he first sees Iago after having discovered his villainy, and he thought it a master-stroke of Shakspeare to surmount it as he has done.

> I look down towards his feet; but that's a fable.
> If that thou be'st a devil, I cannot kill thee.'

And again: 'I can never read,' said he, 'any of those scenes in which children are introduced, without laying the book down, and *loving Shakspeare over again.*'—Coleridge's lectures were extemporaneous, but he had books about him for quotation; on turning to one of these, which happened to be a work of his own, he said: 'As this is a secret which I confided to the public a year or two ago, and which, to do the public justice, has been very faithfully kept, I may be permitted to read you a passage from it. 'Speaking of the utilitarians, he observed: "The *penny-saved penny-got* utilitarians forgot, or do not comprehend, *high moral utility*—the utility of poetry and of painting, and of all that exalts and refines our nature." He thought Lord Byron's misanthropy was affected, or partly so, and that it would wear off as he grew older. He said that Byron's perpetual quarrel with the world was as absurd as if the spoke of a wheel should quarrel with the movement of which it must of necessity partake.' Leslie once found Coleridge driving the balls on a bagatelle board for a kitten to run after them. He noticed that, as soon as the little thing turned its back to the balls, it seemed to forget all about them, and played with its tail. "I am amused," he said, "with their little short memories."' A few days after his tragedy of *Remorse* appeared, Coleridge was sitting in the coffee-room of a hotel, and heard his name coupled with a coroner's inquest, by a gentleman who was reading a newspaper to a friend. He asked to see the paper, which was handed to him with the remark, that "it was very extraordinary that Coleridge, the poet, should have hanged himself just after the success of his play; but he was always a strange mad fellow." "Indeed, sir," said Coleridge, "it is a *most extraordinary* thing that he should have hanged himself, and be the subject of an inquest, and yet that he should at this moment be speaking to you." The astonished stranger hoped he had "said nothing to hurt his feelings," and was made easy on that point. The newspaper related that a gentleman in black had been cut down from a tree in Hyde Park, without money or papers in his pockets, his shirt being marked "S. T. Coleridge;" and Coleridge was at no loss to understand how this might have happened, since he seldom travelled without losing a shirt or two.'

Almost all who knew him, though it were ever so slightly, were moved to come to him for advice in all matters, save those, we conclude, concerning the investment of money. 'When Allston was suffering extreme depression of spirits, immediately after the loss of his wife, he was haunted, during sleepless nights, by horrid thoughts; and he told me that diabolical imprecations forced themselves into his mind. The distress of this to a man so sincerely religious as Allston may be imagined. He wished to consult Coleridge, but could not summon resolution. He desired, therefore, that I would do it; and I went to Highgate, where Coleridge was at that time living with Mr. Gillman. I found him walking in the garden, his hat in his hand (as it generally was in the open air), for he told me that, having been one of the Blue coat boys, among whom it is the fashion to go bareheaded, he had acquired a dislike to any covering of the head. I explained the cause of my visit, and he said: "Allston should say to himself, '*Nothing is me but my will.* These thoughts, therefore, that force themselves on my mind are no part of *me*, and there can be no guilt in them.' If he will make a strong effort to become indifferent to their recurrence, they will either cease, or cease to trouble him." He said much more, but this was the substance; and after it was repeated to Allston, I did not hear him again complain of the same kind of disturbance.' Of Charles Lamb and his associates, Coleridge wrote: 'His character is a *sacred* one with me; no associations that he may form can hurt the purity of his mind, but it is not, therefore, necessary that I should see all men with his eyes.' And again: 'Nothing ever left a stain on that gentle creature's mind, which looked upon the degraded men and things around him like moonshine on a dunghill, which shines and takes no pollution. All things are shadows to him, except those which move his affections.'

From the dread of appearing affected, says Leslie, 'Lamb sometimes lapsed himself into his behavior before persons who were slightly acquainted with him. With the finest and tenderest feelings ever possessed by man, he seemed carefully to avoid any display of sentimentality in his talk. The following trifling anecdote is merely given as an illustration of his playfulness. I dined with him one day at Mr. Gillman's. Returning to town in the stage-coach, which was filled with Mr. Gillman's guests, we stopped for a minute or two at Kentish Town. A woman asked the coachman, "Are you full inside?" Upon which Lamb put his head through the window and said: "I am quite full inside; that last piece of pudding at Mr. Gillman's did the business for me."' But he would give replies of that kind when something of quite another character was expected from him, through the morbid fear above alluded to; and the painter, Stothard, suffered from the same weakness, from which, indeed, few graceful and poetic minds are altogether exempt. 'Full as his countless works are of exquisite sentiment, I never heard him use the word *sentiment* in his life. I spoke to him one day of his touching picture of a sailor taking leave of his wife or sweet-heart, and he said: "I am glad you like it, sir; it was painted with japanner's gold size."'

With reference to George IV.'s known dislike to Peel, and contempt of his plebeian origin, and supposed want of 'taste', Sidney Smith used to tell this story: 'Peel, when in the ministry, and on a visit at the Brighton Pavilion, was called out of bed in the middle of the night to attend his majesty in what—his dinner having disagreed with him in a very alarming manner—the king supposed to be his last moments. Peel was much affected, and the king, after a few words, which he could scarcely utter, said: "Go, my dear Peel—God bless you!—I shall never see you again;" and as Peel turned to leave the room, he added faintly: "Who made that dressing-gown, my dear Peel? It suits very badly behind. God bless you, my dear fellow! Never employ that tailor again."'

Samuel Rogers, who has had but hard measure dealt him by many an natchlographer and writer of 'Recollections,' is spoken of by Leslie almost [illegible] as a gentle mould,' and it must have been scarcely possible for the most sathleal of men to keep their acid in the presence of one so genial as our author. We can easily believe, however, how excellent a story-teller was the poet-banker, and what a fund of stories the aged author of the *Pleasures of Memory* must have possessed. He spoke one day of a 'wretch who, for some atrocious crime, was hanged in chains. His whole life had been so desperately wicked, that the country people believed his body would be carried away by the devil. The day after his execution, their prediction seemed verified, for the corpse was gone; but, strange to say, in about eight or ten days, it was there again, safely enclosed within the irons, and as if but newly dead. The truth was, that on the night of the execution, a farmer and his son who had been for some days from home, were returning in a cart, and passing close to the gibbet, were startled by a groan from the body, and then a feeble voice imploring help. When they got the fellow home, they nursed him with the greatest care, till, in the middle of one night, his deliverer was disturbed by a noise, and discovered the villain in the act of packing up every article of value in the house which he could conveniently carry away. The farmer had just time to awake his son, who agreed with him that they had better put their new friend into his chains again.'

Of Sir Walter Scott, although Leslie stayed at Abbotsford, and knew him well, there is nothing very quotable; but he testifies to some gross inaccuracies in the Life by Lockhart, which, although concerning matters of little importance, are significant, indeed, of the doubtful character of the book as a record of facts. The two best things, perhaps, in all our painter's Table-talk, are told, however, of persons unknown to fame. Here is a story told by one Morgan, a sea-captain, concerning the choice of a husband at sea, which may afford a profitable hint to young ladies *en voyage*: 'Single ladies often cross the water under the especial care of the captain of the ship; and if a love-affair occurs among the passengers, the captain is usually the *confidante* of one or both parties. A very fascinating young lady was placed under Morgan's care, and three young gentlemen fell desperately in love with her. They were all equally agreeable, and the young lady was puzzled which to encourage. She asked the captain's advice. "Come on deck," he said, "the first day when it is perfectly calm—the gentlemen will, of course, all be near you. I will have a boat quietly lowered down; then do you jump overboard, and see which of the gentlemen will be the first to jump after you. I will take care of you."

'A calm day soon came; the captain's suggestion was followed, and two of the lovers jumped after the lady at the same instant. But between these two the lady could not decide, so exactly equal had been their devotion.—She again consulted the captain. "Take the man that didn't jump—he's the most sensible fellow, and will make the best husband."'

The other anecdote is one of which the same may be said, as Rogers remarked of a certain *mot* of Smith's—that the non-appreciation of it would prove the total lack of humor in any man. 'Maltby was one of the most absent of men. While in Paris together, Rogers dined at a party where a lady who sat next him did not know him at first, but after hearing him talk for some time, discovered who he was. Maltby was not at this dinner, and Rogers telling him of this lady, said, "She asked if my name was not Rogers." "And was it?" inquired Maltby.'

There is not one word, in all Mr. Leslie's *Recollections*, that can give a moment's pain to man or woman; they respect the memories of the dead as well as the feelings of the living; and well would it be for those without the charmed circles of art and literature, if hands like his could be more often found fit to be trusted with a note-book.—*Chamber's Journal.*

POPULATION OF THE UNITED STATES.

In the year 1815, the late Elkanah Watson, of revolutionary memory, published the following estimate of the probable population of the United States for a series of years:

In 1820—9,625,734; the actual result was 9,638,151.
In 1830—12,933 645; actual result was 12,866,020.
In 1840—17,115,526; actual result was 17,062,566.
In 1850—23,185,368; actual result was 23,191,876.
In 1860—31,753,854.
In 1870—42,328,432.
In 1880—56,450,241.
In 1890—77,266,989.
In 1900—100,355,892.
In 1930—133,000,000, in round numbers.
In 1950—177,000,000, " "
In 1970—236,000,000, " "
In 2000—283,000,000, " "

In all probability the census of the present year will show a remarkably close approximation to the calculation.

He that followeth after righteousness and mercy findeth life, righteousness, and honor.

THE BLIND PREACHER OF THE SANDWICH ISLES.

When first visited by Captain Cook, the Sandwich islanders showed a disposition to receive him with great kindness, mingled with awe; for, never having seen white men before, they supposed they were gods, and called the great commander Orono, meaning a god; making sacrifices to him, and even appointing a priest to attend him, who, when on shore, ran before him, exclaiming: 'The Orono is coming;' whereupon every one under the dignity of a chief or priest fell down flat on his face, remaining in that position until he was past. At first, the sailors got on pretty well with

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NEW ORLEANS:

WEDNESDAY, SEPTEMBER 26, 1860.

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A WORD TO OUR FRIENDS.

"Brethren, enter the Word of Exhortation."

We desire to say a few words to the agents and friends of the *Advocate*. We hope they will read attentively what we say, and that they will comply with our requests.

First of all, we do earnestly request all our subscribers, who have not done so, to pay up to the end of the year. Much is dependent upon it. The success of our plan to make all subscriptions begin and end with the year, is dependent upon it. That plan we have inaugurated and prosecuted at the expense of money, time, labor, and trouble. It will avoid confusion in accounts, and will prove convenient and agreeable to us and all our subscribers and agents. Shall the success of that plan be marred by the delinquency of a few? We hope not. And then, we need the money. Times have been hard; there has been a financial pressure for some time; it may get worse. We have gone to considerable expense in the improvement of the paper. We wish to improve it still more. This will cost us money. Pay us what you owe us. It is a little matter with you, but, all of them together, it is a great matter to us.

We have sent out the accounts once; many responded, but some have not. We are now sending them out again. You will receive them shortly. Pay the preacher, or remit the money to us, immediately. Let us have no unpaid account on the books at the end of the year. If you think you find an error in the account, tell the preacher, and let him settle it, or write us, and we will settle it. But do not get angry. Act like a christian gentleman or lady. Are we not all honest, all friends? But whether you get angry or not, pay the money; be sure.

And now we ask our preachers and friends to help us to increase our circulation—the circulation of *your paper*. Make a strong effort for us between this and the Conferences. Send us a large list of new subscribers.—Get every body to subscribe, in the Church and out of it. Come, brethren and friends, we work for you all the time, work some for us. How many new subscribers can you get? Have you made a sufficient effort this year? Let the preachers, the men, the women, and the children help.

THE THREE GREAT BRANCHES OF METHODISM.

There are some great facts in American Methodism, and some great truths in her philosophy, which it seems difficult to impress upon our Northern and British brethren; but which will find ample justice when the time comes for the preparation of a candid and impartial history of her present transition state. In a late number of the New York *Methodist*, an able, and generally impartial journal, we find a comparison of British and American Methodism which is highly suggestive of the above view. There it is that each has developed its life according to the necessities of its position, and that each is to-day of a peculiar [illegible] that American Methodism is at present involved in a vast political controversy, which has withdrawn attention from purely denominational interests. Education, missionary activities, lay delegation, are, for the time being, held in abeyance. We are rushed and almost riven by an infernal feud. From a want of exercise of due caution, we have made ourselves participants in a popular excitement, and have brought into the Church the passions engendered by the struggles of the great political parties for power. Our Church controversies now raging have a quasi-political aspect; and it was curious to observe in the debates of the late General Conference (Northern) how many of the speeches made were affected by the prevalent tone of political "stump" oratory. All this proceeds upon the supposition that there is no such branch of American Methodism as the Methodist Episcopal Church, South. Whereas that Church is nearly as large as the Northern branch, and promises to be fully as large, and it is much larger than the British Methodist Church,—"the mother of us all."

Moreover, however true the above picture of semi-political strife and discord may be in regard to the Northern Church, it has no application whatever to the Southern Church. The picture drawn by the *Methodist* of the English Church, in regard to freedom from entangling alliances, is as true also of the Southern Church, in regard to the political agitations of this country. British Methodism, he says, is at present free from serious internal troubles, and the energies of the Wesleyans are now devoted, without distraction, to the growth and expansion of their polity. There is manifested by its leading spirits an extreme care to keep the connection free from all participation in politico-ecclesiastical contests. The only national question in which Wesleyans are concerned, is that of "Church rates," which is an offshoot of the old debate respecting the relations of the State Church to dissenters. On this subject, Mr. Arthur expressed himself nobly, and appeared to carry the Conference along with him; and the same is true of the practice of the Southern Church. He said: "We draw from the Establishment in our history—in influences like those which belong to such a building as this in which we are assembled; we draw from Puritanism very largely; in our organization we draw from Presbyterianism immensely; and we draw from the Moravian Church, too. My feeling toward other churches is not, 'I have nothing to do with you;' but 'I am the friend of all, the enemy of none.' I believe that the more thoroughly catholic we are, the more we shall be blessed. As to our bearing upon the future history of the Established Church in this country, there is nothing so friendly to the true interests of that Church as our unpolitical Methodist bearing. Go on, taking no sides, having nothing to do with party strife. I do entreat every brother, so far as his personal influence extends, to counteract in private conversation every tendency to drive us to extremes. I should be very sorry to see the day when Methodism did not contain men of wide differences of opinion. There always were men of different types. John Wesley was one of one sort, Charles Wesley of quite another. Their relations to the Church of England were very different; and a good thing, too. Methodism was never meant to be a sect. John Wesley's idea was the recovery of primitive Christianity under the modern name of Methodism; and while we are pursuing that idea we may leave such questions as the one before us. Let us all go on, by God's help, spreading scriptural holiness throughout the land."

The *Methodist* adds, most truly, that if we on this side of the water kept before us, as clearly as this eloquent Wesleyan, the distinctive mission of Methodism, our Church controversies would be settled in a single day.—Indeed, he might have gone farther; he might have said that if we had done this from the beginning, our controversies never would have had a beginning, and the American Methodist Church would, to-day, have been one undivided family. But the *Methodist* again forgets the existence of the Southern Methodist Church, and forgets, also, that she is pursuing the very course indicated and approved in his remarks above. The policy shadowed forth in the above-quoted speech of Mr. Arthur is the one from which the Southern Church will never deviate. Why is the *Methodist* unwilling to give her credit for either her existence or her policy? Why does not the *Methodist* advocate a similar policy in his own Church, instead of venting vain regrets? The evil must be checked now, if ever. The popular majority among American Methodists is in favor of a Diolpline free from connection with political questions. That majority will become larger with every year. The Northern Methodist Church is the only leading American Church which, by its position in regard to the great questions of American politics, is forced to be sectional. A change of position on her part—a correction of the great error of our early history—would result, ultimately, in the re-union of the now divided Methodist Church. Unless that change take place, the Southern Church will ultimately absorb all but the ultra-abolition faction of Methodism. The destiny of the Northern Church is chained to the fortunes of abolitionism; that of the Southern Church is utterly free from all political complications. We say these things, not in a sectional, but a catholic Methodist spirit. The remarks of the *Methodist* found below have but a partial application to Southern Methodism. We are more progressive than our Northern brethren, and nearly as systematic and conservative as our British brethren: "The Wesleyans excel us in method and discipline; we, perhaps, excel them in elastic energy. True to English instincts, they combine well conservatism and progress. We will hear of no progress unless it move with the speed of the whirlwind. Our history would, perhaps, furnish a finer record of privations heroically endured in the extension of Christ's kingdom; theirs would show resources better utilized, and system, economy, and thrift, made to tell, as they always do, in the expenditure of means to the best advantage. In a word, Wesleyan Methodism bears the impress of stability; it is, doubtless, to-day more stable than ever. American Methodism needs something—whatever that may be—to give it steadiness and balance. If it shall be recorded, that it divided twice within twenty years, the world may well doubt of its future. While it will then be conceded that we had the energy to build up a vast ecclesiastical system, it will be added that we lacked the wisdom necessary to give it perpetuity."

PROTESTANTISM IN FRANCE.

We resume the subject so soon, after the paper of week before last, for the reason that we have long been of opinion that France has not held the place to which her importance entitles her in the estimation of Protestant Christendom. Why should the churches be so zealous for the evangelization of the savage and semi-babarian heathen, who promise but little except in connection with increased commerce and civilization, and political progress, and do so little for those civilized and refined nations where a pure gospel is but little known, and yet where there is religious toleration? If Paul was not ashamed to preach the gospel to mighty Rome and polished Athens, why should we be ashamed to preach it in Paris, the metropolis of the world of art and fashion, and in the capitals and universities of Germany! Truly, it seems to us that there is a Macedonian call to the Christians of this country and England in this direction. And we trust also that all Italy, even Rome herself, will soon be open to the unrestrained preaching of the pure gospel. In France, we sincerely hope that a bright and glorious day is beginning to dawn, and that the blood of the martyred Huguenots will yet prove the seed of the Church. The following facts, which we obtain from the New York *Methodist*, confirm this hope.

A trial of vast importance to Protestantism in France was finished recently in the Court of Cassation, the highest French judicial tribunal. Fifteen years ago a number of Protestant schools [illegible] partment of the Haute-Vienne. Many children of Romanists attended them. In a few years the fruit appeared: Protestantism began to bring its usual blessings to the people, and they were rapidly leaving Rome. The priests took the alarm, and the prefects were badgered until they suppressed the schools. Since that time no Protestant schools have been authorized in that region. But the Evangelical Society of France kept some of its teachers and colporteurs in the district, who went from house to house, wherever pupils could be had, and instructed them around the firesides of their parents. This work grew, until the number of pupils under instruction in this way greatly exceeded the number that had attended the schools before their suppression. Here was a new trouble for the priests. Their grievances were intolerable, and they again appealed unto Cæsar. Last spring a case was brought to trial. M. Jusnel, one of the teachers employed by the Evangelical Society, (whose school was in the number of those suppressed,) received at his own house the children of several families in turn, taking those of one family at one hour, and of another family at another, etc., thus giving instruction without opening a "school." The tribunal of Bellac, before which the case was brought, held that M. Jusnel had, in fact, opened a school without authority, in violation of the law of March 15th, 1850. That law obliges all persons who design to give "public instruction, to make certain declarations and obtain a legal authorization, before opening an establishment." The tribunal condemned M. Jusnel to a fine, and put an end to his teaching. He appealed to the Imperial court of Limoges, which confirmed the decree of the tribunal of Bellac. He finally appealed to the Court of Cassation. The case was fully argued and considered. There was a report from counsellor Bresson, and the *avocat-general*, M. Galllos, argued the question for the priests. M. Jusnel's side was advocated by the Count Delaborde, a convert to Protestantism, and one of the ablest pleaders now at the French bar. The court decided that "by public instruction is understood instruction given in common to a number of children, in a place specially devoted to the purpose; but that a teacher who gives lessons to children of the *same* family, whether in the house of their parents or in his own, gives *private* instruction, and therefore does not need previous authorization, according to the law of March 15th, 1850." The decrees of the courts of Limoges and Bellac were accordingly reversed. It is to be hoped that this decision will settle the question finally, not merely in theory, but in practice.

In the present aspects of French Protestantism there are many very encouraging facts. It is believed that there are now about 1,600,000 Protestants in France—an increase of perhaps half a million since 1800. This increase is largely made up of converts from Romanism. Pastor Boucher states that some time since, at the opening of a new chapel, he detained the people after service and asked them, individually, whether they were born Romanists or Protestants. Out of 247 communicants present, only 43 were born Protestants; all the rest were converts. There has been a great change in the attitude of the literary men of France towards Protestantism within the last few years. One of the addresses of the 300th anniversary of the French Reformation, held last year, was delivered by Professor St. Hilaire, an eminent historian, and a convert from Popery. The *Revue des deux Mondes*, perhaps the greatest literary journal in the world, has repeatedly advocated the Protestant cause, so far as religious liberty is concerned, with great vigor, boldness, and ability. The same thing is true of the *Journal des Debats*, the foremost of the daily papers of Paris in point of the literary eminence of its writers. On the recent retirement of M. Paradol from the *Debats*, his place was filled by the selection of M. Weiss, a Protestant, who now writes the leading articles in that great newspaper. Another important convert is M. Foucher, a member of the Polytechnic, who, notwithstanding his high official position, is an earnest and devoted Christian. He frequently writes in *l'Esperonce* and in the *Archives du Christianisme*, Protestant journals which are well known to our readers. Another daily journal of Paris, *l'Opinion Nationale*, which is rapidly gaining influence as the organ of the democracy, and which, though little more than a year old, already has nearly 25,000 subscribers, gives frequent articles on the general question of religious freedom; and on its special relations to Protestantism. "Let us not forget," says this journal in a recent issue, "that it is to the French Reformation we own the triumph of the great principles which form the firm foundation of modern civilization, and that this triumph was purchased by the brave endurance of persecution, tortures, and butcheries on the part of the Reformers, the real founders of liberty in France."

Another encouraging sign is the growing disposition of French Protestants to honor God with their substance, as well as in their profession of faith. They were formerly deficient in liberality, and indeed they have yet a great deal to learn on this point. Recently, however, the *general* tendency has been upward; and there have been some brilliant instances of individual benevolence, which will bring forth others, just as the large charities of a few American Christians, some twenty or thirty years ago, inaugurated a new era of practical benevolence in our own churches. Mme. Andre Kochlin, of Mulhouse, has recently given $40,000 toward building a new Protestant church in that town; $10,000 for the extension of the Hospital; and $2000 towards a school among the Jews. Benevolent societies—Bible, Tract, and Missionary—are generally increasing in popularity and influence, and some of them also in resources.

THE BRITISH PRINCE IN THE UNITED STATES.

The heir of the British throne will soon be the guest of the United States of America. It is, we believe, the first visit of British royalty to the nation which has repudiated allegiance to it, and which, in its political philosophy, ignores royalty altogether. He comes to visit the colonies lost by the indiscretion and tyranny of his royal ancestors, and now greater than the mother-country. Royal visits to countries royally governed, have not been uncommon in the history of the world; but such a visit as this, to such a country as this, has not, we think, been witnessed before. It will not be long until a visit to the United States will become a part of the education of the heirs of all the European thrones. Alexander, Autocrat of all the Russias, visited the most of Europe before he ascended the throne, and his heir will very probably visit the United States also. So of the Prince Imperial of France. As the world grows in enlightenment and freedom, political wisdom and statesmanship, and enlarged social, political, and commercial knowledge, in kings and princes, become more necessary and important. They are beginning to be considered more as the chief gentlemen and first citizens of their respective countries, than as sacred potentates and authoritative rulers. Travel is necessary, therefore, as a part of their education. It will not be long until kings will not be allowed to rule unless they are fit to rule. Public opinion is gradually coming to be the ruling power in kingdoms and empires, as well as in republics. The will of the people—the very basis of republicanism—has gradually asserted itself in England; it is the political platform of Louis Napoleon; under his inspiration it is asserting itself in Italy; and it is even being felt in Russia and Austria. Therefore we esteem the visit of the young English Prince as important to the future of the British nation, and also to the peace and harmony of the civilized world.

As to the Prince himself he is no better than any other youth of eighteen, of good family and refined culture.—As to personal genius, and nobility of character, there are thousands of his own age, in this country and in Eu[illegible] high social position, and among those upon whom fortune has not smiled. And it is well to take the occasion of his visit to reinforce our fidelity to the true standard by which men should be judged, weighed, and measured. Difference in worldly circumstances does not difference the essential value of men. Neither God who made man, nor Christ who redeemed him, nor the Scriptures, the only infallible philosophy, nor our own reason, by which we have intuitive insight into the essential reality of things, teaches us to value one man above another on account of mere difference of fortune. The Prince is to be honored above other men, nevertheless; not because he is called a Prince; not because his blood is called royal; not from a delusion that his blood is better than that of other men; but because he is a representative man; because he officially represents the European half of the great Anglo-Saxon race, to which we belong, and which, in connection with our own half, is the hope of Christian civilization. As to blood, that man's blood is purest whose family from the earliest generation to himself has been freest from vice and physical excess. As to nobility, that man is noblest whose mind is grandest, and whose heart and life are best. The Prince, however, is a worthy young man, the son of a noble mother, the future king of a great nation, and in him the mother-country and the daughter-country shake hands, cordially, for the first time since the Revolution.

METHODIST COURTESIES.

The Methodists of England are too much inclined to personal courtesies, and the Methodists of the United States too little. Christian taste and propriety can very easily find a happy medium between the two, however. That taste ought to be cultivated, and that propriety observed. Such observance is beautiful in itself, it is just, and it is of good influence. We have been led into this line of remark by noticing that when any public event is commemorated by appropriate ceremonies, or any important enterprise has inaugurated, among our Methodist brethren, the men who have borne the burden and heat of the day in earlier years, and planted and watered the seeds which are ripening to harvest, are scarcely ever present, or ever named. New men are nearly always sought. A splendid Church edifice is to be inaugurated by the laying of the corner-stone; or it is finished, and is to be dedicated; the old frame in which the congregation has worshipped for years is to be torn down; new men, not identified with the peculiar history of that christian enterprise, are sought for, while the missionary who organized the first society there; who toiled there in tears and privation when the flock was little; who probably grubbed the Church lot with his own hands; though still living, a venerable patriarch, in another portion of the country, is not present, has not been invited, is not even named on the festive day. In all such cases, how beautifully appropriate it would be to have present as many of the former pastors of the Church as possible. Some of them may have been too early to be remembered by the majority of the congregation; they may be plainer men than those common, now; but an occasional surviving veteran, male or female, white or black, who made a part of the first congregation, and was, perhaps, of importance in a Church which has now grown to forgetfulness of his value, will be rejoiced to meet the preachers of *his* time. And the same taste and propriety would include the local preachers, and public spirited laymen, who have had any thing to do with the history of that Church. And this philosophy applies not only to laying corner-stones, and to dedications of churches, but to all Methodist commemorative and festive occasions. The men who have helped to make the history of which the occasion is a part, should be duly remembered and adequately honored.—One of the crosses of the itinerancy is, that no one man, whatever may be his ability in that line, has much encouragement to attempt any thing monumentally grand, for the glory of God and the good of the Church. He cannot remain to enjoy fully the enterprise he has planned. Other men may immediately follow who, however great their evangelical gifts, have not the executive and administrative talents to complete what he has begun. The Church should not make this cross heavier by practically ignoring earlier genius and labor and zeal. Nothing is said here in disparagement of new men; they are mentioned merely to bring earlier men into relief. Thank God that we have new men; that our field is fruitful enough to be ever productive of them. But let us not forget the old. Let the Church be educated into a better appreciation of the philosophy of providential history, and be taught to look at men and things in the light of God's purposes, and not in the light which made Christ merely the carpenter's son.

REVIVALS.

Rev. J. H. Higginbotham writes that Livingston circuit, Mississippi Conference, has been gradually improving in religious interest at every point. Several profitable meetings have been held. One, at Friendship, a new place, resulted in 25 added to the Church. Father Higginbotham is renewing his youth.

Rev. J. W. Laney, P.E., Eufaula district, Alabama Conference, reports wonderful prosperity in the bounds of his district—470 souls converted, so far, this year; Clayton circuit, 30; Villula, 30; Chunnenuggee, 120; Clayton and Louisville, 150; Enon, 70; at the Chunnenuggee camp-meeting, 70. Mr. Laney confirms the testimony of Dr. Powell, that this was a most glorious camp-meeting. The preachers on the district are zealous and laborious; and the local preachers are equally so.—It is good to be the Presiding Elder of such a district, and Mr. Laney is a good Presiding Elder. He thinks every new convert and member should take the *N. O. Advocate*, and we think so too. Let us hear from our brethren of the Eufaula district.

Rev. J. J. Latham, Litchatchie colored mission, Ala. Conf., writes that he has added three appointments to the original five; received on trial, 30; baptized 14 adults and 48 infants; has 223 under catechetical instruction; has raised $100 missionary money. The mission is prosperous, and regarded as permanent.

Rev. W. P. Harrison writes us that the Lord is graciously reviving his work at Auburn, Ala. Twenty-five have already joined the Church, all but three on probation. The revival is still in progress—as many as fifty at the altar of prayer at a time. The Male College has opened well, and the religious interest among the students is daily increasing. The Female College is unusually prosperous, and quite a number of the pupils are subjects of the revival. Auburn is an important place, and a revival there will be of great value to the country. A gracious time is expected.

Rev. J. D. Cameron reports another revival on Clarke circuit, Ala. Conf. At Salem 18 joined the Church, and over 20 were converted. At Enon 6 joined the Church, and 10 were converted. A neat church has been built at the latter place, and a society of 75 organized. Two years ago there was no church in the community. At Shubuta, a meeting has just been closed which resulted in the addition of 48 whites and 6 blacks to the Church, and the conversion of about 35 persons. A year ago about a dozen members worshipped at this place, under a bush arbor; now they have a good church almost finished, and over 100 members. This is truly great prosperity.

Rev. W. P. Dickinson writes from Attala circuit, Miss. Conf., that 80 persons have joined the Church recently; about the same number converted; 52 joined the Church at one place, most of them converted, many of them children of the Hard Shell Baptists. This circuit is truly blessed.

Rev. J. W. M'Neil writes us of another profitable protracted meeting on Paulding circuit, Miss. Conf., at which 27 whites and 13 blacks joined the Church, and 15 others were converted. Paulding circuit seems about to be blessed.

Rev. W. H. Wild, Snow Hill circuit, Ala. Conf., writes us of a protracted meeting at Pine Flat, Butler county, at which 11 whites and 13 blacks joined the Church, and quite a number converted. The entire circuit is in a prosperous condition, and still better times are expected.

Rev. T. J. Lacey again writes of the continued revival on Winnsboro' circuit, La. Conf. The number added to the Church up to the time of writing was about 120. At Winnsboro and Bœuff Prairie, that able minister of the Mississippi Conference, Rev. D. M. Wiggins, assisted.

Rev. J. S. Harris writes from Clinton mission, Miss. Conf., that at a new appointment he held a profitable protracted meeting, many were converted, a society of 20 members organized, many more are seeking salvation, and the mission is prosperous.

Rev. O. B. Stanley writes us of a glorious revival at Perote, Ala., at which 65 joined the Methodist Church, exclusive of those who joined other Churches. Nearly all the pupils of the Perote High School, of which our old friend, Rev. R. H. Haynes, is principal, were converted and joined the Church. The revival in the school is described as unusually gracious and powerful. About 200 have joined the Church on probation on the circuit during the year. That circuit is prosperous, and Perote High School is doing good.

Rev. B. F. Alexander writes us good news from the Pleasant Hill camp-meeting, La. Conf.; 32 were converted, and 15 joined the Church. The missionary collection exceeded $100. The good cause is prospering in North Louisiana, as will be seen still more from an interesting communication, "Revivals in North Louisiana," which we insert elsewhere.

OBITUARIES.

Some of our friends seem to think we are *opposed* to publishing obituaries. Not at all; we only wish them brief, confined to the facts, and free from redundant verbiage. Some write as though we had *refused* to insert certain obituaries. Never; we publish all that reach us. Some complain that an obituary does not appear as *soon* as they had expected. We do the best we can in this respect. Some *overlook* an obituary after it is published, and complain that it is not published. Brethren, read the paper more carefully. Sometimes it is desired that we publish a *second* obituary of the same person.—We cannot do this, unless there are circumstances to justify it. Some send us a full obituary, accompanied by a long and formal set of *resolutions*, by a "lodge," or public meeting. In such cases, all should be embodied in the obituary—the fact of the resolutions mentioned, and the substance stated. Some will persist in concluding obituaries with quotations from scripture, prayers, poetry, poetical reflections, etc. Brethren, this is unnecessary. In the case of infants, there should be nothing but the announcement of the death. Brethren and friends, you think you have causes for vexation in these things, and no doubt you have, sometimes; but we have, too.—Let us not be vexed at all, however.

Personal Letters.—In the summer time, in this climate, a great number of people travel, preachers among them. Loved old homes, and dear kindred and friends are visited, tears are shed and prayers uttered over the sleeping dust of the precious dead. Sometimes letters are sent us attempting descriptions of these scenes and the attendant reflections. There are several objections to publishing these letters. A great many such have been published, and our readers say they have had enough. The letters are interesting to the writers and their friends, but not to the great public. These things enrich personal feeling and character, but not those of the public.—Last of all, few pens can do justice to the subject.

See advertisement of Columbus Female Institute in our advertising columns.

AUTHORS AND BOOKS.

How to form public libraries is a question which must be often asked in this country of rapidly growing cities, and rapidly increasing wealth and intelligence. With our Mercantile Library Associations in every city, and other libraries open to the public, either for general use or reference, in all our larger and more important commercial and literary centres, not to speak of the daily increasing importance of the private collections of this country, the question "how properly and most wisely to collect material for a library which shall have a lasting value, and for which our successors of two hundred years from now shall feel grateful to us," is one of no little importance. In the last volume of the "English Cyclopædia," a writer discusses this subject very ably.

To form a great national library, this writer insists that "the most rational course to pursue is to collect everything, small and great, that issues from the press; a system now acted upon in the British Museum; and which, if steadily observed, at the Bodleian from the foundation of that library in 1602 onwards to the present day, would have made that collection the model library of the universe." What invaluable documents would Great Britain possess now, as material for her historians, had such a plan been followed from the days of Elizabeth. Our own Congressional Library ought to have the scope—at least either that or the library of the Smithsonian Institute. It is not enough that a publisher, to secure copyright, must send a copy of his book to the Smithsonian Library. The most interesting historical documents are often not copyrighted. Macaulay made such use of the old ballads and broadsides, and squibs of the periods he treated in his history, as should be a warning to other governments, and a lesson to teach them now what to preserve for the Macaulay of the year 2060. Books are not nearly so difficult to secure as street ballads, and such matters, which we are apt to call trash, but which our posterity will value above the graver and more bulky treatises which are now held in great honor. A friend said to me a few days ago that he would like to get a copy of the old ballad of "Captain Kid." I agreed to help him to hunt, anticipating little difficulty. But I failed to find it in any song book, any where exposed for sale in New York, or even in Boston. It is a little matter, and of no importance. But it shows that such things have their day, and somehow disappear completely from print, even when, as in the case of this old sea-ballad, they have become almost classic.

Last year I kept a file of the three leading New York dailies. By some mishap, I missed three numbers of one of them; when I came to hunt for other copies of these, I found that one I could not get at all, and the other two I could only get at extravagant prices. Yet, on the morning of publication, we pay our two cents, and throw the paper away when it is read. It is stated that few of the British journals have complete files of their own issues. The British Museum boasts a complete file of the *Times*, and the *Times* itself has another. But this is not the case with every newspaper; for at the office of the *Morning Chronicle*, which is one of the oldest British newspapers, there is not a complete set of that journal; and at the office of the *Daily Telegraph*, which is one of the newest, there is no complete set of the *Daily Telegraph*. But of the *Times*, especially, so difficult is it to obtain a perfect set, that as much as $5,000 has been offered for one for the public library at Melbourne. Happily, in the new library of the British Museum there is space enough, for many years at least, to accommodate all the journals published within the British empire. These are now regularly received at fixed intervals, and have been so for many years past, being duly bound, placed, and catalogued for the benefit (when or some [illegible] may go hat sets have been accumulated of the *Moniteur*, and other French, Italian, Spanish, and German newspapers.

I know that at least one of the leading dailies has not a complete file of its own issues, and only one of them all has complete files of *all* the leading papers, from the beginning.

Mr. Thomas Bodley's collection had, by his desire, no pamphlets or broadsides, only *books*. Contrast with the example of Bodley the course pursued by Thomason, the bookseller, who during twenty years, namely from 1640 to 1660, collected every book and pamphlet that appeared in England, whether Royalist or Republican, from the folio volume to the newspaper and broadside, all which he had bound up in 2220 volumes, now lodged in the British Museum, where they form a noble monument of his foresight and untiring zeal. It appears that the poor man could not, after all, satisfactorily dispose of this treasure. The Restoration left him but two probable purchasers in the Bodleian Library and the King; though it could hardly be expected that the University would wish to recall the downfall of the Church, or the Monarch the downfall of the monarchy. The University, however, only declined on the ground of want of funds; and the King actually purchased, but would never pay; so that Thomason's representatives, who had at first been glad to be quit of the burden, were glad to receive it back. After the lapse of a century, the collection was finally purchased by George III., and presented to the British Museum, where it still remains, a library in itself, often consulted for various purposes, but never as yet thoroughly explored. Readers will smile when they are informed that this splendid library, for which the collector during his lifetime is said to have refused 4000*l.*, was at last purchased for the insignificant sum of 300*l.*

As to the curious uses of old files of papers, here is one instance:

"An anecdote told in 'Moore's Diary' that a poetical *jeu d'esprit* in a number of the *Times* at the period of the Reform Bill was attributed at Rogers's breakfast table to Moore, and on being denied by him was acknowledged by Macaulay, has led since Lord Macaulay's death to a search after the forgotten poem in the set of the *Times* at the British Museum, to be transferred from the unwieldy columns to a place in the posthumous works of its illustrious author, which will find their way in some edition to almost every library in Christendom."

To the question, therefore, what to collect, the answer is, if means are sufficient, and purpose national, collect *every thing*. Says the writer I have alluded to:

"Nothing is so difficult to find, it'll be wanted, as a novel that was in everybody's hands some years ago; for, being in everybody's hands, it was the more liable and likely to be pulled to pieces. About thirty years after its publication, a search or the first edition of 'Waverley' was long ineffectual, till a copy turned up in private hands. We have been told that at the library of the British Museum a collection of old novels of a certain period was long a desideratum, till about fourteen hundred volumes appeared in an auction, catalogued without specification as *old novels*, in lots of forty volumes each, and were bought for the Museum at less than a penny a volume, probably the cheapest purchase ever made for the national library."

As for the scope of various literatures, I find this curious statement in the article referred to:

"Mr. Wilson Croker, on his examination before the Royal Commissioners on the British Museum, expressed his belief that there were no books in print exclusively Hebrew without a Latin explanation of some sort. There were at the time more than 4000 of that description in the British Museum, comprising not only editions of the Bible and commentaries, but Jewish plays and Jewish epics.—The late of Jewish libraries has been singular. The two largest now in existence are said to be those formed by Rabbi David Oppenheimer in the seventeenth century, and by Mr. Michael, of Hamburg, in the nineteenth, of which the first and largest is now in the Radcliffe Library, and the second in the British Museum. Formed in Germany, and both preserved at Hamburg, they have both been transferred to England, and Oxford is now become in particular the place of pilgrimage to Jewish bibliographers. The collection at the Museum is being constantly augmented with accessions from quarters from which no other accessions come—from presses in the Crimea, among the Karaites, from obscure villages in Russia Poland, from Africa, and from Turkey. The number of volumes in the Museum collection was stated by its librarian, Mr. Zedner, in the 'Hebraische Bibliographie' for 1859, to be 7480."

And, to quote once more, and for the last time, from this very interesting essay, there are some valuable particulars on the extraordinary spread of the English language in the last hundred years. "A century ago," he says, "at the accession of George III; in 1760, the English language is supposed to have been spoken by about twelve millions of persons. In the year 1860 it is probably spoken by not less than sixty millions, and each year adds to the census of those who speak it a number greater than the population of those who speak some of the secondary languages of Europe. The French and German languages, which at the commencement of the century far surpassed it in that respect, are now far below it.—Russian is the only form of speech in Europe that owns at present a larger number of speakers, having about sixty-five millions; and if the advance of population continues for a few years as before, Russian will be outnumbered. The English language is at the same time the vernacular of a great kingdom in Europe and of great colonies in America, in South Africa and in Australia, all of which are growing, and some are rushing, into importance. But the dominion of the English language is not bounded by the limits of the British Empire, wide as they are. It is also the language of a great republic, or rather cluster of republics, whose territories now extend from the Atlantic to the Pacific, and will probably in the course of another century be teeming with population. English is now spoken by more persons out of Europe than within it, and the disproportion is certain to grow greater every year. While in Old England it has as yet been unable to supplant the Welsh in the course of centuries, in New England it has long swept from before it all trace of the languages of the aboriginal nations, except the books that were written for them by the missionaries of the seventeenth century."

From books to book publishers cannot be called a step. I have already in these letters given some particulars of the English and American Book trade. In France the publishing business seems to be mostly confined to Paris. "Paris is France," in every sense. Paris has now some extensive printing establishments, including the *Imprimerie Imperiale*, provided with machinery equal if not superior to anything of the kind in London. As regards substantiality and elegance, French books occupy a place between those of Germany and England. They are, with few exceptions, done up simply in colored paper covers, for temporary service; but the ink is generally better than that used in England, and works when of a superior class are executed with a high degree of taste—the excellence of pictorial embellishments being always conspicuous. Certain voluminous and most expensive works in French, and also in the classical languages, occasionally issue from the Parisian press, and command a large sale; orders of copies for university and public libraries all over the continent tending to promote these gigantic enterprises. Although confined mainly to Paris, the business of publishing, or at least of preparing books for the Parisian market, and for exportation, is carried on to a considerable extent in several provincial towns. Tours, in particular, is the seat of a large book-factory, that of Messrs. Mame, in which printing, designing, engraving, and binding, are all executed on the premises. According to the returns of the Board of Trade for 1857, the following were the French imports and exports of books in 1855: Value of imports, 1,829,470 francs; of exports, 15,344,855 francs; the export trade having increased 30 per cent since 1851. The exports are to Italy, Germany, Russia, Belgium, the United States, and other countries, and a portion also goes to England.

Of literary news there is very little just now. The Harpers have nearly ready, "Explorations in East Africa," by Capt. Richard Burton, who is now in the Rocky Mountains, in search of further adventure. An English correspondent says of one of his previous [illegible] news—the celebrated and most hazardous pilgrimage, and prescribed medicine for the sultan who, fortunately for him, was a "sick man," like the grander potentate who bears that title. Burton had a Colt's revolver under his robe, and would have shot the sultan had he observed any signs of his own condemnation. This extraordinary man is a great linguist, and can speak at least twenty languages. In the Persian and Arabic he has passed for a native. Besides this, he is an astrologer and a necromancer; one of the best swordsmen, as well as shots in the world. When he performed the pilgrimage to the tomb of the Prophet, he left London as an Oriental, under the name of Mirzah Abdullah, and the secret was only known to two persons on board of the Peninsular and Oriental Company's steamer. Captain Burton's late father was a clergyman at Bath, of very strict views, named Rev. Joseph Burton. It is to be presumed that he did not look with an approval on his son's pilgrimage in the guise of a heathen to the shrine of the unbelievers' Prophet. When Captain Burton was called on by some aged Sheiks for his pedigree, which was duly enrolled on parchment, and of which he carried off a copy, he stated himself to be the son of Joseph the Affghan. Captain Burton was General Beatson's aid-de-camp when the latter organized and commanded the Bashi-bazouks. He is about thirty-six years of age, and was at Oxford, which he left without a degree, to enter the Bombay army. His work on Scinde is highly interesting, as well as his Falconry in the Valley of the Indus. He is a splendid Latin scholar, and has described some curious matters of his Eastern experience in that language. Altogether, he is one of the most extraordinary men of the age.

Mr. Dickens is reported to be at work on a new novel; to make its appearance in the usual monthly shilling form, which is found to be the most profitable after all. It would be difficult to make any serial pay £40,000 profit in twenty months, by running a novel through it. This sum was netted by "Bleak House."

Dr. J. G. Holland's new novel, Miss Gilbert's Career, is now rapidly passing through the press of Mr. Scribner, and will probably appear in October. The action of the story vibrates between a New Hampshire village and New York.

Mr. Emerson is preparing for the press a volume of his more recent lectures and essays. Its title will be "Culture."

The "Narative of the Canadian Exploring Expedition," the preparation of which is entrusted to Prof. H. Youle Hind, who fills the chair of Chemistry and Geology at Trinity College, Toronto, will be an important addition to our knowledge of this continent. It will include a full report of the two expeditions dispatched by the Canadian Government in 1857 and 1858, at a cost of $60,000, for the exploration of the southern part of Rupert's Land, or the basin of Lake Winnipeg, including the country within the new crown colony of Red River, as well as the region traversed by the proposed overland route from Canada to British Columbia. Much of this large area has never before been described, or, indeed visited by white men, until crossed by these expeditions, the second of which was under the command of Prof. Hind, and is known as the Assiniboin and Saskatchewan Expedition. Particular attention was paid to the physical geography, geology, and climate of the territory by the scientific corps; and, as a practical photographer was one of the staff, the illustrations of the grand and romantic picturesque scenery, and of the ethnology of native Indian tribes, will be very abundant. The work will probably appear this Autumn (forming two volumes, octavo), from the house of Messrs. Longman.

In this country such books are published by Government, in splendid style, so far as illustration goes; very unreadable indeed, and never seen by any but government functionaries and their friends. They would be of some little use if written with some desire to be read, and put out by some able publisher, for public perusal. Now the facts are laboriously collected, and then hid away where

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they never contribute to the general knowledge. *Then* they would be of some real value to merchants, farmers, and many other classes of the community, who now emigrate to new lands with no chance to learn aught beforehand, except from unreliable newspaper report, as to the condition and wants of their prospective homes.

Prof. Spencer F. Baird, of Washington, is about to issue a general systematic work on American Ornithology, that will be greeted with eagerness by the scientific men of Europe and America. Though still a young man, Prof. Baird, as friend of the Department of Natural Science, at the Smithsonian Institution, has had opportunities of investigation afforded by the rich collection of specimens acquired by the Boundary and Pacific Railroad Surveys that have fallen to the lot of few naturalists, and their results will all be embodied in his forthcoming book, to be entitled, "The Birds of North America, containing descriptions of all known species, chiefly from specimens in the Museum of the Smithsonian Institution, by Spencer F. Baird, with the co-operation of John Cassin, and George W. Laurence," in two volumes, quarto, with an atlas of one hundred colored plates. Price $20. Published by J. B. Lippincott & Co., Philadelphia. The number of absolutely new species figured for the first time, is one hundred and fifty eight.

Col. Sir Henry Rawlinson has just announced the discovery of some important synchronisms between the histories of Egypt and Assyria, recently discovered by him, on a set of clay cylinders received at the British Museum from Niaveh, during his absence in Persia. He finds on them the details of an expedition conducted into Egypt by the Assyrian monarch Assur-hooi-pal, the son of Esar Haddon, at the commencement of his reign, probably about B. C. 660. It was undertaken to chastise the King Tarkn—evidently the Tarcos of Manetho, the third and last king of the Ethiopian dynasty, and the Tirakeh of the Bible—and was successful in restoring the Assyrian authority which was confirmed by the establishment of twenty subordinate rulers or "kings," whose names, and the list of cities over which they presided, are given in the inscriptions.

* * *

REVIVALS IN NORTH LOUISIANA.

Camp-meeting at Walnut Grove—General work throughout the Circuit—Church and Parsonage building—Ministerial Support—$1700 Missionary Contribution—Spirit of other Denominations—Work at Delhi——40 Adults Baptized 82 Accessions—Rapid advancement of this part of the Conference.

Mr. Editor: I feel it my duty to comply with the request of several brethren, to give you some account of the work in North-east Louisiana. A meeting was commenced at Walnut Grove, in Carroll parish, on the 2d of August, and protracted to the 9th, at which 40 persons joined the Church; 16 of the gentlemen who joined were heads of families; the most of them were converted.

At the close of the meeting it was agreed to hold a camp-meeting at the same place, to commence on the 13th of September; and although the entire encampment had to be erected in one month, and the cotton crop attended to in the meantime, which we reached there on the 14th inst, we found the accommodations on a liberal scale. The meeting lasted until the 19th, and resulted in 46 accessions and about the same number of conversions; making 86 accessions and as many conversions at this place during the two meetings. During the last six weeks about 200 have been received into the Church on probation, in the Carroll circuit, and the Preacher in Charge, brother McGaughey, informed me the number of conversions had been about the same.

This night before the closing of the camp-meeting we witnessed a moving scene. Between 30 and 40 young men at the altar, deeply affected with feelings of penitence, and earnestly seeking pardon, were surrounded with those who had been but recently converted, advising them "how to flee the wrath to come;" and ladies could be seen kneeling at seats in every direction outside of the altar, because there was no room in it. Our brethren of other denominations rejoiced to see so many about to join the Church, and exhorting them to believe in Christ as the only way of salvation. They assisted also nobly in sustaining the meeting, and contributed to the missionary cause liberally.

The cause of Missions was presented on Sunday evening; the appearance of ruin had caused a large portion of the people to leave the encampment before the hour arrived; add to this the fact, that the people composing the small audience had subscribed $7,000 to build a church in Floyd; besides, four other churches are building in the parish which will perhaps cost $6,000 or $7,000 more, and a parsonage is just completed in Floyd, making not less than $16,000, to which nearly all of the contributors had borne a part, together with $2,000 off the circuit for ministerial support; and, you will not be surprised that the missionary collection only reached $179[illegible], in cash, drafts, and negotiable notes; promises, (not on paper) however, will possibly swell the amount to $2,000, which was directed by the contributors to be applied to build a church for the 2d German mission in New-Orleans. Brother Pauley, the pastor of the mission, was present and made some remarks. The object was then explained, and responded to without either speech, anecdotes, or clap-trap; the people were serious, and I saw several contribute with tears in their eyes. At the close, Bro. Pauley led in prayer, during which there was a general sobbing and weeping through the audience, and the spirit of praise was in all hearts; many were heard to say that the collection was better than a sermon.

A fine meeting is progressing at Delhi; up to last accounts 52 had joined. Thirty adults were baptized on the 17th inst. A parsonage and church have just been completed at this place, and the labors of brother Upton, the pastor, have been much blessed in all his work. The progress of this part of our conference may be judged from the fact, that five years ago there were four preachers, including the presiding elder, upon a work now employing 10 preachers, and yet not fully supplied. I believe all of them receive their full salaries.

B. O. A. Z.

☞ *Memphis Advocate please copy.*

THE NEW METHODIST CHURCH IN COLUMBUS.

Mr. Editor: On Monday, at 10 o'clock, A. M., a large congregation assembled to hear an address from Rev. E. Baldwin, on the occasion of the laying of the corner-stone of the new Methodist Church, which is in course of erection on Main street. The services were commenced by the singing of an appropriate hymn, followed by an earnest and eloquent prayer by Rev. Mr. Steinback, of the Cumberland Presbyterian Church. Mr. Baldwin then entertained the audience with an admirable address, in the best style of that highly gifted man. He dwelt beautifully upon the necessity which had given rise to the erection of a new church edifice, viz.: the prosperity of the Church. God had showered his blessings upon them so profusely, that, like the rich man in the gospel, there was no place to bestow their fruits and their goods, and they were compelled to build up greater barns for their accommodation. This prosperity he ascribed to their liberality, the purity of the doctrines taught, and the sanctified zeal of the Church. He next dwelt upon the manifest providence of God in the final success of the enterprise, after it had been apparently defeated last year; brought about in a manner which harmonized the Church and strengthened the union heretofore existing. He cautioned the Church against a spirit of vain-glory because of their prosperity, and admonished them to have the glory of God in view continually, so that the name of Jesus might be inscribed upon every brick and every piece of timber in the building. He also warned them against bigotry and more particularly zeal as a denomination, to cultivate kindly feelings towards the body of Christians generally, and to let the glory of God be the actuating principle in all their efforts to advance the prosperity of the Church.

The address was very practical, and produced a happy effect upon the assembly. I have seldom listened to an address with more pleasure, and felt at the close that he had said exactly what ought to have been said, and in the best spirit and manner in which it could have been said.

After the address the assembly adjourned to the site of the new building; a copper box was inserted in the corner-stone, containing the statistics of the Church, a bible, hymn book, discipline, copies of the various Church periodicals, minutes of the Alabama Conference for 1859, copies of the city papers, etc.

The church is to be of brick, and will accommodate about 1,000 persons. It will cost $30,000. Its erection speaks well for the zeal and liberality of the Church, and will be highly ornamental to the city, occupying a beautiful site on Main street, a much more central position than the old church, and will no doubt command a much larger congregation than could have been expected at the former place.

S.

Columbus, Miss., Sept. 5, 1860.

DEATH OF REV. L. CAMPBELL.

Mr. Editor: Bro. Godfrey and myself reached here this morning, and found that brother Campbell, of our Conference, had died at half-past eleven o'clock last night. He had been sick since Tuesday—with scarce an interval of consciousness. Thus you will see that our Conference mourns another of its old and strong men. Four of them have passed away this year.

Brother Campbell had been in the Conference twenty-two years, and occupied a high and honorable position among us. Without any early training, he had won a position in the Church, as a man of talent, integrity, and moral worth, which secured him the confidence and love of his brethren. Sister Campbell and her children will receive the sympathy of many hearts, and the physicians and friends in Bayou Sara, whose kind ministrations to this servant of God were so unsparing, deserve our warmest commendation.

W. H. Watkins.

Bayou Sara, Sept. 22, 1860.

True Witness and Sentinel.—The *True Witness*, of this city, and the *Presbyterian Sentinel*, of Memphis, have recently been united, under the name of the *True Witness and Sentinel*; and the talents and taste of both editors—Rev. R. M'Innis and Rev. F. A. Tyler—are now applied to the new and stronger journal, though the latter still resides in Memphis. In addition, Rev. Dr. Sparrow, of Pensacola, has been secured as corresponding editor. With a circulation so much increased, and with such an increase of editorial strength, our neighbor has, we trust, an encourging prospect of increasing usefulness. We congratulate him, and we also congratulate our brethren of the Presbyterian Church.

Church at Bay St. Louis.—We have intended for some time to call attention, again, to the effort now being made to build a Methodist church at this place, headed by Rev. J. H. Shaw, of the Mississippi Conference, who is the pastor of the circuit including Bay St. Louis.—It is an important place; thousands of people spend the summer there; and it is lamentable that there is no suitable place of worship. They are determined to have one, however, and we trust our citizens will help them. Mr. Shaw and his friends are working bravely, and we wish them success.

The Educational Journal.—From the August number, which we have just received, we learn that our friend, Prof. W. H. C. Price, of Auburn, Ala., has been appointed editor of the *Educational Repository and Family Monthly*. He commences his work with a spirited and sparkling editorial paper. We wish him and the *Monthly* the largest success.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

The Cotton Crop.—The New York Price Current states that the Cotton Crop of 1859-60, amounted to 4,675,770 bales. According to the New Orleans statement, the amount was 4,650,000 bales.

Fire in Port Hudson.—The [illegible] with the exception of one house, was reduced to ashes.

Census of Helena, Ark.—According to the returns of the United States Marshal, for Helena, the population of that place is—whites, 961; slaves, 559; total, 1,560—an increase of 960 since 1850.

The potato crop of Maine is now coming freely to market at the East, and is said to be numerous and healthy. Good early varieties sell as low as 35 cents per bushel.

Naval.—In pursuance of a provision in the naval appropriation act of 22d June, 1860, the Secretary of the Navy has appointed a board of "naval officers, engineers, and constructors to examine into the condition of the sailing vessels of the navy, and the cost of giving them full steam power, together with the expediency of making such change in view of the cost, condition, model, and general character of such vessels as altered."

Brigham Young a Defaulter.—A dispatch from Washington says the accounts of Brigham Young, as *ex officio* Superintendent of Indian Affairs in Utah, have just undergone a long and searching scrutiny, and that they show he is a defaulter to the Government to a considerable extent. A special agent has accordingly been dispatched to Utah to undertake the recovery of the money.

The bark Weathergauge has been seized at New York on suspicion of being a slaver.

California.—The Crescent City Herald says discoveries of an extraordinary character have been made in Del Norte county. Numerous quartz veins have been found, which yield fabulous amounts of gold.

Oregon.—A great excitement has sprung up among the people of Oregon on account of extraordinary mineral discoveries in the northern place.

A Washington dispatch says that a special agent has been dispatched from California, from the Attorney General's office to obtain information and convey instructions relative to the gold mine suits and other legal business of that State.

Land Sales.—A Washington dispatch says that within the past year about sixteen million acres of public lands have been offered for sale; but, owing to well known causes, the sales have been small, and the return so far comparatively insignificant.

The apple and other fruit crops of the Connecticut valley promise an abundant yield this season.

Accident to an Ex-President.—While riding through Concord, New Hampshire, on the 6th inst., ex-president Pierce was thrown from his vehicle and somewhat bruised about the face. The shock stunned the General for a few moments.

The total population of Rochester, N. Y., is about 48,666. The increase since the State census of 1855 has been 9210. The increase since the last United States census of 1850 has been 11,693.

The census of the city of Washington shows a population of 61,400, an increase of 50 per cent. since 1850; the number of slaves has decreased 456.

The General Land Office has issued instructions for the immediate survey of the Delaware, and Sac, and Fox Indian reserves in Kansas.

Ship building is becoming quite active at the eastern ports. Sixteen vessels are on the stocks at East Boston, some nearly ready to be launched.

Inauguration of the Perry Monument.—The Monument to Commodore Perry, at Cleveland, Ohio, was inaugurated on the 10th inst., in the presence of 30,000 people. Fifteen military companies, and one thousand Masons were in the procession; also, six survivors of the battle of Lake Erie, and a number of the soldiers of the war of 1812. An oration was delivered by George Bancroft, and the concluding ceremonies were conducted by the Masons.

A Rich Parish.—The Parish of St. Mary, La., according to the tax roll for 1860, exhibits the amount of $15,131,120 of tax able property, showing an increase of $1,452,95[illegible] in two years. By the census report of the State Auditor for the year 1859, the white and free colored population of the parish is 4538, slaves 12,013. This would give a dividend of three thousand three hundred and thirty-six dollars for each white person in the Parish.

The Aurora and the Telegraph.—The aurora affected the telegraph wires on the night of the 6th inst., to such a degree that messages were sent between Boston and New York independently of the galvanic battery. The wires running to Portland and St. John, N. B. were but slightly affected, while those east of St. John were so influenced that for some time it was impossible to work them. The aurora was very brilliant at New York.

Railroad Collision and Loss of Life.—A Chicago dispatch says that a passenger train and freight train came in collision on the night of the 14th inst., between Racine and Freeport, and that five persons were killed and five wounded.

Another Southern Steamship Company.—The citizens of Jacksonville, Fla., have organized a company to build and run a line of propellers between that port and New York. Thirty thousand dollars have already been subscribed. The first steamer is to be ready by January.

Six thousand dollars have been collected in California toward a monument over the remains of the late Senator Broderick.

At last accounts, the New York subscription for the relief of the destitute and suffering in Syria, amounted to $12,354.

The Executive Council of Massachusetts has confirmed the nomination of George Tyler Bigbow as Chief Justice of the Supreme Judicial Court of the State.

Immense Increase in Wealth.—In 1831, the valuation of Boston was twenty-four millions, eight hundred and five thousand, eight hundred dollars. In 1860 it was two hundred and seventy-six millions, three hundred and thirty-nine thousand, nine hundred dollars. And to this the city property, which is not taxed, valued at upwards of twelve million dollars, and we have a total of two hundred and eighty-eight millions. This if equally divided would give every man, woman and child one thousand six hundred and twenty-one dollars.—*Hon. Traveller.*

Worth Knowing.—Mrs. Mirel, of London, has found that by passing a current of electricity through water in which clothes are bleaching, there is great economy of time, and she secures extraordinary results.

U. S. Minister to Mexico.—It is stated from Washington that Mr. Melanie, U. S. Minister to Mexico, was to sail to-day (Saturday) in the U. S. ship Pawnee, direct for Vera Cruz. It is added that Mr. Henry La Reintrie goes out with him, as Secretary of Legation.

The Oldest Man in the United States.—The Editor of the Cincinnati (Ohio) *Times* recently visited Solomon Pangborn, of Rising Sun, Indiana, who says he was born in the city of New York, a small town of five or six hundred houses, in 1725. He is consequently 135 years old.

First Mail from Pike's Peak.—The first through U. S. mail from Denver City, arrived at Omaha, Nebraska Territory, on the 7th. The communication is henceforth to be regularly once a week.

Col. Stephoe of the United States army is lying dangerously ill of Paralysis at Lynchburg, Va.

Few people have an idea of the extent of the silk manufacture in this country. There are now about thirty six mills, employing from 8000 to 10,000 hands, three-fourths children, at trifling wages. The entire value is estimated at three millions of dollars. The annual production of silk goods in the United States amounts to about $2,000,000.

Terrible Storm.—A heavy rain storm in Newark, N. J., on Thursday morning, flooded the city, filled cellars and basements, and drove the people from their breakfast tables. It destroyed furniture, property, and catables to the amount of $20,000, at least. Engines are now pumping the water out. Several places were struck by lightning.

Liabilities of Express Companies.—On Wednesday last, the 19th inst., at Hartford, Connecticut, before the Circuit Court of the United States, Judges Nelson and Shipman, in the case of Bank of Norwalk vs. Adams' Express Company, the jury found a verdict for the defendants. The action was to recover $2971 claimed by the Bank of the Express Company, the discount of a forged note sent to the Bank through the Express. The Court held that an Express Company is an insurer, or guarantee, of the genuineness of paper sent through it, and has the right to deliver the avails of a note to the party from whom it receives the note, even though the Bank sending the avails supposes it is sending them to some one else.

Tom Thumb.—Gen. Tom Thumb, out of whom Barnum coined gold, is now twenty-three years of age. The liberal showman engaged him at first for eight dollars a week; then for seven years at seven dollars a week, and all charges of living and travel, and raised it to twenty-five dollars a week ere the year was out. When he took him to England he gave him fifty dollars a week. The little gentleman has made various exhibitions on his own account, and he is said to be now worth $50,000, which he is perfectly able to take care of.

The Louisville Democrat learns that there has been frost already in the mountains in Alleghany county, Maryland.

Washington Territory.—Late advices state that the Legislature of Washington Territory stands, politically—Council, eight Democrats, one Republican; Assembly, twenty-three Democrats, seven Republicans. Considerable excitement prevailed around Puget Sound, on account of favorable gold mining reports from Rock Creek, near the head-waters of the Simil-Kameen. This district lies southeast of Fort Hope, and is mostly north of the line of British possessions. It was the opinion of many old miners that the principal diggings of British Columbia, and Washington Territory, would be found in this region.

Mr. Lindsay's Mission.—A Washington dispatch to the New York Herald says: "It appears that our government have for some time been aware of the objects and purposes of the special mission of Mr. Lindsay to this country. His visit may be the means of settling and adjusting several other important questions besides the modification of the navigation laws, now pending between the two governments. Mr. Buchanan and Mr. Lindsay were warm friends while the former was Minister at the Court of St. James."

Collision on Lake Huron.—A dispatch dated Sarnia, C. W., Sept. 19, says: "The propeller Wabash Valley, from Sarnia for Chicago, collided with an unknown propeller twenty miles south of Thunder Bay Islands, on Sunday night. After the collision, the captain ran the boat on a reef to prevent her sinking. The clerk arrived here this morning, and says the boat will be a total wreck, unless assisted immediately. The captain and crew remain on board."

Whisky will not always cure rattlesnake bites. Uriah Garten, of Marion county, Kentucky, was recently bitten, and immediately made himself insensibly drunk. He died, however, in a few hours, from the effects of the animal or the vegetable poison, or perhaps from both combined.

In consequence of the increasing demand for freight accommodation on the Mobile and Ohio Railroad, the establishment of an extra train has been found necessary. This train will run as long as the pressure of business warrants it.

There is no truth in the report that the Government has accepted the mediation of France and England in the affairs of Mexico. Letters from Washington say that Gen. Cass was busy preparing instructions for Mr. M'Lane, but nothing whatever is known of their nature. The U. S. sloop of war Pawnee has been ordered to Key West to take the Hon. Robert H. M'Lane, U. S. Minister to Mexico, thence to Vera Cruz.

Proposals for the construction of a telegraph line to extend from some point on the western border of the Mississippi river to the Pacific, have been awarded to Hiram Sibley, Esq.

The dwelling-house of Mr. James Buchan, of New York city, was robbed of $11,000 in bonds. Julius M. Stich, a broker, has been arrested for attempting to negotiate them.

Twenty thousand dollars in bills on the Tanners' Bank, which were mailed at Catskill for New-York, are missing from the mail and supposed to have been robbed.

The Mississippi and Missouri Railroad Company have just ordered the construction of five locomotives and one hundred cars.

Bowdoin College, in Maine, has conferred the degree of LL.D. upon Jefferson Davis, the Mississippi Senator. The Boston *Bee* seems to think that the faculty intend to win Mississippi over to northern institutions *by degrees*.

Destructive Fire.—Kane Street, which resulted in the destruction of the City Hotel and the Garrison Block. The value of the buildings destroyed was about $100,000. In addition to the above, the loss sustained by the destruction of furniture, etc., will reach $51,000. The post-office was destroyed, with 4000 letters, and the last California mail for Memphis. The entire loss by this disastrous conflagration is fully $200,000. The origin of the fire is not known, but supposed to be the work of an incendiary.

Finances of Baltimore.—Mayor Swann, of Baltimore, has made a communication respecting the finances of that city. He states the aggregate bonded debt, on which the city pays interest, at $3,271,883; the current liabilities at $717,778 88, and the assets on hand at $2,198,985, leaving a surplus in favor of the city on the 31st of Dec. next, of $4,384,206.

On Thursday last as the freight train of the Mobile and Ohio Railroad was passing up a few miles beyond Whistler, Ala., it came in contact with a log placed on the track in such a position as to throw the down train off. Fortunately the up freight train, No. 2, struck it first, and no damage was done, except the breaking of a water pipe. The train then returned to Whistler.

Minot's Ledge Light-house.—We learn from the Boston papers that the new light-house on Minot's Rock has been completed, and on the evening of the 22d ult. was lighted up for the first time to test the power of the light. The lantern was covered so as to prevent the light from being seen by inward bound vessels, but was opened towards the shore. The light was a very powerful one, and could be seen from a great distance. By the side of it the lights on the light-ship seemed like farthing candles.

General Walker.—The *Delta* learns that Gen. Wm. Walker will not be likely to receive a Honduras bullet, as reported.

FOREIGN NEWS.

The latest news from Europe announces that General Garibaldi and his force entered Naples triumphantly on the 8th. A provisional government had been formed and Victor Emanuel proclaimed King of Italy. The insurrection in the States of the Church was rapidly progressing. Four hundred insurgents had attacked and repulsed the Papal troops. Victor Emanuel had been proclaimed. A panic was prevailing at Rome. A telegram from Turin says that the King of Sardinia had ordered his troops to march.

A "Battle-Royal" at Naples.—The Paris correspondent of the London Morning Post says: "It is not generally known that the immediate cause of the departure of the Ex Queen from Naples proceeds from nothing less than a violent dispute and personal altercation with the reigning Queen. The latter is very sensitive and very frank; the former is very proud and jesuitical. One day, after the family council had received unpleasant accounts of the state of affairs, the young Queen could not restrain her feelings, but proceeded to the apartment of the Queen Dowager, and after making her acquainted with the bad news just received, she told her that the throne of Naples was lost forever, and that she, the Ex Queen, might consider herself the cause of the ruin of the family, owing to the bad advice and example which she had always offered in the late King, upon which the Ex Queen, without uttering a word, arose up from her chair, and, report says, they came to blows. At all events, the rupture is so, decided, that reconciliation is declared impossible."

English Officers with Garibaldi.—Several Englishmen have made themselves quite celebrated in Garibaldi's service. Col. Peard, known as "the famous shot," was dubbed a Colonel at the capture of Messina. Col. Dunne, who was one of "the Light Brigade" in their celebrated charge at Balaklava, and was decorated with the the Victoria Cross, commands a corps in the Liberator's army. Capt. Styles, formerly belonging to the English guards, and a Crimean campaigner, is now in London, recruiting for the Garibaldian service.

In London, recently, twenty-two pictures of the choicest kind, from the Belvidere collection, were sold by auction, and brought the sum of $125,000.

The Dutch in Borneo.—Great satisfaction is every where expressed throughout Holland at the important intelligence received by the last overland mail, announcing that the whole of the territory of Banjermassing, in the south part of Borneo, has been annexed, and is now formally incorporated with the foreign possessions of the King of the Netherlands. The Governor-General has received the thanks of the two Chambers of the States General, and the home Government has sent him the fullest powers, and impressed on him the necessity of taking such prompt and energetic measures as he may deem necessary for the maintenance of order, the consolidation and prosperity of new territory, and the honor of the Dutch flag.

Paris was astonished, not long since, by the sight of a carriage, propelled by neither steam nor gas, going with such amazing swiftness as to leave far behind the four in hand carriages of the Jockey Club, which endeavored in vain to keep up with it. The inventor is said to be a poor man, who has constructed the vehicle entirely himself, and will not disclose the secret till he is properly secured by patent.

Hungary begins to move. The great festival of St. Stephen, on the 20th of August, was celebrated in the most patriotic style in all the cities, towns and villages. The universal cry was, "Let us have our ancient constitutional rights." Many speeches were made in the spirit of the cry.

A Strange Encounter.—When Louis Phillippe and his queen were in exile at Claremont, they visited the convent of the Sacre Coeur. The nun who conducted them through the house was so amiable and agreeable that the queen on leaving, expressed her extreme satisfaction. "Perhaps," added her majesty, "you will be interested to know who your visitors are. This gentleman is Louis Phillippe; I am the Queen Amelie." The nun, bowing proudly, replied, with a gentle smile, "and I am Mademoiselle Bonaparte."

A cannon on a new construction was tried a few days since in the Plaine St. Denis. It is said to be superior to any rifled cannon, to carry three leagues, and cause immense destruction.

The Prussian Army.—The Prussian *Annals* contains an article by Col. Schlamming on the reorganization of the army. The writer states that for the future Prussia will be in a condition to have in the field an army of 320,000 men, at the same time that she would keep at home 211,000 well-disciplined troops, by adding to that force, at a moment of crisis, 200,000 men, between the age of thirty-two and thirty-nine, belonging to the second ban of the Landwher, the total number of the disposable force would be brought up to 780,000.

Kossuth.—At last accounts Kossuth was with his family at Gala, the Canton of St. Gall, in Switzerland, for the benefit of his health.

Killed in Descending Mont Blanc.—Three English gentlemen have lost their lives on Mont Blanc—T. M. Rochester and F. Vavasseur, both of Cardiff, and R. Fuller, of London. In descending, whilst tied together in the usual way, one slipped, and dragged his companions and the three guides over a steep and long slope of snow. Attempts to arrest the descent were in vain, and the two guides at the end, seeing they were about to be launched into a precipice, let go and forced their heads and feet into the snow. The three bodies were found at the foot of the precipice Tarnaz. An experienced guide was also killed.

M. de Paravy has written to the Academy of Sciences to state, that the knee lady (*cassia acuelatus*) is universally used throughout Thibet and India, for manufacturing paper; and that, in the present dearth of materials for paper, it might be advantageously used for the same purpose, the plant being extremely common throughout France.

LITERARY GOSSIP.

A Paris letter says that the Baron de Bazancourt has just published in two volumes, 8vo., with maps and plans, "The Campaign of Italy, or Chronicles of the war of 1859," on the same plan as his successful work on the siege of Sebastopol. His style of narration is essentially adapted to please and edify military men by the technical accuracy of the details of the different engagements. M. de Bazancourt was an eye-witness of what he relates, and is the "authorized" historian of the imperial prowess, all the official correspondence and documents of the *état-major* having been communicated to him. The military ability of Napoleon III, as sole leader and director of the movements of the last campaign, loses nothing, as may be supposed, in the hands of such a narrator of his exploits.

Charles Dickens is reported to be at work on a new novel, to make its appearance in the usual monthly shilling form, which is found to be the most profitable after all, as it would be difficult to make any serial pay £10,000 profit in twenty months, by running a novel through it. This sum was netted by Bleak House.

An interesting work has just been published in London by Mr. Sharpe, author of the "History of Egypt." It is entitled—"Historical Notices on the Bible," etc., and presents the results of a critical examination of the Septuagint Greek version of the Old Testament. Mr. Sharpe has discovered some remarkable discrepancies in this version, both as regards its chronology and other points. He thinks that the changes or corruptions referred to are not accidental, but that they arose from a systematic attempt to accommodate the translation to later Alexandrian and Egyptian philosophy.

Mr. John F. Watson, the venerable author of "The Annals of the Olden Time in New York," is now in that city collecting and arranging materials for a new edition of that work. The *New York Tribune* says that Mr. Watson, who is now 82 years of age, "displays all the ardor of a young man in his favorite pursuit, and in the full use of his faculties is constantly engaged in adding to his antiquarian stores, having lived to become an authority in the matters that employed his attention as a collector half a century ago."

"*Duffy's Hibernian Magazine*," is the title of a new periodical which has lately appeared in Dublin, and which is said to be the cheapest periodical of the day. It is published in eight-penny monthly numbers, and professes to be the new exponent of Young Ireland.

RELIGIOUS INTELLIGENCE.

Evangelical Religion in Belgium.—The growth of evangelical religion in Belgium for the past ten years has been very remarkable. A single church has been multiplied into between thirty and forty churches, embracing a membership of at least ten thousand members. So says the Christian Union.

An English clergyman at Holloway, England, has been detected in preaching the sermons of the Rev. Dr. Bushnell, of Hartford, from the published volumes in this country.

The corner-stone of the new German Lutheran Church, corner of Preston and Green streets, Louisville, was laid on Sunday, the 2d inst., in the presence of a great number of spectators.

Circulating the Scriptures in Mexico.—The Philadelphia Christian Observer learns that the Rev. Mr. Thompson agent of the American Bible Society, has recently made an excursion into Mexico, as far as the city of Monterey, and that he met with a cordial reception in this work of circulating the Scriptures, and found the way open for preaching the gospel and building Churches. The Observer asks, Should not the attention of evangelical churches be directed to the occupancy of Northern Mexico?

Early on Sunday morning, 9th inst., the Second Congregational Church in Bedford, Mass., was destroyed by fire, with two wooden buildings adjoining. Loss $12,000. Insured for $6,000.

The Rev. McEwen, D. D., died at his residence in New London, Connecticut, on the 7th inst., at the advanced age of eighty years. He had been the pastor of the First Congregational Church of that city for more than half a century, but during the last few years had been assisted by a colleague. The New London Star says that he was a classmate, at Yale College, of John C. Calhoun, and his successful competitor for the valedictory.

CITY NEWS.

Deplorable and Disastrous Conflagration.—Lamentable and Agonizing Scenes and Sufferings.—Friday evening about 7 o'clock, a fire broke out in the fourth story of the wholesale liquor store of Karstendieck and Co., 101 and 103 Tchoupitoulas-street, between Lafayette and Gaiennes and destroyed the [illegible] the goods (on storage) of E. S. Hart & Co., principally liquors, paints, etc.; the store and small stock of Bredow & Wusthoff; the store and stock of Malony & Bro. Before a few moments had passed the flames spread with fearful rapidity and destruction, and shed a grand and awful glare over the entire upper section of the city. In a short while the fire rushed through these spacious buildings back to Commerce-street, and here a fearful occurrence took place. A loud explosion was heard—the liquor barrels yielded to the devouring element—a frightful crash followed. An upper portion, one story, of the building of the lower store, 101, of Messrs. Karstendieck & Co., came down by the force of the explosion on the building next it, a three story one, that of Malone and Co., floor commission merchants, on the corner of Lafayette and Tchoupitoulas streets. By this wall falling it carried in the corner store-roof and buried the outer or side wall (on Lafeyette-street) of Malone & Co. to the ground with electrical velocity. How we shudder to report the scene. From 150 to 200 persons were near around, and to this building of Malone & Co. some firemen, some laborers, some policemen, some merchants, and others, young and old, of our citizens. From 25 to 30 laborers, firemen and others, were engaged in removing and rolling barrels of flour and merchandize out of this store, as there was no time within it at the time. And in a moment from 20 to 30 persons were buried in the ruins. Regardless of the scorching elements and the dangers of surrounding, tottering walls, the firemen grandly went to the rescue of the sufferers, whose groans of agony were heard from beneath the pile of bricks and rafters. Every effort was brought to bear by firemen and policemen and citizens to relieve the sufferers, and as, one by one, each body was brought out, the silent operation thereof was loudly cheered by the lookers on. Up to yesterday, when the bricks and beams were entirely removed, as many as twenty-five firemen and others have been taken from under the ruins, of whom fifteen are dead, and ten badly wounded.

CHURCHES IN LIBERIA.

The Methodist Episcopal, Baptist, Presbyterian, and Episcopal Churches of America are doing work in Liberia. They are furnishing the moral strength on which the Government must rely in exigencies of the future, and by which she is to be established, if established she may be. We had the pleasure of meeting with and addressing the Methodist Conference of Liberia, at Monrovia, in the winter of 1856 and 1857. This is a body of intelligent and devoted men, numbering near one hundred, and having in communion with the church over thirteen hundred members, many of whom are natives. Their schools are numerous and flourishing. It is a Mission Conference, supported by the Methodist Episcopal Church of the Northern States.

The Baptist Church is represented here by over seventy missionaries and teachers, and, according to the report of the association which met in Muarovia, December, 1857, nearly one thousand members.

The Episcopal Church has a bishop, four white missionaries, and eight colored, three of whom are natives. Teachers, thirty; twelve of whom are natives. Day school scholars, five hundred and fifty; three hundred and fifty natives. Communicants, two hundred and fifty, more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Presbyterian Church has, white missionaries, two; colored, four. Teachers, twelve; one high school, five day schools, one hundred and fifty scholars; communicants, one hundred and eighty.

Most of the missionaries of the Episcopal Church are from the South; one of the two white Presbyterian missionaries is from Georgia, and the Southern Baptist Board supports a high school in Monrovia.—*Exchange.*

MARRIAGES.

"*It is not good for man to be alone.*"

Sept. 2nd, at the residence of G. E. Waxes, in Marion county, Ala., by Rev. S. C. Harrell, the Rev. W. H. Riley to Miss Jane Davidson.

On the 6th inst., at the residence of Wm. T. Williams, by the Rev. George Watson, Mr. J. W. Johnson to Miss M. A. R. Williams, all of Escambia county, Florida.

On Sept. 12th, in Forkland, Greene county, Ala., by the Rev. D. C. S. Conerly, John V. Glass, of Pickens co., to Miss Adella A. Taylor, second daughter of Dr. J. C. and Mary R. Taylor.

RECEIPTS, BY THE POST-OFFICE,

From September 17th to September 24th, 1860.

B—H D Berry, $25.
F—E Forster, $1.
G—J E T Gainley, $2.
M—J A Miller, $3 60; W McMillan, $5; W A McCerty, $5.
P—A W Peebles, $2.
R—T Y Ramsey, $5.
S—C Shannfield, 1.
W—R S Woodward, $3.

COMMERCIAL.

Monday Evening, September 24, 1860.

We continue the following statement from the New Orleans *Price Current* of the 22th inst:—

Our general market has shown but little animation during the week just closed, but in Cotton the movement has been more active than we have had occasion to notice previously during the season, or for some months past. In Tobacco the business has been confined to a few parties, and transactions in Sugar and Molasses are still restricted by small supplies. In Western Produce the demand has been materially checked by the want of shipping facilities to our Gulf ports, and especially to Texas, the means of transportation offering being inadequate to the requirements of the trade. Flour and bran, however, have continued to bring very full prices, owing to the limited arrivals of the descriptions in request. In Provisions there has been but little movement, while prices has shown but few changes of any consequence. Freights have been rather more active, but at easier rates for shippers, and the rates for most descriptions of Exchange have been in favor of buyers.

Cotton.—Prices have shown much irregularity during two or three days especially for the middling and lower grades which are difficult to quote, though the bulk of the business has been at rates within the range of our quotations. The receipts continue to embrace a large proportion of low grades, with much leaf and considerable dust, and it has been very difficult to find desirable or even running lots of the better grades for which extreme prices have been obtained, and we amend our figures for those descriptions.

New Orleans Classification.

Inferior..... — @ —	Good Middling.....11¼@11¾
Ordinary..... 7 @ 8	Middling Fair.....11¾@12
Good Ordinary..... 8 @8½	Fair.....Nominal.
Low Middling..... 9¼@ 9¾	Good Fair..... do
Middling..... 10 @10¾	Good and Fine..... do

Sugar.—The sales of the week amount to 700 hhds. We quote for Inferior and Refining 4¾ to 5¼; Common to Good Common 6 to 7¼; Fair to Fully Fair 8 to 9¼; Prime to Choice 9¾ to 9¾; Centrifugal and Clarified 9 to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ per pound.

Molasses.—Total receipts of the week 155 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 23 cents per gallon; and Prime to Choice, 20 to 30 cents; half barrels, 26 to 30 cents per gallon.

Grain.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 10c to 14c per bushel for good to prime St. Louis. Bran sells at $1 10 to $1 15 for ordinary to choice lots. Wheat sells at $1 15 per bushel for prime red.

Flour.—About 8,000 bbls have been sold during the past week, at from $5 45 to $5 55 for superfine, $6 25 to 7 00 for ordinary and reducing all inflammation—will allay all pains with Five to good extra, and $6 75 to $7 25 per bbl. for choice extra brands.

Beef.—We quote Prime Mess at $14 00 per bbl. for extra brands.

Bacon.—Shoulders 9 to 9¼; Ribbed Sides 11 to 11¼; Clear Sides 12 to 12¾; Sugar-cured Hams 14 to 15¼ cents per pound.

Butter.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9¾ to 11c.

Lard.—We quote 13¾ to 14¢ for prime to choice prime, in tes, and 14¼ to 14¾c. for kegs.

Bagging and Bale Rope.—We quote Kentucky Bagging at 14¾ to 15 cents per yard; Indio Bagging, 15¾ to 16¼c; Bale Rope, hand spun, 7¾ to 8c, and machine made, 8¾ to 9 cents per pound.

Coffee.—We quote fair at 14¾ to 15, and prime at 15¾ per pound.

Pork.—The principal sales reported through the week were of $20 75 to $21 25 per bbl. for Mess.

Gunny Bags.—Limited parcels sell at 11 cents for light and 11¾ to 12c. to heavy and extra heavy bags.

Naval Stores.—Sales of some 600 bbls. Spirits Turpentine at 35 to 36 cents. Rosin, dull. Tar, ditto.

Live-Stock.—Beef Cattle—Western, 7 to 8¼c. per lb. net; Texas—ordinary to fair $15 to 16, and choice $30 to 60 per head.

Hogs, selling at 7 to 7¾c. per pound net.
Sheep—Selling at $4 00 to $5 50 per head.
Veal Cattle—Selling at $8 00 to $10 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

NOTIC

Queen's Column.

A DARK PAGE FROM RUSSIAN HISTORY.

Few readers of Russian history will fail to remember the name of Count Alexey Orlof, one of the most prominent actors in the murder of Peter III. of Russia. But prominent as he was that deed, it loses half its blackness when compared with another committed by him at the instigation of Catharine II., widow and successor to the murdered monarch.

Catharine, not being a native Russian princess, was quite desirous of removing from her path all who might be supposed likely to disturb the security of her government; and in order to effect her purpose, in one instance, she and her associate Orloff exercised a degree of fiendish ingenuity almost unparalleled in history. The unfortunate girl who excited the jealousy of Catharine was a Russian princess, and granddaughter to Peter the Great. Elizabeth II., his daughter, contracted a private marriage with Count Alexey Rasumofsky, and three children, two sons and a daughter, were the issue of this union. Of the sons, it is only necessary to say that one was accidentally killed, and the other not judged of sufficient political importance to excite either jealousy or suspicion. But it was otherwise with the young Princess Tarranakoff, the subject of our story.

The ambitious designs of the Empress Catharine with regard to Poland excited the indignation of the Polish nobles, and one of these, the Count Radzivill, conceived the design of using this young native princess as an instrument in supplanting her. For this purpose, by dint of bribing her female attendants, he secretly removed her to Poland, and thence to Italy. Many attempts were made to induce Radzivil to place the young princess in the power of Catharine; but though reduced in poverty by the confiscation of his estates, the promise of their restoration, and the offer of the most costly bribes, failed in inducing him to yield. No effect being produced by such proposals, the empress had recourse to threats. Mysterious communications were conveyed to the Polish count, intimating that ruin and misery impended over the Princess Tarranakoff, which could be averted only by his ceasing all correspondence with her. Whatever ambitious designs might have actuated Radzivill, he was most anxious for the safety of the unfortunate girl. What could he do? Shorn of his estates and dignities, and in a foreign land, how was he to protect her from a powerful empress and most unscrupulous woman? Unhappily, he yielded to these covert menaces, and, took a final leave of the princess, having first exacted a pledge from the Russian government that she should remain unmolested.

This reparation effected, the most difficult part of Catharine's work was completed, and by the aid of the Count Alexey Orloff, and one of his infamous associates, the rest became easy. Though the murderer of her husband, Count Alexey retained the favor of his imperial mistress; doubtless, she found him a most useful tool in accomplishing other dark deeds, though a fouler crime than the one committed on this hapless princess could hardly disgrace human nature. When first resident at Rome, the granddaughter of Peter the Great was amply supplied with everything befitting her rank; but at the time Orloff came thither, she was almost in want, and occupying a poor lodging in a humble quarter of the city. Judge of her surprise when an elegantly attired officer called upon her to offer his services. Though he was to all appearance wealthy, and his situation one of actual indigence, he paid her the same respect as though she had been seated on the imperial throne. When invited to sit in her presence, he respectfully declined. 'Misfortune,' said he, 'cannot alter your claims to our respect. Can I, when you are before me, forget that the granddaughter of the illustrious Czar Peter the Great is entitled to all the homage I can offer? Is it for me, because you are in a foreign land, to forget that to you, and not to the tyrannical foreigner who occupies it, belongs the imperial throne of Russia? I have not the honor to be your countryman, but believe me, princess, I am not the less devoted to your service, in which I would freely lay down my life.'

The unfortunate princess listened with delight and thankfulness to this address. It was long since such respectful language had greeted her ears, and the departure of Radzivill had almost reduced her to despair. She answered the flattering speech in terms which proved how much pleasure it had given her, and desired to know to whom she was indebted for this solicitude respecting her welfare. To this her visitor replied: 'That his name was at little moment, since he was only the ambassador sent by some of her most influential countrymen, whose hearts bled to think that she, the descendant of one so doubly illustrious as the Czar Peter the Great had proved himself to be, should be exposed to neglect and indigence in a foreign land.' The princess being naturally anxious to know the names of those whose interest was so deeply excited in her behalf, again pressed her visitor for information on this point, but he still refused to gratify her curiosity. At length, he begged permission to present one who would explain all; and withdrew as from the presence of a sovereign prince, having first knelt to kiss her hand.

The visitor who thus imposed on the credulity of the Princess Tarranakoff was indeed employed by one of her countrymen, he being the spy and associate of Count Alexey Orloff. The uniform in which he appeared was of course assumed for the occasion, as he was in reality a man of most infamous character, a Neapolitan by birth, and known to his toul by the count, because he had already committed crimes sufficient to prove that he would enter unscrupulously into the designs of that nobleman. Orloff, for that was his name, did not at once introduce himself to the presence of his intended victim; he repeated his visit, and finding that she was in actual need, induced her to make use of his purse, and by the respect he paid her, completely won her confidence.

Now was Orloff's time. When informed that the schemes of his emissary had proved successful, and the princess was duly prepared to listen to and believe whatever he might advance, the principal tragedian, as we may call him, appeared on the stage.

Better skilled in the ways of a court than was his emissary, the deference of the latter soon sank into insignificance when compared with that of his more polished employer; and so well did the latter play his part, that the princess became devotedly attached to the man whom she believed to be a model of all that was noble, good, and disinterested. In a short time, Orloff had cause for exultation in the success of his plan, for the princess readily consented to be his wife. A sham-marriage completed the deception, and was followed on the part of the princess by a brief period of unclouded happiness. Never for a moment did she suspect the imposition that had been practised upon her, but built with the most perfect faith on the affection and sincerity of him she believed to be her husband.

One day he entered her presence with an air of the greatest concern, and on her inquiring the reason of his sadness, Orloff replied: 'Ah, dearest, I may well look sorrowful, since I must leave you—you whom all here call the good and the beautiful. But who can tell how good or how beautiful you are in my eyes? You, the granddaughter of one who made himself as illustrious by his deeds as by his high station, yet deigned to bestow on me the treasure of your love.'

'Why speak of this, Alexey?' said the princess. 'My birth mattered little when you sought and found me poor—nay, in want. It was not on an illustrious princess you fixed your affections, but on a neglected and unfortunate woman. Why should we part? Can I not accompany you? Am I not your wife, and as such, is it not my pleasure to sacrifice my convenience to yours?'

It was, of course, no part of Orloff's intention to leave his wife behind, though he was desirous she should object to accompany him. Hitherto, she had been carefully watched, though unknown to herself, she having attributed the continual presence of the count to the devoted affection he professed for her. She was now informed that he had received a summons to join the squadron he commanded at Leghorn, and thither she also went, and was received with many demonstrations of great respect. Orloff's scheme was fast approaching its completion, and the Empress Catharine, exulting in its success, prepared to shower honors on those who had labored so zealously in her behalf.

It was a lovely day, with the blue sky only as an Italian sky can be, when the Princess Tarranakoff escorted by her husband, stepped into a magnificent barge. Gay and in the highest spirits, the princess laughed and chatted with her attendants, little dreaming of the horrible fate impending over her. It had been arranged that she should be permitted the indulgence of a marine excursion, and she was assisted up the side of the vessel, by her obsequious husband. The feathers on new the sails spread without suspicion, and waved their farewells, deeming that they should soon witness the return of the party. The hapless princess was doomed never to revisit the shores of Italy. On board the ship were none save the creatures of Orloff; and one, having his wife completely in his power, he revealed his treachery in all its blackness and fiendish ingenuity. The delicate wrists of the princess were manacled, and the granddaughter of the Czar was taken back to her native land, not, as she had been led to expect, with the honors due to her, rank and the prospect of a throne, but as a wretched prisoner.

It would be utterly impossible to depict the agony of mind she must have endured during this gloomy voyage, but probably no human being ever suffered greater. For during several years after her arrival, she was the tenant of a dungeon in the Russian capital. Catharine triumphed in the success of her plan, and amply rewarded those who had too successfully carried it out. Europe might exclaim against her, but her object was gained, and the Princess Tarranakoff was in her power. In her dark prison-house, the unhappy young woman spent, it is said, six years, and her deliverance came in a dreadful fashion. The autumnal equinox was at hand, and a furious gale raged in St. Petersburg. The angry waves of the Neva lashed the sides of the prison in which she was confined. Absorbed in sorrowful recollections, she scarcely heeded the storm, until she noticed that the floor of her dungeon was wet; then the horrible thought crossed her mind, that the river was rising. Perceiving that the water gained in height, she shrieked aloud; she strove, by every means in her power, to attract the attention of her jailer. But no human aid was at hand. She raised herself as high as possible by means of the articles of furniture in her cell, but still the waters pursued her. The whole of the ground-floor of the prison was laid under water. When the gale had passed over, and the impetuous Neva returned to its ordinary course, her jailer found only the corpses of what had been the victim of Count Alexey Orloff's treachery, and the jealous hatred of Catharina Alexiewna.

Turned to a spring-board to one limb, and a stumbling-block at another.

ALLINE ELWIN: A TALE OF ALABAMA.

BY FANNY SHELDON.

Chapter XXIII.

"A fringe of dowy leaves!
Along the branches droop,
That overhang the cottage-eaves
Where stand a bridal group."

As months rolled on, Frank became impatient for the consummation of his own marriage, and urged Alline to hasten the day that should give him the right and the inestimable pleasure of protecting her as only he could; and now, one lovely evening in August, at an open casement at Alline, trembligly caressing the sweet flowers and bright leaves of the jessamine and honeysuckles that clung there, mingling sweet odor with the gentle breeze. She was robed for her bridal. Serene and fervent was the expression of her eye, while hope lighted her upturned brow. And though no joyous festival was to be held in honor of her wedding, yet her heart looked into the future with a beautiful trust and undimmed faith; "for," thought she, "if care's dark shadow should come, and my spirit loses the brightness that fills it now, and even hope's beacon fade away, I shall have left my faith in God and my hope of a home in heaven."

And later in the evening, as she was led to the altar by her heart's chosen one, the bosome of the beholders thrilled with a feeling of fearful delight, for beautiful in her weakness as a fair, fragile girl, girded by mortality, she stood; but, oh, how strong in her spirit's unchanging steadfastness to God! And well for her that she was able to retain her mild religious light amid her joy, even as she had through her shadowed past, for though she was to find her reward of duties well performed in the home to which she was going, and though all human love could do was done to shield her from harm, and to protect her from sorrow's blight, yet to all there comes, as long as life remains, days of darkness and tears of anguish; for there is no sky, however bright, but hath its transient cloud.—Generous and noble as was Frank's love, it could not always avert the trial, though it did soothe the wounded heart.

Calm indeed were those last hours before the event that was to change the current of her life; and here, absorbed in thought, we will leave Alline, and enter into an apartment of Mr. Carlton's dwelling, where was assembled a group of three or four persons, around whom the shades of twilight still lingered. One amid this group had but lately arrived from a foreign land, and was a guest and friend of Mr. Carlton's, though a stranger to Frank until his recent arrival. His form was tall and attenuated; his noble brow, upon which thought and intellect sat enthroned, was sunburnt by exposure in a tropical clime; his cheek was sunken and swarthy, but his dark brilliant eyes shone with the light of his spirit's holiness and purity, shedding a sublime halo over his otherwise care-worn features. Being a minister and a guest in his father's house, Frank had invited the revered estimable man to perform the ceremony of uniting him to his beloved without having mentioned her name to him,—deeming her a stranger to him, he had thought it unnecessary; and still as the shades of evening deepened, and they were leaving for Mr. Elwin's, did he remain unconscious to whom he was about to unite his young friend; and not till he alighted at the little wicket gate of that well-remembered spot, which had often, with the scenes passed through there, beguiled him from more holy thoughts and pious purposes, did he even imagine that he know aught or felt any interest in the bride. These scenes, with looks and tones that should have been forgotten, taught him that his heart still retained a portion of human weakness, notwithstanding the earnestness with which he ever devoted himself to his task; he knew not until now what light and life, what strength and even hope, their memory had been to him through long months of absence from home, and friends, and country. As well-remembered scenes and dear familiar objects met his eye, he felt a strange icy chill creep over him; but entering the little parlor with a degree of calmness, he awaited the appearance of Frank and Alline without being recognized by any one of those with whom he had been once so familiar. And as Alline was led out before him, he murmured inaudibly, "Can she, too, have forgotten me?" But as she approached him, her eyes were downcast, and her face shaded by her bridal veil, so that she saw him not; but as he began to read, and those deep musical tones, so often heard before, fell upon her ear, there was visible a slight start, and suddenly these long drooping lashes rose, and she fixed her gaze upon the face of the minister. He had noticed her start of surprise, and his eye met hers in a quick glance of hurried inquiry, which neither interrupted the ceremony, nor was noticed by any one; but in that one moment he had become conscious that he was remembered—that if not loved, as he had once hoped to be, he at least held a place in her memory. And as he placed his hands upon their bowed heads, and uttered his fervent benediction, there was the earnest of inspiration in his looks and tones; and with that prayer for her happiness, in that deep and strong supplication that her destiny might be a bright one and how, from his soul that tide of love which had ebbed and flowed from his soul that tide of love which had ebbed amidst the world's busy throng; but now, and forlorn one life retained a holier bliss for thee! Yes, he found solace in a love divine; he heard and read the deep meaning of the love of God. What if his thoughts did go forth like the ark's lone dove, finding no resting-place, no sheltering home of sympathy and love, no response in the bosom of any fellow-being? What if his unanswered heart did grow desolate? Yet still he was sustained; his spirit, vowed unto high solemn service, did not grow weak nor faint because no human tones might cheer him on his way. There was something holy in a heart so beautifully lone. Dim visions of a home, with its lights and joys, often came up from the long past; but the tossings and changes of this world had long separated him from this life guiding star; wild flowers were blooming upon the grave of one whom he once held dear, and often tear-drops fell as memory would fain recall a thousand images of love which might have gladdened his heart, but which now came in visions of loneliness but to plant a deeper thorn in a bosom which had already borne a fearful weight of human ill. But, sad as it is to witness such sights, the human brow will be shadowed and its brightness dimmed as long as life and love shall last.

Anna Leslie, whom disappointment and alienation of friends failed to change, still goes about sneering and mischief-making; still remains an unloved woman, and if she does retain a hope that she will yet fulfill her destiny as a woman, we think she will grow weary of waiting, unless she changes her tact and manœuvres more successfully than she has hitherto done.

It was on a bright evening, a few days after Frank and Alline were married, that they might have been seen seated in a traveling carriage, passing on their way through the little village of G.; they had proceeded to the outskirts of the town, absorbed in their own happiness, and enjoying in anticipation the wedding tour before them, when an object arrested their attention within the quiet graveyard which lies east of the town. There, on the ground, in the shadow of an elaborate tombstone, knelt Percy Maitland, in unrestrained bitterness of heart.—Changed was that eye whose glance had so often inspired hope and joy; changed his heart, which had been with so much ardor fraught, and which had spoke of glory to his every thought. Where now was his spirit's eloquence? What meant that wild expression—those stern thoughts and fierce resolves? Reader, the death of Alice had wrought this change in the noble Maitland; and he in taking his farewell leave of all that is left to him of her. 'Listen, hear him, and the mournful tones of his voice will awaken a feeling in your heart somewhat like unto his own.

"To-morrow, Alice, I shall be far away from these scenes, from home and friends, from *thee*; but my heart will still remain. Oh, what a cloud has gathered over my destiny! We have stood upon this quiet tranquil ground at this soft, silent hour; and, oh, how exultingly glowed my heart! But the tempest has overthrown all my hopes—my heart is desolately changed. Farewell, high thoughts, inspiring hopes, and visions of gladness! My dreams of pride are over, and grief for thee, my Alice, broods mournfully over these."

And when this farewell was over, and he stood amid other scenes and other climes, there was no unswerving glance, though many an eye dwelt upon his noble brow and perfect manly grace, in beaming ecstacy. No, he did not, would not bid the soul of another expand with those thoughts and dreams which he had once wrought to perfection, and which death had now hallowed, for each faint breeze still murmured to his ear a low mournful dirge.

And now, after the lapse of many years, though the memory of the sad past still lingers, and often casts its shadow on the present, Alline is happy, exceedingly happy in her home, and the affectionate love of her husband and children.

"While o'er life's wide darkling plain,
Unheeding, as we roam,
Through many a path of joy and pain
God leads his children home.

"And though, sometimes in prospect viewed,
The winding way seems dark and rude,
Ah, who the backward path hath scanned,
But blest a Father's guiding hand."

THE END.

THE BLACKBIRD'S SONG.

The bee is asleep in the heart of the rose,
The lark's nestled soft in the cloud,
The swallow lies snug close under the eaves—
But the blackbird's flitting it loud;
His pipes as no hermit would nor should,
Half a mile deep in the heart of the wood,
In the green dark heart of the wood.

The raven's asleep in the thick of the oak,
His head rose under his wing;
The lark's come down to his home on the earth—
But the blackbird still will sing,
Making the heart of the dark wood thrill
With the notes that come from his golden bill,
That flow from his golden bill.

THE LAUGH OF A CHILD.

I love it—I love it—the laugh of a child,
Now rippling and gentle, now merry and wild—
Ringing out on the air with innocent gush,
Like the trill of a bird at the twilight's soft hush;
Floating off on the breeze like the tones of a bell,
Or the music that dwells in the heart of a shell,
Oh, the laugh of a child, so wild and so free,
Is the merriest sound in the world for me.

"BOOKS IN THE RUNNING BROOKS."

BY LUTHA FONTELLE.

I.

Sparkling rill of the gay, glad lone,
Spanning the uplands with silver zone,
Giving new life to the drooping fern;
Cheering the dreamer with "thoughts that burn,"
Leading him duty to love and learn;
Hast thou no mission of love to the lone,
Sparkling rill of the gay, glad tone?

II.

Yes, God called me in gladness to flow,
Children look on me and life's mission know—
A pure heart-light to guard all their days,
The sad-and care-worn to cheer with its rays,
To show in the child God hath perfected praise.
Yes, a mission of love to the weary and lone
I teach thee, O, child! in thy cheering tone.

III.

Gentle stream, as thou hurriest by,
Brightening the glance of the violet's eye,
Cooling the brow of the lily fair,
Flushed by the breath of the noon-tide air;
Casting thy light o'er each heart of care:
Hast thou no purpose holy and high,
Gentle stream, as thou hurriest by?

IV.

Pressing on ever through sunlight and shade,
Steadfast to my aim through the fairest scenes made,
I wear the rock by my constant flow;
Choice living seeds in lone banks I sow,
And beauty springs up as I onward go;
Yes, I breathe a purpose holy and high
Into all souls as I hasten by.

V.

Noble river, advancing in pride,
Bearing proud ships on thy swelling tide,
Pouring thy all in the lap of the giver,
That freely returns it with interest ever,
Losing thyself in its bosom, proud river!
Art thou a mentor, a truthful guide,
Noble river, advancing in pride?

VI.

Glorious manhood in all its strength
Must yield to a stronger will at length;
Its hooors high should be gladly laid
At the feet of Him who the glory made,
And His just commands be all obeyed;
And of His glory advancing to pride,
I am to all nations a truthful guide.

Obituaries.

"Let me die the death of the Righteous."

MAJOR JAMES RAILEY, of Adams Co., Miss., died at the residence of his brother, Mr. Logan Railey, near Versailles, Woodford Co., Ky., Sept. 2d, 1860. The deceased died at the place of his nativity, being on a visit to his brother and other relatives. He had been a planter in Mississippi and Louisiana for many years, and was regarded among his numerous friends and relatives as a man of warm heart, deep and generous sympathies, and noble philanthropy. His was so genial a spirit that, while he enjoyed society greatly himself, he contributed largely to the enjoyment of others. The intensity of these elements of his nature, however, proved to him, as to many others of the same warm temperament, an evil; betrayed him into an occasional spree—to intemperate habits. It was his misfortune in early life not to have been raised under religious influence. His father, though in many respects a model gentleman, was not, until advanced in life, a pious man. The most of the family, somewhat numerous, became decidedly pious, and felt for this their elder brother a deep and solemn solicitude. They covenanted to pray for the salvation of all their relations, and where prospects seemed less encouraging they felt the deeper solicitude; but it seems that to some extent at least, that their prayers had gone up as a memorial before God. Mr. Railey feeling for some months that his health was declining, started with his daughter (Mrs. Boyd) on a trip to the east. Proceeding as far as Baltimore and finding he was not improving, he turned to Richmond. Yes; from thence he hastened to Kentucky that he might be among his relations. Soon after coming among them he was visited with a chill, and a complication of diseases preyed upon him. His mind became flighty; so much so, that while to a direct question he would give an intelligent answer, he would pass to another subject so rapidly that an continuous conversation could be had on any one subject. This condition of his mind did not permit a conversation with him on the momentous question of his condition and destiny. This gave to his friends the most painful and prayerful solicitude for him. After the lapse of some days, it pleased the Lord to grant him a clear state of mind; when he was occasionally heard to ejaculate a prayer for mercy. On the last visit of the writer to him before his death, after looking earnestly at me for a time, he asked me: "How can a sinner be saved?" I proceeded to explain God's method of saving sinners through the merits of our Lord Jesus Christ, in which salvation is purchased and offered to the acceptance of the penitent sinner's faith, as the gift of God. I asked him if we should pray for him? He said: "O yes, yes, yes." I continued, have you prayed for yourself? He replied, "Over and over and over." He united with him in prayer, during which his own soul seemed present to sing a hymn: "Rock, waver, he asked his friends its hyma—'Come thou fount of every blessing.' Their favorite was being sung he seemed particularly moved by the following words:

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to rescue me from danger,
Interposed his precious blood."

The singing having closed, I asked him if he desired to be baptized? He said: "I do; and I desire to join the Church." I asked, what Church? He said: "The Episcopal. The Methodists came from them, I believe." I said, yes; Mr. Wesley, the founder of Methodism, was an Episcopalian." Desiring that I should baptize him, I did so. After explaining the plan of salvation to him, as before stated, I asked him if he felt that he could trust his soul to Jesus Christ to be saved? He said: "I hope in him." During this conversation he articulated very imperfectly, and made repeated efforts to say a great deal more than we could understand. His mind seemed to the last to cling to devotional subjects, and one of the last things he did was to try and sing his favorite hymn. These his last exercises were very gratifying and consoling to his friends present. Besides his family, many a beneficiary of his kindness will long lament his death.

H. H. KAVANAUGH.

St. Charles, Mo., Sct. 11, 1860.

REV. J. S. MOORE was born in North Carolina, Mecklenburg county, January 22d, 1814, and died July 27th, 1860, in Selma, Alabama. His death was occasioned by the falling of a piece of lumber from a scaffold of a building. He lived about twelve hours from the time of receiving the stroke, mostly in a state of unconsciousness. But in his life, and very recent manifestations of the religion he professed, we feel assured that his change is a heppy one. He professed religion July the 6th, 1832, at Rock-Spring camp-ground, Lincoln county, North Carolina. His conversion was clear and satisfactory; he joined the Methodist Episcopal Church in September following, held his membership at Bethesda Church, Charlotte circuit, North Carolina. He was impressed that it was his duty to preach the gospel in 1833, against which impression he strove with all his might. He engaged in business about this time, since which his life has been one of toil and disappointment. He went to South Carolina, where at a camp-meeting he professed the blessing of perfect love, Nov. 8th, 1837. He went to Alabama in 1838, where in 1839 he was married and gave up the idea of preaching; he shortly; lost the enjoyment of the blessing of holiness. For years he spent his life in fruitless toil and anguish, his plans and exertions, in a temporal point of view, all appeered to be thwarted by providence. In 1849, he professed to attain the blessing of entire sanctification a second time; first, he strove to be reclaimed, and obtained the evidence, and then he commenced to pray for a clear heart, and attained the evidence of that also; this took place at Summerfield, Ala., in a little prayer-meeting held by old Father Scales. From this time till his death, he was more steady in his religious enjoyments, and at times was very ecstatic. He was a man of strong faith, and at times powerful in prayer. The Lord greatly blessed his labors among mourners. We have reason to believe that he led many into the higher religious experience. About two years ago, he obtained license to preach, since which he appeared to be satisfied and happy. As a prayer-meeting, the night before his death, he appeared to be as happy as he well could be. Thus he was standing in readiness with his lamp trimmed and his light burning, waiting for the coming of the bride-groom. He has left a wife, five children, and many friends to mourn their loss. Farewell, dear brother, thou wert one among the few of whom I could say, we are of one heart, and one mind, we will meet again in heaven. J. H. MONTGOMERY.

Summerfield, Ala., August 20th.

MISS MARGARET J. McDANIEL, daughter of Henry and Delila McDaniel, was born Jan. 14, 1835, and died in peace, August 11th, 1860, at Sumpterville, Ala, aged twenty-nine years and six months. Her natural life was spent under the paternal roof; her warmest earthly attachments were those of child and and sister, but she had a heart in full sympathy with all around her. Loved by a large circle of friends, she lived to carry out God's purpose in her creation. For several years she had been the daughter of affliction; it was but the refiner's fire preparing her heart to receive the image of Him who was "made perfect through sufferings." Two years previous to her death she had a "life hid with Christ in God." When asked as to her preparation for the future, she said: "I have settled that matter long ago; the dying hour is no time for that." Her vigorous mind had been well stored with useful knowledge; the Bible was her constant companion, and God's presence was with her during all of her last illness. Truly, our father and mother in Israel have ties in Heaven; the bodies of three lovely daughters sleep side by side on earth, whilst their spirits join the hallelujahs of the blessed above.

Nashville Advocate please copy.

MRS. PHERRIBA H. RAIN, wife of Dr. Daniel Rain, and daughter of Wyche and Martha Cato, died in Washington county, Ala., Aug. 16, 1860, after an illness of six months, leaving a husband, ten children, and numerous friends to mourn her loss. Sister Rain had been a consistent member of the Methodist Church for the last fifteen years. And her prayerful solicitude for the welfare of her family was evinced by her pious admonitions, and example in her every day life. We have never known a more confiding wife and mother. Having committed all that were dear and dear to her to God, she expressed a desire to "depart and be with Christ." And about her last words were, "Bless the Lord, O my soul," and all that is within me bless his holy name." And soon closed her eyes, and her pure spirit passed away to its resting place in the paradise of God. J. G. H.

JAMESON F. HUFFMAN, son of John and Mary Huffman, was born March 26th, 1832, married December 1st, 1858, and died in Pike county, Miss., August 13th, 1860. I have never met with one more pure, high-minded and noble. His Christian life reflected all the noble qualities of a man of God. He told me a few days before his death, he wanted to live only to do something for God in return for his goodness in making him happy when near his end. He felt a joy the "world knoweth not of."

W. H.

HARNEY HARRINGTON, son of Ruben and Martha Denham, died on the 20th August, in East Baton Rouge Parish, La., aged one year and four months. This is the sixth infant of about the same age, that our dear brother and sister have laid side by side. But although they weep, by faith they see them in Abraham's bosom.

J. NICHOLSON.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this institution will open on Monday, the first of October, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M.A., Professor of Greek.
GEORGE H. WILEY, M.A., Professor of Latin.
A. B. HOLCOMBE, M.A., Professor of Natural Science.
REV. J. E. SUNSTRUM, M.A., Professor of Modern Languages.
REV. A. G. MILLER, M.A. } Principals of Preparatory Department.
WM. N. POTTER, M.A. }
R. D. NORWORTHY, M.A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per Session of five months, payable in advance.
In Preparatory Department.....$21 50
In College Department.....26 50
Matriculation Fee on entering College Department.....5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug. 5, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN. The 6th semi annual session of this institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Collins, D.D.; assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood. He comes to us indorsed by the best of all indorsers—twenty-three years of successful experience at the head of Colleges of the highest grade; he comes indorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin D.D., Rev. Dr. Rivers, President of the Wesleyan University, Florence, Ala., Rev. Dr. Keener, P. E. of the New Orleans District, La.

People of the South, the State Female College has claims upon you of no ordinary character. Its beautiful and healthful location in the midst of a community noted for its refined and christian character; its admirably arranged and neatly furnished Boarding House; together with its experienced and skillful Faculty, present such an imposing array of advantages as justly entitle it to be styled a "School of the highest grade and a delightful home."

Many of our patrons were present at the recent Examination; and all, as far as we can learn, were delighted with the school and all its arrangements.

During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Catalogues containing full information may be obtained by applying to C. COLLINS, President, or at the Book Depository, South side of Court Square, Memphis, Tenn.

S. WATSON, Pres.
W. K. POSTON, Sec.
Board of Trustees.

Aug. 13, 1860.

WHITWORTH COLLEGE, FOR YOUNG LADIES, BRUSHY HAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A.M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examinations continued, Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on WEDNESDAY, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S MAHRUDER.

Aug. 5, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 60 Common street,—established in 1856,—open day and evening the entire year.

A full course of instruction in this institution embraces Double Entry Book-keeping, Commercial Calculation and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arbitrary rules. Men of good health and spirits.

Merchants, Book keepers, and young gentlemen wishing instruction are respectfully requested to call and examine our practical forms and peculiar manner of teaching.

For catalogues containing full information, and Balance-sheet Circulars, the most magnificent work of the kind ever executed in the United States, address, GEO. SOULE, New Orleans.

WESLEYAN FEMALE COLLEGE.—The Twenty-Third annual Session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of Instructors:

Rev. J. M. Bonnell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Bass Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Guttenberger, Senior Professor of Music.
W. S. B Matthews, Junior ditto.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz, Teacher of Ornamental Branches.

Each will meet the annual expenses of a Student for board and Tuition, if no extra studies be taken. The expense of furnishing a room varies from $5 to $12.

In the regular College classes, there will be henceforth same general course of study.

Letters on Financial business should be directed to Prof. C. Schwartz, the Accountant of the Faculty; on all other matters, either to the President, or to

W. C. BASS, *Secretary.*

Macon, Georgia, Aug. 21, 1860. 1 01

BASCOM FEMALE SEMINARY, Greenada, Miss. This Institution, with a neat Boarding Department, and superior educational facilities, will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, *President*

Aug. 28, 1860.

The Male Department of Centenary Institute, SUMMERFIELD, Dallas county, Ala., will re-open first Monday in October next, under its former Principal,

The Rev. D. C. B. CONNERLY, M.A.,

Assisted by Major F. M. Hopkins, Rev. Hardin Brown, M.A., and J. Gauett, M.A. These gentlemen are all experienced in Teaching.

The prospects of Centenary were never so bright. Young men will be carefully and thoroughly prepared for the Junior Class of our best Colleges. Our village is unparalleled in its social and religious advantages.

For further particulars, apply by letter to the Principal,

O. C. B. CONNERLY,
Summerfield, Ala.

Sept. 13, 1860. 4t*

PROFESSIONAL.

R. M. TAYLE. S. F. FLY.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavacca county, Texas, will practice their profession in the counties of Lavacca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land-titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

F. C. Estes, New York City
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. O. Gillespie, Editor *New Orleans Christian Advocate.*

May 10, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [en24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON ROUGE.

REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Chicot, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. F. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNSELLORS at Law, Shreveport, La. Office—Market street.

Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. P. HAYNES.

BROADWELL & HAYNES, COMMISSION MERCHANTS (formerly Broadwell & Payne), No 46 Comm street, N. O. Having retired from business, I take great pleasure in soliciting for my former Partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jel] M. U. PAYNE.

W. M. GILLEY. DR. D. A. JAMES. L. D. HASKINS.
New Orleans. *Madison Parish, La.* *New Orleans.*

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MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., on the 1st day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 58 Camp street. MILES OWEN.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY, BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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NEW ORLEANS, WEDNESDAY, OCTOBER 3, 1860.

$2.00 A YEAR, IN ADVANCE. OFFICE—118 CAMP ST.

LETTER FROM CHINA.

SHANGHAI, June 26th, 1860.

MR. EDITOR: To continue the description of our journey: The whole of the Blessed Sabbath, May 20th, we spent in Hay-E, we hope to the benefit of our own souls, and to the glory of God. After having service together mid-sweet communion with each other, and blessed communion with God, we took each of us some books and went into one of the principal temples of the city, and there preached to an attentive congregation the blessed gospel of Jesus. People came in from every direction, perhaps more anxious to see than to hear. I was rejoiced to see them so attentive to preaching, and I hope the Word has fallen into good ground and will bring forth much fruit, to the glory of God. At the close of my remarks, I told them I would preach in the afternoon in a large temple on the sea shore, outside of the city, which is well known to all the people. I invited them to come to my boat, if they wished to make any inquiry after truth. On returning to our boat we went into a large temple which seemed to have been, with all its idols, cast to the moles and bats. The house seems falling to ruins, and the idols—some of them full twenty feet in height—seemed no less so, for their bodies began to show the marks of time, and needed repair to cover the mud and straw of which they are composed. There is Buddha, an idol of clay and straw, on a gigantic lotus-flower; on his right and left stand the two Indian disciples of Buddha. On each side of Buddha stands a row of clay statues. On one side of this we saw an immense hell, which is struck on certain occasions. But this temple seemed even to be deserted by the priests. Here I collected a very quiet crowd, and preached to them as plainly as I could the words and doctrines of our Lord Jesus. But how indifferent they are to the knowledge of truth. They love the ways of sin and vice, and the power of darkness causes them to hate the means used to bring them to God. The Lord can and will convert this sin-loving people from the error of their ways, though Satan may oppose. Our hearts are melted within us when we look around and see this whole "valley of dry bones" unmoved by the preaching of the word of God. They seem dead as the stones around us; but we know that God is faithful, and able to do this great work. He may be working in a way that we know not, and will some day glorify our hearts by an abundant outpouring of His spirit upon this benighted people.—We returned to our boat, feeling rejoiced with the thought that the word of God is not bound, and that He will accomplish the salvation of the heathen. O how much we need, as missionaries of the Cross of Christ in heathen lands, to live by faith, and to continue without ceasing in prayer for God's blessing upon the labor of our hands.

The whole of the afternoon the people continued to come and ask for books. They collected around the bow of the boat, and begged me to get my bible and read and preach to them. I did so, to their great joy and gratification. A number of literary men came and got books, and seemed very thankful for them. We were often astonished at the eagerness with which this people seek to obtain our books. May we not hope that God is working among this people? What an encouraging thought this is for us! It nerves us to more earnest efforts and diligence to spread vital religion throughout all China.

A little after five o'clock I preached in the temple on the sea shore to quite a number of persons who had collected. I trust good will be the result of it. Most of them paid good attention to what was said. Some were intent on seeing what the book contained. I pray that the word preached may work mightily upon the hearts of this people, by the spirit of the living God, and cause them to awake from their lethargy and believe in Jesus as the Savior of the world. O, how my heart mourns to see this people so sleep without a shepherd. May the Lord hear the prayers of all his people in behalf of this heathen nation, and hasten the glad day when they shall be released from the bondage of sin and death, and brought to a knowledge of the truth as it is in Christ Jesus our Lord.

The meaning of the name of this city is "Sea Salt," but it has been more than a thousand years since its salt was won. The wall is crowded with lushes and cisqs [illegible] of the city; still, they close the gates at night. No neat, newly-built houses meet the eye as you would see in one of our cities, but all bear the marks of age and use. The people seem to care only to live by the day, but in a different sense from the child of God. It is this spirit of indifference for the condition of their soul in a future life which meets the missionary at every step and brings sorrow to his heart. None but those who live among the heathen can fully know the extent to which this spirit prevails, and none but he who labors among them can know how far their hearts are alienated from God and all spiritual desires.

The sea coast outside of the city, at the East gate, for many miles is built up into a wall of stone some twenty feet in height, and makes a perfect level on the top of more than ten feet in width. It was built before the Tartars subdued China; since that time, which has been about three hundred years, the public spirit of improvement has been, as it were, removed from the people. The government has become one of oppression, and the people suffer hard bondage under the Tartar yoke. But the day seems to be dawning upon China, when the yoke will be thrown off and they shall be once again a free nation. I will speak more of this in the conclusion of this journey, when I shall speak of the insurgents who now seem to be taking the whole country around us. On Monday morning, May 21st, we were up early and concluded to walk through the city before breakfast, and meet the boat on the opposite side of the city. This was the first day of the moon; consequently all the temples were opened wide for worship. At the first temple on the sea shore, where I had preached the evening before, we saw a poor man suffering from a severe cold and cough, seated on a coil of rope near the door, which had not yet been opened, it being very early. He had a few sticks of incense in his hand, and two small candles. I commenced conversation with him, and soon found that it was for his cold and cough he wished to consult the idol and procure a remedy. It is done in this way: A man whose business it is to wait on all who come, stands by the idol with a small bamboo vase in his hand; this vase is filled with small pieces of bamboo, upon which are written various prescriptions. The candles and incense are set to burning; when the worshipper has made his prostrations, and knocked his head nine times upon the ground, then the keeper of the temple, and sometimes the worshipper himself, begins to shake this vase at first lightly, but gradually with more vehemence, until one falls to the ground, and that is considered the propitious one. If it does not suit, the same process is gone over. The worshipper takes the slip of paper given him, pays the priest a few cash, and goes immediately to an apothecary's shop and purchases the required medicine. We afterwards met the same man on our way through the city; he had been and made his purchase of the medicine, making two or three large bundles which he had under each arm. There was an old woman also at the same temple on the sea shore.—She was there before the door opened, and she compared to abuse the keeper of the temple for not having the door opened by the time it was light, being the first day of the month. She made use of her tongue quite freely, as all the women in China can do. Her object was to seek information from the idol as to where she could procure at a cheap rate the mulberry leaf for her precious silk worms. She seemed to have found the required information, and hurried a man off to the spot. There was another poor woman who said her husband was in ill health, and she had come to implore the gods in his behalf. There was also another man who seemed to be a scholar. Upon my inquiry as to what he came for, he confessed that he could scarcely say, except it was a universal custom to pay homage to the gods on the first day of the month. I think he felt a little ashamed of his position. Just at this time a low official came in his chair, and made his prostrations before the first god he came to, as he wished to be brief, for he had many others to whom he must pay homage during the day. He had two musicians with him, and a man to hold the lower part of his long robe, lest he should get it in the dirt as he kneeled upon the soft cushion before him. He did not condescend to cast a single glance upon us. His worship was through in about three minutes or less, and off he went to another temple in sight, and then to another still in sight, going through the same performance in perfect silence, except the unharmonious sounds of his noisy musicians. Many millions in China are just like this man. They believe in more religions than one, and in more than one mythology of gods. There exists three religions in China, and it is often the case one may will believe in all three, and endeavour in his views to support each. They care but little about finding out the truth and holding to it. They are very superstitious but want conscientiousness. The three religions of China are: Confucian, Buddhu, and Taoze, and the great mass of people believe in them all. After observing this man for a while, we passed on through the city and went into the pagoda outside of the city, at the West gate. When we came down, I collected a crowd before the door, and preached to them the words of eternal life.

About nine o'clock we started for the city of Kar Shan, twenty-five miles distant. We passed many beautifully arched bridges, which spanned the canal, and reached the city about four in the afternoon. I soon collected an audience on the hill outside the city, near the East gate. They were all very attentive and seemed anxious to hear the word of God. O that they knew the importance of it, and felt its full meaning. They are to be pitied and prayed for, that the light of the gospel may come unto them, and that their eyes may be opened to behold their condition. This hill is of considerable note among the Chinese as being the place where one of the Emperors passed a few days when visiting the place. An enormous building is to be seen, entirely empty, for no one is allowed to occupy it, being once the residence of the Emperor. His enormous bedstead is yet to be seen, which is carefully locked up in one of the upper rooms of the building. There are several stone monuments standing in and out of the hall to commemorate the occasion of the Emperor's visit.—We then entered the East gate of the city, taking some books with us. We passed out at the South gate. But long before we got to the South gate our books were exhausted,—taken from us almost as it were by force, so clamorous was the crowd, that we had no peace until they were all gone. What is the cause of this eagerness to get our books? Is it that they sell them to others who destroy them? We have good evidence that the Roman Catholics destroy our books when they can get them. I wish I could say that this eagerness proceeded from a sincere desire to read the Word of God. I preached to a large audience at the foot of the pagoda, near the South gate, in a large temple, in the presence of one of their largest and most hideous idols, with many inferior gods all around me, and many priests.—The latter of whom continued to walk back and forward, seeming quite uneasy as I denounced them all as false worshippers of false gods. There is a book in China called the "sacred edicts" of the Emperor, in which are sixteen lectures addressed to all classes. In one of these an attack is made upon idolatrous worship, warning the people not to frequent the Buddhist and Taourist temples, nor to take any part in idolatrous festivals. Buddhist priests are called the "drones of the country," like moths and other insects that thrive on the gatherings of others, while they do no honest work throughout. I trust they all heard the word gladly and to their soul's eternal benefit. There are many large Buddhist temples surrounding this pagoda. Some are now at falling to the ground. At the entrance of one I saw an idol which had fallen to the ground and had been in the fall shattered to pieces. These pieces were carefully taken up and placed in a confused mass upon the altar at the door. This altar reminded me much of the ancient Jewish altar in its formation, and I stood for a moment and looked upon this altar erected by the heathen who know not God, but have sought out many inventions. Pagodas in China were originally the tombs of Buddhist priests, or for any relics of Buddha and other venerated personages. It seems now that they are erected in honor of Buddha and for purposes of necromancy. Wherever they are situated it is supposed to insure prosperity to those persons in close proximity to it. Each story has a gallery attached to it, completely encircling the pagoda, and to the roof of each gallery are attached small bells which are rung by the wind. When this occurs, and the tinkling of the bells is heard, the priests say it is praise to Buddha. We remained at the city of Kar Shan all night. This is a beautiful city, very neat, and in good repair. It was once the seat of government for one of the kings of China, when the country was governed by many kings. He made war with the king of Soo-chau and was subdued by him, and was taken to be his servant. But he treated the king so kindly on an occasion when he was taken sick, and when no one else would come near him, that the king of Soo-chau, on his recovery, gave him his freedom and sent him back to his own country. Upon which the king of Kar Shan, to show his gratitude, sent him the most beautiful woman of his province. In about seven years this king made war again against the king of Soo-chau, and overcame him. This woman was then rescued and brought back to her own country, and made the wife of the king. The former wife of the king of Kar Shan, became very [illegible] and is supposed to have killed her. Her monument is to be seen outside of the South gate. She is known all over China by the name of Se-Sy, the beautiful woman. We were well treated by all the people, and only called "monkeys," and "red-haired men," and "devils from the ocean" by way of diversion, which did us no harm, but only opened the way for us to speak to them of Jesus and what he had done for them, and of their soul's eternal interest. I have preached often in and out of the city on former occasions, and have always found the people quiet and peaceable. I trust that they will at some future day readily embrace Christianity. The population of this place is, I suppose, two hundred thousand inhabitants.

We left Kar Shan early on Tuesday morning, and passed, just outside of the city, quite a number of Imperial soldiers who seemed just awaking from their slumbers, not dreaming perhaps of their enemy. They are placed here to guard against the approach of the Insurgents.—Their matchlocks seemed to be those of the primitive style, and appeared as though they had seen service for ages. There were several forts of stone and mud which seemed to have a profusion of flags but no soldiers. We passed through three large villages before twelve o'clock, numbering about fifty thousand inhabitants each. At one of these we made a halt of half an hour, and in ten minutes we had two hundred or more persons on shore to whom I preached from the bow of the boat. I had an acquaintance here, but upon inquiry, I found he had gone to judgment before an awful God, awful to those who will not love and obey him. He was killed by one against whom he had a law-suit. Passing through many populous villages during the day, we arrived at the city of Soo Kong, which bears the name of the king who once lived in Soo-chau. It was too late after night when we reached there to go out and preach. I have preached quite often at this place and have given out many tracts and bibles. It is only twenty miles from Soo-chau.

I fear I have written quite too long a letter and will thus trespass upon your patience; I did not intend it to be so long. In my next I will give you a description of this miserable city, crumbling into the dust, and also of the beautiful city of Soo-chau.

J. W. LAMBUTH.

EUROPEAN CORRESPONDENCE.

THE CRYSTAL PALACE, SYDENHAM, NEAR LONDON.

Providence House, London, Aug., 1860.

MR. EDITOR—Among the many noble institutions which have been called into existence by the public spirit of the age, to promote the health, intelligence, and happiness of the people of this great metropolis, a conspicuous place must be assigned to the Crystal Palace, at Sydenham, which had its origin in the Great Exhibition in Hyde Park, in 1851. We are often disappointed when we see places that have been highly complimented by travellers and by the press; but in this case there was not only no disappointment, but we could say, as the Queen of Sheba said, when she saw the riches and heard the wisdom of Solomon, "the half had not been told us."

After a very pleasant ride of about twenty minutes in one of the carriages of the London and Brighton Railway, we found ourselves some eight or ten miles from the dust, smoke, and din of the over-crowded city, and breathing a much more salubrious air, while our eyes were delighted with the scenes of rural beauty spread out before us. A great crowd of people were on their way to the palace, all of whom were strangers to us, except Mr. Tyrus Thompson, of your city, with whom it was our happiness to spend this and some other pleasant days in visiting the "lions" of London and its suburbs. A more polite and agreeable gentleman it would be hard to find, and I was particularly indebted to him for his kind attentions to me and my wife while he was in London. It is refreshing to meet with a friend and fellow-countryman anywhere, but especially in such a place as London. As we pass on we talk freely about England and America, and hear some opinions about Louis Napoleon, which shew that he does not stand very high in the estimation of Englishmen. One cautions another about the danger of speaking his mind too freely, lest he should get into a French jail, and in the midst of the discussion the train stops—we are at the entrance into the great building.

It is impossible, without the use of diagrams and pictures, to convey to a reader a proper conception of this noble edifice. It is a very large and beautiful structure, with a basement of stone, the body of the building and the roof being composed almost entirely of glass and iron. A type of a new order of architecture which has been called the "modern English," it is essentially the creation of the 19th century. The erection of this building in 1851, as well as the original palace in Hyde Park, in 1851, as we are informed by Mr. Samuel Phillips, "is mainly due to the rapid advances made in this country in the manufacture of glass and iron, substances that, with only moderate attention, will defy the effects of time. The present structure is capable of enduring longer than the oldest marble or stone monuments of antiquity." Its spacious courts and galleries, and its lofty towers, are constructed with exquisite beauty, and filled with the most interesting productions of nature and art. It has also schools of literature, art, and science, concert halls, lecture-rooms, dining and refreshment saloons, and all that could be desired for the amusement and instruction of the people. The palace with its gardens and pleasure-grounds, occupies 200 acres. The Company to whom the British public is indebted for the existence of this institution, was originally organized with a capital of £500,000, in one hundred thousand shares of £5 each. The praiseworthy object of the institution is very well stated by Mr. Phillips, as follows:—"That it should form a palace for the multitude, where, at all times, protected from the inclement varieties of our climate, healthful exercise and wholesome recreation should be easily attainable. To raise the enjoyment of the English people, and especially to afford to the inhabitants of London, in wholesome country air, amidst the beauties of nature, the elevating treasures of art, and the instructive marvels of science, an accessible and inexpensive substitute for the injurious and debasing amusements of a crowded metropolis—to blend for them instruction with pleasure, to educate them by the eye, to quicken and purify their taste by the habit of recognizing the beautiful; to place them amidst the trees, flowers, and plants of all countries and climates, and to attract them to the study of the natural sciences by displaying their most interesting examples; and making known all the achievements of modern industry, and the marvels of mechanical manufactures. Such were some of the original intentions of the first promoters of this national undertaking."

At one time as many as 6,400 men were employed in completing the Institution, while the agents of the Company were sent out in every direction to procure architectural specimens from the most remarkable edifices throughout the world, so that within the glass walls the student might inspect a vast historical gallery of this branch of art from the time of the ancient Egyptians to our own day. A magnificent collection of plants, flowers and trees from every land was also made; and, standing in the gardens and groves, stuffed specimens of different varieties of the human race, in the savage or semi-civilized state, may be seen, as well as other animals, giving the student of natural history a fine opportunity of noting the different degrees of civilization, and the progressive improvement of the human race.

Spacious galleries are allotted to collections in Theology, Ethnology, Zoology, and all those sciences, an acquaintance with which is attainable through the medium of the eye; but those who look with more interest upon specimens of the results of modern industry and skill in the mechanical arts, can find ample gratification in the large courts appropriated to these departments. The statuary court, the Birmingham court, the Sheffield court, the glass, and porcelain, and ceramic courts, abound in specimens of vast variety and beauty, showing the inventive genius and skill of modern British workmen.

The Alhambra, the Assyrian, the Byzantine, and Romanesque, the English Mediæval, the Renaissance court, and many others, would profitably employ more hours than we have minutes to spare; and, fatigued by wandering through numerous and spacious rooms, we sat down in a large assembly-room, and listened to the thrilling sounds of instrumental music from a larger company of performers than we had ever heard before. The music is excellent, but we cannot enjoy it long, as there is so much to be seen before the time of departure from the palace. We start again and walk about until we are too much fatigued to go farther, so we sit down and look at the people as they pass by.

It was shewn by the reception of tickets that more than ten thousand people visited the Crystal Palace on this day, and this was a small number compared with the crowds that meet here on special occasions. It is, of course, quite amusing just to sit still and watch the people as they pass by. All but the very poorest and lowest order, and there are also representatives of almost every nation and tribe and tongue. With deep interest we looked upon some intelligent-looking Hindoos and Parsees, and other varieties of the Human race whom we had never seen before. As they passed by us in the Indian or Egyptian courts, with their bronzed faces, graceful turbans and robes, gazing with curious eyes upon the immense statues of Egypt's grim-looking conquerors and gods, and the monstrous creations of Indian mythology, we could easily have fancied that we were in an oriental land.

But we must leave many of these things without even a cursory examination, and glance at the Library and reading-rooms beyond the vestibule of the Byzantine court, where the visitor, while he meditates on what he has read, may enjoy the beautiful prospect of the gardens, and the rich landscape before him. The books are principally works of reference for those studies and literarts that are exemplified in the Institution. From the author before referred to, we learn that, "amongst several very splendid works, the magnificent gifts of both Continental and British publishers, which enrich the library, one deserves special notice on account of its great value, as well as of its beauty: this is a copy of *Das Neue Testamenta*, which was printed in 1851 for his Majesty the King of Prussia. As a specimen of Gothic typography, the work is perhaps without a peer, while as a work of art, and a record of what can be achieved by the printing press in those days, it is highly valued. Five exquisite designs from the rich and original pencil of Kaulbach illustrate the volume. They represent the Deity (!) and the four Evangelists, severally, being single allegorical figures. There is also one illustration to the Revelations, by Peter Cornelius. Twenty-five copies only of the book were printed when the type was broken up. This magnificent volume is the production of Herr Rudolf Decker, of Berlin, printer to the King of Prussia, by whom it was presented to the Company's Library." In the news-room upwards of a hundred newspapers, half of them from London, eighteen magazines, and seven reviews, are regularly opened for the inspection of readers, and the very latest news, by special telegraph, is exhibited immediately on its reception.

But the body must be fed and refreshed as well as the mind, and, of course, in an establishment where thirty or forty thousand people sometimes assemble to spend a day of hilarity, something good to eat and drink must be provided. The arrangements made for this purpose are ample and varied. Private or public meals may be had in the dining-rooms and saloons, to suit every variety of appetite and means. When the windows of the dining-rooms are thrown open, they command a view of the terraces, fountains, gardens, and the rich landscape beyond. Here the visitor, when tired of wandering through the courts of the palace, and gazing upon the collected treasures of the Institution, may sit down to a sumptuous repast, or enjoy the society of friends, if he should be so happy as to have any near him, while the sweet notes of music, which are rolling and reverberating through this great temple of art, add to the enchantment of the occasion. I know not what I may see in the future; but thus far, in all my wanderings in Europe and America, I have seen nothing that will compare with the Crystal Palace of London, as a place of innocent recreation or of useful instruction, in which the citizens of an over-crowded city may spend their leisure hours, and forget for awhile the burden of their cares, and the dull monotony of every day life. No language of mine will express what I feel with regard to the elevating influences of this and kindred institutions. The time, it is to be hoped, is not far distant when those who project, endow, and carry out these enterprises, will be held in higher estimation than all the "heroes," whose sole claim to distinction arises from their being unusually successful upon the field of blood, who have left behind them, as memorials of their prowess, hecatombs of slaughtered victims, and numerous cities in ruins.

We have not time and strength sufficient to ascend the crystal towers, nor to walk through the grounds where the geological illustrations, and the specimens of extinct animals are kept. At some future time we hope to have an opportunity of looking at the labyrinthodons, the megalosaurus, the iguanodons, the great pteradoctyles, and other hard-named creatures, who existed, it may be, away back beyond the "remotest depths of antiquity." We regret that we had not an opportunity of seeing the fountains play, as they are said to be the largest in the world, and the crowning beauty of the whole system; but if we ever have another opportunity of visiting this marvellous place, we will try to be there on one of the days upon which the fountains play, and if, in addition to this, could be added a bright summer or autumnal day, free from fogs, mists and rain, we feel persuaded that we should be in a place as worthy of the name of paradise as any upon the face of the earth.

JOHN BAYLEY.

Discretion in speech is more than eloquence.

A PARADISE OF FOOLS.

The love of narcotics and intoxicating compounds is so universal, it may almost count as an instinct. Every nation has it in a greater or less degree; some in the shape of opium, some of smoke, some in drink, some in snuff; but from the equator to the snow-line, it exists—a little changed in dress, according to the climate, but always the same need, always the same desire. Kings have decreed punishments on the secular side; priests have mathematised on the spiritual; lawmakers have sought to pluck out the habit, root and branch, from their people; but all to no good—man still goes on smoking, snuffing, and chewing; putting an enemy into his mouth to steal away his brains, and finding immense satisfaction in a practice that makes him both an invalid and a madman, and never quits him till it has laid him fairly in the grave.

The practice of self-stupefaction dates far back.—Those terrible sluggy old Scythians made a paradise for themselves out of the fumes of burning hempseeds; the Greeks had their nepenthes and their henbane; the Romans knew the virtues of opium and the black drop; and their Lycasta, the Tofana of her age, could contrive at a way far more cruel than the enemy's death, as pleasant in its course as it was certain in its end. Lethe itself might have been only the poetic name for the prose idea of a huge river of laudanum—like a child's imagination of a world of cake; and the Delphic ravings were perhaps caused by certain fumes of an intoxicating character, whose precise name is unknown. Later down in the great tide of life, we find Pamelens founding his fame and influence on the unpublished properties of opium; and what was half the necromancy of the dark ages but bang and hachishish, and the rest of the magic compounds of a like nature? In the East, until opium was discovered, and, indeed, independently of opium, hemp has been the great manufacturer. Hemp, which in Europe means fibrous mats and the toughest of cordage, is there in soft fibreless plant, saturated with narcotic juices, and of no textile value whatever. There is the same difference, also, between the hemp of North and South America; tropical heat converting ropes into bang, by some mysterious process of nature as yet kept secret. Besides making hachishish or bang, hemp performs the functions of tobacco, and is sometimes smoked in very unorthodox pipes, such as cows' horns, gourds, cocoa-nuts, and the like. But this tobacco is made only after the resinous juice—which is the narcotic—has been taken away; and this is done in some parts of India in rather a strange manner. Men clothed in leather dresses rush violently through a plantation of hemp, brushing the plants this way and that, so that the soft resin, called *churrus*, adheres to the leather; it is afterwards scraped off and kneaded into balls, the selling value of which is five or six shillings the pound. In the Nepaul, a finer kind is gathered delicately by the hand, and sells at double the amount of that got by the leathern dresses at the rest of India. The Persians collect their churrus by passing the plant between coarse clothes, the resinous juice on which can be scraped off, as from the leather; the churrus of Herat is considered the most powerful of all the varieties of the drug. Hemp resin, when pure, is blackish gray in color, fragrant but narcotic in odour, slightly warm, bitter, and acrid in flavor. The famous hachishish, which makes men mad with joy, and leaves them mad with despair, is a dark-green, bitter, highly perfumed preparation of this churrus, of about the consistence of syrup; and of effects that may well pass for miraculous. No other drug has such a potent influence on the brain as this; none seems to affect the imagination so entirely. Dr. Moreau once took a dose, just before going to the opera, and it seemed to him that he was three hours in getting through the passage (he was probably not three minutes). M. de Sauley took a dose, the effects of which lasted the whole day; that day seemed to him to have been a hundred years. Half the *Arabian Nights'* stories introduce hachishish—not always by name—as one of their means of action; and some people say they were composed under its influence. Acting as it does on the imagination, it produces all kinds of [illegible], sometimes very terrible.

Afreets and jinns are daily companions with the Eastern takers of hachishish; they hold long conversations together, make far journeys, see wondrous sights, live through eventful lives, all the time that the poor wretch is lying drunk in his fool's paradise upon the straw, and spending, on unsubstantial visions, the wealth and energy which should have gone to build up a noble and useful life. These lies of delirium, often repeated, close finally in disease and madness—a sad realistic ending to the substitutes of irreparable happiness, the thrillings of immeasurable incommunicable joy, the chaste frame, the teeming brain, the atmosphere of love and glory, and divinest beauty, which make up the sum of those hachishish dreams.

The Assassins of the Mountain, of whom every one has heard, were simply Hachishishins, or the takers of hachishish; but their hempen madness generally choosing a turbulent and aggressive outfall, leading them to the somewhat unpleasant demonstration of cutting their neighbors' throats, the name came gradually to be synonymous with all blood-thirsty and riotous people whatever, and, in English, was corrupted into assassins—hachishishins, or the takers of hachishish—men ever ready for some impromptu act of violence and murder.

The Sheik Haider, chief of the ascetics of his day, was the discoverer of the dangerously delightful properties of bemp. For ten years he had lived, in the monastery of the Fakirs, a recluse from man and pleasure, but one day he chanced to go out into the fields alone. When he returned he was a changed man—gay, blithe, communicative; in nothing resembling the gloomy saint who had wandered forth into the fields, dull of brain and dead of heart, to whom life was a long act of penance, and joy a thing of the past. He told his friends that he had seen a plant which had seemed to dance in the sunlight; that, struck with its appearance, he had eaten some of its leaves, when, on the instant, earth was transformed to paradise, and love and beauty flowed where only stupor and stagnation had crept before. His companions went with him to the place, found the plant dancing in the heat, ate the leaves like their sheik, and were confirmed hachishishins for evermore. The sheik was accustomed to take his portion steeped in wine, and the bright green tint it gave to the liquor was the meaning of "the emerald cup," so celebrated in Eastern poetry. This discovery of the intoxication properties of hemp was in the year of the Flight 658. Twenty-two years afterwards, the severest ordinances were passed against the hempites. Their teeth were knocked out; they were persecuted and outlawed; and the famous valley or garden of Bejacina, where all the inhabitants were given over to the practice, was rooted up and laid desolate. But man's desires were stronger than legal enactments. In twelve years' time after this raid, the users and abusers of hemp were as powerful and numerous as ever; and now the problem would be to find an Eastern who has not, at some time or other, known by experience the fascinating effects of hachishish. It is even creeping into America; and men with turn-down collars and whittled sticks send themselves into a state of stupor and delirium by means of the same drug as that which made the Assassins of the Mountain so terrible, and gave the world some of the best stories in Scheherazade's collection.

The Hindoos make several preparations of the plant and juice. After it has flowered, and the resinous juice been extracted, the dried plant is made into bundles two feet long, and three inches in diameter, each bundle containing twenty-four plants, which are sold for smoking. The larger leaves and capsules, without the stalks, are called Bang, Subjee, and Sidhee, and make, first, an intoxicating drink; next, an intoxicating tobacco; and thirdly, an intoxicating conserve called majoon—a lozenge-shaped mass of butter, flour, milk, sugar, and bang, sweet and pleasant to the taste, and of potent properties. One dram of majoon is enough for a beginner, but an old hand may venture on three. Almost all kinds of carnivora eat this conserve greedily, and become deliciously drunk in consequence. The Hindus sometimes mix the seeds of the datura with their hachishish, with what specific effect is not quite clear. The eaters of hachishish have almost always voracious appetites; and, in some instances, the effect of hallucination and delirium ends at a moment, abruptly and without gradation; in others, it passes off gradually, and by a painful effort.

Dr. Heinrich took a dose of a very powerful kind, called *Bummgi* (the laughter-producer) *macht kef*, got at Bucharest in hard black tablets, very smooth, inodorous, insipid, and tough, becoming, on mastication, a pappy mass, which in time dissolves, and leaves a crumbling solid substance of a residuum. The doctor took ten grains, and the dose began to operate in about an hour and a half. He met an acquaintance in the town, where he had gone, and to him he talked incoherent nonsense; his face and eyes were red and inflamed, and everything he saw or did had a ludicrous aspect. Suddenly, he became pale and sad, his excitement and pleasure faded, and the whole world seemed dead, gray, cold, and narrow; his blood was boiling, and seemed to surge to his head like a heated fountain. He drank cold water, and bathed his head and neck also in cold water, and for a time was better, but in five minutes the attack was renewed. He thought he was dying, and spoke of his dissection; and so he continued for three days, with intermittent attacks, growing gradually less severe, but the effects not passing entirely away until long after.

The "gift," as the Turks call opium, plays even a more important part in the paradise of fools. It is a more sleepy serpent than bang, more deadly, and less delicious; still its votaries are just as devoted as the others, and its reign as deplorably universal. But it has, as a set-off against its hideous evil, a counter-balance of good; the gift stands between the angel and the demon, with a considerable leaning, however, to the demoniac side.—When fresh, opium-juice is of a pinkish color; this juice is placed in shallow vessels, to allow a coffee-colored liquid to drain off, when (in Hennes) it is dried to the required consistence by exposure to air in the shade; in Malwah, it is immersed in linseed oil; and in Turkey, it is beaten up with saliva, a process almost as nasty as the Friendly Islanders' cava, to which we shall come presently. It is prepared for the market in various forms. The Bengal opium is made into balls of three and a half pounds weight, about the size, each, of a child's head, coated with poppy-leaves, fastened together by the lewah, or coffee-colored liquid drained off in the shallow saucers. Garden Patna opium is in square cakes, one inch thick, and three in diameter, wrapped in thin plates of mica. Malwah opium is in round flattened cakes, ten ounces in weight, packed in 'hoosa,' or coarsely powdered poppy petals—sometimes packed in nothing at all. Catch opium is in small cakes, an inch in diameter, enclosed in fragments of leaves. Kandeish opium is in round flattened cakes weighing half a pound. Egyptian opium is also in round flattened cakes, about an inch in diameter, covered with the vestiges of some leaf.—Persian opium is in sticks, six inches long, and half an inch in diameter, covered with smooth satiny paper, and tied with cotton. Smyrna opium is both round and flattened, in cakes of irregular weight, and covered with the capsules of a species of dock. And Constantinople opium is either in large irregular cakes, or small regular convex balls, covered with poppy-leaf, and two inches or so in diameter. Of all these kinds, the English market receives most gladly the Smyrna opium. Besides these, there are various adulterations, some of them being balls of Madras tobacco, with an inside of sand, the balls neatly made, and rubbed over with a watery solution of *chandu* (the extract for smoking obtained from the pure opium); and others mere cakes of refuse, admirably pounded and washed, so as to resemble the real thing to all save the unbelieving Frank, with his accursed tests and infidel microscope.

The opium used for smoking is an after-preparation—a purified process, by which all the irritating matter is got rid of, and only the soothing and soporific qualities remain. This smoking opium, or chandu, is got, among other ways, by intense heat, and requires much care in the process. The men who work at it lead a strange life of physical discomfort and mental excitement; half-dead with heat in the day, drunk with arrack at night, and, as some say, though others deny, in a perpetual state of cerebral exaltation from the fumes of the boiling opium. So precious is the drug, that the very paper through which the chandu is strained is carefully preserved; as also the bowl of water in which the workmen from time to time wash their hands; as also, again, the refuse, consisting of charcoal, oil, salts of opium, and uncousumed chandu. This refuse is smoked by the poor, who cannot afford chandu, and costs them just half the price. When smoked, it leaves a second residuum, called by the Chinese *smashing*. Smashing is mixed with arrack, and drunk by the very poorest—beggars, outcasts, and the like, who cannot go without their drug, and who yet cannot afford its price.

In Egypt, several varieties of conserve are made of henbane, hemp, and opium, to each of which kind a separate manifestation of enjoyment is given. Thus, one kind makes one sing, another talk wild and fast, a third dance; a fourth gives wonderous visions, and a fifth simply induces a lazy sleep, calm, peaceful, and [illegible]. The Malays of Java and Sumatra, who [illegible] mixed with sugar and ripe plantain; the Turks take theirs in pills, or mixed with syrups, which are either moist or dried into small cakes, with the words Mash-Allah, 'the Gift of God,' written on them. When two or three drams a day have lost their effect, they mix corrosive sublimate with the opium, until they get to ten grains. The Hindu makes his gates of paradise out of pills; and the English swallow laudanum, as it comes from the shops—bitter, poisonous, adulterated; of infinite blessing to the diseased, but always hateful to the healthy. It is almost incredible to what quantities the opium-eater and laudanum drinkers can gradually attain. Dr. Christison speaks of one woman who took a dram of solid opium daily for ten years; Lord Mar, for thirty years, drank two or three ounces of laudanum daily; De Quincy got to a daily dose of eighty small teaspoonfuls, or eighty thousand drops—about enough for three hundred and twenty patients under ordinary hospital treatment; and half an ounce in the twenty-four hours is not at all an uncommon amount for constant drinkers. But the worst feature in the English practice is, the immense number of deaths it causes among the infants of the poor. A dose of 'quietness' is given by the busy mother or the careless nurse, and the 'quietness' comes so often, that the little creatures are finally quieted out of the world altogether. So with the Chinese. The delicious dream of the opium-smoker is followed by the hideous waking of the drunkard; with shattered nerves and ghastly fancies, the wretched being must fly again to the source of his delight and his despair. The opium-pipe must undo what the opium-pipe has done; and thus he fulfils the same sad round of dreaming ecstasy, and waking misery, until disease, madness, imbecility, and death closes that terrible chapter of misused life for ever.

As much beloved by its adherents, but by no means so maleficent, tobacco—l'herbe sainte, l'herbe sacree, l'herbe propre a tous les maux, la panacee antarctique, as it was called by its early admirers—helps men also to a mild kind of heaven. Not so deliriously delicious as that got out of hachishish, nor so soothingly enchanting as that from opium, it yet has its own special gift of calm delight, and, if it does not intoxicate, soothes and refreshes. Brought by Raleigh or some of his men from Virginia; christened by Jean Nicot for the benefit of future botanists; patronized, in the shape of snuff, by French and Italian princedom; evilly entreated by English royalty—tobacco has gone through the course appointed to most things human—the small beginning, the sharp opposition, the steady way, and the final triumph, with opponents hanging their diminished heads. Tobacco is now an institution. Banished from the drawing-room, it is paramount in the clubs; worshipped under protest, and possible fine in the railway-carriage, it is at times on the omnibus top; the soldier smokes it, the sailor chews it, the elderly matron snuffed it in years gone by, and still a few devotees are to be found, lurking in holes and corners, with breast-plates of a golden brown, and handkerchiefs curiously embroidered. Tobacco can make the hungry man forget his hunger, the shivering man indifferent to the cold; it can lessen the toilsomeness of the journey, and brighten the weary; it can soothe the aching heart and still the throbbing pulse; it can do all that opium and hachishish do in their special spheres, and without their special evils. So powerful is the sainted herb which Raleigh brought, and Jean Nicot thought worthy of his own name.—Small need have I to praise it; small need to advocate free use of this heavenly weed. Dirty habits, ruined digestions, offensive rooms, cross wives; intense enjoyment, and spoiled furniture, attest the university of its reign, and make the task of proselyting unnecessary. On the whole, seeing that man must and will have some kind of narcotic stimulant, some kind of drug which shall still the nerves but awaken the brain, tobacco is as good as anything else, answering its legitimate purposes, but not going so far beyond them as the two deadly charms spoken of before; and though not a particularly clean habit, the dose of it is not so bad as betel-nut chewing or cava-drinking, excepting, indeed, in the United States, where it is simply a disgusting nuisance.

The cava of the Friendly Islands in another preparation that does not seem cleanly to European tastes.—This is a drink made of the chewed root of the Ava pepper, and is accounted as near perfection, in the way of intoxicating liquid, as the Friendly Island mind can conceive. A whole party sits in solemn conclave with their chief, chewing cava; the round balls which each puts out of his mouth are then laid reverently in a bowl, and water is poured on them. This water, after sundry ceremonies, is ladled out into improvised cups of screwed-up banana leaves; and then is the company transported to the seventh heaven!

The coca palm is another masticatory delight—a stomachic and a tonic, tasting like grass, and dying the lips and saliva green.

A few people use thorn-apple (*Datura*), and a few others, nightshade (*Atropa belladonna*), and some henbane, and some the bitter-sweet; in fact, whatever can excite or soothe, stimulate or quiet, has its users and its votaries, no matter at what cost. The seeds of the datura are often given in India to stupefy those whom it is intended to rob or ill-treat in any way; and the lethargy or stupefaction induced sometimes lasts for two days or more. In Peru, it is given to the nearest relative of a sick man, who takes it in order to discover the sorceror or *mohori* who has given his friend the disease—for all disease is by witchcraft in Peru. His dreams, under the influence of datura, and when he recovers, he describes to his family the person of the sorceror he has seen. They then set out in a body, and compel the mohori indicated to undertake the cure. If the dreamer has seen no person in his dreams at all, the first mohori met with is obliged to undertake the cure instead. Should the patient die during the dreaming of the relative, the mohori dreamed of must die too.

In Siberia and Kamatchatka, the fly agaric (*Amanita muscaria*), so poisonous with us, does

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THE ADVOCATE AND PARTY POLITICS.

A presidential, or other political canvass, makes men suspicious, unfair, overbearing. This is particularly manifest in the dictatorial bearing of politicians and political papers toward religious papers and ministers of the gospel. In addition to their bitter partisanship, they generally bet large sums on the election, and become a sort of political banditti, attempting to over-ride every right to compass their ends. The same public addresses, and the same editorials, which in former times passed unnoticed, are, during the canvass, tortured into partisan broadsides. It is time for a "declaration of independence" against this most unprincipled tyranny. The *Advocate* has been charged with partisanship. It is wholly untrue. For an article against those "vote-mongers" who prostitute our Christian civilization for the purchase of the Romish and German infidel vote, and for another on the "Destiny of the Irish," we have been condemned by Democrats; for our defence of Southern rights, and for our deprecation of the charge of "disunionism" made by Southern men against Southern men, we have been condemned by the Opposition. So be it. We have not aimed to benefit a single candidate; but, on general questions, we have our rights, and intend to enjoy them. We advise pettifogging politicians to attend to their own affairs. We shall certainly attend to ours, whether they do or not.

PLAGIARISM OF MANNER.

Plagiarism is a three-fold sin: it is a sin against the truth; it is a sin against the soul of him who is guilty of it; and it is a sin against him who is thus defrauded of his living thoughts and words.—The latter element of the sin is the only one which is generally emphasized. Not because it is intrinsically the worst, but because it is the most inconvenient. The sin is more apt to be detected, and the sinner more apt to be brought to shame. If we sin against truth, or against our own souls, they remain silent; no audible voice accuses us; our punishment is left to the action of the general government of God, in the present and in the future. But if we sin against our neighbor, there are living witnesses; we cannot escape the condemnation. Nevertheless, the sin against our own souls is worse than that against our neighbor, at least in consequences. He is wronged, but not injured; at least only temporarily. But our own souls are both wronged and injured. Our neighbor only suffers an involuntary and temporary loan to the plagiarist of his mental treasures; but the plagiarist thereby confesses that he has no such treasures; he admits his inability to acquire them; and he also, in proportion as he continues to plagiarize, gradually weakens, and parts with, what native mental power God has given him. "To him that hath shall be given, that he may have the more abundance; but to him that hath not, shall be taken away even that which he hath."

But the sin of plagiarism is too limited in the popular meaning and application. It is generally applied to the appropriation and use of other men's words. It is sometimes applied to the use of other men's thoughts. But the justice of this is not so clear. He who governs his tongue, according to the Bible, and also according to common experience, governs his whole body—his whole character and life. And, likewise, he who uses his own words—the natural clothing of his own ideas—will rarely be guilty of plagiarism as to thought. He may not have originated his ideas, in point of time, but if they have truly become his own—his own convictions, taking the forms of his own mental moulds, and the coloring of his imagination, feeling, and language, they *are* his own, in the best sense. The seed may not have been indigenous to the soil of his own mind. It is doubted if any ideas are original in this sense. But, come the seed from what quarter it may, if he have truly planted it in his own mental soil, and made his own harvest by his own cultivation, he is no plagiarist.

But there is a plagiarism of *manner*, as well as of words. No where is this so common as among Methodist preachers. Every great preacher, every striking, or merely popular preacher, has his school, his disciples, his imitators. The evil of this needs no argument. The most unlettered Methodist is offended, in taste, whenever he hears a young preacher, however popular, imitating in manner, in tone of voice, in modulation, in emphasis, some other preacher. This plagiarism of manner is as bad as plagiarism of words. It has the same elements of evil. The individual power of different preachers consists as much in their individuality of manner as in their individuality of thought, if not more. It is therefore as wrong and injurious, both to our neighbor and ourselves, to be guilty of plagiarism in manner as in words. And he who plagiarizes another's manner, is very apt to plagiarize his words, his ideas, and his forms of thought and expression. And if he does not, which we will not admit, he will have the credit of doing so. Whenever a congregation hears a young preacher speaking in the tone and manner of another, they will conclude, intuitively, that he is preaching that other man's sermons, or at least appropriating his language and ideas. As long as a man allows himself to be an imitator he is wronging his own soul, dwarfing his own mind, undermining his own power, losing self-respect, confidence and dignity, and bringing upon himself barrenness of mind, heart, and imagination. A plagiarist of words cannot feel, as he should do, the original, native force of the truths they contain; a plagiarist in manner can neither put the fire and power of his own soul into his sermon, nor depend upon the Holy Ghost for his gracious unction, like an original man. Man grows, if he grow at all, from within, outward. God's plan in our culture is development, growth, not manufacture.

It is not necessary, in order to avoid plagiarism in manner, to be insensible to the excellencies of manner in other men, nor to neglect to cultivate similar excellencies in our own manner. But let them be our own, truly; our own voice, our own manner; our own eloquence, in harmony with our own nature and person; developed naturally, with the help of all possible suggestions from every quarter.

The best plan to insure naturalness in the pulpit is to speak in the colloquial or conversational style. Begin your sermon in the same tone and manner natural to you in conversation. Whenever this is forsaken for an imaginary ideal of an oratorical style, the speaker has denied the faith of eloquence, and is worse than an oratorical infidel. The colloquial style, or rather the natural style, is the best style in the world. It is divine; the one God has given. It is in harmony with your own nature. It is the tone and manner of your own soul. It can never sincerely, and truly, and powerfully utter itself in any other. It admits of the utmost improvement. It is adapted to every variety of thought, and every color of imagination, every shade of fancy, every touch of feeling. It is the only style in which true eloquence can ever be attained. Indeed, naturalness and simplicity of thought, feeling and manner, is almost synonymous with eloquence. All souls are eloquent, if they could be heard. The true speaker is the natural voice in which nature pours forth the burden of her soul. The ear may be pleased, and popularity may be attained, by an artificial style. Every preacher knows, however, that popularity is not the test of truth, of power, and of divine favor. Success may be manufactured artificially; but truth, power, beauty, joy, must come according to nature, like the voice of childhood, the words of love, the wail of grief, and the carol of hope. Speak according to yourself, and all human nature, and its Comforter, the Holy Ghost, will speak through you.

"ITALY IN TRANSITION."

This is the title of Mr. Arthur's book, and it is also a correct and comprehensive description of the condition of that country, according to the very latest telegraphic dispatches. The transition has been long in progress, but it is now proceeding rapidly to completion. The revolution may be said, we think, to be triumphant.—The despotism of Naples is completely overthrown.—Garibaldi entered the city of Naples on the 8th of September without opposition from the King's army, and amid the congratulations of the population. Thus he has gained in a day, without bloodshed, more *prestige* and power than had resulted before from long months of hard fighting. Nothing, now, in Italy, can stand before him. In addition to this, he now has the open support of the power and arms of Sardinia. Victor Emmanuel has wisely waited until now, and now has wisely acted, in putting himself at the head of the Italian Revolution, which, even before, drew all its strength from his name. Twenty-five thousand Sardinian troops have gone to Naples "to maintain order." The States of the Church will now fall almost without a blow. Indeed, they may be said to be already fallen—or rather risen. Twenty-five thousand revolutionists have taken possession of the town of Pesaro, and captured the papal garrison. The papal garrison of Orvieto, near Rome, has likewise surrendered. Sardinian troops are pouring into the Roman States.

All Italy will now rise as one man. All that was needed to insure this was, Garibaldi's success at Naples, Victor Emmanuel's open leadership, and the assurance of Louis Napoleon's non-intervention. Of these things they now have assurance. Louis Napoleon has said that he would not interfere, except to guarantee the city of Rome to the Pope as a residence. We believe he will keep his word. Were he disposed to interfere, it is too late. He has every thing to lose and nothing to gain by intervention. If he interfere in any way, it will be by diplomacy, in the settlement of the treaties by which the new order of things must be arranged. In this way he has a right to have a voice in the settlement of the affairs of Italy. We trust he will, in this, be guided by the same enlightened policy which has marked his past wonderful career. Italy may now be regarded as free, with the exception of Venetia, where Austria has an army of 250,000 men. There hangs the darkest cloud that obscures the horizon of the revolution. Garibaldi is pledged to deliver Venetia. Victor Emmanuel, having put himself at the head of the movement, may think it prudent to prevent an attack on Venetia, and wait for it to fall into his hands by the mere moral force of the revolution. But we think the attack will be made.—Now the tide is at the flood, and all Italy, and the sanction and sympathy of the civilized world, will be on the side of Victor Emmanuel and Garibaldi. Austria is alone with her 250,000 men, and hopelessly in debt.—Though she is twice as strong in military equipments and numbers as her antagonists, she will be beaten, if there is no intervention. We trust she will be driven out of Italy now and forever.

What is to become of the Pope? His States are in rebellion. The next arrival from Europe will doubtless inform us that the revolution in the Papal States is triumphant. Lamoricere's army will be swept away as with a whirlwind, if it even make a stand. Rome itself would lead in the rebellion but for the French occupation there. Louis Napoleon leaves Lamoricere to do the best he can in the States, while he himself takes care of the city and the Pope—the nest of evil and its one egg. Rome itself, we believe, will be revolutionized, though peacefully. Its political destiny, we imagine, will not be separated from that of the rest of Italy, or at least of the Roman States; but it will be guaranteed by both Victor Emmanuel and Louis Napoleon as the residence of the Pope, who will be left without any temporal power whatever. The Pope will still be the head of the Roman Church, but his political government will cease. Antonelli and his priests will find their occupation gone. They will fill no more fat offices, and no more despoil and oppress a miserable people. Louis Napoleon is sagacious enough to see that he can support the Church, and yet have the credit of causing the greatest political abomination of the earth to cease. He knows the miseries of Rome. In his letters to the Pope he has taken good care to tell the Holy Father, and the rest of the world, all about them. They will be his future justification before the Catholic as well as the Protestant world. "Babylon is fallen!" It is something to be living at the time to see her fall. She has weakened the faith, clouded the hope, and debauched the conscience of the world, even to the centre of heathen realms.

Just before going to press, another arrival from Europe informs us that our prediction is realized—Lamoricere's army is utterly routed.

THE CHINESE "CHRISTIAN" REBELS.

One of the most interesting portions of our knowledge of China, as imparted by Dr. Charles Taylor, in his addresses and in his book, is that relative to the Great Rebellion under Tai-ping-wang. Dr. Taylor was convinced that the great *christian* hope of China was in the success of these rebels, and we have shared the conviction. For some years the world has almost lost sight of them, and we have vainly hoped that our missionaries there would take pains to gather information in regard to them, for publication in this country. But they are again beginning to attract attention. These immense masses of people, with their leaders, still persist in calling themselves Christians, and in exterminating idolatry wherever it prevails. They admit that they are still ignorant on the subject of Christianity. But they desire to know more, and receive Christian teachers and books with gladness. The latest intelligence from them comes from the Rev. Mr. Muirhead, of Shanghae, in a letter to the London Missionary Society. Mr. Muirhead derives his information from the American missionaries, who have just visited the rebel camp.

The missionaries informed them as to what country they belonged to; that they were preachers of the gospel, and that they came from Shanghae simply in that capacity. They were desirous, they said, to ascertain the religious sentiments of those connected with the insurrectionary movement, and did not wish to be regarded as spies or as emissaries from any foreign State. In the course of conversation the so-called rebels freely avowed themselves to be Christians—that they believe in one true God, the Heavenly Father, and in his Son Jesus Christ, the Savior of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed, but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi Chiefs is said to be noble and intelligent, far superior to the race of Mandarins generally met with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners, but expressed a strong desire to cultivate friendly relations, both of a religious and commercial character. They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities which, with their deliverance out of them all, they attribute solely to the intervention of their heavenly Father.

The rebels say that their first object is to gain the victory, the second to seize the plunder, and the third to destroy idolatry. As to the last, they proceed to it in a very formal manner. The King, as he is called, marches with a number of adherents to the temple, and pronounces a curse of this nature:—"In the name of God the heavenly Father, and of his Son Jesus Christ, this idol temple is devoted to destruction." Forthwith the work is begun, and the idols are thoroughly cleared. Their intention is, it appears, to destroy all the temples and pagodas, but at present their time is otherwise occupied.

As to their religious ceremonies, they have a Sabbath on the same day as ours. One of the native Christians who went with the missionary brethren, was present on the occasion of their holding worship. His account of it somewhat accords with the description given by the late Dr. Medhurst. There was a kind of offering made to God and praise was sung, but there was no preaching. Indeed, those present confessed that they were not well informed on religious matters, but their teachers at Nanking were so. They listened attentively to our views of things, and observed wherein they differed from their own. Having left Nanking very hastily, they did not bring any religious books with them, and confined themselves chiefly to several doxologies, though their public proclamations are said to contain passages from and allusions to the Holy Scriptures. They have a form of baptism which consists in washing the heart, and it would seem is administered to all their adherents. They represent Tai-ping-wang, their first leader, as still living and well at the capital. In due time they believe they will gain the whole country, and they firmly resolve to bring it under Christian instruction.

There is a universal brotherhood among them, and they regard foreigners in a similar light. There was no indication of that arrogant spirit, which they evinced in their communications to Lord Elgin and others, and while they spoke of coming down to Shanghae, they expressed a determination not to interfere with the missionaries, but only to take the native city.

POPERY AND MOHAMMEDANISM.

These two monster systems of error arose, according to the ablest writers on prophecy, at the same time, about A. D. 606. Both retained their power unbroken till the beginning of the sixteenth century. Then the sword of the Spirit inflicted upon Popery a wound from which it has never recovered; and the sword of Charles V. did the same thing for Mohammedanism. Since that period Popery has failed to establish its authority over any new territory—its missions have proved a failure; and the aggressive wars of Mohammedanism have ceased. For a long time both these great systems of error have shown unmistakable signs of internal decay. Spain, which, in the reign of Philip II., was the greatest and richest kingdom in Europe, lost the Low Countries, then lost her colonies and her wealth, and now lies in weakness and degradation, utterly unable to help the Pope in the day of his calamity. Austria, almost overwhelmed with debt, and greatly divided, can extend to "His Holiness" no assistance. Naples, and part of the Roman States, have revolted from the Papal power. The kingdom of Sardinia has risen to greatness, and has extended its protection over millions of those over whom Popery recently tyrannized. France, so far from aiding the Pope, seems intent upon humbling him. Mexico has almost annihilated itself by its incessant wars. Whether the Pope can stay much longer in Rome, and if not, whither he can go for safety, are questions not easily answered.

Meanwhile the Turkish power has continued to decay, until it is apparent to all that its days are numbered. In its increasing weakness it has gradually yielded to the [illegible] its territories, until hundreds, [illegible] tolerated Christian missionaries in hammedans have begun to read the Bible and abandon the Koran.

And now these two powers, Mohammedanism and Popery, are making apparently a last and vain struggle for life. The Pope vainly hurls his anathemas against Victor Emanuel and Garibaldi, and gathers around him Irish volunteers to save him from the wrath of his own subjects. The Turks aid the Druses in the massacre of Christians, and more than a hundred Christian villages have fallen a prey to their wrath. But the Pope will fail to defend himself with the sword; and the Turkish power will fall a victim to its inexorable barbarity.

THE LATE REV. LEWELL CAMPBELL.

Having given the "copy" of last week's *Advocate* to the printer, we went to the Greensburg campmeeting, in the Mississippi Conference. A painful rumor reached the camp-ground, coming originally from a servant, that Brother Campbell was dead—that he died in Bayou Sara. We all hoped it was a mistake. Soon after, brethren informed us that, a few days before, Brother Campbell was known to be quite ill in Bayou Sara. Then we feared but still hoped. Next came the *Advocate*, and the painful fear became a certainty. The honest and independent, the brave and strong man is no more. Under God he made himself, and next to God, he relied on himself. He was a man of convictions, and he was equally a man of action. Few men have we known who had more courage and less policy in the utterance and advocacy of simple and ingenuous convictions. He was honest and brave, and consequently strong. He was a man of strong will, and of great force of character. He was felt, in whatever relation or position. His heart was in his life—in everything he said and did. A man of quick perception and fine understanding, his judgments, nevertheless, were heart-judgments. His intuitions and instincts predominated over all logical processes and calculations. He was truly heroic in his character.—Placed in positions where this element might have been called for in its utmost strength, Lewell Campbell would have been enrolled among the world's heroes. He was a hero as it was. He was a preacher of great energy and power, and has done long and faithful service. Brave and honest-hearted old friend, farewell! God bless his family!

BISHOP PIERCE ON PACIFIC METHODISM.

Nothing has ever emanated from Bishop Pierce's pen which has pleased us more than the letter, in this paper, on Pacific Methodism. We confess to have suffered no inconsiderable degree of grief at hearing from him, when on his way to California, expressions of doubt as to the propriety of continuing our organization there. His letter is a candid acknowledgement of his previous misgivings, and an equally candid acknowledgment of their entire removal by personal observation. For ourselves, we have always held and advocated the position the Bishop now occupies, without regard to any facts whatsoever—*a priori*. The time has been, we believe, when, in the Texas *Advocate*, we were alone in support of this position, in all our journalism. We are rejoiced to find that Bishop Pierce is equally satisfied, with our other Bishops who have visited the Pacific, of the permanence of the Southern Church there, and that he is encouraged to prosecute the work vigorously. There is great wisdom in his determination to send none but strong men to that coast. If we cannot send men of that class, we had better let our Pacific brethren rear their own preachers. Weak men will only burden them.—Who will go? Let the Bishops choose their men, and let none chosen decline. That is the only way to solve the question. The volunteer system will never do to depend upon.

We call attention, also, to the Bishop's remarks about "our caudal appendage." Let us cut it off. Some recent political objections to its removal demonstrate the necessity of speedy action—at next General Conference.

AUTHORS AND BOOKS.

Messrs. Sheldon & Co., of New York, have just published the "Life of George Washington," by the Hon. Edward Everett. Mr. E. contributed this biography to the new edition of the Encyclopedia Brittannica—at the suggestion, I believe, of Lord Macaulay. Besides the life, there is an appendix containing a paper on the disease of which Washington died, by Dr. James Jackson, of Boston; the official inventory of Washington's personal estate; and the Will of Mrs. Washington, documents never before published.

Mr. Everett, in his preface, apologizes for certain points and qualities of the work. He does *not* apologize for the piece of very bad taste in which he has permitted his publishers to indulge—for I don't believe he himself is capable of originating such a blunder. This is the publishing of a life of Washington, and *prefixing*, to it *a portrait of ——— Mr. Everett!* Publishers—as a friend of mine once remarked—are a very curious kind of people.

A history of the Electric Telegraph ought to be, on the face of it, a very prosy book. Mr. George Prescott, however, has made his subject and his book most interesting. It abounds in anecdotes, and good ones. Of "scripture" messages there are two instances so good that I must quote them here:

"A lady in a neighboring city, desirous of ascertaining when her husband would return home, sent him a message making the inquiry, to which he responded that important business detained him, and that he could not leave for some days. The lady immediately replied by sending him another dispatch in the following laconic manner: "At Home, August 12, 1859. To F. C. P.—Dispatch received. Deuteronomy 24: 5. (Signed) Kate." The gentleman to whom the dispatch was addressed, upon referring to the passage in the Scriptures alluded to, obtained the following suggestive epistle: "When a man hath taken a new wife he shall not go out to war, *neither shall he be charged with any business*; but he shall be free at home one year, *and shall cheer up his wife which he hath taken.*"

Equally good was the reply sent to a person in a distant city, who, having committed some offence against the laws, and run away, was desirous of ascertaining if it would be prudent for him to return. He therefore telegraphed in the following laconic style: "New York, July 4, 1859. To B. C. M———, Philadelphia. Is everything O K?" D. T. M." To which he obtained the following brief reply: "Philadelphia, July 4, 1859. To D. T. M———, New York. Proverbs, chap. 27: 12. B. C. M." Upon reference to the passage indicated, the inquiring individual obtained the following valuable advice, which, it is to be presumed, he followed: "A prudent man foreseeth the evil and *hideth himself*, but the simple pass on and are punished!" Which seems to show that thieves even know something of the Bible. I believe Scripture citations are now counted among cyphers, and charged double prices; which has checked that species of the brevity which is said to be the soul of wit. It is a question, when the telegraph becomes a more every-day and common medium of communication, what will be the effect of its prices in promoting shortness of speech. It has not had much effect yet upon our congressmen—but then they don't pay for the telegraphic reports. Probably it would help Congress much, if our great Dailies, which now so expensively foster the vice of verbosity, would combine to report only, "Congress this day did nothing;" or "Congress this day merely twaddled," and I dare say to that it will come yet. Literal reports are being run into the ground; nobody reads them, except perhaps the members themselves—and I must say that if *they* read much of that kind of stuff, I don't wonder at their dullness.

Perhaps in the year 2000, members of Congress will stay quietly at home, and merely send on their votes by telegraph. This at any rate will relieve forgiversating members from the necessity of rising to define their position, and giving a reason for an unreasonable vote. It is to be hoped that by that time telegraphing will be send out a cheer over the wires, [illegible] Senator may course, a sarcastic member of the opposition would be likely to respond with a hiss. But cheers and hisses should be sent private expense.

I have read somewhere that Lord Clyde, sending news home of his successful siege, merely telegraphed, "I am in luck now," which beats Cæsars famous "*Veni, vidi, vici*",—and Commodore Perry's, "We have met the enemy, and they are ours;" but is not quite equal to Sir Charles Napier's witty dispatch, conveying the result of the battle of Maance, which had only a single word, "Peccavi," that is, "I have sinned" (Scinde).

One of the neatest and most valuable of the reprints of old and standard works chiefly affected by book-lovers, and for which Mr. Perry Barnham, of Boston, an old bookseller and lover himself, has put us all under obligations, is a fine edition of the elder D'Israeli's "Curiosities of Literature." To this new edition of one of the most delightful old books in the language, the younger D'Israeli has prefixed an interesting sketch of his father, for whom every reader of the book has, I hope, a genuine fondness; I have at all events. He says:—

"D'Israeli was fair, with a Bourbon nose, and brown eyes of extraordinary beauty and lustre. He wore a small black velvet cap, but his white hair latterly touched his shoulders in curls almost as flowing as in his boyhood. His extremities were delicate and well formed, and his leg, at his last hour, as shapely as in his youth, which showed the vigor of his frame. Latterly he had become corpulent. He did not excel in conversation, though in his domestic circle he was garrulous. Everything interested him, and blind, and eighty-two, he was still as susceptible as a child. One of his last acts was to compose some verses of gay gratitude to his daughter-in-law, who was his London correspondent, and to whose lively pen his last years were indebted for constant amusement. He had by nature a singular volubility, which never deserted him. His feelings, though always amiable, were not painfully deep, and amid joy or sorrow, the philosophic vein was ever evident. He more resembled Goldsmith than any man that I can compare him to; in his conversation his apparent confusion of ideas ending with some felicitous phrase of genius, his naivete, his simplicity not untouched with a dash of sarcasm affecting innocence—one was often reminded of the gifted and interesting friend of Burke and Johnson. There was, however, one trait in which my father did not resemble Goldsmith—he had no vanity. Indeed, one of his few infirmities was rather a deficiency of self-esteem."

One of the signs of the increasing wealth of this country, is the great increase in the number of valuable books (mostly scarce historical pamphlets, and fac-similes of very rare works), printed at private presses, and for private circulation.

The Seventy-six Club, the Bradford Club, Mr. J. Munsell of Albany (N. Y.), Mr. James Lenox of New York, Mr. James Carson Brevoort and Mr. H. C. Murphy of Brooklyn, Mr. Riggs of Washington and Mr. J. Wimberley Jones of Georgia, have all printed impressions of valuable historical documents, in the highest style of the typographical art, and confined to a small number of copies for distribution among their friends and public institutions. Mr. C. B. Richardson is now printing on large paper fifty copies of Bancroft's History, and 100 copies of the Private Diaries of Washington, from October, 1789, to June, 1792. A still more important work of the same publisher, is fifty copies of an exact reprint of the Bay Psalm Book, the first work printed within the limits of the United States. Four copies of the original edition, printed by Stephen Daye at Cambridge, Massachusetts, in 1640, are all that are known to exist, and one of these was recently sold for $786. Prince, the antiquarian and chronicler of New England, thus speaks of the books: "By 1636 there were come over thither near thirty learned and pious ministers, educated in their universities of England, and, from the same exalted principles of scripture purity in religious worship, they set themselves to translate the Psalms, and other Scripture Songs, into English meter, as near as possible to the inspired original. They committed this work especially to the charge of Rev Mr Weld, and the Rev. John Elliot of Roxbury, well acquainted with the Hebrew, and the Greek also. They finished the Psalms in 1640, which were first printed by Mr. Daye in that year, and had the honor of being the first work printed in North America."

Religious works make up a good part of recent publications in our announcements:

"The Character of Christ" is the title of a small and elegantly-printed volume about to be published by C. Scribner, from the pen of Dr. Horace Bushnell. It forms a portion of his "Nature and the Supernatural," but is a complete treatise in itself.

A substantial new work on "Christian Nurture," by Dr. Bushnell, will also shortly appear, his former book on that subject being so much altered and enlarged as to bear little resemblance to the forthcoming treatise.

Smith, English & Co. have got out a translation from the German, by D. W. Simon, of Hengstenberg's "Commentary on Ecclesiastes, with other Treatises." The treatises include a Prolegomena to the Song of Solomon and lectures on the Book of Job, the prophet Isaiah, the Sacrifices of Holy Scripture, and the Jews and the Christian Church, to all of which there are three separate indexes.

Robert Carter & Brothers have published "An Exposition of the Book of Ecclesiastes," by the Rev Charles Bridges, M.A., rector of Hinton Martell, Dorset, author of an "Exposition of Psalm cxix.," "Commentary on Proverbs," etc.

Messrs. Appletons announce "Sunday, its origin, history, and present obligations considered, by Rev. Dr. Hessey." And Messrs. Gould & Lincoln have in press "The Pulpit of the Revolution; or, the Political Sermons of the Period of 1776: with a Historical Introduction, Notes, and Illustrations, by John Wingate Thornton." The same publishers have just issued Sir William Hamilton's Lectures on Logic, the concluding volume of his logical and metaphysical series—works which, in this department, are confessedly among the most learned and exhaustive discussions in the English language. A third volume, in this class, Mansel's "Metaphysics, or the Philosophy of Consciousness, Phenomenal and Real," is also announced as in press. "The Limits of Religious Thought," by the same author, it will be recollected was published a few months since, and attracted no little attention. The fact, that works of this character are so well received as to encourage and warrant their publication, speaks well for the progress of thorough intellectual culture in our own country. Messrs. Gould & Lincoln have also now ready, for the autumn trade and the holidays, a new and superb edition of Bunyan's Pilgrim's Progress, with numerous elegant illustrations, printed on tinted paper, in a style fully equal to that of the best English works, and bound in various durable and ornamental styles. The third and concluding volume of Mr. Hopkins' "Puritans" is in preparation, and will be issued at an early day; while Prof. Masson is engaged with the continuation of his learned and elaborate "Life and Times of John Milton."

Messrs. Appletons, who are the publishers of Buckle's notorious "History of Civilization," have in press the second volume of that work, and also a reply to Darwin. They also are about publish, "Species not Transmutable," by Dr. Reci. They announce also, Curiosities of Civilization, by Dr. Wynter; Everybody's Book, by John Henry Freese; Historical and Chronological Encyclopædia; Stepping Stone to Knowledge; The Dead Shot, or Sportsman's Complete Guide.

Messrs. Harper & Bros. have in preparation a new series of children's books, a department which they have so excelled in that it has become almost exclusively their own. This series will include a volume on Quadrupeds, one on Birds, and a book of Bible stories, all with illustrations such as only the Harpers get up. They have also in press, "Ben Franklin, the Printer's Boy," by Henry Mayhew; a new Translation of Homer's Odyssey, (for their "New Classical Library") and Herodotus, and the second volume of Euripides, in their neat pocket ant-Book [illegible] one an' [illegible] Tweta. Books whose pleasdays, when we could really have something to do with such volumes. They have just published a charming little book by Prof. Farraday, entitled, "Lectures on the Physical Forces." These were delivered originally to children,—but are the pleasantest, easiest, and most delightful reading, for tolerably ignorant old folks, that ever I tried. For this *I* vouch, personally.

To Harper's magazine for October Bayard Taylor contributes a charming poem, "The Quaker Widow;" Mr. Manton Marble a second portion of his Red River Experiences; Dr. A. H. Guernsey an excellent paper on "the Amoor and the Steppes;" Mrs. Bradley a Virginia story, the Pearl Ring; A. Oakey Hall, once our N. Y. District Attorney, an account of "a Dinner at the Mayor's," where Bancroft, Irving, Gen. Scott, and others of equal fame were gathered; Geo. Arnold a story called "Two against One; Ruth Harper a story, "Epping;" T. S. Arthur a story, "Up Higher;" and W. Gilmore Simms a ballad of King's Mountain." Ruskin's "Unto this Last," Thackeray's Four Georges, an illustrated paper on a Journey to the Land of the Moon, and several other stories make up the varied table of contents.

In the Atlantic, the paper on "Some of the Haunts of Burns," is by Hawthorne; "Darwin and his Reviewers" is by Prof. Guy of Boston; "A Modern Cinderella" is by Miss Rose Terry; "The Old Days and the New" is by Whittier; "Icarus," is by Longfellow; "Theodore Parker" is by his friend, the Rev. Tunmas Wentworth Higginson; "The Election in November" is by the Editor, Prof. Lowell.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XIV.

A confession.—Three conclusions.—Good effect produced by the Methodist Episcopal Church, South.—Our cognomen.—Reinforcements needed.—Strong men wanted.

It will be well to begin this letter with a confession. Before going to California I had doubts as to the propriety of our organization as a Church in that country. For reasons not necessary to mention, I was skeptical as to our ultimate success. Many sober brethren urged me to go on, wind up the Conference, and send the preachers to more promising fields. Some old ministers, and some lay brethren made statistical calculations, and tried to show me that the Church was wasting men and money on an impracticable enterprise.

Many of our people took, and, perhaps, still maintain the preposterous idea, that the Methodist Episcopal Church, South, ought to be restricted to the slave States. With this notion I never had any sympathy. I repudiate it as unworthy of the Church, contrary to the genius of the gospel, hostile to the very mission of Christianity, which is a religion for all people. Our position is, beyond all controversy, scriptural. We render to Cæsar the things which are Cæsar's, and to God the things which are God's. There is nothing in our doctrines, discipline or policy, or spirit or usage, which limits or restrains our movement. The world is our parish; and I hope the day will come when we shall be numerously represented in every State and Territory of the American continent, in every nation and province, every continent and island of this round earth.

Nevertheless, I had thought that we might, perhaps, do better elsewhere than in California. With this idea in my mind, I began my labors and observations on the Pacific coast. I visited all the chief towns, traveled through the country, preached on the highways and byways, conversed with the leading men of the State, mingled with the multitude, compared Church statistics, and, I think, reasoned fairly upon all I saw and heard, and came deliberately to the following conclusions:

1. That the Methodist Episcopal Church, South, was a necessity and a blessing in California.

2. That the Pacific ought to be vigorously maintained by means and men.

3. That if our Church authorities would send strong, wise, experienced ministers there, the M. E. Church, South, in five years would outnumber all other denominations combined. The Church, North, would rival us in the cities and in the mines: in the rural districts we should soon count five to their one, and in a short time, as far as Methodism is concerned, would be well-nigh the sole occupants of the land. I put these opinions on record here. Time will test their soundness.

Our mere presence, to say nothing of our example, has been a restraint upon the fanaticism of the Northern Methodist preachers. They have been forced, by the presence of a public sentiment which we helped to form and to strengthen, into at least a *quasi*-conservatism. The tongue of denunciation has been bridled; and lips used to political harangues have been constrained to preach the gospel. We have done them service which they are not likely to acknowledge, and for which they are not as thankful and as loving as they ought to be. They are unfriendly, alienated, cherish no fraternal regard for us. This is sad. Ought not to be so. There is no good reason for it. The policy and spirit of our Church is peace with all men. We have no time to quarrel, and have no heart for it. Amid many provocations, our editors and preachers have been silent. They are doing a great work, and cannot come down to debate slavery, or wrangle about politics. May they continue in well doing.

Had very little intercourse with the Northern preachers. I met my own friend, Rev. Jesse T. Peck, D.D., and two or three others. These were all polite and kind. With Dr. P. I had several pleasant interviews. We talked over Church matters and differences with great plainness of speech, but with a Christian spirit. Of course I was not *invited* to preach in a Northern Methodist Church. Yet, on the request of friends, I was *allowed* to preach in one, and the pastor treated me courteously and Christianly. This antagonism of ecclesiastical organizations is unfortunate. By building on the foundation of Christ, and the apostles, (as the Church, South, has done,) to the exclusion of all that is secular and political, we might yet harmonize and be one. Is this in likely result? I fear not. While we hold to the Bible, and Christ the Head, we can not, dare not change our position; the North, deluded by a false idea, will not change. So we must leave them, with Reuben and Gad, and the half-tribe of Manasseh, on this side of Jordan, while we go up to possess the land.

The word "South" is very much in our way, just because it has a sectional sound. Many who approve our position and policy are hindered from coming to us because of that appendage to our name. It does us no good anywhere, and is turned against us by those who seek occasion to find fault, and is objected to by many who could come to us if it were removed.

In view of probable changes, and of our duty to carry the gospel to every creature as far as we may, the cognomen of the Church is of great importance. As it is, it has to be explained; and when the explanation is given, we only account for its origin, without a word for its intrinsic propriety. Seeking a title that would be distinctive, we have furnished an argument to our foes, and limited by name a Church that ought to be universal. Thus many think and speak. The objection is plausible, if not real. In either case we should "cut off occasion from them that desire occasion." We are free, in fact, to go any where; and, where we go, we ought not to defeat ourselves by holding on to an expletive word. For one, I am in favor of extending our Church over the whole country. It would be a blessing to the nation. The Methodism of the South everywhere would be a refuge, a haven to the conservative from the storms that agitate and threaten to uproot and tear down the sanctified institutions of our ecclesiastical fathers. At any rate, I go for maintaining, and largely reinforcing our organization in California. It is a solemn duty to God and the country. We must send more preachers, needs help, deserves it, is suffering for the want of it. We have a Conference there of sixty old preachers, but they are mostly young men without experience, and not adapted to portions of the work. I mean them no disrespect by the remark, for in my soul I honor them for their work's sake. They are heroes; bold, fearless, self-denying men, who do not count their lives dear, if they may but honor Christ and save souls. Many of them perform labors, submit to inconveniences, not only without murmuring, but with a cheerful spirit, which would locate half the preachers in the East, and justify them well nigh with the other half. Of these things I will write in another letter.

But to show that our Church is a plant with a living root in California, let it be remembered that the State is only ten years old, that society has been unsettled, and that houses had to be built, farms enclosed, and the people to fix themselves for living; and yet there we have regular stations, good churches, good, parsonages, well-organized circuits and districts, and more *circuit-parsonages* than can be found in one half of the old Conferences. We have schools, and will soon have a college built and endowed by the liberality of the people. We are not intruders on "free soil," as some think, nor yet merely welcome guests, but accredited ministers and members of the Church of God, part and parcel of a great and rising State, doing good, and laying the foundation of greater usefulness in the future. The people of California are able and willing to sustain their preachers. They do not ask the East for missionary money, but for strong, holy men. The appropriation last year was not large, and the most of that was applied to Oregon, an entirely new field. Take any one of the Eastern Conferences, strip them of their leading men, and leave them dependent on their probationers for a supply, and how would they fare? California has her cities and towns, intelligent circuit-people, people used to the best preaching in the old States, and they need it now, and beg us to send them the men. To confirm the statement I am making, and to furnish an appeal to the Conferences, I insert a sentence or two from a private letter, urging me to send them help:

"I know you will if you can. If you cannot, God have mercy on those eloquent men who preach and speak for missions, who glorify the itinerancy, and profess so much love for Southern Methodism, and yet complacently look on, and see our Church here suffer for lack of service they might render, and allow us to destroy ourselves in the endeavor to do that which is beyond our strength. San Francisco requires the service of one of our strongest and most devoted men."

Now, brethren, read, mark, and inwardly digest that sentence. Where is that "strong, devoted man?" One is not enough: we must have "several of that description." San Francisco, Sacramento, San Jose, Bascom Institute, and the Pacific Methodist College, all need help. Some young men of two or three years' experience are desired. The Conferences are at hand. I appeal to the Bishops for help. I appeal to the preachers; some of them ought to go: in the name of the Lord, and of Methodism, I say it, they must go. The Church is committed to the work; souls will perish if we decline. Why are brethren reluctant? What do they fear? The long land travel? It is a trifle. The writer stood it, and had a chill every day. A well man need not dread it. A trip by sea? Hundreds go each way, semi-monthly, for mammon—shall a Christian minister falter? The work is pleasant, the pay is good, the climate fine, the people waiting to hear: why tarry ye? Why? Hark! If any man love houses, or land, or father, or mother, or ease, more than Christ, he cannot be a disciple. More anon.

G. F. PIERCE.

Sunshine, Sept. 7, 1860.

HARPER for October is one of the best numbers of that excellent magazine we have seen lately.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

OCTOBER 3, 1860.

CONFERENCE STATISTICS.

The presiding elders nnd preachers in charge of circuits, stntions, and missions, in the several Conferences, are requested to be punctual and prompt in complying with the requisitions of the Discipline in regnrd to statistics. See Dis. pp. 59, 70. Also the Secretaries of Conferences. See Dis. pp. 49–54. The Book Editor hopes full and correct returns will be made without delay, for the General Minutes. If a preacher fails to attend the session of the Conference, let the Presiding Elder be sure to report for him. Be careful to report exactly in accordance with the requirements of the Discipline nnd the form of the General Minutes—a copy of which should be in every preacher's possession.

Other Church papers will confer a favor by copying this communication.

THOS. O. SUMMERS.

Publishing House, Nashville, Sept. 1860.

LETTER FROM BISHOP ANDREW.

I hnve had numerous responses to my call for Central America, and am glnd to have this proof that there is abundance of the missionary spirit nmong the preachers. I think that I have received at least a dozen offers of missionary service, and I should probnbly huve accepted some of them before now, but that just at this time I have been compelled to pause in my course by the grave nnnouncement that the Treasury is empty, with a very dull prospect of being soon replenished. Under these circumstances, I have not felt at liberty to increase at present the drafts on the Treasury. As soon as the liberality of the Church shall place the means at my disposal, I shall probably proceed to enrry out at once my original design; till then I can do nothing. In the meantime it may be proper to give a few items of information. First, let every brother who offers for this work, obtain a recommendation from his P. E., and some four or five leading ministers of his Conference who nre acquainted with him, testifying as to his character and fitness for the work. This I shall regard as indispensable, unless in cases where I nm intimately acquainted personally with the preacher.

Or if your Conference should hold its session in the meanwhile, get the proper testimonial from that body, with the signature of the President nnd Secretary. Take notice, secondly, that we nre calling only for preachers and their families; we are not at present prepared to send out physicians or teachers. If, hereafter, when the preacher shall have reached his field of lnbor, it shall be deemed proper to send teachers to nid him, why then we shall not. Some brethren have offered to go as teachers, and as physicians; to all such we say, we highly appreciate the motives which have prompted the offer, but nre not at present prepared to accept it. Some brother wishes a description of the country nbout Bogota. We refer all such inquiries to Dr. J. Hamilton, Mobile, Ala., who is prepared to give all needed information on the subject. And now we close by saying that we rejoice in the proof afforded that the spirit of missions is so strong among the preachers, and we hope that the Church will rouse herself to the work, and afford us the needed means, that we may very soon be able to occupy all the fields which are open to us.

JAMES O. ANDREW.

P.S.—We ask all our Church papers to give this an early insertion.

Summerfield, Sept. 22d, 1860.

LETTER FROM DR. SUMMERS.

MR. EDITOR:—I made a visit on yesterday to Bishop Soule, You know he lives seven miles from the city, on the Gallatin Turnpike. I found the venerable patriarch quite as you would expect to find an octogenarian, who has seen so much hard service as our senior Bishop. He showed me the apple trees covered with both fruit and blossoms, and the peach trees, which he had planted with his own hands, some of them exhibiting small ripe peaches, the third growth of this year! He takes great pleasure in horticulture, and finds in it a beautiful recreation. But "he smelleth the battle afar off, the thunder of the captains, nnd the shouting; he paweth in the valley;" alas! that we cannot add, "and rejoiceth in his strength; he goeth on to meet the armed men." He deeply regrets that he could not visit California—whose interests he has greatly at heart—to preside in the Pacific Conference, and to encourage and counsel our brethren in that frontier and important region. He has it in contemplation, however, if his health nnd strength do not fail, to visit the Louisville, Tennessee, and Alabama Conferences—these being comparatively easy of access. He takes great interest in all the movements of the Church. He is deeply distressed at the schismatical proceedings of the Northern General Conference, and is painfully anxious in regard to the results. He is too nearly identified with the *origines* of our common Methodism not to deplore the sad developments of these latter days. It is melancholy to reflect that the prophetic picture was not drawn for him, to cheer his declining life: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the sticks thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious land will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby."

Instead of such enchanting scenes of peace and prosperity, scenes of painful and threatening intestine embroilment are evolving with boding rapidity—a gloomy spectacle on which our venerable fathers are to cast their dying eyes.

However, blessed be God! the sky is not all gloom. With one or two painful exceptions, we have peace in our Southern borders, and some prosperity. We hear of refreshing seasons from the presence of the Lord in many places. Nashville and its vicinity have been favored with some "showers of blessings." A hundred or more persons have recently joined the Andrew station; and there have been considerable additions to Mulberry-street, McKendree, Claiborne, and Edgefield. The Tulip-street Church (*alias* Russell-street Church), Edgefield, was opened last Sunday for divine worship, in the basement. It is a neat and commodious structure, located in a beautiful grove, in the centre of a growing community. A special meeting is now in successful progress in this church.

"Pray for the peace of Jerusalem: they shall prosper that love thee."

THOS. O. SUMMERS.

Nashville, Tenn., Sep. 19, 1860.

EAST ALABAMA MALE COLLEGE.

We nre informed by reliable correspondents that this institution has opened with a larger number of students than ever. Its prosperity is regarded as permanent. And the best of all is, it is sharing in the glorious revival now in progress in Auburn, Ala. About seventy have joined the Church, many of them students in the college. Several of the young men indicate that they feel called of God to preach the gospel. We know of nothing more hopeful, in all our Connection, than the indications that our Christian Colleges are going to be the nurseries of the Christian Ministry. God increase their power and usefulness in this regard. East Alabama Male College has commenced its career in such a manner as to satisfy the desire and command the confidence of the Church. It is a noble monument of Methodist progress, and an earnest of her future glory.

See Law Card of J. C. & T. H. Lewis in another column.

REVIVALS.

The revivals continue, nnd spread, and deepen. Rev. J. J. Mills ups writes us that 15 were converted nnd 12 added to the Church at a protracted meeting at Starkville, Miss. Con. The brethren were abundantly blessed.

Rev. John A. Vance writes that Philadelphia circuit, Miss. Con., is highly prosperous; 200 have been received into the Church on probation, and 30 by letter. Gracious times are expected at coming protracted meetings. Bro. Vance is greatly encouraged. The Lord give him success.

Rev. T. J. Upton writes from Bells, La., giving information of the meeting at that place, in addition to that published last week—53 added to the Church. Many brethren of the Louisiana and Mississippi Conferences assisted. At the quarterly meeting at Midway, 16 were added to the Church. About 110 have been added to the Church on the circuit this year. The Lord bless the Louisiana and Mississippi preachers; they are working hard nnd receiving wages.

Rev. J. L. Wright writes us of a glorious meeting at Bastrop, La. Con.—36 added to the Church and over 20 converted. The revival is spreading all over that country.

Rev. Anson West writes that on Tallassee circuit, Ala. Con., they have had protracted meetings at Oak Valley, Tallassee, Salem, and China Grove, resulting in 41 conversions and 86 additions to the Church. We know something of that country, and this news makes us feel glad.

Rev. T. J. Lacy still sends good news from Winnsboro circuit, La. Con. A gracious meeting in Ward's Bend, on Bayou Macon, resulted in 24 additions to the Church. The Lord has greatly blessed Bro. Lacy this year.

Rev. A. B. Nicholson sends more good news from Brandon circuit, Miss. Con. A recent meeting at Wesleyan Church resulted in 37 additions to the Church. The conversions were numerous. At one time, 20 were converted apparently together. Over 200 have joined during the year.

BEEN TO CAMP-MEETING.

It was near Greensburg, La., in the bounds of the Mississippi Conference. It was a camp-meeting of the old fashion. No parade, no ostentation, no extravagant preparations; but plenty of substantial comfort. It was conducted by an old-fashioned presiding elder, Rev. Barnabas Pipkin, who has been preaching the gospel in that country for thirty years. All the preaching was old-fashioned, earnest, powerful, awakening, soul-saving, gospel preaching. And we had an old-fashioned revival, old-fashioned conversions, and old-fashioned singing, praying, and shouting. It was a glorious time. Over sixty whites, and about the same number of blacks, joined the Church. And there were about as many conversions as additions to the Church. The congregations were very large, and the order was excellent. The unreligious young men of the vicinity acted as the police on the occasion, and a most efficient police it was. The people went out in companies to pray in the woods, and many were blessed there. An ingathering of 120 at one camp-meeting sounds like the early days. It is not necessary to name the preachers who were there; there were many, and it was a happy reunion. The preachers' tent was a pleasant place—for everything but sleeping; could not sleep for talking. May there be many such camp-meetings.

We have heard, since, that near 200 had joined the Church.

MISSOURI MISSION CONFERENCE.

MR. EDITOR: The Mission Conference commenced its session here last Wednesday. Bishop Kavanaugh presided.—The business of the Conference is progressing in about the usual way.

St. Charles is a handsome town on the left side of the angry Missouri, only about twenty miles from St. Louis, containing about four thousand inhabitants, and is evidently new in the course of its *second growth*.

I have attended, in the last few years, about twenty Conferences, and if I have met a better body of ministry, to all appearance, so far as I am able to judge from a short acquaintance, than those I am now with, I am not aware of it. *As a whole*, they present a better appearance, and higher order of talent and refinement, than I had reason to look for. Their unity of feeling, purpose, and sentiment, and their love of each other, is of the old-fashioned Methodist preacher stamp.

The Church in the Missouri Conference is in a better spiritual condition than it has been for many years—probably the unity of the Spirit, growth of grace, and genuine revival progress, is more healthful than at any former period in the history of the Church in this quarter. Exclusive Northernism is decidedly on the wane in North Missouri. The Methodism of the Southern Church is sufficiently methodical and genuine for the people in this region. An exclusive Northern organization is seen to differ from common Missouri Methodism only in this, that they have the "everlasting question" always rife, and always angry, always turbulent, and always restless and rampant; and as these things are not seen to be conducive to the growth of piety, the people are fast indicating the inutility of the farther continuance of this Northern new-light Methodism amongst them.

The drouth in Missouri has been severe, and as a consequence finances are generally not in a flourishing condition. I am informed that Missionary collections are ranging low. But still, notwithstanding these disadvantages, the agent of the St. Louis Depository has been doing a good and profitable work the present year. His subscriptions in cash and good notes due in the course of one and two years, is *twenty thousand dollars*,—a trifle more or less. The Conference Depository system is popular, and is working well in all parts of the Church.—Not many years hence, and we will have Conference Depositories, if we manage well, in healthful operation all over the Church.

In education they are doing well in this Conference. They are entering a strong educational force at Fayette, Mo., in central and favorable point. Rev. Dr. W. H. Anderson goes there to take charge of the Central College. He is one of the most accomplished educators in the South.

Death has not visited this Conference for four years, until the last few weeks, and then it was under most extraordinary circumstances. The oldest member of the Conference, brother B. S. Ashby, died at the very altar of God, and in the very act of praying in the congregation, while conducting public worship. He was well when he knelt down to pray, and when half way through he faltered, became obstructed in his speech, fell into the arms of brother Cayles, who was present—and died. What a happy and valuable death!

This Conference is well supplied with ministerial help. The number offering to the Conference is quite as great as the Conference has room for. Some of them will go farther South.

R. ABNEY.

WONDERFUL ACCESSION TO THE MINISTRY.—At the late British Methodist Conference, there were one hundred and thirty-nine applications for reception into the ministry. They were of a most promising character, and all except twenty were received. This denotes unusual prosperity.

GROWTH OF THE IRISH CONFERENCE.—The late Irish Methodist Conference reported the largest accessions to the church which have occurred for the last twenty years.

MR. ARTHUR'S BOOK ON ITALY.

Rev. William Arthur is very well known in this country as a Wesleyan minister—as a delegate of the British Conference to the Northern Methodist General Conference at Indianapolis, in 1856—and as the author of the "Tongue of Fire," a powerful and spiritual work. Many books are powerful, few are spiritual—still fewer are spiritual and powerful at the same time. Mr. Arthur had fame, therefore, before this book was mentioned. It will not detract from that fame. There is no remarkable genius in it. It is a truthful and interesting description of Italy at the present time. Any such description at the present time is interesting. Mr. Arthur's book derives its value from its *opportuneness*. Recent events have also contributed to its value. Its predictions have been fulfilled. It is in harmony with the present state of Italy. It is very readable indeed. It gives a near view of political Romanism, without any of the dazzle of romance, and poetry, and art, so common in such works. It ought to be universally read in this country.

LITERARY NOTICES.

LADIES' REPOSITORY.—The October number of this excellent monthly of the Northern Methodist Church is equal to any number we have seen. It has a large circulation, is edited with great taste, and is very complete in its arrangement.

THE QUARTERLY REVIEW of the Southern Methodist Church, for October, the close of the volume of 1860, is on our table, but we have not time to review it, or even to "notice" as it deserves. We reserve it for a future paper. It is a charming number.

CHAPTERS ON WIVES is the title of a work by Mrs. Ellis, author of "Mothers of Great Men," published by Harper and Brothers. Every wife, especially every young one, ought to read it. And so ought every young woman who expects to become a wife. It comprises five stories, especially intended to represent and advocate the wifely virtues.

MISSISSIPPI HISTORICAL SOCIETY.

TO THE MEMBERS AND DELEGATES OF THE MISSISSIPPI CONFERENCE:

DEAR BRETHREN—The ravages of death among our fathers in the ministry during the present Conference year, forcibly impresses the importance of taking steps at our approaching annual session to establish a Historical Society, before the last link is cut which binds us to the past. Soon no one will remain to tell the story of the early trials and triumphs of Methodism in our Conference. Bro. Jones interests and thrills us weekly with the theme; but his pen will soon be still, and none charged with the preservation of his papers, they will be forgotten. Brethren, let us have a Historical Society in our Conference organized at our next meeting.

I would suggest, in addition to the ordinary business of such societies, we take in hand the duty (assigned in some Conferences to a monumental committee) of securing suitable monuments to the memory of such men as Winans, Drake, and others whose virtues, characters and services, endear them to the Church, and designate them as models for younger ministers. I do not mean to erect marble columns, with epitaphs, to be seen by a few who may chance to pass the sacred resting place of the dead. That I think more befitting kindred and friends, whose taste should give law in all such matters. I would have a painting, by the best artist that can be employed, giving life and character true to the original, impressing the beholder with some prominent characteristics of the man. Thus, he being dead shall yet speak, and the name of the righteous shall be in everlasting remembrance. Services would entitle him to a niche in this temple but has some friend or friends in the Conference, rich and liberal men, who would be glad to offer the desired painting as a token of sanctified regard. Or if none is offered, an annual contribution of $1 per member would secure them.

They can be kept by the Secretary of the Society in some public place, in a central position, say the Depository in Vicksburg—or in Jackson—or any where designated by the Society, where their library, records, papers, etc., are kept.

I hope these suggestions may be carefully considered, and that other brethren may favor us with their views on the subject, through the *Advocate*, before Conference.

W. L. BARTON.

Greenville, Miss., Sept. 8, 1860.

A NEW BOOK.

TO THE PREACHERS OF THE ALABAMA CONFERENCE, AND TO ALL WHOM IT MAY CONCERN:

DEAR BRETHREN—Many of you are aware that the undersigned has been preparing a book styled, "*An Exposition of the Pretensions of Baptists to Antiquity.*" The writer takes this method of informing you that the work is in press, and will be ready for sale, by the time you can send your orders to Nashville, Tennessee, Methodist Publishing House.

Will you please aid in its circulation? If you will, we will guarantee you will not regret it. "Desperate diseases," it is said, "sometimes require desperate remedies." One preacher, upon hearing a part of the *manuscript* read, said, "Put me down *one hundred* copies."—Well, we have it down, and he will soon get them, and circulate them, too.

The work will aid you in meeting those who are ever seeking, in all parts of our country, to make people believe that they, and they only, are the true Church of God, in regular succession from John the Baptist.

The work was written more especially for the common people, but we would not be surprised if others will be greatly benefited by it.

If the preachers of the Enfanla District will send me their orders, I will fill them, *here*.

JAMES A. CLEMENT.

Glennville Alabama, September 11th, 1860.

DEAN MILMAN'S HISTORY OF LATIN CHRISTIANITY.—Messrs. Sheldon & Company of New York have this able work in press, and were to commence publishing it on the 1st of October. Their edition will be a reprint of the last London edition, equalling it in typography, and surpassing it in form, at about half of the price. The work is recommended in the most decided terms by the Edinburgh, North British, and London Reviews. "No writer of our time," says the Edinburgh, "could delineate the several phases of Christian history with greater brilliancy and animation, or with sounder judgment and more solid learning." The work will be issued in eight volumes crown octavo in size, of which one volume will be issued every month, till completed.—Price, $1 50 per volume, in cloth; $2 in sheep.—The reader will find extracts from the Introduction on the first page of this paper.

DO YOU WISH IT?—We have been asked if the *Advocate* is to be enlarged at the beginning of the next year. If our friends enable us to do it, yes. If they respond to the appeal of last week, they will enable us to do it. If they wish the paper enlarged, they will respond. *Do* they wish it? We do, and we trust they do. Let us have a general and vigorous response, in the payment of accounts, and in large lists of new subscribers.

DR. MYERS.—We regret to learn that our brother editor at Charleston, as well as our other brethren there, have been afflicted during the past month with sickness. We are glad to hear that they are all recovering, however.

REV. MR. BEWLEY.

A frontier correspondent, says the Texas *Herald*, in whom we place complete reliance, writes: "I have the facts in relation to Rev. Mr. Bewley, of Fort Worth notoriety. He was neither tried nor hung. He prudently left at the commencement at the 'excitement.' The northern religious press will be sorry to learn that this imaginary, but no less prolific theme of "shrieking" editorials is suspended. One of the northern editors has in his last a Bewley article of several columns, addressed to President Buchanan; all the others have "put on" in a conveniently notorious manner, and acted out—as from the long practice of the performers might have been expected—in the most alarming convulsive style of the art.

SUNDAY FESTIVITIES AT MILTON, FLA.—A correspondent sends us a glowing account of the delightful celebration and pic nic at Milton, the first on Sept 2d, and the second on the Wednesday following. The Methodist Sunday School embraces about one hundred children; these were joined by the other Sunday Schools and the citizens; and processions, singing, speaking, praying, feasting, with young and old in holiday attire and spirit, were the order of the day. Well done for Milton!

DEATH OF MR. STITT.—The Southern Methodist Publishing House at Nashville has suffered a great loss in the death of its superintendent, Mr. A. A. Stitt. The General Conference officers, ministers, and Publishing House employees at Nashville, in a public meeting, paid a beautiful tribute to his memory. He was a Presbyterian and a good Christian. He was an accomplished gentleman, and one of the most finished mechanics in the United States.

BIOGRAPHY OF DR. DRAKE.—Prof. W. H. N. Magruder, Baton Rouge, La., is collecting materials for a biography of the late B. M. Drake, D. D. All who have any letters or papers, or are acquainted with any facts or incidents, which may be of value in the preparation of such a work, will please address Prof. M. as above. Our Church papers will confer a favor on the friends of Dr. Drake by copying this notice.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

ESCAPE AT THE MISSISSIPPI PENITENTIARY—ONE KILLED AND SEVERAL WOUNDED.—The Vicksburg Whig of the 25th ult., states that a plot which has been on foot for some time, by a number of convicts in the Penitentary, to escape therefrom, was attempted on Saturday night, but was suppressed with loss of life and wounding several others. By some means the keeper was apprised of the proposed attempt, and was prepared to meet it. At the first outbreak the guard fired upon them, killing one of the ringleaders instantly and wounding several others.

MARINE DISASTER.—The schooner Neptune's Bride was captsized in a gale at Rockland, Me., recently, and fourteen of the crew were lost on the surf in attempting to land a boat.

BARON RENFREW AT CHICAGO.—Baron Renfrew arrived at Chicago on the 25th ult. Some thousands of people had gathered to get a sight of the young lord, but no excitement or disorder occurred, and Lord Lyons expressed great satisfaction at the manner of the baron's reception.

NEW MEXICO.—The latest advices from Santa Fe are to the 10th ult. The Indians were still committing depredations wherever opportunity afforded. The mail party consisting of Mr. Devers and an assistant, who drives the mail coach between Santa Fe and El Paso, were attacked by a band of Indians at Gindel Muerto and barbarously murdered. The Indians, destroyed the the mail, tore the coach to pieces, and drove off the team. This occurred about the 1st inst. Rodgers, who was convicted of murder, was to be hung on the 27th instant. On the 30th of August a band of Navajoes attacked a rancho near Santa Clara, killed one child and took three into captivity.—This was done in daylight and they escaped with their captives without molestation. Don Marcus Sandoval, who resided in the county of Los Vegas, was shot dead in his house on the 26th ult., and the assassin escaped. It is reported that Col. Fauntleroy has employed the services of three hundred Utah warriors to fight the Navajoes. The independent volunteers' campaign is progressing finely. It is anticipated that twice the number of men called will report at the rendezvous. Fifteen hundred regular troops are ordered to march to the Navajoe country on the 1st of October, but as only six companies are now stationed there they cannot do much. News from the plains of Importance. The rancho where Peacock was murdered has been abandoned. The goods the Indians left have been moved to Council Grove.

CALIFORNIA.—The tenth anniversary of the admission of California into the Union was celebrated by the Pioneers in San Francisco on the 10th ult., by a partial suspension of business, a procession through the principal streets, an oration, and a grand ball at the largest public hall in the evening. The Mariposa gold mines on Col. Fremont's grant are reported to yield immensely since the completion of extensive quartz mills. The last week's yield was at the rate of nearly $2000 per day.

FOREIGN NEWS.

SYRIA.—Letters from Damascus say that the horrid butcheries in Syria, the details of which have been received in profusion, are now subsiding, and of late no further disturbances had occurred. The French army was still encamped at Beyront, ready to prevent the slaughter of the Christians by the reckless and blood-thirsty Druses. Advices from Constantinople announce the arrival of prisoners, sent to that city by Fuad Pasha, which had greatly excited the populace.

THE WAR IN CHINA.—When the steamship Persia left Liverpool, on the 15th ult., the Egyptian overland mail had arrived at Alexandria, bringing later advices from India and China. The delays caused by the French were still a matter of complaint. Trouble is expected at Canton, should the allies receive a check in the northwest. The rebels had taken possession of Loo-Klang, a town 25 miles from Shanghai.

GARIBALDI IN NAPLES.—Garibaldi entered Naples on the 8th ult., with his staff alone. Joy was intense. A Provisional government was formed. Naples was tranquil. Garibaldi had discovered a national committee illegally constituted, and ordered the Prefect of Police to punish them. He had consigned the fleet and arsenal to Admiral Persano, and proclaimed Victor Emanuel King of Italy. The capitulation of the fort was expected immediately. Garibaldi found eighty million livres at the Bank of Naples. A panic prevailed at Rome. The cabinets of Vienna, Munich and Dresden advised the King at Naples to take refuge in Germany.

FRANCE AND ITALY.—France, as the Pope's protector, disapproves of armed resistance, and should Piedmont accomplish aggression, France will withdraw from Sardinia her protection. France hopes Piedmont will respect international rights, which alone can preserve mutual alliance, and trusts Emmanuel will avoid political faults which would be misfortune for Italy.

INSURRECTIONS.—Insurrections had taken place at Pesaro and Urbino. Four hundred insurgents repulsed the Papal troops. The inhabitants of Bergold, Sinigaglia and other districts, also revolted and proclaimed Victor Emanuel King. The telegraphs and bridges were all broken down. Urbino was free. Insurrectionary movements in the Marches and Umbria were extending.

RUSSIA AND AUSTRIA.—Russia desires a perfect reconciliation with Austria, arrangements for a meeting are to be made, and measures taken for ending the present state of things, which Russia considers intolerable. A state of siege at Ancona has been proclaimed.

MISCELLANEOUS.—A Rome dispatch says King Francisco II. of Naples, has left Gaeta for Spain. The city of Naples is tranquil, and all the forts have surrendered. Garibaldi has transferred the Neapolitan fleet to Sardinia. Sardinia has published a memorandum, defending her course in regard to the Italian question. A telegram from Turin states that the journals of Italy have expressed their regret at the recall of the French Ambassador to Sardinia. The Paris *Constitutional* says that the recall of the French Minister is not a case of rupture between the two governments. Ardent popular demonstrations have taken place in Naples, and many parties in high standing have fraternized with the people. A telegraphic dispatch from Rome says that many desertions had taken place at Gaeta. An enlistment of volunteers had been ordered. Garibaldi declares that he will soon proclaim the annexation of Naples to Piedmont, from the summits of the Quirnal, at which time all Italy will be united in a national conquest. A reactionary movement with fatal conflicts had occurred at Ariton. Garibaldi ordered forces to that point to quell the disturbances. From Rome we have news of the hoisting of the tricolor flag at Tivoli, Gennaro, and Subiaco, but it is reported that the people generally did not support the movements. It is reported that Gen. Lamoriciere has ordered the sacking of towns in case of insurrection. This statement lacks confirmation. A strong Piedmontese force is watching the Austrians. The Emperor of Austria gave a grand banquet in honor of the birth-day of Alexander, Second Czar, of Russia. France adds two regiments to the French force already in the Roman States, and General Goyon is reinstated in command. Gen. Goyon left Paris on the 15th ult.

RECEIPTS, BY THE POST-OFFICE, From September 24th to October 2d, 1860.

44—W J Bonner, $1,75; J H Hoult, $5.
F—J Fleming, $2.
14—J V Glass, $2.
14—R H Hall, $2.
M—J W. Murray, 60c.
N—J Nicholson, $5.
S—J L Skipper, $22.
W—W Wadsworth, $10.

COMMERCIAL.

MONDAY EVENING, October 1st, 1860.

We condense the following statement from the New Orleans *Price Current* of the 29th ult:—

The movement in our market, generally, has been on a moderate scale during the week; though for some few articles a fair demand has prevailed. In cotton the business has been checked by the unfavorable condition of the exchange market, which has shown increased depression since our last report. Tobacco has moved off rather more freely at very full prices, but in Sugar and Molasses, with reduced supplies, only limited transactions have taken place. In Western produce we have noticed a dull and drooping market for Flour and Corn, while provisions have met with only a limited demand at easier rates for buyers. In freights there has been no material change.

COTTON.—With respect to prices we have to notice considerable irregularity in the range, especially for the middling and the lower grades, which form the bulk of the supply, while the better qualities have been held rather firmly at our previous quotations, even running lists of clean Cotton, of good quality and staple, generally selling freely at the outside figures, and occasionally above them, and low-running lists, especially when containing dust, much leaf, being difficult of sale at the inside rates, or even less.

New Orleans Classification:

Inferior	— @ —	Good Middling	11¼ @11¾
Ordinary	7 @ 8	Middling Fair	11¾ @12
Good Ordinary	8¼@9	Fair	nominal
Low Middling	9¾@10¼	Good Fair	do
Middling	10¼@10⅝	Good and Fine	do

SUGAR.—The sales of the week amount to 700 hhds. We quote for Inferior and Refining 4¼ to 5¼; Common to Good Common 6 to 7¼; Fair to Fully Fair 8 to 9¼; Prime to Choice, 9¼ to 9¾; Centrifugal and Clarified 9 to 9¾ cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 155 barrels. The prices obtained during the week were; Inferior to Fair, 18 to 25 cents per gallon; and Prime to Choice, 26 to 30 cents; half barrels, 28 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 20,000 sacks have been sold at from $0 68 to 0 70 for ordinary, and $0 80 for good white. Oats have been in moderate request at 42c to 48c per bushel for good to prime St. Louis. Bran sells at $1 15 to 1 17 for ordinary to choice lots. Wheat sells at $1 00 per bushel for prime red.

FLOUR.—About 1,200 bbls have been sold during the past week, at from $5 90 to 6 5 for superfine, $6 25 to 7 00 for ordinary to good extra, and $6 75 to $7 50 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $14 00 per bbl. for extra brands.

BACON.—Shoulders 9 to 9½; Ribbed Sides 11 to 11½; Clear Sides 12 to 12½; Sugar-cured Hams 14 to 15½ cents per pound.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9½ to 11c.

LARD.—We quote 13½ to 14c for prime to choice prime; in tes., and 14½ to 14½c. for kegs.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14½ to 15 cents per yard; India Bagging, 15½ to 16½c; Bala Rope, hand spun, 7½c to 8c, and machine made, 8½ to 9 cents per pound.

COFFEE.—We quote fair at 14½ to 15, and prime at 15½c per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 50 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 11 cents for light and 11½ to 12c. to heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 35 to 36 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8c. per lb. nut; Texas—ordinary to fair $15 to 10, and choice $30 to 50 per head.
Hogs, selling at 7 to 8½c. per pound net.
Sheep—Selling at $4 00 to $4 50 per head.
Veal Cattle—Selling at $8 00 to $11 00 per head.
Milch Cows—at $40 to $85 per head.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.

JOHN F. EARLY, Agent.

Just received from Nashville a large supply of Five Dollar Libraries, Nos. 1 and 2, and Sabbath School Hymns. Please send your orders.

KEENER & PARKER, Agents.

SALEM CAMP-MEETING.—The Camp-meeting at Salem camp-ground, Pascagoula Circuit, Ala. Conference, in Jackson county, Miss., will commence on Friday, 19th October next.

SAMUEL DAVIS, *Steward*.

☞ MRS. WINSLOW, an experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething by softening the gums and reducing all inflammation—will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column. my16 1y.

NEW ADVERTISEMENTS.

J. C. & T. H. LEWIS, ATTORNEYS-AT-LAW, will practice in the Parishes of Catahoula, Caldwell, Franklin, Ouachita and Morehouse.
Office at Harrisonburg, La.
Oct. 3, 1860. 1y.

BLOOMINGTON NURSERY, ILLINOIS.—120 Acres Fruit, Ornamental and Nursery stock cheap for cash. APPLE, one to four years, 1,000, $25 to $28. PEACH, one year, selected, 10 000 $30. DOWNING, Houghton, strong, 100, $4. RASPBERRY, many sorts, 100, $2 to $5. STRAWBERRY, Wilson's Fy. Scarlet, C. Cot'd, Iowa, or Washington, 100 others, pure, 100, $1; 1,000, $8. TULIPS, 100, of 20 named sorts, Double and single, $4. ROOT GRAFTS 10 000, $50; etc., etc., as per Lists. Cash orders in full packed free.
F. K. PHOENIX.
Oct. 3, 1860. 4t.

SOUTHERN CLOTHING ESTABLISHMENT.—26, 28 and 30 St. Charles street, corner of Common. Clothing and Furnishing Goods at Wholesale and Retail.
Just received, per late steamers, one of the largest and most magnificent Stocks of FASHIONABLE FALL AND WINTER CLOTHING ever brought to the South, which, for Style, Material, Workmanship and Cheapness, is not surpassed. Goods are divided into Three Departments, but all under one general view:
Store No. 26 St. Charles street, for Boys' Clothing;
Store No. 28 St. Charles street, for Men's Clothing;
Store No. 30 St. Charles street, for Furnishing Goods and Shirts.
L. W. LYONS, & Co.
Nos. 26, 28 and 30 St. Charles street, corner Common st.
Salesmen speak French, Spanish German and English. [oct2

BOYS' CLOTHING EMPORIUM, 26, St. Charles-st. between Canal and Common.
This Store is exclusively for YOUTHS', BOYS' AND CHILDREN'S CLOTHING; SHIRTS AND FURNISHING GOODS, WHOLESALE AND RETAIL.
Just opened a large and excellent stock of FALL and WINTER DRESS and SCHOOL CLOTHING, embracing every style and quality, all of which will be sold at VERY REASONABLE PRICES.
☞ Salesmen speak French, Spanish, German and English.
L. W. LYONS, & Co.
oct2 Nos. 26, 28 and 30 St. Charles street, corner Common st.

SHIRTS! SHIRTS!! SHIRTS!!!—Just received, by late steamers, a large assortment of SHIRTS OF THE LATEST FASHION, of all the various qualities and sizes, White and Colored, Manufactured EXPRESSLY FOR THE NEW ORLEANS CITY TRADE, to fit Men, Youths, Boys and Children.
L. W. LYONS, & Co.
oct2 Nos. 26, 28 and 30 St. Charles street, corner Common st.

TRUNKS, TRAVELING-BAGS AND VALISES, CARPETBAGS, and WATER-PROOF CLOTHING of the best styles and qualities, made to order and warranted.
L. W. LYONS, & Co.
oc 2 Nos. 26, 28 and 30 St. Charles St., corner Common-st.

COLUMBUS FEMALE INSTITUTE.—COLUMBUS, MISS. The Fifteenth Annual Session of this Institution will open on MONDAY, the 1st day of October, 1860.
THIS IS NOT A SECTARIAN SCHOOL.
Tuition and Board not higher than at other Southern Female Colleges. The Teachers are all experienced in their profession. The location is remarkably healthy, and the society moral and refined.
Columbus is accessible from various directions by daily Stage Lines, and by the Mobile and Ohio Railroad, a branch of which terminates only a few Squares from the College buildings. Pupils should endeavour to be present at the opening of the Session.
MEMBERS OF THE FACULTY:
Rev. B. F. LARRABEE, M.A., President.
J. W. M. SHATTUCK, M.D., Secretary.
Rev. W. T. H. SCOTT, M.A.; Professor A. POLEMAN, M.A.; Mrs. L. E. EAGAR; Mrs. A. POLEMAN; Miss C. R. SEABURY; Miss E. S. ABERNATHY; Miss L. STRAIT; Miss M. A. WITTER; Miss R. K. TUCKER, Miss E. H. SOUTHALL.
MUSICAL DEPARTMENT—Mr. Larrabee and family, and Dr Shattuck and family, reside with the boarders, and have charge of that department.
For further particulars apply for a Catalogue.
sept 26th, 1860.

STONE'S INFIRMARY—Corner of Canal and Claiborne-streets, New Orleans. This well-known institution is fully provided with everything necessary for the comfort and convenience of patients.
Separate Buildings have been erected for the accommodation of Negroes.
TERMS, including Medical attention, Nursing, Medicines, &c., $3 to $5 per day for Whites; $1 to $2 per day for Negroes.
Extra charges for surgical cases and operations.
T. O. RICHARDSON, M.D.,
Attending Physician and Surgeon,
WARREN STONE, M.D.,
Consulting Physician and Surgeon.
P.S.—Special accommodations for females affected with Vesico-vaginal Fistula, Prolapsus and other diseases peculiar to the sex. Also for patients with diseases of the eyes.

THE HARROW SCRAPER.—The most simple, light, handy and useful farming implement yet known, is the late patent harroer, attached to the bar of the plow in a peculiar manner; easy to be regulated, doing complete work, and saving one hand, and team, from the usual method of Scraping.
It is approved by all planters who have used it.
County and State Rights for sale on very liberal Terms, as the Inventor is otherwise engaged.
Apply to Dr. W. A. TAYLOR, Fort Adams, Miss.
sept 12 1y*

LAFRANCE'S FEMALE CORDIAL.—Benefiting, Invigorating, Regulating. For producing a blooming complexion, erect, graceful carriage, cheerful disposition, removing blotches and eruptions from the face; curing low spirits or melancholy, dizziness, palpitations of the heart, pains in the head, back or limbs; nervousness, and all the various forms of disease produced by suppressed, painful, or irregular menstruation, to which the female sex is subject.
IT HAS NEVER BEEN KNOWN TO FAIL.
LAFRANCE'S FEMALE CORDIAL has been extensively used in the South, particularly in Mobile, and experience has proved it to be all it has been represented.
The Lady of one of the most prominent citizens of Mobile has recently been cured of Debility and Lowness of Spirits bordering on loss of mind, through apathy or inactivity of the womb. By exciting this organ to healthy action, by using LAFRANCE'S FEMALE CORDIAL, she was restored to health, happiness, and the society of her friends and family, when all other remedies had failed.
Numerous other equally surprising cures produced by this medicine have become known to the proprietors, who feel fully warranted in recommending it for every form of Female Disease or Irregularity, as at once the safest and most efficacious remedy now in use.
Sold by JOHN WRIGHT and Co., New Orleans; TALLANT & Co., Druggists, Mobile, and by Druggists generally.
Sept. 26, 1860.

GREENSBORO' (ALA.) HIGH SCHOOL.—A Select School for Boys.—Rev. J. W. N. MEARS, A. M., M. D., *Principal and Proprietor*.
His boys from ten to fifteen years of age can board with the Principal. The whole expense of board, tuition, washing, fuel, lights, and books and stationery, except books of reference, per scholastic year, $300. 2t3 3m

SITUATION WANTED.—A young gent

OCTOBER 5, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Children's Column.

A SABBATH DAY.

There was no service in our neighborhood chapel; and rather than spend a silent Sabbath at home, we concluded to drive a distance of seven or eight miles to——— church.

It was a bright summer morning; a few white clouds flecked the soft blue sky, and the breeze was fresh and reviving, as we seated ourselves in the carriage. We cross an ample lawn, "dappled close with shade," pass through a cultivated field, and ont into the public road.

Here is a little stream overshadowed by branching alders, whose glossy leaves are reflected in its clear water; now it loses itself in that thicket of low shrubs, and now it breaks out into the sunlight, making a soft, soothing music as it rippies along.

Here the corner of a pretty white cottage gleams out through a mass of foliage; and here is a quaint, old-fashioned building, surrounded by picturesque scenery.—Now we pass green lanes and zig-zag fences; now clumps of trees, that make grotesque shadows on the smooth green sward, as the sun glances through their thickly-woven branches; and now we turn from the dusty highway to the neat little church, situated at some distance from the road, in a cool shady spot, just on the edge of the woods.

We are early, and but few of the congregation have collected. That little building near is the school-house; its brown gable is partly hid by the green leaves and long drooping moss of an old oak: Sunday-school is held in it, and the sweet music of childish voices floats in at the window, as they hymn the praises of God. Now all is hushed again, save the drowsy hum of the wild bee, or the distant tinkling of a sheep bell. A holy calm steals over the heart.

"Know ye an hour of perfect peace,
An hour so calm, so light, so even—
When all our cares and troubles cease,
And we can think of God and heaven?
'Tis when in God's own house we meet,
Our guilty, thankless hearts to raise;
To worship at his sacred feet,
And render our imperfect praise."

A group of happy little faces brightens the door-way; and now the meek, pious pastor enters, and makes his way slowly and reverently in the pulpit. A hymn is sung, and my heart is touched with devotional feeling, as the sweet strain swells and dies away again in soft cadences. We hear an excellent sermon; the sentiment engages the attention so much, that we forget to criticise the language it is conveyed in. "We think but little of the shell, while we are admiring the beauty of the kernel." But how few preachers have learned the charm of delivery.

"'Tis the glance, the expression, the well-chosen word,
By whose magic the depths of the spirit are stirred;
The smile, the mute gesture, the soul-startling pause,
The eye's sweet expression, that melts while it awes;
The lip's soft persuasion, the musical tone,
Oh, such is the charm of the eloquent one."

After morning service is over, we partake of a repast, "all under the greenwood tree." In the afternoon we hear another good sermon, and then set ont on our return home. We have spent a delightful day, and I trust it will prove a profitable one to a spiritual sense.

As we near home, a troop of little darkies run down the dusty road to meet the carriage, and following close at their heels come, "Tray, Blanche, and Sweetheart, little dogs and all."

Now we are on our own pleasant gallery. The setting sun gilds the white gable of the mansion, and lingers to the tree-tops, as if loth to leave the quiet landscape. Now the last faint tinge of rosy light fades away; "the moon-beams slide softly in between the sleeping leaves;" the stars come out one by one, and our holy Sabbath-day is ended.

OLIVIA.

ICE-WRECKED.

With a fair breeze we sped down Channel, until, on the fourth day, the bluff Land's End was waning in the distance. As it faded from our view, some few tears were shed at the remembrance that it was our last sight of the native land we were leaving for ever, but they were quickly dried in the anticipation of brighter days to come; for here we were westward bound, out in search of occupation, but in the chartered ship of our employer, a man of large fortune, who was about to establish an immense farm, of which I was to be manager, in one of the far western districts of Canada; while the other passengers, skilled artisans and laborers, all held suitable engagements.

Our hearts were free from anxiety for the future, and full of cheerfulness and hope, and as we bowled along over old Ocean, there were few evenings when the pleasant echo of music did not float by on the waves, as the young people danced and sung beneath the stars, and the joy ran about and laughed [illegible] sing merry songs. And best and pleasantest of all was the manly face of Mr. Grant, our principal, as he watched the happiness of those around him.

We had nearly crossed the Atlantic, and were beginning to look eagerly for our first sight of the New World, when a sudden change occurred to the temperature, and the balmy days of April were followed by a May cold and cutting almost as winter. At length we entered the broad estuary of the St. Lawrence, and then the mystery was solved, for its entire surface was checkered with masses of ice; evidently the broken-up winter covering of the river above being swept by the current out to sea. Nothing could exceed the beauty of the ice-fields as they flashed and sparkled like gigantic gems in their setting of azure sea. Many were of great size also, like floating islands, and the heaped up blocks upon their surface gleamed from a distance like cities of dazzling crystal.

The wind was in our favour, and our good ship sped up the Gulf, threading her way through the channels of the floating ice-fields, while hour after hour her passengers stood watching with unwearied eyes the splendid scene around them. Even when night came, there was the same eager throng of gazers, for those large frozen plains glittered in the moonlight with a strange spectral beauty none of us had ever seen before.

After a time, a mass of ice larger than common appeared floating down the stream. Subsequently, we learned it was part of the cone the spray forms every winter before the Falls of Montmorency. On it came, gleaming palely against the deep-blue sky like a castle of spotless marble, rising in tower, and turret, and massive buttress, and enriched by the most delicate tracery. Every eye was fixed upon it in its breathless admiration, as it swept majestically by until, as it passed between us and the wind, by its loftiness it momentarily becalmed us. Suddenly, the stationary ship received a severe shock, which vibrated not only through all her timbers, but through every one of the one hundred and forty human beings who formed her living freight. Never shall I forget the shrieks of terror that followed, quick as an echo, upon the shock, as women, well-nigh frantic with fear, clasped their children to their bosoms, believing that the ship had struck upon a rock, and that their last moment was come. A cry from the bow, that it was but a blow from the ice, somewhat relieved their fears, and they stood quietly by, while the helm was put down, and the sails drawn round, in the effort to free us from the huge mass of ice which still lay across the vessel's bows, pressing and grating audibly against her timbers. A minute more, and above the din of blocks and cordage, and the stamping of men's feet, there arose a wild cry that echoed far and wide over the surrounding ice-fields, and through every cranny of the neighbouring ice-castle—"The ship is sinking!"

It was an appalling announcement; and unfortunately it was a true one. The ice had struck us heavier than we thought, and its hard sharp edge, keen and relentless as that of a knife, pressing against the bows of our vessel—undefended as she was by the double timbers needed for ice-encounters—had cut them completely through, so that the water rushed in with the force and rapidity of a cascade.

What a fearful scene and confusion ensued! the shrieks and lamentations of women, the cries of children, and the silent anguish of men, as they beheld the fears and danger of those dearest to them. Oo none did the blow fall heavier than on me for I had a delicate wife on board, and of my two little ones the younger was an invalid. Meanwhile, no time was lost. There was no space to lower the boats, and the pale, terrified passengers were hurriedly passed down, by the bowsprit, upon the ice. It was touching to see some snatch a cloak or wrapper as they passed, the sole relic of all worldly possessions; while others, in their terror, departed without even that. A few provisions were next sent down, quickly followed by the crew; and then we stood a wretched, cowering group upon the ice-field that had wrought us so much evil, watching for the last moment of the good ship, which had brought us in peace and safety more than two thousand miles. It was not long in coming. Suddenly the bow bent low, as if to salute the waves, and the stern rose high into the air; then, with a rapid forward movement, the stately ship passed silently down into the bosom of the deep, every tall mast and tapering yard in its place, and every sail spread to its uttermost, and gleaming whitely in the moonlight, until each in its turn passed from our sight. For a few moments there was a troubled vortex, and then the moonlit sea rolled placidly on, and the gentle night-wind swept over the spot, bearing no trace of the fearful shipwreck, which in scarce ten minutes from the time the ice struck our devoted vessel, had left us exposed and helpless upon the broad sea, our only refuge that desolate field of ice, which, hard, inhospitable, and shelterless, pierced us through with its intense cold.

That night was one of infinite suffering to hardy men; what, then, must it have been to the feeble and helpless? It was terrible to hear the wailing of the children exposed so much rigorous cold, and the fruitless efforts of their distracted parents to shield them from it. A few loose, plastic sail spars had been thrown over from the ship, and the scramble to obtain them was like a struggle for gold. I was so fortunate as to secure one, and on it I placed my poor wife and elder child, rolled together in our only cloak, while through the live-long night I paced to and fro beside them, with the little one wrapped in the breast of my coat, striving in vain to still its cries; and as I walked, my feet clung to the frozen pavement beneath them, and the cold shot up through my limbs like an icy fire, causing intolerable pain.

As the night passed on, the cold increased, or else we felt it more; and many times, as I looked on the shivering beings crouched around me, I thought that few among them would survive till morning. But thanks, under Providence, to the efforts of the ship, who served out, at short intervals, small allowances of spirits, the day dawned on all save a few small children, my own dear babe among them. And truly, when I looked on the wide waste of waters around us, dotted here and there by silvery ice-fields, but unbecrred by a single sail and thought of our desolation, our misery, and probable fate, I felt it was mercifully called away from the evil to come. But the mother could not feel so, and amid her own sufferings, her tears fell fast on the sweet placid face that would never weep again.

With the morning, the ship's company and passengers were mustered, to ascertain if any were missing, and great was our consternation to find that our employer, Mr. Grant, was absent. Every inquiry was made, and every search among the crevices and crannies of our rugged ice-raft, but all in vain. In the confusion and misery of the night, none had missed him, nor was any trace of him to be found, and we were at length compelled to believe that our kind friend and master had either perished in the wreck, or else in his passage to the ice. However it happened it was a new calamity, and one that, despite our own extremity, grieved us deeply; and besides our regret for the individual himself, there came the remembrance how all our prospects had perished with him, and that even should we be rescued, we must commence the world again friendless and destitute.

Meanwhile, many were the eager eyes continually scanning the horizon in the vain search for a friendly sail. As the day wore on, the sun shone brilliantly out, and his beams flashed in a thousand dazzling rays on our ice-raft, until we were almost blinded by their radience. Yet they shed a warmth through our chilled frames for which we were most thankful, and in many spots they melted the ice, which ran in little rills, enabling us to quench our thirst, without filling our mouths with ice. Twice in the day, a little biscuit and raw pork were distributed to us, and thus sadly and sufferingly passed the day, till a second night of misery set in. This proved far worse than the former, for ere long, wild gusts began to howl over the ocean-wastes, out among which we now had drifted; and heavy waves lashed and raged around us and dashed themselves against our refuge; and though they had not power to put it into motion, we knew not how soon they might sweep over it, or shatter it in pieces. It was a fearful night, and so exhausted and despairing did it leave us, that we scarce could rouse ourselves to exertion, until a sailor's cry of 'Sail ho!' awoke fresh hope.

How many tearful eyes brightened, and heavy hearts throbbed quick and gratefully, as they watched that sail speed on towards us before the last breath of the expiring gale! As she drew near, the only fear was lest she should not have space for all. Nearer and still nearer she came, until we would see the men upon her decks, and then—we scarce could believe our eyes—she passed us by, unobserving or unheeding the signal we had raised upon a spar, and the dark group of human beings clustered round it. If unheeding, Heaven forgive them, for it was a fearful depth of despair into which to fling back so many of their fellow-creatures. The women sank down too heart-stricken for words, and the men lifted up their voices in bitter indignation at the cruelty that could thus leave women and children to perish. Death in one of his most fearful forms did indeed seem pressing close upon us, for our scanty stock of food was exhausted. Many flung themselves at length upon the ice, utterly indifferent to all outward objects; while others prayed earnestly over the dear ones for whom all earthly hope was past.

Suddenly a loud shout rose above the plash of the waves and the murmur of sorrowful voices, and echoed cheerfully over our frozen resting-place. Every eye turned seaward, and there, but a few fathoms from us, lay a large vessel, which, absorbed as we were in our misery, had approached us unperceived. Her bulwarks were filled with sympathising faces, and to our feeble cheer of welcome, there came back so hearty a response, that it sent a glow through our shivering frames.

Never was kindness greater than that which we poor ice-wrecked voyagers received from the crew and passengers of that ship, crowded though she already was. To their care and attention we owed not only our own lives, but those of the dear ones who seemed about to die; and never can we feel sufficiently grateful for their good offices, or the many sacrifices they made on our behalf.

The ship was westward bound, and on our arrival in Canada, the account of our misfortunes brought us many offers of employment. Years have passed since then, and the world has gone well with us, but nothing can erase from our minds the haunting remembrance of the fearful days and nights we passed upon that miserable ice-field.

KINDLING OF THE BEACONS IN JANUARY 1804.

In January 1804, the First Consul, Napoleon, had made all needful preparations for an invasion of England. Hundreds of vessels were gathered in the ports of Normandy and of Holland, to serve as transports. A gallant and abundant army lay encamped at Boulogne, ready at any moment to embark. On the other hand, the English people had come forward in vast multitudes as its mounted volunteers, to defend their country. Every county had its [illegible] infantry regiments, and its [illegible] companies of active heroism, and a resolution to die in the last ditch, rather than surrender to a foreign enemy.

There is always something ludicrous in volunteer military service, till it has been put to the proof. The question always arises—Will these amateur-soldiers really show themselves, in the hour of danger, as possessed of the right stuff? Although there is no proper reason for this infirmity of faith, since history tells many tales of hearths zealously defended by their owners, yet the question will arise. Fortunately for our country, and for humanity, the volunteer spirit of 1804 was never put to trial, Bonaparte having finally given up his design. But yet we were not left without some means of judging how the volunteers would have behaved in the event of a landing of the French, for a false alarm brought out the troops of a large district, and that with a degree of promptitude and apparent zeal that left nothing to be desired.

All along the coasts, beacons had been prepared to give the alarm, in the event of any appearance of a descent in their neighborhood. These communicated with other beacons in the interior, so that in a very short time the whole of a large province might have been roused. There was a daily expectation of seeing these fires kindled; and men's minds had been wrought up to a pitch of nervous apprehensiveness on the subject. It was at this juncture, on the evening of the 31st of January, that the man attending the beacon Hume Castle, in Berwickshire, saw what he thought a kindled beacon on one side of the hills of Northumberland. What he really did see was never thoroughly ascertained. The common story afterwards circulated was, that a family across the Border was signalising their entry upon a new house, by the festivity called a *housekeeping*, and the blaze of lights in the windows effected the Hume Castle watchman as a kindled beacon. He immediately kindled his own fire, and the signal was repeated all along the valleys of the Border. Had the example been followed at St. Abb's Head, Lothian would have instantly received the alarm, and it would have then been communicated all over Scotland. But the watchman at that place rightly considered that the alarm of an invaded coast should not have come from the interior of the country, and he accordingly abstained from firing his beacon. As it was, the whole of the valley of the Tweed was roused, and that most effectually.

The alacrity of the mustered at the appointed places was surprising. Within two hours of the kindling of the fire at Hume Castle, the Roxburgshire yeomanry filled the market-place of Kelso. At an early hour next morning, the Dunse volunteers were on the march to Haddington, and the Selkirkshire yeomanry and volunteers on the march for Dalkeith. The Berwickshire yeomanry were not less prompt to their movement upon Dunbar. Men rose from sick-beds, and rode to the rendezvous through all the inconveniences of bad weather and foul ways. A young man with a wounded hand in a very painful state, stopped on duty for two days at Jedburg without flinching. Many who had not been previously enrolled, shouldered their muskets, and accompanied their friends. Baggage and provisions were brought forward with nearly equal promptitude. To borrow some interesting recollections of Sir Walter Scott: 'The men of Liddesdale, the most remote point to the westward which the alarm reached, were so much afraid of being late in the field, that they put in requisition all the horses they could find; and when they had thus made a forced march out of their own county, they turned their borrowed steeds loose to find their way back through the hills, and they all got back safe to their own stables. Another remarkable circumstance was the general cry of the inhabitants of the smaller towns for arms, that they might go along with their companions. The Selkirkshire yeomanry made a remarkable march; for although some of the individuals lived at twenty and thirty miles distance from the place where they mustered, they were nevertheless embodied and in order in so short a period, that they were at Dalkeith, which was their alarm-post, about one o'clock on the day succeeding the first signal, with men and horses in good order, though the roads were in a bad state, and many of the troopers must have ridden forty or fifty miles without drawing bridle. Two members of the corps, chanced to be absent from their homes, and in Edinburgh on private business. The lately married wife of one of these gentlemen, and the widowed mother of the other, sent the arms, uniforms, and charges of the two troopers, that they might join their companions at Dalkeith. The author was very much struck by the answer made to him by the last-mentioned lady, when he paid her some compliment on the readiness which she shewed in equipping her son with the means of meeting danger, when she might have left him a fair excuse for remaining absent. "Sir," she replied, with the spirit of a Roman matron, "none can know better than you that my son is the only prop by which, since his father's death, our family is supported. But I would rather see him dead on that hearth, than hear that he had been a horse's length behind his companions in the defence of his king and country!" The author mentions what was immediately under his own eye, and within his own knowledge; but the spirit was universal wherever the alarm reached, both in Scotland and England.

The account of the ready patriotism displayed by the country on this occasion, warmed the hearts of Scottish men in every corner of the world. It reached [in India] the ears of the well-known Dr. Leyden, whose enthusiastic love of Scotland, and of his own district of Teviotdale, formed a distinguished part of his character. The account, which was read to him when on a sick-bed, stated (very truly) that the different corps, on arriving at their alarm-posts, announced themselves by their music playing the tunes peculiar to their own districts, many of which have been gathering-signals for centuries. It was particularly remembered, that the Liddesdale men, before mentioned, entered Kelso playing the lively tune—

O whn dare meddle wi' me!
And whn dare meddle wi' me!
My name it is little Jock Elliot,
And whn dare meddle wi' me!

The patient was so delighted with this display of ancient Border spirit, that he sprang up in his bed, and began to sing the old song with such vehemence of action and voice, that his attendants, ignorant of the cause of excitation, concluded that the fever had taken possession of his brain; and it was only the entry of another Borderer, Sir John Malcolm, and the explanation which he was well qualified to give, that prevented them from resorting to means of medical coercion.

Although this exhibition of the volunteer spirit was confined to a province, it was generally accepted as a satisfactory proof of the soundness of the national heart on the occasion. Every body was rejoiced to think that, if real danger should arise, there would be no lack of courage to meet the enemy, whatever might be the chances of the encounter. So happy an affair did the False Alarm thus prove, that those wise people who see further than their neighbors, were all convinced that it had been got up deliberately, in order to put the volunteers to a sort of test. But this was a mistake of the very wise people. The whole affair originated simply in the misinterpretation of some accidental light, as above narrated.—*Chambers' Journal.*

MONUMENT TO THE ETTRICK SHEPHERD.

The London *Times*, of the 31st of July, says: "A statue to James Hogg, the celebrated Scottish poet, was publicly inaugurated on Thursday, on the banks of St. Mary's Lake, at the head of the vale of the Yarrow, one of the finest and the most picturesque streams on the Scottish border. Hogg, who was born in 1772, and died in 1835, is best known for his beautiful poem, "The Queen's Wake;" and for his ballads, some of which rank as household words in his native land. The hill country of Selkirkshire, known by its traditional name of The Forest, was the early and the principal scene of his music, and he has, like Scott for the Trossachs and for the Tweedside, gained a poetical popularity for the Lake of St. Mory's, and its companion sheet, the lock of the Lowes, and for the twin streets at Ettrick and Yarrow. Hogg enjoyed the friendship not only of Sir Walter Scott, but of Wordsworth, whose muse the brace of Yarrow also inspired, and of the late Professor Wilson, the celebrated Christopher North, who, with the shepherd, contributed the well-known papers, the "Noctes Ambrosianæ" to Blackwood's Magazine. The subscription for a statue to the poet was justituted and successfully carried out by the Rev. Charles Rogers, of Stirling, and the work was entrusted to Mr. Currie, a sculptor whose ability had previously been exhibited in the Selkirk statue to Mungo Park, the Abyssinian traveller. The monument is situated in the centre of a sloping bank, immediately opposite St. Mary's cottage, and immediately between St. Mary's Lake and the lock of the Lowes. The site chosen is the spot on which Professor Wilson, in his Noctes, so far back as 1821, predicted that the Shepherd's monument should stand. There was a large assemblage at the inauguration, at which three daughters of the poet were present. Mr. Glassford Bell, one of the Sheriff substitutes of Lanarkshire, delivered an eloquent and stirring inaugural address, to which he reviewed the life, character, works, and friendships of the bard.

DID JESUS SING?

At a gathering of children on Chrisimas day, a gentleman present related a very interesting incident:

A little girl, three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify.

So Mr. L. told her the story of the babe of Bethlehem—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L. had concluded the narrative, she looked up in his face, and asked, "Did Jesus sing?"

Who had ever thought of that? If you will look at Matthew, twenty-sixth chapter and thirtieth verse, you will there find almost conclusive proof that Jesus sang with his disciples.

Is not that encouragement for us to sing—not with the understanding only, but with the heart also?

The Bishop of Ripon (England) has addressed a letter to a clergyman in his diocese, strongly condemning the practice of employing professional singers in churches.

Obituaries.

"*Let me die the death of the Righteous.*"

MISS EMMA A. WALLACE died at the residence of her uncle, Col. R. A. Baker, near this place, 31st July last, of typhoid fever, in the eighteenth year of her age. She was a native of Sumpter county, Ala., and only daughter of W. A. and Caroline M. Wallace, of Louisiana. Being an only daughter, she was peculiarly a centre of attraction and endearment to her fond parents and relatives. No pains or expense was spared to give to her natural endowments those charms which would realize the fondest hopes and desires of friends. She was a pupil in dear old Centenary, possessing with success her education to completion. She promised as fair to live long as any one.—She was just blooming into all the freshness and beauty of womanhood when the destroyer came. But she had not neglected the work of preparation; she professed religion and joined the Church in October, 1856, and continued a meek, unassuming christian to the last. I met her in class the week before she was taken sick. She said, with emotion, that during the session she had grown rather cold, and did not enjoy religion as she used; but that during vacation she was resolved to live nearer to God, and be more faithful. When it was feared that she could not recover, and was apprized of the fact, she had a severe mental struggle. To be willing to die far away from home, and not see her dear pa and ma, was difficult to attain; but God helped her, and she was happy and resigned, and sweetly fell asleep in Jesus. I sat by her to the last, and could see the last beams of the setting sun from the window of her room the same instant that her sun of life, with more serenity and glory, went down to rise, I doubt not, in an eternal and unclouded day.

W. MURRAH.

Summerfield, Ala., Sept. 7th, 1860.

DR. JOHN T. SIMMONS was born in Montgomery county, Alabama, August 11th, 1827, and died near Melrose, Nacogdoches county, Texas, August 11th, 1860—his 33d birth day.—Like too many, he neglected to make a dedication of himself to God in the days of his youth; but when God wasted the vigor of his manhood by lingering disease, he thought upon his ways returned to God, and found abundant pardon. For about six weeks before his death, he rejoiced in the sweet consciousness of his acceptance with God. Said he, "I know there is a reality in experiental religion." Many, and pathetic were his exhortations to his relatives and friends to turn to God. "Oh," said he, as we opened the Bible to read, and pray with him for the last time, "*that* is the Bible my mother gave me—it is the precious treasure which saved me." He presented it to his wife, and died, believing that God would, through grace, save her and his little daughter, with him in heaven. Said he, "write my obituary, that the friends of my youth may know that I have gone to rest." Three weeks before his death he identified himself with the Methodist Episcopal Church.

C. L. HAMBLY.

☞ Nashville Christian Advocate please copy.

HARDIN B. WIGGINS died near Black Hawk, Mississippi, September 5th, 1860; joined the Methodist Episcopal Church, August, 1850; born in Fayette county, Mississippi, 1830; came to Carroll county, Mississippi, 1858; married Miss Francis E. Goodman, July 21st, 1860. Brother Wiggins died in a short time after his attack with inflammation of the brain; he was a Christian; he was much beloved by his relations, and highly respected by his acquaintances and neighbors.

G. D. PERCELL.

MRS. SARAH A. BROWN, wife of J. W. Brown, and daughter of Alexander Tinnin, died Sept. 8, 1860, aged 34 years and 11 months; she has left behind a husband and six children. She joined the M. E. Church end, professed religion in 1841, at the old Lauderdale camp ground, in which she lived a faithful member. She was a zealous and warm hearted Christian, and loved her Church, her ministers, her Bible, and her God. When she was taken for death her husband saw that she was going, and called upon all the Christians and friends that surrounded her bedside to kneel with him in prayer, that she might be enabled to give a clear manifestation of her acceptance with God; and, wonderful to say, when her husband rose from his knees, she opened her eyes and looked upon him, and attempted to speak, and with a smile, died.

Markwell, Miss., Sept. 15. THOS. G. ARMSTRONG.

MRS. EMMA COLLIER, wife of William T. Collier, and daughter of Rev. J. Gregory, of Pickens county, Ala., died July 8, 1860, in the 21st year of her age. She died hoping the graces of God. Heaven was her morning and evening star. When she thought her hour had come, she called Brother Collier to her bedside, and said, "I see my way clear, angels attend my bed." He asked her if she wished nourishment? She said, "I will breakfast in Heaven," and requested him and all her friends to meet her in Heaven, where pain would be no more.

A BROTHER.

MRS. SARAH CURTIS, wife of Elijah Curtis, died July 22, 1860. She was born March 9th, 1778, in Anson county, North Caroline. She embraced religion in the year 1800, and joined the Methodist Episcopal Church, in which she lived a consistent member until her death. Her last illness was long and painful. She spoke of her departure, said she was ready, but willing to wait and suffer until her change came. As the time drew near, her confidence seemed to grow stronger. When her speech had almost failed, she was heard to whisper, "ready, ready." For 60 years she demonstrated the power of transforming grace. Eternity alone can unfold how many were influenced to seek salvation through her example. The precious savor she shed in her family will always cause them to call her blessed. She has left a husband lingering, in his 84th year, waiting the coming of his Lord.

W. P. DICKINSON.

CAPT. WM. WATERS died at his residence in Rapides parish, April 22, 1860, of pneumonia, aged 70 years:

Resolved—That in the death of brother Waters society has lost one of its most exemplary and useful members.

2nd—That the Methodist Episcopal Church in this station has lost one of its most devoted members and liberal supporters.

3rd—That in his peaceful death, an example of the power of Christian faith has been presented for our comfort and imitation.

4th—That we tender to the family in their bereavement and sorrow our sincere Christian sympathy.

Signed in behalf of the Third Quarterly Conference of the Alexandria Station, Louisiana Conference.

N. A. CRAVINS.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of OCTOBER, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M.A., Professor of Mathematics.
REV. JOHN J. WHEAT, M.A., Professor of Greek.
GEORGE H. WILEY, M.A., Professor in Latin.
A. R. [illegible]MUR, M.A., Professor of Natural Science.
REV. A. E. SUNDSTROM, M.A., Professor of Modern Languages.
REV. A. G. MILLER, M.A. } Principals of Preparatory Department.
WM. N. POTTER, M.A. }
R. D. NORWORTHY, M.A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per session, in three months, payable in advance.
In Preparatory Department..... $21 50
In College Department..... 30 50
Matriculation Fee on entering College Department..... 5 00

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, chemical and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER President.

Aug. 5, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN.—The fifth semi annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Collins, D.D., assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood, the success in which is endorsed by the best of all indorsers—twenty-three years of successful experience at the head of Colleges of the highest grade; he comes endorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin D.D., Rev. Dr. Rivers, President of the Wesleyan University, Florence, Ala., Rev. Dr. Keener, P. E. of the New Orleans District, La.

Patron of the South, the State Female College has claims upon you of no ordinary character. Its beautiful and healthful location in the midst of a community noted for its refined and christian character; its admirably arranged and neatly furnished Boarding House; together with its experienced and skilful Faculty, present such an imposing array of advantages as justly entitle it to be styled a "School of the highest grade and a delightful home."

Many of our patrons were present at the recent Examination; and all, as far as we can learn, were delighted with the school and all its arrangements.

During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Catalogues containing full information may be obtained by applying to T. COLLINS, President, or at the Book Depository, South side of Court square, Memphis, Tenn.

S. WATSON, Pres.,
W. K. POSTON, Sec.
Board of Trustees.

Aug. 13, 1860. 3m

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE A.M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 10th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination continued, Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on Wednesday, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S MAGRUDER.

Aug. 6, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1856,—open day and evening the entire year.

A full course of instruction in this institution embraces Double Entry Book-keeping, Commercial Calculation and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arbitrary rules.

Merchants, their Book-keepers, and young gentlemen wishing instruction, are respectfully requested to call and examine our practical forms and peculiar manner of teaching.

For full particulars and many full information, and Balance-sheet Circulars, the most magnificent work of the kind ever executed in the United States, address,

GEO. SOULE, New Orleans.

WESLEYAN FEMALE COLLEGE—The Twenty Third annual session of this Institution will commence on MONDAY, 1st OCTOBER 1st, under the superintendence of the following corps of Instructors:

Rev. J. M. Bunnell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Bass Professor of Natural Sciences
C. Schwartz Professor of Modern Languages and Painting
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. H. Guttenberger, Senior Professor of Music.
W. S. B Matthews, Junior do.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.
S. Schwartz Teacher of Ornamental Branches.

$240 will meet the annual expenses of a Student for Board and Tuition. No extra studies to be taken. The expense of furnishing a room varies from $5 to $12.

In addition to the regular College classes, there will be honorable [illegible] in the Literary Department.

Letters on Financial business should be addressed to the charge of the Schwartz the Accountant of the Faculty; on all other matters, either to the President, or to

W. C. BASS, *Secretary.*

Macon, Georgia, Aug. 21, 1860. 4m

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department, and superior educational facilities, will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, *President*

Aug. 28, 1860.

The Male Department of Centenary Institute, at Summerfield, Dallas county, Ala., will re-open first Monday in October next, under its former Principal.

The Rev. D. C. O'CONNELLY, M.A.,
Assisted by Major F. M. Hopkins, Rev. Hardin Brown, M.A., and J. J. Bissell, M.A. These gentlemen are all experienced in Teaching.

The prospects of Centenary were never so bright. Young men will be carefully and thoroughly prepared for the Junior Class of our first Colleges. Our village is unparalleled in its social and religious advantages.

For further particulars, apply by letter to the Principal,

D. C. O'CONNELLY,
Summerfield, Ala.

Sept. 13, 1860. 4t

PROFESSIONAL.

W. S. TEVIS. H. F. FLY.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Bowie, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seal, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. W. C. Gillespie, Editor *New Orleans Christian Advocate.*

May 16, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [an24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Gaines and Chinn & Bolton, *New Orleans;* W. S. Pike and A. Motta..... *Baton Rouge.*

FORCA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. may 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.

Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. P. HAYNES.

BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne), No 40 Union street, N. O. having retired from business, I take great pleasure in soliciting for my former Partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and ideas, will merit its continuance, and enable them to give general satisfaction. [jel] M. U. PAYNE.

W. R. STUART. DR D. A. JAMES. I. H. GARDNER,
New Orleans. *Madison Parish, La.* *New Orleans.*

STUART & JAMES, NO. 42 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc., and respectfully solicit patronage

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JOS. HOY. J. M. NIVEN.

CARROLL, HOY and Co., Cotton Factors, No. 38 Perdido street, "Factors Row," New Orleans. July 10, 1860. 12 in's

MOORE & HOWDER, Successors to Moore and Vanrollin. COMMISSION MERCHANTS, and COTTON FACTORS, No. 44 Carondelet-street, New Orleans. July 10, 1860

MISCELLANEOUS.

CUDDY, HOWN & CO.—HAVING CLOSED THE offices of MILLS, OWEN & CO., on the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 68 Camp street. MILLS OWEN.

BLOOMFIELD'S PRINTING AND BOOK-BINDING Establishment, No. 49 Lancaster street, corner of Gravier.

All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.

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J. H

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 15. WHOLE NUMBER 561.

NEW ORLEANS, WEDNESDAY, OCTOBER 10, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

CROAKERS.

There is a class of professors of religion who are very properly denominated croakers. They are a kind of fault-finders, generally; nothing seems to please them. They seem to see every thing through a jaundiced medium.—And if we were to judge of the state of the Church and ministry by their representations, we should conclude that christianity had fled from the land, and the Church and ministry were all arrant hypocrites. They are always looking at the faults of their brethren; they are hyper-eyed to discover every defect, while they are blind to their virtues and good works. They find fault with every preacher that is sent to their circuit or station.—Like the hypocritical pharisees, "they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." If the preacher is lenient in the administration of discipline, they complain of his want of strictness, and say the Church will be ruined unless the "rules" are enforced. If he is strict in enforcing the rules, they take sides with the offenders and censure the preacher. If the preacher denounces sin, and exposes vice unsparingly, they condemn him as too harsh. If he is mild and persuasive, they regard him as too compromising. So far from co-operating with the Church in her efforts to do good, they are a real clog to her energies; and it would be a great advantage to the cause of religion, if they were entirely removed from her pale. They give aid and comfort to the enemy; they paralyze the influence of the Church; they weaken the hands of the preacher; and, while they are nominally on the side of the Church and religion, their entire influence is against them. Their children lose confidence in the Church of their parents, and in religion generally; their wicked friends are confirmed in their unbelief; their own spirit is soured; and if they are not hypocrites already, they will backslide and lose the spirit of religion.

Croakers, to a large extent, come under the class referred to by Jesus in the sermon on the mount; "And why behold'st thou the mote that is in thy brother's eye; but considerest not the beam that is in thine own eye?" to whom he also said, "thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." They see no imperfection in themselves; they look not at their own delinquencies, and flatter themselves that they are perfect standards of righteousness, when perhaps far more defective than those whom they so unsparingly condemn.

"O, wad some power the gittie gie us,
To see oursel'es as ithers see us;
It wad frae monny a blunder free us,
And foolish notion."

The elements that compose a first class croaker are large self-esteem, unbridling egotism, good gifts, very little grace.

These croakers are sometimes found in preachers who have located, and become soured because they do not occupy the prominence in the Church which they did when actively employed in the work.

Some of them are lay-men who think they are overlooked and not appreciated by the Church.

Some of them are old ladies who have the dyspepsia.

Some are local preachers who are a little touched with the big head.

Some are itinerant preachers who have been disappointed in not being made Presiding Elders, or Bishops, perhaps.

He is not a croaker who affectionately tells his brethren their faults; who tells people the consequences of impenitence, and faithfully warns sinners to flee the wrath to come; who proves the sincerity of his love to the Church and ministry by co-operating in every good work, defending them from the aspersions of their enemies, and doing all in his power to give them influence and success.

ANTI CROAKER.

CHRISTIANITY UNDER THE TURK.

Every one of our readers must have read more or less of the horrible massacres that have occurred on Italy by one set of Ottoman subjects upon another, which [illegible] as opposed to the bloodshed. But as all may not be aware of the exact relative positions of the tenets of Ottoman subjects, we give a short sketch, condensed from an able contribution by M. Jolin Lemoinne to the Revue des deux Mondes, some little time since.

A vast chain of mountains traverses a portion of Syria, from North to South, under the name of Lebanon; it divides into two branches, which are separated by a broad and fertile valley. The western branch retains the denomination of Lebanon, while the eastern chain, opposite, and nearly parallel to it, is called Anti-Lebanon. The population of this mountainous district is mainly composed of the Maronites and the Druses. The Maronites occupy the most central valleys and the highest ranges of the principal group of Mount Lebanon, from Beyrouth to Tripoli in Syria. Their origin and their settlement on the Mount, date from the earliest centuries of the Christian era.

At the epoch when the eremitical spirit was at its height, there lived on the banks of the Orontes a sanctity named Maroun, who, by his fastings and austerities, attracted the veneration of the neighboring people. It appears that in the quarrels which had already broken out between Rome and Constantinople, he sided with the Western party. His death, far from cooling his partizans, gave new strength to their zeal; it was rumored that his dead body worked miracles; his disciples raised a tomb and a chapel in Hamah, and before long there grew up a convent, which acquired great celebrity in that part of Syria. Meanwhile, the disputes between the two metropolitans grew warmer and warmer, and the whole empire became involved in the dissensions of the princes and the priests. Towards the close of the seventh century, a monk belonging to the convent of Hamah, named John the Maronite, acquired, by his talents as a preacher, great influence throughout the country, and became one of the strongest supporters of the Latin party, or the Pope's partisans. Consequently, the Pope's legate at Antioch consecrated him Bishop of Djebail, and sent him to preach in the Lebanon. The missionary made rapid progress, and was followed by nearly all the Syrian Christians. Little by little, instead of founding a congregation, he was in a condition to found a people. The Latins who had fled for refuge to the Lebanon, entrenched themselves in the free mountains, and formed there a society which was civilly, as well as religiously, independent. John kept these mountaineers in regular and military order; he supplied them with arms, and they soon became masters of all the hill country, as far as Jerusalem. The schism which divided Islamism at that epoch, facilitated their success.

For several centuries, their history remains vague; they lost a great part of their possessions, and were circumscribed within their present limits. Although about the year 1215 they were reunited to the Church of Rome, from which they had never been widely separated, still they for a long time remained under the authority of their patriarchs. In consequence of the events which caused the Crusaders to lose possession of the Holy Places, the attachment of this people to the Church of Rome was greatly weakened, and the authority of the patriarchs thereby increased. But at the beginning of the fifteenth century, the Court of Rome, by able negotiations, induced the Maronites to acknowledge its superiority definitely and in 1445, and in the pontificate of Eugene the Fourth this acknowledgment was friendly renewed. Since that time, Rome has contrived to keep the Maronites within the pale of her communion by prudent concessions and compromises in respect to discipline, which we shall shortly mention. Nevertheless, Rome seems to care little about the fate of her afflicted members in the East. In his last allocution, Pius the Ninth speaks long and loudly of the hard treatment which certain Italian bishops have suffered, in not being allowed their own way in stirring up the affection against Victor Emmanuel; but he cannot find time to say a word in favor of the massacred Maronites. Perhaps his Holiness may consider the Church discipline which has been conceded to them much too Lutheran in principle to be published as an example to the religious world.

The Maronite form of government is quite traditional and reposes entirely on manners and customs. The people have always retained a great independence; and at the same time that their religious belief kept them united amongst themselves, the nature of their country, which gave to every village and almost to every family the means of resistance by their own proper strength prevented the establishment of a feudal and central power. They live scattered over the mountains in villages, hamlets, and even isolated houses. The nation may be regarded as divided into two classes: the people, and the sheiks or notables. The sheiks exercise a sort of feudal power, and administer justice; but that justice, summarily administered, is not without appeal. The highest jurisdiction belongs, or rather did belong until lately, to the Emir and his divan. Nevertheless, there is a conflicting jurisdiction between this authority and the ecclesiastical authority. The patriarch of the Maronites alone retains the right of decision in every case where the civil law may be at variance with the religious law, such as marriages, dispensations, and separations. The civil authority is obliged to be very careful how it treats the patriarch and the bishops, for the influence of the clergy is immense.

The whole nation of the Maronites is agriculturalist; every one lives on his own personal labor; and the sheiks are only distinguished from the people by a shabby palisse, a horse, and a few advantages in respect to food and lodging. Property is as sacred there as it is in Europe. M. Lamartine says: "The slopes of these mountains which face the sea, are fertile, watered by numerous streams and inexhaustible cascades. They produce silk, oil, and wheat. The heights are almost inaccessible, and the naked rock every where pierces through the mountain side. But the indefatigable activity of the people, whose only safe asylum for their religion was behind these peaks and precipices, has rendered even the rocks fertile. Stage by stage, up to the topmost crests, as far as the eternal snows, they have constructed with blocks of stone the walls of terraces, up to which they have carried the small quantity of vegetable earth which the water had deposited in the ravines, and have converted the whole of Lebanon into a garden covered with figtrees, mulberry-trees, olive-trees and corn. The traveller cannot recover from his astonishment when, after having climbed for whole days along the peaked buttresses of the mountain, which are nothing but enormous blocks of rock, he suddenly finds, in the hollow of an elevated gorge, or on the plain of a pyramid of mountains, a handsome village built of white stone, inhabited by a rich and numerous population, with a Moorish castle in the midst, a monastery in the distance, a torrent which rolls its foam at the foot of the village, and all around a horizon of vegetation and verdure in which pines, chestnut and mulberry trees support the vines or overhang the fields of maize and wheat. These villages are almost perpendicularly suspended one over the other; you may throw a stone from one village to the other; you can hear and understand spoken words; and the slope of the mountain nevertheless compels so many zig-zags and sinuosities to trace the path of communication between them, that it takes an hour, or even two, to go from one hamlet to the other.

Although the Maronites look up to the Pope as their spiritual chief, it is nevertheless by discreet concessions that the Holy See has maintained her supremacy over the Catholics of Mount Lebanon. She has dispensed with the celibacy of the Maronite priests—that is, of those who belong to the secular clergy; the bishops and monks have to follow the rule observed by the Roman Catholics of Europe. The priests, moreover, can only marry a single woman, and not a widow; nor can a priest marry a second time, in the event of his being left a widower. A Maronite clergyman's wife may therefore expect to be doubly dear, doubly cherished. It appears that this privilege of the Maronite clergy, far from being injurious to the regularity of sacerdotal manners, has proved extremely favorable to morality. Every traveller who has visited the country agrees in admiring that the little Church isolated in the mountains, presents a most faithful image of the primitive Church.

As to their liturgy, the popes have also conceded much. The mass is celebrated in the Syriac language, which the people in general do not understand; but at the gospel the priest turns towards the people and reads the text aloud in Arabic. The communion is administered in both kinds. The host is a small round unleavened cake. The portion of the officiating minister is marked by a stamp; the rest is divided into small pieces which the priest puts into the chalice with the wine, and which he administers to each individual with a spoon that serves for the whole community. The priests live by the altar and by the labor of their hands. They practise either agriculture or trade. The members of the superior clergy, the patriarchs and the bishops, are in easier circumstances. They collect from their flock a personal poll tax, to which the cures and the monks have to contribute as well as the laity. While they recognize the Pope's supremacy, the Maronite clergy have reserved the right of electing a patriarch, or *batrok*. This patriarch is elected by the bishops and approved by the Pope's legate to Mount Lebanon. The legate resides at the monastery of Antora. There are a very, [illegible] on a mule, and followed by a single sacristan. The majority live in convents, and they are only distinguished from simple priests by a long crimson robe with a red girdle. They exert undisputed influence throughout Lebanon, and could raise the people with a word. Besides the numerous clergy, Mount Lebanon possesses many monasteries for men and also for women. The three religious orders in greatest veneration are the Libanians, the Antonines, and the Halebys or Aleppines. The French Lazarists have a college at Antora which formerly belonged to the Jesuits, who have still two establishments on the Mount. There is at Rome a Maronite college, founded by Gregory the Thirteenth, which has sent out some celebrated Oriental scholars. Thanks to these educational advantages, the Maronites have often become what the Copts are in Egypt and the Persians are amongst the Afghans—the writers and depositaries of the correspondence of the Turks, and especially of the Druses. Their monastic rule is generally that of St Anthony, which the monks practise rigorously. They are clad in coarse woollen cloth; they never eat meat; they observe frequent and severe fasts. They lead a laborious life, tilling the ground and working at trades. Every convent has a shoemaker friar, a tailor friar, and a baker friar. The nuns also are industriously occupied.

Until lately, the Maronites always enjoyed great liberty in the exercise of their worship. They are the only Christian people subject to Mussulman rule, who have been allowed to go in procession outside their churches with crosses and banners in front, and the priests decorated with their sacerdotal ornaments. It is well known what horror the Turks entertain for bells; nevertheless, throughout the Mount the Maronite bells pealed without hindrance or interruption. One of the most tyrannical vexations which a late Turkish governor could inflict on the Maronites, was to stop the ringing of all but wooden bells. The Maronite population may be reckoned at something more than two hundred thousand. They could easily raise thirty thousand fighting men. Nevertheless they are weaker than the Druses, who are much more warlike, and who exercise over them a sort of military predominance, which is so firmly established that, in spite of their religious enmity, several of the great Maronite families, in order to maintain their influence in their tribe, were obliged to put themselves under Druse protection, although the Druses are less numerous than themselves.

The Druses are naturally bloodthirsty and vindictive although they have great apparent generosity, and exercise boundless hospitality. The Maronites are hospitable, but less so than the Druses; which may be accounted for by religious causes, and by the mistrust which they feel from their isolation amongst infidels—sheep in the midst of wolves. The Druses receive a stranger according to the precept of the Mussulman law: "The first duty of hospitality is to abstain from asking a stranger whence he comes and in what faith he has been brought up; but it is a duty to ask him if he is hungry, if he is thirsty, and if he has clothing."

The Druses occupy the southern part of Mount Lebanon, the eastern slopes of Anti-Lebanon, and Djebel Sheik. There are thirty-seven towns and villages entirely inhabited by the Druses, in Lebanon, and two hundred and eleven villages by Druses intermingled with Christians. In Anti-Lebanon, the Druses by themselves inhabit sixty-nine villages or towns; a great number of others are heterogenously peopled by Druses, Maronites and schismatic Greeks. Like the Maronites, the Druses may be divided into two classes; that of the sheiks and emirs, and that of the people. Their general employment is the culture of land; every one lives on his inheritance, from the produce of his mulberry-trees and his vines. The Emir unites in his person the civil and the military power, and receives his investiture from the Turkish Pasha. He collects the tribute which the Mount pays to the Porte: this tribute, called Miri, is imposed on the mulberry-trees, the vines, the cotton and the corn. The emir keeps no regular troops, but retains in his service a long following of clients. In case of war, every man capable of bearing arms must serve. Throughout the Levant, the Druses are spoken of as bold, enterprising, and brave even to rashness. They are excessively touchy on the point of honor, and never pardon an injury. Their domestic morality is extremely severe: they have only one wife each, but they may repudiate her and marry again. Infidelity on the woman's part is punished with death, and that by the hand of her own relations. The husband sends her back to her family with a poignard which he received from her on the wedding day. The father of the brothers cut off her head, and send the husband a lock of bloody hair. The maxim of the Druses is, "Blood always follows dishonor." The authorities never interfere in these acts of domestic justice.

The origin of the Druses is a matter of controversy; one of the national traditions makes them the descendants of a European colony left in the East after the Crusades. It is not rare to hear them boast of belonging to the Gallic race; but it is probable that, like the Maronites, they are an Arab tribe of the Desert, who, having embraced one of the religious parties which arose in the East at the time of the great Mussulman schism, fled in the mountains, and entrenched themselves there, to avoid persecution. As to their religion, that word can scarcely be applied to the corrupt mixture of Mussulman dogmas and Pagan superstitions which constitute this people's creed. The Druse practise neither circumcision, nor fasting, nor prayer; they observe neither feasts, nor times of abstinence. They are divided into two castes, the *okkals* or initiated, and the *jahels*, or the ignorant. The highest order of *okkals* are distinguished by white turbans. It is said that the secret assemblies of the initiated, resemble the ancient mysteries of Eleusis. Ten marriages of brothers and sisters is permitted. Their call-worship appears clearly established by M. de Sacy, in his great work on the religion of the Druses. They have great faith in amulets, which represent to the initiated masonic signs. An Englishman stuck one of these symbolic relics in his button-hole, as if it were a decoration, and showed it to a Druse chief who happened to be in London. The Druse turned white with rage, and told the Englishman that if they had been on Mount Lebanon he would have killed him on the spot. In short, the most marked character of this people's religion is, that it accommodates itself to any circumstances. The Druses are true Pagans. They will consent either to be baptized or circumcised, in case of need; but at the bottom they remain Druses, and nothing but Druses. Whenever the Mount is not threatened by foreign domination, the Druses turn oppressors, and persecute the unhappy Maronites. Just now, they carry fire and flame into the Christian villages; and to conciliate the Porte, they offer to turn Mussulmans, exactly as they once turned Christians to expose the protection of the European powers.

Such are the two races of men, whom the Turks, instead of governing, oppose face to face, until the feebler party shall be exterminated. Mehemet Ali did govern them with an iron hand. It is to be hoped that some one else will soon undertake the task.

TRIAL AND DEATH OF SOCRATES.

The personal reasons for his prosecution are not far to seek. Anytus, a politician, and in power, was one of the assailed; and, besides, he had a private grudge, because Socrates had advised him to train up his son for some other profession than his own, which was that of a leather-dresser; and Plato shows us that he had gone away in fierce rage from the conversation recorded in the *Meno*. Lycon was a public doctor, and Meletus a bad poet, who had come in for a share of the ridicule of Aristophanes; both had their full share of exposure from Socrates, as he went his rounds searching for wise men. The indictment was fixed in a public place called the King's Portico; and, on one morning, Athens had a new theme for talk, as a crowd of the citizens, with various emotions, stood around a tablet on which were the following words:—

"Meletus, son of Meletus, of the Deme of Pitthis, lays this charge against Socrates, the son of Sophroniscus, of the Deme of Alopece.

"Socrates is guilty of crime. He does not acknowledge the gods whom the state acknowledges, and he introduces other and new gods. He is also guilty of corrupting the youth. The penalty—Death."

HIS DEFENCE.

The day of trial soon came. The friends of Socrates, who had urged him to prepare before hand, were present; and it is even said, that one had prepared a speech for him, and also that Plato had commenced a defense, but was not permitted to proceed. But Socrates had been warned by his Monitor to abstain from preparation, from which it appeared to him that it was good to be undefended. His accusers opened the pleadings against him, by expanding the charges in the indictment, and urging some of those arguments to which we have referred above; and then came that noble reply, which in substance, if not in the exact words, Plato has given us. After enumerating all the sources of discontent against him that occurred to his mind, Socrates proceeds to refute the charges by positively denying the justice and truth of the representations, and reason of that peculiar course of life which he had led. Then turning to Meletus, he proceeds, by his usual course of cross-questioning, to prove that his charges of corrupting the youth, and irreverence towards the gods, are contradictory and absurd, and goes on to declare, that he will not desist from his course, even with the doom of death before his eyes. He then refers to the acts of his public life, and calls to witness against him, if they will, those whom he has trained, but who are all at his side as friends. One passage in this grand defence reminds the Christian of another scene, enacted nearly four centuries and a half subsequently, in the council chamber at Jerusalem; and though we hasten to close, we must not withhold a brief extract. He supposes his judges to set him free on condition that he shall cease from his accustomed course, and thus replies:—

"If, I say, you should dismiss me on this condition, I should reply:—O Athenians! you I love and cherish, but I must obey the God rather than you; and so long as I breathe and have my faculties, I can not desist from seeking for wisdom, and exhorting you, and urging to those of you who come in my way, and saying what I have been accustomed to say: O excellent friend! can you, being an Athenian, a citizen of the first and most famous of cities for wisdom and power, help being ashamed while you make riches your highest aim, and reputation, and distinction, and give no thought nor care to the pursuit of truth, and the improvement of your soul? And if any one argues with me, and says that he does care for these things, I shall not go away, nor quit my hold of him; but I shall examine him and test him; and if he does not appear to me to have acquired virtue, but only to say that he has, I shall reproach him as thinking most of the smallest things, and least of the greatest. This I must do to all, young and old, who come in my way; and to strangers and citizens; but to the citizens most, as being more nearly connected with me. For this is what the God orders me to do, ye well know. And I do not think that any greater good can be given to the city than my obedience to the God."

The closing words of his defence, in which he deprecates all supplication to his judges, as an endeavor to persuade them to violate their oaths, and thus effectually teach them that there were no gods, are thus nobly uttered:—"I believe in the gods as none of my accusers does; and I leave it to you and to God to judge concerning me as may be best for me and for you." Such a grand and unbending style of defense could not succeed, and accordingly we find that, when the votes were taken, there were 281 for a verdict of guilty; the minority was 275; so that he was condemned by an excess of six votes. Another course of defence might have saved him; but no other would have been suitable to his character. According to their law, he was then required to propose an alternative penalty; and here again his conviction of his being a benefit to the city makes its appearance. He proposes that, he shall be supported in the Prytaneum at the public expense, as the due return from the city for all his self-denying labors for its welfare. But then, thinking that this might appear too proud, he passes others in review, such as imprisonment, or fine, or exile, or keeping quiet, and speedily rejects them all. Plato and a few others, however, induced him to propose a fine of thirty minæ; which is done, and again the votes are collected for the penalty, when the sentence of death is carried by the majority. Socrates, nothing moved, addresses to his judges a few more words, in which he discourses on whether death is an evil or not, urging some probable reasons why it should appear to him a good, expressing the conviction that it is better for him to die, and have done with the things of this world; yet intimating in his closing words, that no certain conviction to this effect was wrought in his soul. "And now it is time that we separate; I go to die, you remain to live; but which of these comes to the better result, is hidden from every one but the God."

HIS NOBLE BEARING.

"When he had finished his defence," Xenophon informs us, "he went away with a radiant look, and a steady step, such as suited the tone which he had taken." He comforted all around him, assuring them that his death was only what must be at some time. Under ordinary circumstances the execution would have followed soon after the sentence, but the festival of the Theoria, in which a sacred vessel was sent to Delos, intervened; during which, until the return of the vessel, it was not lawful to put any one to death. Socrates was, therefore, imprisoned for thirty days; and this time was spent in his first efforts at poetry, and in conversations with his friends. One of the latter, the *Crito*, translated in this volume, shows that a man should obey the laws, even when they seem to be against him. It professes to be an argument of Socrates in reply to his friend Crito, who urges him to escape. We have not time to dwell upon it; but hasten to the closing scene. At length the vessel returned; and on that morning many of his friends assembled to see him, and converse with him for the last time. They found his wife there, whose passionate lamentations soon led to her removal; when Socrates, full of cheerfulness, entered into conversation, with his friends; the results of which (perhaps, with much addition) Plato has left to us in the *Phædo*. The entire discourse turns upon the question, which was so doubtful when he last addressed his judges, the immortality of the soul, and its final destiny. We can not enter into a description of this argument now, or attempt even the most condensed analysis; but refer the reader to the volume before us, from which he will obtain a clear and compressed view of the whole. It is a singular kind of discourse to occupy a man on the day of his death; but it has a parallel in Baxter's *Dying Thoughts*. Both display the same keenness of logic and severity of metaphysical argument, each suited to the style of the time. One of the chief arguments used to prove the soul's continued existence is, the supposition of its pre-existence; an argument which most writers regard as purely Platonic, and not such as Socrates could admit. But are we so sure of this? Is not that doctrine of reminiscence, by which Plato proves the pre-existence, contained in germ in the profession of Socrates, that he followed the art of his mother; that he was not a bringer of truths to men, but simply assisted at their delivery of truths of which they were already pregnant? It Socrates did not treat the doctrine of reminiscence as Plato has expounded it, at least the disciple had the suggestion of the master. And if any one shall object, as some have done, that there is too strong a tinge of enthusiasm in it, let him, but reflect, and he will find such an enthusiasm to be a characteristic of all the highest order of minds. We have no objection to allow that Plato expands and polishes his master's thoughts: but we have the strongest objections to allow, without any authority than has yet appeared, that all must be Plato's except the barest, baldest commonplace. This doctrine of pre-existence, whether true or false—and we certainly are not its advocates—is a main pillar in this argument, and in the arguments afterwards adduced on the same subject by Cicero, in the *Tusculan Questions*. Nothing can exceed the calm certainty with which Socrates, in this conversation, expresses his conviction of the soul's immortality, and that it is good for him to die. It does not lie in particular passages, but pervades the whole. When Crito asks about his burial, he playfully replies: "Even as you will, if only you can catch me, and I not give you the slip;" and after he had taken a bath, bidden farewell to his wife and children, and drunk the poison, still cheerfully talking with his friends until he felt the death-cold reaching his heart, he said to Crito:—"Crito, we owe a cock to Æsculapius; discharge it, and do not neglect it;" and then breathed his last. By these last words he conveyed his undying conviction, that he was leaving behind him a world of trouble, and a body of disease, to realize unmingled health and felicity: using for illustration the custom of persons on recovery from sickness, to sacrifice a cock to Æsculapius, the god of health. No other interpretation of these words is in harmony with the whole context; no other possesses the slightest rational claim to our regard.

HOPE OF IMMORTALITY.

Thus died this great man, favored by God in his last moments with a light of immortality never, so far as we know, vouchsafed to any other pagan man. We have diligently searched for a testimony, in all pagan antiquity, of that living hope, blooming in the season of distress, and affording increasing comfort as the hour for its realization draws near. Poets sang it, and Socrates tells us it was the belief of some; but where are the thinkers who had a firm conviction of it? Aristotle speaks of death as "most terrible, as putting an end to all things;" that "neither good nor evil can happen to any man after it;" and that "it is absurd to say that a man can be happy after death, since happiness consists in activity." Cicero, who argues from the ground of Socrates respecting the pre-existence of the soul, but goes farther, and speaks of it as unoriginate and unborn, reaches but a trembling conclusion, calling the doctrine of immortality "the surmise of future ages;" and declares that what he shall speak of it has only the likelihood of truth, and that he would deliver nothing as fixed and certain; and after adducing the opinions of several philosophers, he concludes by saying even of these, it was a great question." But even this shadow of a shade of conviction, formed amidst the amenities of his Tusculan Villa, and the circle of admiring friends, forsakes him when the day of calamity falls upon him, and leaves him, as his letters to his friends abundantly prove, utterly helpless and comfortless. Seneca speaks of immortality as "that which wise men promise, but do not prove;" and Pliny, who perished, A.D. 79, in the eruption of Vesuvius, says, "that neither soul nor body had any more sense after death than before it was born;" and after some sad remarks on the miseries of men, he adds:—"The vanity of man, and his insatiable longing after existence, have led him also to dream of a life after death. A being full of contradictions, he is the most wretched of creatures; since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. His nature is relic, uniting the greatest poverty with the greatest pride. Among these so great evils, the best thing God has bestowed on man is the power to take his own life." Plutarch, his contemporary, says, that "to restrain men from evil ways, they must be kept under the superstition of the dread of hades;" but to those who have cast off their fears must be proposed "the fabulous hope of immortality;" and that it is one great benefit of philosophy, that it helps to look upon death, which so many fear, "as nothing to us." Such expressions of thinkers the most eminent in all pagan antiquity, successors too of Socrates and Plato, prove but too clearly that philosophy has failed to strengthen or sustain man's natural convictions or spontaneous aspirations after immortality; that the arguments even of the Platonic Socrates were insufficient to that end; and naturally lead us to the conclusion that He who "brought life and immortality to light through the Gospel;" who lighteneth every man that cometh into the world, and whose increase of gifts is in proportion to the improvement already made, had, by His forerunning rays, touched the soul of this faithful man in his unjust imprisonment with the light of that grandest consolation, and led him to welcome death as the passage from sickness to health, from trouble to repose and joy.

LIFE IN JAPAN.

In the following extracts of a letter from R. H. Dana, Jr., to the New York Evening Post, the reader has the best picture, we have seen, of the civilization and state of things in Japan.

EFFECT OF FOREIGN TRADE AND INTERCOURSE.

"I was so fortunate as to be able to visit all the ports now open to foreigners—Nagasaki, Kanagawa (which includes Yokahama) and Hakodadi—thus visiting each of the three islands, and circumnavigating the group. The effect of foreign trade and intercourse is already obvious. Kanagawa, the port of Jeddo, and now the chief port for foreign trade, was opened to foreigners in July, 1859. I was there nine months afterward. I found a town grown up at Yokahama with almost the fabulous growth of a California city. What in June, 1859, was a little collection of Japanese cottages, with a few rural temples, farm-houses, and groves on the hill-side, is now a town of some five or six thousand Japanese inhabitants, with streets broad and straight, a strong police, a fire department, street barriers and gates, fire-proof store houses, two moles of solid masonry jutting into the harbor, and innumerable shops for the sale of lacquer work, porcelain copper-enamel, and engravings and cuttings in ivory, wood, stone and crystal, books, maps and pictures and all kinds of Japanese curiosities, as well as the necessaries of daily life, and the solid staples of commerce. All this is the work of Japanese capital and skill. Nor have the foreigners been inactive. They have built and are building, their lodging-houses and fire proof go-downs (store-houses) planting trees and shrubs in their little enclosures, and gathering about them all they can command of Western, or are willing to adopt from the Eastern, civilization.

The French Emperor has taken part in the English war in China, made treaties and established showy embassies and consulates with stalls of cultivated men, both in China and Japan; but as far as I can learn, there is not a French merchant in China or Japan, or a French colonist or householder.

JAPANESE EXPORTS—NO IMPORTS.

Rice is the staff of life in Japan, and its exportation, as well as that of wheat, is prohibited. To China the exports are drugs and medicines, fish, flour, rape-seed oil, sea-weed, and various small articles of food and crockery, passing under the general name of *chow chow*. The amount of tea exported from Japan the last year is about one million of pounds, and of silk, four thousand bales; and the prices of these articles have risen fifty per cent. in the markets of Japan since July, 1859, to the great advantage of the Japanese producer and merchant. But the trade of Japan is solely a trade of exports. As yet they buy nothing. Lowell and Lawrence, Lyons and Manchester and Leeds are spread before them in vain. Silks and furs and cottons they have of their own, though of their cottons we know but little, and a fabric resembling flannel, but no woolen or linen, and their cotton fabrics bear no comparison with ours. But they are cheaper. The prices alone seem to stand in the way.

Gold, which was so plentiful at the opening of the trade as to be valued but little above silver, giving great profits to the foreign traders, who bought gold koinags for a dollar apiece and sold them in China for four dollars—the gold has now risen to its European value, and the confusion and mistakes of the government as to coinage and currency are coming to an end—confusion and mistakes increased by the unreasonable and fraudulent demands of many of the foreign merchants, and natural enough in a people who had lived by themselves for twenty centuries, trading in oval and square coins of gold and silver, and suddenly found themselves beset by strange round coins, belonging to all nations, with unknown images and superscriptions and varying weights and values.

THE POLITICAL AND SOCIAL SYSTEM.

It is true, indeed, that Japan is still virtually a sealed book. The cover, the preface, and a few uninterdicted chapters alone are open to us. But some things we do know. The world knows that Japan is under a feudal system of the straightest sort and most powerful character; that this is surmounted by a monarchal power, vested in the Tycoon, and somewhat controlled by a Council of State; and that the Mikado, or Spiritual Emperor, believed to be of divine ancestry, has now no secular power. The Tycoon and the great feudatories, the Daimios, own the land which is held under them, in strict feudal service, by subinfeudation—the eighteen greater Daimos moving through the country with trains of soldiers, civil officers and servants, to the number of three, five and ten thousand each, and living in state at Yeddo in three, five or ten palaces at a time.

These princes are the civil and military chiefs, the judicial magistrates, as well as the land owners of the empire. Great as their power is, extending often to life and death, while they have tenants, soldiers, subjects and servants, they have no slaves. There are universities, academies, common schools, degrees in belles-letters and the natural sciences; yet, a military and feudal people, they do not rank learning so high as do the Chinese. The greater nobles, the lesser nobles or gentry, and the civil and military officers and priests, rank first in the order and state there. The doctors of science, medicine and belles-letters rank next, if they have no office; and last of all come the merchants and artisans, forming an inferior order.

Having had no foreign commerce, they have had no class of powerful merchants or manufacturers, and they do not distinguish between these and the retail traders and artizans. Even the common soldier and the common soldier's son with his two little swords, out-ranks them. What will be the effect of an extended commerce on the system? Will it be the old story of cities and burghers and guilds against castles and coronets? Already the effect of the infant commerce is felt in the increase of prices, the demands for products, and the rise in the value of labor. Will this raise the dignity of the merchant, and diminish the retinues of the nobles? It is said that the quick-sighted Japanese are suspecting this, and that a party is forming among the nobles to counteract it. And some suppose that the assassination of the Prince Regent by the emissaries of the Prince of Mito was something more than private revenge. Will the aristocratic institutions fall before these inovations, as in France, or accommodate themselves to them, as in England.

MORAL CONDITION OF THE PEOPLE.

The social and moral condition of the Japanese presents curious problems, and what seem to us to be anomalies. That sense of propriety which suggests neatness in the person and the house, the table and the bed, is to be reconciled with an absence or ignorance of modesty unequalled among any people who have made the first steps in civilization. We are to understand how it is a people who in all cases punish adultery in the wife by death or perpetual ignominy, and in the upper classes even [illegible] wives or, even the gentry and nobles—from the jorogas. No people are more neat in their persons, bathing daily—the poorest of them—in winter as well as summer, and warm baths are as frequent here as drinking shops in England or America. Yet the sexes bathe together, and the baths and the platforms on which they dry and dress themselves are as open to the sight of every passer by as our butchers' shops.

Not only is the veil between the sexes rent, but the veil which protects other decencies of life. The maximum seems to be that whatever is necessary to be done, or is known to exist there need be no attempt to conceal. Again, while you are relieved from the offensive sights of abandoned women who beset the streets of English and American cities, the jogoras are legalized and made as respectable as possible.

SCHOOLS—LEARNED CLASSES.

Though a military, feudal people, yet common schools are provided everywhere and for all. The coolie, hammering stone in the quarries of carrying bales on his back, can read and write, and carries a piece of paper in his bosom and an inkstone and pencil at his side.

The profession of the law and the science of jurisprudence they have not. No intellects trained to forensic life compete with the hereditary or military officials. The magistrate is the political or military officer, and has only the parties before him, and finds the law in a written code, and if not there, in his own breast. The only learned class, except the priests (who are never politicians), are the doctors of medicine, science and belles-letters.

LIMITED FIELD FOR MISSIONARY EFFORT.

Missionaries, strictly speaking, there are none. Since the utter extermination of Christianity in blood and fire, in the 17th century, missionaries have been prohibited. By the late treaties they allow foreigners to build churches and practise their worship within the limits assigned for their residence; but they tolerate no preaching or teaching to the natives, nor the circulation of religious books. Two Roman Catholic clergymen, the Abbe Girard and the Abbe Wernel, are residing in Japan, sent by the society "Les Missions Etrangeres," but confine themselves to learning the language and religious habits of the people, to the removing of prejudices and the gaining of personal influence, in the hope of better days. Two of Bishop Boon's clergy, for the American Episcopal Church Mission at Shanghai, are at Nagasaki and there are two missionaries of the Dutch Reformed Church of the United States.

All these confine themselves within the limits I have named, and so strictly that they do not explain their faith even to a Japanese who comes voluntarily for inquiry, knowing that such an act might peril the Japanese and end their own residence here, or render it useless. The people at home must not delude themselves into the belief that any strictly missionary work is doing or can be done in Japan. No clergymen are of any service here, but scholars and gentlemen—men who can master the language and literature of Japan, get an insight into the genius of its institutions, gain personal influence, remove prejudices, and prepare the way for the future.

MORBID MEMORY.

There are very few thoughtful persons to whom the question has not presented itself, "what is the nature of the operation of that extraordinary psychological phenomenon, memory?" With a very slight effort of will we are enabled to recall, at a moment's notice, long past events with startling vividness. We fold up and carry in our cerebrum the scenes and incidents of years of travel; we summon at will the faces of thousands of persons, who have been seen by us only for a moment; we invert our mental vision, and there upon the tablet of the brain we see as vividly as in a camera, the groupings of scenes that have occurred in eventful periods of our lives. How are all these myriads of images written upon the grey matter of the brain, and so ordered, sorted, and grouped that we can select exactly those we want from the immense store, without disturbing the remainder? Inscrutable as the mystery seems to be, we may yet gather some light from a study of the same phenomena in a state of disease. A very valuable practical work on "Obscure diseases of the brain and disorders of the Mind," by Dr. Winslow (whose researches in the science of mental and cerebral pathology are so well known), some chapters of which on morbid conditions of memory, open to the general reader entirely new ground.

Doctor Winslow is a thorough believer in the indestructibility of mental impressions. Ideas once registered in the brain can never be obliterated, he effaced; they may be latent for the better part of a life-time, masked by succeeding ideas, but under certain conditions are liable at any moment to re-appear in all their magical freshness. But how account for the persistence of memory, if the very tablet of the brain, in connexion with other portions of the body, is continually undergoing change, and with so a certain time is most certainly entirely renewed? How remember, if the very remembrancer is annihilated? In order to explain this apparent difficulty, Doctor Winslow points to the wonderful manner in which family peculiarities are handed down from generation to generation. A certain stamp of nature given by one member of a family will continue through a long descent, as we may see in many a portrait gallery; nay, little peculiarities such as moles, twists of the fingers, a drooping of the eyelids, seem quite persistent. Some persons, for instance, will have certain marks on their nails, which however cut off will continue to perpetuate themselves to the latest moment of life. The natural inference is, that in the process of growth the old and decaying particle is succeeded by a new particle, exactly corresponding with itself. The newer vesicle of the brain thus stamped with a certain image is succeeded by a new generation of vesicles as certainly a copy of that which went before them as a photograph is a duplicate of that which it images. In this manner, in consequence of the wonderful assimilative power of the blood, the brain is always changing, but in a state of health, is ever changeless, and the ideas impinged upon it remain ineffaceable. But when disease commences, it is easily understood what vagaries may arise with respect to the memory. Dr. Winslow's work presents us with some most extraordinary examples of the aberrations thus taking place, which amount to psychological curiosities of the most interesting kind. We are all familiar with the fact, that in the gradual decay of memory in old age, the images of our youth seem revived within us.

The ideas stamped upon the brain in early youth, although long apparently forgotten, come back with the tottering step of second childhood; but there is reason to believe that in certain affections of the brain the memory retreats from us in a sequential manner. Thus, an Italian gentleman residing in New York, and who had acquired the French and then the English language, happening to be attacked with yellow fever, it was observed that in the commencement of his illness he spoke the tongue he had learned last

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NEW ORLEANS:

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THE ELDEST SON OF THE CHURCH.

The Emperor of the French, in addition to the remarkable political influence he has attained, has also become master of the PAPAL QUESTION, which, notwithstanding the almost certainty of a united kingdom of Italy, remains enveloped in darkness and mystery. Napoleon is the arbiter of the destiny of the Pope, and what he intends to do with him is a question now painful in the intensity of its importance both to the Protestant and to the Catholic world, and in the suspense with which its definitive answer is awaited. He says he will "protect the Pope in the possession of the immediate city of Rome." But having suffered the political government of the States of the Church to be taken away from him, will he not allow the political government of the City of Rome to pass from his hands also, and protect him only as the spiritual head of the Catholic Church, residing at Rome? There is strong presumptive evidence of the truth of this view. Napoleon is wise enough to know that the temporal power of the Pope is "the abomination of desolation standing in the holy place" "where it ought not" to stand, and sagacious enough to know that his instrumentality in destroying this abomination, at the same time that he supports the Catholic religion, will immortalize his name and reign. He knows also that the absence of liberty of conscience, wherever the ultra Papal doctrine prevails, is the darkest stain upon christian civilization; and he intends, as we think, to be the champion of religious liberty in the Catholic world.

There is also evidence of the truth of this view in the personal relations of the Emperor and the Pope. Napoleon has never been crowned by the Pope; the reason of the delay is, as we understand it, the Pope refuses to go to Paris, and the Emperor refuses to go to Rome. Again, the Emperor recently nominated the Abbe Maret to to be Bishop of Vannes, and the Pope still refuses to permit him to be consecrated. M. Maret is admitted to be one of the most pious and learned men among the French clergy; but he is not an Ultramontist. In his lectures, as Professor of Dogmatics at the Sorbonne, he takes ground against the intervention of the Popes in the general politics of Europe. It was, he says, a very good thing in the middle ages, and served to curb the brutality of semi-barbarian princes, but that such dictation is absurd at the present day. This does not suit the Pope. He holds to the old Popish doctrine that the Roman pontiff has divine authority to exercise supreme control over all the governments in the world, *even in the United States, where Protestants* have *defended him by denying it.* Here, there is no political power to nominate a Bishop, and every Romish Prelate in the United States is the Pope's own unrestrained choice, and believes in the doctrine denied by M. Maret, that the Pope has the right to control civil government. This is seen in the fact that while Italian Bishops are supporting Victor Emmanuel in the granting of religious liberty, and while Italian monks and priests are encouraging and even fighting in Garibaldi's army, American Bishops are contending for the temporal power of the Pope, and writing letters of allegiance to that power, while Romish citizens are cursing Garibaldi and Victor Emmanuel openly on our streets, with "gnashing of teeth." And —but, hush! this will be called *political partizanship in a religious paper!*

FATE OF GEN. WILLIAM WALKER.

All our readers now know that Gen. Walker, after taking Traxillo, was ordered to surrender by Commander Salmon, of the British sloop of war Icarus; that he left with his men, was pursued by the Honduran troops, and that he successfully defended himself; and that he was afterwards forced to surrender to Capt. Salmon, who was accompanied by a force of British marines, and by the Honduran troops under Gen. Alvarez. It must be remembered that Walker surrendered to the British captain, and not to the Hondurans. Yet he was treacherously turned over by this British captain to be murdered by the half-breed barbarians, who curse and cumber that fair portion of Central America. Entirely aside from all questions growing out of the merits of filibusterism, or ont of Walker's claims and course, this was an outrage upon humanity, and upon every feeling common to Americans and Englishmen. Capt. Salmon is the responsible murderer of his brother of the same blood, and that without the shadow of provocation, so far as Englishmen are concerned. His only crime in the eyes of this Briton was his helplessness, he being too brave, and too much devoted to the dream of his life—the regeneration of Central America—to claim the protection of the American flag. Walker's failure in Central America is due to British intrigue, and gold and arms. Next in responsibility for Walker's failure, and for his death, is our own Administration. The secret history of this whole Central American affair, with the motive of Walker, and the relations of the Administration to him and his cause, is yet to be written; but it will be written.

Gen. Walker failed, and died a martyr to his cause, through foreign intervention; as Garibaldi would have done, with similar intervention. Had Walker succeeded, as he would if left alone, he would have been lauded in this country, as Garibaldi is in Europe. But he failed, and, as usual, many are found to denounce him. Had Garibaldi failed in Sicily, as he would have done with similar intervention, the same men would have denounced him. Condemnation after failure costs nothing. No wonder men follow *success* instead of *excellence.* The world worships success, and damns failure without regard to motive or principle. Unsuccessful excellence is the world's unpardonable sin. But enough. A regenerated Central America will yet arise as Walker's deserved monument.

THE CAPITAL OF THE KINGDOM OF ITALY.

Italy is now virtually a nation. Victor Emmanuel will soon exchange his present title for one more appropriate to his enlarged dominions. He will no longer be King of Sardinia, nor will he be King of Naples, but he will be KING OF ITALY. Where will be the CAPITAL of that kingdom? Turin was barely important enough to retain its place as the Capital after the annexation of Lombardy, Tuscany, Parma, Modena, and the Romagna. Their respective capitals, at least some of them, were rivals of the insular city of Turin for the honor. Naples is now another important rival for the honor. We can imagine no city so likely to unite all rival claimants in its choice, as ROME, the Eternal City itself. Garibaldi, though he has proclaimed the annexation of Sicily and of Naples to Piedmont, declares that he "will only proclaim Victor Emmanuel King of Italy from the heights of Rome itself." This is significant. It implies that the temporal government of the Pope, after all, is the great enemy of Italian liberty, unity, and nationality, and that until that is broken down, the work is but partially accomplished. "The last enemy that shall be destroyed is DEATH." It implies also that in Rome, the seat, for a thousand years, of the Power which claimed the crown and the keys of heaven, earth and hell; which claimed the control of all the kingdoms and governments of the earth; which claimed to govern and dispose of the minds, consciences, relations, pursuits, and bodies of men, whether living or dead; that Rome is the proper Capital of the new Kingdom of Italy, established upon the basis of civil and religious liberty.

AN INCENDIARY JOURNAL.

The *Christian Advocate* and *Journal* must be utterly reckless from superabundance of religious bile. In an article on "Rev. Anthony Bewley," it quotes from our article of some weeks since on the "Conspiracy in Texas," and prefaces the quotation by saying that, in the extract, we are "alluding to such men as Bewley and his colleagues." At that time, we had not heard of the Bewley affair at all. We expressly alluded to none others than the conspirators who were inciting the negroes to insurrection, arson, rape, and murder, and had supplied them with arms and poison. The existence of the conspiracy is beyond question. Are "Bewley and his colleagues" "such men"? Then, though it is said he was not, yet he ought to have been hung. We have not expressed any opinion on the alleged hanging of Bewley. We determined not to do so until we were certain of the facts. Had he been hung, upon conviction of connection with the conspiracy, he would have suffered as justly as John Brown did. Had he been hung upon mere suspicion, because of his being a Northern Methodist minister, it would have been wrong; yet, the fact that such ministers, when laboring officially, in slave-holding territory, are not above suspicion, is a sad shame upon the Northern Methodist Church. We doubt, however, if the *Christian Advocate and Journal* would not have spoken just as it has even if Bewley had been hung upon clear conviction of conspiracy. "Mobocracy" would have been its cry. And if Bewley had not been hung by the people, but according to the sentence of a court, still, the court would have been charged with being the mere instrument of the "guilty and bloody spirit of slavery!" There is no honesty in abolitionism; and English abolitionism, naturalized in America, is simply the "remains" of the toryism of the Revolution. The *Christian Advocate and Journal*, under present auspices, would not condemn John Brown to-day, nor justify his execution.—Would it? It has been asked again and again to define its position in reference to these things, and we now repeat the request.

WOMAN'S "PECULIAR INSTITUTION."

A FEW WORDS ABOUT SEWING MACHINES.

We have long believed that the invention of the sewing machine was one of the greatest blessings conferred by providence upon a laboring world. It is, for women, what the steam engine and the telegraph are for men.—Because it does not benefit men directly, its praises have not been proclaimed like those of other inventions. It only benefits the women! How many lives might have been prolonged, and made more comfortable, among our hard-working grand-mothers and great-grand-mothers, if they had had the benefit of the sewing machine. We have always held a sort of romantic theory that in the higher civilization of "the good time coming," God's plan was that white women were to be relieved of all servile work. When their appropriate culture shall be understood, and shall have become common, and they shall take their appropriate places in the family, at the fountains of christian civilization, where personal grace shall lend its help to refinement and piety, they shall (so we had dreamed) be freed from those hard, wearing, and inappropriate conditions of servitude to which they have been peculiar to barbarian ages, and from which christian civilization has been gradually liberating them.—This was our dream, but we did not see how it could be realized. Our benevolent system of slavery—benevolent alike to black and white—would accomplish it, for the rich, but what would accomplish it for the poor? When the sewing machine was invented, we saw our way clear.

This is the first time we have ever said anything about sewing machines in our whole editorial life. We have delayed, because we had never owned and tried one.—And we delayed to own and try one, for the reason that the invention had not been perfected, and, consequently, many who had bought were disappointed. At last we have, after much examination, found *one that will certainly not disappoint any one that tries it.* It is the WHEELER AND WILSON MACHINE. We have not a word to say against others. But we know this will satisfy. It is simple in construction, easily understood, rapid in operation, does not get out of order, and makes an unexceptionable stitch. We speak from experience, and for the benefit of our friends throughout the country. If your wife has not a sewing machine, send to S. H. Peck, 120 Canal street, New Orleans, and get her one.

MR. ARTHUR'S BOOK.

REV. MR. ARTHUR'S book on Italy is receiving high consideration in England. The London *Morning Post* says:—"This volume, which was issued but a few days ago from the press is well worthy of the most careful study by all to whom the fate and fortunes of the most interesting people in Europe are objects of especial regard. We have no personal knowledge of the writer, but his pages reveal an intimate familiarity with both Oriental and Transatlantic scenery and manners. He is well known by his missionary labors in Mysore, and his volume itself contains the most satisfactory evidence that he is in the habit of regarding modes of opinion and belief, widely different from his own, in that spirit of calm and comprehensive toleration which, whilst it in no degree detracts from true Christian zeal, incalculably enhances the opportunities of true Christian usefulness. On the value of the official documents illustrating the work, and the opportuneness of their publication, this journal possesses a more than ordinary right to speak. They are entirely extracts from the voluminous evidence on the character and policy of the Papal Government, collected by the decree of Farini, the Dictator of the Æmilia—a work only undertaken after its necessity had been strongly and repeatedly urged in our own columns. As to the narrative portion of the book, the author considers that its merit lies in reporting the opinions of persons of all classes, utterly freely to a stranger, who, not being a person of consequence, was the more likely to hear their real views. Now a work written of such a country, at such a time—a faithful picture of *Italy in Transition*—a work honestly complying with the self-imposed condition of reporting the opinions of persons of all classes, is absolutely invaluable."

REVIVALS.

Rev. J. H. Mims writes us of two protracted meetings in Southern Louisiana; one at Cane ne Torture Church which resulted in 22 conversions and 30 additions to the Church; and another at Plaquemine Brule, resulting in 6 or 8 conversions and several additions to the Church. These meetings were held by Revs. J. W. Mann, D. Watkins, Henry White, C. A. Frazee, and others. We rejoice to find the good work extending in South as well as North Louisiana.

Rev. C. C. McCrary writes us of an interesting meeting at Mount Pisgah, La., resulting in several conversions. There have been 75 accessions to the Church.

Rev. B. L. Gale writes us of a most gracious revival at the camp-meeting on Belmont circuit, Alabama Conference, at which 75 were converted and 53 added to the Church. Truly, Bro. G., and Belmont circuit, have cause for joy and gratitude.

THE FRENCH PROTESTANT PRESS.

The French Protestant Press, says the *Methodist*, though far inferior to the English and American in extent of circulation, in material resources, or in popular influence, is yet a great power in the community, and is rapidly growing. Each of the State Churches (the Reformed and the Lutheran) has its organs; and as the Reformed Church is divided into the orthodox and the rationalistic parties, there is a newspaper to represent each of these tendencies. The organ of the orthodox Reformed is *L'Esperance*, a quarto weekly of eight pages, (price $1 80 per annum,) edited by Dr. Grandpierre.—To give our readers an idea of how very different a thing a French religious paper is from an American one, we state the contents of *L'Esperance* for August 10th, 1860. The first page is taken up with an *Appeal in Favor of the Christians of Lebanon*, by Dr. Grandpierre. The three following pages contain a trenchant review of Humboldt's correspondence with Varnhagen von Ense. Half the journal is thus taken up with two articles.—The whole of the next page is devoted to the dedication of a new church in a provincial town. The remainder of the sheet is taken up with correspondence, (one letter,) three book-notices, and a collection of news items, chiefly religious. The whole could be condensed into a page or a page and a half of fine type in the *Methodist*. But it must be confessed that our French contemporary has one advantage over most American journals: every word in the paper is in its place; every article is thoroughly well written; and there is nothing which any well-informed reader would wish to skip.

So much for externals. The spirit of *L'Esperance* is excellent. It contends for orthodox truth, and for practical and experimental religion, with steady consistency, but is not bitter or severe in its controversy with the rationalism that infests the national Church. M. Grandpierru is a man of the purest character; an excellent preacher and pastor, and a cultivated scholar. He is a man of peace, but at the same time is a man of truth. The Reformed Church holds him in deserved honor as its chief pastor in Paris; and indeed his name is held in high esteem among all religious denominations in France.

The organ of the rationalists in the Reformed Church is *Le Lien*, a weekly of four small folio pages, (price $1 80 per annum.) It contains about one fifth of the matter given in a number of the *Methodist*. The number for August 25th, 1860, is distributed as follows:—The first page gives an article by Reville, a Protestant pastor in Amsterdam, on "modern theology." Next follows a review of Saisset's *Philosophie Religieuse*, occupying a page and a half. The rest of the paper is devoted to correspondence, (one letter,) and to a column of items (four items). The *Lien* is edited by the younger Coquerel, (Athanasius,) and boasts of its "liberality" of spirit and management. It abounds in vigorous and spirited writing; devoted (alas!) to what we can not help considering a very bad cause. Thus Reville's article, in the number before us, makes a statement of the "substance of modern theology," which might pass for a summary of the doctrines (or no doctrines) of Theodore Parker. It denies the inspiration of the Scriptures; the doctrinal infallibility of the New Testament; the doctrines of the Trinity, incarnation, original sin, redemption, and eternal punishment. On the other hand, it affirms the religious inspiration of individual men; the *immanence* of God in his works, pantheism; the revelation of the word in the world, in nature, and in history;" the final restoration of all men, etc. These he calls the *positive* doctrines of "modern theology," to vindicate it from the charge of being a bundle of negations only.—The Coquerels do not go so far in infidelity as Pastor Revilla. Yet we find in the number before us no word of dissent from his statements, nor a word of commentary upon them. A liberal journal truly is *Le Lien.*

The Independents (*Union des Eglises Evangeliques*) have an excellent organ in the *Archives du Christianisme*, edited by the Rev. F. Monod, (eight-page folio sheet twice a month, price $1 60.) The distribution of the matter is very much the same as in the journals above mentioned. The paper boldly advocates the largest religious liberty, maintains evangelical doctrines in the true sense, and urges the need of experimental piety as the only salt and stimulus of the Church. It opposes the union of Church and State with great earnestness, but cultivates friendly feelings with the ministers and members of all the Churches.

French Methodism is represented by *L'Evangeliste*, (monthly quarto, eight pages, price seventy cents a year.) It does not give so much of its space to controversy, and to scientific theology, as the Protestant journals above named, but aims (as true Methodism does every where) to spread Scriptural holiness through the land. The number for September 1st, 1860, contains a neat abstract of the doings of the last General Conference of the Methodist Episcopal Church in America, and also of the last English Wesleyan Conference. It is now edited by the Rev. J. Hocart, but as that excellent minister is soon to leave Paris, the journal will hereafter be conducted by the Rev. Lue Pulsford. The *Evangeliste* has already found its way into many American families, and we commend it to our readers, as affording pleasant family reading and a good exercise for children in French.—It costs, here, postage and all, one dollar a year. We shall be happy to receive and forward subscriptions.

There are also several journals, published in Paris in behalf of special religious interests. For Missions, the *Journal des Missions* (once a month) and the *Petit Messager des Missions*, (once a month.) For Sunday-schools and the youth, the *Magasin des ecoles du dimanche* and the *Ami de la Jeunesse*, (each once a month.) For orthodox theology, the *Revue Chretienne*, a monthly octave of 64 pages, edited by E. de Pressensé, (price $2 a year.) The number for August, 1860, contains articles on "The French Moralist," "Jeanne D'Albert," "Bacon and Materialism," with a copious list of book-notices, and a good summary of religious intelligence, home and foreign. A new journal, *La Croix*, (eight pages, twice a month, price 70 cents.) is the best printed of all the papers named. It is devoted to "the spread of the Gospel, and the revival of Christian life in the Church."

Besides the Paris publications, there are a number of *provincial* journals devoted to the interests of Protestantism. *L'Eglise Reformee* is an 8vo of sixteen pages, appearing twice a month at Nismes. It contains, like most of the French papers, a practical department and a literary department—the former generally consisting of some edifying essay or biography, and the latter of criticism. The *Bulletin du Monde Chretien*, published at Fontainebleau, (monthly octavo, twenty-four pages, $1 a year,) is the echo and representative of the "Evangelical Alliance" in France. The *Temoin de la Verite* (eight pages, 4to, twice a month, price 80 cents a year) is published at Saintes, and is an earnest advocate of evangelical religion. Another paper of the same class is *La Vie Chretienne*, Beaumont, twice a month, 70 cents a year;) and still another, the *Bulletin Evangelique de la Basse-Bretagne*, published at Brest, (monthly, 60 cents a year.).

We shall hereafter give a somewhat detailed account of the Roman Catholic press of France. Journalism there, as here, is, next to the pulpit, the great moving power of the age, and it is a matter of interest to all intelligent men to get accurate information as to its character and influence.

REV. DR. DIXON, the English Methodist who visited this country a few years ago, is now totally blind. He continues to preach regularly. He is one of the first men among Methodist preachers in Great Britain; and he sympathizes deeply with Southern Methodism.

AUTHORS AND BOOKS.

Nothing in literary criticism is meaner than a rash accusation of plagiarism. Some years ago the London *Athenæum*, a journal which has long been noted for the virulence with which it pursues a luckless author who has incurred its displeasure, devoted many columns for several weeks to what it called the plagiarism of Alexander Smith. It cited several hundred passages from a great number of poets, from before Shakespeare to the present time, and opposed these to passages from Mr. Smith's poems. In some cases the language was nearly similar. In others the same idea, or kindred thought was differently treated. In yet more no resemblance could be detected by any but the jaundiced eye of an angry critic. And thus it was proved that Alexander Smith was a more vulgar thief (?). Not at all, I think—for if anything was proved by such an amount of perverted research, it was either that the unfortunate Smith was as patient a man as his reviewer, and had sat down basely to manufacture spurious poetry, which not even his critic would have been absurd enough to maintain, or else the more reasonable conclusion, that two men, thinking poetically in the same direction, are not at all unlikely to happen innocently on the same thoughts, which, if they both treat in the best manner, can scarce fail of being expressed in ways and language so far similar as easily to alarm the jealous rage of a "lly-dirt critic," as this species of animal has been called.

Not long ago the London *Saturday Review*, a very readable, but frightfully *smart* paper, after praising justly Mr. Parke Godwin's History of France, as an able, exhaustive, and eloquent work, proceeded to accuse Mr. Godwin of plagiarism, and cited, to prove its charge, half-a-dozen passages, done over six lines, in which it found some phrases or expressions, common enough, in themselves, but which some other historian had used before Mr. Godwin. It seems almost laughable—such a charge so absurdly maintained; but it ceases to be laughable when you remember that the character of a literary man is like the credit of a bank, which the whisper of an ignoramus, or the insinuation of a blackguard may temporarily shake.

To charges such as this the best writers in all languages are easily subjected, and the wider a man's range of thought and the greater his power of expression, the more likely he is to incur the suspicion of this class of small critics. Just now these gentry are much outraged at discovering that Lord Macaulay's celebrated "New Zealander," whom they have all used on every imaginary occasion, as the most picturesque representation of the year 3,000 (when, I hope, "lly-dirt critics" will have become extinct animals), that this gentleman did not in fact originate in Macaulay's fervent brain.

A Mr. W. Bolton writes to the London *Times* to expound as follows a new theory of the origin of the celebrated passage:—"The publication of the articles on the 'Wellingtoniad' and on Mitford's 'Greece,' containing the first supposed sketches of the New Zealander, was in 1824, when they both appeared in *Knight's Quarterly Magazine* for November. The writer seemed fond of his illustration, for we find it again repeated in 1829 in his first article on Mill (works i., p. 314), and again in the famous passage in his review of Austin's Ranke, in 1840, which, to use his editor's words, 'was the subject of allusion two or three times a week in speeches and leading articles,' and still does occasional duty. Now, sir, honor to whom honor is due; and after reading the following passage your readers will see that that honor is due to another, no other an one than the lamented poet Shelley, who, in Dec. 1819, five years before Macaulay's article on Mitford appeared 'Peter Bell the Third' to T. Brown (Moore):—'In the firm expectation,' says he, speaking of the longevity of the poem in question, 'when London shall be an habitation of bitterns, when St. Paul's and Westminster Abbey shall stand shapeless and nameless ruins in the midst of an unpeopled marsh; when the piers of Waterloo-bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some transatlantic traveller will weigh everything in the scales of some new system of criticism, and the merits of the present work be recognized. I am, &c.' It has been for a long time a matter of surprise to myself that such a complete, but perhaps unintentional transcript of the ideas and words of Shelley by Macaulay should not long ago have been pounced down upon by the critics." Of course; only they did not happen to be ready to pounce upon the lion till he was dead. Another critic asks—Where is the germ of the preceding passage to be found? Most likely in the following lines of Kirke White, published many years previously:

> "O'er her marts,
> Her crowded ports broods silence; and the cry
> Of the low curlew, and the pensive dash
> Of distant billows breaks along the void;
> Even as the savage sits upon the stone
> That marks where stood her capitol, and hears
> The bittern booming in the woods, he shrinks
> From the dismaying solitude."

And then goes on to say Lord Macaulay was not the only illustrious author who had a similar idea. The celebrated Sismondi was thoroughly a master of the English language, and in his "History of the South" will be found the annexed passage. We adopt the translation given by the *Edinburgh Review*, vol. xxv., p. 54:—"Who knows, if some centuries hence, this same Europe, where the reign of literature and science is now transported—which shines with such lustre—which judges so well of times past—which compares so well the successive influence of ancient literature and morals, may not be deserted and wild as the hills of Mauritania, the sands of Egypt, and the valleys of Acatolin? Who knows whether, in a country entirely new,—perhaps in the high lands, where the Oronoko and the Amazon collect their streams—perhaps in the now impenetrable inclosures of the mountains of New Holland—there may not be formed nations with other morals, other languages, other thoughts, other religions; nations who shall again renew the human kind; who shall study, like ourselves, the times past, and who, seeing with surprise what we have been, and have known, what they shall know—that we have believed like them, in durability and glory,—shall pity our impotent efforts, and shall recall the names of Newton, of Racine, of Tasso, as examples of the vain struggles of men to attain an immortality of renown which fate denies them." We do not say that the thoughts contained in the above were suggested by the following lines of Kirke White, but they are so similar in spirit, if not in form, as to make the comparison between them a literary curiosity:

> "Meanwhile the Arts, in second infancy,
> Reeling some distant clime, and then, perchance,
> Some bold adventurer, filled with golden dreams,
> Steering his bark through trackless solitudes,
> Where, to his wondering thoughts, no daring prow
> Hath ever plowed before,—espies the cliffs
> Of fallen Albion. To the land unknown
> He journeys joyful; and perhaps descries
> Some vestige of her ancient stateliness!
> Then he, with vain conjecture, fills his mind
> On the unheard-of care, which had arrived
> At science in that solitary nook,
> Far from the civil world; and sagely sighs
> And moralizes on the state of man."

It seems a pity that this only mixes up the matter. For now, seeing it is quite impossible for even a convention of small critics to determine who stole from who and which is to be the thief.

In literature there is little news. Messrs. Tribner & Co., of London, have just published a work in the Spanish language, which is of interest to American collectors, and all interested in the history of America. The title is: "A Collection of the Titles of all the Maps, Plans, Views, &c., relating to Spanish America, Brazil, and the Adjacent Islands, chronologically arranged, and preceded by an introduction upon the Cartographical History of America, by E. Uricoechea, M. D., Ph. D., Professor of Chemistry, in the College of Our Lady of the Rosary, &c., &c." Its title, however, gives no good clue to the contents. It is, in fact, an annotated catalogue of a vast number of maps, plans, &c., relating to South America. There is, for instance, a full account of 178 maps of America in its entirety; 61 maps of North America; 100 maps of California, Florida, and Texas; 235 maps of Mexico; 285 maps of the Antilles; 120 maps of Central America; 150 maps of South America in general; 130 maps of Guayanas; 179 maps of New Grenada; 53 maps of Venezuela; 20 of Ecuador; 193 of Brazil; 16 of Bolivia; 138 of Peru; 119 of the Argentine Confederation and Uruguay; 126 of Chili; and 126 of Patagonia and islands in the Pacific. The dimensions of these maps are in most cases specified, and any peculiarity in them pointed out and minutely described. This valuable work was commenced by its author in Brussels, then enlarged in Spain, and finally completed in Paris.

Charles Hemans, the son of Mrs. Hemans, the poetess, has just published in Florence, but in English, a work with the title, "Catholic Italy: its Institutions and Sanctuaries." The "part" now issued treats of Rome and the Papal States.

The new work of Timothy Fitcomb's, *New York*, will be issued in October: T. T——r. e., Dr. J. G. Holland, seems likely to become the Martin Farquahar Tupper of America. I hope he will "blow over."

Messrs. M. Ellinger & Co., of New York, who deserve mention for keeping the most curious and really valuable stock of old books in foreign and ancient languages to be found in the United States, have issued a prospectus in which they state that they are now printing a new edition of the Babylonian Talmud, with all the Commentaries. This new edition will not only contain the full corrected text of the Mishnah and Gemarah, and all the Commentaries contained in former editions, but also modern ones, as the Mecharshar, Mebraun, the annotations of Akiba, Eger, Maimonides, etc., and also the compendium of the Babylonian Talmud, by Alphasi. The work will be published each month, at three dollars per volume.

Their new catalogue of second-hand books in Arabic, Ethiopic, Hebrew, Syriac, Turkish, the classical languages, and the languages of modern Europe, is now ready for gratuitous distribution. Messrs. Ellinger & Co. have also for distribution a catalogue of pamphlets printed between 1515–1525, which are interesting and valuable as giving contemporaneous information concerning the Reformation by Luther, Melancthon, Zwingli, and other actors in that drama.

Messrs. Rudd and Carleton have in active preparation editions of the first English translations of Michelet's famous books, which have breathed a new life into the study of Natural History. "The Bird" (*L'Oiseau*) and "The Insect" (*L'Insecte*). They are from the skilful hand of Dr. J. W. Palmer, to whom M. Michelet's "Love" and "Woman" were indebted for their presentable English dress. The forthcoming works are amenable to one of the objections sometimes urged against the two last mentioned books. They combine the highest results of scientific investigation with the brightest and tenderest traits of an imagination, which proves that if M. Michelet were not one of the first historians, he would be one of the great poets of the nineteenth century. He has a family connection with America, his father-in-law residing for a long time in Louisiana, where he was a naturalized citizen, and married a Southern lady.

According to the last Leipsic Catalogue, which has just made its appearance, 380 new books were published in Germany during the first six months of the present year.

Mr. Bentley is preparing for publication a work full of interesting gossip about the fashionable and literary is the autobiography of Mrs. Delany, a name familiar to the readers of the Diary of Madame D'Arblay, like whom she was attached to the person of Queen Charlotte. Born in 1700, a daughter of Bernard Granville, afterwards Lord Lansdowne, she married en *secondes noces* Dr. Patrick Delany, the once well-known writer and intimate friend of Dean Swift. Mrs. Delany's birth, connections, and court employment qualified her to be the historiographer of fashion, and her literary tastes led her to correspond with the intellectual celebrities of more than one generation, for she died at the advanced age of eighty-eight. Her letters were much admired in her life-time, and those to Mrs. Frances Hamilton, published in 1821, are full of interesting anecdotes of the royal family. The volumes which Mr. Bentley is about to publish will include her correspondence with many of the most distinguished personages of the eighteenth century, and will comprise letters from Swift, John Wesley, Young, of the "Night Thoughts," &c., &c. The work will, in fact, be a supplement from a lively female pen to the Walpole correspondence, published by Mr. Beatley. It is to be edited by Lady Llanover.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XV.

Agricultural Capabilities of the Pacific State—Sacramento—Old Acquaintance—Camp-meetings—Methodist Singing—An Inviting Field.

The time will come when California will be as distinguished for her fruits and agricultural products as for her mineral wealth. Her mines seem inexhaustible and doubtless new discoveries are yet to be made, but her capacity for cereal crops is very partially developed. Lands which yield from thirty to fifty bushels of wheat per acre and from seventy to eighty bushels of barley, are too remunerative to lie idle long. As a grazing country, it has declined and will continue to decline. The wild oats once so luxuriant have deteriorated in height and quantity. The increase of stock, and close mowing, in a few years more will exterminate them. When the new open valley shall be inclosed, and the labor of the skilful husbandman shall be applied to her soil, this Pacific State will become the granary of the world. Her exports of wheat will astonish those who have thought of her only as the land of gold. Much of the precious metals which her people dig from the gulches and the mountains, and which she sends to the East by the million every month, will return to her coined and stamped and ready for use.

Considering the length and breadth of this great country, there are but few large streams, and yet well nigh all the most interesting points of the State may be reached from San Francisco by water. Her bays, rivers and creeks and lakes, are all more or less navigable. The waters of Feather River are so constantly plied with boats that at the lowest stage navigation continues, for the water and sand are so mixed that they are always fluid enough to allow a passage. On one of my trips up the river, the boat was ploughing along through a sand bed, with only a few inches of water upon the top, when I remarked to the Captain, that he was certainly making his last trip for the season. He replied, by no means, we never cease to run on this river; if, however, no boats were to pass in two days, and thus give time for these sands to settle, it would all be over with us till the rainy season comes on. But you see, sir, we keep moving and keep things stirred up, and so we can always squeeze along.

Sacramento is a beautiful city of 15 or 20,000 inhabitants. It is built on a plain running back from the river, and in location, size, wide streets, buildings and trees, greatly resembles Augusta, Georgia. This was the first point in the State I visited after our arrival, and here I met different times I spent several pleasant days, formed new and renewed old acquaintances. To Capt. Littleton and family, we are indebted for many kindnesses on our first visit and indeed every succeeding one. We were strangers and they took us in and treated us on all occasions with generous hospitality. Much to my surprise, I found an old pupil of mine, Mrs. Harris now, formerly a Miss Bryan of Ga., and her husband and herself would have me to spend some time with them. Old acquaintance made this habitation more like home than ever the heartfelt kindness of entire strangers could do at other places I used to parsonage and preachers I found another home with Bro. and Sister Evans. All these and others gave more than a cup of cold water, for Christ's sake, as well as through courtesy, to a stranger—the Lord reward them an hundred fold here and forever.

I attended seven Camp-meetings in California and was deeply interested in them, not only as a Minister looking to great moral results, but as a man who, familiar with such gatherings in the east, saw them here under new aspects and surroundings.

Camp-meetings here are very unlike any thing of that name elsewhere. A place is selected near to water if possible; if not a *running* stream, wells or pumps are brought into requisition, and the next essential is a grove of live oaks. These are necessary that, with their umbrageous tops, they may help to form an arbor in the first place, and then they are convenient to shade the tents. The grounds are not laid off square or oblong, or indeed in any way. They are innocent of all shape. One man pitches under one tree, another under another, and so on; the thickest shade is chosen for the preaching place and the preachers' tent is always just up to the pulpit, "the stand." If among the interlacing branches, there are any breaks through which the sunshine streams down, some brushes or planks are put up, seats of various kinds are provided, straw laid down and all is ready. The tents are made by setting a few poles about eight feet long in the ground and surrounding them with cotton cloth. If the shade of the tree is not dense enough, cloth or brush or planks is put on the top. There are but few *tenters*, seven is the most at any one place I visited; three, two, one and none, and yet the congregations were large at all of them by day or night. The P. Elders, I believe, generally carry their own tents. Some of the preachers too I noticed had tents of their own, and carried sticks, cloth and all in their buggies. To feed the people two arrangements prevail. In some cases, the people in the circuit furnish the provision and hire a man or men to cook, and every body eats at the same table, free of cost, to the eaters, but at a heavy expense to the providers. These meetings cost from seven hundred to one thousand dollars. At another place a public tent is put up, and a contract is made with some man to furnish the table at so much a head, say twenty-five cents a day, and this I believe is the more common method.

Another peculiarity of these meetings is, that a time is set to begin without any understanding as to the time of ending. They last from four to fifteen days, according to circumstances. I attended one where the P. E and a visiting preacher were the only tenters, and the preacher in charge was the cook for the whole congregation. The irreligious people of the neighborhood furnished the provisions. Many of these things seemed to me very awkward and inconvenient, but I soon became accustomed to them and really enjoyed them. They strikingly illustrate the old saying, "where there is a will there is a way." The preachers and people in C. have a *will* to work for God and by all means to save souls, and like Paul not waiting for things "made ready to their hands," they got at it careless of time or expense or inconvenience. The blessing of God rests upon them like dew. I have seen the power of God upon the people in awakenings, conversions, and in the baptism of the Church. On these occasions, there is a heartiness, a freedom from constraint, a free gushing or religious emotion that is refreshing. A false and foolish civilization has not yet crushed out all the pious independence of the life, and the free enjoyment of spiritual influence without "*progress*" of the times. It would "regenerate our camp-meeting time preachers to hear the singing about the altar at one of those extemporaneous Camp-meetings in California. It is not a fossil, but a living type of the better days—what Beecher calls "genuine old Methodist thunder." A little more of the same sort in the east, would reform the false taste, the pernicious fastidiousness of those who are doing their best to deform the singing of our people.

As it comes in my way, this is as good a place as any to say, that to substitute the praise of God by music is as wicked as it is unmethodistic. The difficulty with us is not want of science, but want of religion. This is the secret which underlies all our complaints. I have seen many a dumb Church grow vocal with song—while revival fire was burning. No education in notes, no artistic training of the voice will supply the lack of heartfelt piety where God is to be praised. A courageous, free, lively religion will always find expression in the simple melodies of the Church, while operatic music—stiff, formal, soul-less singing will freeze and kill "the things that remain, that are ready to die." Pardon this digression. The religion of our people in California is of the right kind, active, fearless, stirring. They can weep without shame, sing and pray without constraint, shout, defying the world and the devil. The only capital defect is one incident to their circumstances. In the midst of a new country, the people excited by gold and speculation, surrounded by novel scenes and circumstances, society unsettled, sometimes transient, in many places perpetually changing, the Church has not been as systematically organized as it ought to be. The most of the preachers, too, have been inexperienced, untrained themselves and of course have relied upon revivals and protracted efforts here and there to the neglect of discipline, class-meetings and the indoctrination of their converts. (A change for the better is begun and I trust will go on to perfection.) I mention this here not because it is a fact merely in California, but because it is to my judgment a common error. We lose in one way very much of what we gain in the other. On this point I hope to enlarge before very long, for I think it vital. My main reason for the statement above, is to show the necessity of sending more experienced men to the Pacific Conference. There is not in the bounds of Southern Methodism a more inviting field than this. No place where a man can do more permanent good in a greater variety of ways. Men, educated men, men of long and varied experience, who understand our Church polity, and deeply imbued with the love of Christ, can do immense good, by training the preachers, preaching to the people, as a counsellor in Church enterprises, in Conference business, in moulding the institutions of an incipient empire.

Before I am done writing and talking for California, brethren will find out that I am in earnest. I have lost this year by chill and fever, but my spirit in relation to our interests there knows no chill, and my desire to help our struggling Church on the Pacific coast keeps up to fever heat.

G. F. PIERCE.

Sonshine, Sept. 12, 1860.

EVANGELIZATION IN ITALY.—The whole of Sardinia, including the duchies of Parma, Modena, and Tuscany, with Lombardy and the Romagna, is now open to the Bible and Protestantism. There is a population there of eleven millions, to whom a pure and free Gospel may at once be carried. In order to give form and vigor to the work of evangelization, a new organization has been made, entitled the "Italian Church." It has at its head two excellent men, the Rev. Dr. De Sanctis of Turin, and Rev. Signor Muzzarelli of Genoa. The latter was once a lawyer at Naples; the former was once a great favorite of the late Pope; both are excellent men, and will exert a good influence in shaping the action of the new Italian Church, which is extending its operations very greatly.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

OCTOBER 10, 1860.

REV. J. A. CLEMENT'S BOOK.

Mr. Editor—I have been favored with the perusal of a new book on Baptism, now passing through the press, at Nashville, by Rev. James A. Clement, of the Alabama Conference.

The book is intended especially for the common people, and is in many respects well adapted to its purpose. The writer is, by his antecedents, the very man for the work. He has mingled with the people and knows their wants; has met the enemy not only in the open field, but has chased many a guerilla chief from his ambush in the Chaparral; knows not only the writings of the leaders, but, what is more to his purpose, all the methods by which they compass sea and land to make one proselyte."

Baptist writers have been very fond of quoting the admissions of Pedobaptists against themselves. This is a two-edged sword that may cut both ways. The reader will remember the old adage, "those who live in glass houses ought not to throw stones."

Mr. Clement can use heavy guns, but he is impatient of the restraints of the camp, and the slow movements of the "regulars;" he evidently prefers, in advance of the regular army, to put himself in the midst of the enemy, seize captives and bear them rejoicingly into his own camp. Many such excursions he makes, and returns unharmed, and with the spoils of victory. We will give two specimen quotations, the latter of which is also a specimen of the argument *ad hominem*, and must be judged accordingly; for it must be remembered that the polemic writer has more license here than elsewhere. If the guns of the enemy are captured, he is stopped from complaining if they should be turned against himself.

He begins with the Baptist claim to antiquity, and shows that if they assign the regular line of succession from John the Baptist, they have no less paternity in Judaism, and ought not to blame others if they find a warrant for infant baptism in the same source. Moreover, to make good their claim, that they are regularly descended from, and have right to the name of, Baptist, they make an amusing exhibit of philological dexterity. "Baptist" means immersion; "baptize" means to immerse; and "in Jordan" means immersion. Putting the definitions together, we have, "John the immerser, immersed immersion." How one should think this too silly to believe, let him ask the Baptist pastor "if Baptist means immersion, if baptize means immerse, and if in Jordan signifies immersion," and he will soon be satisfied. There is an argument that Baptists have been wont to parade as unanswerable. Assuming that baptism signifies a burial, they say, "If you sprinkle a little sand on the face, could that be called a burial?" He retorts, "who ever saw a Baptist minister plunge or dip a man. Why, say you, I have seen it many a time." Now have, have you? Well, let us see. The preacher led the subject down into the water until it was about waist deep, then he plunged or dipped him. Just so. But stop a moment. Did he dip or plunge the lower part of him, say from the waist down to the feet? Maybe you had never thought of that before in all your life. But, say you, "the person was wet all over." Wet all over? There now, is that another meaning of baptize? Wet all over! Well let us try the meaning of "to baptize" will occur in the Bible: "He that believeth and is wet all over shall be saved;" "I thank God that I wet all over many of you, except Crispus and Gaius, &c."

Sometimes the writer is diffuse, and some of his expressions are not to my taste. Its literary blemishes will not, however, hinder its accomplishing, to a large extent, the object of its publication. It will circulate and do good, where more methodical and rigidly logical works could not find access.

Finally, we could not in the short space we have allowed ourselves do him justice.

WM. A. MCCARTY.

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* Rev Wm. P. Harrison, in "Theophilus Walton," uses this, and it was addressed before, by that able writer on baptism, Rev. Mr. Newton, of Mississippi. We have known personally, that reading the learned work of Mr. Harrison, quote this as the best remembered and most striking argument in the book. Thus far Mr. Clement is indebted to those authors, or else he drew from this same source. But from this point to the end of the quotation, he is unique and original.

LAUNER BLACKMAN.

Mr. Editor:—I am an old man and love old things. My book-case contains several good old volumes prized very highly by me. With your permission, I propose to copy a few pages occasionally for the public eye. The book from which I transcribe is, "Extracts of Letters," etc., published by Ezekiel Cooper, and John Wilson, for the Methodist connection: J. C. Totten, printer.—1805

The first letter in the book bears date June 24th, 1800, and the last, July 25th, 1801. One letter dated "Lexington Circuit, Kentucky, March 20th, 1804," signed "Launer Blackman," settles the lately agitated question of that man's name. I give the spelling as it is in the book. I now give one letter of his entire.

"Mississippi Territory, December 17th, 1801.—Brother Barnes and myself left Kentucky Conf., the 4th of October, and arrived at this territory the 4th of November. We had appointments given out. We have visited the circuit, and have found some kind friends and very attentive congregations, and numbers have wept under the word. The Lord was with us at our Quarterly meeting. Numbers I believe were powerfully awakened. We appointed a campmeeting at Washington, in Adam's county. It commenced last Friday, and ended to day.—On the Sabbath, I suppose it was attended by near two thousand people. I have reason to believe that five were converted, and twenty or thirty powerfully awakened at this camp-meeting. Methodism is in its infancy in this country; but I have no doubt that it will prevail in this as well as in other parts of America. The language of my soul is, victory or death. I had rather die than go to a circuit and not see souls converted to God. I can say, here is my time, my talents, my life, and all a sacrifice to promote the cause of religion. In coming to this country we had to endure hardships. We slept nine nights in the open air.—LAUNER BLACKMAN."

With a few exceptions, the letters are addressed to the Bishops. There are others from the Mississippi pioneer preachers. I hope it may add something to the interest already created by the "Colonel Letters," lately published in your paper.

M.

October 1st, 1860.

KENTUCKY CONFERENCE.

Mr. Editor:—The Kentucky Conference has just closed in Newport. The session was harmonious and pleasant, Bishop Early presiding. The Conference was strengthened by the accession of three excellent young men—all graduates. The report of the educational board was encouraging. Seventy-two thousand dollars had been secured for the college at Millersburgh. This institution will not be opened until next fall. It is needed and promises well. The preachers of this Conference were well paid during the last year, and will now go to their appointments with cheerful hearts. Since I left Alabama, I have been roving extensively and sight-seeing until I am satisfied. In another week I expect to be at my station in Demopolis, Alabama—once more to buckle on the harness.

H. A. M. HENDERSON.

Millersburg, Ky. Sept. 28th, 1860.

IMPROVEMENT IN THE ENGLISH CHURCH.—The Established Church in England is increasing its attention to practical piety. Many of the Bishops act in concert also with other denominations, in evangelical, revival services.

THAT SUNDAY SCHOOL PUBLISHING FUND.

Another important reason why we need this fund is, that we may be able to cheapen the prices of our Sunday School books. The complaint is constantly coming up to us, Why dont you sell your Sunday School books as cheaply as those of the "American Sunday School Union?" Our answer is this; We sell them at a mere trifle more than it costs to pay for the type setting, stereotyping, paper, ink, printing and binding. That "Union" sells its own publications, often, for much less than they cost. How can it do this? Because it has just such a fund as that for which we now ask, to draw from, and so pay the difference between the actual cost of the book, and the lower price at which they sell it. Give us this fund, and then we shall be able to do the same. That is, to sell our books below their cost, and to give them away to those destitute schools, which cannot afford to pay anything at all for them.

How much more creditable it would be to Methodists, instead of buying other publications, because they are a little cheaper, to give liberally toward the creation of a Sunday School Publishing Fund of our own, which would enable us to supply our own schools, with our own books, on terms as low as the lowest.

How much will you give towards it? Any sums may be forwarded to the treasurer of our Society, Rev. J. B. McFerrin, D.D., Nashville, Tenn.; or to Charles Taylor, Columbia, S. C., Corresponding Secretary, of the M. E. Church, South.

THE ST. JAMES HOTEL.—New Orleans, growing as rapidly as it has done for several years past, has seriously felt the need of more extensive hotel accommodations. Though blessed with excellent hotels, she has not had enough of them. The erection of the St. James, therefore, is a public benefit. And a splendid hotel it is.—We have visited it and examined it throughout. It is an elegant building, and is most elegantly furnished.—There is, it seems to us, every imaginable arrangement for convenience and comfort, for gentlemen, ladies and children. We doubt if there is a superior hotel in the South. Its ventilation, so difficult, and yet so important in hotels in large Southern cities, is perfect. There is not a room in it which has not both a door into a hall, and a window or windows on the outside. The arrangements for separate reception rooms, parlors, and dining-rooms, is excellent. The bachelor's side of the house is totally separate from that intended for ladies and families. Ample bath rooms, a peculiarly appropriate feature in this climate, are provided. The furniture is rosewood throughout. Situated on Magazine street, not far above Canal, it is convenient to the levee, and to the business portions of the city. It is fortunate also in its proprietors—Messrs. Morse and Moore, the popular managers of the City Hotel. A better place to "tarry for a night," or longer, we are not acquainted with. It will open 12th November.

THE BROOKS HOUSE.—Our old friend Capt. Brooks, will soon have the finest boarding-house in New Orleans. It is situated on Camp street, next door above Odd Fellows' Hall, fronting that most beautiful spot in the City, La Fayette Square. It is five stories high, with large and elegant verandahs in front, and ample dining rooms, for ladies and families, and for gentlemen. It was a favorite house before, it will be much more so since the enlargement, which is now being rapidly completed. It has a large number of airy rooms, which are substantially and comfortably furnished. Capt. Brooks caters for his table himself, and always has as good as the market affords. Good boarding houses in New Orleans are the traveling public, and we take pleasure in mentioning this one.

THE HIEROGLYPHICS OF EGYPT.—It is well known that some remarkable confirmations of disputed historic statements in the Pentateuch have been derived from the deciphered inscriptions of the ancient oppressors of the Hebrew people. It is not so generally known, however, that now every species of Egyptian Hieroglyphic is so well understood that there is no inscription existing of which a true translation cannot, with time and patience, be obtained. This result is one of the greatest triumphs of modern philological research, and is due to the labors of Young, Champollion, Bunsen, and a dozen other investigators, some of whom have spent in this work the labor of more than half a lifetime.

PROTESTANT TEACHERS FOR ROMANISTS.—The Paris correspondent of the London News of the Churches says: "This is one of the peculiarities of our time—Romish parents make it a condition that their children shall be brought up in Protestant principles, which they regard as far superior to their own. I might give instances, but it is a general feeling, pervading thoughtful men of all ranks, that Protestants have an admirable system of education, giving a high sense of honor, a love for home, and a respect for domestic virtues, almost unknown elsewhere! Some of the Professors of Paris colleges have asked what system we adopted that always made our youths the best in their establishments?"

THE PEELER PLOW.—We see it stated in the papers that the profits of Rev. Mr. Peeler's plow for plantations has been thus far $400,000. Of this vast sum nearly $200,000 have been devoted to religious and benevolent purposes by the lucky inventor." One of our New York exchanges says that among Mr. P.'s latest benefactions is the gift of $25,000 to complete the Metropolitan Church of the Methodist Episcopal Church South, Washington City.

MEXICO WILLING TO RECEIVE LIGHT.—We learn that the Rev. Mr. Thompson, Agent of the American Bible Society, has recently made an excursion into Mexico, as far as the city of Monterey, and that he met with a cordial reception in his work of circulating the Scriptures. We understand that he found the way open for preaching the Gospel, and building churches. Should not the attention of evangelical churches be directed to the occupancy of Northern Mexico?

GOLD-HEADED CANES.—A writer in the Memphis *Avalanche* weeps over the desolations of Zion, and the danger of "souls," because some friends had presented a favorite minister with a gold-headed cane! The Lord have mercy on us! Our colleges are not yet all endowed; the other denominations do not get all the silly ones; Methodism needs a little more age, as well as a little more scriptural knowledge and grace. There is much work to do. We shall be cased "to death," if we are not careful.

FLIGHT OF THE JESUITS.—Like rats in a sinking ship, the Roman Jesuits have been pouring out of Italy for the last few weeks. The new home they seek is Germany, and especially the Kingdom of Wurtemberg, the country of the Schillers, Hegels, and other great thinkers.

FRUITS OF THE REVIVAL IN SWEDEN.—A writer from Sweden says the late revival there has been great and marvellous, and one out of fourteen, or 250,000 out of 3,500,000, are reckoned among the converts.

See Advertisement, in another column, of Agents Wanted for "Lossing's Pictorial Field-Book of the Revolution."

MISSOURI CONFERENCE APPOINTMENTS—1860.

ST. CHARLES DISTRICT.—*B. H. Spencer, P. E.*—St. Charles circuit, T. Dines; Flintbill circuit, Chas. Babcock, Jacob Ayers; Wappapton circuit, R. G. Loving, J. F. Rogers, sup.; Truxton circuit, to be supplied; Danville circuit, G. Smith, H. D. Watson; Middleton circuit, Wm. M. DeMott; Wellsville circuit, M. L. Ends; Auburn circuit, S. K. Fowler; Paynesville circuit, R. P. Holt; Louisiana station, W. M. Newland, P. M. Pinckard, Assistant Agent Book Depository.

FAYETTE DISTRICT.—*Edwin Robinson, P. E.*—Fayette circuit, R. F. Johnson; New Franklin, W. F. Bell; Rocheport circuit, R. H. Jordan; Columbia circuit, J. Dines, W. H. Miller; Sturgeon circuit, to be supplied; Moniteau circuit, to be supplied; Marion station, J. W. Cook; Antioch mission, J. Sutton; New Hope mission, to be supplied; Union mission, J. Sutton; New Hope mission, to be supplied; Fulton circuit, R. R. Baldwin; Fulton station, H. H. Rowland. Central College, W. H. Anderson, President; C. W. Pitchett, Prof. Math. Howard Female College, W. T. Lucky. A. Monroe, Agent Central College.

BRUNSWICK DISTRICT.—*H. G. Caples, P. E.*—Brunswick station, W. A. Mayhew; Glasgow station, J. B. Vinod; Keytesville circuit, F. A. Savage, Henry G. McEwin; Yellow Creek mission, N. P. Halsey; Linneus circuit, W. Warren; Chillicothe station, W. Penn; Chillicothe mission, Sam'l Alexander; Utica circuit, to be supplied; Carrollton circuit, D. B. Cooper; Glasgow and Brunswick German mission, Adolphus Green.

WESTON DISTRICT.—*Jesse Boyd, P. E.*—Weston circuit, D. R. Shackleford; Platte City circuit, T. J. Starr, Isaac Kelser; Parkville circuit, G. W. Penn; Linnsty circuit, W. A. Tarwater; Richmond circuit, Joseph Devin; Mellville circuit, J. Stone; Kingston circuit, C. W. Collier; Plattsburg circuit, W. Perkins, T. F. C. James; St. Joseph circuit, R. N. T. Holliday; Ridgley mission, Thomas Hurst.

ST. JOSEPH DISTRICT.—*Horace Brown, P. E.*—St. Joseph station, W. M. Rush; St. Joseph City mission, John F. Taylor; Savannah circuit, S. W. Cope; Oregon circuit, R. A. Chaughton; Mound City mission, to be supplied; Rockport circuit, W. W. McMurray; Maryville circuit, G. H. Newton; Albany circuit, W. H. Albright; West Point mission, H. H. Dodd; Maysville mission, A. Spencer; Stewartsville circuit, A. A. Austin.

GALLATIN DISTRICT.—*A. E. Sears, P. E.*—Gallatin circuit, S. A. Cutlip; Spring Hill circuit, W. G. Fowler, Jacob Myers; Bethany mission, W. C. Martin; Trenton mission, W. Ketron; Princeton mission, Jesse Fenton; Milan mission, R. Minshall; Greencastle Mission, I. Sayers; Unionville mission, O. P. Noble; St. Johns mission, to be supplied.

BLOOMINGTON DISTRICT.—*W. Toole, P. E.*—Bloomington circuit, W. H. Saxton; Kirksville mission, J. C. C. Davis; Lancaster mission, James M. Tait; Memphis circuit, G. L. Sexton; Edina circuit, A. P. Lohr; Shelbyville circuit, T. De Masse, J. F. Stores; Paris circuit, D. H. Rust; Huntsville, W. M. Sutton, one to be supplied; Macon City mission, W. C. Buckey; Woodville circuit, to be supplied. Macon High school, O. R. Bonton. Shelby High School, T. P. Nolan.

HANNIBAL DISTRICT.—*C. I. Van Dorgelo, P. E.*—Hannibal station, E. K. Miller; Palmyra Station, N. G. Berryman; Canton circuit, E. H. Hudson, one to be supplied; Monticello circuit, M. Holmes, E. McKendree Bonds; Waterloo mission, L. E. Baldwin; Emerson mission, W. M. Wood; Hydesburg circuit, Jefferson; Sharpsburg, J. W. Penn; Florida circuit, L. Rush; Frankfort mission, D. Mason; Hannibal German mission, to be supplied.

Robert M. Loaton, transferred to East Texas Conference, and J. Card transferred to Kansas Conference.

THE WAR IN CHINA.

Progress of the English and French Expedition—Advance of the Native Rebels—The Emperor Depraved—Curious State of Things in the interior of the Empire.

The special correspondent of the London Times writes from Shanghai on the 5th of July the following latest news from the whole China coast:

The whole British force has reached the rendezvous at Talienwhan. No casualty whatever occurred among the large fleet of men-of-war and transports, save that one of the latter, the merchantman, ran ashore in a fog and escaped without damage. But the Mandarins have driven all the junks and boats up to the inferior, and no fresh meat, and few supplies, can be procured for the large British force which only awaits the signal for action. Up to this moment no blow has been struck, no blockade enforced, no hostile measure taken against "the enemy," since the 27th of June, 1859.

We have no positive data to the number of men at the Taku Forts. These reports have been received from various quarters, and they agree in estimating the Chinese force at not more than 25,000 men. As to the army at Tien-tsin and Pekin, there is no reliable information. The Russian Minister, Gen. Ignatieff, states that the Chinese authorities do not believe that we have an army, and are preparing for an attack from the fleet alone.

The Chinese have succeeded in raising the Cormorant, sunk in the Peiho. They built a boat, into which they transferred the Commander's engines. But, alas! they would not work, and no one could set them going. Sir Sang-ho-lin-sin sent down four watchmakers from Pekin. "You are accustomed to machines," said he; "see if that barbarian machine to work, or I will cut off your heads." The unhappy watchmakers succeeded in lighting the fires and relieving the smoke to ascend through the funnel. This seems to have astonished their taskmaster, for, though the engines are not working, we have no account of the watchmakers' decapitation.

The Emperor is in a state of drunken, helpless imbecility. Among the many curious institutions of China, that of the Censorate is entitled to a high place. The Censors are entrusted with "the care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the depravity and uprightness of the officers employed in them." These officers exercise the right of reproof with extraordinary candor and plainness, though it is to be feared that their remonstrances are frequently unavailing. Some months ago, the Censor Sieh-yih-ching, addressed a memorial which was published in the Pekin Gazette, and circulated throughout the length and breadth of the Empire. Shortly before his degradation, Hsieh-wei-sing, the Governor General of his province, in conjunction with Wang-yu-ling, addressed a long memorial to the Emperor. They described in piteous terms of the state of the district, with the regular troops disbanded, the rebels victorious on every side, and Shanghai only preserved from assault by the presence of the allied forces.

They then discussed the dispute between England and China with considerable freedom, and in a manner which might have convinced Mr. Bright that there are two sides to this question. Sang-ho-lin-sin they denounce, as "only thinking of defence, and not versed in the history of negotiations and peace. While the commerce of China with the foreigner is a source of advantage to both parties, these quarrels are, on the contrary, a source of discontent to both. That the foreigner has no deep feelings of hostility, is evinced by his affording troops to protect the city." They describe the trade as ruined, the customs revenue as not forthcoming, and the local famine "roaming through the country eager to try conclusions." The only resource they have to suggest is "negotiation of peace without loss of time, so that the English and French may utterly put away hostile feeling. They would then probably lead their troops with whose aid the empire might be relieved from danger. This address was forwarded on the 13th of June, since which poor Ho has been discarded, and remains at Shanghai a prisoner and in chains, awaiting the arrival of his successor, who will send him to Pekin.

The rebels are making steady progress in this province. Indeed, there is no authority to oppose them. They have taken the walled city of Tsing-poo, on the banks of the river, about thirty miles from Shanghai. Rich Imperialists and rebels ravage and pillage the country in every direction; but they will stay their hands before they reach Shanghai. The Europeans are too strong for them, and there is an armed force of some 2000 men available for the defence of the settlement, independently of the Furious and one or two gun-boats.

APPOINTMENT OF A PROTESTANT PROFESSOR AT BOLOGNA.—The *Leeds Mercury* publishes the following as a "reliable communication recently received from Italy:"—"Our beloved King, Victor Emmanuel, has offered to Mazzarella (a distinguished Protestant preacher at Genoa) the Chair of Philosophy, at the University of Bologna, and I believe that he has already accepted it. Hereby the Kingdom's reward (so to say) for Mazzarella's literary productions especially for his work *Critique on Spencer*, the object of which is to lead the thoughtful to Christ. Such a fact shows that the object of the book has been understood and appreciated. The Government draws the sword to conflict against the hierarchy by imposing Mazzarella with the instruction of youth at the first university of Italy. Praised be God who prepares great things for poor Italy.

PREACHING AT MESSINA.—A letter from Messina states: "To-day there begins to preach in the Cathedral Church Father Giovanni da Casteivetrano, the same wariior-monk who ever since the battle of Catalafimi, has marched with the Garibaldian troops—and who, with dauntless valor, fought in tremendous ranks of Catalafimi, Palermo, and Melazzo. He is a good, honest friar, well calculated to address the masses. He calls a spade a spade, and particularly he is able to address the people in Sicilian dialect, whilst preachers who discourse in good Tuscan or Roman speech are almost unintelligible. Father Giovani is by no means overburthened respecting the abuses of the Papacy and of the Court of Rome. He preaches Christ's free word, and keeps repeating: 'I shall be glad if I can only reach Rome alive, in order to tell to the Pontiff that the path which he treads is not the path trodden by Jesus Christ.' Father Giovanni's virtues and straightforward honesty cause him to be loved and respected—I might even say venerated—by the whole army.

PRESENT CONDITION OF SPAIN.—Spain has long been looked upon as a used up country. Statistical returns, however, of the population, industry and property of the country, tell a different story. Spain is about twice the size of the State of Missouri, but on this area it has nearly fifteen times the population of that State, nearly fifteen and a half millions. There are four cities in the kingdom whose population exceeds 100,000—Madrid being the largest and numbering 284,150. There are five cities having a population ranging from 40,000 to 70,000. Spain's imports grew from $33,000,000 in 1850 to $77,000,000 in 1859. There are in Spain 431 English miles of navigable canals, 324 miles of railroads finished, 510 miles in progress, and 1576 miles more authorized. There are also 5913 miles of telegraph lines in operation. The public revenue of Spain for 1858 was estimated at $122,000,000; the total expenditure $121,000,000. About 1,000,000 of her children are in schools. The number of religious houses and nunneries has been reduced. A hundred years ago they were estimated at near 240,000, or nine to forty-three of the population. Now they count about 56,000, or one to two hundred and seventy-five.

TERRIBLE EXPLOSION AT PITTSBURG.—A dispatch from Pittsburg of the 21th ult., says that a most appalling calamity took place there on that day, at one P. M. The boiler in the marble works of N. N. Wallace exploded, killing several men—the number not ascertained—and wounding several others. The boiler passed through the building, reducing the back part to a heap of ruins, and striking the front of Robert Barker's clothing store, opposite Wide Liberty street, killed the proprietor, who was standing at the door. His head was nearly taken off. It then passed through the rare wall of the store into Seatz's lager beer hall, which it nearly demolished. A German named Wilpefer, who was in the saloon, was killed. The boiler passed through the halls and landed in the Presbyterian graveyard, back of the saloon.

CENSUS OF NEW ORLEANS.—By the United States returns we have a good idea of what the census of New Orleans is the current year, though the complete report has not been made out. The figures show the following population by District: First District, say 55,000; Second District, say 40,000; Third District, full returns 42,766; Fourth District, say 19,000; total, 170,766.

UNION OF TENNESSEE AND KENTUCKY BY RAILROAD.—There is to be a new bond of union between Tenn. and Kentucky. A railroad has been projected between Louisville and Memphis, and is now completed as far as Clarksville, Tennessee. On Wednesday it was opened. It is thought it will be completed through to Memphis in February.

WHAT THE JEWS HAVE DONE THE LAST YEAR.

The New York Jewish Messenger, of last week, sums up what the professors of the Jewish faith have accomplished during the past year, 5621 of their calendar. The editor says the Journal of Commerce, deplores the "lethargic indifference" which has characterized the Hebrew community of this country, but observes that this indifference is compensated, in some degree, by the establishment of the Board of Delegates of American Israelites, and adds: "The consummation of this measure, with the recent efforts—promising a successful issue—in organize a similar central body among our Italian co-religionists, and to carry out the design of a 'Universal Israelitish Alliance,' we consider a significant realization of the hope we expressed a twelvemonth ago, and—as constituting a great advance towards the union of Israelites throughout the world—we deem these matters of greater importance than a casual observer might be disposed to consider."

A similar hope, remarks the Journal, has been expressed for centuries; the dream of "United Israel" is the one sweet dream of every Israelitish breast.

The Messenger adverts with a spirit of gladness to the progress of liberal ideas and the tolerance extended toward the Jews of Europe during the year past. We here quote again:

"In Great Britain, France and Holland our co-religionists retain the same high standing which, in a free country, they are certain to secure. Distinguished honors have been paid to several Israelitish citizens of these sovereignties. From Russia we have intelligence of continued progress in liberal enactments, and the condition of our community is one of prosperity and advancement. In Poland, likewise, old prejudices are wearing off. Dr. Hirshfield, for instance, has been elevated to an important professorship in the Warsaw University. In Gallicia illiberal measures are yet being enforced. Austria has witnessed some little improvement in the position of her Jewish population during the past year, though whether it is likely to last we have our fears. In Prussia and the minor German states nothing worthy of peculiar mention has transpired, although, on the whole, the condition of things is favorable. The Grand Duchy of Hesse boasts of a Jewish mayor. Our Italian brethren are doing well. In Spain and Portugal Judaism is once more openly practised, where, since the close of the fifteenth century, it has been interdicted."

Jewish literature seems not to flourish here, but two books having been printed in Hebrew on this side of the Atlantic during the year past, though in Europe the Talmuds of Auerbach, Philipsohn, Stauben, &c., are eminently appropriated. A Jewish professor, Stern, is now attached to the University of Gottingen. Three Jewish papers have been started during the year, viz: At Tunis, Mayence and Odessa. The number of papers has decreased in this country, and the Messenger deplores the fact that "but one or two have any influence."

Five new congregations have been organized during the year, viz: "One at Portland, Oregon; one at New Brunswick, N. J.; one at St. Joseph, Mo.; and two in this city. The number of consecrations of new synagogues rather exceeds the average. Places of worship have been dedicated at Fort Wayne, Ind.; Milwaukie, Wis.; Macon, Ga.; Paquenine, La.; Montreal, C. E.; Philadelphia, Penn.; two at Cincinnati, Ohio; Brooklyn, L. I.; and three in this city."

The Hebrew Benevolent Society has established an Orphan Asylum in New York. One also has been established in Charleston, S. C. No mention is made by the Messenger of any other benevolent institutions under Hebrew auspices.

The recent disturbances in Morocco and Syria did not affect the Jews particularly. In Morocco they received a ready protection from Mourish vengeance, and are now peacefully enjoying their usual immunities. In Palestine the Hebrews were not disturbed at all by the contending factions of Moslems and Christians. The Messenger says in closing its summary:

"We cannot claim that our community, as a whole, has progressed as it should. There has been, we are obliged, to our regret, to confess, no improvement in the religious spirit of our co-religionists; and on this point we forbear to speak at length. Their political status is probably better than when we entered on the year which has just come to a close; their social position about the same.

LITERARY GOSSIP.

A VALUABLE WORK.—A valuable contribution is about to be added to the history of our State. The Baton Rouge Gazette says: "We have on our table the first proof sheet of a work now going through the press, from the pen of Hon. John N. Carrigan, State librarian—a translation of valuable MS. documents and papers, relative to the first settlements in the Mississippi valley by the French, including the states of Florida, Alabama, Mississippi, Texas, Arkansas, Missouri, Iowa and Illinois. From the glimpses we have had of the work during its progress, we feel satisfied that it is the fullest and most complete history of the aborigines, their manners and customs, laws and religion, that has ever yet found its way to the press. The work is to issue from the press of Bloomfield, Steel & Co. . . ."

Decided to the Lord Jesus Glory, which is exciting great interest, "Hunting Down," will appear almost simultaneously in England and America.

MARRIAGES,

"It is not good for man to be alone."

On the 30th of September, at the residence of Mr. M. Hickman, by Rev. J. P. Street, Mr. GILMUR ROGERS to Miss ALLIE HICKMAN, all of Copiah county, Miss.

Sept. 26th, in the Presbyterian Church, town of Keachie, parish of DeSoto, La., by Rev. B. F. Alexander, the Rev. O. P. WESTMORELAND, of the Louisiana annual conference, to Mrs. AMANDA HOLLINGSWORTH, of the above place.

On the 12th ult., at the residence of the bride's father, by Rev. Joseph B. Stone, Dr. T. C. COOK to Miss MARGARET J. WINDHAM, all of Perkins county, Ala.

Sept. 27th, at the residence of J. S. Perkins, Esq., on Bayou Lafourche, by Dr. R. A. New, J. S. BILLIS, Esq., to Miss MARY FRANCES WILLIAMS, all of the parish of Lafourche, La.

On 26th Sept., in Sarepta (Methodist) Church, Claiborn co., Miss., by Rev. W. Wadsworth, Rev. W. P. PEARCE to Mrs. H. A. RUSSELL.

DIED, October 5th, 1860, at Americus, Jackson county, Mississippi, GEORGE, the son of Abner C. and Mary Ann Steede, aged five years and two months.

COMMERCIAL.

MONDAY EVENING, October 8, 1860.

We condense the following statement from the New Orleans *Price Current* of the 6th inst:—

Our market generally has exhibited but little animation during the past week, though the business in Cotton forms an important exception to this remark, the movement in that staple having been stimulated by the apprehension that the crop has suffered extensive injury from the violent storm which passed over our City and neighborhood on Tuesday, the 2ears, thus far, being justified by accounts from a portion of the Cotton region. The Sugar crop is reported to have been greatly damaged, and Planters in some sections, have suffered additional heavy losses in the prostration of their sugar-houses, purgeries, &c. In Tobacco very little has been done during the week, and the transactions in Sugar and Molasses continue on a very limited scale. Western Produce of nearly all descriptions has been dull, and in Grain we have noticed a considerable decline.

COTTON.—With respect to prices we have to notice considerable irregularity in the range, especially for the middling and the lower grades, which form the bulk of the supply, while the better qualities have been held rather firmly at our previous quotations, even running lists of clean Cotton, of good quality and staple, generally selling freely at the outside figures, and occasionally above them, and low-running lists, especially when containing dust, much leaf, being difficult of sale at the inside rates, or even less.

New Orleans Classification:

Inferior	— @ —	Good Middling	11¼@11⅝
Ordinary	7 @ 8	Middling Fair	11⅝@12
Good Ordinary	9 @ 9⅛	Fair	nominal
Low Middling	9⅝@ 10	Good Fair	do
Middling	10⅜@10⅝	Good and Fine	do

SUGAR.—The sales of the week amount to 150 hhds. We quote for Interior and Refining —10—; Common to Good Common 8¼ to 9; Fair to Fully Fair 9¼ to 9⅝; Prime to Choice 9⅞ to 10; Centrifugal and Clarified 9 to 10 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ⅛ to ¼c per pound.

MOLASSES.—Total receipts of the week 78 barrels. The prices obtained during the week were: Inferior to Fair, 18 to 22 cents per gallon; and Prime to Choice, 30 to 33 cents; half barrels, 25 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 15,000 sacks have been sold at from 70 72 to 0 75 for ordinary, and 78 80 for good white. Oats have been in moderate request at 43c to 47c per bushel for good to prime St. Louis. Bran sells at $1 15 to $1 17½ for ordinary to choice lots. Wheat sells at $1 60 per bushel for prime red.

FLOUR.—About 4,200 bbls have been sold during the past week, from $6 to $6 25 for superfine, $6 50 to 7 00 for ordinary to good extra, and $6 75 to $7 50 and $8 0 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $12 50 per bbl. for extra brands.

BACON.—Shoulders 9¾ to 10; Ribbed Sides 13 to 13¼; Clear Sides 14 to 14¼; Sugar-cured Hams 14 to 15½ cents per pound.

BUTTER.—Western generally selling at 10 to 13 cents per pound, according to quality; and Cheese 9¼ to 10c.

LARD.—We quote 13¼ to 13c for prime to choice prime, in tes., and 14¼ to 14½c. for kegs.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14 to 15 cents per yard; India Bagging, 12c. per do. Hale Rope, hand spun, 7½ to 8c, and machine made, 8 to 8½ cents per pound.

COFFEE.—We quote fair at 14¼ to 15, and prime at 15½ to per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 50 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 12 cents for light and 12 to 13½c. to heavy and extra heavy bags.

NAVAL STORES.—Sales of some 600 bbls. Spirits Turpentine at 38 to 39 cents. Rosin, dull. Tar, ditto.

LIVE-STOCK.—Beef Cattle—Western, 7 to 8c. per lb. nut; Texas—ordinary to fair $15 to 16, and choice $30 to 50 per head.
Hogs, selling at 8½c. to 9 per pound net.
Sheep—Selling at $4 25 to $4 00 per head.
Veal Cattle—Selling at $8 00 to $12 00 per head.
Milch Cows—at $40 to $50 per head.

RECEIPTS, BY THE POST-OFFICE,

From October 2d to October 8th, 1860.

D—G D Dicks, $5.
G—J J Garrett, $2.
H—C W Hodge, $20.
J—J G Jones, $12 80.
L—G W Laney, $2; W. E. M. Linfield, $10; W J Littlejohn, 85c.
N—R A New, $2.
P—J H Powers, $1.
S—J H Stones, $7.
W—A Waddill, $5; J Walsh, $2 37; T C Wier, $2.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.

JOHN F. EARLY, Agent.

Just received from Nashville a large supply of Five Dollar Libraries, Nos. 1 and 2, and Sabbath School Hymns. Please send your orders.

KEENER & PARKER, Agents.

CAMP MEETING.

The Camp-meeting for Amite Circuit, Adam's Camp ground, will commence on the 19th of October; and in consequence of the drought, it is greatly desired that all within 20 miles, who expect to attend with their families, will *Tent on the ground*, or bring your *wagons and provisions*, or your *baskets daily*. There will be public lots for horses; and all will be expected to accommodate themselves by paying the usual prices. Preachers are greatly desired.

A. DAY.

SALEM CAMP-MEETING.—The Camp-meeting at Salem camp-ground, Pascagoula Circuit, Ala. Conference, in Jackson county, Miss., will commence on Friday, 19th October next.

SAMUEL DAVIS, *Steward.*

☞ MRS. WINSLOW, an experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething by softening the gums and reducing all inflammation—will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. We have put up and sold this article for over ten years, and can say to the world and feel confidence and truth of it, what we have never been able to say of any other medicine—*Never has it failed in a single instance to effect a cure*, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter what we know, after ten years' experience, and pledge our reputation for the same, after ten years' experience, and pledge our reputation for the truth of what we here declare. In almost every instance the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered. This valuable preparation is the prescription of one of the most experienced and skilful Nurses in New England, and has been used with never-failing success in thousands of cases. It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve Griping in the Bowels, and Wind Colic, and overcome convulsions, which, if not speedily remedied, end in death. We believe it the best and surest remedy in the world, in all cases of Dysentery and Diarrhœa in Children, whether arising from teething or any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices, nor the prejudices of others, stand between your suffering child and the relief that will be sure—for we absolutely assure—to follow this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS and PERKINS, New York, is on the outside wrapper.

☞ Sold by Druggists throughout the world.

Principal Office, No. 13 Cedar Street, New York.

PRICE, ONLY 25 CENTS PER BOTTLE.

may30 1y

NEW ADVERTISEMENTS.

From the Press, Philadelphia, Aug. 1, 1860.

SPALDING'S PREPARED GLUE.—To have a favorite piece of china chipped or broken, a pet book with its binding torn, a nice piece of furniture fractured, is a terrible and temper-destroying nuisance. Not without remedy, as we can testify. Mrs Spalding's Prepared Glue, which is advertised in *The Press* to-day, can affect a remedy. We recently devoted several hours to its practical application—a sofa, two carved chairs completely restored, many odds and ends of china and glass made fit for use, a tattered map made as good as new, several dog-eared copies rescued, and an old fable edition of Herodotus and Homer printed in the year 1500, whose antique boards (literally *boards*) were split, made strong enough to last for another century or two. We might have mended any quality of children's broken toys, but carved in after an odieg an hour over the worst

Children's Column.

"NIL DESPERANDUM."

MEDAL SPEECH DELIVERED AT EMORY AND HENRY COLLEGE, VA., JUNE 5, 1860, BY D. H. PARKER.

Life has been beautifully represented as a vast and fathomless ocean, bearing upon its bosom the fierce conflicts of mortals, and ever hurrying on man, with his stupendous achievements, from age to age, to the port of his destination. Nor is its bosom always unruffled, nor its tide always trustworthy; as on its main is lashed by the furious tempest, and oft beneath a silvery surface lies a monster more destructive than were the fabled Symplegades to the unwary mariner.

Then he who would ride unhurt upon its boisterous current must embark with a ship well manned, determined to be dicomfited by no lowering tempests or unpropitious gale, but like the prudent and undaunted pilot, mocking every danger that would intimidate him, with crowded canvass move gallantly on to the desired haven; or else he is foredoomed soon to be lost sight of, or to be borne along by the resistless current.

Energy is now the great watchword of all human attainments, and truly has it been said, "he that is born without energy at this day, is born too late." It is that strong and unconquerable spirit—that Titan of the soul—which, grappling with dangers and laughing at impossibilities, has given to the world its benefactors.

The warrior, animated by this sublime principle, has stood without faltering amid the shock of battle, saved and founded empires, and won victories, in the very jaws of defeat. The statesman has established and organized governments, given to the world its laws civil, political and religious, and bound together the whole human family as one common brotherhood. The philosopher it has introduced into the great laboratory of nature, conducted him through all its labyrinthian ways, pointing out new beauties and grander problems, until he stood amazed and contounded at the unfolding wonders of creation.

"Nil Desperandum" has been the talisman and constant watch-word of all the army of the great and good who have stood forth to vindicate the rights and promote the welfare of the human race, and is worthy a place in the vocabulary alike of the most youthful aspirant and of the prondest sage. Its elements are, an unbending will, an unyielding tenacity, a firm and decisive purpose, such as is ascribed to the beautiful ideal of Longfellow—

"A youth who bore 'mid snow and ice,
A banner with the strange device,
Excelsior!"

He mounts the ragged Alps, his brow, though sad, gleaming with the light of lofty thought; his step firm and elastic; through falling snows, along unseen paths, midst intense darkness, beside the most horrible chasms, cheering his spirit and startling the ear of night with his battle cry, "Excelsior!" and proving himself superior to the love of ease, the blandishments of passion, and the sternest ontward difficulties,—finally attains its lofty summit, to him the maximum of all human excellence; and, with an air of pride and triumph, surveys beneath its awful gorges past, and himself the hero of the feat.

"Nil Desperandum!" To this sublime sentiment may be traced all those mighty achievements which stand as landmarks along the receding highways of the past: the triumph of christianity over the darkness of heathenism, the scoffs of infidelity, and the mandates of a haughty and corrupt priesthood; of liberty over despotism; of science and philosophy over the foolish medioys of a superstitious age. For it was not till the immortal Luther, inspired with this sentiment and the divinity of his cause, had thundered his philippics in the face of the Roman Pontiff, and challenged the hellish tortures of the Inquisition, that "the bolts of paganism were broken, the pope's bulls harnessed, and Catholicism made to recede before the resplendent light of our holy christianity."—Nor was it till our own immortal Washington, "proclaiming his faith in Divine Providence, and the ultimate success of his cause, had bearded the English lion in his den, and anbjugated the most powerful nation on the globe, that the jubilees of freedom were sounded, and a "government erected developing combinations of beauty and strength which has become the study of statesmen, the hope and delight of the friends of liberty throughout the world." Nor yet was it till Kepler and Galileo had brooked successfully the tides of drudgery and poverty, the ridicule of a court, the denunciations of the Romish Church, yea, the clanking chains of a dark and gloomy dungeon, that they stood before the world, its great intellectual Pharos, the expounders of truths which have heralded their names and their fame to the remotest corners of civilization; and 'this same unconquerable spirit, this moral heroism, has given birth to all that line of illustrious worthies who have lived to bless mankind, whether they scaled the rugged steeps of philosophy, or electrified nations with the flashes of their eloquence, or enraptured the world with the charms of poesy, or attained that eminence only by the resolutions of an unconquerable will, which knew no such word as fail.

Nor is it less true of our own boasted age. The electric wire, the power of steam, the strength and symmetry that pervades our institutions, all proclaim the workings of that same herculean energy that has marked the progress of the world from its earliest dawn; so that even now he who would reach that height where "fame's proud temple shines," must have inscribed and emblazoned upon his shield and his banner, and stamped in ineffaceable characters upon his heart, "Nil Desperandum!" ever reminded that—

Ha who ascends to mountain-tops shall find their loftiest peaks
most wrapt in clouds and snow;
Ha who surpasses or subdues mankind, must look down on the
hate of those below;
Though far above the sun of glory glow, and far beneath the
earth and ocean spread,
Round him are icy rocks, and loudly blow contending tempests
on his naked head.

THE INDIA-RUBBER ARTIST.

We have all of us laughed at the grotesque appearance made by toy heads of vulcanized India-rubber. A little lateral pressure converts its physiognomy into a broad grin, whilst a perpendicular pull gives the countenance all the appearance that presents itself when we look into the bowl of a spoon held longways. The pressure removed, the face returns to its normal condition. Of the thousands of persons who have thus manipulated this plaything, it perhaps never struck one of them that in this perfect mobility lay the germ of a very useful invention, destined to be, we believe, of great practical value in the arts. If we take a piece of sheet vulcanized India-rubber and draw a face upon it, exactly the same result is obtained. This fact, it appears, struck an observant person, and out of his observation has sprung a patented process, worked by a company in London, under the name of "Electro Printing Block Company," for enlarging and diminishing at pleasure, to any extent, all kinds of drawing and engravings. It must be evident that if a piece of this material can be enlarged equally in all directions, the different lines of the drawing that is made upon it in a quiescent condition, must maintain the same relative distance between each other in its extended state, and be a mathematically correct amplification of the original draft. The material used in a sheet of vulcanized India-rubber, prepared with a surface to take lithographic ink; this is attached to a moveable frame work of steel, which expands by means of very fine screws. On this prepared surface lines are drawn at right angles; these are for the purpose of measurement only. The picture to be enlarged is now printed upon its face in the usual way, and, supposing it is to be applied four fold, the screw frame-work is stretched until one of the squares formed by the intersection of the lines measures exactly four times the size it did while in a state of rest. It is now lifted on to a lithographic stone and printed, and, from this impression, copies are worked off in the usual manner. If the picture has to be worked with type, the enlarged impression has, of course, to be made from block-plates, the printing lines of which stand up like those of a wood-cut. This is accomplished by printing the picture with prepared ink, upon a metal plate. The plate is then subjected to voltaic action, which eats away the metal, excepting those parts protected by the ink. The human hand, with unlimited time, could never reproduce such fac-similes. Where it is required to make a reduced copy of a drawing, the process is inverted; that is, the vulcanized India-rubber sheet is stretched. In the frame *before* the impression is made upon it. It must be evident, that on this being allowed to contract to its original size, it will bear a reduced picture upon its surface, from which the copies are printed.

The application of this art to map-work is very apparent, as well as to engraving of every kind; and, moreover, it can very profitably reproduce types itself in an enlarged or reduced form. This is a fact of great importance to Bible societies, for enormous sums are spent in producing this work in all imaginable sizes. The clearness and beauty with which a page of type can be reduced is such as will surprise any one.

But, it will be asked, what advantage does this method present over a resetting of the page in the usual manner? Two very important ones—speed and price. Let us suppose, for instance, that it was desired to make a reduction of a royal octavo University Bible to a demy octavo. The price in England of resetting the type alone would be £800 and the "reading for corrections" another £300 at least. Now, an identical copy could be produced by the process employed by the "Electro-Printing-Block Company" for £120; there would be no charge for "reading" as the copy is a fac-simile. Where there are many rules, marginal notes, and different kinds of types, as in Polyglot Bibles, the advantage of reproducing by the India-rubber process would be of course proportionately greater. Any society possessing one standard Bible, have thus within their reach the means of bringing out as many different sized editions as they like, from the large type fitted for the eyes of very old men, to the diamond editions that require a microscope to read them.

We may mention another power possessed by the new method, which will prove very valuable for publishers. It sometimes happen that when a new edition or work is called for, some of the original blocks, or stereotyped impressions, are to be found wanting. Heretofore drawings and engravings would have to be made; but now all this difficulty is obviated, by simply taking the page out of the old book, and reproducing the block required from it. This actually occured with respect to the well-known work "Bell on the Hand," the missing blocks of which have been reproduced from some old printed pages. It is scarcely known yet how many centuries may elapse ere the lak of old books becomes so dry that it can not be transferred by the new process; but it is quite certain that a couple of hundred years does not so far dry it as to render it incapable of giving an impression so that we may have the earliest folio copies of Shakespeare's plays reproduced with exactness, in more available sizes, through the medium of a few sheets of India-rubber. It seems the other day since this extraordinary substance performed the solitary duty of rubbing out pencil marks; now there is scarcely a manufacture in which its agencies are not employed, and it bids fair, as we have shown, to revolutionize one branch of the fine arts, and to add largely to the sum of enjoyment among the refined and educated classes of society. When the first savage tapped the India-rubber tree, how little did he dream that the turgid stream that flowed from the bark was destined to work such changes in certain branches of trade, and to add a new and most important civilising agent to the pale-faced nations!—*Once a Week.*

CONSUMPTION CONTAGIOUS.

Eminent French, English, and American physicians advocate the doctrine that "consumption is catching."—Morgagni, one of the greatest medical lights of his time, was such a firm believer in the opinion, that he never would assist in the examination of a person who had died of the disease. Some of the most distinguished writers, as well as some of the most celebrated and successful practitioners in that disease, have eventually died of it themselves, among whom were the great Laennec, Mortan, Wooster, and not forgetting the empiric St. John Long (so said).

A large number of persons evidently consumptive will be found on inquiry to have had a husband, wife, sister, or child to have died of that disease. Statistics seem to show that a wife whose husband is consumptive is more liable to consumptive disease than a healthy husband with consumptive wife; the reasons of this, if true, will suggest itself to the thoughtful.

Introducing the matter of small-pox into the system prevents small-pox. Laennec, inoculated himself with consumptive matter, but it did not "take." He subsequently died of consumption himself. He made this experiment to show that consumption was not inoculable.—MM. Alberti and Hilett thought that cancer was not communicable by the matter of cancer, and to prove it they tried to inoculate themselves with it, but it did not take. Both of them died afterward from cancer.

It is most probable that consumption is not of itself communicable, that it cannot beget consumption in one who has vigorous health and is perfectly free from all taint of the disease. But if any person who has not a vigorous constitution, whether inclined to consumption or not, lives, eats, and sleeps with a consumptive, as a man and wife do, as a sister is apt to do with a consumptive sister, or a mother with consumptive children, such persons will very generally die of consumption themselves, not from its communicability *per se*, but from the foulness of the atmosphere about a consumptive, from warm rooms, decaying lungs, large expectoration, sickening night-sweats, and bodily emanations; but the same amount of exposure to air made foul in any other way would light up the fires of consumption in one of feeble vitality or broken constitution. It is best, therefore, that the nurse of a consumptive should possess the most vigorous health, and to make assurance from infection doubly sure, the most scrupulous cleanliness possible should be observed and carried out in every conceivable direction, extended to every minutiæ, and maintained with the most inveterate constancy through every hour of the twenty-four, not allowing any excretion, not even a single expectoration, to remain about the person, bed, or room, for one instant. An incessant ventilation should be going on in the chamber, the best method for which, under most circumstances is simply to keep a fire on the hearth and an inner door open. Even in midsummer, this is better for the patient as well as for the nurse, than a room closed all the time from an almost insane dread of taking cold.—*Hall's Journal of Health.*

THE MONEY KING.

A French writer thus speaks of the Baron James Rothschild: Monsieur de Rothschild is an indefatigable worker. He rises early, looks after his own affairs himself. He receives visitors after he has prepared the day's work for his mirmidons. On certain points he is unbending, but he is a good man, though not easily moved. He has the perspicacity of a man who has made the largest fortune in Europe. His views on financial mattters are always sound; he has a genius for foreseeing events. His judgment of men is unerring, and consequently he knows with whom and how to deal. Nothing turns him aside from a purpose he has once formed; his views are always clear and forcibly expressed. The hours devoted by him to work are occupied until the last minute. He then withdraws himself entirely from business, and resorts to the pleasures of life.

Baron Charles Rothschild, consisting of the Baron James, doubtedly the most royal and powerful of these Israelite European families. They have absorbed most of the gold and silver of the world, and no nation can go to war in Europe without their sovereign permission. They lent the Emperor of Russia forty millions for the Crimean war; they lent the British government seventy-five millions; Turkey, Austria, Sardinia, Prussia, and Egypt have all looked to their pockets for the sinews of war. The Emperor of Austria, at the last accounts, was trying to obtain a fresh supply from this inexhaustible fountain, and even the great Napoleon is eager to propitiate the branch of the house in his empire. It is said that the great banker has been offered the sovereignty of Jerusalem, but having all the sceptres of Europe in his coat pocket, he magnificently disdains the proposition. The Philadelphia American has a story, that the Baron James was quietly leaning against a column in the Exchange (which column from long occupation by him, is recognized as the Rothschild,) when a gentleman of mysterious deportment approached him and intimated that he came from the neighborhood of the Tuileries, to confer with him respecting the disposal of the Holy City. The Baron is said to have replied in terms by no means courteous; in fact, he consigned the ambassador and his master to a place not mentioned to ears polite. It is supposed that he at once perceived a scheme to extract out of his pocket the expenses of the Syrian expedition, on pretence of restoring the Jews. The Baron is not convinced that this is the set time for restoring the Jews, nor has he seen any prophecy which declares that they shall be restored at his expense.

HUMOR AND MUSIC.

When humor joins with rythm and music, nad appears in song, its influence is irresistible; its charities are countless; it stirs the feeling to love, peace, friendship, as scarce any moral agent can. The songs of Beranger are hymns of love and tenderness. I have seen great whiskered Frenchmen warbling the "bonne Veille," "Soldats, au pas, au pas," with tears rolling down their mustaches. At a Burns festival, I have seen Scotchmen singing Burns, while the tears twinkled down their furrowed cheeks; while each rough haud was flung out to grasp its neighbor's; while early scenes and sacred recollections, and dear, delightful memories of the past came rushing back at the sound of the familiar words and music, and the softened heart was full of love and friendship and home. Humor! it tears are the arms of gentle spirits, and may be counted, as sure they may, among the sweetest of life's charities—of kindly sensibility, and sweet, sudden emotion, which exhibits itself in the eyes, I know no such provocative as humor. It is an irresistible sympathizer; it surprises you into compassion; you are laughing and disarmed, and suddenly forced into tears.

I once heard a humorous balladist, a minstrel with wool on his head and an ultra Ethiopean complexion, who performed a negro ballad that I confess moistened those spectacles in the most unexpected manner. They had gazed at some dozen tragedy queens dying on the stage, and expiring in appropriate blank verse, and I never wanted to wipe them. They have looked up, with deep respect be it said, at many scores of clergymen in pulpits, and without being dimmed; and behold, a vagabond with a corked face and a banjo sings a little song, strikes a wild note which sets the whole heart throbbing with happy pity. Humor! humor is the mistress of tears; she knows the way to the *fons lachrymarum*, strikes in dry and rugged places with her enchanting wand bids the fountain gush and sparkle. She has refreshed millions more from her natural springs than ever tragedy has watered from her pompous old urn.

INCIDENT IN SYRIA.

Just before the slaughter, Abu Monsoor, one of the leading Protestants, a man of faith and prayer, seeing that there was no hope of escape, called out in a loud voice to the assembly, composed of a few Protestants, and multitudes of Greeks and Maronites, saying something like the following words:

"My dear brethren, the time is short. The Druses are coming upon us, and we are all going like sheep to the slaughter. Death is before us, and we shall soon leave this world and stand before God. In whom will you trust? There is no Savior but Jesus Christ. Look to him, call upon him, trust in him, and he will save. Repent and believe, and he will not cast you off. Let every one call on the Lord Jesus, the Savior."

A great multitude of them called out with him to Jesus Christ to save their souls, as none could hope for escape from the the death of the body. Abu Monsoor, and others of the Protestants, then continued, and as Abu Monsoor was praying, he was killed by the Druses, and literally hawed to pieces. Many women were killed by the firing of the Druses upon the promiscuous crowd, though the Druse leaders gave orders that no woman or girl, or boy under ten years should be injured.—The dead bodies lay in heaps, and the few who finally escaped as by miracle, concealed themselves under piles of the slain.

HOW TO PREVENT SORE SHOULDERS IN WORKING HORSES.—An exchange says: "The plan we have tried and never found to fail, is to get a piece of leather, and have it cut into a shape so as to lie snugly between the shoulders of the horse and the collar. This lends all the friction, as the collar slips and moves on the leather, and not on the shoulder of the horse. Chafing is caused by friction; hence this remedy is quite a plausible one, and is much better than tying slips of leather or pads of sheepskin under the collar."

THE INDIAN SUMMER.

Look forth on the forest ere autumn wind scatters
Its frondage of scarlet, and purple, and gold:
That forest, through which the great Father of Waters
For thousands of years his broad current has rolled!
Gaze over that forest of opaline hue,
With a heaven above it of glorious blue,
And say is there scene, in this beautiful world,
Where nature more gaily her flag has unfurled?
Or think'st thou that e'en in the regions of Bliss,
There's a landscape more truly Elysian than this?

Behold the dark sumac in crimson arrayed,
Whose veins with the deadliest poison are rife!
And side by her side, on the edge of the glade,
The sassafras lauel, restorer of life!
Behold the tall maples, turned red in their hue,
And the mascadine vine, with its clusters of blue;
And the lotus, whose leaves have scarce time to unfold,
Ere they drop, to discover its berries of gold:
And the bay-tree, perfumed, never changing its sheen,
But for ever enrobed in its mantle of green!

And list to the music borne over the trees?
It falls on the ear, giving pleasure ecstatic—
The song of the birds and the hum of the bees
Commingling their tones with the ripples erratic.
Hark! hear you the red crested cardinal's call?
From the groves of magnolia?—from tulip tree tall?
The mock-bird responding?—below in the glade,
The dove softly cooing in mellower shade?
While the oriole answers in accents of mirth
Oh, where is there melody sweeter on earth?

In infamy now the cold slanderer slumbers,
Who falsely declared 'twas a land without song!
Had he listened as I, to those musical numbers
That liven its woods through the summer-day long—
Had he slept in the shade of its blossoming trees,
Or inhaled their sweet balm ever loading the breeze,
He would scarcely have ventured on statements so wrong—
"Her plants without perfume, her birds without song."
Ah! closet-philosopher, sure, in that hour,
You had never beheld the magnolia's flower!

Surely here the Hesperian gardens were found—
For how could such land to the gods be unknown?
And where is there spot upon Adrian ground
So like to a garden a goddess would own?
And the dragon so carelessly guarding the tree,
Which the hero, whose guide was a god of the sea,
Destroyed before plucking the apples of gold—
Was naught but that monster—the mammoth of old,
If earth ever owned spot so divinely caressed,
Sure that region of old was the Land of the West?

THE WAY OF THE WORLD.

Man may swear, gamble, profane the Sabbath, be obscene in speech and licentious in conduct—they may abscent themselves from home and spend whole nights in lasciviousness, lust, excess of wine, revellings, banqueting, and abominable indulgences—and yet not lose their place in society, but be recognized as honorable men. But let a woman follow their example, and she is driven, like Eve, from the social paradise. If even the breath of suspicion blow upon her vestal robe, it is soiled. If she lapse but once from the path of virtue, she "falls like Lucifer." No penitence, however protracted, can replace her on the pedestal from which she fell. No tears can wash away the stain upon her fair name. You might as well attempt to reconstruct a broken vase, or to restore the tints and fragrance of a faded flower;

"The white snow lay
On the narrow pathway
Where the lord of the valley crossed over the moor,
And many a deep print
In the white snow's tint
Showed the tracks of his foot-steps to Eveleen's door.
The next Sun's ray,
Soon melted away
Every trace on the path where the false lord came!
But none shall see the day
When the stain shall pass away—
The stain upon the snow of fair Eveleen's fame.

And yet that proud lord will lift his head in society as if he were as pious as an angel, while the victim of his hellish arts is, like Cain, a vagabond upon earth. And even the virtuous woman, who would shrink from her presence as from a pestilence, will give him her hand and heart as if he had never sinned.—*Philip Slaughter.*

A FEARFUL PICTURE.

The Syrian correspondent of the *Boston Traveler* writes that more than ten thousand human bodies still lie upon the sides of Mount Hermon, in full view from the Sea of Galilee and the Mediterranean, upon the plains of Sidon, the ancient Phœnicia, blackening in the sun, and their blood still cries out to heaven for vengeance. It is an Oriental custom to leave the murdered dead unburied until justice has been satisfied; and, although in Syria the effect of the climate upon a dead body requires its burial within twenty four hours of the decedies ment's spirit from its earthly tenement, these of preservation. In the court-yards or complete state the barracks, and wherever the Christian has fallen, there lies the body now, still awaiting the vengeance of heaven upon the oppressors and the slayers of the Christians of Mount Lebanon. Without entering into an explanation of the physical causes which have produced this *mummification*, it is sufficient to say that the testimony of all confirms the statement. Wolves and hyenas have, of course, done their work, but in all inclosed premises the presence of the unburied dead remains a silent appeal to Him who declared, "Vengeance is mine, I will repay, saith the Lord."

THE PROSPECTIVE KING OF MADAGASCAR.

The cruel, persecuting Queen of this island, who before the birth of her son had promised to leave the crown to her nephew, a military man and a bitter persecutor, recently became anxious to transmit the kingdom to her son. She resolved to decide the matter in what she and her subjects would regard as the most sacred way, and accordingly had two jars filled—one with earth from her husband's grave, and the other with jewels. She then decreed that the two candidates should come into a chamber where the jars were, and that he who should lay his hand on the jar containing the ashes of the king, should be the future sovereign. The result was that her son, who is a devoted Christian and a friend of the missionaries, having providentially fulfilled the requirement, was immediately recognized as her successor. It is hoped that his life, which has been conspired against, may be spared, that the native Christians of that island, who have had to endure such a great fight of afflictions, may find in him as their king a nursing father and protector.

Obituaries:

"Let me die the death of the Righteous."

MARTHA A., daughter of Peter and Sarah Brown, and wife of Z. R. Kea, all of Dale county, Ala., was born May 12, 1832, and died of erysipelas, Sept. 3, 1860. Sister K. was married to her now bereaved husband Sept. 15, 1849, and learns to his care seven little children. She joined the Methodist Episcopal Church at about twelve years of age, and professed religion some time after, under the ministry of the Rev. W. P. Miller of the Alabama Conference. Although she did not make a profession of religion until after she joined the Church, yet her mother thinks she enjoyed it before that time. She was an affectionate wife, a good mother, a kind friend, and an excellent Christian woman. Those who knew her best say that, when a child she was gentle and obedient, and after becoming a Christian "she ever adorned the doctrines of God her Savior in all things." A few days before her death she seemed to be permitted to hold communion with the invisible world: she thought she saw and conversed with her Savior and a little brother who had gone before. From that time she was very happy and frequently shouted God's praise. She took affectionate leave of her husband, children and other friends in hope of meeting them again, ere long, on the other shore.

W. A. MONTGOMERY.

SISTER AMANDA M. WEST, consort of Dr. C. Boggus, departed this life on the 14th inst., at her residence in North Rapides, La., in the 39th year of her age. She was a native of Arkansas, having been born in Clark county, March 18th, 1822. She was married to Dr. Boggus on the 24 September, 1839, and soon after connected herself with the Methodist Episcopal Church, in which she lived an exemplary life, (so far as the writer could learn), to the hour of her departure. We are informed that she bore her long and severe affliction with Christian fortitude. And when she was satisfied that her time was near, she began to sing that glorious old hymn, "Come thou Fount of every blessing," and thus singing, she embarked joyously for "the other shore," to await her dear husband and children.

JOSEPH E. BRADLEY.

IDA J., daughter of Rev. D. W. Dilehay, died on the 13th September, at Bethel parsonage, Wilkinson county, Mississippi, aged six years, nine months and twenty-days. The parsonage is on Bethel campground. On the first day of our camp-meeting, before Ismel had yet pitched their tents, little Ida "went to God," as she dreamed she had done about a week before, when in perfect health. We felt that the angels that came to encamp about God's people were in love with their little sister, and took her away to be with them forever. How bright will be the scenes, the gatherings, about these passenger graveyards on the resurrection morning! The chastened father and mourning mother, and saddened little brothers and sisters, know to whom they have committed all. We weep with them.

T. W. B.

MISS JANNIE L. JOHNS died near Plaquemine, La., Sept. 22, 1860, after a protracted and painful illness, aged 22 years and a few months. The subject of many prayers, she was taught to pray from childhood, and had been for some time a probationer in the Methodist E. C., South. She desired the prayers of others, and prayed much herself for weeks before her death. Although she made no distinct profession of faith, still we trust that she had hope in her death.

P. M. G.

HARVEY HARRINGTON, infant son of B. T. and Martha Denham, died of cholera infantum, August 20th, in East Baton Rouge, Parish, La., aged one year, four months and twenty-seven days. We laid it beside five children of brother and sister D., all of whom died about the same age, and looked up amid our tears and sorrow (in confident assurance of meeting again) to Him who said, "Suffer little children to come unto me."

J. N.

MISS MARY ALAWILDA DELL died on Sunday night, 30th September, 1860, aged nineteen years, a native of Opelousas. She died a christian.

W. D. B.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this institution will open on Monday, the first of October, 1860.

FACULTY

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. R. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SUNDSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A. } Principals of Preparatory Department.
WM. N. POTTER, M. A. }
H. B. NORWORTHY, M. A., Tutor.
LEWIS HUZARD, Tutor.

Tuition per session five months, payable in advance.
In Preparatory Department.....$21 00
In College Department.....30 50
Matriculation fee on entering College Department.....5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices very much from ten to fifteen dollars per month. This institution has a large and able Faculty, extensive buildings, large library, philosophical and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 142 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER President.

Aug. 5, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN.—The 5th scholastic annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Gillespie, D.D., assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood. He comes to us favored by the best of all references—twenty-three years of successful experience at the head of Colleges of the highest grade; he comes indorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin D.D., Rev. Dr. Rivers, President of the Wesleyan University, Florence, Ala., Rev. Dr. Keener, P. E. of the New Orleans District, La.

Beyond the south, the State Female Colleges has claims upon you of no ordinary character. Its beautiful and healthful location in the most moral community noted for its refined and christian character; its admirably arranged and neatly furnished Boarding House; together with its experienced and skilful faculty, present such an imposing array of advantages as justly entitle it to be styled a "School of the highest order and unsurpassed excellence."

Many of our patrons were present at the recent Examination; and all are as far as we can learn, were delighted with the school and all its arrangements.

During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Catalogues containing full information may be obtained by applying to C. COLLINS, President, or at the Book Depository, South side of Court Square, Memphis, Tenn.

S. WATSON, Pres.
W. K. POSTON, Sec.
Board of Trustees.

Aug. 13, 1860.

WHITTAWOUTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. R. P. Lee, A. M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examinations continued, Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. R. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on WEDNESDAY, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S. MAGRUDER.

Aug. 5, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and common streets, entrance No. 80 Common street,—established in 1848,—open day and evening the entire year.

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Rev. W. C. Dix, Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. F. Carleton, Assistant in Academical Department.
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W. C. HASS, *Secretary.*

Macon, Georgia, Aug. 21, 1860. 1y

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Aug. 23, 1860.

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Assisted by Major F. M. Hopkins, Rev. Harlan Brown, M.A., and J. A. Gandy, M.A. These gentlemen are all experienced in Teaching.

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Sept. 13, 1860. 4t

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Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. B. Singleton, M. C. from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate.*

May 16, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

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FORNEA & KILBOURNE, ATTORNEYS-AT-LAW, Canton, Louisiana, practice in the Parishes of East and West Feliciana and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C Lougstreet and Co., Bronfwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

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WINANS & HEATH, ATTORNEYS AND COUNSELLORS at Law, Shreveport, La., Office—Market street.

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NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS, WEDNESDAY, OCTOBER 17, 1860.

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LETTER FROM CHINA.

SHANGHAI, China, July 11th, 1860.

MR. EDITOR—I will now continue the account of my journey in the country, beginning at the city of Ing-Kong. We arrived there late at night, and were all early the next morning without going ashore. This city is in a state of utter ruin and decay. I have preached here quite often on former occasions. The people generally are peaceable, and quiet. There is nothing about the place that would attract the eye of an observer. But one is struck with wonder at the quiet of life about the place; the place looks as if it was about to be deserted. The whole place is filled with opium shops, and many of the inhabitants show, by their want and distress, the effect of the use of this poisonous drug. The streets are very narrow and filthy, and distressed-looking beggars met us on every hand. One part of the city looks to me to be the haunt of robbers and lawless men. I can never forget the first night I spent at that city, about four years since. That night there were a number of lawless Canton men in its suburbs, and the people fully expected some trouble with them that night. I had some apprehension of being disturbed, but I lay down and slept in their very midst, without harm, for the Lord watched over me and preserved me from the violence of the wicked. I have never formed a favorable opinion of the place, but always, when I can, I preach the blessed gospel of Christ to them. The wall of the city is broken in several places, and is quite overgrown with weeds and vines. The whole place seems quite antiquated, and is almost altogether divested of all signs of life. There is a pagoda at the east gate of the city, but it is too much decayed to allow of our ascending it. Many temples stand around it, but they too are deserted, and the gods of wood and stone sit alone in all their glory, covered with dust.

About eight o'clock on Wednesday morning, the 23d of May, while at breakfast, we passed the camp of about one thousand Imperial soldiers; each man seemed to be his own master, and were loitering about the camp. No one was standing guard. As soon as our boat approached, we were hailed and called to the shore. Each one seemed to take the responsibility of asking us questions, and after a few minutes conversation we passed on. They seemed delighted that we were able to converse with them in their own language. We gave them some books and left them all in a good humor. One or two cannon were pointing across the grand canal, and two or three smaller matchlocks were seen close by and mounted. We reached the city of Soo-Chau, at the east gate, about ten o'clock in the morning, after passing around one-third of the city. We got ready some books, and tried to make our way into the city. We did succeed, and got in through the gate, but were asked very politely by a Mandarin at the gate to stop a few minutes, as they wished to have some conversation with us. We were asked to walk into a room and to take a seat. We did so, and then we had some conversation with them about the impracticability of going into the city just at this time. They said they would be glad to see us at any time when peace was restored, and they hoped we would not try to go into the city now, as they could not be responsible for any difficulty which might occur. They were very polite and kind to us, and received our books with many thanks. We then returned to our boat through the gate as we came, followed by a great crowd of spectators, to the bank of the canal, which encircles the city; it is twelve miles in circumference. We then passed on to the north gate of the city, where we find the most populous part of the suburbs of Soo-Chau. From there we walked around and visited several places of interest. Saw multitudes of men, women and children in several boats. They fled from the city of Taw Yang, which was taken a few days since by the Insurgents. They seem to have fled without bringing anything with them. I gave them all the cash I had about my person. Preached on the hill outside of the city to a large crowd of people who had assembled themselves to see the strange "barbarians," from the ocean. Some of them seemed to be in a great state of alarm, especially the Nankin people. They earnestly besought us to save their lives—they were poor.

We then visited the poor-house, which is supported by the wealthy of Soo Chau, and found over eight hundred persons, blind, halt and sick of all diseases. In one of the rooms I saw one of them reading the New Testament. He was then reading in the book of James. I have often visited them, and left New Testaments and other books with them. I pray that this may be the beginning of better times in China. Should not this be the burden and desire of our hearts, in all our prayers to God? May the Lord have mercy on this poor heathen people in their blindness.

About four this afternoon great crowds of soldiers, who had fled before the insurgents, so blocked up the street which led to the city, that we could not approach the gate. As soon as it was announced to the authorities that these soldiers had arrived, the gates of the city were immediately closed against them. The whole city was in a stir at hearing such news, and seeing so many thousand soldiers fleeing precipitately before the insurgent party. Until late at night we could see these lawless soldiers pressing boats into their service. They came aboard of our boat in our absence, and took possession, but upon examination they found it in the service of some foreigner, and concluded to let it alone.

On Thursday 24th, when we awoke from our sleep, it was pouring down rain in torrents. In fact I was awaked by the rain coming in upon me. It was indeed a gloomy morning, and none of us felt like moving until the rain should abate. After we had breakfasted, we unmoored our boat and passed around under the walls of the city on our way to Qua Sau, a walled city seventy-two li from the city of Soo Chau—about twenty-four English miles. As we passed along the canal we observed the whole mass of the people were in motion, and all seemed fleeing in one direction. Some with children on their backs and some with clothes. Some were upon boats and rafts, and others on foot. The rain helped to increase their consternation, as it is a general saying among the Chinese that when it rains the insurgents make their attack upon the Imperial forces, and are generally more successful on such occasions. The confusion of this great mass of people is beyond description. As we proceeded, the rush of boats and the cries of the people running to and fro, still increased until it surpassed anything I ever saw. The canal was alive with boats, and on each side of the canal were thousands of men, women, and children plunging on through the mud and rain. When leaving the suburbs of the city, as far as we could see, the road was lined with Nankin people who had been for several years in Soo Chau and received for their support from the government about one cent and a half per day. But now they were going they knew not where, with poverty and misery before them. There were hundreds who had not a sufficient means of support for one day. Their misery is untold, and I could but mourn to see them in such a condition. They have no comforter as the Christian to go to. And oh, what a blessed privilege it is for us in all our troubles to go to Him who is "easily touched with our infirmities." Women with cramped feet would try to go through the mud and fall with their helpless children on their backs, and look up in despair to the passers by until some pitying hand would lend her assistance. I saw many fall and, as it were, faint away and almost trampled in the mud by the multitude. My heart was moved for these helpless creatures, yet the crowd and excitement was too great for me to attempt to relieve any. There must have been twenty thousand persons in sight. The misery which must necessarily follow the movement of this immense multitude can scarcely be imagined.—Many had their bodies, from head to foot, covered with mud, and despair seemed to rest on their countenances. I wanted to bring some of the most feeble aboard of the boat and thereby help them on, but the boatmen would not consent to it, for fear of a rush upon the boat. The whole of this day rain continued to pour down, and until night closed in we had before us continual scenes of sorrow and distress. We passed the night at a small village not far from the city of Qua Sau. Thousands of these poor Nankin people had already arrived, and all was confusion and disorder. I went around from boat to boat to see them and have some conversation. Their boats were all filled, and many hundreds were sleeping on the shore. I tried to comfort them, and pointed them to Jesus as our only hope of comfort in this life and in this life to come. Here I saw many of the Imperial soldiers who had been defeated in battle with the insurgents, and were now making good their escape, not knowing how soon they were to suffer at the hands of their own Imperial officers. Opium had well nigh destroyed all their energy, and we do not wonder at their defeat in battle. The most of their time they spend in smoking opium.

We were up early on Friday, 25th May, and found it to be very unpleasant and still raining. We saw on the banks of the canal signs of the deserted soldiers where they had encamped during the night, and in their hurry and confusion they had left many of their arms, horses, etc., all of which were being secured by the country people. By eight o'clock in the morning we were at the city of Qua Sau. Owing to the heavy weather, the lofty hill in the city, from which the place takes its name, was almost concealed from our view by the cloud which enveloped it. It presents a beautiful appearance as you approach the city in clear weather. When we reached the city, we found many thousands who had fled from Soo Chau; and here we saw the people of this city fleeing to the country, many of whom were weeping for fear. In one boat, especially, filled with women, children and furniture, scolded by two countrymen, they were keeping up a dreadful lamentation. We tried all we could to soothe by talking kindly, but finding all of no effect, we began to hand them some of our foreign bread and soon all were quiet and happy. We walked ashore, and at the foot of the large bridge near the West gate, I preached to hundreds of eager listeners. The bridge was crowded and also all the open space below the bridge. I had never before seen the people in this place listen with so much attention, and I trust many received the word gladly in their hearts and fully understood their condition as sinners before God.

I shall have to trouble you with another communication before this journey is ended, as this has taken up much more room than I expected.

J. W. LAMBUTH.

Thursday, 12th.—The city of Shanghai is now in the hands of the English and French. The English flag flies from the wall. Mr. Ward, our minister, has gone North in the man-of-war "Hartford." The English and French forces have all gone North. We know not what may be the news of to-morrow; perhaps that the Emperor has fled from his throne. All is excitement in Shanghai about the Rebels. I hope you will see some interesting communications concerning them in the "Herald," printed in Shanghai. My father has copies of them.

Saturday, 14th.—Our dear brethren, Bros. Wood and Allen, and their wives, arrived in Shanghai last night about eight o'clock, all wet. Brother Wood and sister Allen have been quite sick. They were two hundred and eight days coming from New York to Shanghai! Almost unparalleled.

JOHN CALVIN.

HIS CHARACTER.

Calvin was not only sadly deficient in patience, but also in tenderness and pity. He possessed a very small portion of those qualities in the wisdom that cometh from above, which are "gentle, easy to be entreated, and full of mercy." He had much of the holiness of religion, but very little of its sweetness and beauty. Indeed, beauty was a word he never understood the meaning of. The Spartans of olden times, notwithstanding their austerity, prayed their gods to grant them the beautiful with the good; but Calvin felt no such want—offered no such prayer. In giving Favil instructions about a wife, he said he was not at all particular about beauty or person; and he cared as little about the beauties of nature. He resided amid some of the sublimest scenes which this earth has to present. For nearly twenty years he lived on the borders of the lovely lake of Geneva; he could not look out of his window without seeing the glaciers of Savoy and Mont Blanc. But in not one of his letters is there the smallest reference to all this sublimity and beauty. He might never have walked out and seen the early beauty of morning, or the material grace of evening, or the solemn pomp and majesty of night; he might never have watched the Spring breaking forth from the icy covers of Winter, or have listened to the minstrelsy of woods and waters. If we were to judge from his letters, we might fancy that he had lived all his days in a sandy desert. Neither do you find in Calvin any love for pictures, or for the glorious strains of music. He took no interest in dumb animals, and very little in the joys and sorrows of human life. The earth was cursed, amusements were sinful, pleasures were godless, man's business was to cry: "Vanity of vanity, all is vanity. Ah! woe is me!"

CONTRAST BETWEEN CALVIN AND LUTHER.

Calvin as a very marked contrast to the great German Reformer. Luther's soul was full of music and gladness, as he gazed upon the beauties of nature. He believed that the earth was the Lord's and the fullness thereof; and did not think that he honored God's heaven by despising God's earth. He could see God in the light of the morning, of noon, and the stillness of night. One day, walking on the Leipsic road, he observed a beautiful field of wheat, when he exclaimed: "O God of goodness! this fruitful year is thy gift. With thee all is miracle. Thy voice brings out of the earth, and even out of the arid sand, those plants and beautiful ears of wheat which gladden the sight. O my Father! give all thy children their daily bread." Now, we continually meet with reflections of this sort in reading Luther, but never in reading Calvin. Luther was great in undress. We do not lose him in little things. See him going to the fishmongers to buy oysters for his favorite cat, being afraid lest the servants should take a dislike to it, from having continually to supply its wants; look at him, with smiling face, talking to it, and patting the head of his old dog, which he has had for sixteen years; go into his study, and see him laugh, body and soul, as he examines the caricatures of the Pope which hung upon his study walls; follow him from his study, into the skittle-alley at the bottom of his garden, with Melancthon; see him tuck up his doctor's gown, and say to his friend: "Melancthon, you can beat me at Greek, but I can beat you at skittles;" see him sit down to supper with Philip, Dr. Jonas, and a few choice friends, how he sets the table on a roar; with his broad humor and good-tempered mirth; listen to the sweet music coming from his German flute, with which he said he oftentimes drove away the devil; see him sit down to his desk, to write tales for his little Johnny, and then cracking a joke with *Lord Cate*, as he playfully called his wife; and above all, see him sitting by the sick-bed of his girl Madeline, weeping, and sighing, and groaning at her death: and as we see all this we clasp him to our heart; he is as great here as when burning the Pope's Bull, or standing before the Diet, at Worms. "He was open as the sky, merry as the sunshine, bold and fearless as the storm." We not only respect and admire him, but we love him, and should have been delighted to have sat down at his table and heard him laugh and sing, pray and preach, and do all to the glory of God. But it was far, very far otherwise with John Calvin. His heart never swelled with joy, as he gazed upon the snow-capped mountains, the everlasting hills, the mighty forests, the beautiful flowers, and outstretched ocean. His soul was never filled with music, as he listened to the song of the birds, to the rustling wheat, or the light tinkle of the brook, chanting its quiet tune. He had no eye for this beauty, no ear for this music. This world was a waste-howling wilderness—God's curse was upon it. He had no favorite cats, no faithful dogs, no flutes, no pictures, no skittles. He seldom smiled, and rarely laughed; and when he did laugh, it was a very weak, thin, sniggering, husky affair—not at all like the clear, loud, ringing tone of Luther's laugh. Calvin's sympathies were narrow and one-sided. Luther's were strong and many-sided. Luther had all Calvin's godliness without a bit of his grimness. Any ignorant man could disturb Calvin's life, and irritate his temper, by questioning or disputing any of his peculiar views.—But Luther was not to be so moved. One day, a man visited him from the Low Countries, to dispute about various things. Luther received him kindly, and afterwards remarked: "When I saw what a poor, ignorant creature he was, I said to him: 'Hadn't we better dispute over a can or two of beer?' Calvin would have been for sending the poor fellow to prison. Then, on manifold grounds we prefer the German to the Frenchman; and would far rather have lived at Wittenburg than at Geneva.

CALVIN AS A THEOLOGIAN.

It remains for us now to speak briefly of Calvin as a Theologian and a Reformer; and, as in some future paper we purpose to examine Calvin's theological system at length, we shall content ourselves here with a simple and brief statement of his distinctive views.

Calvin early saw the necessity for some work which should set forth the doctrinal truths of the Reformation in a clear and systematic form. And he rightly judged that he had the power to produce such a work. Hence, while he was yet a young man he wrote his *Christian Institutes*. He afterwards enlarged it, but made no substantial alteration. The ability displayed in this book is of the highest order—unquestionably it is a great book. It contains much that all Protestant sects agree with; and it contains also all Calvin's peculiar and distinctive opinions. The base of Calvin's whole system is the Augustinian doctrine of Predestination. The will of God is the absolute cause of all things. Far away in the past before the world was, God ordained, predestined everything to come to pass. So, that whatever is, is just what God intended it to be—that whatever is done, is just what God intended to be done; and this, not only by good men, but bad men. Calvin carries out this principle with a stern, unflinching logic, by its final consequences. Hence, he regards the distinction which some persons make, between God ordaining a thing to be done, and God permitting it to be done, as mischievous and absurd. Men can do nothing, he says, but by the secret will of God; and they can deliberate upon nothing but what he has secretly decreed. He maintains that God has predestined a certain number to be saved, irrespective of their want of faith or their evil works.—Hence, he says, that "some men are born devoted from the womb to certain death, that God may be glorified in their destination."—*Institutes*, vol. ii, p. 432.

And still further he says: "The ungodly, indeed, are punished with blindness on account of their wickedness, by just judgment of God; but if we seek the origin of their destruction, we must come to this, that being cursed by God, they can call forth and accumulate nothing but curses by all their deeds, words, and counsels"—*Comment on Romans*, 11: 7.

Calvin was well aware that to many this doctrine would appear harsh and stern. Indeed, he himself confesses, that "It is a horrible decree, that the fall of Adam, independent of any remedy, should involve so many millions with their infant children (!) in eternal death"—*Institutes*, vol. ii., p. 430.

Calvin also admits that many of the early fathers did not take this view, neither did many of the Reformers of his own day; even Melancthon—who was Calvin's intimate friend—said that the doctrine of Predestination, as then stated, was only the ancient doctrine of Fate or Destiny. Others said that it made God the author of sin. But Calvin maintained that such inferences could not be fairly drawn from the doctrine. He contends, that although men sins necessarily, yet he also sins voluntarily. Upon the whole, Calvin's theology is like himself, cold, rigid, logic, and stern. It is absolute fatalism, with this difference, that he bases it upon a scriptural instead of a philanthropic foundation. He said much respecting the awfulness of God's justice; but very little respecting the tenderness of God's great pity, or the depth of his wondrous love. Passing from a Greenland winter to an Italian summer, is not a greater contrast than turning from some chapters of *Calvin's Institutes* to some chapters in John's gospel. However, although there is a great difference of opinion respecting some of his theological dogmas, there can be none as to his distinguished merits as an expositor of Scripture. Divines of all schools have acknowledged the help they have derived from his works. Richard Baxter—who did not fully accept Calvin's doctrine of Predestination—says: "I know of no man since the Apostles' days whom I value and honor more than Calvin, and whose judgments in all this, one with another, I more esteem and come nearer to."

Even his great opponent, Arminius, a short time before his death wrote: "After the Holy Scriptures, I exhort the students to read the Commentaries of Calvin, for I tell them that he is incomparable in the interpretation of Scripture."

CALVIN AS A REFORMER.

And now one word about Calvin as a Reformer. In the opinion of some of his critics, it is here that his labors are seen to the most advantage. He unquestionably saved the Reformation. Luther went forth with a giant's strength to destroy the false; but he was comparatively weak in building up the true. But Calvin was just the man to organize, and consolidate that which was already gained. Had it not been for Calvin the Reformation would—humanly speaking—have perished in endless disputes and divisions. But through Calvin, Geneva became the center of a mighty influence that went through the whole of Europe, and is powerfully felt even in this day. From that little city hundreds of devoted ministers went forth, steeled by Calvin's Spartan discipline, ready at any moment to die in defense of the truth. After Luther's death, the Lutheran churches did but little to carry on the Reformation. But the Calvinistic churches have gone on and on, increasing continually, and it is impossible to estimate the good they have accomplished. Indeed, we owe our civil and religious liberty to these churches. For, who was it that bearded those tyrannical priests and despotical kings in England, and solved that great problem: which is most, one or a million—the king or the people? All the puritans light their lamp at Geneva? They were all baptized with Calvin's spirit. What city was it that John Knox looked to as the model of perfection? was it not Geneva? And both Calvin's doctrine and discipline he impressed on Scotland. In France, the whole of the Reformation bears Calvin's stamp and seal. Go across the Atlantic, and ask whose ideas had most filled the hearts of those Pilgrim fathers, who went forth in the Mayflower to plant the seeds of civil and religious liberty in the far West? And the reply is Calvin's. In fact, it was Calvinism—not Lutheranism—that every where did battle with Jesuitism, and was thus the means of saving Europe. And on that noble list of men, who by their toil, and suffering, and prayers, have handed down to us the precious boon of the Reformation, we must first write the name of Martin Luther, and second that of John Calvin.

Calvin, then, on the whole, we thus judge. He was a man of great intellect, of varied talents, of ripe scholarship. A man of iron will and firm purposes, exercising mighty influence for good at the most critical period of Europe's history—a man to whom all Protestants owe a mighty debt of gratitude. There was in his life a simplicity, a majesty, a consistency of purpose, which at once stamp him as one of the world's great men. God's glory was his great aim. Duty was the watch-word of his life.

He was a man of weak body, spare in diet, austere in habits, requiring but little sleep, and sadly deficient in muscle and animal spirits. His heart was cold, his temper keen, his disposition unlovely and ungenial. He was hard and intolerant in spirit, showing but little sympathy for those who had the misfortune to differ from him in opinion. Of that charity which heareth all things, which suffereth long, and is kind, he had a very small portion. In his efforts to do good, he always manifested too much of the *law* of law, and too little of the *law* of love. We admire him for his matchless talents; we honor him for devoting those talents to the cause of God and humanity; but love him we can not; his cold, stern heart repels us; his morose, violent temper warns us not to come too near. For the good service he rendered to the cause of truth and freedom, we thank him; but we have no desire to make his acquaintance, and are glad that he lived before our time.

THE MALAKANS.

This is the name of a large sect, now scattered all over the Russian Empire, although originating, like American Methodism, during the last one hundred years. Two servants of the Russian Ambassador in England, a man and woman, became converts to Christianity whilst residing there. Having left his service they returned to Russia. The man, Simon Metiejeff, was a tailor by trade. This praying Russian did not keep his light under a bushel, but let it shine; and residing in Tambaro, or Tambolf, a district embracing 4,800 square miles, with 1,550,000 people, he traveled about working and preaching as he had opportunity. Training other young men for the holy work, Metiejeff sent them forth upon the same errand of love and mercy.

These pious efforts were immediately blessed, when persecution followed, and the sectarians or heretics were exiled to far distant Siberia. Especially were teachers sent away, and some as late as the Crimean war. Others settled towards the Caucasus, a living wall, as it were, against the Circassians. These became very numerous, now not less than 30 villages beyond Tiflis, and containing 70,000 Malakans. Amidst persecutions, as is ever the case, the good seed remained, and this sect is now scattered all over Russia. Their number is estimated at present to be *more than a million*, and the blessed work of reformation is still going on. This people, after long continued and severe sufferings, bonds, imprisonments, stripes, exiles and deaths, for ninety years, have found some rest, since the last Crimean war. Government coercion is no longer resorted to. They are Trinitarians, in its fullest sense, and their attachment to the Bible great, proverbial, and almost exclusive. Most of them fear to read any other book, lest they may return to their former state, or as we Methodists say, "backslide." Soon after the sect became united, they were compelled to give up the ordinances of baptism and the Lord's Supper. The laws of Russia prohibited these holy ordinances, except administered by a Russian Priest, and the communion must be observed only in a Russian Church. There are severe penalties for the transgression of these arbitrary and cruel laws. Under these circumstances the Malakans have adopted a purely spiritual baptism and communion, whilst abstaining from the usual outward rite. When a child is born, they assemble, and praying over it, commend it to God, and they meet from time to time for a "love feast," and eat what is called "holy bread."

About twenty-five years, ago, some of the Malakans in Tiflis and beyond, began to baptize their children again, but very secretly. Their spiritualizing or mystifying way of exploining the Scriptures has led them to understand the whole of the apocalypse *mystically*. They describe it metaphorically, as connected with their inward religious conflicts and experience. Even the promised millennium is entirely within. Recently, some seemed inclined to embrace more correct views. Their worship consists of prayer, and reading the Scriptures, with exhortation, if some one is present, having such a gift. If any is not able to pray extemporaneously, he is permitted to use a little prayer book. The Malakans greatly desire Christian fellowship, and feel the necessity of more instruction in divine knowledge. They are ready to keep their Bibles until death, believing all its sacred truths and ardently want the entire Scriptures in their own language.

This new people may be the grain of mustard seed in that immense region of the world where there are millions of our fellow-men amidst gross darkness, or superstitions ignorance. There are Jews in all parts of the Russian Empire, except the centre, whether they are specially excluded. Lutheranism is professed by the great body of Germania and Swedes, and the Poles are generally Roman Catholics. Still the Byzantine or Greek Church is the religion of the State, and has almost universal ascendency. It is strong in the affections of the Russian people, who assent to its dogmas and willingly perform its minute, ridiculous and superstitious ceremonies. Amidst all these errors, one bright ray of light shines forth—the free reading of the Bible by the laity, which is a fundamental usage of the Greek or Eastern Church. Nor can it be said that skepticism in any decided form has yet penetrated into the Eastern Church. Its creed is not exclusive, holding that whoever is baptized in the name of Christ will be saved; nor has it ever sought to encroach on the civil power or leave its proper sphere in political questions. These are liberal religious elements, which, we can not but hope, in God's hands, before long, will introduce a pure faith among the myriads of the Russian Empire. May the Malakans, their Bible reading, their piety and prayers, be the precious little leaven to quicken the gracious work!

A MOTHER'S CONCERT OF PRAYER.

THE MEMBERS OF THE NEW YORK AND BROOKLYN MATERNAL ASSOCIATIONS, TO CHRISTIAN MOTHERS OF EVERY NAME THROUGHOUT OUR COUNTRY.

Burdened with a sense of our responsibilities in reference to the spiritual welfare of our children—painfully conscious of our want of faithfulness, and oppressed with anxiety, lest, amid the prevailing worldliness and the temptations with which they are surrounded, our loved ones should be left without the precious hopes of the Gospel—we long for a closer bond of sympathy with those of like trials and cares. Especially do we long to have their fervent prayers mingle with ours at the mercy-seat, that the gracious Redeemer would claim our children as his own, and give us wisdom and grace to guide them in the way in which they should go.

Impelled by these feelings, and yielding to earnest and repeated requests from many others, we invite all mothers in our common Zion to meet together at such places as may be convenient to themselves, at three o'clock, on the first Wednesday of October, and join with us in a Union meeting or Concert of Prayer in behalf of ourselves and our children. The presence and power of the Holy Spirit is our only hope, and while we believe God has promised to bless the children of his servants, we are reminded that parental prayer and faithfulness is a principal means through which the fulfilment is to be realized. We can not suppress a fear lest, by our neglect or indifference, we ourselves should close up the avenue by which the blessings of the gospel are appointed to flow to the hearts of those committed to us.

Whether through our unfaithfulness or otherwise, the thought that any of our dear children should be left to perish is unutterably painful. Hence, we desire to share your supplications. We believe God has encouraged united prayer; and the history of the past furnishes many instances in which the earnest entreaties of associated mothers have been answered in mercy. Let us unitedly surround the throne of grace, and our feet that your Saviour will respond to ours in this desire, and we shall look forward with solemn and sacred interest to the hour when, through the intercession of our risen Redeemer, the prayer of faith from believing mothers, in all parts of our land, shall ascend to the Father of mercies.

Furthermore, having ourselves experienced the great benefit of associating together for mutual counsel, encouragement and quickening, we earnestly recommend that mothers, as they are assembled on the day referred to, shall take into consideration the forming of themselves into associations where none exists, or seek a reviving interest where a maternal association already exists; and that by meeting on the *first Wednesday of each succeeding month*, we may have a recurrence of this Concert of Prayer, mingled with conversation for mutual aid and sympathy. We invite you at least to join with us in a meeting of prayer, each month, in the afternoon of the day named. We do not undervalue other means of grace, but we should be blinded to our most solemn duties and our highest privileges, did we not recognize that dispensation of our Heavenly Father by which the tender minds of our children are placed in our hands to be trained for the service of the Redeemer, and by which their salvation is made to depend much upon the manner in which we discharge our high trust.

Who of us has not yearned for mutual counsel and divine guidance, that we might be able to give to the cause of our Saviour and to the highest good of our children—a mother's influence wisely directed and sanctified by the Spirit of God?

We do not think any uniformity of organization is essential. The form may be modified as circumstances may suggest.

ANCIENT AND MODERN PENMANSHIP.

Great is the difference between the clerkly penmanship in the body of ancient deeds, and the rough, rude, and often illegible signs of those famous men of the sword; whose functions in the middle ages were so much in demand; and it may be remarked that in those days when the circumstances of having a pen in hand must have been a remarkable event in the lives of the great mass of the community, the penmanship of the few learned clerks was noticeable for its beauty, and also for its correspondence, to some extent, with the contemporary style of architecture.

The effect of the introduction of Italian architecture may be traced both in manuscripts and books. Many of the specimens of the hand-writing of Queen Elizabeth are singularly beautiful, and show much variety. There is the small Italian hand, which was used when writing, as Princess, to her dear cousin and King, Edward VI., and on other complimentary occasions; and a very large hand, which combined the Gothic and the Italian, which "good Queen Bess" used when she threatened to unfrock a Bishop.

Looking at ancient documents of a time when being obliged to resort to the use of a cross for a signature was not considered disgraceful, even to the nobility, it is curious to notice the great variety of the crosses, and the different degrees of artistic skill which are shown in them. As the practice of writing became more general the use of the cross became less so; and, although many could not write their right name, they managed to sign with a letter, or peculiar form or flourish which had some resemblance to one.

In a collection of autographs of the relatives of Shakspeare, published by Mr. Halliwell, a great variety is shown. Agnes Arden's signature resembles the letter U, such as would be made by a school boy who had just got out of his "pot-hooks." John Shakspeare signs with a sword-like cross, so firmly and vigorously marked that one can fancy, if the opportunities had offered, that this hand might have been cultured into that of the skilled draughtsman. Others of those signs are crosses surmounted by circles, and some show imperfect attempts at regular signatures.

Remembering the systems of book-keeping, and accounts which are now required for successful trade, it is difficult to understand how business, to any extent, could have been carried on. Tallies kept by notched sticks, with certain hieroglyphics for the different goods, were much used instead of books, and no doubt those instruments were produced by many of the traders of London and elsewhere with as much gravity as a regular bill at the present day. At the beginning of the present century, in the case of a disputed account, in a town in the north of England, the door on which the account had been kept in chalk, was produced in court.

In the reign of George III, when education had become more general, the crosses of those who could not, write lost the distinction and artistic character of older times, and the large, bold, round hand, corresponds in style with the buildings and furniture then in use. This writing, although without much beauty, has notwithstanding, the merit of distinctness. In these railway times, with the exception of book-keepers in banks, and clerks in merchant offices, few seem to have time to trim their letters. Few artists write a good hand. Physicians' prescriptions are often as difficult to decipher as ancient hieroglyphics; and it must be confessed that writers for the press are not generally remarkable for either the distinction or beauty of their manuscript. As regards artists, the practice of handling the brush and pencil is not favorable to graceful penmanship; and in respect to the literary profession, it is generally difficult for the pen to keep pace with the thoughts, to say nothing of the fact that time often presses.—*London Builder.*

DEVELOPMENT OF LANGUAGE.

Edward III was the first to encourage English composition. During his splendid reign, there was a revival of the Anglo-Saxon genius, and the language began a vigorous growth. After having passed through these successive periods of amalgamation, it needed constructing anew. Let us go on from wars to authors. The English language has been highly favored with minds of rare eminence, who have brought the inherent power and vitality of their native tongue. In every period of its growth, authors of grand and varied styles have given it transparency and copiousness. They arrayed it in garments it had never worn, as in their fertile brains ideas germinated which were not stirring the minds of the mass—as in their souls spiritual cravings started up unfelt by others. Chaucer, the father of English poetry and a living worshipper of nature, left it wealthier in descriptions of natural objects. He was followed by a vast assembly of poets, who have consecrated it as a temple in which to pour forth great jubilees of song.

In the Elizabethan era of the sixteenth century words by thousands were naturalized; and the language was endowed with powers of intellectual and spiritual expression; Spenser, with his exquisite fancy and creative genius, drew out its fine musical harmony, and the unsuspected richness of its diction. By the minds of poets, this rude, imperfect, and rough implement is polished and refined, till it mirrors to all their delicacy, the emotions that fill and agitate the human heart. Shakspeare developed and improved the art of bodying forth visions of the imagination, and of revealing internal and immortal conceptions to a perfection before unknown.—Milton gave an example of the glorious vigor with which it could be employed to vindicate the rights of freedom, and with what solemn awe it could be marshalled into verse, to unfold a drama which has human life for its first scene, immensity for its theatre, and eternity for its completion.

Bacon and Locke, earnest seekers after truth, in natural and mental sciences, enlarged the phraseology of our language to explain abstract reasonings, and the gathered facts of observing, inquiring minds. Edwards, with an intellect of unbending purpose and of rigid logic, carved out its stern and massive features, and gave us a new model of the compact consistency of its logical syntax. Addison, Johnson, Goldsmith, and all the brilliant satirists and essayists, wits, historians and reformers of the age, contributed largely to exhibit its keen pointedness, its sharp antithesis, its fertile versatility, its pliant adaptedness, bold simplicity and strong dignity.—Wordsworth showed how it could be used to hymn the divinest meanings, and transport us on its wings to realms of grandeur and loveliness, where thoughts grow flowers and life makes music. Coleridge taught how it could be made to weave the robes of dreamy mysteries, and to lay open the steps of profound investigations into the labyrinths of recondite problems; he popularised the language of metaphysics.

READING.

There are few who stop to consider the miracle of reading. That a few black marks upon paper should have such an informing and transportive power, is scarcely less than miraculous. Four letters are put together—H-o-m-e. The moment the eye looks upon them the soul rises up, a picture comes forth, in its most attractive colors, as with exquisite clearness. We see its inmates, an old man, a venerable woman, children, domestic scenes. Years that have long slept, rise up and step forth again in newness of life. And all things are so re-fashioned, that we no longer think where we are, or what we are, but seem to ourselves carried back scores of years, and walking up and down again the ways of childhood. All this is because there are four linear spots of ink on a sheet of white paper.

But if one considers more minutely what is taking place in reading, all the time, the marvel will still grow. The ready reader never thinks of letters. It is only the word that he sees. And even the word seems to lose individuality, and is but a member of something else—a sentence. But even the sentence seems not to be seen, but to be seen through. We see the thought, rather than the symbol by which it is to be set forth. And the act of reading, although it is physical, is yet so much more mental, that we lose all consciousness of the mechanical part of it, and follow a train of pure thought, or the flow of sentiment, or a description, as if the thing itself were transpiring. It is most curious to watch a person in reading an exciting narrative, or stirring appeal, and see how these dead letters lord it over every inward faculty. At this black spot of printer's ink we weep—at another we laugh—at another we are sad—at another we are angry. This line touches one feeling, that line another; and line after line reaches in, and, like the fingers of the musician, touches the chords, and brings forth all the soul's activity.

But the same passage read by different men, will affect them all differently. It is not probable that the same state of mind, in all its details, has ever been twice produced, exactly alike, by any text of Scripture, or any passage of Shakespeare. Something is always varied.

It is worthy of notice that, although when we are heartily engaged in reading, we cease to see the lines and letters, and behold only their meaning, yet when we are absent-minded, we read without seeing either the means or the words by which it is conveyed. We have, when much pre-occupied, read whole pages aloud, to the edification of others, without being conscious either that we saw a letter, or received a single idea. The eye saw, the mouth vocalized, while our thoughts were busy with some memory, or in arranging some other variant activity.

The habit of reading proofs, and correcting them for the press, leads to some singular developments. A man feels mistakes rather than sees them. In glancing rapidly over the sentences, almost before the will can act, and while the thought is tending to hold its way right along, we feel a sort of mechanical grip, a putting on the brakes, as if something was wrong, and we go back to search and see what it is. And behold, there is a word with *i* put for *ei*, or an *m* is wanting, or but one *l* is put where two should be. That we did not see, but only felt the mistake, appears from the fact that, when we search, we have not the least idea what the matter is, and we go back, looking and groping to see what it was that stopped us with such a mind-jolt.

Every one's reflection will suggest other facts, in regard to the marvelousness of the simple mechanical and mental act, of reading. But *what* to read, and *how* to read, are more important than the marvels of the simple act itself.

DESCENDANTS OF ROMANISTS IN JAPAN.

A curious letter from Rev. Mr. Brown, in Japan, is given in the New York *Evangelist*. He reports, that it is said by Mr. Harris's interpreter, Mr. Heuski, and the French Abbe, who is attached to the French Legation as an interpreter, that there are at Yeddo one hundred families living in a quarter of the city by themselves, and receiving each five rations of rice per diem, from the Emperor's storehouse, which families are the descendants of hundreds of R. Catholics, that recanted at the persecution, two hundred years or more ago, and who were required to keep up a knowledge of Romanism, so that from generation to generation, they might act as detectives of Romanists in the country. The above-named gentlemen assert that the descendants of those recanters still receive their regular allowance from the Emperor. If so, it would be exceedingly interesting to know how far they have retained among them any correct knowledge of the Romanist faith. One would suppose their notions would become somewhat confused and incorrect after transmission by mere tradition through so many generations. The existence of such a body of men shows that the Japanese government does not forget the past, and is very perseveringly vigilant against the introduction of Roman Catholicism into their country. Another fact shows the same. In various parts of the country, along the roads, there are wooden tablets set up on which imperial orders are recorded. One contains, among other things, an offer of $200 or $300 for the detection of any "Catholic, Romanist, or Brethren" among the people. These offers are the same that were made two hundred years ago, and as often as they become defaced by exposure to the weather, they are retouched with India-ink, to render them again legible.

THE GOOD PASTOR.

A man full of charity, of humility, and all the examples of a virtuous pastor. Without pride, without arrogance and hypocrisy, there was a beautiful simplicity in its life and actions, a kindness, gentleness, forbearance, harmoniously combined with a holy zeal, a never-tiring industry in doing good to all, that marked him out as one of those chosen shepherds sent by Heaven as a blessing to some chosen flock. Cheerful without levity, he joined in all the innocent amusements of his simple parishioners, and happy himself in the consciousness of a useful and virtuous life, as well as in the rational anticipation of a blissful eternity, he walked among his people, not as a shadow, darkening all around, but as a sun, cheering, animating, blessing those who basked in his smiles.

Careless of his rest and his personal labors, he was ready at all times, by day and by night, to go forth to comfort the afflicted, relieve the sick, and soothe the dying. He asked nothing for himself, and gave every thing to others; labored not in his own vineyard, but in that of his Master, and the fruits of his exertions soon become visible to every eye. A cheerful, innocent gayety began to appear again in the village; the people went forth to their daily occupations with smiling hopes, that caused all to exert themselves in their various pursuits. Begging took refuge in the labors of its own hands, and found its reward in the comforts of independence, and the approving smile of the excellent pastor, who never lost an opportunity of rebuking the idle, or applauding the industrious, for well he knew that among all classes of mankind, and especially the laborers, idleness is but another name for sin and misery.

In short, blessed by such an example and led by such a guide, it was not long before Elsinburg became the model of a virtuous and happy village, and it might be said with truth, that neither poverty nor vice was any longer known among its inhabitants. Such are the benefits of a good example combined with good precepts, and such the blessings of a pious shepherd, who fulfills his duties to his Maker, to his creatures, and to the holy calling by which he is sanctified and ennobled.—*James K. Paulding.*

CLINGING TO YOUTH.

I abominate the padded, rouged, dyed old sham; but I heartily respect the man or woman, pensive and sad, as some little circumstance has impressed upon them the fact that they are growing old. A man or woman is a fool who is indignant at being called *the old lady, or the old gentleman*, when these phrases state the truth; but there is nothing foolish or unworthy when some such occurence brings it home to us, with

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NEW ORLEANS:

WEDNESDAY, OCTOBER 17, 1860.

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WHAT WILL BALTIMORE DO?

We are aware that advice from the *South* is not very acceptable to our Baltimore brethren. We regret that it is so. We regret that anything should prevent a clear and satisfactory understanding between them and us.—We ought to understand each other. That understanding ought to be brought about now, while Baltimore is in a transition state. Such an understanding might, to an important extent, modify her action in her approaching Conventions.

Many of our Baltimore brethren, on reading this, will doubtless say, "Oh! You wish us to come South, do you?" Well, no. Not if there is any thing like principle, or sound expediency, to prevent it. If there is no such obstacle, we do wish you to unite with us. In such case, you ought to do it; you will do wrong if you do not. At any rate, we ought to have an understanding. Such an understanding will enable us to discover whether or not there is any thing like principle or sound expediency to separate us. If there is, you ought not to unite with us. We are not selfish in what we say, but simply desirous for the truth.

What is the difference between us? The word "South?" We are as much opposed to ecclesiastical sectionality as you are. The word "South" was not chosen to express such sectionality, but as distinctive of our separate organization—the best word thought of at the time. And we are going to remove that, depend upon it.

"But you are confined to slave territory." Not at all. We are prospering in California and Oregon, free States and Northern States. We could have planted ourselves in other Northern States before this, had we been inclined to "filibuster" a little. We could do it now.—We could have had an organization even in Baltimore but we would not. We are not as much confined to slave territory as Baltimore will be, if she forms a separate organization.

"But your Church is pro-slavery." Not at all. We are neither pro-slavery nor anti-slavery. We stand right where Christ and his Apostles stood—right where the New Testament places us. Do you not believe the American Methodist Church ought to have stood there from the beginning? We could all unite, still, upon this scriptural platform. Individual political opinions, whether pro-slavery or anti-slavery, have nothing to do with the matter. Only keep the Church, in its councils and its legislation, free from "the vexed question." Will not Baltimore join us in the effort to free the whole of American Methodism from the taint of this agitation?

"But you have fought against us in times past." And so have you against us. We are about even on that score. Garibaldi and the Neapolitans once fought each other; now they fight the common enemy. Are we less wise?

"But your papers defend the Institutions of the South." Against the hostile misrepresentations of those who ought to be our brethren, and who constantly denounce us. So do you. You are precisely situated as we are, except that you are in the same Church.

Let us not have another Methodist organization. Let us continue to gather together, in one body, those who wish to repair the mistake of our forefathers—those who act and pray for a re-united Methodism.

WHAT IS TO BE DONE WITH THE POPE?

Recently, this has been the most serious question in connection with the Italian revolution. "What will Napoleon do?" was the serious question in the beginning. After his neutrality was assured, the next trouble was as to the disposition of the Pope. True, Naples had fallen, and Sardinian troops were overrunning the Roman States. Napoleon stood still, and Francis Joseph, of Austria, was afraid to do otherwise. But there was the Pope in Rome, and the French army "protecting" him. Both Napoleon and Victor Emmanuel proclaimed that the rights of the "Chief of the Church" should be respected. But new times, events, and ideas give new meanings to words. Such language does not mean what it once did. Will the Pope be protected in Rome simply as the spiritual head of the Church, without any temporal sovereignty; or will he have secured to him, in addition, the temporal government of Rome and its immediate district? What is to be done with the French army there? Will it remain there permanently? If not, will the Italians, who have overthrown almost every other obstacle in the way of national unity, suffer this one to remain?

At length, as we think, we begin to see some light on this subject. Recently, it was stated in the Paris papers that there was great uneasiness in the French capital lest there should be a collision between the French army in Rome, and Garibaldi's legions. This statement, with the increase of that French army, looked threatening enough. But it was stated immediately afterwards that the only hope of avoiding these complications, was in the Pope's leaving Rome. Should he do so, the French army would follow his example, and the city would be immediately occupied by Victor Emmanuel. This, then, is the solution of the question desired by Napoleon and Victor Emmanuel. They wish to get him out of the way. The traditional sacredness of his person, his office, and his claims, and the superstition which gives that sacredness power throughout the Catholic world, are not to be trifled with. Moreover, they wish to take advantage of the very staunchness of the old Pontiff in the maintenance of the ancient prerogatives of the See of Rome. He has refused to make any compromise or concession. He will be maintained by Catholic Europe, or he will be overthrown, and be a martyr in its eyes. They calculate on his leaving Rome before he will yield. And, strangely enough, the last telegraphic despatches from Europe informs us that the Pope's envoy had already arrived at Paris with his *ultimatum*, which is, that unless Napoleon will interfere to prevent Victor Emmanuel's troops from making further progress in the Roman States, he will immediately quit Rome. If he does, he will have cut the last great knot in the Italian question. The rescue of Venetia is a small one compared to this. Stranger than all, the College of Cardinals earnestly advise him to leave. If he will leave *Rome*, let him go where he chooses.

THE PRESENT POLITICAL CRISIS.

The signs of the times indicate the election of the Black Republican nominee, Abraham Lincoln, to the Presidency. Pennsylvania, Indiana, and Ohio have gone Republican, and New York is now the only hope, and that is small. We should hope to the end, even against hope, and not bate a jot of effort to prevent a consummation so much to be deplored. At the same time, we should be mentally prepared for it. It should not take us by surprise. Could he be defeated, the sectional party which he represents would, we think, be crushed forever. A young party, in its present organization, composed of most discordant materials, without the basis of sound constitutional principles, or the cement of established party integrity, two successive defeats would destroy it. We think, also, that success would prove its overthrow, ultimately. Its character is as little likely to withstand success as defeat.

Moreover, the present political canvass proves that nothing but its success will unite the elements opposed to it, and concentrate them into one coherent and energetic phalanx. Such a union would have defeated it easily.—The leaders opposed to the Republicans are responsible for the election of Lincoln, if he shall be elected. When the Republicans are the "ins," and all their opponents are included in the "outs," they will unite, and not before, it seems. It is a deep humiliation and disgrace that it is so, but so it is. The people cannot help it now. It is too late. Let alone, they would have united. Their faith in politicians will be justly and sadly shaken by this canvass. Many honest statesmen there are who are not guilty of the charge of dividing our forces in the face of the enemy; but they were powerless in the rabble of office-hunters, who would sell their country as readily as Judas sold his master.

That the Republican party is pledged to the overthrow of slavery in the States, as well as its prohibition in the territories, notwithstanding their gently-expressed platform at Chicago, no well-informed man can doubt. That their leaders sympathize with John Brown, and with the Texas outrages, is equally certain. That they aim at the re-organization of the Supreme Court, the repeal of the Dred Scott decision, and the overthrow of every constitutional guarantee for the protection of the minority against the majority, whenever these things can be accomplished with safety, is amply apparent. Whether or not there will be much hope for the South after an army of Black Republican office holders is once established throughout her bounds, we cannot tell. We have no thing to say about resistance or submission. It is not our province. For ourselves, we still hope that this "foul domination" will not last longer than four years. The institutions of the South, and the rights of the States, we verily believe, cannot be endangered even by the election of a Black Republican administration.—Founded in the nature of things, in the instincts and reason of man, in the teachings of the Bible, in the wants of civilization, and recognized by the national constitution, they are impregnable. Were we willing to change them, neither the North nor Europe would consent. They are in more danger than we are. Our defeat will be more a loss of honor than of substantial rights. But—that can hardly be worse.

Let none of our people commit themselves to any thing rash. Let all act in the fear of God, in the presence of history, and in view of the bar of God. Faith in God, who can make a way for our escape, when we least look for it, is wanted now.

'IT WILL BREAK DOWN THE ITINERANCY.'

This is a stereotyped argument among Methodists. Almost every new movement in Methodism, good or bad, has had this objection hurled at it. It is generally the only argument of those who are determined to object, but know not what else to say. It is an easy way of dispensing with any thing like philosophical thought, or logical discussion. On the one hand, the hackneyed use of this argument is a good sign. It is an evidence of the conservative character of the Methodist people; of their devotion to the itinerancy; of their attachment to their system, which, as a whole, has been remarkably successful; of their tardiness in the adoption of hasty changes, and their opposition to questionable innovations. On the other hand it is an unfavorable sign. It is a sign that the success of early Methodism has disposed our people to neglect, as a rule, the study of the philosophy of development and progress. The early Methodist leaders, the most conservative, were, at the same time, the boldest of thinkers. The initiation of the most glorious religious movement of modern times. Their true successors are not those who stickle for every detail of early arrangement, but who, in the same simple trust in the guidance of providence, and with the same singleness of object,—to spread scriptural holiness—think and act with the same untrammelled boldness.

It will be readily admitted by all true Methodists that no new light, or prospective development, seems likely to weaken our faith in the itinerancy. But many things have been considered essential to it which were mere temporary accidents, and which, when their day of necessity is past, will pass away. And the progress of thought among Methodists, and the real development of Methodists, is not more manifest, in any thing, than in the gradual shedding off of these temporary accidents, and in the gradual approximation to the operation of the pure principle of the itinerancy. Once, "stations," as distinguished from circuits, were going to "break down the itinerancy." Now stations are "naturalized." Then the occupancy, by itinerant ministers, of editorships, professorships, and agencies, met with the same objection. But the objection has ceased in all these cases, and the efficiency of the itinerancy is as great as ever. Many other instances might be mentioned. So it will continue to be.

There is, as we think, and have long thought, but one principle vital to the itinerancy. While that is preserved intact, it is in no danger, whatever other changes may take place. That principle is, the power of the Bishops to send men wherever they are needed, and to change them wherever it is demanded, according to their godly discretion. Any limitation of this power, we think, is in violation of the radical philosophy of the itinerancy. Any restrictions upon the original prerogatives of the episcopacy is more calculated to break down the itinerancy, "than any thing else, whether it be done by legislation or public sentiment.

DR. NEELY AND THE POLITICIANS.

Rev. P. F. Neely, D.D., is well known as one of the most popular preachers in the country. He is a member, in good standing, of the Alabama Conference, a body of ministers unsurpassed, for intelligence, character, and usefulness, in American Methodism. Many years since he was involved in serious difficulty by engaging in a romantically benevolent enterprise; but a most painstaking investigation left no charge against him but that of imprudence. Though such ought to, and does, satisfy the right-minded, there are found those who can find it in the hearts to assail a man helpless to resent it in the manner common to men of the world. Mr. Brownlow, who, in his recent domestic misfortunes and sorrows, needed, deserved, asked, and received, the forbearance of even his opponents, has twice assailed Dr. Neely in his paper, in the most reckless and unfeeling manner, without the slightest provocation.

Dr. Neely is the Agent of the Southern Methodist Publishing House, and of the Alabama Conference Depository at Mobile. This is the second year of his agency. He has, for eighteen months, been delivering substantially the same address wherever he has gone in the State. Its staple is, the necessity and importance of the literary independence of the South, and of her general independence by the development of her latent resources. Wherever he has gone he has been remarkably successful. Considerably over a hundred thousand dollars has been raised. Last year, and until a few weeks past, the Alabama papers, of all shades of politics, have been full of encomiums upon the speaker and his cause. We heard the address at Eufaula last winter, and the result was a subscription of ten thousand dollars. It was called a good Southern rights speech, but nobody objected, that we heard of. Lately, however, certain papers have trumpeted it every where that Dr. Neely had taken the stump for one of the Presidential candidates. His friends and the Church are distressed, and there is general inquiry about it. But lo! it turns out to be the same address he had been delivering for nearly two years! He had not advocated the claims of a single candidate.

Southern literature and Southern Independence were all well enough when there was no election pending, but—"circumstances alter cases." But, not content with thus misrepresenting him, these papers have most foully assailed his private character.

HOME-STRICTURES.

REV. A. B. FLY AND THE ADVOCATE.

In the communication inserted below, Rev. A. B. Fly denies the correctness of the answers we recently gave to some questions by a correspondent from Fayetteville, Ala. Correct or not, we are glad that the case has been the means of securing to our columns somewhat of the services of Mr. Fly's pungent pen. We have long desired such service. It is due to him, however, and ourselves, to say, that the lack of that service, in a certain direction, has been our fault.

Mr. Fly is well known, and accredited, throughout the South-west, as one of the ablest champions, on the polemical field, of the doctrines and usages of the Methodist Church, especially of those involved in controversy.

In the baptismal controversy, he has been the victor in every fight. His presence in the South-west has been a break-water against the flood of heresies (heresies among Baptists as well as others) emanating from the notorious J. R. Graves. The service Mr. Fly has done in this respect is worthy of the highest commendation, and the *New Orleans Christian Advocate*, as the organ of the Church, in this region, does only its duty in awarding him the honorable position he has won, and in expressing the appreciation of the Church of his continued services in that line. In many places, there is, as there always will be, work of that kind to do, and we rejoice that we have the men able to perform it. The only difference of opinion between Mr. Fly and ourselves has been, as to the propriety of making the columns of the *Advocate* the arena of these polemical battles. Early in our editorial life, we decided in the negative, from experience, and from long, careful, and candid observation. We have conscientiously come to the conclusion that our family weeklies, our religious and literary journals, should not be made the engines of the polemical warfare between the Churches, however unavoidable, and sometimes necessary and valuable they may be.

We have frequently been placed in positions of painful delicacy by this course. Notwithstanding the strength of our own conscientious convictions, nothing but general approval could have sustained us in it.

It has laid us liable to the charge of an undue exercise of editorial authority, and sometimes the charge has been made. We have been pained, but never offended by such a charge. It is natural. Before we had any editorial experience we were sometimes tempted to make similar charges.

And we freely admit that, while an editor should be capable of the exercise of any degree of firmness—while he should remember that he alone is responsible for the whole character of the paper he conducts, and that the admission of one improper article vitiates that character—he should be guided by the keenest judgment, and by the nicest sense of discretion, and assiduously avoid the temptation to suffer firmness to degenerate into arbitrariness. While he has the character of the paper to guard, he also has the rights and feelings of others in his hands. He should therefore have as much delicacy as firmness. We have been firm in the declination of all matter calculated to stir up bitter controversies between the Churches, but we have never been arbitrary and dictatorial.

We mention these things in connection with Mr. Fly's the class of which he is the most eminent representative of we have declined. Others have blamed us, but he has, so far as we know. Though differing with us, yet, with that chivalric and high-toned magnanimity characteristic of him, he has done justice to our motives and feelings.

While we have declined his strictures upon other Churches, we do not decline those upon ourselves, written, as they are, in the spirit of a dignified and manly courtesy. We are public servants; and have neither the right nor the desire to avoid honest and just-minded criticism.

Mr. Fly denies our published opinion, that "the Methodist Church requires baptism before communion." He says that "this is something *rather* new" to him. It is not *entirely* new, then, we imagine. He cites the invitation, or exhortation, in the service for the Lord's Supper, "ye that truly and earnestly repent of your sins, etc." He says "penitents, truly such, are invited." So they are, if they be members of the Church. We admit that Baptism is not mentioned, but we had supposed that the invitation was given to members of the Church alone, and that no one could be a member of the Church without Baptism. Much "new light" must "enter the editorial *sanctum*" before we change this opinion.

The second opinion of ours criticised by Mr Fly is, that a class leader, in the absence of the pastor, may give a Church letter to a removing member. This opinion, we admit, needs qualification. It should be a case of necessity, and one where there is no doubt of the worthiness of the applicant. With these qualifications, Methodist usage, we think, will justify the course. Without such usage, many persons, when removing to a distant country, when the pastor is either dead or absent, would be unable to procure Church letters at all. The class-leader is the pastor's representative, chosen by him, a sub-pastor, and upon his recommendation alone, except in cases of necessity, persons can be received into full membership in the Church. The spirit of the law will sustain what we know to have been usage, that a class-leader, in these exceptional cases, may give a letter to a removing member, at least, to one of his own class. The pastor, in giving a letter, only acts as the representative of the Church; and may not the class do the same, where there is no pastor? But we give Mr. Fly's communication:

WHERE IS THE PROOF?

Mr. Editor.—I doubt the legality of your opinion as given in your issue of the 19th inst., in answer to the questions of your Fayettville correspondent. He asks, "if the Methodist Church requires Baptism before Communion?" You answer, "yes." Well, sir, this is something rather new to me. I have not so learned Methodism. I am pretty well posted in the *lex scripta* of the Methodist Church, have some little idea of the *lex non scripta*, but have never understood *either* to require baptism before communion. What new light has entered the editorial *sanctum*? As to the teachings of the written law, I am quite sure that they are against your opinion; and I am also certain that the usage of our Church has agreed with the discipline, from the time when my memory "runneth not to the contrary." I have heard sacramental lectures from Bishops and elders, who were doctors of divinity, but never heard one depart from the discipline. I therefore conclude that we may safely rely on the written rule for information on the subject. Page 149—the elder is required to give an invitation to all who possess the qualifications required by the Methodist Church, and every one possessing these qualifications may commune with the Methodists: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and *intend* to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort." This is what the Methodist church requires, and no more. Penitents, truly such, in love and charity with their neighbors, who *intend* to lead a new life, walking in the commandments of God, are invited to her altars, to their comfort. Baptism is not mentioned or thought of as a condition. This is the only law directly to the point in the discipline. I am sure that it does not sustain your opinion. No, Mr. Editor, we have no such custom, neither the Churches of God."

"But let a man examine himself, and see if he is truly penitent, and intends to lead a new life, walking in the commandments of God; and let him eat of that bread, and drink of that cup." The Methodist Church walks in the "old paths, wherein is the good way."

He asks if a person can be received from one society into another on the certificate of a class-leader. You answer: "In the absence of the pastor of the removing member, yes." Well, sir, I suppose that, under peculiar circumstances, a man might be hung with a rope without a legal sentence of death; but would it be lawful? Will this opinion of yours stand, opposed as it is to the positive law of the Methodist Church. We think not. Page 40 requires the preachers to warn all, from time to time, that none are to remove from one station or circuit to another, without a note of recommendation from the *preacher* (not class-leader); and to inform them that, without such a certificate, they will not be received into the Church in other places."

I ask by what authority you are governed in your opinion, as to class-leader letters.

Now, I aver, Mr. Editor, that if you break one of the least of the rules, and teach your correspondents so, you shall incur all the "pains and penalties" of the law, and that the penalty shall be inflicted upon you, with the lash of the old fogies. So you may look out for breakers. Editors are great men with us, but they must mind how they talk in those great big sheets that every body reads.

A. B. Fly.

THE WORD "SOUTH."

Our co-laborer, the St. Louis Christian *Advocate*, has recently spoken out upon the proposition to remove the word "South" from the name of our Church. He says:

A number of our editors, agents, and some of our bishops seem to be quite dissatisfied with the word "South," attached to our name as a Church. Several editors and correspondents of our Church papers have lately expressed their dissatisfaction, and Bishop Pierce, in one of his late letters about California, uses the following language:

"The word 'South' is very much in our way, just because it has a sectional sound. Many who approve our position and policy are hindered from coming to us because of that appendage to our name. It does us no good anywhere, and is turned against us by those who seek occasion to find fault, and is objected to by many who could come to us if it were removed."

This is, doubtless, all true; but we remember very well that in 1845, when we strenuously opposed the use of the word in that connection, some of the very men now so greatly dissatisfied were ready to laugh at us, and regard our objections as nothing worth. We objected at the right time, and predicted the very things that have since come to pass. Our brethren who were then opposed to our views, come out now, and object, after the deed has been done. *Then* we were concerned about the matter; *now* we care less about it, as all the evil likely to grow out of it has already occurred.

We respectfully suggest to our worthy *confrere* that the above is a little too sweeping. Those who are now *leading* in this movement, have always held their present opinion, and consistently advocated the proposed curtailment, most of them from before the General Conference at Columbus, Ga., in 1854. Not one of them, with the exception of our brother editor at St. Louis, was in the Convention of 1845, or the General Conference of 1846. Moreover, in justice to those who then favored the use of the distinctive appendage, there may have existed reasons for it, at that time, the force of which we, who came later upon the stage, cannot now so well appreciate. We, however, cannot help believing it was, even then, an unfortunate, though honest mistake.

Is it not, to say the least, scarcely logical for our St. Louis brother to think it scarcely logical for our St. Louis brother to simply because the majority have been tardy in coming to his view of the case. On the contrary, being the only one of our present editors who battled against the adoption of the word at the outset, we think he ought to be the leader of those of us who are younger in the attempt now being made to remove it. We think, also, that he is mistaken in thinking that "all the evil likely to grow out of it has already occurred." Far from it. So far, it has not done us, comparatively, very much practical harm. But if we now refuse to remove it, it will be productive of evil. It will confirm the unjust charges heretofore founded upon it, that it implies a real sectionality, instead of meeting a supposed necessity for a distinctive appellation. In California, it is in our way. Those in the Baltimore Conference, and on the Border generally, who wish to come to us, are hindered by it.—We do not seek its removal on those accounts, alone, nor principally, however. We mention them as illustrations of the evil likely to grow out of it. We should not seek to electioneer and proselyte, but we should remove all unnecessary causes of continued separation between those who agree in principle.

Let us resolve to cut off the sectional distinction at the next General Conference. Let us get ready in time. Let all the annual Conferences take action. Let ample legal advice be taken, in all the States, as to the legislation rendered necessary by the change, if any is necessary. Let our Church no longer be considered by the world, however unjustly, as bound to the fortunes of party politics.

OUR HOME WORK.

Uniontown.—Rev. J. Bancroft writes us of a revival at Uniontown, Ala. Conference, resulting in 51 conversions, and 36 additions to the Methodist Church at that place. More additions are expected. The beautiful new church, dedicated by Dr. Wightman, last autumn, has been accepted and blessed of God. It cost $12,000, and will seat, comfortably, 425 persons. Many years ago we were at Uniontown, when the present successful pastor was a school-boy, and have always regarded it as an important position for the Church.

Wesley Chapel.—Rev. R. J. Jones, junior, writes us of a profitable meeting at Wesley Chapel, Holmes Circuit, Miss. Conference, resulting in 24 additions to the Church, and 25 or 30 conversions. It was a refreshing time.

Bastrop.—J. F. Dayan, Bible agent, writes us of a gracious meeting at Bastrop, La., probably reported before. Up to the time he left, 29 had joined the Church.

Cayuga Circuit.—Rev. H. A. J. Parker writes us that on this circuit, Miss. Conference, about 50 have joined the Church on probation. A recent revival at Southern Female College resulted in 14 additions to the Church. The College opened the first Monday in October.

Warner Circuit.—Rev. G. F. Thompson writes us that at Red Bone, on this circuit, Miss. Conference, they had a gracious revival, resulting in a number of conversions, and twenty additions to the church. At Bogue Hesha a number were converted and added to the Church.

Villula' Circuit, Ala. Con.—Rev. T. L. Densler writes that 60 or 70 have joined the Church on probation; that a good parsonage has been bought and furnished, and that the people and the local preachers are of the right sort. Send us to that circuit the next time we go on one.

Ash Creek Colored Mission, Ala. Con.—Rev. P. R. M'Crary writes that the mission is in good condition; planters and overseers favorable; the negroes gratified and edified; the children learning rapidly under catechetical instruction; some of the overseers and their wives converted and added to the Church, with some of the planters; 222 have joined the Church on probation.

Geneva Circuit, Ala. Con.—Rev. Wm. H. Adams writes that within a month 75 have joined the Church on probation, 60 at one church—Dr. Jones' church. Missionary prospects bright.

Winnsboro Circuit, La. Con.—Rev. T. J. Lacy does nothing but labor in and report revivals. In the last three months 170 have joined the Church, although the pastor was much afflicted for most of the time. The work is going on gloriously.

Point Jefferson, La. Con.—Rev. J. D. Stone writes us of a good meeting at this place, at which a society was organized, and 21 joined the church.

Hazelhurst, Miss. Con.—Rev. A. B. Nicholson writes us that recently a beautiful new church was dedicated at this beautiful railroad town, by Rev. Dr. Marshall, assisted by the venerable and Rev. Thomas Nixon, and others. Dr. M.'s sermon was one of his best. The Spirit of God was present. $1200 were raised; a good meeting is still in progress.

Middleton Circuit, Miss. Con.—Rev. J. G. Carlisle reports that 95 have joined the Church, most of them converted. This is truly a matter of great rejoicing.

AUTHORS AND BOOKS.

The *Methodist Quarterly* for October has articles on John Ruskin; the Florist Maroons; Party Politics; Early Methodism in the Bounds of the old Genesee Conference; Wesley as a man of Literature; Exposition of the Eighth Psalm; the 'Lord's Supper, and a Reply to the New Englander on the subject of Wesleyanism and Taylorism. I have read only the article on Ruskin, which appears to me somewhat inflated. It is difficult to praise Ruskin too highly, but easy to praise him injudiciously; and it is surely wrong to say that he alone, of all the living writers of English, speaks as a Christian.

The *North American Review* for October contains articles on Homer and his Heroines; Climatology; the Life and Labors of Thomas Prince; Edmund Waller; Lord Shaftesbury; Vol. II. of Palfrey's History of New England; Quarantine and Hygiene; Rush's occasional Productions, the English language in America; the Origin of Species, and an Inglorious Milton. The last article gives a very curious account of one Thomas Peyton, who wrote "the Ulysse of Time in the first and second age, Divinely Handled," in 1620, about forty years before Milton's Paradise Lost was published. The two poems, though very unlike in power and mode of treatment, are very curiously alike in plan, and even in many minor points of treatment. Like the Paradise Lost, this work begins with the beginning of human existence, and treats mainly of the fall of man, but it takes a wider range, follows the descendants of Adam to the time of Noah, and promises a continuation of the story, which promise was, probably, not fulfilled.

The Reviewer quotes parallel passages, of which I take the following as a sample. Every one remembers Milton's grand opening:—

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into our world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That Shepherd, who first taught the chosen seed,
In the beginning, how the heavens and earth
Rose out of Chaos."

Here is the introduction of the other poem:—

"The author first doth God's assistance crave
Throughout the work, that he His help may have.
The sacred Sabbath, Satan's envious gall,
The woman framed, and man's most dismal fall—
The tree of life, protected from the brute,
The tree of knowledge, with her fatal fruit,
For fear the world should finally be ended,
God's dearest daughters down in haste descended,
The flaming sword, the tree of life that guarded—
The cherubim upon the walls that warded,
The land of Eden, is described at large,
Heaven's judgments just to all men's future charge."

Peyton's allusion is almost ludicrous; and the rhymes help very much to take away what little majesty the language might otherwise have had:

"The angels which against the Lord did swell
He quite cashiered, and cast them down to hell,—
Where being bound eternally in chains
They feel the torment of ten thousand pains."

The reviewer concludes his very valuable article with this summary of the merits of Peyton's Poem: "Before we began our task, when this curious book lay as a new and strange thing before us, we were strongly impressed, not only by the similarity of its plan to that of "Paradise Lost," but by its own individuality,—the freshness and originality of its narrative.—There are in the range of its contents lively pictures of men and manners, pathetic accounts of sufferings caused by religious bigotry, lessons of patience and long-suffering useful for any and all times, lessons in loyalty peculiarly fitted for the poet's time, lessons in sound doctrine certainly needed for our own time. Nor is the dignity of the subject lowered by the faultiness of style manifest in the composition. The general character of this is rough; but it is often strong and sometimes beautiful. We feel, in reading it, as we feel in meeting some old person whom nature has gifted with a solid and keen mind, which the experience of a long and varied life has cut and sharpened to a brilliancy beyond our own elaborate polish. Toward such a one we have no spirit of fault-finding. Eccentricities of manner and homeliness of speech are forgotten in the usefulness of the truths enforced, and in the unconscious beauty of the thoughts expressed. Thus when we pore over the heavy lettering of these yellow pages, where, in most cases, the orthography is obsolete, and in many instances the words themselves have lost their significance, where occasional mistakes are corrected with the pen, perhaps, in the author's own hand,—where every rhetorical change is noted in the margin, and every source of information and allusion honestly referred to; when, transported by these associations, we go back to that period of English history and English life, and remember how much this man found to contend against, not only in his individual experience, but also in the comparatively rude state of letters, and poverty of books; when, to sum up all, we can see so clearly the elaborate development of a long-cherished idea, painfully thought out into language, and committed to the world with somewhat more than an author's ambition and desire, with a deep appreciation of the nobleness of his theme, and a pious wish to promote God's glory,—we forget his faults and crudities, we admire his thought and its expression, we look upon him as a poet in the highest sense,—a *creator*. And then we consider his youth,—only *thirty-one* when the work was accomplished, as a vignette in the title-page informs us. Surely this was a "good light" in those days, when Time moved rather after the manner of the 'cycles of Cathay,' than of the years of modern Europe."

Yesterday began here the sale of Wm. E. Burton's library, a sale which has attracted more attention from the best class of book buyers and book lovers than any which has taken place here for several years. There are 6000 "lots," and the catalogue, which had a sale of its own, cost, to get it up, no less than $1,500. The range of the library may be guessed from the fact, that the books are classified under no less than sixty-eight different heads. The principal of these are, America, Antiquities, Biography, Bibliography and Typography, England, Facetiæ, Fine Arts, Greek and Latin Classics, Jurisprudence, General Literature, Magazines and Periodicals, Prose, Fiction, Poetry, Theology, and Trials. More than a third of the collection, however, consists of dramatic works and books relating to the drama. The gem of Mr. Burton's collection, however, is not to be sold. This is an "illustrated" Shakspeare, of which, as few have ever seen it, and fewer yet will ever see it now, I quote for you an excellent description, from the pen of Dr. Shelton Mackenzie, of Philadelphia, himself a Shakspearian scholar, and a friend of Burton. He says:—"This great book, which Mr. Burton greatly valued, as shown by the great labor and heavy cost which he devoted to its pictorial illustration, occupied the most prominent place in his library, as much from its extent as its importance. This was a fine edition of Boydell's Shakspeare, published 1792-1801, in nine volumes folio, and exquisitely printed by Bulmer of London, the rival and some said even the equal of that eminent typographer, Bakerville, of Birmingham. Copiously illustrated by Mr. Burton, at a cost of between $1000 and $3000, this copy of Shakspeare had expanded, under his hands, from *nine* to *forty* volumes. We have some little knowledge of books, and have some degree of familiarity with the most illustrious libraries in Europe, private and public, besides knowing something of the collections here, but we have not yet seen any thing on such a grand scale of illustration, as Burton's copy of Boydell's Shakespeare. Several years ago, Mr. Burton, who showed us the work, with no small degree of satisfaction, assured us that it had then cost him nearly $5,000, and, when we last spoke to him about this *opus magnum*, he said that, since our inspection of it he had spent over $2,000 more upon it. This wonderful Shakspeare contained, with some drawings, a collection of all the engravings (of any worth) which had ever been published as illustrations to Shakspeare. Nor these alone, though these would swell up the book very largely. Portraits, views, antiquities, architectural designs, costumes—everything at all bearing upon the text of Shakspeare had been pressed into the service, with Mr. Burton's usual taste and liberality. We understand that his daughters, remembering how greatly Mr. Burton prized this Shakspeare, have determined to retain it among themselves, as a sort of family heir-loom. The reservation does credit to their judgment as well as their affection."

There is little new in the book world. Till after the Election, publishers will hold back; and "the Season" has not yet begun in England, where the cities have literally nothing to abuse.

Lindsay & Blakiston issue "The Beautiful City, and the King of Glory," by Woodbury Davis, who says in his introduction: "The subject to which the reader's attention is called—the Kingdom of Christ—was recently arranged into the series of lessons embraced in this volume, for a Bible Class under my care."

Smith, English & Co. have got out "Pulpit Themes and Preachers' Assistant; Outlines of Sermons," by the author of "Helps for the Pulpit."

Sheldon & Co. have got out "Love and Penalty; or, Eternal Punishment consistent with the Fatherhood of God," by Joseph P. Thompson, D.D., Pastor of the Broadway Tabernacle Church. They also publish "The Life and Letters of Mrs. Emily C. Judson," by A. D. Kendrick, professor of Greek Literature in the University of Rochester.

Daniel Dana, jr., has got out "Moravian Life; or, An English Girl's Account of a Moravian Settlement in the Black Forest," edited by the author of "Mary Powell."

Is it worthy of mention that President Buchanan and the Hon. G. Bancroft now write for it? It being the *Ledger*.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XVI.

No Time for Pleasure Trips—Southern Methodism in its Youth—Its Freedom from Political Questions—Having a tiny wooden [illegible]

ly twenty-five miles distant, I accepted the offer of Br. Blythe and visited the "big trees." I will not describe them, inasmuch as Bishop Andrew's letter on this subject is well-remembered. His statements were regarded by many as extravagant, and incredulity was overcome only by confidence in the writer. I will just add, that since his visit another forest has been discovered of yet larger trees. They are more numerous too and the most attractive as they are found in the neighborhood of the most magnificent falls on the American Continent. I heard a distinguished European traveler say, that for grandeur of scenery there was nothing among the Alps to compare with that at these Falls. I did not visit this last wonder of the world, simply because I had no time to spare from the work of the ministry. Gospel self-denial allows a preacher no holiday visits of pleasure—they are not provided for in the apostolic programme. A minister's time belongs to God and the people whom he has engaged to serve, and exclusivity, taste, personal gratification must all be kept in rigid abeyance to primary, paramount duty. I went to California to preach, to visit the Churches and to plan for the extension of our work on the Pacific coast. These things filled my head and heart, employed my tongue, consumed my time and furnished my enjoyment.

I was delighted with the country, the people, the prospects of Southern Methodism. Expecting to find a feeble Church struggling for life against an adverse public sentiment, I was exultant to find an earnest, cheerful, heroic body of ministers, supported by a membership respectable in numbers, hopeful in spirit, ready for every good work. In the Church there is spirit, life, power—without, there is confidence, favor and willingness to cooperate. California is a free State on economic principles, doubtless anti-slavery in the sentiments of a majority of her citizens, not from wild, dreamy, ultra ideas of human rights, but because the seasons, the productions of the country do not demand, are not suited to slave labor. Withal the people are sensible, distinguish between things that differ, understand the rights of the State and the business of the Church. They indorse the position of our Church on the subject of slavery, as scriptural and right, deprecate the agitation of an irrelevant question by the agents of the Church, and besides, in every view of the case, take the ground that they have nothing to do with the vexed and vexing question. They do not sympathize with intermeddlers, busy bodies in other men's matters. As our preachers have been prudent, conscientious men, men of one work, aiming at nothing but the glory of God in the conversion of souls, they command public respect, and public men and private citizens wish them God-speed. We have an open field, access to the people and all the encouragement we could ask to stimulate our zeal and to justify our expenditures.

The Northern Methodists are not in our way. If they will stick to their Master's work they too may do well. If they cherish prejudice, keep up a pugnacious spirit, and intermeddle with all strife, they will wax feeble and perish from the country. True, they look upon us as intruders and would fain limit us to the slave states. They misinterpret us and will not understand us. But we beg leave to do our own thinking and maintain the proposition, that our division of Methodism is free to go anywhere and everywhere, because our sole aim and policy is to preach the Gospel and nothing but the Gospel to bond and free. True, our name has a sectional sound, while yet it is only distinctive, but our spirit is catholic and our mission, love and peace. Alas, the very principles of Northern Methodism are local, sectional and beyond their proper geographical limits, they become pernicious. If they are honest, consistent, their avowed doctrines constitute them disturbers of the peace. They enter into the slave States as open, declared enemies of the institutions of the people. On their own theory, they cannot be faithful to God without aiding and abetting

runaway slaves. They must sympathize with arson, blood and murder, insurrection and carnage. Recent developments in Texas and editorials and articles in the papers of the Northern Church, justify the logic of these conclusions. For these reasons, *abolitionists* cannot and ought not to be tolerated in the Southern States. No quarantine will justify their admission, no fumigation can disinfect them. Rank, rotten, with the foul virus of an incurable disease, foes of God and man, spies and traitors to their country and their kind, let them stay where they belong. Understand me, I speak of the *out and out* abolitionists. There are sound, good men in the Northern Church, preachers and people, but they are in bad company, in the midst of evil advisers, maintain unscriptural opinions, and must share the opprobrium of their association. Sorry for it, but we cannot help it. Let them come out and stand with us upon the Bible, and Methodism, purged and clean, may once more be a unit, a grand unity, filling the whole country. As the masons say, "so mote it be."

Thank God we have no such impediments or limitations. Go where we may, preaching the Gospel, re-organizing churches, nobody suspects us because of our creed, discipline or antecedents. Invention must manufacture complaints. We have never furnished any by our opinions or practice. Prejudice may concoct an objection, fear of our success may haunt some excited imagination, or in the stupor of anti-christian bigotry, some ghostly dreamer may mutter strange things. I had a very hearty laugh over an *editorial* of one of the Northern Methodist papers, on either the California or Oregon paper I forget which. The Black Republican papers too made an extract, headed: "*A grave charge against a Bishop.*" The substance of the whole was that I had been sent on in a *Government* stage, free of cost, as a *slavery propagandist*. Well, well; is that not funny? If I had not been sorry for the spirit of the writer, my amusement would have been without alloy. I hope for the honor of the country, that Mr. Buchanan's agents fare better than I did in *transitu*. Bless God, I went at the bidding of a higher authority than Mr. B.'s and on better work than any he could give me.

I write these things because I wish the Southern Church to wake up to a higher appreciation of the rectitude of our position, the dignity of our mission, the catholic genius of our organization. We came out from abolition Babylon—a persecuted people. We have taken the dead fly out of the pot of ointment. We have got our division of Zion back upon the old apostolic platform and, in my judgment, the heaven of truth and righteousness must be diffused. God forbid, that we should contract its operation by any narrow, exclusive, illiberal notions about free soil or slave territory. The "great commission" ought to be the motto upon our banner. The M. E. Church, South, is just as much at home (where she ought to be) in California as in Georgia. Her right to labor is just the same in one place as another. She knows "no North or South or East or West," but is free to go wherever there are souls to save o'er this broad earth. Sooner or later, if faithful to her high and holy calling, she will be welcome everywhere.

Convinced of the justice of these views and believing that the Church would justify action on them, I stretched my disciplinary authority, and sent four preachers (all I could spare) to Oregon. The people there, tired of abolition lectures and slavery agitation, hungry for the bread of life, wanted our ministry and called urgently for it. Too far away from headquarters for consultation, I took the responsibility of sending a few preachers and wished in my soul for more money and men. I am glad a beginning has been made in that magnificent country; the brethren there need help. I promised to send at least ten more preachers this year. My long indisposition has interfered with my plans, but, with the co-operation of colleagues, I yet hope to redeem my [illegible] for a force so feeble in numbers. Already we have gathered more than *three hundred members*, have had camp-meetings, great revivals and the fields are white unto the harvest. By 1862 I expect the General Conference to set off "the Oregon Conference" and perhaps include the Washington Territory. The recent circular from Nashville about the wants of the treasury and the apprehended falling off in the collections, casts a shadow upon the brightness of my hopes. But to the Methodists who may read this letter, I put the question, shall a prosperous enterprise languish in Oregon and our young Conference in California grow discouraged because of stinted contributions in the East? Will you not enlarge your gifts to meet the exigency? The appropriations need not be large to support the brethren, but we need money to pay their way to these distant fields. Will not the Church come to the Treasurer's aid and justify the Missionary Board in the providing for these expenses? The men can be found to go, but they are generally too poor to bear the burden of the passage either by land or sea.

So clear are my convictions that both these enterprises will be remunerative in the extension of our Church, in the conversion of souls, in the spirit and convenience of our missionary work, and after a while in the enlargement of our resources both as to men and means, that I shall not cease my importunities until both points are effectually manned.

One more point at this time. The Church in San Francisco is too feeble to build such a house of worship as the importance of the position demands. They must have aid and I pledged them $5000 from the Eastern Conferences. The application would have been made the past spring and summer but I was not able to travel. I make this statement now so that no one need be surprised when I call, as I shall. I carried with me about $2300: this and more was expended in the purchase of a very eligible lot. The Church is yet to be built and the purpose is to incur no debt. Experience has taught us to pay as we go.

G. F. PIERCE.

KENTUCKY CONFERENCE.

The Kentucky Conference adjourned at nine o'clock Wednesday evening, September 26, after a pleasant session of eight days. T. F. Vannueter, Secretary.—There had been an increase during the year of one thousand one hundred members, and three hundred probationers, making a total of one thousand four hundred. The missionary collections amount to about three thousand seven hundred dollars, a larger amount than ever before collected. The collections for the superannuated preachers are also greater than heretofore. The ministry has been better supported, and many new and costly churches have been erected and parsonages purchased. The sum of ninety thousand dollars has been secured towards the College enterprise at Millersburg, within the past three years, showing that there is an improvement in all the interests of Methodism in Kentucky. Resolutions were adopted tendering the thanks of the Conference to the citizens of Newport for their generous hospitality in entertaining the members of the Conference. Also to the pastors and members of the various churches in Newport, Covington, and Cincinnati, who tendered their churches to the Conference on Sunday. Also to Col. Bowler, of the Kentucky Central Railroad, and to the officers of the steamer Boston, for the favor of half-fare passage to the members of the Conference; and to Capt. Air for a free passage on his ferry-boats to and from Cincinnati, during the session of the Conference.

The next session of the Conference will be held at Paris.

APPOINTMENTS.

LEXINGTON DIST.—John C. Harrison, P. E.; Lexington, first charge, R. Hiner; second charge, G. W. Merritt; Frankfort, W. McD. Abbett; Versailles and Georgetown, J. Foster; Nicholasville, S. Noland; Jessamine and Woodford, Milton Mann; Winchester and Mount Zion, Joseph Band; Vienna, C. Polley, sup.; Mount Sterling, B. C. Southhard; Oxford, W. B. Kavanaugh; Salem and Mount Zion, John C. Hardy; Leesburg, W. H. Parker.; Paris and N., W. F. T. Sprnill; W.C. Dandy, Agent Ed. Pmbl.

HARRODSBURG DIST.—John G. Bruce, P. E.; Harrodsburg, George L. Gould; Danville, to be supplied; John R. Eads; Perryville and White Chapel, Charles W. Miller; Perryville circuit, W. C. Campbell; Maxville, Levi B. Piersall; Lancaster and Stanford, B. M. Messick; Lancaster circuit, D. W. Axline; Richmond and Providence, Duke Shavens; Madison, James B. Brooking; Crab Orchard, Milton Pyles; Somerset, P. E. Kavanaugh; Pulaski, J. L. Cragg; Salvisa, E. M. Cole.

SHELBYVILLE DIST.—L. G. Hicks, P. E.; Shelbyville, Daniel Stevenson; Shelbyville mission, James J. Johnson; Simpsonville, James D. Miner, J. F. Vinopell, sup.; Taylorville, Jeremiah Stoother; Bloomfield, Thos. J. Goodley; Lagrange, to be supplied; Westport, John P. Gunsted; Benford, John A. Humphrey; Carrollton, G. W. Cumbaugh; Newcastle, D. Wethern, S.S. Deering, sup.; Anderson mission, W. T. Benton; Lawrenceburg, Thos. J. Todd.

COVINGTON DIST.—T. P. C. Shelman, P. E.; Covington, E. P. Buckner; Latonia mission, Joshua Taylor; Newport, J. W. Cunningham; Alexandria, W. H. Winter; Pleasant Ridge mission, Jesse B. Locke; Falmouth, Parson Lancaster; Millersburg, H. J. Perly; Cynthiana, H. T. Sedwick; Carlisle, T. F. Vannueter; Warsaw, Orson Long; Flattenden, Thomas Rankin; Burlington, W. J. Snively; Owenton, David McCasland.

Lorenzo D. Huston, Editor Home Circle and Sunday-school Visiter; C. S. Savage, Principal Millersburg Female College.

MAYSVILLE DIST.—S. L. Robertson, P. E.; Maysville, H. P. Walker; Minerva, E. Johnson; Washington and Germantown, S. N. Hall; Shannon and Sardis, W. E. Arnore; Mt. Olivet, to be supplied; Flemingsburg, A. S. Bayless; Tilton, R. W. Smith; Poplar Plain and Hillsboro, L. D. Parker; Fox's Creek, Joshua Whitsell; Owingsville, John M. Johnson, H. W. Abbett; Sharpsburg and Bethel, J. C. C. Thompson; Lewis, John S. Cox and J. W. Zimmerman; Orangeburg, Richard Brass.

IRVINE DIST.—W. W. Chamberlain, P. E.; Irvine, P. T. Johns; Highland, to be supplied; West Liberty, to be supplied; Prestonburg, W. W. Chamberlain; Pikesville, W. H. Power; Whitesburg, W. L. Furness.

BARBOURSVILLE DIST.—E. Baber, P. E.; Barbourville and Manchester, James Rendall; London mission, Elias Baber; Mt. Vernon mission, to be supplied; Williamsburg mission, to be supplied; Yellow Creek mission, to be supplied; Mt. Pleasant mission, to be supplied; Rossville and Procter mission, Solomon Pope; Jackson mission, to be supplied.

John H. Linn transferred to Louisville Conference.

Superannuated, G. W. Maley, L. C. Danly, J. Collard, T. Hall.

A SABBATH SCENE.—RESORATION OF THE DAY—A REMEDY SUGGESTED.

It is morning—I am quietly seated in my temporary home, but as I look out toward the public highway, near at hand, and behold how the day is being desecrated, my spirit is stirred within me. On that highway, which leads to a country village, two-thirds of a league distant, may be seen passing to and fro, servants with vehicles of different kinds, variously loaded. Some going with "their stuff" to market, while others, having already been to the place of trade and made sales and purchases, and gotten something to enliven the *inner man*, are noisily rattling on toward home. And still others, some afoot and some on horse-back, are wending their way, hither and thither, with baskets, sacks, and bundles, etc., and troubled and grieved at witnessing such scenes, I ask, why so much noise and stir on this holy day?—Has anything unusual occurred in the community to render the present commotion specially necessary? The answer is, not at all. A further response, however, tells that this is only the fashion of the country. How deplorable! and yet it is a fact that scenes very similar to that here instanced may be witnessed on almost any Sabbath of the year, in many portions of the land.

The blame for all this must rest somewhere; that it rests only in part upon the slave, is plain; he may be about his own or his master's business; in either case the latter is recognized, both by divine and human law, as the party mainly responsible.

Will a master knowingly suffer his slave to be a *gadabout*, to work, or in any open way to violate the Sabbath? Does he have no rules, use no special means to prevent this sort of thing? Then, evidently, he is culpable. If this view be correct, how many masters throughout the land are, to day, guilty in the sight of God as profaners of his holy Sabbath! But who are the guilty parties? Do they all stand ranged without the pale of christianity? Are none to be found within this sacred enclosure? Alas! it is to be greatly feared that there whose ears would tingle, and whose consciences would smite them sorely, were a disclosure made before the world, revealing the extent to which they too are participants in this crying sin. But it is not so important to ascertain the parties to this sin, and the why and wherefore of this guilt, as to point out a remedy for the evil. While the writer cannot hope to do this fully, he may at least offer some suggestions that will not be unacceptable to those who sincerely desire to find the "more excellent way" of preserving among their servants, on the Sabbath, such decorum as its sanctity requires.

With this end in view, the following rules are suggested as worthy of consideration, viz.: As a leading and invariable rule for every place, set it down—1st. That no work shall be done on the Sabbath-day.

The command that authorizes a father and master to say to his children and servants, "Do no work on this holy day," also implies the duty on his part of seeing, as far as he can, that these, as well as himself, comply with this command. As regards works of necessity, judgment and conscience, enlightened by the word of God, must regulate these. At the same time let a man beware how he pushes or suffers the ox to be pushed into the ditch, so that it must needs be taken out on the Sabbath-day.

2nd. Servants should be kept at home on the Sabbath. This is a general rule. As for the exceptions to be allowed under it, in given cases, masters, bearing in mind their responsibility to God, must judge of these. Respecting this rule, it is held, where there are, say, from ten to fifteen families of servants on a plantation, that its observance, under all circumstances, ought not to be thought any hardship, and for various reasons, some of which are the following, viz.: first, this number is quite sufficient to form a pleasant little community, and servants should be taught to find their principal social enjoyment amongst themselves; second, the quiet and rest to be had under this rule is in good keeping with the great intent of the law of the Sabbath; third, the most contented and happy people, in their social relations, be they white or black, are those who learn to love home better than any other place, and one way to learn this is to stay at it a good deal.

One other rule is suggested, to be applied where a master has interested himself so far as to procure preaching specially for the benefit of his servants, viz.:

3d. That all who are old enough, and able, be required to attend, and respectfully hear the word preached.

A man who has had much experience in the missionary work on plantations, will at once see the propriety of such a rule as this. In the absence of it, and where a loose rein is held, especially as regards the Sabbath, the principal portion of the slaves are apt to be greatly corrupted; and indeed this is generally the case under this sort of government. On such plantations the missionary is not unfrequently discouraged in his work at seeing half, and sometimes not a fourth of a man's servants present at preaching. And while some of them are off—nobody knows where—others are seen strolling about the quarters and the place, to all appearance as perfectly indifferent as if they had never heard of the Sabbath, and as if there were no gospel within a thousand miles of them. And now can it be justly claimed that christian masters have fulfilled their whole duty toward their servants, in this particular, when, having brought the gospel within their reach, they still leave it entirely optional with these whether they attend and hear or not?

Surely, this is a question that many masters would do well seriously to consider. The command, "Remember the Sabbath-day to keep it holy," is, in the first place, to be observed, specially and personally, by each individual; in the next place, if a person be the head of a household, as father and master, it is his duty, also, in these relations, to remember and keep holy the Sabbath; and now if, for the better observance of this day, it be his duty as an individual to attend upon the public worship of God, when he has opportunity, then evidently there is some obligation resting upon him as a father and a master to see that his children and servants, who are under his immediate care and authority, so far as is practicable, do the same.

Reader, is not this sound logic? If so, then where art thou to-day? Among those who, according to the true spirit of the law, and in the fullness of the letter, are endeavoring to keep holy the Sabbath-day; or those who profane it?

I pray you answer these questions at the bar of conscience, as you would at the judgment seat.

P. M. G.

BOOK NOTICES.

French, German, Latin, Spanish, and Italian Languages without a Master, by A. H. Monteith, Esq. Philadelphia: T. B. Peterson and Bros. Pp. 374. 1860. From *J. C. Morgan.*

A Greek Grammar for Schools and Colleges, by James Hadley, Prof. in Yale College. New York: Appleton & Co. 12 mo., pp, 268. 1860. From *J. C. Morgan.*

This Grammer is a combination of the School-grammars of Buttman and Kuhner, partaking largely of the peculiar excellencies of each of those original and most philosophical treatises on the Greek Language.

IN BONDS.—Dr. Elliott, in the *Central Christian Advocate*, tries to frighten Dr. Bond, of the *Baltimore Christian Advocate*, from advocating the separation of the Baltimore Conference from the Northern Methodist Church, by a column eulogy upon his father, the late Dr. Bond, sen. This is as good logic as Dr. Elliott was ever master of.

REV. MR. SPURGEON, after a tour upon the continent of two months, has returned to his duties in London, and resumed his labors at Exeter Hall. During his travels he preached in the Cathedral at Geneva, and, contrary to the Baptist mode of addressing a congregation, the reverend gentleman ascended the pulpit dressed in full canonicals. So great was the anxiety to hear him, that some came as many as two hundred miles for the purpose.

INDEPENDENT CATHOLICS.—The Independent American Catholics of Richmond, Va., have formed a congregation, under the pastoral lead of Rev. Mr. Tirion, formerly a chaplain of the French army in the Crimea, and have fitted up a house at the corner of Broad street and Brooke Avenue, for religious worship. They observe all the forms and ceremonies of the Roman Catholic Church, but do not acknowledge the supremacy of the Bishop.

UNIVERSITY OF THE SOUTH.—The grand enterprise of the Episcopal Church in the South begins already to assume a tangible form. Over $600,000 are said to have been subscribed and paid in; ten thousand acres together have been purchased at Sewanee Mountain, Tennessee, and ten dioceses are represented in the corporation. The executive committee now advertise in the papers for plans for the main building, which must contemplate a central structure, flanked by two wings, the whole to be two stories high.

A WESLEYAN NOVEL READER.—The following curious statement appears in the London Critic: "An invalid merchant of great wealth, belonging to the Wesleyan persuasion, has been so much pleased with two characters in Farquhar Frankheart—old Grace Parker and Mr. Dixon—that he has bequeathed $2000 to be divided equally amongst ten of the oldest women in connection with us, should that many such results followed the reading."

INCREASE OF BAPTISTS IN WALES.—During the year ending in June last, the increase of Baptists in Wales, was seven thousand one hundred and ninety-seven.—Such is the report of the Associations. There are eight Associations and four hundred and seventeen Churches, in the little Principality of Wales. It is within the recollection of persons still living, when there was but one Association.

THE LUTHERAN CHURCH.—The forthcoming number of the *Evangelical Review* for October, in its review of Dr. Krath's sermon on "Christian Liberty," draws a gloomy picture of the present position of the Lutheran Church in the United States. There is a great want of harmony between the natives of different countries.

HOPE FOR IRELAND.—Dr. Murray writes to the N. Y. Observer, that a wonderful change has come over Ireland. The Roman Catholic Church is no longer dominant. The moulding influences at work in different parts of the Island, are decidedly Protestant and evangelical.

AMERICAN CHINESE CONVERTED.—Rev. J. S. Shuck, formerly of the Baptist mission in China, and now in California, and whom we have known, by his occasional visits to Alabama, since 1846, writes that he has baptized more converts than all the Baptist missionaries at Shanghai combined during the same time.

WHAT NAME?—Why do people continue to send us communications, obituaries, and the like, without signature? How can we know of their reliableness without a responsible signature.

CONGREGATIONALISTS IN ENGLAND.—The Orthodox Congregationalists of England have a chapel-building society which in seven years has aided in the erection of 120 chapels. It raised last year $15,000.

RETURN OF THE JEWS.—The Sultan of Turkey is encouraging Jewish emigration to Palestine. It is expected that, under the inducements offered, large numbers of the Jews will resort to their ancient home.

FACTS AND FIGURES TO BE REMEMBERED.

An article has recently appeared in the Journal of Commerce exposing the ignorance and malignity of that arch-conspirator and incendiary, William H. Seward, in regard to the independence of the North of the South, which deserves the serious attention of our town people, many of whom are quite as much influenced by this delusion as Seward pretends to be. This is a statement of the comparative exports and imports of the two sections of the Union.

The exports of the fiscal year ending June 30th, 1860, embracing specie and American produce, amounted to $373,167,461; in addition to which we also exported about $27,000,000, of foreign produce, making all of our exports $400,167,161, and exceeding our imports for the same period $38,370,252; the imports being $361,797,209.

The specie and American produce exported were as above stated	$373,167,161
Of this amount the specie was	56,946,541
The amount of American produce consequently exported was	$316,220,610

We propose to classify the amount furnished exclusively by the Free States, the amount furnished by both the free and slave States, (where it is impossible to separate and designate the representative amount furnished by each,) and the amount furnished exclusively by the slave States.

Free States exclusively:

Fisheries—embracing spermaceti and whale oils, whalebone, dried and pickled fish	$1,156,189
Coal	731,846
Ice	183,444
Total free States	5,071,431

Without enumerating the long list of these articles, we give the grand total of products of free and slave States, viz: $96,820,299.

Slave States exclusively:

Cotton	$191,806,555
Tobacco	14,346,647
Rosin and turpentine	3,741,527
Rice	2,567,329
Tar and pitch	1,041,095
Brown sugar	101,221
Molasses	11,562
Hemp	8,351
Total slave State	213,322,880

RECAPITULATION.

Free States exclusively	5,071,431
Free and slave States	98,826,299
Slave States exclusively	213,322,880
Total	316,220,610

Upon these figures the Journal of Commerce remarks: If any one will analyze the articles embraced in the amount of $96,826,299, belonging alike to the labor of the free and slave States, he will find that at least one-third is justly the products of slave labor. We have, therefore, the fact that out of $316,220,610 of exports of domestic industry, nearly $250,000,000 is furnished by those States known as slave States.

These are the figures which exhibit facts that every Northern man should consider who prefers his own country and his own fellow to any other. We can readily understand, with Mr. Seward's hostile feelings to fifteen States of the Union, how it is that he should prefer the prosperity of Europe. But he has permitted his malice and hatred to overreach the interest of his own people. If we have no sugar and cotton to export, what becomes of the deservedly proud city of his own State? Take away from our exports the sum of $191,800,555, the single article of cotton, and tell us what ruin at a world spread. Are Mr. Seward and his followers so short-sighted as to suppose that only the producers of the article will be affected by its destruction? Every interest in the United States would feel the shock, and the commercial world itself would tremble under the catastrophe. These figures require no argument to satisfy reflecting men that our discards are driving us to ruin. They appeal with a force that every section can understand.

But suppose we raise the curtain and look beyond this present state of united happiness, united interest, and united prosperity, and see what lies behind. Suppose Mr. Seward and his followers succeed in dismiting this people, who are the greatest sinbearers? At present the foreign commerce of this country is in the North; the capital to carry it on is furnished by the South. When we become separated and it may be, hostile nations, the scene will be changed. The Southern young man will be compelled to do in this business what now almost exclusively belongs to the Northern. The very institution of slavery may have some influence in taking away from the young men in the South the necessity to follow commercial employment, and hence there is not that stimulant there which exists at the North.

Let two separate Governments follow the policy of Mr. Seward, which will as certainly take place as the night succeeds the day, and where now the South appears to be languid all will be life, energy and activity. The great law of necessity will urge them to a policy which, if they had followed their interest, they would have adopted long ago. The interest of the Southern people will be exclusively free trade; they will have no necessity to build up this or that domestic industry by bounties or protective tariffs, and hence the North will lose what is now the greatest source of their wealth—the home market. In looking over the classification we have presented of the industrial interest of each section, it will be found that New England and, in fact, most of the Northern free States, furnish but little of our wealth as exhibited by the exports. The question is suggestive, in what, then, does the actual wealth of the North consist? They are an industrious people, and must certainly make something.—It is answered, in fact that they supply the home market with those articles that are not imported from foreign countries, and their amount is millions. To the Union they are indebted for this wealth; without it their industry would come in competition with other countries, and under which they would not be able to stand. Take an illustration in the article of cotton manufactures; suppose there was no tariff at all, what would become of that interest in the free States? Capital and labor would both feel the blow. In the South the reverse would take place; capital and labor would both be benefited. And so it is with every article that could be mentioned. We only point out these things to show the folly of continuing this controversy of the "irrepressible conflict." Those who are engaged in it will certainly bring ruin upon their section, while they may open new avenues to wealth in that section they are seeking to destroy. We present the figures and facts for the reflecting men of the North. They can not deceive you. If, as we think, they must assuredly show it is to your interest to continue this Union with your Southern brethren, it becomes you, then, to let them have peace on this slavery question. They can live without you, so far as interest is concerned. You will feel materially the separation. The question is a simple one. To the North it appeals to their common sense and common interest. To the South it appeals only to their safety and the protection of their liberties. Upon them was submitted upon their verdict; nor do we believe that the North is prepared to take a course which is guided by fanaticism and controlled by madness.

A FAMILY POISONED BY HERBS.—A family of four persons in Darke county, O., were recently poisoned by taking what was recommended to them as a remedy for the ague. It seems that a root of some sort was named to the family as having the power to cure the ague. A woman went to the woods and dug what she supposed to be the root specified, which was put into whisky, and after remaining in it for a while, each of the persons affected took of the decoction the dose prescribed, and all died in an hour afterwards. It is supposed that the woman made a mistake and dug some poisonous root instead of that recommended.

THE NEW WAR STEAMER.—At the Navy Yard in Washington, says the Star, the immense propeller for the new Government steamer Pensacola, is now being cast. It has three blades is feet 9 inches in diameter—probably the largest machinery of that description ever cast in the United States.

A LARGE CONTRACT.—The Philadelphia commissioners of public buildings have awarded to John McArthur, jr., the contract for erecting the new city hall of Pennsylvania, of white marble, at a cost of about one and a quarter million of dollars.

COTTON TRANSPORTATION.—The Cincinnati Enquirer of Friday last says it has private advices from Memphis to the effect that the Memphis and Charleston road have placed an agent at Memphis to contract for cotton for New York via Savannah.

RECEIPTS, BY THE POST-OFFICE,

From October 9 to October 16, 1860.

H—J H Heard, $2.
H—E Hampdolen, $1 25.
M—J Muston, $1 95; J T Montgomery, 75 50.
N—E H Norton, $15 50.
R—J A Rolan, $2; A D Rogers, $2; J H Reucher, $2.

COMMERCIAL.

MONDAY EVENING, October 15, 1860.

We condense the following statement from the New Orleans *Price Current* of the 13th inst:—

The movement in our general market has exhibited but little activity during the past week, and to Cotton operations have been checked by limited supplies of the descriptions most in request, the ultra views of holders, and by considerable stringency in the money market and difficulty in negotiating exchanges. In Tobacco very little has been done, and in Sugar and Molasses the transactions continue of a limited character, the receipts of the new crop being confined to a few parcels which have found ready sale at full prices. Western Produce of nearly all descriptions has been dull with a drooping tendency in the rates for Flour, Grain, and most kinds of Provisions. In Freights we notice a slight decline.

COTTON. In the early part of the week we noticed an improvement of ¼ to ⅜c. in the rates for the Middling and better grades, and holders since then have shown but little disposition to make concessions, though toward the close there has been more willingness to sell.

New Orleans Classification.

Inferior	— @ —	Middling	10¼ @ 10¾
Ordinary	7 @ 8	Good Middling	11⅛ @ 11¾
Good Ordinary	8¾ @ 9⅜	Middling Fair	— @ —
Low Middling	10 @ 10¼	Fair	— @ —

SUGAR.—The sales of the week amount to 150 hhds. We quote for Interior and Refining — to —; Common to Good Common 8¼ to 9; Fair to Fully Fair 9¼ to 9¾; Prime to Choice 9¾ to 10; Centrifugal and Clarified 9 to 10 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ⅜ per pound.

MOLASSES.—Total receipts of the week 98 barrels. The prices obtained during the week were: Inferior to Fair, 20 to 25 cents per gallon; and Prime to Choice, 30 to 33 cents; half barrels, 25 to 30 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 15,000 sacks have been sold at from 60 to 63 for ordinary and 65 to 70 for good white. Oats have been in very fair request at 42c to 44c per bushel for good to prime St. Louis. Bran sells at $1 00 to $1 12½ for ordinary to choice lots. Wheat sells at $1 60 per bushel for prime red.

FLOUR.—About 11,200 bbls have been sold during the past week, from $7 87 to $8 30 for superfine, $8 25 to 8 50 for ordinary to good extra, and $8 75 to $9 00 and $9 50 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $12 50 per bbl. for extra brands.

BACON.—Shoulders 10 to 10½; Bilged Sides 11 to 13; Clear Sides 11 to 11½; Sugar-cured Hams 11 to 13; cents per pound.

BUTTER.—Western generally selling at 10 to 15 cents per pound, according to quality; and Cheese 11 to 12c.

LARD.—We quote 13½ to 14c for prime to choice prime in tes, and 14½ to 14¾c. for kegs.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14 to 15 cents per yard; India Bagging, 14c per do. Bale Rope, hand spun, 7½ to 8c, and machine made, 8 to 8½ cents per pound.

COFFEE.—We quote, fair at 14 to 14½, and prime at 15c per pound.

PORK.—The principal sales reported through the week were at $20 75 to $21 50 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 12 cents for light and 12 to 13½c. to heavy and extra heavy bags.

NAVAL STORES.—There has been a rather better demand for Spirits Turpentine, with sales of 400 to 500 barrels during the past three days, at 38 to 38c, and 40c. Rosin has been dull with sales of some 2000 bbls on private terms. We quote common to good No. 2 at 90c to $1 00, and No. 1 at $1 40 to $1 50 per barrel.

SPECIAL NOTICES.

NOTICE.—Persons having business with the NEW ORLEANS DEPOSITORY, will please direct to KEENER & PARKER.

VICKSBURG DEPOSITORY.—All orders should be addressed thus—"Agent Book and Tract Depository, Vicksburg, Miss."

MOBILE DEPOSITORY, No. 11, Water-Street, Mobile, Alabama.

JOHN P. EARLY, Agent.

Just received from Nashville a large supply of Five Dollar Libraries, Nos. 1 and 2, and Sabbath School Hymns. Please send your orders.

KEENER & PARKER, Agents.

LOUISIANA CONFERENCE.

To the Members of the La. Con.

Those Brethren who have arranged for their wives to attend the session of Conference with them, and those brethren who intend to go, or to deliver here, and expect to be at Conference; and the lay Delegates, who will place us all under obligations by attendance at the session, will please give me early notice.

W. E. M. LINFIELD,
Pastor Baton Rouge M. E. Church.

Baton Rouge, La., Oct. 1, 1860.

ADAMS' CAMP MEETING.—By request, I announce that this meeting will commence on Friday before the third Sunday in October. This site is ten miles *west* of Summit Depot, New Orleans, Jackson and Great Western R. R.

CAMP MEETING.

The Camp-meeting for Amite Circuit, Adam's Camp ground, will commence on the 12th of October; and in consequence of the drought, it is greatly desired that all, within 20 miles, who expect to attend with their families, will *Tent on the ground*, or bring your *wagons and provisions*, or your *baskets daily*. There will be public lots for horses; and all will be expected to accommodate themselves by paying the usual prices. Preachers are greatly desired.

A. DAY.

SALEM CAMP-MEETING.—The Camp-meeting at Salem camp-ground, Pascagoula Circuit, Ala. Conference, in Jackson county, Miss., will commence on Friday, 19th October next.

SAMUEL DAVIS, *Steward.*

MRS. WINSLOW, an experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething by softening the gums and reducing all inflammation—will allay all pain, and in sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column. my16 1y

NEW ADVERTISEMENTS.

LANE, SALTER & Co., COTTON AND SUGAR FACTORS, No. 128 Common St.
Oct. 17, 1860.

A PERFECTLY RELIABLE SEWING MACHINE, for THIRTY FIVE DOLLARS!

The WILSON & GIBBS' Sewing Machine has now become an established favorite with this community, large numbers having been sold, and to the perfect satisfaction of the purchasers, to whom we take pleasure in referring. We claim it to be the simplest, fastest, most thorough, and altogether the best adapted Machine for family and plantation use that there is now made, and shall take pleasure in convincing any one of the fact if they will call and examine for themselves.

DAVIS BROTHERS, Agents,
May 15, 1860. 93, Camp street.

BIBLE AND TESTAMENTS.—The Largest and most Varied Supply, South. Bibles from 30 Cents each to $25 50 each.

Rich Family Bibles in costly bindings, also smaller Bibles in Velvet and fancy bindings.

London, Oxford and Cambridge Bibles; Eyre and Spattiswoodes, Bagsters, on hand, and ordered.

Hebrew, Greek, Latin, Syriac, and Arabic Scriptures for Ministers and Students.

For Sunday Schools in Louisiana and Southern Mississippi; Testaments at reduced prices, and Pocket Testaments at half price.

Address.—Agent, "A. W. Bible" Society, Bible House, 103 Camp street, New Orleans.

PHILIP RAHM, EAGLE MACHINE WORKS—Richmond, Va., manufactures Stationary and Portable Steam Engines of any required power and superior design and workmanship combining several improvements with simplicity and durability best adapting them for plantation use.

Circular Saw Mills, Grist Mills, Shafting for Gin Houses, Draining Pumps, and Machinery generally. My machinery will be fully guaranteed to perform as represented, and as experience, need only be suggested to correct it when desired. An illustrated Catalogue, with prices, sent by mail when requested.

Samples of Machinery on exhibition at [illegible]

P. HENRY TAYLOR, Agent.

BENTHUYSEN, LEWIS & CO., 116 CANAL-Street (adjacent to the CLAY Statue), would call attention to their large Stock of

PLANTATION,
HOUSEKEEPING,
AND FANCY DRY GOODS,

Commission all qualities and descriptions, in any quantity to suit Purchasers, at

VERY LOW PRICES.

An examination of our Stock is requested.
Country Orders promptly filled.

BENTHUYSEN, LEWIS & Co.,
116 Canal street.
April 21, 1860. 1y

INSTRUCTION.—A Lady, experienced in Teaching, wishes to take charge of a select school, or engage as Governess in a family. Her system comprises the usual English course, Music, French, the Ornamental branches, &c., &c.

Address, "Governess," care of Rev. A. L. Hamilton, D.D., Clarkesville Female Academy, Clarksville, Tenn., stating terms, &c.
Sept. 19, 1860. 2t*

ST. JAMES' HOTEL, MAGAZINE-ST., between GRAVIER & NATCHEZ, NEW ORLEANS. This new and elegant establishment will be opened for the reception of guests, on MONDAY, NOVEMBER 12, 1860.

It is one of the largest and most elegant Hotels in the South; all modern improvements have been introduced. The entire house, including the chambers, is lighted with gas; the rooms are finely ventilated; the bathing arrangements are very superior, and indeed, everything has been done which could in the least contribute to the comfort of travelers. The furniture and bedding, which is of the most costly and superior kind, was manufactured expressly for the house, under the supervision of Mr. R. S. Morse.

The location is one of the most desirable and pleasant in New Orleans, being in the centre of business. The city railroad, now being constructed, passes directly in front of the house, and in addition it is within two blocks of the great central omnibus station on Canal street.

The proprietors, who will also continue to conduct the City hotel, "on long and favorably known," thankful for the patronage which has been so liberally extended to them, take great pleasure in assuring their old friends and the public generally, that no exertion will be spared to make them comfortable during their sojourn at either house.

MORSE & MOORE, *Proprietors.*
Oct. 10, 1860. 6m.

Port Gibson Collegiate Academy for Young Ladies will open its thirty-second annual session on the 1st Monday in October. Number of pupils last session, 100. A new building now in course of erection will be ready for occupancy early in October, with accommodations for thirty additional boarders. A room has been erected for Collections, with implements for scientific physical training, which give beauty, grace and health.

The College is furnished with Hips, Charts, Globes, a Cabinet of Minerals, Philosophical and Chemical Apparatus, a full corps of efficient and faithful teachers, and we offer to young ladies desiring an education a high order of advantages.

Terms per session of forty weeks, board and tuition in English branches, from $190 to $210. Music, Languages and ornamental branches at moderate extra charges.

Catalogues, with full information, can be had by addressing
sept12 REV. H. JONES, Port Gibson, Miss.

BLOOMINGTON NURSERY, ILLINOIS.—120 Acres Fruit, Ornamental and Nursery stock cheap for cash. APPLE, one to four years, 1,000, $25 to $45. PEACHES, one year, selected, 10,000, $30. GOOSEBERRY, Houghton, strong, 100, $4. RASPBERRY, many sorts, 100, $2 to $5. STRAWBERRY, Wilson's Fy. Scarlet, Cutter, Iowa, or Washington, and others, pure, 100, $1; 1,000, $5. TREES, 100, of 20 named sorts, Double and single, $4. ROOT GRAFTS, 10,000, $50, etc., etc., as per List. Cash orders in full packed free.

F. K. PHOENIX.
Oct. 3, 1860. 4t.

GREENSBORO' (ALA.) HIGH SCHOOL.—A Select School for Boys.—Rev. J. W. N. MEEKS, A. M., M. D., *Principal and Proprietor.*

Six boys from ten to fifteen years of age can board with the Principal. The whole expense of board, tuition, washing, fuel, lights, and books and stationery, except books of reference, per scholastic year, $200. a12-3m

SITUATION WANTED.—A young gentleman, a graduate of a Southern Institution, of several years experience in teaching, desires a situation for the ensuing year as Principal, Assistant, or Tutor in a private family. Proper references given. Please state salary. Address W. DAWKINS, Goshen Hill, Union Dist. S. C. s12

READVILLE SEMINARY, BATON ROUGE, LA., will commence its next session October 10th. The patrons of the school are earnestly requested to have their daughters and wards present to enter classes at that time.

Sept 2 3m* MRS. M. W. READ, *Principal.*

Feliciana Female Institute, Jackson, La.—The regular exercises of this Institution will be resumed on Monday, October 1st. Large additions have been made in the buildings and premises. With good discipline, thorough teachers, complete apparatus, and newly furnished apartments, superior facilities are afforded for a thorough female education.

Sept 12, 1860. 3t THOS. W. BROWN, *President.*

AGENTS WANTED IN ALL PARTS OF THE COUNTRY, to obtain subscribers for

LOSSING'S PICTORIAL FIELD-BOOK OF THE REVOLUTION.

In Two Volumes Royal Octavo, containing upwards of 1,800 pages and 1,200 beautiful illustrations.

This work will be sold Exclusively by Agents, to each of whom a special district will be given. Rare inducements offered. Applicants should name the Counties they would prefer.

For full particulars, address, HARP

Children's Column.

PHYSIC: A FORTUNE.

I occupy a large house at the corner of Clifton Street and Derby Place, one of the new and fashionable thoroughfares recently sprung up in this populous manufacturing town of Rexford. Before my front windows—on either side of an elegant stone porch—three roads come to a point, and a triangular grass-plot surrounded by iron railings, does its best to maintain the peace by its unbiassed equanimity. Each of these roads leads to long interminable rows of respectable houses. The inhabitants of these domiciles every morning and afternoon must pass and repass my door on their way to the great heart of the city. Thus, hundreds go by daily. Why, then, after five years' residence at Whistledown House, why, then, I say—in the name of all that is good—do I sit waiting from day to day, and from year to year, for the patients that never come?

You may say, Perhaps I am not steady, attentive, agreeable, well up in my profession, and a host of other things. Let me hasten to inform you that none of these objections are good against me.

I hold a London diploma of M. R. C. S., and am a graduate of a university. I could at this moment, with the cobwebs of years upon my memory, give you the nine pairs of cranial nerves in their order from before, backward, with their four groups and their divisions, sub divisions, and ramifications.

Last summer I took off Mrs. Crotts' left breast for cancer, and she still lives, one of my staunch supporters. Mr. Battersby had sustained a bad compound comminuted fracture of the leg. He protests that he was saved from death by my instrumentality. Miss Merchison, in a case of tubercular bone, was reluctated (she would tell you) by the blessing of God through my skill and ability.

But Mrs. Crofts won't always be having operations for my benefit; Mr. Battersby can't be expected to be run over continually; Miss Merchison has had enough of it; and I ask, with these successful cases all staring people in the face, why do I sit waiting with aching heart for the patients that never come?

Right opposite to me, at the end of the Steam-son Road, lives my friend Barlington. He is one of the chief surgeons to the Rexford Infirmary. He has a stirring and an active practice, and drives pleasantly in his close carriage and pair of prancing bays. He sits forward as he drives, and reads diligently, holding his book so that passers by may see it. People say: "Barlington must make the most of his time. Every spare minute he devotes to study. He's a remarkable man, that Barlington!" Sometimes, when his eye is wandering through the window, he bows very low to me as I drive past in my cab. For I am supposed to hold in my power occasional consultations, and Barlington has always his eyes to the main chance. He is a little, shrewd man, with an excitable manner, and a disposition to gossip. I have heard that he sometimes becomes so interested in discussing the prevalent topics of the day, that he has left his patients without entering upon the subject of their ailments. I dare say he would do a good action as willingly as any other man; but he has a patronizing air. When I "meet him," he "hums" and "habs," puts his hands in his pockets, and looks at his gold repeater. He has no children—no relations to stretch out craving hands towards him; but he loves his money, and likes to hear the chink of it as he paces up and down the sick room. His friends say: "An extraordinary man, Barlington! Lets no grass grow under his feet! He drove down to Fetterkin yesterday morning, to be present at an operation; came back at eleven A. M., sees his patients; off again by the train to Limpfoid, catches the return at five, and pockets his fifty guineas for the day;—a fact—I had it from himself."

And Mr. Barlington is just the man to tell it with infinite gusto. It is not long since Mr. Barlington was talking to my pretty little cousin, Mrs. Moreton. She was wondering how I, Dr. Plympton, was getting on.

"Oh!" says Barlington, "I should say Plympton has a fairish practice—a fairish practice. Jeremiah Peters, Esq., is a patient of his. He's of the right sort. Plympton's doing pretty well."

And he strokes his chin, and blows the dust off his velvet cuffs. And then he said that he did not see why I should not have a first-rate practice in Rexford. And my pretty cousin (to whom Barlington is apt to be very communicative) told it me with great glee, for she is a kind little soul; but it did not do me much good. For a few minutes I cheered up, and felt better; but variations of mind don't provide payment of bills, or clothe my seven children.

One morning, standing at my drawing-room window, which looks up Clifton Street, I watched Barlington making his calls. He comes out of one house, pocketing his fee—drives on to the next, enters, and returns, repenting the possible operation—next door but one just saves paper in his finger and thumb,—all the while his good humored and unconscious of offence as need be, while I looked on and felt disposed to be bilious.

There is Scorlings. He is a rough, rude, half-educated man, with plenty of vulgar impudence and random braggadocio. Scorlings is not well up in his profession. He has lately set up a close carriage; so it must pay with him. How does he do it? He lives round the corner. The situation of his house is not to compare with mine; but he can drive his carriage, and I go plodding along to my shabby second-hand cabriolet, that does not pay its expenses.

Two years ago; I was attending a woman suffering from ovarian dropsy. She was fifty years of age, and much enfeebled with her complaint. My remedies were successful as far as remedies can be in such cases. She greatly improved, and I had hopes that she might live a considerable time, with rigid adherence to the rules I had laid down for her. Her friend Mrs. Cole, lived next door. Scorlings is a great gun with Mrs. Cole. My patient was worried continually about Scorlings; and one day he pays Mrs. Morris a friendly call. During this *accidental* visit he sympathizes and assures her he can effect a cure. It ends with his telling Mrs. Morris, that in three months she will be herself again, that her complaint is nothing more than that ineidental to married ladies. I receive a note, very civil and polite, informing me that it is not necessary that I should call again. But of course I did call and found Scorlings and Mrs. Morris in the very heart of a consultation.

Poor woman! she died in three weeks. On her demise bed she sent for me, feeling the great mistake she had made; but it was too late. I arrived only to see her lying still and calm enough, the victim of gross ignorance. Scorlings is a loud-talking, blustering man. When he goes into a house, he makes coarse jokes with the women, and is hale fellow, well met, with the men. I am a man of few words, and it doesn't pay, in my opinion.

Scorlings slaps the master on the back, pats the wife's cheek, chucks the daughter under the chin, tosses up the baby. I do none of these things, and Rexford does not understand me.

Scorlings sends out dozens of mixtures, draughts, and pills,—blisters, ointments, and lotions. I approve of these things, but only as aids; Scorlings deals in nothing else. He has no faith in diet, or in any thing. He believes in physic; nothing but physic will do with him. Scorlings and I don't speak; since Mrs. Morris died, I have ignored him. He sent me an insolent letter, ill composed and ill-spelt; to which I replied, by informing him that I declined any discussion whatever with men of his grade; and he has been my relentless enemy ever since.

But if I must fail, let it be the failure of honesty; and let me do it honorably, if that is all I can do.

When I was a student in London, old Wrigley used to tell me,

"Plympton, you must humbug! There's nothing to be done without it. By George, Plympton! but if you mean to take, you must use plenty of humbug!"

I used to wonder at an old man, such as he, talking in that way, and answer,

"Indeed, sir, but I never will. If they won't take me for the real metal, they never shall for the dross."

And he would shake his head, and laugh over his short pipe at nights, when he had come in, and had done for the day, as though it was fine talking, and he knew better.

And so twelve years have I plodded along this large manufacturing town of Rexford, living from hand to mouth, how I scarcely know; and find myself just the same as when I first started; only so much older, so much more careworn, so much less able to battle with the difficulties that close in around me.

I used to live in Greg Street. For seven years we endured that wretched habitation. Whenever the wind was in the east the smoke persisted in stopping in-doors. Whenever it rained, the stench that came up from the cellars was something fearful. But the light seemed afraid of us. When a ray of sunshine did find its way in, it looked as though it had been mistaken, and did not feel itself at home. My wife and I used feebly to assert to one another, that "it wasn't really so bad." Then my wife's uncle left Sophia a legacy; and we removed by the advice of my wall to-do friend Jeremiah Peters, Esq., to Wimpledown House, a most eligible situation for a medical man.

"Who would think," said Jeremiah Peters, "of opening a first-rate jeweller'shop in a back street?" meaning, of course, that a good situation was of much importance.

I had my surgery-door made to open upon Clifton Street, the house fronting, as I said before, in Derby Place. I have a convenient waiting-room, down the surgery-passage, where patients were to sit until the ordinary consulting-room should be at liberty: for, as I said to Sophia, "People did not like to wait in draughty passages." This waiting-room will hold nine persons; and there are nine chairs placed. But the only dust that is ever removed from them comes off with the daily duster.

I have never known more than one person sit in that room at one time. And the schoolboy's hope that years ago dedicated such preparation, every time I enter that apartment laughs me to scorn.

For a time after we came to Wimpledown House, I thought we should have done better. But the few patients that came seemed to think, that if they paid me for my medicine and advice they must enter into all their family affairs. Of course, I was willing enough to purchase their goodwill by a little sympathy; but after a time they fell short, and so I sat waiting for the patients that never came!

Three months ago, Samuel Barnet, Esq., sent for me. I found him sitting upon his bed, with two chairs, the two front legs being placed parallel with the ground; and the backs uppermost. Tapes were fastened from the shoulders of the chairs, and drawn inside the bed-post and Barnet was driving for his life. I had heard of his abandonment to drink, and I said within myself, When he is sufficiently recovered from the *delirium cum tremore*, I will reason with him, ere he is irretrievably lost. At the end of a fortnight Barnet was himself again.

One morning he began to question me as to the nature of his recent malady. I did not feel that the time was fully arrived, and I would have postponed it. But an answer he would have. If I wished myself into a fury of enthusiasm, it would have passed for good fellowship, and I should have lost nothing by my candor. Many men would have exaggerated his case, and have made excuses which they knew were not tenable. I considered, if I spoke the truth candidly and mildly, reproaches were for his conscience; excuses came not near the subject. For Barnet was rich and healthy, with a well-conducted family, whose only grief consisted in *his* deplorable self-indulgence.

So I gave him the simple truth, without any circumlocution whatever. And what did he say?

"If I am to hear," said Barnet, "why not let me have it, in a good bluff, jerry-go-round sort of manner, and have done with it? but in that sleek milk-and-water way, like a cat treading on paper,—why, hang it!"

And so, when Barnet and I met in Eye Lane a week after, he would not look at me.

There is a sort of fashion in bluntness. If you come out with a slang word or two to such men as Barnet, rant and tear, and call heaven and earth to witness a plain fact, it goes for something. To be quiet, composed, and gentlemanlike, is to be nothing; it is to be namby-pamby.

"Why, man, you swill like a porpoise, and are as blunted as one!" is the blunt style of expression. "Why, good sir, you drink much more than is good for you!" is the other. Each school has its disciples; and although the two come to much the same conclusion, the ethics that lead to the one are of a coarser study than those that lead to the other.

Being much at home, and Mrs. Plympton having the house cleaned down at the time, I was left more to myself than is usually the case. To employ myself, I made some improvements upon an inclined plane for fractures, and Jeremiah Peters, Esq., just happening to pay his account, I devoted £10 to registering my idea. I was full of hope of it; it had many points to recommend it to the use of the profession. I began to find myself whistling when I sat alone in my study, comparatively light-hearted. I found myself speculating as to how Tomlinson would regard me when I paid him the whole of his bill. I wondered how it would feel if I were to pay off everybody, and owe nothing. I used to look knowingly up at Sophia when she came to see what I was about, and say mysteriously, "There, was no knowing what Plympton's improvement might not do for us, after all."

But the six months went by. The "taxes" had not been paid; the "gas" must be attended to; Mrs. Dubbins had sent three times for the amount of her bill; and my improved pinne, as Barnet would say, "walked into the middle of next week." Barlington, whom I had consulted, didn't think much of it. "It might do," or it might not. He wouldn't like to lend money upon it." That was just a figure of speech, nothing more.

But the week after my probationary time was out, and my chance of protecting my invention had gone by, what does Barlington do? He goes to Gibbs, of the Patent Office, registers a slight alteration upon my design, and calls it "Barlington's Improved!" Then he orders a pannikin to be made forthwith, and supplies them at a large profit to the Rexford Infirmary.

Yet Barlington drives his carriage, and is making his thousands a year; and I am waiting for the patients that never come!

I tried my hand at authorship. I gave to the world, "Plympton on the Action of the Coraco-brachialis," "Speculations on the Sphenu maxillary (Ganglion," and "Plympton on the Pineal Gland." My publishers, Tiffin and Snudbury, foretold me golden opinions, and the gratitude of a discerning public. The "Coraco-brachialis" cost me thirty pounds, and brought me in seven at the end of nine months. The "Speculations" I sold to Tiffin and Snudbury for £15; and to this day it holds a certain position in medical literature.

Jeremiah Peters met me in the city last Wednesday. Barlington once said:

"It was a good thing to be seen talking to Peters; it was as though you had a heavy balance at your bankers."

Well, Jeremiah drew out his pocket-book, and said to me,

"Dr. Plympton, can't you give me a guinea for the widow Jones?"

I shook my head. "Gold doesn't come so easily into my pockets," I said, smiling; and I could not help but think, "Does he recollect that I have seven children? If *he* does not, I do."

When I went home I observed to Mrs. Plympton," How would Mr. Peters have opened his eyes if I had said quietly to him, as he looked at me, 'Mr. Peters, I am not making a living!'"

Sophia laughed, and said, "It would have been a good joke,—it would, indeed." And as she fidgeted about, and smoothed her hair with an assumed air of indifference, I smile upon me was, went across her face, in spite of a

And how is it I would ask, that white so many [illegible] to myself, both in education and abilities, get on, I am left behind? I am not disagreeable; if I were, would Mrs. Jameson show me her new bonnets? would Miss Thompson try on her cloak for me to see? Would Smith ask my advice before entering into the shipping business? or George Purples, Esq., request me to give my opinion upon his son George's aptitude for the army? No, I am not disagreeable; that is not to be maintained.

No one would doubt that I was attentive, did they see me, day after day, when I return from the few calls I have to make, sitting down, book in hand, or teaching my children—always employed in some way on the spot, lest I should lose a chance patient.

Sophia sometimes laughingly tells me that I am *before* my time. It is agreeable to solace one's self in that way; but I am inclined to ask, am I not *behind* my time?

Everybody is jostling every body; there's no time to see who's down. The hour is striking by Rexford Cathedral; don't you hear its clang through the rattle of carts and waggons, and the pulling of steam over the bridge yonder? There's no time to be lost—the train will start! Time waits for no man—there are three minutes to get up the steps, take your ticket, get into the carriage, and be off! There's the bell! It's off, it's off! There's nothing left but a long line of floating white steam, that curls over and under, over and under, and vanishes before the wind. Your coach may have knocked down the green grocer's boy, but why doesn't he get out of the way? These are not the days to be putting your hands in your pockets and staring about. You must be up and away—here, there, everywhere—or you'd better give up the race at once. But if we are all to be so bustling, all so fleet of foot, all so strong of wind, who's to win? I want to run without knocking my neighbors before me, sending them flying into space. I want to live but I don't want to prevent others living too.

But it isn't the spirit of the time. If I do not boast and bluster, I'm nothing. And therefore it is that I sit at home looking at the hundreds that pass and repass, but nobody turns in. They cross the road to Barlington, or they go round the corner to Scorlings, and I sit waiting for the patients that never come.

I go up stairs to my drawing-room, and look up Clifton street. People are coming down quite fast. There's Sims. I know his wife's expectant. is he—is he coming—I think—no, he's turned the corner.

Yesterday I went into the nursery, and found my eldest daughter, Lydia, sitting alone, with her gazelle-like eyes suffused with tears. In reply to my question as to what was wrong with her, she only sadled like her mother, and said, "She had been moping." I knew what it meant. I stirred the fire, by way of showing that I was cheerful, and not afraid of my coal bills. I hummed the latest box-organ tune, and Lydia brightened up amazingly. No one would have guessed how choked my voice was, and how I had to push it forcibly out against its will. When Lydia went away I gave over humming, and I said in the bitterness of my heart, "For God's sake, will the patients never come?"

Then I took a doleful journey through the rooms. I felt that I was becoming stupid. A sort of counter irritation might have its effect; so I go into the waiting room that I may survey the nine chairs that are never sat upon. There I find my oldest boy of twelve comfortably settled by the window, reading by stealth my medical books, although I have decidedly set my face against his following in my footsteps. I could have taken the books from his hand and hurled them, but Philip is no ordinary lad. There is the light of genius in his thoughtful face, and I could only say, "Philip, God bless you!"

I am now forty-five. There are grey hairs plentifully bestrewn among my locks. There are wrinkles at the corners of my eyes, wrinkles on my forehead, wrinkles on my heart. I have been engaged in the practice of physic now in this large and populous manufacturing town of Rexford for twelve years, and it has never paid yet.—Were it not for my wife's legacy, we must have given up long since.

"Andrew Plimpton!" said Sophia to me impressively last evening, "let us leave Wimpledown House. The tax-bills are coming again, and there is nothing to pay them with. Barlington gets all the practice, and Scorlings—they live and we gravel. Let us go away,—let's go away, anywhere,—dear!"

But I clasped my hands over my face. I said, "For heaven's sake, Sophia, don't you give way, don't you despair! It you do, then we are lost indeed!"

And we sat and looked at one another. The fire flickered, the shadows deepened, the gas-lamps from the street cast their reflections upon the walls of the room, and we sat brooding, with the load of despair upon our hearts.

This morning, Jeremiah Peters, Esq., drew up his carriage at our gate.

"A little tickling cough, doctor; just a little cough."

So I examined his throat, and sounded his chest. There was nothing wrong with it. I could see no sign of the slightest ailment. He looked particularly rosy and well for a man of seventy-two. I said to myself, "Can he be making a fool of me?" Then the temptation came strong upon me, "Sophia has not a sixpence in her pocket—Lydia wants shoes. If I do not write him a prescription, Peters will think it was no use his coming. He'll never pay me if I don't. He wants no physic, but it will do him no harm—and me a great deal of good. Shall I give him a fluctus, oxymel of squills, syrup of poppies and a little nitre? It's innocent enough—shall I?"

"Hum! ahem! that is to say, Mr. Peters, In the Devil's name, my good sir, you want no physic? If you stay a minute longer I shall be driven to it, in spite of myself!"

"Dr. Plympton, are you mad?"

"Ah, if I only were," I said. "But I can't do it if I starve. I can't belie my conscience. You are in good health, sir, and want none of my stock-in-trade, and that's the whole of the matter!"

"Plympton," says Mr. Peters, "you're a gentleman, sir, and I honor you." And he went away.

And so, just as I had written this far, determined to make a confidante of the public, as a desperate act of throwing the neglect I suffer in its face, Lydia brings in a note, and lays it with pabid cheek before me. "It is about the taxes, child. There's no use in looking so dull, Lydia." And as I raised my eyes from my work, I perceived that it was the handwriting of Jeremiah Peters, Esq.

With trembling hands I opened it. It lies beside me now. It is a Bank of England note for £100. "A token of respect from Jeremiah Peters, for the character of a man who, in the middle of the nineteenth century, has a conscience!"

And who knows but that the patients may come after all.

THE RIVER TIME.

[The following, which we find floating like a wind-driven waif upon the great sea of American newspapers, without name or index of ownership, is certainly one of the most beautiful things we have ever seen. It is indeed almost matchless in its beauty. Who *can* be the author of it? Does anybody know?]

Oh! a wonderful stream is the river Time,
As it runs through the realm of tears,
With a luckless rythm and a musical rhyme,
And a broad'ning sweep, and a surge sublime,
That blends with the ocean of years.

How the winters are drifting like flakes of snow,
And the summers like buds between,
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides through its shadow and sheen.

There's a magical isle on the river of Time,
Where the softest of airs are playing;
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the dances with the roses are staying.

And the name of this isle is the Long Ago,
And we bury our treasures there;
There are bowers of beauty and bosoms of snow—
There are heaps of dust, but we loved them so!
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
And a part of an infant's prayer;
There's a lute unswept, and a harp without strings,
There are broken vows, and pieces of rings,
And the garments that *she* used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air;
And we sometimes hear through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remembered for aye be the blessed Isle,
All the long days of our life till night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May our "greenwood" of soul be in sight.

SKETCH OF THE LIFE AND DEATH OF A PIOUS AND FAITHFUL SERVANT.

She was taken into the house at the age of eleven as a nurse for her young mistress, who was about a year old. From that time until her death she was under religious influence, though she did not become hopeful until years had passed on. Before she had fully matured, her health became delicate, and continued so until consumption set in upon her. At times she would suddenly become so ill, that to human view she was within a few steps of the grave; still she lived until she had entered her thirty-third year. Her sun through life has been to please her master and mistress, and never more happy than when she felt she had their approbation. She was often left with the entire care of the house, together with every article of value, and the keys given to her, until my return, which was frequently after an absence of several weeks. So confident was I of her honesty and entireness, that while absent I had no care or uneasiness; I felt all was safe. I had, from time to time, during her life, urged upon her the necessity of devoting herself to the service of her God; and for that purpose gave her very much religious instruction. She took great delight in hearing the Bible or tracts read; more particularly, "The African Servant," "Cottager's Daughter," and others of like character. From her remarks, from time to time, in reference to those tracts, in common with her feelings, I'll often feel encouraged; but too soon again all would pass off like the morning cloud and early dew. About two years preceding her death, according to her own account, she, who had hitherto ever met her with[illegible] adversary yet," whenever she had thought of setting her face Zionward. She at that period solemnly and resolutely determined to seek the salvation of her soul; and through grace she was successful in her efforts to gain the victory over Satan, the world, and her own heart. From that time she followed hard after God, pressing mightily into the kingdom of Christ.

During the protracted meeting at Summit last fall she attended, though laboring under great bodily weakness; and during the very last prayer that was uttered, and after the minister had said, "let us all pray," there did then she found the Saviour precious to her soul; and although bowed down by mental as well as bodily pain and weakness, yet her strength and joy were so great as to cause her to feel as light as air. She wondered what had become of the burden that had been pressing her down to earth. Her great astonishment at this time was, why she had not found Him whom her soul loved before she had wasted her past years in folly. This appeared to grieve her, often saying, "what was I thinking about all this time?" In drawing her attention to the freeness of the gift of Christ, she said, "yes, to me, a poor negro."—She spoke of having a great many sacred truths brought to her mind; this caused her much surprise, as she had forgotten them, and inquired how it was that they were brought to her mind. I told her it was the Holy Spirit taking those things and showing them to her, to enlightening her mind. The plan of salvation appeared wonderful to her; she saw it in all its freeness, and spoke often of the condescension of Christ. Her cheeks were seldom dry. It appeared to me as though she could never cease weeping over her sins.

It was my habit to go to her cabin every morning regularly, with my Bible in hand, for a number of weeks previous to her death, to read and explain those sacred truths for her. Scarcely a day passed, but as soon as I entered her cabin, and glanced my eye upon her face, I would notice she had been weeping, the tears having dried upon her cheeks leaving evident signs of the fact. To satisfy myself of the cause of her sorrow, I would say to her, "Nancy, what have you been thinking about?" Her reply invariably was, "pleading, pleading." On one occasion, after making the same inquiry, she said, "I am so weak, and the cough troubles me so much, I cannot leave my chair to kneel down, nor can I say many words; but I constantly say with the African servant, 'Lord, remember me! Lord, remember me!' I feel here (placing her hand upon her breast) all is safe, all is well, through Christ. What would I now do if I did not have this hope? O, what a comfort!"

She loved to think of redeeming love, saying, "my nights are short, I have so much to think of. Oh, the welcome I shall have when I get there!"

During the last week of her life she appeared anxious to leave her clay tenement, and soar to worlds on high. Often did she inquire how long I thought it would be ere her spirit took its flight; on being told I could not say exactly, but thought it would not be long, she said: "Oh, won't I be happy!" Turning to her young mistress, who was weeping, she said, "don't fret for me after I am gone, you must be glad—I shall be at rest."

Soon after this, she was death-struck. She commenced singing the hymn, first line commencing with,

"On Jordan's stormy banks I stand."

She sang fully half an hour various hymns suitable to her condition, and although previous to this time she could only speak in a whisper, the effort was so great as to cause her to make a distinct sound. She said, in view of her escape from the bondage of sin, she could never feel sufficiently grateful to me for leading her to Christ. "In a number of the family she sent word to tell him he must pray, that he would find it such a comfort to him when stand ng where she now stood. Her sufferings were surpassingly great; and when on the verge of departure and in great agony, I said to her, "Nancy, you are now crossing the Jordan, the billows swell, the waves run high, but your Savior is on the other side, waiting to conduct your spirit to the mansions of glory." She raised her eyes and hands to heaven, assuring me that it was even so.

So died our much loved and faithful servant Nancy, in full hope of a glorious immortality.—Let God have all the praise.

I will here mention another thought of Nancy's, which I have omitted in the former part of this sketch. On speaking of the joys of heaven, and the happiness of those who had been washed in the blood of the Lamb, she said she desired to ask me one thing. I bid her ask. She then inquired if her soul would be white after death. I told her, most assuredly it would; that mistress and servant would, if regenerated, be as the children of God.—She said that her reason for wishing to know this was, that she desired to be with my children, alluding to three which I humbly trust are now in glory, having lived exemplary lives and died triumphant deaths.

HANNAH EAGER.

Obituaries:

"Let me die the death of the Righteous."

O. C. TAYLOR died in Goodman, Miss., Sept. 8th, aged 36 years, four months, and 11 days. He leaves a wife, three children, numerous relatives and friends to mourn his death. Ardent in his affections, impulsive in his feelings, generous to a fault, he won the friendship of all who knew him. But he has passed to that "bourne from whence no traveler returns."—Peace to his ashes.

FRIEND.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. B. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SUNDSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A., Principals of Preparatory Department.
WM. N. POTTER, M. A.,
R. D. NORTHCROFT, M. A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per Session in five months, payable in advance.
In Preparatory Department.....$21 50
In College Department.....33 55
Matriculation fee on entering College Department.....5 00
Music, extra.

Board can be obtained at the Stewart's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. E. Gillespie, No. 112 Camp street, or Rev. John C. Keener, New Orleans, or, to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug. 6, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN.—The fifth annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Collins, A. M., assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood. He comes to us, indorsed by the best of all judges—twenty-three years of successful experience at the head of Colleges of the highest grade of the order, indorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin D. D., Rev. Dr. Rivers President of the Wesleyan University, Florence, Ala., Rev. Dr. Keener, P. E. of the New Orleans District &c.

Patronize the South, the State Female College has claims upon you of no ordinary character. Its beautiful and healthful location in the midst of a community noted for liberality and christian character, its admirably arranged and neatly furnished Boarding House, together with its experienced and skillful faculty, present such an imposing array of advantages as to justly entitle it, to be styled a "School of the highest grade and a delightful home."

Many of the pupils we were present at the recent Examination; and all in fact so far as we can learn, were delighted with the school and all its arrangements.

During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Each pupil on entering full tuition action may be obtained by applying to C. COLLINS, President or at the Book Depository, South side of Courthouse square, Memphis, Tenn.

S. WATSON, Pres.,
W. K. PITSON, Sec.
Board of Trustees.

Aug. 13, 1860.

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A. M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860 and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination continued.—Night Concert.—Wednesday, June 19th, Commencement day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on Wednesday, 10th October. As the number of Pupils is necessarily limited to those who wish to secure places will do well to apply as early as practicable.

W. H. S MAGRUDER

Aug. 5, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1850,—open day and evening, the entire year.

A full course of instruction in this institution embraces Double Entry, Book-Keeping, Commercial Calculation and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arbitrary rules.

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GEO. SOULE, New Orleans.

WESLEYAN FEMALE COLLEGE.—The Twenty Third annual session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of teachers:

Rev. J. M. Bonnell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. T. H. Forster, Professor of Ancient Languages.
Rev. W. P. Dare Professor of Natural Sciences.
C. Schwartz Professor of Modern Languages and Painting.
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. H. Gallois, Esqr. Professor of Music.
W. S. H. Matthews, Junior do.
Miss L. Gottschalger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz Teacher of Ornamental Branches.

$210 will meet the annual expenses of a Student for board and Tuition in the ordinary branches taught here. The expense of furnishing a room varies from $5 to $12.

Besides the regular College classes, there will be henceforth some general Lectures.

Students on Financial Business should be directed to Professor C. Schwartz the Accountant of the Faculty; on all other matters, either to the President, or to

W. P. DARE, Secretary.

Macon, Georgia, Aug. 21, 1860. 1td

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department, and superior educational facilities will commence its next Session, Sept. 24th 1860.

Rev. S. D. GRIFFIN, *President*

Aug. 28, 1860.

The Male Department of Centenary Institute, SUMMERFIELD, Dallas county, Ala., will re-open the first Monday in October next, under its former Principal.

The Rev. D. E. H CONNERLY, M. A.,

Assisted by Major F. M. Hopkins, Rev. Hardin Brown, M. A., and L. J. Bamill, M. A. These gentlemen are all experienced in Teaching. The prospects of Centenary were never so bright. Young men will be carefully and thoroughly prepared for the Junior Class of our best Colleges. Our village is unparalleled in its social and religious advantages.

For further particulars, apply by letter to the Principal,

D. E. H CONNERLY,
Summerfield, Ala

Sept. 15, 1860. 3t

PROFESSIONAL.

R. M. TAVIS. R. F. ELY.

TAVIS & ELY, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and opening of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Eyre, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. B. Singleton, M. C. from Mississippi.
Rev. C. C. Gillespie, Editor *New Orleans Christian Advocate.*

May 15, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Lavingston, Alabama, will Practice in Sumter and the adjoining counties. [an24]

J. E. ELAM, ATTORNEY-AT-LAW, BATON Rouge.

REFERENCES.—Henderson & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leteliford and Co., Broadwell & Haynes, and Pritchard & Flower New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.

Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. P. HAYNES

BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne), No. 21 Union street, N. O.

Having retired from business, I take great pleasure in soliciting for my former partners (BROADWELL & HAYNES), the patronage and confidence of my friends, believing their experience, capacity and honesty will merit its continuance, and enable them to give general satisfaction. [jy1] M. U. PAYNE.

W. R. STARK, New Orleans. DR. H. A. JAMES, Madison Parish, La. L. B. GARDNER, New Orleans.

STUART & JAMES, NO. 34 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc., and respectfully solicit patronage.

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LEONARD FASH. P. B. TAYLOR.

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JOS. W. CARROLL. W. B. KIMBALL.
JOS. HAY. J. M. SIVEN.

CARROLL, HAY and Co., Cotton Factors, No. 38 Perdido street, "Factors Row," New Orleans. July 10, 1860. 12 m*

MOORE & HILDRETH, Successors to Moore and Vinculin, Commission Merchants, and Cotton Factors, No. 44 Carondelet street, New Orleans. July 16, 1860.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., the first day of January, 1857, my business connections in future in this city will be with Messrs Cuddy, Brown & Co., 38 Camp street. MILES OWEN.

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 43. WHOLE NUMBER 505.

NEW ORLEANS, WEDNESDAY, OCTOBER 24, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

THE SLOW YOUNG MAN.

BY LUTHA TONTELLE.

Charlie Trueheart had passed his minority, but like Talleyrand as well he admitted at once, that compared with the American standard, he was still a boy. True he had carried off the highest honors at college, but then he had led rather a quiet life there, varying the student's monotonous routine only by minding occasionally in the choice society of the town, or by, during a term or two, being expelled from one or two colleges; he had remained, like many countryyouth, to graduate at his own *Alma Mater*, and could neither boast of wonderful exploits, like Ned Gallopy, the drag lead at three colleges in turn, or of the skilful tactics of Saville James, who reaped the fruits of all his plotting, unmuttered by penalties.

But he had not been content to tread his valley path alone. Frank Felton, his classmate, had been occasionally disturbed by the soothing tone of the college lions, and had especially dubbed the appellative, *slow*, which they sometimes bestowed as the crowning of a gradation. But Charlie had quietly stood a siege of ridicule by the ingenuity of his tormentors, and remained by their mockery-nature—like a rock against which the winds vainly expend their force, and where the waves breaking themselves on its sides daring, expose their feebleness. And Frank, as a really strong and noble spirit, stood loyally by his friend; and others weaker by nature, sought and did borrowed strength from them. More than one wild soul mother blessed God daily for the pure influences that had preserved her son from a ruinous career of dissipation; and proud fathers grasped his hand in commendation, and spoke strong words of grateful interest and warm encouragement.

Even the dashing Collegians, quailed before the mood of courage that enabled him necessary to pursue the even tenor of his way, and honored the brave spirit that was ever ready to place itself between the oppressor and his intended victim. Sometimes, they even doubted for a moment their own superiority, and the practical wisdom of their self-indulgent philosophy. But they could not pause to contemplate him, save transl that recalled a past generation. For they must belong to a progressive age. They must keep pace with its light, rapidly advancing step. And of which they marked with pitying wonder his strange insensibility to the wild charms of their gay life, to the new pleasures that pursued each other in swift succession, but could not be renewed.

Grandpa, an eminent lawyer, an experienced statesman, of world wide fame, regarded his sister-course with a satisfied eye; but was he not one of the old giants that believed in "footprints in the sands of time?" Their slow-footed pace might scarcely a trace as it rushed onward, ever onward into the mysterious *to be*.

That year Charlie made a tour of the United States, visiting every object of interest to an American—from the home of the Hero to the bar Capitol that bears his name; from the rough Rock first touched by the feet of the Pilgrim Fathers, and the sunny State, where the Huguenots found a safe and genial retreat to the monuments of freedom and piety reared everywhere by their descendants.

Nor did he neglect to study well those palaces of city and of plain, in the one that look down with entering coolness from the mountain ranges, that overshadow the *fountains of learning*, and that rise from the shores of the ocean.—Palaces filled by the Sovereigns of each State, the Royal homes of the nation. After the tour of the Lakes and a fourth excursion among the Rocky Mountains, he enjoyed the refined society that graced their ample halls, but it did not convert him into a walking fashion-plate, or a universal lover. The attentions that he received from great and good men he imputed to esteem for his parents, forgetful of the aid he had rendered their sons, and of the lives he had risked his own to save, when the crowded steamer was burned to the water's edge. Ladies smiled at his approach, but he was cast vain. The high type of womanly grace and excellence with which he had been familiar at home, while it enabled him to discern and appreciate the virtues and attractions of other ladies, prevented him from being misled by mere accomplishments, or from imagining himself in love with

He returned home with the simple habits and stainless integrity of his boyhood, unchanged save in his manly figure, as if the deepening fire of his thoughtful eye, from which the same warm generous heart looked into ours. The summer found him at his parents, whose wishes he still delighted to obey. His sisters added price to their trusting love, and he became neither impatient of their endearments nor regardless of their increasing claim to his attentions.

He was a *slow* young man; he appeared to enjoy that fresh spring-time of life whose period may be delayed by the natural living heart, but which returns never again till the shores of the new Eden are gained. Yet Ned Gallopy, and Tristan Bright knew little of life's spring. They had never been boys, for boys are an institution. The world ignores them. They were not older in years than Charlie Trueheart, but their vices and dissipation tend to their faces prematurely old, and gray hairs, that awoke no veneration, began to show themselves. Charles was strangely unlike his fellow students, unlike most of his contemporaries, but he was our pride, our joy.

DAMASCUS.

Damascus is the largest, most populous, and most splendid city in Turkish Asia. Founded, according to tradition, by a great grandson of Noah, and in all probability justly claiming an origin as ancient, its name is derived from the old Hebrew "Dammesek." It was a city of note in the time of Abraham, and from that day to this it has been great and flourishing. Its rulers have been of many races, and the forms of government very varied. Sometimes it has been the royal city of king or caliph, and sometimes it has sunk to the position of a provincial capital. After its capture by Tiglath Pileser, the Assyrian, it was possessed by Pharaoh Necho; then by Nebuchadnezzar; and then fell under Persian sway. After this the Greek, Roman, and Byzantine, the Arab and the Turk, held it by turns for centuries; but under all these successive changes of dynasty, and whether ruled by a native prince, or an allied conqueror, it has never fallen from its high rank, or ceased to be prosperous, populous and wealthy.

So much for the Damascus of the past. But the great source of her beauty and her pride in all ages still remains to her; and a splendid heritage are those luxuriant gardens which still enfold her, and those clear, cold, dashing streams that bless them with fertility. These gardens are not tree-like, with kept inclosures, of limited extent, to which we give that name, but are forests of fruit trees, apricot and almond, walnut, olive, fig and pomegranate, tomcats whose shade, vegetable and cereal crops are cultivated, or roses, jasmine, and other flowers, run wild in tangled thickets, whilst here and there the palm, poplar, or cypress, tower skywards, and break the monotonous outline of the less ambitious woods. The queen, however, of these forest gardens, is the apricot, and forests throughout the Eastern World is the "mistress" of Damascus, and great riches it brings her. Its fruit is dainty, small, and white, except when a loud sunbeam has been through the leafy lattice, and left a burning crimson blush upon each cheek his fervid kiss has touched.

There are but few striking relics of antiquity in Damascus. A very handsome triumphal arch and some great columns in the precincts of the great mosque, and a portal, and part of its wall, are probably of Roman date, not older. The most splendid edifice by far, that the city can now boast, is this great mosque of the Omniade. It occupies the site of the Cathedral of St. John, which again was preceded by a magnificent temple on the same ground; so that it is most likely that from the earliest ages the city's deities or the inhabitants stood on this spot, and that Jupiter rejected Rimmon, and was himself unplaced by St. John the Baptist. Then when the Arabian victories had the cathedral was given up to them, and but still guaranteed by treaty to the Christians, but ere many years elapsed the whole building was taken from by the Caliph Walid, who lavished immense sums on its adornment. The arches were wrenched with gold vines, the niches inlaid with jewels, and from the roof hundreds of golden lamps were suspended by golden chains. The gold and gems departed long ago, but the marble tesselated pavements, and the mosaic commands surrounding its vast courts, still remain. Of all its three-monuments was accidentally burnt during the Tartar conflagration, and afterwards rebuilt. Another, the "Minaret of Jesus," is 250 feet high. Closely this mosque is the tomb of the renowned Saladin. No Christian but dares to enter the mausoleum of the redoubted but most calculating he.

The bazaars of Damascus are of immense extent and very picturesque, and in them the shopping of a great part of Syria and half Mesopotamia is transacted.—Many a wild Druse and Bedouin, who never entered a city's gates to shop, scented plunder from afar, and rushed in to complete the works the rascals of the bazaars had so ruthlessly begun.

The sumptuous mansions of the rich present to the passer by nothing but high, whitewashed, windowless walls, but their numerous courts and lofty saloons are rich in marble and fountains, and arabesque and gilding, and fragrant with the blossoms of citron and orange trees, jasmine and flowering shrubs.

THE YOUNG ENGLISH PRINCE AT MOUNT VERNON.

We have met with no incidents, in the accounts given by the reporters of the movements of the Prince of Wales on this continent, to compare in interest with those of his recent visit to the grave of Washington. On the morning of the 9th inst. accompanied by the President of the United States, Miss Lane and Lord Lyons, he embarked on the cutter Harriet Lane, at Washington. About forty-five persons embarked, among whom were several members of the Cabinet and Mesdames Slidell, Erwin, and some other Ladies.

The voyage occupied only an hour and a half. Upon landing, the party inspected the entire grounds and gardens most attentively. The Prince and the royal party were deeply observant, asking many questions, and apparently much impressed with the feelings natural to the occasion. Mrs. Regis, Vice-Regent of the Mt. Vernon Association, acted as chaperone, and the only excluding all other visitors, although Friday was the regular visiting day, was rightly observed, the regular steamers postponing their trips till next day.

The day was all that could be desired—the finest that the Indian summer could give.

The description of the scene by the reporter of the Herald is interesting:

Having carefully inspected the house the Prince stood reverently uncovered in the room in which Washington died, looked at the piano which he presented to Mrs. Lewis, and examined the key of the Bastile and other curiosities there. The party expressed their gratification at the taste and neatness displayed in the arrangement of the place, and then proceeded to the tomb of Washington.

The Marine band had arrived before them, and, conducted by a neighboring thicket, began playing a dirge composed by the leader. The scene was most impressive. The party, with uncovered heads, ranged themselves in front of the tomb, so simple yet so grand in its associations, and looked in through the iron grated door at the sarcophagus which contains the remains of the Father of his Country. Then retiring a few paces, the Prince, the President and the royal party, grouped in front, silently contemplated the Tomb of Washington.

The occasion will become historical. A sad chord softened the sunlight, the sweet, solemn strains of the beautiful dirge floated around, bringing unconscious tears to eyes unused to weep. Without royal state royalty contemplated the last abode of one who, though once pronounced a rebel and a traitor by the very ancestors of the Prince, now ranks above all kings—the Father of a Country second to none.

Around were the representatives of that aristocracy, which once proclaimed every republican a traitor, now doing homage to the great representative republican. Next to the Prince stood the Presidents of the United States, reverently bowing before the resting place of the first of rulers. Beside him were those who in the last battles between England and this country, had taken a not unprominent part, while he knew if had once borne arms against the very country whose future ruler was now his honored guest. What lessons all must have learned from this visit—what thoughts must have occurred to each—how all must have felt that above all and over all, God reigns supreme, and ruleth for His own wise purposes, and working miracles, not as once by His instantaneous word, but by the slower process of time.

At the request of the Mount Vernon Association, the Prince planted, with but little formality, a young horse chestnut tree, to commemorate his visit to the place. The tree was planted upon a beautiful little mound, not far from the tomb.

Naples disputes with Constantinople the claim of occupying the most beautiful site in Europe. The city stands on the north shore of the bay of the same name, and is built at the base and on the slopes of a range of hills which have the general form of an amphitheater. Its chief edifices are a cathedral, built on one hundred granite columns, which belong'd to the Temple of Apollo; the churches of the holy apostles, built on the ruins of a temple of Mercury; San Paolo, Filippo Neri, Spirito Santo, and San Martino; the Royal palace—the whole palace used as a record office; the Palazzo degli Studii Publico, which contains the Bortonian Library, museum of antiquities, etc. Naples was the usual residence of the Sovereign, seat of an Archbishop, and of the central administration of the kingdom, and has a commercial tribunal, arsenal and cannon-foundry, shipbuilding yards, and a Royal marine hospital. Its university, occupying the old College of the Jesuits, has fifty-four professorships. It has an episcopal lyceum, medico-chirurgical school, veterinary school, deaf-mute institution, royal military school, schools of design and music, an observatory, a botanic garden, and a mint. It is the center of all the learned institutions of the kingdom, and has four public libraries, and many private schools; but education is of the lowest kind, and not generally diffused; an exchange, ten theaters, among which the opera, San Carlos, is one of the largest in Italy. The charitable establishments comprise hospitals for the sick, aged, and foundlings, but its streets are, notwithstanding, infested with mendicants of all ages and both sexes. The Mariteli, a long open beach, beyond the Castel dell Carmine, was form rly the abode of the Lazzaroni, a class which has lost its distinctive features, and the term is now applied to the fishermen. There are sixty charitable institutions, comprising hospitals for the sick, (sometimes with 2000 patients,) blind, aged, poor, and the orphan. Its manufactures are gloves, soap, perfumery, silks, artificial flowers, corals, earthenwares, hats, carriages, etc. It has royal type-foundries, and iron and glass works. It is the first port of the kingdom; its harbor is formed by a mole, which extends from the center of the city into the bay. Naples was founded by the Greeks, who called it Parthenope. Virgil studied here; the city, enlarged by Adrian and Constantine, was sacked by Belisarius in 536; peopled successively under the Normans, the emperors of Germany, and the kings of Spain. It has often suffered from earthquakes, and from eruptions of Vesuvius. The French took it in 1799, and again in 1806. Joseph Bonaparte was made king of Naples, but was replaced by Murat in 1808, and the latter was driven from it by the Austrians in 1814. Naples was a scene of an outrage in May, 1848, when it was plundered by the Lazzaroni, and 1500 lives were lost. Among the numerous objects of interest in the vicinity of Naples are Vesuvius, Pompeii, and Herculaneum, and the Isle of Capri, in its bay. Its population in 1857 was 419,850, excluding a garrison of about 20,000.

THE AMERICAN AUTUMN.

Irving, Cooper, Bryant, Simms, in short, nearly all our imaginative writers of mark, have pictured, in prose or verse, the glories of the American Autumn. Yet the theme is not exhausted. Spring has been over-ode'd, over sonnetted—in every way over-done. The changes have been rung on its buds, its birds, its blooms, its showers, until the muses are tired of the iteration, and Pegasus snorts disdainfully as they put him annually through his pastoral paces. But no they autumn—mas querading autumn!—with its blue skies and mossy sunshine; its water-crisping winds that brush the willow's foliage white side to the sun; its dark green sward; its second clover, sweeter than the first; its wooded hills all aflame with rainbow tints; its fair white moons that seem to scan the earth; its morning mists, dipping their white skirts in the gold o dawn—is it not beautiful.

Custom cannot "stale its infinite variety," poesy cannot over-sing it, nor graphic Art weary the eye with its portraitures.

And what atmosphere is like that of autumn? So pure, so bracing, so exhilarating—*the laughing gas of nature!* The "autumn" of England may be—indeed it is—a lugubrious season, but the American autumn is not brown; it is ablaze with prismatic colours—full of light and splendor, and joyance,—the Gala of the Year! Its stately flowers outflash the summer's roses, the hues of its sylvan garments put to shame the mouthful of spring. And then the orchard—dragonless Hesperides, studded and drop with rosy and golden fruit—and the leafy arcades purple with the clustered bubbles of the vine, and the broad gardens, with their vari-coloured esculents! Won't the American Wordsworth be pleased to revise his often quoted line? Should it not, according to the "fitness of things," read thus?

"The *sumptuous* autumn days are come, the *gladdest* of the year."

COUNT CAVOUR TO CARDINAL ANTONELLI.

The Piedmontese Minister's letter to the Cardinal, announcing the march of the Piedmontese army to make peace in the Marches and Umbria, by first making war, is thus worded:

"TURIN, Sept. 7.

"EMINENCE—The Government of His Majesty the King of Sardinia, confident, without doing regard, as the formation and existence of the bodies of foreign mercenary troops in the pay of the Pontifical Government. The organization of such corps, not consisting, as in all civilized governments, of citizens of the country, but of men of all languages, nations and religions, deeply offends the public conscience of Italy and Europe. The want of discipline inherent to such troops, the inconsiderate conduct of their chiefs, the irritating manners with which they pompously fill their proclamations, excite and maintain a lively dangerous ferment. The painful recollection of the massacre and pillage of Perugia is still alive among the inhabitants of the Marches and Umbria. This state of things, dangerous in itself became still more so after the facts which have taken place in Sicily and in the Kingdom of Naples. The presence of foreign troops, which insults the national feeling, and presents the manifestation of the wishes of the people, will infallibly cause the extension of the movement to the neighboring provinces. The intimate connection which exists between the inhabitants of the Marches and Umbria, and those of the provinces annexed to the States of the King, and reasons of order and security in his own territory, lay His Majesty's Government under the necessity of applying, as far as in its power, a prompt remedy to such evils. King Victor Emanuel's constant desire does not permit him to remain a passive spectator of the bloody oppression with which the arms of the foreign mercenaries would extinguish every manifestation of national feeling in Italy blood. No government has the right of abandoning to the will and pleasure of a horde of soldiers of fortune, the property, the honor and the lives of the inhabitants of a civil community.

"For these reasons, after having applied to His Majesty the King, my august Sovereign, for his orders, I have the honor of signifying to your Eminence, that the King's troops are charged to enter into the states of the Church, in the name of the rights of humanity, the Pontifical mercenary corps from repressing by violence the expression of the sentiments of the people of the Marches and Umbria. I have, moreover, the honor to invite your Excellency, for the reasons above explained, to give immediate orders for the disbanding and disarming of these corps, the existence of which is a menace to the peace of Italy.

"Trusting that your Eminence will immediately communicate to me the measures taken by the Government of his Holiness in the matter, I have the honor of renewing to your Eminence, the expression of my high consideration.

CAVOUR.

NARROW ESCAPE OF THE AMERICAN VICE-CONSUL AT DAMASCUS.

Among the narratives I have collected, I select one which will throw light upon the conduct of a Turkish police officer recently executed. On the morning of the insurrection, Monday, July 9th, the city of Damascus was perfectly quiet, and the Emir Abdel Kader set out for a neighboring village, Essalhieh, where he has some property. At about half past two in the afternoon the rising took place, in consequence of the authorities having arrested the individuals who had grossly insulted Christians. At that time Dr. Michael Meshaker, American Vice-Consul, was in his house alone, having sent his cavass and servants to the Serai on business.—Shortly after the cavass arrived, just as the rebels were approaching the house and Hum. the Doctor sent, not being able to go out alone, to Abdel-Kader, to beg of him to send some of his Algerine followers to protect him. When the cavass got there he found the Emir had only just returned, to find no more than six of his followers at home, of whom he immediately selected four, who, however, were unable to make their way to Dr. Meshaker's residence, his cavass alone having the courage to go thither. On his arrival the doors were instantly closed, when some armed Damascus Moslems came up and began to break open the doors with axes. Scarcely knowing what to do, the Doctor put a little money in his pocket just as the door was broken open.—A number of men, chiefly Bashi Bazouks, rushed into the court-yard, and fired several shots, while the Doctor managed to escape with his two young children and cavass by another private door. The rebels began forthwith to plunder the house. The Doctor thought to conceal himself in the house of some of his neighbors, but not one of them would receive him, and he set out for the abode of the Emir. On his way thither he was met by a party of rebels, who fired upon him, and to whom he threw handfuls of money to divert their attention from his person, while he turned aside into the street leading to Bab Tuma, at the extremity of which was a guard of regular soldiers. There also he was met by another party of rebels, who fired upon him, and to whom, as before, he threw money, and took a third road. While proceeding on his way, he suddenly came upon a party of Moslems, among whom were several of his acquaintances. Since then their doings has been given to the Government, and six of them arrested. Some of them fired upon the Doctor and his party; others attacked them with swords, axes and clubs. The Doctor's two children were behind him, and cried amid their tears to the assailants: "Slay us, but let our father remain alive, for without him we can not live." Upon which one of the monsters stiffed up his sword and cut the little girl in two. The Doctor resorted to his former stratagem and threw down money, by which means he then escaped without injury, although he was twice fired at from a distance of about three yards off. But subsequently he was wounded by a hatchet on the head, by a club over the eye, a sabre on the right side and on his right arm, in consequence of which he is still prevented from holding a pen. Upon the left hand he was struck by a club, and was beaten all over the body.—*Correspondence of the London Times.*

WHO ARE THE SYRIANS?

Now that the troubles in Syria are attracting so much attention, it is valuable to have such a statement as the following of the numerous and distinctive features of the different religious sects into which the people of that country are divided:

"The Syrians are Arabs, speaking the Arabic language, natives of the soil, and all subjects of the Turkish Government. They are divided into ten religious sects, viz: eight Christian and two anti Christian, as follows:

1st. The *Greeks*, the most numerous, and in full communion with the Greek Church.

2d. *Greek Catholics*, uniting in their church government, forms from both the Greek and Latin Churches.—Their priests marry.

3d. *Maronites*, owning the Pope as the head of their Church; very exclusive and connected—a *strait sect*, and different in many of their ideas from both the Greek and Latin Church.

4th. *Jacobites*.—Seceders from the Greek and Latin Churches, deriving their name from a former leader.—They are considered by other sects as heretics.

5th. *Syrian Catholics*.—Roman converts, with Oriental rites.

6th. *Armenians*.—These are few in number, and regarded as foreigners, but are one of the native Christian sects and generally engaged as merchants and mechanics.

7th. *Armenian Catholics*.—Seceders from the Armenian to the Catholic Church, retaining many of their Oriental rites and dogmas.

8th. *Roman Catholics*, in full agreement with the Church of Rome, and who exist mainly in convents.

9th and 10th. *Mohammedans and Druses*. Both deny Christ, and are bitterly hostile to Christian sects, claiming perfection, and denouncing all Christians as "infidel dogs."

Neither the civil or religious character of these sects give them any claim upon our charity; it is because they are hungry, naked and homeless that we are asked to feed, clothe and shelter them. Upon the broad basis of *philanthropy* the call is made.

The American missionary has no other relation to them than any other foreign resident in Syria. The missionaries have their own schools, chapels and disciples, and form a distinct community, interfering with none. When the war broke out the Pasha at Beyrout gave the Druse chiefs command that the American missionaries must remain unmolested—and they not only saved themselves and those who had become their converts, but also scores of the natives. One missionary protected in his house between forty and fifty of the Maronites. One came a prisoner to his door, and there, in the presence of the missionary, paid the price of his life—about four hundred dollars—to the Druse murderers.

RIVERS.

Southey has remarked that rivers may be considered physically, geographically, and mathematically, politically and commercially; historically; poetically and pictorially; morally and religiously.

In the earth's structure, they have been aptly enough called its veins, just as the mountains and the mighty masses of granite represent its bones; and, like mountain chains, rivers mark out nature's kingdoms and provinces, and are the physical dividers and subdividers of continents. Some of the most picturesque features of natural scenery are obviously due to the action of rivers; and in many a mountain gorge and rocky valley we see them still exerting their plastic force in wearing down solid rock, and carrying the *debris* towards the sea. In mountainous countries some of the grandest scenery of glens and ravines is due to a river having forced its way between the rocky walls that now compress its current; and many a rich and beautiful valley through which a river now calmly flows, seems to have been once either a stony wilderness or ancient lake. Rome would not have crowned her seven hills if the waters of the ancient lake of the Roman plain had not found an outlet in some pre-historic age through the gorge in which the Tiber flows. The flowery vale of Tempe is said to have been inundated before Ossa and Olympus were separated, as Pliny says, "by divine agency," and gave an outlet to the river Peneus; but we need not go so far as Thessaly for instances where a river flows between approximating precipices which seem to have been driven asunder by an earthquake, or some giant power.

The geologist sees in rivers "the faithful and continuous chronologers of the earth," the recorders of ages anterior to human records, and even the existence of man, for, by their endless and uniform flow, they register in visible characters in their channels and valleys successive changes of long time. He is, indeed, led to startling conclusions with regard to the lapse of prehistoric ages, and the antiquity of existing continents, by studying the action of the great rivers. For instance, just it is, perhaps, the grandest example that could be given, the seven hundred thousand tons of water which rush over the precipice at the Falls of Niagara every minute, are estimated to carry away at least a foot of the cliff yearly, and the cataract having evidently once been at Queenstown, four miles below, it has been concluded,—assuming this rate of destruction to have been uniform—that the fall has been twenty thousand years in receding to its present site. Again, we see immense deposits accumulating at the mouths of great rivers, and tracts of new land in course of formation, as, for example, at the mouth of the Rhone, by the *debris* and shingle carried by the river towards the sea; and in the extent of those formations we have, in many instances, proof of the lapse of immense periods of time; thus it has been calculated that the "delta" of the Mississippi, which is fourteen thousand square miles in extent, can not have been formed in less than sixty thousand years.

MARTYRDOM OF HUGH LATIMER.

Hugh Latimer, one of the early English Reformers, was born at Thurcaston, near Mount Sorrel, in Leicestershire, about 1472. After taking his degree at Cambridge, he entered into holy orders, and was quite a zealot on behalf of Popery. The influence of Thomas Bilney induced him to scan the subject more thoroughly and to study the Bible. His eyes were gradually opened, and at the age of fifty-three he renounced Romanism. His bold opinions against many Romish errors soon made him notorious in his own university and elsewhere. He even ventured to remonstrate with Henry VIII. on the danger of prohibiting the Bible in English. Through the patronage of Thomas Cromwell he was appointed to a living in West Kinton, Wiltshire, where he preached with great earnestness and fervor the evangelical truths of the Reformation; and he first became chaplain to Anne Boleyn, and then Bishop of Worcester in 1535. When the act of the six articles was passed, he dissented, and proved his sincerity by resigning his preferment to the Tower, where he lay a prisoner for six years; and though the accession of Edward led to his liberation, he would on no account resume the government of his see. No sooner had Mary ascended the throne, than Latimer, as might be anticipated, became a marked object of papal vengeance. He refused to fly from the royal citation, conscious that his hour was come. After a manly vindication of his opinions, he was, along with Ridley, condemned to the flames. On the day of his martyrdom at Oxford, 16th October, 1555, he appeared in a surcoat, was, with his fellow sufferer, bound by an iron chain to the stake, and five bags of gunpowder were fastened round his body. The faggots were kindled, and Latimer, turning to Ridley, cried with prophetic voice: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out." Latimer's sermons, which were collected and published, London, 1825, in octavos, are distinguished by spirit and homely sense, and pointed and vigorous admonition, the offspring of a playful temper, a happy disposition, and a sincere and noble heart.

MISSIONS IN CHINA AND JAPAN.

A highly interesting discourse was delivered Sunday morning in Rev. Dr. Tyng's Church, in East Sixteenth street, by Right Rev. George Smith, presiding bishop over the English mission at Hong Kong, China. The church was densely crowded, and the sermon was listened to with undivided attention.

The reverend bishop took for his text Hebrews xiii. 10:—"*We have an altar whereof they have no right to eat that serve the tabernacle.*" After explaining the scriptural meaning of the words altar and tabernacle, and the application of the words of the text to all professing Christians, he proceeded to speak of the condition of the English and American Protestant missions in China and Japan. He had been a laborer in those distant fields, and with just pride, bore testimony to the zealous labors of American missionaries in those remote and vast territories, and particularly the Japanese empire, where only recently the way had been opened for the advent and teachings of the missionaries of the true religion of Jesus Christ. In no countries did greater difficulties beset the path of the missionary, and no where were those obstacles more urgently fought against and overcome.—He portrayed the difficulties encountered in consequence of the jealousy and exclusiveness of the native governments, who are not favorable to what they regard as the innovation of strangers, but strongly cling to their own heathen faith and traditions. About half a century ago the first Protestant mission was established in China.—Although Rev. Mr. Morrison, the pioneer of this mission, had long since passed to his rest, he planted seeds which had grown vigorously in face of the bitterest opposition and discouragement. The word of God had not been proclaimed there in vain. The Christian church of native Chinese numbered over 2000 members. This is a small number comparatively, but for the victory, thus far, of gospel truth they ought to be thankful and take courage. His remarks upon China closed with a succinct but vivid account of the rebellion which still is in progress. It was, he showed, all helping to advance the Protestant faith. A bright and glowing resume of the facts connected with the establishment of the Japan mission formed the concluding subject of the discourse.

TALKING AND WRITING.

A man never knows what he has read until he has either talked about it or written about it. Talking and writing are digestive processes which are absolutely essential to the mental constitution of the man who devours many books. But it is not every man that can talk. Talking implies, first of all, a readiness on the part of the speaker, and next, a sympathetic listener.—It is, therefore, as a digestive process, the most difficult, if it is the most rapid, in its operation. Writing is a different affair; a man may take his time to it, and not require a reader; he can be his own reader. It is an easier, although a more formal process of digestion than talking. It is in every body's power; and every body who reads much makes more or less use of it; because, as Bacon says, if he does not write, then he ought to have extraordinary facilities to compensate for such neglect. It is in this view that we are to understand the complaint of a well-known author, that he was ignorant of a certain subject, and the means by which he was to dispel his ignorance—namely, by writing on it. It is in this view that the monitorial system of instruction has its great value—to the monitors it is the best sort of teaching. It is from the same point of view that Sir William Hamilton used to lament the decay of teaching as a part of the education of students at the universities. In the old time it was necessary to the obtaining of a degree that the graduate should give evidence of his capacity as a teacher; and in the very titles of his degree, as magister and doctor, he was designated a teacher. "A man never knows any thing," Sir William used to say, "until he has taught it in some way or other; it may be orally, or it may be writing a book." It is a grand truth, and points a fine moral. Knowledge is knowledge, say the philosophers; it is precious for its own sake; it is an end to itself. That nature says the opposite. Knowledge is not knowledge until we use it; it is not ours until we have brought it under the command of the great social faculty—speech; we exist for society, and knowledge is null until we give it expression, and in so doing make it over to the social instinct.—*Blackwood.*

RESOURCES OF ENGLAND.

It is a matter of some interest, in view of some possibility that England may soon be called upon to take a prominent part in another European conflict, to look at the resources which she possesses for the hour of danger. We may judge of the spirit and capacities of this powerful people by the amount of men and money which the British Parliament voted for the war of 1811. The historian Alison states that the total ways and means then raised on account of Great Britian were £80,000,000 and £10,901,000 on account of Ireland—in all £90,901,000. Immense as this was, it fell short of the expenditure of the United Kingdom, which that year reached £92,341,000. The number of the regular forces was two hundred and twenty thousand, and the militia enrolled in the army about four hundred and twenty thousand—the Navy one thousand and nineteen ships of war, of which no less than two hundred and forty were ships of the line, (one hundred and seven of these being actually in commission,) and one hundred and nineteen frigates. The supplies voted for 1812 were still greater. It is stated that the net produce of the permanent taxes in that year was, £10,000,000, of the war £26,000,000—in all £66,000,000—and £22,268,000 was raised by loan, including £4,500,000 for the service of Ireland, and £2,500,000 for that of the East India Company, guaranteed by Government. For the navy £20,500,000 for the army £25,000,000, besides £4,252,000 for the ordnance; the loans to Portugal, Spain, Sweden, Sicily and Russia £5,315,000; the interest of the national debt £23,121,000; and still no less than £13,482,000 was applied to the sinking fund. The facts thus given by an accurate historian show the great spirit and resources of the British nation when thoroughly aroused by an important contest. Great Britain is, from wise motives of public policy, acting upon the counsels of her great dramatist to individuals: "Beware of entrance to a quarrel," but "being in," we have no doubt of her ability so to bear herself as to make her adversaries beware.

THE TWO JOHN WICKLIFFES.

It is an extraordinary fact, but not the less true, that there were living at the same period two John Wickliffs—both born about the same time, both educated as ecclesiastics at Oxford, and becoming the heads of houses, the one of Canterbury, the other of Balliol—both preben'aries, the one of Worcester, the other of Chichester—and both dying within a year of each other. This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England bearing the name is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in or about the year 1324. This fact may not only clear him from several apparent inconsistencies of conduct, but from the graver charge preferred by Anthony Wood, Dr. Fell, Bishop of Oxford, and other writers, that the zeal which he displayed in withstanding the errors of the Papacy, was occasioned by nothing else than the loss of the wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Archbishop Langham, and finally by Pope Urban V., and that "what he afterwards did was merely out of revenge, and not at all of conscience," and that, being a man of good parts, he exercised them to no evil end." Lightly, however, threw over the Canterbury Hall and the Reformer were two distinct individuals, which is clearly and satisfactorily established in an article, from which this is abridged, in the Gentleman's Magazine for August.—*London Church Intelligencer.*

FRENCH GOLD FIELDS IN AFRICA.

The New York *Herald* publishes a long article, which it says is furnished by an eminent geologist, and which maintains that France has extensive gold mines in Senegal. From the editorial column we take the following extract, leaving our readers to judge for themselves how probable is the story: "A fourth gold field, more prolific than those of either shore of the Pacific, and worked with greater secrecy than the Russian mines in Asia, has been opened by France and steadily developed for the last six years. Acting upon the suggestion of an American citizen, Louis Napoleon sent a secret expedition of thirteen vessels and twenty-five hundred men to the before neglected colony of Senegal. From that time the progress of French rule and French enterprise in Africa has been rapid and remarkable. Algeria has crossed the desert of Sahara and linked its posts with those of the advancing colony of Senegambia. The British flag has been bought off from a large portion of the western coast of Africa, and the French tri-color has been planted in Abyssinia. The new colonial region has been separated from the colonial system of the empire, and placed under the immediate presidency of the Emperor. Numerous institutions and offices have been created, which have no ostensible results, and yet their officers attain frequent rewards and promotion. Why is this? It is because Louis Napoleon is secretly working hundreds of thousands of African slaves in the new gold fields of Africa, deriving therefrom not only the means for extending the empire on that continent, but also the resources to supply the immense workings of the French mint, and to give life and energy to his vast political schemes."

REMARKABLE PHENOMENON IN THE EAST INDIES.

The great meteor of the 20th of July was almost coincident with an equally wonderful phenomenon that occurred in the East Indies. On the 14th of that month, at three o'clock P. M., the inhabitants of Dhurmsalah, about twelve miles to the south of the granite peaks of the Dhaoladhur mountains, were startled by the noise of a most terrific explosion, which lasted about three minutes, and almost persuaded the hearers that the whole of that imagnificent range was falling down. The solitary cloud that was visible had settled upon the highest peak, and from that direction something was heard whizzing through the air so near the earth that all hands were involuntarily raised to shield their heads. An instant after a huge black mass was seen to fall in the direction of its path, about a mile away. The spot was at once visited, and an immense block, apparently granite, covered over with a pitchy substance, had buried itself three feet and a half into the ground. When dug out it was found of an icy coldness, so that pieces broken from it could not be held in the hand. Two smaller pieces of the same kind fell within two miles of it. The structure of the granite corresponds exactly with that of the mountains, and as they are covered with perpetual snow, the icy coldness of the meteor suggested a conjecture that the explosion tore it from the peak, sixteen thousand feet high, and carried it twelve miles through the air. The question was to be scientifically investigated.

WHAT A GOOD PRINCE CAN DO.

According to all accounts the late Grand Duke of Mecklenburg-Strelitz was an old trump. While all the rest of the German sovereigns, without a single exception, sought their pride by being leaders of troops rather than civil governors, and testified this feeling by never appearing in public otherwise than in military uniform, Prince George steadfastly clung to his plain black coat and his civil duties, and employed his army in road making and drain-cutting. Of course the Good Duke was vastly laughed at on account of these doings by the princely martinets of the neighboring countries; but he appeared to take little notice of their sneers, and never went visiting them, nor sent out invitations. In his little thread-bare suit of black he was seen trotting day after day for more than half a century, the streets of his capital, now stepping into the shop of a baker, and examining the size and quality of the loaves, and then again looking into a crowded school-house; to see if the teachers were doing their duty, and his little subjects getting on with their reading, writing and arithmetic.—The duchy of Mecklenburg-Strelitz is but a very small country, having only about 99,000 inhabitants; but yet it is something to say in favor of the Grand Duke that he found this country in utter desolation, in ignorance and serfdom, and left it a flourishing little State, within whose confines not a single beggar is to be found, and where every man, woman and child can read and write, and has something to eat.

GREAT CITIES OF CHINA.

Mr. Lowrie thus refers to two of the great cities of the celestial empire.

"Within two hundred miles of Shanghai, to the north-west, is the great and luxurious city of Soo-chow,—in morals a second Corinth, but in commerce and in population, another London. From authentic statistics there is reason to believe that more than two millions of human beings are there, awaiting their inevitable doom in a few short years hence, during which interval the sublime workings of divine Providence will probably have thrown open the door to Christians to preach Christ unto them. * * * * *

"Again, two hundred miles to the south is the great and famous city of Hang chow, not so far from Ningpo as Soo-chow is from us. It is the Athens of Buddhism. On one of its temple-crowned heights another Peal might stand and feel his spirit stirred within him, when he saw the city wholly given to idolatry. Its situation is beautiful, and healthy; its internal commerce, though less than that of Soo-chow, is still immense. It is embellished with magnificent temples, bridges and other monuments of China's former prosperity, and the enthusiasm with which the nation once welcomed Buddhism to their shores. Fifteen hundred thousand souls are put down as the population, including a concourse of learned and wealthy strangers from all parts."

LOSSES OF THE MARONITES.

The Paris *Monde* gives an account of the losses of the Maronites in the Syrian outbreaks. By the side of the bloody and abominable crimes against persons, there arn ruins of every kind scattered over the once fertile soil of the Maronites' territary. Here is a list of these disasters.

1. Schools destroyed, twenty-eight.
2. Scholars in these schools, eighteen hundred and thirty.
3. Churches torn down, five hundred and sixty.
4. Convents burned, forty-two.
5. Villages destroyed, with the loss of animals, three hundred and sixty.
6. Religious establishments belonging to Europeans, nine.
7. Harvest lost, all the cereals, silk, malberry trees, etc., which Mount Lebanon produces, from the district of Muten to the plains of Nazareth—an extent of country 120 kilometres in length and about 50 in breadth.

SUCH IS LIFE.

It is a wonderful thing—Life—ever growing old; yet ever young; ever dying, ever being born; cut down and destroyed by accident, by violence; by pestilence, by famine, preying remorselessly and insatiably upon itself, yet multiplying and extending still, and filling every spot of earth on which it once obtains a footing; so delicate, so feeble, so dependent upon fostering circumstances, and the kindly care of nature

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NEW ORLEANS:

WEDNESDAY, OCTOBER 24, 1860.

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THE EDITOR'S CONGREGATION.

We write to you—you are too scattered and too many to hear us,—perhaps more than forty thousand strong. You have come from many lands, and you have passed through many changing fortunes. You fill all ranks; you occupy all relations found in society; you are in all conditions—in poverty's vale, and abounding in wealth. Some of you are old and well stricken in years; some in vigorous middle life, and some in the bud of your youth. Some of you will read our thoughts on soft sofas and plashy carpets, and some on hard benches and bare boards. Some of you are wrapt in silken robes, and some in coarser garb. Some of you are homed amid the din and dust of cities; some on the sea side; some in vales, and some on mountain tops. Some of you have deep and varied knowledge of books and storied lore, and some the practical knowledge of men; some deep experience of life, and many, we trust, the knowledge of God.

Our discourse of men and things, to suit you, must be varied. We can imagine the different degrees of interest with which you will read and regard the different items that make up the subject matter of our weekly presentation. The rosy-cheeked, bright-eyed little ones will look to the children's column for some pleasant story, that talks more to the heart than the head. Those ardent boys will want to know what Garibaldi has done, or what the mysterious man of France is going to do.—Those young ladies will look to see the Prince's receptions here and there, as he hurried through the States,—once the colonies of his expected crown—to see if the bands played "God save the Queen," if ladies smiled and waved white hands to welcome him. Those solid, calculating men will read price currents, and last accounts of crops home and abroad. Those brethren in the ministry and laity, full of zeal and love, will read revival triumphs and take courage and bless God for Zion's victorious march. Those "holy women," whose thoughts are ever coasting near the shores of heaven, will read with uncommon joy how Christians die, and shout in death, "We're going home."

We would come to you all a welcome messenger, desiring to edify and comfort, and oft to elevate and point your hopes to fairer worlds on high.

ON GIVING.

All should give, for all are under obligations to do so. God has given life, reason, opportunity; above all, his only begotten son, and given Him a ransom for all, to be testified in due time. All should give, because it is wrong and oppressive that a few generous souls should give all that is given to support the ministry, build the churches, and sustain the missionary enterprize. True, it is a real pleasure to these princely souls to give; but there is no reason why this pleasurable duty should be stretched above measure until it is made a burden, and [illegible] often so. Unless these large-hearted men give beyond proportion, and [illegible] convenience, the preacher must leave for Conference without having received his moderate support; the church must go unbuilt, or the debt unpaid when it is built; and the missionary cause must languish, and its drafts run the risk and shame of protest.

All should give, because many hands make light work, and in union there is power. If all who could, would give, vast sums would be raised, the Lord's treasury would be full; preachers would not have to locate for bread; miserable shanties and barns would not occupy the ground on which holy and beautiful temples should stand, and invite to prayer and point to heaven; and the Macedonian cry, "Come over and help us!" would not be uttered in vain.

All should give according to their ability: he that is worth a half million, should give five times as much as he that is worth one hundred thousand, and these ten times as much as those only worth ten thousand—"As the Lord hath prospered," is the rule. If it were observed, what vast enterprizes could be successfully projected and consummated—how Zion would arise and shine, and become terrible as an army with banners!

Why have so many Christian men become rich? To hoard it up? To lavish it in useless display and luxury? To enervate and ruin their children, body and soul? No, no, it cannot be. Why, but to promote Christian enterprise, and aid in hurrying forward the gospel's conquering march.

All should give cheerfully; the Lord loves a cheerful giver. Ought we not to be thankful that we have the means to give, and with cheerful joy render our portion to the Lord? Sad is the sight of a grudging giver parting with his cherished hoard, as he would with an eye-tooth, and writhing as under the amputating knife and saw. No; give it freely as the fountain gives its sparkling flood.

WALNUT GROVE CAMP-MEETING.

Rev. W. G. McGaughey writes us as follows, from Floyd, Carroll Parish, La.: "Our campmeeting at Walnut Grove, near this place, was crowned with happy results. Some fifty accessions to the Church, nearly as many conversions, and a season of great refreshing. This, with our basket-meeting in August, makes nearly a hundred that have enrolled under the banners of salvation, most of whom found Jesus precious to their souls. Our camp-ground at Walnut Grove is considered a permanent institution, and is indeed a lovely spot. An Indian mound, about fifteen feet in height, with sloping sides, and a flattened top, sufficient to accommodate 1500 persons, was the place of worship; the tents were on either side, and in front a beautiful grove of walnut, from which its name. In this grove a table was spread morning, noon, and night. The meats were all barbecued, and most of the other cooking done at home. This gave tenters as much chance to enjoy the preaching as others, and is, I think, an improvement on the old plan. We gratefully acknowledge the help of brethren in the ministry from a distance. Bros. Marshall, Godfrey, Hardgrove, and Swinney, from Miss.; Harp and Pauly, from your city; Trippett, Scales, Wheat, Kimball, and Johnson, from adjoining portions of the State; and when these names are mentioned, you may imagine with what spiritual and intellectual feasts we were regaled. This is a most interesting field of labor, and is rapidly settling up with a most interesting population. The labors of the husbandmen have been rewarded, and the destructive drought that has parched the earth in other regions but slightly affected us. Lands are as yet cheap, though rising fast from the rapid influx of settlers and land hunters. The moral and religious tone of society is wonderfully improved and still improving. What we want is population, as our lands are not one-tenth occupied. The completion of the railroad from Vicksburg to Delhi makes us accessible without crossing the swamps. We have the means subscribed to build a large, commodious house of worship in this place, which will soon be commenced."

The Louisiana preachers are being greatly blessed this year, especially those of the Northern part of the State. The Church at large, we imagine, has but little idea of the growth and prospects of this Conference. The most difficult ground ever cultivated by Methodist preachers on this continent, it will ultimately become one of our most wealthy and important Conferences. The old-fashioned Methodist fire is burning all over Louisiana.

THE ROMAN CATHOLIC PRESS AGAINST "THE TEMPORAL POWER OF THE POPE."

We might well begin this article, says the *Methodist*, with an expression of grateful astonishment; for the press of one of the most sombre despotisms that ever saw the sunlight has really spoken out for freedom—spoken timidly and with many apologies, many accompanying prostrations, but still distinctly and genially. The last number of *Brownson's Review*, in an article on the "Rights of the Temporal," joins in the cry for the unity of Italy and the success of the revolution, asking the Pope, for the good of his native country, to leave the ranks of temporal rulers. The *Freeman's Journal*, the quondam organ of Bishop Hughes, has also spoken in the same tone—so that the leading Catholic weekly and the only Catholic quarterly of the country seem to be virtually battling in the ranks of Garibaldi against the head of the Catholic world.

When Mr. Brownson was perverted to Rome, one part of him remained sound and true. His American heart, however cramped and tied up in a thousand complicated sophisms, and delivered over to the keeping of papal authority, still rebels against his supple ingenuity, and throbs on right humanly. To a man of his versatility, Protestant dogmas, which had never rooted themselves in his inner life, were an easy conquest, but his light and limber logic could not quench the fervors of his Yankee blood. His intellect is all Papist; his heart, all Protestant and American.

The obsequiousness with which he approaches the spiritual caste, for whom his pleas seems to be meant, is most patent and yet only apparent. He may conceal it from himself, but evidently, in all his protestation of humility and of submission to ghostly authority, he is only wheedling said authority, only smoothing it down. When he meekly disclaims any intention to usurp the place of the clergy, "who alone have any authority in spiritual affairs," but, at the same time, reminds them that the Church of God is one, composed of ministry and laity, and that the latter, as well as the former, have their rights; when he deprecatingly informs the priesthood that "the modern world is to a great extent laic," and that "the whole population of this country is now directly or indirectly taken up into the governing classes, and stands in the relation to the spiritual order which sovereign princes and nobles have usually occupied;" when, in tones of unquestioning submission to Holy Church, he promises to "take the rights and powers of the temporal order as she defines them," but adds that her definition has already and long ago been pronounced, and that under it he is resolved to "maintain the autonomy of the temporal order, whether represented by the monarch, the nobility, or the people;" when he thus bows low and resolutely rises again—thus gives up all, that he may take back what he wants—who can fail to see and feel that Italian liberty and unity are the objects of his heartfelt solicitude, while obsequiousness and humility are only the ceremonies of a wily and cautious approach to them? But let this great Catholic journal speak for itself, in an extract:

"One thing is certain, our Lord did not give the temporal government of this world to the sacerdocy. He separated the two powers, and gave to each its own representative. We can not, then, it seems to us, insist, in the name or interests of religion, that the Roman people [illegible] to submit against their will to a sacerdotal government in temporals. Why shall they, more than any more than the French, the Austrians, the English, or the American? Why may not the separation of the two powers be pleaded at Rome as well as elsewhere?

"But we will not deny that we sympathize with the Italian nation, and we can not find it in our heart to denounce the temporal subjects of the Pope in the terms so often used by some of our friends, who, in their situation, might do as they do, or somewhat worse. We do not believe the law of God or the interests of religion are opposed to the resurrection and autonomy of Italy, or doom the temporal subjects of the Pope to hopeless slavery or perpetual nonage. We know that every one despoiling, or aiding and abetting in despoiling the Pope of his temporal dominions, incurs the greater excommunication; and therefore we have opposed the war of Napoleon against Austria, the annexation of the Duchies and Emilia to the kingdom of Sardinia, and the filibuster operations of Garibaldi in Sicily and Naples, yet we dare not be too hard upon the Roman people themselves. They want what they have not, a career; political life and activity, to live and develop themselves as a nation with a central life of its own. This they believe is not possible without political as well as national union with the rest of Italy, and the temporal resurrection and autonomy of the whole peninsula under a single political and civil organization—precisely in principle what is craved for Ireland by the great body of Irish Catholics, and we have yet to learn that what is right, noble, patriotic in Ireland can be the contrary at Rome. Say what we will, the centre of Italian political life and nationality at present is Turin. Turin to-day is as much the political as Rome is the religious capital of Italy. They who wish to see Italy resuscitated, and taking her rank as a great power in the European system, see no way of realizing their wishes but by turning to Sardinia and enrolling themselves under her banner. The Pope's hands are tied; nothing is to be hoped from the prepotence of Austria, the intervention of France, the imbecility of Naples, or the destructive doctrines of the Mazzinians. As things are and are likely to be for some time to come, we can see no hope for the Italian cause but in Sardinia, and the only real obstacle to that cause is the temporal sovereignty over a small Italian State of the Holy See.—Every Italian patriot believes this, and however attached he may be to the pontiff, he feels his wrath burn against the sovereign."

These are brave words of humanity and liberty, words uttered in calm defiance of bad history and worse law, words that shall cheer the noble hearts of the Italian Washington and his nameless heroes, and vex the souls of Pio Nono and Antonelli. The Roman Catholic press has caught, for the first time in this country, the inspiration of liberty, and in disregard of bishops, has pleaded for humanity against despotism and the Pope.

GOOD NEWS FROM ITALY.

With the exception of the Papal States, says the *N. Y. World*, all Italy now presents a field more or less open for the work of the evangelists. It may be useful to point out what provision has been already made for preaching the gospel to the natives. The Val d'Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has kept up service for a year past in the city of Aosta. In this latter station the work has attained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an *auto-de-fe* lately of a copy of a controversial work written by M. Curie, and by their bravos they all but murdered a young colporteur in the suburbs of Aosta. In the city of Milan there is no Italian minister resident. There is a Plymouthian evangelist named Bassile, and a converted priest named Ravioli, who is employed by the society of Elberfield as a colporteur evangelist, and as schoolmaster by a society in Berne.—At Bergamo there is a Swiss Protestant church, of which Signor Kitt is the pastor, and as the majority of his congregation are from the canton of the Grisons (in Switzerland), he preaches alternately in German and Italian.—Some from among the upper ranks of the Lombards come to hear him, but the lower orders are too ignorant and indifferent. In Turin there are M. Meille, of the Waldensian church, and Dr. De Sanctis. At Voghera the Waldenses have a schoolmaster-evangelist; but pressing calls from other quarters have led them to withdraw their ministers from Alessandria and Cassale. At Alessandria there is a Plymouthian evangelist with a tolerable congregation. At Genoa there is M. Gay, Waldensian minister, and Signor Mazarella. At Bologna there is settled an Italian minister, Signor Cresse, ordained lately at the Oratoire of Geneva, and supported by that admirable Christian man and merchant prince, Mr. John Henderson, of Park. He has only been a few months in his present station (hitherto unworked), and has found it up-hill work at first, but he is beginning to gain an audience. There are three meetings of native converts in Florence, two presided over by English ladies virtually, though Messrs. Fabbroni and Gualtiere are the evangelists; the third has as its evangelist Signor Borioni, master in a mission school, supported from Scotland.—There is also a Waldensian congregation, of which M. Concourde is pastor; and there are congregations both at Pisa and Leghorn, under the superintendence of M. Ribet, another Waldensian. From thence we must make a leap to Messina, where Gavazzi was a month ago (on his way to Naples and Rome), dressed in the uniform of a volunteer, and where he has delivered occasionally an op-air phillippic against the pope. Letters from Messina have been sent to Italy, urging the appointment of a missionary to Messina, who would visit and preach to the wounded and sick in hospitals, who amount to more than 1,500 persons. The staff of laborers in Tuscany will be still further increased at the end of this month, by the arrival of two Waldensian professors of theology and eight students.

AUTHORS AND BOOKS.

The Harpers have in press Mr. J. S. Motley's "United Netherlands," a continuation of that "History of the Dutch Republic," with which some years ago this author astonished and delighted the reading world, first of this country and England, and afterwards of France, Holland, and Germany, into the languages of which countries I believe his work has already for some time been translated. If few men have received so unanimous, so favorable, and so speedy a verdict upon their work, few, I believe, have so long, so patiently, so silently, and so thoroughly worked out their task as he. Though counted now among the few greatest historians in our language, his name is yet to be found in no historical dictionary, or other such record of small and great celebrities. It must be nearly twenty years ago, and when he was yet scarce at the age of manhood, that he wrote and published a work called "Morton's Hope," which had a very moderate success. I have never read it; but probably the verdict of the public was right—as it mostly is.—From that time I do not know that Mr. Motley published anything until the "Rise and Fall of the Dutch Republic." How he came to write that book he has finely told, in a letter written some time after the death of Prescott. "It seems to me but as yesterday," he says, though it must be now twelve years ago, that I was talking with our ever-lamented friend Stackpole about my intention of writing a history upon a subject to which I have since that time been devoting myself. I had then made already some general studies in reference to it, intention of writing the history of [illegible] that Prescott had the had heard the fact, and that large preparations had already been made for the work, although 'Peru' had not yet been published. I felt, naturally, much disappointed. I was conscious of the immense disadvantage to myself of making my appearance, probably at the same time, before the public, with a work not at all similar in plan to 'Philip II.,' but which must, of necessity, traverse a portion of the same ground. My first thought was, inevitably as it were, only of myself. It seemed to me that I had nothing to do but to abandon at once a cherished dream, and probably to renounce authorship. For I had not first made up my mind to write a history, and then cast about to take up a subject. My subject had taken up me, drawn me on, and absorbed me into itself. It was necessary for me, it seemed, to write the book I had been thinking much of,—even if it were destined to fall dead from the press,—and I had no inclination or interest to write any other."

He had not "made up his mind to write a history," as a beginning; and that was the secret of his good work. Men who sit down with the intent to achieve greatness in any kind of work, don't often accomplish it. It is the men who are so full of their subject that they must write or burst; who would write even if their work were to fall dead from the press," who write what the world will not willingly let die. And here is the best argument against those "writers by profession" who bring the same kind of devotion to their work which a shoemaker brings to his—and then grumble that they get only a shoemaker's reward. Though I have noticed that even a shoemaker is the better for a noble enthusiasm for his shoes; and much as we laugh at the French cook who fell upon his sword because his fish was overdone, he was an infinitely greater man than the scullion who wiped up the blood, with a grin at his master's folly. We talk much of a man mastering his subject, but after all it is the subject which must master and inspire the man. It is thus every really great book has been written, and thus every great and noble deed has been acted out.—You can't do it "on purpose."

A writer in a recent number of the *Atlantic*—from which too I have quoted Mr. Motley's letter—says:—"The interest of the general reader and the approbation of historical scholars were at once enlisted by Motley's "Rise and Fall of the Dutch Republic." That work differs from and is superior to any American historical composition by virtue of a certain flood animation, a certain decided and sustained tone, such as can be derived only from an absolute relation between the author's mind and heart and his subject. Accordingly his record not only seizes upon the attention, but wins the sympathy of the reader, who recognizes a vital and genuine spirit in the work, which gives it unity, completeness, and a living style, whereby its incidents, characters, and philosophy are unfolded, not only with art, but with nature, and so made real, attractive and significant. That we are right in ascribing these merits to the affinity between the author and his work, is amply evidenced by his own confession in a letter called forth by the death of Prescott.

Of Mr. Motley's forthcoming work—whose full title by the way is, "The United Netherlands, from the death of William the Silent to the death of Prince Maurice; with a special view of the English-Dutch struggle against Spain,"—I hope to have something further to say another day.

Mr. S. A. Allibone's famous Dictionary of Authors, of which the first volume was published last year, has now, it is reported, gone to press, as far as the middle of the letter R. The poor gentleman has got the somewhat numerous *Smith* family to go through with. I wish him a safe delivrance. The first volume, which reached to K, was a most valuable and much-needed addition to bibliographical literature; and when the second is issued, with its ghostly indexes, Mr. Allibone will have earned the warmest thanks of every student, as well as of the general public.

Mr. Church, the Painter, went to Labrador last summer to see if he could paint icebergs as well as he did Niagara and the Andes. The Appletons are about to publish a pleasant account of the trip, by Rev. Louis Noble, who was one of the party. It will be called, "After Icebergs, with a Painter."

Derby & Jackson have in press a volume of Art Studies—studies of the old Italian masters—by J. Jackson Jarves, Esq., of Boston, who has just returned from a residence of several years in Italy, with the finest collection—for historical purposes—of the old Italian masters that has yet been made. He has good specimens of all the old painters, in regular succession; and those who study his collection, which is to be permanently located in New York, will see before them the gradual progress of Italian art from its early development to its latest perfection. The book—which is to be illustrated with copper-plate engravings—will be a fine comment on such a collection, and I hope by its means Mr. Jarves will enable even common-place people, like you and me, Mr. Editor, to enjoy the fruits of his industry and wealth.

The Harpers have just published Captain Burton's long expected "Picture of African Exploration," a journal of such perils and sufferings as few men live to write out. Also, "Odd People," a charming account of Feejee Cannibals, South African Bushmen, Australians, and such-like human curiosities, for young persons, by Capt. Mayne Reid, already well known for his very pleasant juveniles.

Messrs. Gould & Lincoln have in press an Introduction to the Study of the Gospels, by Brooke Foss Westcott, M.A., with an introduction by H. B. Hackett, D.D.

Messrs. Walker, Wise & Co., are about to publish Kormak: an Icelandic Romance of the Tenth Century. In six cantos.

The Messrs. Appleton will soon issue, among other works, The Housekeeper's Encyclopedia of Useful Information, etc., by Mrs. E. F. Haskell; A History of Civilization in England, by H. T. Buckle, vol. 2; Hopes and Fears, by the author of "The Heir of Redclyffe;" The Life and Writings of the Right Rev. George Washington Doane, D.D., LL.D.; Villas on the Hudson—a Series of Thirty-one Photo-Lithographs of Gentlemen's Seats on the Hudson; The Illustrated Byron, with upward of Two Hundred Engravings from Original Drawings by Kenny Meadows, Birket Foster, Hallet K. Browne, Gustave Janet, and Edward Morin; The History of the State of Rhode Island and Providence Plantations, by the Hon. Samuel Greene Arnold. Vol. 2.

Mr. Charles Scribner announces The Character of Christ, by Rev. Dr. Bushnell; and Thoughts on Preaching, and Discourses on Faith, by Rev. Dr. J. W. Alexander.

Mr. Michael Hennessy is writing a memoir of Mr. Matthew Carey, the Philadelphia publisher, and father of Henry C. Carey, the political economist.

The October number of McBow's Review has an article which purports to consist of "Reminiscences of Central America," by S. Kalfus of Kentucky, but which appears in reality to be taken almost bodily from Mr. E. G. Squier's well known work on Nicaragua and the other Central American States. A friend writes me that, on close examination, he finds that Mr. Kalfus and Mr. Squier seem to have seen the same place under the same circumstances precisely; that the two travelers were rained on in the same localities, were disgusted with the same accidents in the same manner, and in the same places; traveled over the same route, stopped in the same towns, and in other ways appear to have traveled as only those mysterious phenomena known as "doubles" appear to do. Is Mr. Kalfus a "double," or is he a myth? Or, did Mr. Squier really exhaust his subject in such a manner, that all who come after can only repeat him?

Harper's Magazine for November will contain the Lossing, Esq., the author of the "Field Book of the Revolution—who, by the way, is making good headway with his History of the War of 1812; a finely illustrated paper on *Nantucket*, by the always welcome *Porte Crayon*, who is now well known as Col. D. H. Strother, of Virginia; a timely article—considering our excitement about the Prince of Wales's ball—on Pearls and Gems, by reading which some lady readers will be able to compare their own jewels with those, figures of which are given, which have obtained historical repute; Glitter and Gold, by Rev. Wm. M. Baker; The Ordination Ball, by Miss Jane M. Fuller; Down the River is by Rose Terry; Rose Garden is a New England character sketch, by Rev. Dr. Osgood; My Velvet Shoes, is by FitzHugh Ludlow; Unto this Last, Part III., by John Ruskin; the last and best and wittiest of Mr. Thackeray's Lectures on the Four Georges, and a Poem, "The Fallen Star," is by FitzJames O'Brien.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XVII.

The Pacific Conference—Self-Sacrificing Spirit of the Preachers—The Return Trip—Sickness—Kindness of U. S. Officers—Trying to reach a Conference—Success.

The Pacific Conference met in San Francisco. The session was brief but pleasant; much business was attended to Methodist preacher fashion—in a little time. On many subjects there was much discussion, but harmony and brotherly love prevailed. The brethren there seem to have one mind and one heart. They weep together and rejoice together, and share the changing fortunes of an itinerant life with as much patience, fortitude and devotion as any men I have ever seen. Labor is no burden to them, they love their work. Inconvenience is no hardship; for the yoke of Christ is easy and his burden light. In California, as elsewhere, there are desirable places, and places which a man would not prefer, now unorganized, hard work and poor pay; but there is no struggle for the former and no dodging of the latter. Many things which would be esteemed in the East as intolerable, by no means to be endured—a triumphant apology for location—are met, endured, enjoyed by the brethren in California. To feed the horse, to milk the cow, to work the garden, to make the fire and draw the water, to cook, and *wash the dishes*, are menial labors; but California preachers sometimes do all these things. Single men rent a room and make it parlor, chamber, kitchen, and dining room—live well and do good. Married men help their wives, in all domestic employments, and live independent of *hired help* for economy's sake in part; but mainly to avoid the annoyance and vexation of white servants. The supply in this department consists chiefly of German and Irish girls, who are ignorant, impudent and lazy, and who, taking advantage of the disproportion between supply and demand, exact high wages for little work, and leave without notice on the most frivolous pretenses.

I was delighted with the spirit of self-denial, the humility and yet the personal independence of the ministry in this "far West;" and I felt that with such instruments, there was ground for hope and encouragement as to the future history of the Church on the Pacific. An humble, holy, working ministry will do good anywhere; and while education, knowledge, experience are all elements of power and greatly to be desired, yet God very often confounds his foes and surprises his friends by means and operations, as scriptural as they are *unphilosophical*. The wisdom of the world is not know everything, and the faith of the Church is too often a sequence of calculation rather than a simple, uncompounded trust in the truth and faithfulness of God. Weak things often confound the mighty, and things mighty in human estimation often fail to realize our expectations.

For the present we must leave California. I had been sick for a month before Conference, up and down, as I now think, just because I continued to preach when I was not able to do it. Lest an evil report of the health of the country should get abroad among the preachers and deter some from going, it is proper for me to say that I regard California as a very healthy region, and that my own long indisposition was not the result of the climate, but of my own imprudence—(I suppose most would call it:) though I should say of my resolute purpose to do the work assigned me, whatever suffering it might cost me. If in my feeble state I could have returned by water, my indisposition would have ended in a few days. Rising from a sick bed to start, I took the steamer to San Pedro, the port of Los Angelos, and was on the ocean three days and improved in health all the time. Failing to connect with the stage, we were detained three days at Los Angelos. Here, again I preached, and on resuming my journey I relapsed. The stage was crowded with passengers, mail-bags and boxes of provisions, and our situation was anything but comfortable. I rode eight hundred miles with my limbs at an angle of forty-five degrees, and never was able to get more than one foot to the floor at any time. The chill came on every day about sunset; the nights were very cool, but my fevers saved me from suffering much with cold. Fourteen days and nights did I travel in this condition. Twenty four hours before reaching Fort Davis we encountered a "norther," and we had wind, sleet and snow. The stage curtains were rent, the front entirely open, and we were in a prairie region where our exposure was perfect. The discomforts of that ride will never be forgotten. My little daughter suffered extremely. Mrs. P. complained for the first time and in the midst of the storm my chill came on. On that night every body joined me in the *shake*. About midnight, in utter darkness, the sky black as ink and the winds howling like hungry wolves, we reached the Fort. The agent of the line, the officers of the army and the driver, urged us to stop and wait the next stage. We yielded, knowing that we must stop at the next fort, when we changed to the San Antonio line of stages.

It was well we did lie over, for here I had two of the sickest days of my life. We expected to take the next stage, but it was full, and the next, and so we were detained eight days. At this point I must record my sense of obligation to the officers at Fort Davis, Col. Seawell and Lieutenant Van Horn, the sutler Mr. Young, and others. Most of the regiment stationed here, both officers and men, were absent holding a court martial, but those named above were as kind and attentive as though we had been the friends of other years. Furnished with a house and servant, fed and nursed with watchful tenderness, every want anticipated, and, as far as possible supplied, we felt thankful to God and proud of our country. These gentlemen, bred to arms and living beyond the pale of civilization, yet retain and cherish the amenities of social life, and dispense a noble hospitality even to the passing stranger. An army of such men is one of the safeguards of the Republic, and deserves the admiration and confidence of the people whose interests they defend. *They* never could be made the agents of usurpation, the servile tools of power, or in any way compromise the rights and glory of our common country.

I left Fort Davis in wretched plight for travelling, but reached Camp Stockton eighty miles distant, and here again I was very sick for a day and night. And again I was indebted to the army for quarters and much kindness. Capt. Carpenter and Lieutenant Jones were friends in the hour of need, and made my detention as pleasant as my sickness would allow. I owe them many thanks, and pray heaven's richest blessings upon them.

At this point my only chance to get on was to hire an *ambu*. This Mr. Holliday, the agent, kindly furnished. By this time, I was so feeble and exhausted, that to sit up was a task, and yet a travel of four days and nights must be endured ere I could rest even for an hour. Hiding my sufferings as much as possible, I proceeded day and night. To add to the evil of the trip the Camanches were about, plundering and killing. Many people at the stations bid us farewell forever, never expecting to see us again. Tales of blood and murder were rife all along, as we approached the settlements. But we saw no Indians, and by a merciful providence were delivered from all dangers. The only mishap, save an upset in which nobody was hurt, was that one night about one hundred and twenty miles from San Antonio, in changing stages and transferring baggage, Mrs. P.'s trunk was left. My lady readers can estimate the seriousness of that calamity. We had gone sixty miles before it was missed, and how to recover it was a question hard to answer. The agent, who was along, took the return stage and promised to forward it if it could be found. So on reaching San Antonio, I sent Mrs. P. and the little girl to Gen Pitts', to rest a few days and wait the arrival of the trunk, while I diverged for the Rio Grande Conference at Goliad. I left at midnight, in another norther, being the third I had faced on the trip. The driver, to protect himself, got down into the boot under his seat and, trusting to the mules to keep the road, went to sleep. By and by, finding the motion of the stage very peculiar, and hearing the wheels crashing along among the bushes, I called out to know what was the matter. There were three of us all buttoned up inside, and by a united effort we at last waked up our driver, and found ourselves nobody knew where. We were lost. The team had left the road, but whether they had gone to the right or left, backwards or forwards, nobody could tell. We were in a fix, and no mistake. After all, I was to be disappointed in reaching the Conference. I had periled life, endured more than I shall ever tell, to get there before the adjournment, and now to be so utterly defeated by a sleepy-headed coachman—it was too bad. My patience fairly gave out. That night was one to be *marked*. We were freezing and could not stand still. So we journeyed, North, South, East and West, around, across, and about. Just before day we reached a creek, with steep, sandy, broken banks, we must cross. My fellow passengers got out to walk. Too sick to stand, much less to climb, I sat still, but soon found that to turn over was inevitable. I got out and left the driver to his doom. Presently here he came sailing in the air and the mules and the stage after him, over and over, such a pile! This was the consummation of trouble. We helped to set up the stage and left the driver to get the mules out of the creek as best he could, while we returned to a little house we had seen, in search of fire. Finally all was made ready, and we reached San Antonio the following night. I was present at one session of the Conference—a poor compensation for my trouble; but I had done my duty according to my ability—my body was sick, but my conscience was well.

G. E. PIERCE.

Sunshine, Sept. 29.

AFRICAN MISSION OF THE ENGLISH UNIVERSITIES.—We have spoken in a former number of a new missionary enterprise for Central Africa under the auspices of the English universities. It is under High Church control, and has used Dr. Livingstone's name in the furtherance of this scheme. It is now distinctly stated that the great African pioneer looks to the Evangelical Church Missionary Society to enter on the fields which he may open up to Missionary enterprise. In confirmation of this view, the London *Record* points to the fact that Dr. McNeill and Canon Stowell have felt it needful to warn their congregations as to the unfounded pretensions and ambiguous constitution of the so-called Universities' Central African Mission.

It is stated by a Southern Baptist paper that there are 362,000 more Baptists in the South than in the North; seven more religious papers; two more theological schools; one more male college, and there is a yearly increase in the number received by baptism.

"WORTH LIVING A LIFE-TIME."

It was the parting hour. A group of earth's pilgrims, with tearful eyes, had gathered on the shores of time; for one they dearly loved was about to embark on that last voyage, from which none ever returns. The ocean of eternity rolled at their feet—they listened to the solemn music of its waves, as they dashed against the shore, and they feared for the loved one, for to them it seemed a fearful sea. The dew of youth yet rested upon the voyager; and the dust of earth had so much bedimmed their vision, that they could not discern the hosts of shining ones that hovered near the shore, nor the anchor of hope sure and steadfast, nor the heavenly captain close at hand, all ready to convey the youthful emigrant to the better country. They felt the Spirit's gentle breeze; but they doubted if heaven's celestial gales would waft the loved one onward to the port they fain would gain. The telescope of faith was obscured by the mists of unbelief, and they could scarcely catch a glimpse of the land that, to them, "was very far off."

The last good-bye was uttered, the parting message delivered, and the shore was fast receding from the view of the youthful voyager; but "she" gazed back on the group of friends she was leaving behind," and as we listened to catch the echo of her voice, we heard this, for the encouragement of all pilgrims, "To me the golden gates are just opening—it is worth living a life-time to feel as happy as I do now." Reader, these were the dying words of a youthful disciple. Worth living, a life-time, she said, as she drew near to the better country, when she had caught but a glimpse of the glory that was yet to be revealed. Worth living a life-time—with all its conflicts, toils and trials, with all its cares, and tears, and partings.

Struggle on, then, young Christian, with indwelling sin, with thy unbelief and hardness of hearts for one glimpse of the heavenly world is worth living a life-time for.

Strive on, then, thou who art weary with the rugged path, the storm-cloud of adversity may enshroud thee—many stumbling stones, and rocks of offence, may impede thy progress, yet, strive on! one glimpse of the everlasting hills will amply repay thee.

Work on! thou who hast toiled long, it may be, in thy Master's vineyard. Work on! for thou shalt yet sing the harvest hymn, as thou enterest the presence of thy Master, bringing thy sheaves with thee; and as the joyful hallelujahs of those for whom thou hast labored and prayed, resound through the arches of heaven, thou wilt say, It is worth living a life-time.

Hope on! ye suffering ones of earth, for those pains and groans, and diseases, is but the bitter draught your Father gives you to drink, preparatory to a sojourn in that "better country," where "the inhabitants shall no more say I am sick;" and soon, you will breathe the air of glory, and bask in the sunshine of His love. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Trust on! ye chastened children of our Father—draw closer to your God; the clasping tendrils of love are broken from their earthly support, that they may fasten on the cross of Christ, and thus clamber to the skies. Trust on! for one faint echo of the song of the redeemed, as they sing of a Savior's love, one glimpse of the assembly clothed in white, as they cluster at the feet of Jesus, one ray of light beaming from the blessed Savior's brow, that hath felt for us the thorn, will so enchant you, that you too will send back the echo "It is worth living a life-time." Earth's "light afflictions are but for a moment."

Journey on! aged pilgrim—many suns have risen and set since you began to travel heavenward. Thou hast borne the burden and heat of the day—thou hast labored, and not fainted. Many a youthful pilgrim hast thou cheered by thy smile of encouragement, taught by thy test hast thou had with principalities and powers, and spiritual wickedness in high places—fightings within, and foes without; thou hast often grown faint and weary, but in all these things, thou hast been more than conquerer, through Him that loved thee with an everlasting love—and thou art witness this *day* that none of the good things have failed that the Lord hath spoken concerning Israel.

Journey on! aged pilgrim; these days of exile will soon be ended; soon you will launch forth on eternity's ocean; soon the desired haven will be gained, and as you sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, you will exclaim, "It is worth living a life-time." And sinner, you who have no interest in the great salvation, a message for you. If such is the value of God's smiles, what must be His frowns! There is a day fast approaching in your history, when you will call on the rocks and mountains to fall on you, to hide you from the face of Him that sitteth on the throne.

"Wake! thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee, in the night,
When death is waiting for thy numbered hours,
To take their swift, their everlasting flight;
Wake! ere the earth born shroud unnerve thee quite,
And be thy thoughts to work divine addressed;
Do something—do it soon—with all thy might."

LOUISVILLE CONFERENCE.

MR. EDITOR: The Louisville Conference is now in session in this place. Bishop Early is presiding, and Bishop Soule is also here with his venerable presence and godly counsel and advice thrown in occasionally. Most of the members of the Conference are present, and every thing is proceeding in the most pleasant and agreeable manner. Two of the ministry have passed away—Revs. Gabriel Hardison and Benj. F. Wilson. They died in peace in the midst of a useful and profitable ministry. The announcement of the death of bro. Campbell of Miss. Con., was received here with sensations of most profound and mournful regret. His early friends and associates in the ministry are here, and remember his labors in this country and appreciate them well.

The increase in the Conference by ministry received on trial, is about fifteen. And the increase in the membership of the Church, it is understood will be considerable.

The Publishing interests of the Church are in a prosperous condition here. Their Depository at Louisville is doing well. They have sold in the past year over nine thousand dollars' worth of books, and have subscriptions and donations amounting to over ten thousand. But in this enterprise they are but fairly beginning. They are in fine spirits, and hope to do well in the future. Rev. A. H. Redford will remain in the agency. This will insure industry, perseverance, and a good share of ability in its management. The time is not distant when it will be regarded as one of the large wings of their ecclesiastical force.

They are beginning to institute a college in this Conference which will be an honor to the Church. At the last session of this Conference it was determined to locate a College of high grade and full endowment at this place. The Conference itself has as yet commenced no active labors in the enterprise; but the citizens of this place have commenced the work of building in good earnest. They have already commenced the edifice, have spread out the foundation, and got the work well under way. The site is the most grand, picturesque, and interesting of anything of the sort I ever saw. The elevation is gently sloping, rising about a hundred and fifty or two hundred feet, and overlooking a rich country, varied in appearance for ten to thirty miles in extent to every direction. The edifice will be one of the largest in this country. Its extreme length is 218 feet by 150 feet deep. The building is nearly paid for, is the property of the Louisville Conference, and is destined to be a College of considerable note.

R. ABBEY, *Fin. Sec.*

THE NEW ORLEANS CHRISTIAN ADVOCATE.

OCTOBER 24, 1860.

LOUISVILLE CONFERENCE.

The Louisville Conference closed its fifteenth annual session October 9th. By a unanimous rising vote, the Conference tendered its thanks to Bishop Early for his ability and impartiality in presiding, and expressed earnest desires for his preservation and welfare.

Admitted on trial: Pharand W. Bottsmith; Silas Scudder; Thomas H. Harrison; Edward H. Cannon; Philip T. Rudd; Alabaster W. Drake; James A. Riddle; Henry M. Ford; Wm. F. Harwell; David T. Phelps; and Conchips S. Dougherty.

Admitted into full connection: David A. Beardsley; James A. Leslie; Francis B. Rogers; William S. Asbury; John F. De Witt; George Reyer; and John R. Stounge.

Superannuated list: George W. Taylor, Henry P. Metgaum; Ephraim M. Walker; Richard Tydings; A. C. De Witt; George B. Hays; John B. Perry; Abram Long; Eli B. Crain; Silas Lee; Aaron Moore; Alexander McCown; William Alexander; and Joel Peak.

Located: A. Quick; and J. T. W. Sullivan.

Discontinued at his own request: S. W. L. King.

Withdrawn: Thos. H. Hibbith.

Ordained: Travelling deacons: David A. Beardsley; James A. Lewis; John B. Stounge; Wm. S. Asbury; John F. De Witt; and Francis B. Rogers. Local deacons: Silas Newton; Alexander B. Hynes; Richard Tydings; Zachariah C. Alexander; Elijah A. Hutchings; James Holmes; James Lake; Robert B. Brown; Rob E. Mills; William H. Massey. Traveling Elders: James S. McDaniel; George C. Cumbaugh; James B. Akenac; Enoch M. Crow. Local Elders: James H. Dedmis; Richard Killan; Joseph Price; William Thompson.

The statistical items as follows: Numbers in Society: Whites, 9,880—showing an increase of 181; Colored, 1,619—increase of 81; Local Preachers, 251—increase of nine; Church edifices, 98; Parsonages, 12; Sunday schools, 113; teachers and officers, 911; scholars, 5,879; Colored children catechized, 147; conversions in Sunday schools, 276; volumes in libraries, 2,100; visitors taken, 341; money raised for Sunday-school purposes, $1584 31.

APPOINTMENTS.

LOUISVILLE DIST.—N. H. Lee, P. E.; Brook street charge, Charles B. Parsons; Jackson street colored charge, to be supplied; Walnut street charge, John H. Linn; Eighth street charge, Thos. Bott-ailey; Centre street colored charge, to be supplied; Shelby street charge, John B. Hume; German city mission, George Boyer; Twelfth street charge, Matthew X. Lacy; Seamen's, Rodney Wilson; Portland, Solomon Asbury; Chapel, George B. Overall; Jeffersonville, Daniel Shipping-port, Jacob P. Godown; Madison station, James C. Peter; Mount Washington and Jeffersonville circuit, Antonia Brown; Lousville circuit, Wm. S. Asbury; R. E. Mitchell, Assistant; E. W. Sexton, missionary Secretary; A. B. Redford, Book Agent; Geo. W. Hoss, Principal Jeffersonville Female Academy.

ELIZABETHTOWN DIST.—James H. Raven, P. E.; Elizabethtown and Hodgenville circuit, James H. Bagbey; West Point circuit, Joseph D. Bamett; Brandenburg circuit, Jeremiah J. Talbott; Big Spring circuit, James B. Dempsey; Hardinsburg circuit and colored mission, Rudolph B. McCown; Hawesville circuit, James W. Taylor; Flint Island mission, Cornelius S. Dougherty; Millersburg circuit, John L. Brown; Hindsonville circuit, Robert G. Gardiner; Litchfield circuit, James M. Lawson; Hartford circuit, Edwin M. Crow.

OWENSBORO DIST.—J. S. Scober, P. E.; Owensboro station, Henry M. Ford; Owensborough mission, Wm. F. Harwell; Yelvington circuit, James S. McDaniel; Henderson station and colored mission, John A. Chambers; Henderson circuit, Charles W. Hickey; Morganfield circuit, Wm. W. Cook; Dixon mission, Silas Sumrall; Smithland circuit, L. B. Davidson; Rumsey circuit, A. L. Ayl——; Calhoun circuit, Joseph T. Redford; Whitesville mission, Wm. T. Beall; D. B. Moore, Principal Morganfield Female Institute.

SHELBYLAND DIST.—Nelson Akin, P. E.; Smithland station, Silas Newton; Smithland circuit, Thos. J. Randolph; Salem circuit, S. D. Bines; Eddyville circuit, Wm. Chiers; Princeton circuit, James H. Abernathy; Cobb circuit, Bob C. Alexander; Empire Iron-works circuit, Wm. B. Edmunds; Lafayette circuit, Silas Golch; Providence mission, Sam. C. Allen; Marion circuit, Wm. W. Lambeth.

HOPKINSVILLE DIST.—Z. M. Taylor, P. E.; Hopkinsville and Garrettsburg, L. P. Cressman; Hopkinsville circuit, S. L. Murrell; Falling Rock circuit, Jame J. Riddle; Elkton circuit, Robert Y. Thomas; Russellville circuit, Timothy T. Frogge; Logan circuit, James S. Woods; Russellville station, Geo. R. Bowder; Greenville circuit, H. L. Ruge; Rochester mission, Elijah A. Davies; Utty mission, Wm. W. Mann, and Philip T. Harrison; E. Stevenson, Principal Russellville Female Institute.

GLASGOW DIST.—Thomas J. Moore, P. E.; Glasgow circuit, Wm. Nesbett; Mammoth Cave circuit, Charles Y. Doggett; Somerville mission, to be supplied; Bowling Green station, Richard Deering; Bowling Green circuit, Thomas D. Lewis; Franklin circuit, Robert Fisk; Scottsville circuit, James A. Lewis; New Roe Circuit, S. B. Akin; Tompkinsville circuit, Jacob Edmonson; Albany circuit, Francis B. Ballard; Wayne circuit, Bryant A. Tyndall; Blakeman circuit, Geo. C. Grissom; Burkesville mission, to be supplied; David Morton, agent for Southern Kentucky College.

BARDSTOWN DIST.—W. H. Morrison, P. E.; Bardstown station, Henry T. Sendle; Lebanon and Springfield, David A. Buckley; Bradford-ville circuit, P. D. Donaldson; Campbellsville circuit, Thomas B. Bosley; Greensburg circuit, John Randolph; Columbia circuit, I. W. Emerson and David T. Phelps; Jamestown circuit, Thos. G. Harris; Williamstown, Edward Cannon; Monticello circuit, Henry N. Hobbs; New Haven circuit, John R. Strange; Petersburg circuit, Edmund W. Botsley.

John F. DeWitt transferred to Louisiana Conference; Abraham W. Drake transferred to Arkansas Conference.

The next Conference to be held at Louisville.

The fifth session of the Kansas Mission Conference closed October 6th. During the past year, notwithstanding the most severe drought has prevailed, compelling many of our members to leave the Territory, Southern Methodism has increased in every department. The gross increase in membership has been near seven hundred. Four preachers were received on trial, and two by transfer. Bishop Kavanaugh was in good health during the session, and, by his kind Christian deportment, greatly endeared himself to both preachers and people.—The next Conference is to be held at Atchison City, Kansas Territory.

APPOINTMENTS.

LECOMPTON DIST.—N. Scarrett, P. E.; Paris mission, A. Hawkins; one to be supplied; Pottawatomie mission, Andrew Monk; one to be supplied; Osawatomie mission, F. R. Brown; E. Snyder, supt. Shawnee Manual Labor School and Shawnee mission; Thos. Johnson; Wyandott mission, H. H. Craig; Delaware mission, C. Boles; Tecumseh mission, A. S. Wilson.

ATCHISON DIST.—Thos. Wallace, P. E.; Leavenworth City mission, J. T. Peery; Kickapoo mission, C. C. Kellogg; Atchison City mission, Wm. Barnett; Doniphan mission, E. S. Thurston, Indian mission, D. C. Hollowell; Kickapoo Indian mission, F. M. Williams; Grasshopper mission, H. H. Kelly; Big Blue mission, J. King, P. W. Duncan.

CORNER GROVE DIST.—R. C. Meek, P. E.; Council Grove station, J. E. Bryan; Forest Hill mission, J. W. Maddox; Osage mission, A. W. Thompson; Neosho mission, Jno. Sac. W. M. Robbins; Spring River mission, Jno. G. Forest; Manhattan mission, to be supplied; Fort Scott mission, J. Cook.

PIKE'S PEAK DIST.—W. Bradford, Superintendent; Denver City, W. Bradford; Golden city mission, to be supplied; Mountain city mission, to be supplied; California Gulch mission, to be supplied; Canon city mission, to be supplied; Colorado city mission, to be supplied; Tarryall mission, to be supplied.

Joseph B. Pritchett transferred to the Missouri Conference.

WESTERN VIRGINIA CONF. APPOINTMENTS.

CLARKSBURG DIST.—S. H. Mallen, P. E.; Clarksburg, J. D. Gale; Buckhannon, S. T. Mallory; Glenville, G. S. M. Catelles; Sutton, to be supplied; Jacksonville, B. N. Crooks; Rowlesburg, P. S. Slaven; Monongahalia, W. Kennedy; Booths-ville, J. H. Linch.

PARKERSBURG DIST.—S. Hayden, P. E.; Parkersburg, S. Kelly; Big Kanawha, W. Brison; Ravenswood, R. Stephens; Ripley, C. F. Cocks and J. W. Phelps; Williamstown, G. Cheppell; New Martinsville, H. Fox and J. Snodgrass; Elizabeth, C. Kendall; Point Pleasant, S. K. Vaught, and J. R. Brown.

CAPENHEIRE DIST.—S. Field, P. E.; Lewisburg, W. G. Rider, until the Gassaway the Virginia Conference; Greenbrier Circuit, W. Bowyer; Monroe, J. H. Burns; Red Sulphur, Isaac Neale and Newport, T. S. Williams; Union, J. Kee; Gauley, W. S. Rider; Fayette, J. Kee; Kanawha Salines, W. S. Lacy and A. C. Escher and G. L. Weaver sup; Nicholas, to be supplied.

CHARLESTON DIST.—J. Boreman, P. E.; Charleston and Malden, C. M. Sullivan; Cedar Grove, F. S. Wade; Gallipolis mission, E. Graves; Hartford circuit, R. S. Chambers; Falls of Kanawha, S. Black; Mason mission, M. Hendgens; Pataska mission, to be supplied; Logan, Enoch Ballard; Guyandotte mission, to be supplied; Raleigh, N. C. Roberson; Logan, S. M. Kennedy; Boone mission, H. Dixon.

GUYANDOTTE DIST.—G. B. Poage, P. E.; Guyandotte and Ceredo, P. H. Hutchinson, W. McComas, sup; Green-brier Mission, W. Hughes and W. F. Claughton; North Fork, J. Farmer, S. Hall; Cummings, sup; Hillsboro and Valley, J. Sharp; Grayson, J. F. Keene, and C. Beam; Big Sandy, Isaac Lester, Asa Shrewsbury; Louisa, Peter Pritchard; Ohio and Kentucky, Wm. Pritchard; E. Worthington; Wayfield, J. F. Hendricks; Green Bank, J. B. Williams; to be supplied, J. C. Tinsley; J. F. Gregg, Agent Book and Tract Depository.

Next session to be held at Barboursville.

RELIGIOUS ANNIVERSARIES IN GERMAN SWITZERLAND.

The Basel Missionary Society—the largest institute of England and America—reported for the past year an income of over $100,000. The Society sustains at present 21 stations and 21 out-stations. The missionary staff consists of 62 missionaries, 28 of whom are assisted by their wives, and of the 8 unmarried female teachers. besides the Society employs 82 native catechists, and also schools, 12 Pagan teachers. The great missionary jubilee at Basel in May, 1861, 43 pupils, and expects to have during the next year.

MARRIAGES.

"It is not good for man to be alone."

At Selma, Ala., Oct. 16, 1860, by the Rev. D. C. H. Conerly, Mr. Andrew B. Moore, of Lauderdale, Miss., and Miss LAVINIA C. Conerly, second daughter of R. H. and Martha Cross.

By Rev. W. E. M. Linfield: on the 18th inst., at the residence of the bride, Mr. J. W. Dorsemus, of New Orleans, to Miss. ANNA M. SHARP, of Baton Rouge, La.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

A MISSIONARY MURDERED.—A dispatch has been received at Washington, October 20th which announces the melancholy fact of the murder of Rev. Morris Hargnett, a missionary, to the Crow Indians, by a party of Sioux.

THE PRINCE'S VISIT TO THE SOUTH.—Baron Renfrew and suite visited West Point the 15th inst. The Baron expressed a regret that the want of time prevented his visiting the Southern States. He said it was his intention to again visit the United States, at an early period, during the winter season, for the purpose of a tour through the South.

THE CENTRAL ROAD.—The Houston Telegraph, of the 12th inst. says: The Central Railroad have closed their contracts for iron to complete the road to the 125 miles point. The contracts for the grading and ties has been out for some time. It is believed the road will now be pushed forward more rapidly than ever.

Cattle afflicted with pleuro pneumonia are still being slaughtered in Massachusetts.

Over five hundred and fifty students have already matriculated at the University of Virginia.

Crops.—Many exchanges from Texas have generally quite a hopeful tone in regard to the crops. In many instances the corn planted since the drought gives promise of maturing. In some counties no production will be made than a month ago was expected. No loss of stock is reported, and the abundance of grass secures their subsistence through the coming winter.

SPALDING'S GLOBE.—Spalding & Co., of New York, the great "Prepared glue" men, have cleared $50,000 within a year past, on the sale of their glue, which they attribute in the main to the policy of extensive advertising.

A NEW TRADE.—Mr. J. C. Johnstone, an American, is about to supply the people of Red River with flocks. Wool has been their main building material since Lord Selkirk's time. Lime-stone, it is stated, is abundant and has been used in a few buildings. As the price is scarcity of timber, we think the enterprise will pay.

DEATH OF HON. J. F. STROTHER.—The Hon. James French Strother died at his residence in Culpeper county, Virginia, on Friday morning last, about 8 o'clock. Mr. Strother, several years since, represented in Congress the seventh Congressional district of Virginia, and proved an efficient and popular representative.

THE ASTRONOMICAL EXPEDITION.—The astronomical expedition, which was sent out to observe the late eclipse at the Cumberland Horn, on the Saskatchewan, failed to accomplish fully the object of its mission.

A MAMMOTH BALLOON.—Mr. C. F. Coe, of Rome, New York, has completed what is said to be the largest balloon on record. When the car is 20 feet long, and it is over 100 feet in diameter. Mr. Coe proposes to take his air-ship to Buffalo, for the purpose of exhibition, and of making, from that city, the first of the series of ascensions by which he hopes to confirm the theory of the upper eastern current. When this is demonstrated to his satisfaction, he intends to start for Europe.

THE SHIPPING INTEREST.—The Boston Traveller calculates that New England will put afloat at least forty-five thousand tons of shipping in the course of three or four months; and thinks it is within bounds to assume that one hundred thousand tons will have been built in the whole country during the year closing December next.

RAILROADS IN MISSISSIPPI.—Fifteen years ago there was not more than fifty miles of railroad in Mississippi; now it is said that there are about eight hundred miles of completed railroad which is in successful running operation, and about the same number of miles of road in the course of construction.

The exports of breadstuffs from New York to Great Britain, the past week, was about equal to $500,000, the largest week for a long time. The latest advices will probably check shipments, though the check will, in all probability, only be temporary. The exports for last year is now equal to $17,500,000 over 31 per cent.—and there are no signs that tar of any cessation of the movement.

INTERESTING TO MERCHANTS AND SHIPMASTERS.—An important case was recently decided in the United States circuit court, of the Naugatuck steam cotton company, libellants, against the bark Edwin and owners. It was a case in which a lighter was employed at Mobile to carry cotton to a ship. The lighter of the latter burst, and thereby the bales were lost. Bills lading having been signed by the master of the ship, the district judge held the ship liable for the loss. The circuit court affirmed the decree of the district court, deciding that the contract was entire, that the cotton was put on board the ship at the expense and risk of the vessel, and under a contract made with the master. The shipper had parted with its possession of the article, and had no control over it, and the ship was held for the portion of the article and the part of the transit.

WILD COTTON IN FLORIDA.—A Correspondent writes to the Charleston Mercury as follows: I send you herewith a small sample of wild cotton, or cotton indigenous to South Florida. It is found growing wild in various places along our bay coast, usually on shell or lime-stone land. I have now a specimen of this kind of cotton in my garden, where it has been growing for the last five years, winter and summer. It has this peculiarity: the cotton adheres to the seed, and the bolls seldom ever have more than three pods to the boll. I have never seen a caterpillar or a mold lay upon it. Both of these insects are usually regarded by the planters of this region as very destructive. Perhaps, if some of the scientific planters of your State would give the wild cotton a trial, it might be made to yield, in a few years, a cotton plant peculiar to the Carolina coast.

It is believed that on the night of the Lady Elgin disaster, an other vessel was lost, with all on board. The schooner St. Mary left Chicago that day for Cedar Rapids, but has not been heard of since. She had on board some lady passengers and five men, besides Captain Bennett, mate and cook. Since she left, another vessel has been up to Cedar River [illegible]

The Chicago Board of Underwriters' Book concern was commenced in 1859 on a borrowed capital of six hundred dollars and now it has gained capital of more than half a million, and since its existence, during the past twenty-four months has made more than one million dollars—one million and nearly two hundred thousand—all of which has been expended for denominational work.

A New York correspondent of the Philadelphia Press says that Mlle. Patti gets fifteen hundred dollars a month for the services in the Istakoech and Lucca Opera Troupe; in the former city Mlle. Mattlock has the musical direction of one hundred and fifty dollars a week; and when Tamberlik performs, which will be late in the season, it will be at a salary of twenty-five thousand dollars for twenty-five nights. Valuable voices these are.

PREFERABLE SLAVERY.—Mary Elizabeth, a free woman of color, twenty two years of age, who was encouraged by the Wolf of Wm. Miller, St. of Rockbridge county, Va., voluntarily re-slaved herself at the last session of the Circuit Court of Rockbridge, under the act of Assembly of February, 1856, which permits the voluntary enslavement of free negroes. She secured Joseph Saville as her master.

AN UNUSUAL CONCEIT OF DEATH.—In Philadelphia on Thursday morning, a woman named Anna McCammon, forty five years old, was found dead on the floor of her house, and so covered with blood as to lead to the belief that she had been murdered. An examination disclosed the fact that a cancerous sore on her left wrist had eaten to the main artery, and that she had bled to death.

LOSS OF THE STEAMSHIP CITY OF CORK.—The magnificent steamship Connaught of the Galway line, was lost on the 7th inst., during the passage from St. Johns, N. F., to Boston, the crew and passengers fortunately escaping, though narrowly, with their lives.

EXPEDITION AGAINST CENTRAL AMERICA.—The Washington correspondent of the New York paper says that the United States Minister to Nicaragua has notified the State Department that a plot exists in the Southern States to invade Central America, for the purpose of extending slavery under the auspices of a powerful combination, of which Gen. Walker was simply an agent.

ICE IN MOBILE.—The Mobile Advertiser is informed that ice an inch thick was formed, within two or three miles of that city, Tuesday morning. In the lower part of the town it was of the thickness of a quarter of a dollar.

GOLD DOLLARS MELTED UP.—At the Philadelphia United States Mint three millions of gold dollars are now being melted and re-coined into double eagles, in pursuance of an order to that effect from the Secretary of the Treasury.

THE PRINCE IN BOSTON.—The Baron Renfrew and his suite met with a cordial reception in Boston, October 20th. They took their departure next morning for Portland, where they will embark for England.

POPULATION OF KANSAS.—It appears from the new census that the aggregate number of inhabitants of thirty one counties in Kansas Territory is 83,145. Nine counties have as yet failed to be returned. Their population, it is said, can not be less than 10,000, so that it appears that at least 30,000 people are now living within the boundaries of Kansas.

POPULATION OF IOWA.—The estimated population of Iowa is in the neighborhood of 750,000, which, under the new apportionment, will entitle that State to six members of Congress.—This will be the greatest proportionate increase of representation of any State in the Union.

THE WASHINGTON MONUMENT.—The Ladies' Washington National Monument society appeal in earnest terms to the judges and inspectors of elections of the towns, wards, precincts, and election districts in the United States, as well as to the people, to aid in carrying out the plan which will enable them to complete the monument of George Washington in the capital of the republic be founded.

DEPARTURE OF THE PRINCE OF WALES.—The Prince of Wales and his suite sailed for their home on last Saturday afternoon, October 22d, from Portland, Me.

SUFFERINGS OF THE PEOPLE OF KANSAS.—All accounts concur in the statement that the people of Kansas, in consequence of the failure of the crops, are on the point of suffering for want of the actual necessaries of life.

WALKER'S MEN IN AUGUSTA, GA.—The Augusta (Ga.) papers record the arrival in that city, from Charleston, where they landed, two or more members of Gen. Walker's disastrous expedition, Messrs. E. H. Harper and B. Hand. They report that Col. Kinney is loaded with chains and imprisoned in a mine one hundred feet under ground.

A NEW CITY IN VIRGINIA.—PROGRESS OF SOUTHERN MANUFACTURES.—A new town, to be called "Virginia City," has been laid out near Portsmouth, Va., by an organized company, with the view of establishing cotton mills, woolen factories and iron works. The Norfolk Argus says that Virginia City, as laid out, lies inside of the harbor of Norfolk, in the state of Virginia, adjoining the United States navy yard and the city of Portsmouth, and extending for three miles along the main harbor, between the seaboard and Richmond railroad, and the Norfolk and Portsmouth railroad, and the Dismal Swamp and Albemarle and Chesapeake canals, with the best harbor on the Atlantic ocean.

SNOW.—On night the 14th inst., there was a slight fall of snow between Arkansas, S. T., and the city of Charleston. This is almost as early as ever recorded.

RECOMMENCED CUTTON.—Notice was received by Taylor & Rogers on 9th inst., from the managers of the Grand Trunk Railway of Montreal, that that road will not, hereafter, contract, or transport uncompressed cotton, the object being to compel southern dealers to compress all their cotton, which thus renders it a desirable article of freight for railroads. *Cincinnati Gazette.*

Another new gun has been brought into the field. It is loaded with conical ball, similar to the Minie rifle ball, and is capable of discharging fifteen shots per minute. It is novel in its form, exquisite in its workmanship, and claimed by its inventor, and those who have seen it tested, to vie with any piece yet introduced. It is brought forward by Col. Avery, of Platisville, Ohio, to whom it belongs.

REMARKABLE SPEED.—Upon a trial trip of two new propellers, the Resolute and Defiance, built in New York, eighteen miles an hour were made. Five miles were run in sixteen minutes. This is said to be the fastest time ever made by a screw steamship. They are built on a new and striking model, which tends to lessen the dead or back water, which usually impeded the progress of this class of vessels.

THE HOOSAC TUNNEL.—The work on this tunnel is unavoidably delayed by the destruction of five drills at the Rhode Island Locomotive Works in Boston. The experiments which were made previous to the destruction of the machinery gave very encouraging indications of success. It was found to be practicable to drill in the hardest granite at the rate of one inch per minute, which is equivalent to three inches per minute in flinty rock, and more than ten times as rapid as hand drilling.

FOREIGN NEWS.

—The Papal government is making fresh armaments, and pressing large rewards for the remaining Papal troops concentrated at Tivoli.

The Spanish government has demanded a congress of the Catholic powers with the view of guaranteeing the integrity of the states of the holy see. The French cabinet admitted the expediency of such a congress, but said that territorial changes demanded a general European congress.

The French submarine telegraph, from Algiers, was being successfully landed at Minorca.

The funeral service for the Papal troops lately slain, was celebrated by the Archbishop of Paris, at Notre Dame, on the 5th instant. Several French bishops have issued pastoral letters protesting against the acts taking place in Italy.

The Grand Duke Michael of Russia is in England. He is attended by a suite of twenty five persons. The Grand Duke scatters presents about with a royal hand. The Mormons have a theory about this personage, that he is typified in the Scriptures as the Archangel Michael, and Joe Smith once sent an embassy to Russia to wait upon him, with what result Brigham Young can probably tell. Michael can hardly be a good Mormon, however, for he has but one wife.

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DEATH OF THE GRANDDUCHESS OF THE PARSE OF WALES.—The last advices from Europe bring the tidings of the death, on the 14th instant, of the Dowager Duchess of Saxe Coburg Gotha, mother of Prince Albert, the Prince Consort of England, and consequently paternal grandmother to the Prince of Wales. She was in her 62nd year, and had been a widow for sixteen years. She left two sons—the reigning Duke of Saxe Coburg Gotha, and Prince Albert of England.

VICTOR EMANUEL issued an address to his soldiers at Ancona, extolling their bravery and the righteousness of their cause. He concludes by saying that he considers the command, as he desires to be foremost where there is danger.

The Empress Eugenie, it is said, has symptoms of the same disease that killed her sister, the Duchess d'Alpe, viz.: cancer of the uterus.

COCKNEY CRITICISM.—A competitive examination was lately held for the purpose of appointing ill persons to some of the Government offices in England. One of the candidates inadvertently spelled the word Veneer with two n's—Veneerer. The examiner, a clever man, but not always a correct speaker, sternly inquired: "Do you know, sir, that there is but one *n* in Veneer?" "Then eggs must be very scarce there," was the reply. The candidate passed.

The soldiers in the fort of St. Elmo's fire obliging their submission to Garibaldi, were almost crying of hunger, through the rascality of the agents in whose hands the King had placed the money to supply their rations. The opportunity was too good to be lost, and, with no pity for the poor soldiers, the agents absconded with the money in their pockets. Full of indignation, the soldiers surrendered, and a great many of them giving up their arms returned to their families.

GARIBALDI AND THE HUNGARIANS.—A private letter from Turin, says the Courier du Havre, of the 27th ult., contains this statement: "Garibaldi alone is in the secret of the movement at which the Hungarian insurrection is to break out. He has the great difficulty in restraining the illegals of Hungary until he gives the signal. At the present moment, Kossuth, Klapka, Teleki and others are in Paris, awaiting until the secret hour shall strike on the Garibaldian clock."

THE REV. H. H. GRIFFITHS.—The European Times tells us that the Rev. Henry Grattan Guinness was to be married on the 24 October, at Bath, to Miss Fitzgerald, a near relation of Lord Fitzgerald and Vesey, and of the Marchioness of Ailsa. He intends to complete his mission in America, and is to sail by the "Great Eastern," with his wife.

Kossuth, it is said, receives quarterly, from some mysterious source, the sum of £100, the accompanying note indicating simply that it is from a friend in America, and that it is intended for his personal expenditures.

The Rebels have published a formal vindication of their recent conduct. They claim that the blame rests with the Maronites. They affirm that the Maronites have for years been laying plots to expel them from Lebanon, and that their own course was only of self-defence.

The Turkish bath has been introduced into London with great success this season, and it is thought its establishment will be permanent, as some of the very first men in the medical profession, including those who have made themselves most famous for the study of the skin, have zealously and marvellously given in their adhesion to the principles of the bath.

AUSTRIA.—The wives and families of Austrian officers in Venetia have been ordered immediately to quit that territory.

BUSY TIMES IN JAPAN.—The correspondent of the Journal of Commerce writes on the 24th July from Nagasaki: "Several American and English ships have arrived and departed north for the North of China, taking full cargoes of coals, flour, grain, horses, bullocks, fresh provisions, &c., for the use of the allied forces. Provisions of all descriptions are arriving freely from the country. The Japanese are quite anxious to see what is to be the result of the Pekin affair, and the satisfactory adjustment of that question will have a very favorable influence here. The extension of the Road before the foreign settlement is going rapidly onward, and Europeans are preparing to build.

HENRY CLAY.—A fine bust, resting on a basement, which gives a total elevation of over 21 feet, At Southampton, a statue of Isaac Watts has recently been commenced—the statue and brass reliefs to be of Sicilian marble, and the pedestal of polished Aberdeen grey granite; total height nearly 20 feet.

FATHER GAVAZZI.—We learn from the English papers that on the 5th inst., Father Gavazzi began preaching in one of the public squares of Messina. His addresses have by no means the political fervor of those which he delivered in Italy, nor do they glow with the same fiery Republicanism; but he still holds very strong language, and inculcates the necessity of forming a single and united kingdom, under the sceptre of Victor Emmanuel.

THE AGE OF GOLD.—A statement was lately presented to the Statistical Congress in England, by the delegates from Australia and New Zealand, that the yield of gold, from 1851 to the close of 1859, was £101,371,425, or over five hundred millions of dollars. The American gold regions have yielded even more than this, since the California gold discoveries of 1848, and in round numbers, it may be stated that in twelve years the addition to the world's stock of gold exceeds one *thousand million of dollars.*

THE REVOLUTION IN ITALY.—It appears that when Lamoriere capitulated, his portfolio fell into the hands of General Fanti, and contained letters of the most compromising character, and that most positive proofs of numerous intrigues entered into with the Legitimists, and even the Red Republican party, against the government of Napoleon.

THE PRESS IN ENGLAND.—The London Times has received reports from sailing out of the United Kingdom, to show that the wheat crops will prove a full average, and be of fine quality, while those of barley and oats are as satisfactory.

NEW DISCOVERIES IN EGYPT.—Mons. Mariette, the celebrated Egyptian antiquarian, writes of a new discovery in Egypt, as follows: "The excavations made at Memphis have brought to light a metal founder's workshop. We have already recovered his tools, about forty pounds of untelined silver, gold medals, twenty silver medals, never seen before, and other objects destined to the crucible.

DESTRUCTIVE FIRES IN THE OLD WORLD.—On the 27th of August, at Gotha, the castle of Friedenstein was discovered to be in flames, and had to be battered down with cannon. The castle contained a church, with a vaulted burial place for royal personages, halls of session for the holding of councils, a museum, with a library of 200,000 volumes, a cabinet of coins, a collection of pictures and prints, a cabinet of art, a collection of objects in natural history, a Chinese collection, and another of casts from antique statues. A supplement to the *Imparial*, of Smyrna, of August 29, publishes an account of a terrible conflagration which had taken place in that city. No less than 700 houses have fallen a prey to the flames.

LITERARY GOSSIP.

Garibaldi's autobiography, translated from the French, has made its appearance in this country.

A new edition of Mr. McCulloch's commercial dictionary, comprehending the extensive changes induced by the commercial treaty with France, is announced.

ATHENÆUM'S NEWSPAPER IN LONDON.—A first class newspaper, devoted to American politics and interests, called the London America, has at length been established in London. It is to be republished in New York. According to English usage, the names of the editors are not announced.

The oldest purely book-selling periodical in England, Bent's Monthly Literary Advertiser, has just expired at 'month after an existence of nearly sixty years, leaving the Publishers' Circular, issued twice a month by Low & Co., of Ludgate Hill, the only recognized general organ of the English publishing trade.

CITY NEWS.

STEAM BOILER EXPLOSION.—About half past five o'clock on Monday evening, the boiler of the steam engine in the Chemical Works at the corner of Julia and Fulton streets, exploded. The engineer was shockingly scalded, and the premises was injured, but not seriously. The explosion tore down some fifteen feet of the wall fronting on Fulton street, from the foundation to the roof, and damaged a portion of the second story floor. The walls on Notre Dame street, back to which the premises extend, is also thrown out of line, so as to place it in a very dangerous condition. It is presumed that inattention was the cause of the disaster.

The report of the Board of Health for the past week shows that there were 121 deaths in New Orleans during that period.

COSTA RICA.

We copy from the Panama *Star and Herald* the following account of the battle between the Government troops of Costa Rica, under Gen. Maximo Blanco, 1500 strong, and the revolutionary force under ex-President Mora, numbering not more than 300 men:

One side of the spit is washed by a deep lagoon. A heavy wooden barricade had been thrown up with a salient bastion, armed with a nine pounder, and loop holed for musketry. This gun commanded the approach, while other guns of smaller calibre covered opposing angles. For further defense, a brig, a schooner, and several large launches were armed, and sent to cruise along the beach to pepper the enemy whenever they might show themselves. These vessels were under the command of Mr. Rogers, a well-to-do lighterman. But this branch of the service was of no use whatever, for it always kept out of shooting range, and finally cleared out seaward on the night of the action.

An advanced post was held by the Moristas for a few days, at about a league distance from the entrenchment, but was untenable. The Government forces opened fire upon them, on the 19th, and obliged them to return within their works, after a smart skirmish, during which both sides sustained considerable loss. The Government troops then took up a position within half a league of the entrenchment, and closely besieged it. Gen Canas's force consisted of some 150 raw recruits, miserably armed, commanded by himself as commander in-chief, and a dozen or so of colonels, among whom were Aranedita, Santander, and others.

A small force was stationed in town at the rifle-fort as a body-guard of the President, and the town was, of course, under martial law. Although so closely investing the place, the Government troops made no attempt to storm, merely getting their guns into position. Meanwhile the entrenchment was quite a fashionable resort, and all who had horses, galloped down every afternoon to shake hands with the old General, and take a look at the enemy, whose feathers were distinguishable with the aid of an opera-glass.

On the morning of the 25th a sortie was made by the Moristas, but they were driven back after capturing one prisoner, who gave them the not very encouraging information that the Government forces actually amounted to fifteen hundred men, with heavy artillery and fresh troops daily arriving. During all this time Mora was indefatigable in endeavoring to add to his means of defense, and by his presence among his soldiers prevented their becoming dispirited by inaction; and he frequently fired the heavy guns with his own hands. On the 6th the Government opened a desultory fire with their big guns, which however, did no execution. On the 27th they again advanced their position, throwing up earth works sufficiently close to annoy their opponents with their Minie rifles, and keeping up a brisk cannonade, which was as briskly returned. On the morning of the 28th Gen. Canas received information from a spy that the enemy had flanked him on the other side of the lagoon, and were making their way up opposite the town; and having no means on hand for a counter movement, sent word to Mora, advising him to evacuate the town, and that he would then capitulate. But Mora seemed infatuated, and begged him to hold out twenty-four hours longer. On that very evening, at about eight o'clock, the Government forces opened a heavy fire from their large guns, which was vigorously responded to by Canas. This lasted without interruption for about an hour, during which time I counted fifty random shots; when, under cover of the smoke and noise of artillery, the Government cavalry made a rush through the surf, flanked the barricade, and were behind it before the Moristas dreamed of the movement. A sharp struggle then ensued, lasting about fifteen minutes, but ended in the complete overthrow of the revolutionary party. You can form some idea of the struggle, when I inform you that the Government party acknowledged to 250 men killed and wounded.

Gen. Canas was the last man at the barricade, and loaded and fired the last gun himself; when, seeing that the battle was lost, mixed unseen among the opposite party, and cheering them on, actually led them into Punta Arenas, when, watching his chance, he darted into a house and stowed himself away.

While the fighting was going on at the barricade, a detachment of the Government troops, having, through the treachery of the Chileno boatmen, got possession of some canoes, crept up the lagoon, and ere any one had an idea of such a thing, they sprang ashore and rushed upon the Citadel, taking it by surprise, with but little resistance. Mora having barely time to escape by a back window. Balls, by this time, were flying about in all directions. Nowhere was one safe, for the houses, being built of wood, the balls whizzled through them as if they had been made of pasteboard. Meanwhile, the troops came rushing in like so many devils from the barricades, and indiscriminate slaughter commenced. Even Moristas were at once taken out and shot, while many others were taken on the wing as they were rushing to and fro. Houses were broken into and rifled, and foreign colors torn down and trampled upon. Both the English and American flags were thus treated, and the owners of the houses over which the flags waved were happy to escape by their back doors. Among the houses broken into was that of Crisanta Madina, agent of the Panama Railroad Company, and it seemed the soldiers were much disappointed in not finding young Madina, having had, it is said, orders to assassinate him during the excitement on Friday.

The town was taken on Saturday evening. Every effort was made to discover the hiding place of Mora and his adherents, who had escaped the massacre, but without avail. On Sunday, Canas gave himself up, and begged Blanco to shoot him and save Mora's life; but his prayer was unheeded, and it was afterwards determined to banish him.

At a late hour in the day, about 2 o'clock P. M., both Mora and Col. Arancibia gave themselves up, having suffered fearfully during their concealment, poor Mora having lain thirty-six hours in a pool of mire and water under Farrar's house. The excitement was intense when it became known that Mora had been taken, and deep interest was felt as to what would be his fate. They did not have to wait long, for, in half an hour a court-martial, composed of Blanco, Montealegre, and one or two others, condemned them both to be shot at 3 o'clock, allowing them only two short hours to prepare for death. They were led out for execution, both very haggard and worn from exposure, but perfectly composed. Indeed, Mora's step was firm, and his eye as bright as ever. On being shot, They were not allowed to come by side. Mora, having asked the privilege of being thus shot, and also begged that they would aim at his heart. They fell side by side; and Mora evincing signs of life, an officer shot him through the head with his revolver.

Things soon quieted down, and we had hoped that the butchery was over, when, on Tuesday, it was announced that Gen. Canas was to be shot, and at 9 A. M., on the 3d, the good old general was led out to execution. He was perfectly calm and cool, and sucked his cigarette till his fell pierced with a dozen balls. This was the last act of as bloody a tragedy as Central America has ever known.

The representatives of the Government having in their possession as prisoner Gen. Mora, the President's brother, Senor Canas, brother of the general, and wife, and several others, and thinking

Children's Column.

A STORY FOR LITTLE FOLKS.

MARION'S TEMPTATION.

"Mamma," said Marion Leslie one day, "do you know how soon I shall be thirteen years old?"

"Yes; in about three weeks," Mrs. Leslie answered.

"Exactly three weeks, mamma, counting from to-morrow. My birthday comes on the thirteenth of October, you know."

"And what of it?" asked Mrs. Leslie, looking down with a smile into the eager face upturned to hers.

"Why, mamma! I should like to have a birthday party so much. May I, mamma?"

The flushed cheek and pleading eyes were more eloquent than words, as Marion waited breathlessly for the answer, which her mother was somewhat slow in giving. She considered it thoughtfully for a minute or more; but presently she said:

"I had not thought of it before, Marion, but since you would like it so much, I think you may. On one condition, however," she added, as the little girl broke out with an exclamation of delight; "a hard condition, too,—nothing less than that you shall *keep your temper* for the whole time between now and your birthday, and not get into a single fit of passion during all the three weeks. Do you think you can undertake it?"

The little girl blushed deeply, and her eyes dropped before her mother's questioning look. She knew very well that this hasty temper was her besetting sin, which had made trouble for herself and unhappiness for her parents very many times in the course of her life. She was perfectly aware that it was a sin, and she really wished that she could conquer it; she had even made some efforts to do so, but because she could not succeed all at once, she grew impatient and discouraged, and declared that it was no use trying; she never could do any better. The excuse for all her passionate outbreaks and unreasonable angers was: "I can't help it, I'm sure. *I have* tried till it's no use trying any longer." And so she had grown worse and worse, more and more irritable and passionate, until it had become a matter of very great concern to her mother, who dreaded to see the child growing up with a fault which must certainly so much unhappiness upon herself and others. She waited anxiously for Marion's answer, for she thought that this eager wish of hers might be made an incentive to a real effort for the acquirement of self-control. But Marion was in no haste to reply. She looked up at last, and said, hesitatingly:

"Mamma, oughtn't one to be ashamed to do a thing just for the sake of a reward——?"

"And not because it was right? Certainly, if that were the only motive, we ought to be ashamed," Mrs. Leslie answered. "But I hope it would not be the only motive with you. Your desire for a party, by being often in your thoughts, may help you to be careful, but I hope that at the bottom of your heart you would rather break yourself of the fault than to have a dozen parties."

"So I would, mamma," Marion exclaimed earnestly; "and indeed I will try. Not for the sake of the party—though I want that very much, too," she added, with a smile.

"And I shall be most happy to give it to you," her mother said affectionately, "if the condition is fulfilled. I am sure it *can* be if you try the right way."

"If you will only help me, mamma," Marion began.

"*God* will help you, if you ask him; and that will be a great deal better than any help *I* could give you," was her mother's answer, so impressively spoken that Marion thought of it all the evening, and when she knelt down at night to say her prayers, she prayed more earnestly than she had ever done before for strength to resist her besetting sin.

She remembered it next morning, too, when she prayed, "Lead us not into temptation, but deliver us from evil;" and throughout the long day at school, whenever she was in danger of losing her temper, she remembered her mother's words, and asked in her heart for the help that is "ever present in our time of need."

She felt very happy when she lay down to sleep that night. It was the first day in a great many days that had passed by without any outbreaks of anger or impatience, and she felt very glad and thankful, and also very much encouraged also to hope that she might really go safely through the whole three weeks. And if she did that, why then indeed she might hope to overcome the fault altogether, in time, to say nothing of the party, which was by no means a small consideration in the little lady's mind. She had it all planned in most delightful style, and had already decided what dress she meant to wear, and which of her schoolmates should be invited, and how there should certainly be ice-cream and any quantity of peaches by way of refreshment. And she felt asleep in the midst of her plans and anticipations, only to live them all over again in dreams.

This dream and she did not find her small part of her probation—and she did not find it very easy—was satisfactory by any means. The old temptation came back very strongly many times, and she did not always fight against the wicked feeling as well as the outward expression of it. She did not always, as at first, seek help from the only true source, and more than once she was only saved from some hasty speech or act which would have spoiled everything, by a warning look or word from her mother. The time passed by, however, and she managed to get through week after week, in a tolerably creditable manner, without any actual violation of the condition imposed. The birthday was close at hand, and Mrs. Leslie, who began to hope that Marion would really deserve her party, was making various preparations for it, in which Marion of course took a very lively interest.

She went to school in high spirits one morning, after trying on the pretty tucked muslin which she intended to wear, to see if it needed any alteration before being "done up" for the grand occasion. She had not ventured to speak of the party to her schoolmates before, for fear of some mishap or accident; but now it seemed so sure a thing, that she could not help telling it to two or three of her most intimate friends, and it was not long before half the school knew it, and were crowding round to congratulate her, or to put in a merry claim for an invitation. All this did not tend to make Marion watchful or careful. She felt very proud and self-satisfied, and every one knows that such a frame of mind is not the best for resistance to temptation. There were but two days before the thirteenth; the next day the invitations were to be given, and since she had got on so far, surely there could be no danger any longer!

But—was it because she felt so sure, or because she had not noticed that morning to be kept "*this* day without sin"—the danger came just when Marion was least watchful and least prepared.

It was at recess, and she had run in from the playground to find her handkerchief, which she had left in her desk. One of the little girls had been getting an inkstand filled, and was carrying it carefully to her own desk as Marion rushed in heedless and excited with play. The child's eyes were bent down, so that she did not see her schoolmate's approach in time to avoid her, and the consequence was a collision, in which half the contents of the inkstand were spilled over Marion's neat gingham dress.

It was fully as much her fault as little Hetty's if she was not even more to blame, being so much older. But without thinking of her own share in the accident, she grew angry instantly with the child, and broke out into passionate expressions of vexation.

"I couldn't help it, Marion; it was your fault any way; you can against me!" exclaimed Hetty indignantly.

"No such thing!" Marion answered hotly, forgetting every thing but the irritation of the moment. "It was all your carelessness, and now you want to put it on me, you little story-telling thing. Take that, now! I'll teach you how to say such things to me!" and in the sudden passionate impulse, she raised her hand and slapped Hetty violently on the cheek.

The child burst into tears, and Marion's hand fell, and her face, flushed with anger, grew pale suddenly, as the recollection of what she had forfeited flashed upon her. What would she not have given now to have recalled the last few moments! But that was impossible; she had openly violated her mother's condition, and there was nothing to be done now but to give up the party—after she had told all the girls about it, too! Oh! how could she bear such mortification as that!

It was a miserable afternoon at school, and a miserable evening at home. She could not bear to tell her mother what had happened, although she saw her going on with various preparations for the day, and knew that they ought to be stopped. Whenever her conscience urged her to the confession, it was put off with a "By-and-by," or "I'll wait till to-morrow;" and all the time was giving her to a subtle temptation that whispered, "What's the use of telling her, after all? It was such a little thing, and any body else would have done just the same in your place; and when you got on so well all of this time, it would be a shame to have to lose your reward at last for such a trifle as that. After you have told the girls, too—and they will all laugh at you so! Your mother need never find it out, and it would be the best thing for all to keep quiet about it. Of course it will be a lesson to you always, just the same, and that is all your mother cares for."

It was like an actual voice, the evil suggestions were so plain and clear; and if Marion had not been so willing to listen, she would have known that they were verily temptations of Satan, and have prayed with all her might to be delivered from them. But she only thought of her own disappointment and mortification, and not of the sin; and the end of it was, that she went to bed that night without telling her mother, satisfying her conscience by a half-promise to do it in the morning. It was harder than ever of course. Her mother was busy, and there was no opportunity to speak to her before she went to school. At least she was willing to think so, and she did not take pains to make an opportunity, but went off to school with the fault still unconfessed. When she came in the afternoon, her mother showed her a pile of neatly folded papers, each one directed to some friend or companion of Marion's.

"You may carry them to school and distribute them to-morrow," she said; "and I am very happy indeed, Marion, to think that you have fully deserved this pleasure."

Her words were so kind, her look so loving—how could Marion bear to tell her *then* that she was so unworthy of it all? She despised herself in her heart, but still she said nothing, and the next day she distributed the invitations amongst her schoolmates. After that, of course, it was too late to speak. The party must go on now, at any rate, and she might as well make the best of it.

But she had no pleasure in it, and every thing her mother did, and every kind word she said, added to the shame and misery she felt. She longed as much now to have the party over and done with as she had once longed for its time to come; and not even her pretty dress, with the broad sash and rosetted slippers, or the gay look of the parlors, all decorated with the green boughs and bright fall flowers, could take away the wretched feeling or make her forget for an instant how wicked she had been.

She forced herself to look happy, however, as her guests began to come; and as one niter another arrived, had the parlors grew full of laughing, merry children, she was obliged to go amongst them, and laugh and talk, and seem gay as the rest, until at last she began to enjoy the mirth and the games herself, and for a while her trouble was put out of her mind. But it was not long. One of the girls had left her fan up-stairs, and Marion went up to get it for her. But she wished she had not when she saw that Cornelia Green, little Hetty's sister, was there, *without* Hetty. She had just arrived, and was talking of her hood and cloak, and Marion of course had to stop to assist her, and to ask her why Hetty did not come, too, although it was very easy to guess the reason. Hetty never had spoken to her since the affair of the ink, or forgiven her for the blow, and nothing could have induced her to come to Marion's party. But still Marion asked: "why did not Hetty come?" and Cornelia answered with a toss of her head:

"Oh! it's no use asking that, Marion Leslie; you know as well as I do that Hetty wouldn't come to *your* party if she never went to one. She's been mad with you ever since you clapped her so hard the other day,—all for nothing, too, if I must say so, for it was your fault more than Hetty's that the ink was spilled."

It was not a very polite speech to make to one's hostess in her own house, but Cornelia Green was not celebrated for politeness, and she was glad of the opportunity to revenge Hetty. So she flirted out of the room, and as she went out at one door Mrs. Leslie came in at another, and Marion knew that she had heard it all, and the whole story would have to be told now.

I am not sure that she was not glad to be obliged to tell it, for certainly she had been miserable enough in her deceit and falsehood; and when Mrs. Leslie knew all, she saw that the punishment of her own deceitfulness was quite sufficient. Marion never had a birthday party again, but she learned two lessons from this that she never forgot—never to trust in her own strength to do any good thing, and never to think any thing worth having that must be gained by falsehood.

AMONG THE MOUNTAINS.

BY LUTHA FONTELLE.

It is a mountain eccao, and how sublime!
I've led my soul day after day, and week
Succeeding week, with its grandeur, yet
It sated not, but ever as I gazed
I spied new beauties, and a heavenly calm
Stole gently n'er the spirit's sea, whose waves
The rough winds of our trial-world had troubled.

O Nature! with thy truthful face cheering
The sad, lone heart, and bidding it look up
To its Creator and bless Him with love,
And yet with such confiding, holy hwe,
As fills the soul to fullness with a joy
Deep, warm, yet passionless,—do thou lesjire
My humble muse, and tune my lay, so that
In praising thee I Him may praise, Author
Of every beauty, every real good.

Here on a gentle eminence I stand,
The prospect hill of many visions bright
Which natere with her bountenus hand spread out
Before me, and with long enraptured gsze
Take le the extended view. Hills rise from hills
Unnumbered, and with plain and narrow vale
Of every graceful outline intercete,
The shoulders of the humbler servieg still
As steppieg stones to those aspiring higher,
Until dim distance, height'ning every charm,
Throwe over them a half pellucid veil
Of azere. A range of noble hills are theee.
Each varyieg in outline and in shade,
And yet together formieg, like the harp,
Gnitar, and inte, of sweetly veried toue,
A whole harmenious.

Here they are rounded
Gracefelly, and light and shade meet and embrece
In geetle mood, and softly sigh at parting.
There, proudly majestic they lift up their heeds,
And kiss the clouds as if they were their lellaws;
Nor grateful, deign to look upon the hille
From which they sprung.

Then they exteed themselves
Uncoethly, with their huge backs upralsed,
Eenrmous reptiles of the mammoth age
Resembling, as they basked in mid-day eau,
And feared nothing save Him who formed them,
And sources of enjoyment aed of food
Perchasce e'ee now their peers resolved.
Imbedded lay le that vast pile, thrown up
By some eouvulsion to tha light again.

And then they spriog abruptly, with a shede
Thrown here and there of euch fuuercal gloom,
It well might canopy the fabled path
That led from earth to Pluto's drear abode,
Which the brave Eneas trod, uncertain
Of his lived Creusa's fate, and of his eire's,
The young Telemachus, whuse mortal eyes
Its spirit-secrets saw, and safe returned
To tell the weedroue tale.

Aed varied all
In coveriog as in form; soms deneely clothed
With nohle forest-trees, the growth of uges;
And some hut sparsely with the stieted pine,
Or shrubby oak, dreary but picturesque.
These are the garments God gave to the hills,
Bidding them spring from their own surface,
And for the ready nourishment they drew
From natore's bosom, shielding her loved form
From the cold, ruthless blast, ar burning rays
Of Phoebus in midsummer, when the wheels
Of his resplendent chariat slowly roll
The zenith past.

But over nthers man
Has thrown the robe of cultivation;
And where once the Indian reared his hut,
And tanght his hardy sone to wield the bow,
And to endore pain, hunger, and fatigue,
Without complaint,—the ample farm-house stands,
By grateful fields encircled, which repey
With ample interest the science-guided heed,
Enrichieg them.

Bot see! the setting sun
That lingered all the day in the sweet vales,
And made them smile again to his bright smile,
That crested with his silvery sheen
The wavelets of the lake, a mirror now,
With emerald frame, leaves all these summor charms
To tenderly enfold the grand old age
Of the grey rocks that lift their white heads up,
Blanched by so many storms and the stow wasta
Of years. The deepeeing shadows slowly creep
In his bright pathway up the eastern hills;
And as he crowns with his departing smilee
Those furrowed brows, they vail the valley and
Then haste to meet him there. But spirit-like,
His leaves the earth behind, and goes to finish
The cloud's white cheeks, and try his pencil's art
With gorgeous colors on ethcial canvas.
Those rainbow hoes have vanished like youth's dreams,
But in the light now fading momently,
We can discern that clear majestic grace,
That perfect symmatry of bold outline,
Which God's touch gave the ecene.

Aod these, a thousand hills,
That rise from one deep vale, and yet caress
As many valleys, glens and plains, that sleep
In their dark bosoms as confidingly
As gentle girlhood in her noble sire's,
Surpass in beauty and in majesty
Many a far-famed acane on nature's face.
I've gazed enraptured on the bold Highlands
Of our imperial Hudson, and with awe
Upon its lofty palisades reared by
No mortal hand; on noble forests, and
Vast plains, and thondering cataracts;
And unawares stole their grand images,
And laid them up as treasures for the mind,
And turned away reluctantly, with heart
Upraised to the great Former of them all.
Yet none can boast a sway so constant and
So purifying as these have exercised.
None have so gently drawn the heart from self,
Or wakened trust so firm in nature's God.
They must exert a calm, subduing power
O'er all who view them eveo unconsciously,
Ever refining and ennobling them.
Sure tendarer heerts or nobler never beat
In human bosoms, since man's fatal fall,
Than those before whose eyes this view extends,
For whom this living picture is hung up—
A treasure rare, a rich inheritance!

And next to God, to you, O hills, I poy
My grateful offering, humble but sincere,
For that rich stream of feeling pure and true,
That flows from their warm hearts through mine, and fills
To fullness the deep fount of gratitude.

THE LIBRARY OF CONGRESS.

This institution now contains about 60,000 volumes exclusive of a large number of pamphlets, and about 50,000 public documents. The annual appropriation is $5000 for miscellaneous and $2000 for law books. It was established during the administration of Jefferson, at his suggestion and by his exertions. It at first contained about 2500 volumes, and was destroyed by fire when the British burnt the capitol, in 1814. In the same year a resolution was introduced into Congress to purchase Mr. Jefferson's private library, which was passed, the books bought and brought to Washington, and the library of Congress again organized. Various valuable additions having been made from time to time, the library contained, in 1851, 55,000 volumes. During that year it accidentally caught fire, and 35,000 volumes were destroyed, and the room was very much injured. This accident finally resulted in the room being made perfectly fire-proof by constructing alcoves and shelves of cast iron. Soon after, an appropriation of $75,000 was made by Congress for the purchase of books. This fund was judiciously laid out, and a most excellent collection made of standard and rare works. During the recess of Congress the library is open thrice a week for the public.

THE RIVER OF SPEECH.

There flows a river through the earth,
From hills of heaven it hath its birth;
Through all the lands that stream hath gone,
For men to float their thoughts upon.

Some send rich fleets of myrrh and gold,
Ships ergosied with gems untold;
And though the mee upon the shore
Bind them upon their hearts, the store,
Like prophet's oil, grewe mere and more.

And some send flowers from fiery lands,
That float in little children's hands;
And some—alas! that this should be—
Send ships, that sail to meet the sea,
Beneath the pirate's flag of black,
With wreck and rapine on their track.

And some send idle strews alone;
And some rich seeds, that may be sown
In quiet creeks; for they will rise
Dear flowers to adding hearts and eyes.

And some send holy words that shed
A strange light on the river's bed—
A light so steady, earnest, fair,
You almost think God's stars are there.

Long years ago, past ships and stars,
A fleet sailed through the Eastern bars,
And on the wave a heavenly spell,
A silent consecration fell;
The stream grew holy as it bore
Christ's spoken thoughts from shore to shore.

THE BLIND BOY.

The other day, I went to see a little blind boy. The scarlet fever settled in his eyes, and for many months he has not seen at all. He used to be a sprightly little fellow, upon the run every where. "Well, my dear boy," I said, "this is hard for you, is it not?" He did not answer for a minute, then he said, "I don't know as I ought to say *hard*; God knows best;" but his lip quivered, and a little tear stole down his cheek.

"Yes, my child, you have a kind heavenly Father, who loves you and feels for you more even than your mother does." "I know it, sir," said the little boy, "and I'll comforts me." "I wish Jesus was here to cure Frank," said his little sister; "Jesus cured a good many blind men when he was on earth, and I am most sure he would cure Frank." "Well," said I, "he will open little Frank's eyes to see what a good Saviour he is. He will show him that a blinded heart is worse than a blind eye, and he will wash his heart in his own blood, and cure it, and make him see and enjoy beautiful heavenly things, so that we may sit here and be a thousand times happier than many children who are running about."

"I can't help wishing he could see," said Lizzie. "I dare say," said I, "but I hope you don't make Frank discontented." "Frank *isn't* discontented," said Lizzie, earnestly; "he loves God. And love sets every thing right, and makes its own sunshine; does it not, Frank?" "I don't feel cross now," said the blind boy, meekly; when I'm alone, I pray, and sing my Sobbath-school hymns, and sing, and sing, and God's in the room, and it feels light, and—and—I forget I'm blind at all;" and a sweet light stole over his pale features as he spoke; it was heavenly light I was sure. I went to pity and comfort him, but I found God had gone before me. The great God who has a thousand worlds to take care of did not overlook him, but with his heart of love came and turned his mourning into joy, his darkness into light, and made him to his mistortunce as happy as a child can be. Oh! God can do more and better for us than we can ask or think.

THERE IS ROOM UP STAIRS.—We once saw it stated of the late Daniel Webster, that when a young man asked his opinion as to the propriety of studying law, and remarked that he believed the profession was much crowded, he replied, 'There's always room up stairs." True enough. The *ground floors* of every profession are crowded almost to suffocation, but there's plenty room up stairs. Young men, do you understand? Stop on the lower floors, and you will be crowded and starved to death; go up stairs, and you will find good company, good cheer, plenty room and fine prospects. It is true of lawyers, doctors, preachers, teachers, authors, artisans, farmers and all. Go up stairs, and be at the top of the profession. Plenty room there.

HOW PRAYER BECOMES EASY.—When a pump is frequently used, but little pains are necessary to have water—the water poure out the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and if you want it, you must pump a long while and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires le dimcult are always ready. But if we neglect prayer it low. [illegible] in the well gets

At the breaking of the ground for the commencement of the Lynchburg and Tennessee Railroad at Lynchburg, a clergyman solemnly and slowly read a manuscript prayer, at the conclusion of which an old negro man, who had been resting one foot on his spade and his arms on the handle, looking intently in the chaplain's face, straightened himself up, and remarked very audibly: "Well, I reckon dat's de first time de Lord's ever been writ to on de subjic ob railroads."

Obituaries:

"Let me die the death of the Righteous."

MR. CHRISTIAN GRENES, aged 42 years, died at his residence, on 7th September, 1860. He was a native of Germany, but emigrated to the United States when he was about seventeen years of age, and settled in the State of Louisiana, in the parish of Livingston, where he became a merchant of some considerable notoriety. He was considered to be a man of great industry and application to the business affairs of this life, and was a man of great probity, and a man whose death has created a stagnation in the place in which he lived—Ponchetonla Depot. Yet he had lived, as too many others have done, without religion; although a firm believer to the Bible, yet he did not attend to its holy precepts, but procrastinated his return to God, to some future period. His mind was so taken up with business, that he has but little time to devote to the sacred duties of religion. He was a man, notwithstanding greatly devoted to his family, and had a great desire to give his children a liberal education. No man, perhaps, was more interested to have his children religiously educated than he was, and in many other respects his course was a praiseworthy one; and thus he lived until he was brought upon a sick bed, when he manifested a very serious concern for his future well being. His wife, who is a member of the Methodist Church, felt the utmost interest for his salvation, and exhorted him to pray fervently in the Lord, that, for Christ's sake, he would have mercy upon him. He replied to her request by saying that he did pray all the time. There were some things that lay with more weight upon his mind than others; he seemed deeply convicted for having desecrated the Sabbath, and implored the Divine forgiveness, and promised, if he lived, he would never desecrate it again. His sickness progressed with very unfavorable symptoms, until he began to think he must die, when he seemed to have the grace of God so fully imparted to him, that he became resigned to the divine will, and requested his wife to put her trust in God, and that he was happy, and Jesus could make a dying bed as soft as downy pillows are. He requested his wife to tell the writer of this obituary notice that he had found peace with God, and that he was going to the better world.—After this great change, he frequently spoke of how soft he had felt, and how easy he was, and how comfortable he felt. He was perfectly rational all the time, and gave satisfactory evidence with his latest breath, that he is gone from the evil to come, and gone to the paradise of God. May the Lord bless his family, and give them grace, that they may meet him in heaven.

JOHN MATTHAWA.

MRS. INDIANA A., consort of Mr. F. H. Darsey, and daughter of Rev. John Sample, M.D., was born July 25th, 1838, in Copiah county, Miss., and died in Franklin county, Miss., Sept. 15th, 1860. She joined the M. E. Church, at Pisgah, Claiborne county, Miss., giving her hand to Rev. John C. Johnson, of precious memory, when only 11 years old. She never forgot the importance of the step she had taken; she lived a consistent christian. The pleasures of youth had no attractions for her.—She grew up in Christ her living head; and in her passage through the "valley and shadow of death," she "feared no evil." Just a week before she died she was in Meadville, and joined with her sisters in their prayer-meeting, and was greatly blessed; and while they were singing, "I have a mother on the happy shore," she took her dear sister by the hand, while her countenance reflected the joys of salvation, and said, "Don't turn back, and you'll get over." While sinking in death, she was very happy; exhorted her husband to meet her in heaven; and when her dear sisters and friends were weeping around her couch, she tried to console them by saying, "We'll all meet in heaven." She tried to sing, "Hallelujah, hallelujah! I'm on my journey home." She exclaimed, "Religion is a fortune;" "I'm going home to die no more." This is only a small portion of the history of that solemn but glorious scene.

S. .

WILLIAM BRACK.—The subject of this notice died in great peace at his residence in Caddo parish, on the morning of the 26th September, aged 67. Born, I think, in Onslow county, N. Carolina; spent the early part of his life in Burk county, Ga.; was converted in Montgomery county, Alabama; from thence he removed to Talladega, in the same State, where he lived for years, and will be remembered gratefully by many a traveling preacher. Some ten or twelve years since he removed to this parish. In many respects he was a model man, pious and uniformly consistent in his profession; he served the Church for many years as steward. Many of the traveling preachers will bear witness to his efficiency in that important relation. He has left a wife and two daughters to lament his loss, beside a host of friends. Honor to his memory.

W. E. DOTY.

Greenwood, La., Sept. 28, 1860.

MARGARET P. BASS, wife of Henry J. Bass, aged 43 years, died at Fox Springs, Fleming county, Ky., on the morning of Sept. 18, 1860, after a most painful and lingering illness of near twelve months. She died as she had lived—happy in the Lord.

H.

☞ North Caroline Advocate please copy.

B. F. M. L. NUMMY, infant son and only child of Samuel J. and Charlotte G. Nummy, died on the 10th Sept., 1860, at the residence of his grand-parents, P. and C. Morris, in Antauga county, Ala., after an illness of 4 months, aged 19 months and 21 days.

F.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of OCTOBER, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. R. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SINGSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A. } Principals of Preparatory Department.
WM. N. POTTER, M. A. }
R. D. NORWORTHY, M. A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation Fee on entering College Department.....5 00
Music extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This Institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER President.
Aug 6, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN. The fifth semi annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Collins, D.D., assisted by an efficient corps of teachers.

In selecting a Professional teacher, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood. He comes to us indorsed by the best of all indorsers—twenty-three years of successful experience at the head of Colleges of the highest grade; he comes indorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin D.D., Rev. Dr. Rivers, President of the Wesleyan University, Florence, Ala.; Rev. Dr. Keener, P.E. of the New Orleans District La.

Popularity of the South, the State Female College has claims upon you of no ordinary character. Its beautiful and healthful location in the midst of a community noted for its refined and christian character; its admirably arranged and neatly furnished Boarding House; together with its experienced and skilful Faculty, present such an imposing array of advantages as justly entitle it to be styled a "School of the highest grade and a delightful home."

Many of our patrons were present at the recent Examination; and all, as far as we can learn, were delighted with the school and all its arrangements.

During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Catalogues containing full information may be obtained by applying to C. COLLINS, President or at the Book Depository, South side of Court Square, Memphis, Tenn.

S. WATSON, Pres.,
W. K. POSTON, Sec.
Board of Trustees.

Aug. 13, 1860.

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A.M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination continued. Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on WEDNESDAY, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S—MAGRUDER
Aug. 5, 1860.

SOCLE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1856,—open day and evening the entire year.

A full course of instruction (in this Institution embraces Double Entry Book-keeping, Commercial Calculations and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arithmetic rules.

Merchants, Book keepers, and young gentlemen wishing instruction, are respectfully requested to call and examine our practical forms and peculiar manner of teaching.

For catalogues containing full information, and Balance sheet Circulars, the most magnificent work of the kind ever executed in the United States, address, GEO. SOULE, New Orleans.

WESLEYAN FEMALE COLLEGE.—The Twenty Third annual Session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of Instructors:

Rev. J. McDonnell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Hass Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carlson, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. O. Guttenberger, Senior Professor of Music.
W. S. B. Matthews, Junior ditto.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. R. Schwartz, Teacher of Ornamental Branches.

$240 will meet the annual expenses of a Student for board and Tuition, if no extra studies be taken. The expense of furnishing a room varies from $7 to $12.

In addition to the regular College classes, there will be henceforth [illegible]

Letters on Financial business should be [illegible] the charge of the Schwartz, the Accountant of the Faculty; on all other matters, either to the President, or to

W. C. BASS, *Secretary.*
Macon, Georgia, Aug. 21, 1860. 1m

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a most Boarding Department, and superior educational facilities, will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, *President*
Aug. 28, 1860.

The Main Department of Centenary Institute, SUMMERFIELD, Gallus county, Ala., will re-open first Monday in October next, under its former Principal,

The Rev. O. C. B. CONNERLY, M.A.,

Assisted by Major F. M. Hopkins, Rev. Hardin Brown, M.A., and J. J. Oanes, A.B. These gentlemen are all experienced in Teaching. The prospects of Centenary were never so bright. Young men will be carefully and thoroughly prepared for the Junior Class of our best Colleges. Our village is unparalleled in its social and religious advantages.

For further particulars, apply by letter to the Principal,

D. C. B. CONNERLY,
Summerfield, Ala.
Sept. 13, 1860. 4t°

PROFESSIONAL.

S. M. YEVIS. S. F. FLY.

YEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavaaca county, Texas, will practice their profession in the counties of Lavaaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign claims in the Federal Courts both at Galveston and Austin, to the investigation and locating of land titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
B. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. C Gillespie, Editor *New Orleans Christian Advocate.*
May 10, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES.—Henderson & Gaines and Chinn & Bolton, *New Orleans.*
W. S. Pike and A. Matta.....*Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and O. Lotchford and Co., Broadwell & Haynes, and Prichard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.
Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. F. HAYNES.

BROADWELL & HAYNES, COMMISSION MERchants (formerly (Broadwell & Payne), No 40 Union street, N. O. Having retired from business, I take great pleasure in soliciting for my former Partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [Jel] M. U. PAYNE.

W. R. STUART. DR. H. A. JAMES. L. H. GARDNER.
New Orleans. *Madison Parish, La.* *New Orleans.*

STUART & JAMES, NO. 44 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc., and respectfully solicit patronage

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No 91 Gravier street, New Orleans. aa21y

J. U. PAYNE. J. P. HARRISON.
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PAYNE & HARRISON, COMMISSION MERCHANTS No. 51 Union street, New Orleans. dec7-1y

LEONARD FASH. P. S. LIONAIS.

LEONARD FASH & CO COMMISSION MERchants, and Dealers in Western Produce, 61 Magazine street, New Orleans. Oct 24.

JOHN F. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 110 Common street, New Orleans.

JOS. W. CARROLL. W. D. KINBALL.
JOS. ROY. J. N. NIVER.

CARROLL, ROY and Co., Cotton Factors, No. 38 Perdido-street, "Factor's Row," New Orleans. July 19, 1860. 12 m's

MOORE & BROWDER, Successors to Moore and Vancelin, COMMISSION MERCHANTS, and COTTON FACTORS, No. 44 Carondelet-street, New Orleans. July 16, 1860.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., the first day of January, 1857, my business connections in future in this city will be with Messrs Cuddy, Browe & Co., 88 Camp street. MILES OWEN.

BLOOMFIELD'S PRINTING AND BOOK-BINDING Establishment, No. 46 Camp street, corner of Gravier.
All kinds of BOOK AND PERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.
dec 20 1y WM. BLOOMFIELD, Jr.

L. SAWYER, DEALER IN WOODEN-WARE, PAper, Brooms, Matches, Cordage, Twines, Scales; and OKARBORN'S CELEBRATED BALANCES for Weighing Cotton, Sugar and Tobacco., No. 60 MAGAZINE STREET New Orleans. ap20

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ISAAC T. HINTON, BOOK AND JOB PRINTER, 87 Commercial Place, New Orleans, executes with neatness, Cam-phlets, Cards, Billheads, Circulars, Labels, Bills Lading, Checks, and every description of Plain and Fancy Printing.

FASHIONABLE CLOTHING.—T. H. JACKSON & CO. No. 83 Common street, keeps supplied by fr

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 44. WHOLE NUMBER 507.

NEW ORLEANS, WEDNESDAY, OCTOBER 31, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—118 CAMP ST.

LETTER FROM CHINA.

Shanghai, China, July 24th, 1860.

Ma. Editor—To continue from the last communication, which left us at the west gate of Qun San, a walled city. We entered the city without any difficulty, and gave out a number of tracts and Testaments as we passed along the street, gazed at by crowds who thronged the streets in every direction, and all seemed busily engaged in moving. We proceeded on, and ascended the hill by a flight of stone steps; one side of the hill is a mass of cragged rocks, and the whole hill has the appearance of having been thrown up by the powerful working of some inward irresistable force bursting forth from its confinement. It presents quite an odd appearance from its summit, where no other elevation can be seen for many miles around. It is, as usual, crowned with temples and a pagoda. We found here some two or three priests, and getting a few persons around me, I talked to them of heaven and of Jesus, and of the folly of believing in idols, the work of men's hands, for salvation from eternal death. The Priest makes a kitchen of one corner of his temple. They were preparing their meal when I went in, but they listened very attentively when I warned them of their danger if they continued to persist in their worship of dumb idols. I noticed here in the crevice of some rocks, on the summit of the mountain, that there are some three stone gods, and they are supposed by the Chinese to uphold the great stones above them, and prevent them from crushing to pieces the mountain beneath them.

We returned to our boats and left Qun-San for the city of Ta-Trong, about twelve miles distant. All along on our way we could see many poor people fleeing from the city of Soo-Chan. Frequently we saw imperial soldiers passing on on horseback, fleeing before the rebels. We reached the city of Ta-Trong about four o'clock in the afternoon, and after getting a number of books for distribution we entered the city at the west gate without any difficulty, and passed on through quite a wide street for some distance without seeing the first shop of any importance. It is not a city of much trade. The meaning of the name of the city is "great plenty." Its ancient name was changed by the Emperor of China, on an occasion of a great famine. In the main street of the city, which is about ten feet in width (this is wide for China), I preached to quite an interesting crowd of men, women and children. All were very quiet and treated us very kindly, and I am persuaded treated us with much more civility than probably we would have been received in some parts of our own Christian land. We walked on a little farther and, not seeing anything of interest, we returned to our boats. When we got to the gate of the city, we found that several Mandarins had already arrived, probably to give orders not to admit any strangers. However, we were not disturbed. When we arrived at the boat, we found that in the mean time great numbers of Nankin poor people had arrived, many of whom were in a wretched condition. We tried to relieve their wants by giving them some cash, for which they seemed to be very grateful. Many soldiers had arrived in small boats, which had been pressed into their service. We left the city of Ta-Trong and passed the night at a large village, six miles from the city. On Saturday morning, 26th, by eight o'clock we were at the walled city of Kar-ding, six miles distant from the village where we had passed the night. The western suburb of the city was crowded with country people bringing in their produce. We passed on to the gate, and as we entered I heard some one say, "we will not examine them." We took no notice of this and went on, but as we passed in through the second arch of the gate, a number of soldiers rushed out and spread their arms before us, saying, "you can go no farther." One of them looked rather savage, and his eyes seemed almost to flash fire as he placed himself before us. The others were calm. I tried to reason with him, by saying we had not been refused entrance to much more important cities than this, and why should we be refused here? He said with a stern voice "I have my orders not to let any foreigners pass in at this gate, Chinese or foreigners." and him we only wanted to pass in at this gate and out at the south gate, to preach on that gate, but you [illegible] through the city." I told him he had [illegible] drinking too freely; he said, "I have not touched a drop, but I have my orders." He was quite right, and I did not wish to oppose him; so we bid them good morning, turned back through the gate, and passed outside of the city to the southern gate. There I preached to a large congregation, and gave them a number of Christian books. One man to whom I gave a copy of the New Testament said to one of his friends, "I have been for a long time begging a large book, and this is the first I have ever received; how glad I am to get it." I hope it was because he was interested for his soul's salvation. We found the people here very rude, and used a great deal of abusive language, calling us all kinds of wicked names. I did all I could to treat them kindly, and point them to Jesus as an all-sufficient Saviour. But Satan hath blinded their eyes, and their understandings are darkened through many-fold transgressions and sins.

We passed through a large village called Nay-zian about ten o'clock. There are, I suppose, about forty thousand inhabitants in this place. I have preached here on former occasions a number of times. About one hour after passing this village we passed a smaller one of some ten thousand inhabitants. Here I preached to a large crowd on the street and gave them some books. One man who seemed to be of influence among the people, came up to us and acknowledged the truth of what was said, and invited us to take tea with him in a shop close by where we stood. We did not accept, as the day was far spent and we wished to get on to Shanghai. All were very kind and pleasant. No one showed any evil disposition.

We reached Shanghai after night, and made the best of our way to our houses through a heavy rain. I found Shanghai in a great state of excitement and alarm. The people were fleeing in every direction to the country, seeking places of refuge. The next day after my return I was surprised, on going into the city, to see so much confusion. The Refugee soldiers were being taken into custody as fast as they came, and the authorities began immediately to decapitate them. Probably there was never more injustice shown to any one, than to some of these poor sufferers.

The next week after I arrived, Shanghai was the theater of many a bloody scene. The heads of dead men were seen suspended from the wall of the city in many places, and also in the neighborhood of the city, to strike terror into the hearts of all who should see them. But, in his judgment, they were pursuing the very plan to cause rebellion among their own soldiers. It has already been the case to a great extent in the taking of the city of Soo-Chan. Fortunately for us all, such a promiscuous slaughter was forbidden by the English and French, who have guards stationed in and around the city.

Since my arrival in Shanghai the insurgents have taken most of the cities from which I have just returned, and they have been within ten miles of Shanghai and are only deterred from coming to this important port for fear of foreign force. Each day brings us news of their success over the Imperial forces and now some of the most important cities are in their hands. They are anxious to be on friendly terms with foreigners. They call us foreign brothers, and are anxious to be taught more plainly concerning the Christian religion. I refer you to the "China Herald," printed in Shanghai. They evidently have a great many errors in their belief, which will have to be corrected when Missionaries have access to them. Some Missionaries have already visited them, but the Insurgents were so much employed in making conquests, that they found it impossible to attend to the observance of the doctrines of Christ as they desired, not having the time. Idols are all demolished, or so mutilated as to render them unfit for use. It greatly astonishes us to see the energy of the Insurgents, and to see them so free and frank. They readily confide in foreigners, and shake hands with you in real foreign style. What will yet be the result of this rebellion we cannot foresee. God can bring order out of confusion, and we trust he will so order everything that His name may be glorified and this people saved from eternal death.

J. W. Lamuth.

Shanghai, August 1, 1860.—No news from the North in reference to the movements of the English and French. On the morning of the 30th of July a battle was fought between the Imperialists and the Insurgents in which the Imperialists were defeated with great loss, though they had some two hundred Manilla men and Americans and some of other nations to aid them. Many of the wounded are now in Shanghai. It is reported that there are foreigners with the Insurgents. Of course these are all lawless men who go only for the money and endanger the lives of peaceable foreigners. We know not what will be the end of all this, but we trust God will overrule all to the glory of his name. Ward, the accomplice of Walker, is at the head of the Imperial forces.

J. W. L.

SOMETHING ABOUT PASQUIN.

In 1544, there appeared a thick but small volume, with the title, "Two volumes of Pasquinades," purporting to be printed at Eleutheropolis, or the city of Luther. Its 537 pages contained not only Pasquin's sayings, but the satire of many other persons, and no book of the day was more hated by the church than this. Nearly all the copies were gathered and burnt, but several escaped, and are now in the public libraries of this country and Europe. From this time forth, Pasquin's fame became world-wide, and the words, Pasquil or Pasquinade, were adopted at once into almost every tongue.

The morning after Sixtus V. was elected, (he ruled from 1585 to 1590,) Pasquin's statue was adorned with a plate of tooth-picks, and to Marforio's question, what he was doing with them? he replied, "I am carrying them to Alexander, Medicis, and Ristincucci," the three cardinals who had been deceived by their making him pope, and they could now pick their teeth at their leisure, for their pains!

Leti, in his life of this most incredible of the popes, says, that one morning Pasquin appeared in a very dirty shirt, and on being asked by Marforio, why he wore such foul linen, he replied, he could get no other, for the pope had made his washer-woman a princess, meaning his sister Camilla, who had been a laundress, but was now established with a fortune and a palace! This stinging bit of raillery led the pope to offer a reward of a thousand pistoles and the life of the offender, if the author would reveal himself, but he threatened to hang him, if he found him out otherwise. The author was silly enough to discover himself, received his reward, and got his tongue bored through and his hands cut off, for his pains! This deed filled Rome with the utmost horror.—A few days thereafter Pasquin appeared holding a wet shirt drying in the sun. It was on Sunday morning, and Marforio begged to know why he broke the Sabbath in that way. Pasquin replied, there was no time to be lost, for if he waited till next day, he might have to pay for the sunshine, in allusion to the heavy window taxes which they had so long borne.

The most poetic of all pasquinades, one in which wit rises into imagination, was in the pontificate of Urban VIII., who ruled from 1623 to 1644. The pope issued a bull, excommunicating all persons who took snuff at Seville in Spain. Pasquin quoted Job xiii, 25: "Contra folium, vento pupitor ostendis potentiam tuam, et stipulam siccam perse queris?" Again when Pope Innocent X., abandoned his person, his dignity and his government to Olympia Maldachini, the widow of his brother, Pasquin said: "Magis amat Papa Olympiam quam Olympiadem," or in other words, that "the pope loves Olympia more than heaven (Olympus)." Novaes, the historian, states that nobody would bury him, not even Olympia, and that it was with difficulty he got into the ground at all.

In 1686, when Bishop Burnet was traveling in Italy, he relates, that Molinos, the Spanish priest, the founder of the sect of the Quietists, was very obnoxious to the papal court, that his books were condemned by the inquisition, and that he was compelled to renounce sixty-eight of his propositions, and then condemned to perpetual imprisonment. Burnet, in relating this case, says that he had seen, all in one week, one man condemned to the galleys for what he had said, another hung for something he had written, and Molinos clapped in prison, for insisting that all men ought to bring their minds to a state of inward quietness. Pasquin then spoke as follows, "Si parliamo, en galere; si scrivemmo, impiccati; si stamo in quiete, all' Sant' Ufizio; Eh, che bisogna fare?" "If we speak, we are hustled off to the galleys; if we write, to the gallows; if we keep quiet, to the inquisition; what must we do then, hey?"

When the luxurious Pius VI. was building the Braschi palace, Pasquin said of him: "Cerberus has three mouths to bark with, but you have three, my lord, which bark not, but devour," alluding to his voracious habits in seizing upon every antiquity he could lay his hands on. He repaired the ancient monuments, and boastingly wrote on the pedestals, "Munificentia Pii Sexti." In a season of dearth at Rome, the bakers reduced the size of the loaves, when Pasquin held up one of these loaves, bearing the inscription: "By the munificence of Pius VI." Pasquin is more in his element at Rome, at this moment, than ever, especially since the capture of Lamoriciere. "It is not the German that is grinding the yoke into the skin of the Roman's neck now; it is the Frenchman, and Pasquin speaks no more Latin, no more German, no more Italian, but babbles out his sarcasms in French. He drops the s in Napoleon's name, and makes it read Appolyon, the destroyer. Lamoriciere and Goyon are butts of his ridicule, as well as Pio Nono, and Antonelli, the latter of whom he makes a little Mark Antony. Here is a conversation between Marforio and Pasquin on recent events:

Marforio.—Apollyon wants to know why you hate Lamoriciere so heartily.

Pasquin.—Because he brought death here yesterday (*la mort ici hier*.)

Marforio.—Well—won't Goyon suit?

Pasquin.—We have no use for a coward (*coion*).

Marforio.—Do you want Pio Nono again?

Pasquin.—No, no (Nono)—we want no *pawn* (Pion) to be played by Appolyon. Nine of them have been quite enough for Rome!

Marforio.—But Garibaldi?

Pasquin.—Ah, yes, yes, Garibaldi forever, for he will bring *Em-manuel!*—*Balt. Patriot.*

LIFE IN SWITZERLAND.

The taste and skill of the Zurichers in the mechanic arts is not less decided, and the hum of industry is heard literally in all her borders. The manufactures are not crowded into one corner of a great city, but occupy the leisure hours of those who live in the country. Especially is this the case in the weaving of silk. All those beautiful fabrics, which now equal those of any part of the world, are produced in the cottages scattered over hill and dale, and by those who perhaps work in the field in summer and weave silk in the winter, or devote the leisure hours of every season to this light and tasteful labor.

First, you must see the weavers, who wear a white linen cap, ornamented with glass beads on both sides, and tied under the chin with a velvet ribbon. A short, blue jacket, with light blue boddice, on which appears the letter V, wrought, or formed with colored velvet ribbon. What the letter signifies we do not know, and they do not know themselves.

The house is of two stories, built first of timbers, and then a wall of coarse bricks or stones, covered with plaster. On the first floor are a sitting room, two small rooms, and a kitchen. These are finished with panels, painted a light green, looking beautifully neat. The most conspicuous object is the great stove of potter's work, veneered and painted, and wrought into three walls, so as to spread its genial influence in every apartment below and above. These stoves are every where at the North, and very comfortable when thoroughly heated night and day, but require much wood, and in the mild weather of spring or autumn not very economical, unless permitted to remain cold, which is often the case!

Under the windows are long wooden benches, and before these the table, set around with wooden chairs. The unfailing chest, with its various compartments, is near, and on it a tin pail, and copper wash-basin; a hook-shelf is suspended over, and on a nail at its side a towel and a brush. On a little table in the corner is the folio family Bible, and upon two nails over the door rests the family gun, polished to brightness. The next article is a curious relic of the olden times, and here we are able to state exactly what marked the times as *old*. When they use this term, they mean the age of oatmeal pudding made so thick that the spoon would stand upright in the center. These are the days their grandmothers still remember, and the great wooden spoon hangs by a string to the wall, as does also the bread-knife, with the initials of the heads of the household thereon, and the date of their marriage. It is a curious article on which to preserve the record of so important an event; but being the one they would oftenest have to use, it is not, on the whole, so inappropriate. A slate, an almanac, a looking-glass, and a pair of scales, occupy their wonted posts, and in accordance with their humble offices, the cat's dish, the cradle, and standing-stool. Under the stove are the mocccpied shoes and play-things, and in the most honorable positions, pictures from the Bible, Swiss history, and the never-to-be-forgotten Black Forest clock.

Near the window is the loom. Does it seem marvelous how one of those beautiful and delicate tissues of green, or gold, or purple, can come forth from the midst of such a medley without spot or blemish? We can only answer, that we wonder all the same, though everything is remarkably neat. The loom is like any other, except that it is more light and delicate in its construction. The reed through which the warp is drawn, is fine as gossamer, and the shuttle for the *filling* might answer for a fairy. The web goes underneath, and winds on a beam like any other web, of tow or of more plebeian pretensions. The threads break, and fingers which are not at all fairy-like tie them together with marvelous celerity, and we watch the cheeks and stripes or figures form with never-ceasing interest and amazement.

These are the homes, and the happy hours, of free and industrious people, who may be said to lack nothing that is absolutely necessary to comfort and happiness. There is none of the abject poverty which is seen in exclusively manufacturing districts, and none of the luxury attendant upon suddenly acquired and immense fortunes.

CLERICAL ELOCUTION.

We were so well pleased with an article in the Home Journal on "Clerical Elocution," that we extract the following:

1. Every clergyman should prepare himself by special and regular study for the various services of each Sunday in the year, so that he shall perfectly understand what he is to read and how to read it.

2. To decide the question of audibleness, let every clergyman have a friend stationed in a somewhat distant part of his church, the duty of which friend shall be to give sole attention to hearing; and if he fails to hear every word, let him report the fact to his pastor, and specify what was unintelligible.

3. Let every clergyman, in private, read aloud what he has to read in public, and whatever may at first be the necessary outlay of patient toil, let him discipline himself, compel himself, to bring his reading utterances down to the simplicity of his own natural conversational tones. And when he afterward enters the church, let him divest himself of that unfortunate preconceived notion which so many clergymen entertain as a matter of course, that his own natural voice is not suited to religious services.

4. When a clergyman is reading the Lessons, let him remember that he is reading the Lessons, and keep his eyes immovably on the Bible. There are many who, in this part of the service, seem to be practising on the problem, how much they can repeat while looking away from the book? and that really seems to be their chief object, without any reference to the words they are pronouncing, or the effect the words may produce. At any rate, no man can read well who divides his attention between the book and the congregation.

5. At whatever sacrifice of cadence, Antoqotion, or other particular of ornamental elocution—supposing such sacrifices involved—never allow the last word, or the several concluding words of a sentence, to be dropped to an inaudible whisper. The universality of this fault is amazing. Even clergyman of long experience, and who are aware of the frequency of the fault, and who have temporarily cured themselves of it, will still perpetually relapse into it.

6. Always keep command of the voice; do not let the feeling run away with it. If occasion calls for a loud utterance, never go to the full extent of the voice; always keep some in reserve; otherwise the voice will be liable to crack and even if it does not, the fact that the utmost power is exerted is always obvious and painful to a congregation, and such effort is inconsistent with, and destructive of true elocution. It belongs neither to nature nor art. And especially avoid this loudness in sonorous words, or words suggestive of sound. "At the voice of thy thunder they are afraid," is often abused to the extent of a poor imitation of thunder; but it is a nice elocutionary point in that and similar passages, to take the opposite course, and by a subdued tone to indicate a fear of the thunder.

7. Never, in any declamatory flight in the pulpit, allow the voice to rise and fall in consecutive words from a high to a low note, and in repeated alternation. That is a sort of zig-zag style that nothing can justify.

8. Be very cautious, in moments or passages of excitement, in the pulpit, about letting the hand come down on the Bible, or its cushion, or its surroundings, with violence and noise. A loud, vehement slap with the hand is one of the tricks of secular oratory, but is always out of place in a church. It adds no force to the words of a sermon.

And finally and in pursuance of the last-mentioned topic—violence, either of [illegible] do not saw the air too much with your hand; but use all gently. For in the very torrent, tempest, and—as I may say—whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness."

AN ADVENTURE IN THE CATACOMBS.

The Paris catacombs, once visited by all the strangers who came sight seeing to the French capital, and afterwards closed to the public as unsafe, are, as most people are doubtless aware, old quarries, extending under a portion of the Faubourg St. Germain—the streets of La Harpe, Saint Jacques, Vaugirard, and others, and also under the Pantheon, Observatory, the Odeon theatre, and other large buildings. The roof or crust of these vast vaults is, as may be imagined from the weight it supports, of great thickness and solidity, but in certain places it is comparatively thin. It was about 1785 that the catacombs first received human remains. A quantity of bones were removed thither from the charnel house of the Innocents. During the revolution of 1789 they served as burial places to numerous victims, and from 1792 to 1811 large quantities of bones were deposited in them, taken from churches that were pulled down and from cemeteries that were closed. Three staircases lead into the catacombs. Great precautions have, of course, been taken to prevent any falling in of the ground, and the place is watched and kept in repair.—Two days ago a M. Kutery, one of the guardians, wishing to have a lock changed in one of the galleries, went down with a locksmith, his apprentice, and an architect. Carrying a lighted candle, he conducted these three persons to a distance of more than a quarter of an hour's walk from the entrance. Incredible as it appears, the candle was unprotected by a lantern, and none of the party had matches! They had scarcely reached the spot where they were to work when a puff of air extinguished the light. In the dark there was little hope of retracing their steps, for the turns and windings were numerous. It was more likely they would get deeper into the labyrinth. Nevertheless, Kutery, judging that from the point where they were it was impossible anybody could hear them, bade his companions follow him, and sought his way out. But after groping for several hours in profound darkness he felt it was a hopeless case, so he called a halt, and the four men strained their lungs in shouting for help. Hour after hour passed, and no answer came, or sound replied. At last, towards two o'clock in the morning, when they had been for eleven hours in this immense subterranean graveyard, when they were exhausted by fatigue and hunger, and tormented by the fear of being forgotten, they suddenly heard a voice inquiring what they were doing there. Some matches were thrown down to them, and the candle was lighted. They found they were just below the street of Hungary Troain. It appeared that a compositor, going to his home in that street at the still hour of two A. M., heard faint cries, which seemed to come from beneath his feet. In the noisy day-time they would have been inaudible. Unable to account for the phenomenon, he hurried off to the nearest police station, whence some *sergens de ville* accompanied him to the spot. These men knew that the catacombs passed under that street, and it was through a draught-hole nearly opposite to the compositor's house that they were able to communicate with the prisoners.

THE TYROLESE PROVERB.

The Tyrolese have a proverb,

"God has his plan
For every man,"

which expresses an important truth. In the course of Napoleon's wars, he decreed that the Tyrol should belong to Bavaria instead of Austria, and sent a French and Bavarian army to conquer the country. The Tyrolese determined to resist, and arranged signal piles of combustible materials upon the most conspicious mountain tops, which were to be fired upon the approach of the enemy, and thus spread the alarm.—Directly on their line of march was a village in which lived a soldier's widow and her crippled son about fifteen years of age. Hans often mourned that he was so useless, and when all others were busy in preparations for defense, it grieved him that he must be idle. His mother strove to cheer him with the assurance that he was useful to her; but the bitterness of his grief refused the comfort, and he exclaimed, "Why was I made, mother?" "Hush, Hans," replied she, "you know these repining thoughts are wrong. You will yet live to find the truth of our old proverb—

"God has his plan
For every man."

Not long afterward, the Eastern holidays came on, and the people forgot their danger in the sports. One night Hans awoke suddenly, with a strong impression that the French were coming. He arose, and strolled up the mountain path to the signal pile, which he found deserted by its watchers, and he walked around it to a hollow pine tree in which the timber was laid ready for instant service.

Just then he was startled by a slow and stealing tread, then the click of muskets, and then he saw two soldiers move carefully along the hill, and seeing no one, signal to their comrades in the distance. He at once comprehended the danger, and forgetful of himself, he fired the timber and flung the blazing turpentine brand into the pile, which was instantly in flames. The two soldiers were taken by surprise, and for a moment knew not what to do; but seeing no one but Hans running down the path, they fired, and lodged a ball in his shoulder; but it was too late; the country was alarmed, and the enemy were obliged to beat a hasty retreat.

Poor bleeding Hans made his way to the village, when he fell, faint, and almost dying, amid the mustering crowd, whose most anxious inquiry was—"Who lighted the pile?" "I did it—the French were there.—Take me to my mother—at last I have not been useless." They bore him to her, and as she bowed over him in anguish, he exclaimed—"Do not weep for me now, dear mother, I am happy. It is true,

'God has his plan
For every man.'

You see he had it for me, though we did not know what it was.

He lived long enough to know that he had saved his country, and died with the blessings of thousands on his head.

Thus is it with us all.

There is a work for us somewhere, though we may be weak and crippled.

It was a noble thing for him to light the pile at the peril of his life, and we love him for it; and so it is a noble thing to act well our part in any sphere, and such will always be loved.

HEROISM AND LEADERSHIP.

The two great maritime disasters which occurred so recently, both presented examples of heroism. The captain of the Lady Elgin, mindful of the responsibilities of his position, after every other self-sacrifice for the safety of his passengers, added the surrender of his life, when within reach of shore. He would be the last to leave the ship—the last to leave the raft when it struck upon the rocks, and he had his way, which was better than life.

When the steamer Connaught was about sinking, the captain of the little brig which came to her assistance lashed his vessel to the foundering wreck, that no chance of the waves might separate them, until his work of mercy was completed. "Aye, aye," he sung out, "I'll stand by as long as there's a soul on her," and so saying and doing, he saved 200 persons from an ocean grave.—The *Troy Times*, referring to these facts, states that the names of both captains were alike, John Wilson, a curious coincidence, if true.

It is a glorious memorial that a man died in any station, rather than desert his post of duty, especially when he is a leader. The responsibility of leadership is peculiar, and peculiarly great. The true captain is like the "true shepherd, who giveth his life for the sheep." The hero is unealculating. Not only is his personal safety less to him than that of any other—it is last of all.—This is instinctively recognized by all who follow him. What is their trust, their committal, their clinging to him, but a recognition that he is the man who, having been endowed by the Almighty to be their leader, is also endowed to die, if need be, in their place. Without irreverence, we may refer to the highest example, as an illustration of every man's duty who leads the van in the all sirs of life.

Is the application doubtful or difficult? Is it quixotic or chimerical? It is at least generally appreciated. Men are fond of the rewards of rank and popularity, but they shrink from the highest reward of all. Yet we have another evidence of the validity of this obligation, in the instinctive shame and blame with which not observe any [illegible] a shipwreck reaches us, in which the only survivors are among the officers and crew. We feel this to be exactly wrong, and despise those who saved themselves on such terms. On the other hand, when we hear that boat after boat is saved, and among those who went down was the commander, although we sympathize with him and the more regret his loss, we acknowledge the glory of the impulse which kept him at his post until the last, and cry "well done!"

Ruskin, in a late article, speaking of the duty and celebrity of soldiership, denies that soldiers are distinguished because killing is their trade, but to be killed, and insist that we pay them homage *for that*, whether we know it or not. He extends the parallel, and argues that a similar heroism is not only practicable, but obligatory upon all classes of men, professional, mechanical and mercantile. The inference, susceptible of a full defense, is, that duty, rather than gain or pleasure, should be the standard in every avocation of life.

THE CHINESE REBELS—THEIR RELIGION.

By the last arrival from China, we have the interesting news that three American Missionaries had visited Foo-Chow, and that on their way they spent some time at Kawn-Shan, the first out-post of the rebels. The chiefs whom they saw were mostly Kwangsi men with whom the movement originated.

The missionaries took pains to inform them that they had no other purpose than to ascertain their religious sentiments, having no political object whatever. The chiefs conversed very freely but modestly. The missionaries were much pleased with them. They did not manifest the usual arrogance of Chinese, but made the impression of men comparatively noble and intelligent.

They said that their views might not be correct in all things, but that they were decidedly Christians. "They believed in one true God, the heavenly Father, and in his Son Jesus Christ, the Savior of the world, and in the Holy Spirit the sacred intelligencer." They declare that it is their "mission" to destroy idolatry. When they take a place their King marches with a number of adherents to the temples, and personally pronounces a curse upon them. The work then begins, and the idols are all destroyed. They keep the Sabbath on the same day as ours. One of the native Christians attended their worship. There was a kind of offering made to God, and singing of praise, but no preaching. They have a form of baptism and offer prayer and thanksgiving at table, and are very particular in repeating certain Doxologies, the doctrine of the Trinity being held in high regard. They have entire confidence that God is on their side and that they are raised up to gain possession of China for Christianity and the destruction of idolatry.—They believe in a universal brotherhood, in which they include foreigners, not holding at all to the Chinese ideas of their own importance as compared with "outside barbarians."

If this be substantially correct, it is difficult to overrate its importance. Should the rebels—so called—be successful, it would seem that China would be thrown open at once to the world, and that pure Christianity, involving our entire civilization, would be invited freely. As China contains one third of the human race, the imagination may find ample scope in this idea. Americans are especially concerned in this matter; for it would seem that we are to have masses of Chinese amongst our population, and in their heathen condition they seem anything but a desirable element. The world is moving fast now, and we may be prepared to hear of almost any forward movement by every arrival from abroad.—*Philadelphia Bulletin.*

SPANISH INTOLERANCE.

A case has occurred in the North of Spain which exhibits the intolerance of Popery in a striking light. A number of English families who reside in one of its towns, and are connected with a railway there in progress, recently availed themselves of the presence of an English clergyman, who happened to be spending a Sunday in the neighborhood, to have a religious service, which was accordingly held, and in the most unostentatious way possible, in one of the rooms of a private house. Yet, although the Spanish government is called liberal and constitutional, the jealous authorities in that land of the inquisition gave notice to the master of the house, in writing, that "inasmuch as in this nation there are not tolerated nor permitted ceremonies of any other religion than that of the Catholic Apostolic Roman Church," warning is given against a repetition of an offense committed with so much publicity and insolence, (descaro,) and threatening condign punishment in case of "such a scandalous abuse," either in the house of the same offender, or that of any other British subject.—Such is the hospitality of Spain towards those who are strangers in the land. What a contrast between this treatment of English Protestants by the Spanish authorities, and that of Roman Catholics, or persons of any other religious profession, in Great Britain and America!

THE DOUBTING CHRISTIAN.

We cut the following graphic piece of word painting from a sermon of the late Rev. J. Addison Alexander, D.D., on "Abraham as the Friend of God and Father of the Faithful." It is true to the life:

He journeys towards the heavenly city, but he sees it not; Jerusalem is in his heart, but not before his eyes. He even dreams that he has taken the wrong path. Imagination magnifies the dangers of the journey. Every step appears to lead him into some hidden snare, and every stone to be the mark of some deep pitfall. Every thicket is an ambush, every dark spot no expected place of conflict. The hardy plants that bloom along the rugged path seem poisonous; the springs provided by the Master for his pilgrims are passed by in sinful and suspicious thirst. And when at length the body sinks exhausted and in need of slumber, all seems lost, and the man of little faith sleeps in the belief that he shall never wake. And when he does wake, it is only in a repetition of the same illusion. He is still afraid that he shall never reach the city. He is still unable to discover it in the distance; he will not look for it, but keeps his eye fixed upon the ground, or if he looks to the right point he finds the mist too dense, or the light too bright for his diseased vision. Or if he sees the object he refuses to believe his senses, and suspects delusion on the only point where he is free from it. Thus goes the doubter on, often ready to lie down and die, and sometimes tempted to go back, or turn aside, but still moving onward, because Christ is in his heart, and his secret hope that, notwithstanding all his fears, he shall yet appear in Zion before God. But see, the prospect changes. Real dangers now arise. The storm which deluges the valley, sweeps across the mountains also. The doubting Christian gives up all for lost. But the very dangers which alarm his fears, quicken his footsteps, and although he may believe that he is going wrong, the tempest and the earthquake drive him on and up, until the last ascent is gained, until the last cloud breaks away, and he who thought himself approaching to the verge of an abyss, finds himself standing on an everlasting rock, and at the threshold of an everlasting door; it seems can be felt there, he blushes as he looks back for a moment at the scene of his imaginary terrors, which now seem so sweet; the sun breaks out upon the path which he had trodden, and gladdens every dark spot where he wept or trembled; the noises which once terrified him, and still pursue him now, begin to blend with shouts and songs of triumph within; the everlasting doors lift up their heads, and with one farewell look at earth's baseless fabrics, the emancipated soul enters, never to return, the city which hath foundations, whose builder and maker is God.

ANDREW FULLER'S SEVERITY.

Men of sturdy character and vigorous constitution rarely have an excess of tenderness or charity for others, and the following anecdotes, from the *Christian Times*, indicate that Andrew Fuller, with all his excellencies, had failings in this direction:

Though Mr. Fuller's natural temper was neither churlish nor morose, it was not distinguished by goodness, meekness or affability. There was a sturdiness about him, which gave an appearance of roughness and severity to his behavior, often forbidding to strangers, and sometimes annoying and disagreeable to his friends. A vigorous constitution, and uncultivated habits, allied to an independent and ardent mind, occasioned an excess of freedom and fidelity not unfrequently at variance with the softer passions, and producing a luxuriance of the severer virtues. "Men of a rough and unsparing address," as the amiable Cowper observes, "should take care that they are always in the right; the justness and propriety of their sentiments and censures being the only tolerable apology that can be made for their severity." Hint this kind of infallibility could no more be predicted of Mr. Fuller than of any other occasions, was never loud of litigation, and seldom engaged in personal disputes. His mein and aspect afforded him the most ample protection from the intrusions of petulance and conceit.

Having been often reminded of his stern behavior, which had been rather a general subject of complaint, he ventured one day to mention it to a company of ministry, by way of appeal.—One of them replied, "Why, sir, you do not seem likely to make war without some just occasion; but it is pretty evident (pointing to his eyebrows) that you keep up a formidable peace establishment." The company, of course, enjoyed the pleasantry of this remark, till another, perceiving the effect it was likely to produce, added, "We had better stop, or we shall be in danger of putting brother Fuller's troops in motion."

Once, at a minister's meeting, he took occasion to correct an erroneous opinion advanced by an injudicious brother; and he laid on his censures so heavily that Dr. Rylund called out vehemently, in his own peculiar tone of voice:—"Brother Fuller, brother Fuller, you can never admonish a mistaken friend, but you must take up a sledge hammer and knock his brains out." Often was this caution repeated afterwards, and the epithet so fitly applied was never forgotten.

THE JESUITS.

One of the first measures of Garibaldi, on taking the reins of government into his own hands at Naples, was to abolish the order of Jesuits. The decree runs as follows:—

"The order of the Jesuits, and all their dependencies, are abolished in the continent of the two Sicilies; their property, moveable and immovable, is declared national. All contracts weighing on property for the benefit of the order are annulled."

A few short words; but of vast moment. What the precise number of Jesuits in the kingdom of the Two Sicilies may be, we do not know; but they are very numerous. Naples has been one of their chief seats, next to Rome; and their possessions all over the kingdom are immense. But it is said that the good and sagacious disciples of Loyola have provided against the stroke which has just fallen on them with their usual forethought. We learn to-day from Naples that the "brethren of the order" in that city have deposited their most precious personal property in the *Banque du Saint Esprit*, (a sort of public pawn-broker's shop thus blasphemously named,) and have received three-fourths of the value, in cash, of the valuables pawned! It is also added, that they have sold their real estate, in great part, to certain English speculators, and had given the deeds and secured the titles to the new owners before the publication of the Dictator's decree! The last clause of that document—"all contracts relating to property for the benefit of the order, *after the landing of the Dictator in Sicily*"—was doubtless drawn up to cover such little transactions as that which the brethren have just finished. The question of the validity of the transfers will be one for the law courts, unless the Dictator should decide, in this, as in other cases, of glaring violation of his rights, to take the law into his own hands.

A CHEERFUL RELIGION.

Philip Neri, an Italian priest of the sixteenth century, made, we are told, children his care. He founded the order of the pastors and preachers of the Oratories maintained to our day. The idea of music was invoked, and the modern oratorio originated in the movement.—All other charms were naught. "Be as good as you can," was Neri's familiar charge. And, in all simplicity and fervor, this man of learning, culture, genius, and refinement, addressed himself to the intelligence, affection, confidence, and moral advancement of his charge. His innocence and integrity were only equaled by his humility and piety. A brief, easy, charming service and sermon led to the benediction: "God bless you, my dear little children! Now praise the Lord by enjoying yourselves." And the flock and the shepherd portook of their pleasures together, that they might be pure and good. Imagine the effect of all this, copied as it should be every where in the church in a genial spirit; and does it not seem one of the happiest and best imitations our annals afford us of a divine Founder of a cheerful religion?—*Record of Charity.*

A Tract Burned, but not Destroyed.—Twenty years ago the late Daniel Fanshaw gave a tract to a young infidel, in whom he took a deep interest. He was indignant, saying: "What right has he to interfere with me or my opinions?" To show his contempt, he drew a match, and setting fire to the tract, lit a cigar with it; and as he supposed, dismissed the matter from his mind. Not long since, on looking over the list of deaths in his paper, this man saw the name of Mr. Fanshaw. The transaction of twenty years ago came to his mind. The contents of the tract, which he had read before burning, to show his coolness as well as contempt, came back to his mind. He attended the funeral, was a deep mourner, because convicted of his sin, was converted, and is now rejoicing in hope of the glory of God.

THERE IS LIFE EVERYWHERE.

Life everywhere! The air is crowded with birds—beautiful, tender, intelligent birds, to whom life is a song, and a thrilling anxiety, the anxiety of love. The air is swarming with insects—those little animated miracles. The waters are peopled with innumerable forms, from the animalcule, so small that one hundred and fifty millions of them would not weigh a grain, to the whale, so large that it seems an island as it sleeps upon the waves. The bed of the seas is alive with polypes, crabs, star-fishes, and numerous shell-animalcules. The rugged face of rocks is scarred by the silent boring of soft creatures, and blackened with countless mussels, barnacles, and limpets. Life everywhere! on the earth, in the earth, crawling, creeping, burrowing, boring, leaping, running. If the sequestered coolness of the wood tempt us to saunter into its checquered shade, we are saluted by the numerous din of insects, the twitter of birds, the scrambling of squirrels, the startled rush of unseen beasts, all telling how populous is this seeming solitude. If we pause before a tree, or shrub, or plant, our cursory and half-abstracted glance detects a colony of various inhabitants. We pluck a flower, and in its bosom we see many a charming insect busy at its appointed labour. We pick up a fallen leaf, and if nothing is visible on it, there is probably the trace of an insect larva hidden in its tissue, awaiting their development. The drop of dew upon this leaf will probably contain its animals, visible under the microscope. This same microscope reveals that the blood-rain suddenly appearing on bread, and awakening superstitious terrors, is nothing but a collection of minute animals; and that the vast tracts of snow which are reddened in a single night, owe their colour to the marvellous rapidity in reproduction of a minute plant. The very mould which covers our cheese, our bread, our jam, or our ink, and disfigures our damp walls, is nothing but a collection of plants. The many-colored fire which sparkles on the surface of a summer sea at night, as the vessel ploughs her way, or which drips from the oars in lines of jewelled light, is produced by millions of minute animals.

THE METEOR.

Of all the descriptions and reflections upon the late meteor, which have appeared in the various daily and weekly journals, none have pleased me so much as a few words noncerning it in a letter from a friend; and thinking that others might be as much benefited by his thoughts as myself, I have transcribed that portion of it, trusting that should it meet his eye, he will pardon the liberty I have taken. He had gone with a party on an excursion to the coal mines of Pennsylvania, and on that evening had paid a visit to the rolling mill, which he says reminded him of some description of Pandemonium with its large black room, lighted with the glare of its huge furnaces, and the half naked forms moving around amongst the flames. He thus proceeds:

"The workers, the palace, and the glare, all conspired to carry the thoughts to other and more fearful scenes. We left the building and groped our way to the omnibus, thinking of the scene we had just left, when suddenly in the western sky behold a star arose, more brilliant than any other. Most splendidly did

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NEW ORLEANS:

WEDNESDAY, OCTOBER 31, 1860.

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APOLOGETIC.

The editor has been absent, attending camp-meetings and other services for a few weeks, the first privilege of the kind he has allowed himself to enjoy since occupying his present position. In consequence, some things have not received customary attention, and some revival and obituary notices have been delayed a little in publication. We know this "mere mention" will be sufficient with any friends who may have become impatient without knowing the cause of delay. An editor can do much, but not everything. Everything behind will appear in next week's issue. The editor will be at his post hereafter, except a few weeks at the Conferences.

BRING UP THE FINANCES.

The Conferences in the Southwest, especially those owning this paper, are near at hand. We expect to meet the preachers at their respective sessions. We affectionately urge them *to close up* and settle all the accounts due the *Advocate*, as far as they possibly can, and bring the money to Conference. We have sent out all the accounts twice. If they are all settled, confusion, and trouble to our subscribers and agents, will be easily avoided hereafter. Where the preacher has already met his last appointment, we urge those subscribers who may owe anything, to remit it to us by letter themselves.

POWER OF INDIVIDUAL CHURCHES.

With all the admitted excellences and successes of the Methodist system, as a whole, the power of individual Churches, in advancing the cause of God, has never yet been fully developed. There are individual Churches which could, and, if properly trained, would, give more missionary money than the Conferences to which they belong. There are individual Churches among us which are able, without impoverishing themselves, to pay the present debt of our Missionary Treasury, $40,000.—Many such Churches, under our present plan, pay from $100 to $1000 missionary money annually, and think they have done well. We speak advisedly. These facts show that while we are green and flourishing in some branches of our economy, we are barren and decaying in others. What is to bring out the force of individual Churches among us? Somebody, proper to do it, must answer this question, or else, one of these days, it will be answered by those who have no legitimate business with it. We are far behind other denominations in the development of the power of individual Churches. They, most of them, live and thrive by this power alone. Our system is so great that, upon the whole, we out-prosper them, even while neglecting this power. This is a proof that our system is great, but it is also a proof that it is either imperfect, or imperfectly developed; the latter we [illegible] the truth. The philosophy of our system is correct, and capable of [illegible] application.—We sincerely believe that it possesses all the advantages, and is capable of all the successes, of every other system. But we have stereotyped the first edition. We need no new philosophy, but we need development, expansion, adaptation. In reply to such complaints as those we are now making, it is common to say that, in order to avail ourselves of the advantages of our system, as a whole, we must sacrifice many real advantages of other systems. We do not believe a word of it. We believe that a thorough application and working of the philosophy of our evangelical system would, in addition to the superior excellences it confessedly possesses, as now applied, develop also all the advantages of all other systems, in as superior a degree as the advantages we now claim.

To illustrate our inferiority in the development of the power of individual Churches, we call attention to the following facts, taken from the *North Carolina Presbyterian*. The Churches mentioned are neither larger, nor richer, nor increasing more rapidly than many of our own Churches. The difference in *giving* is the point to which we call attention.

"The Presbyterian church in the United States having the largest membership, is the Brick Church in New York, under the joint pastorage of Drs. Spring and Hoge. The number of members last spring was 797; it is now probably over 800. The next is Dr. Blackwood's church in Philadelphia, 758 members. The late Dr. Alexander's has 700 members; Dr. Cheeseman's, 639; Dr. M'Elroy's, 637. The largest church in the South is the Rocky River Church, Rev. D. A. Penic, sen., pastor, 616 members. Rev. J. R. Dow's, in South Carolina, has 570; Dr. Palmer's, in New Orleans, has 502; Dr. Smyth's, in Charleston, 498; and Mr. Girardeau's, in the same city, 492. The following churches received over 100 new members in the last year: Rev. Frederick Stein's (German Presbyterian), in New York, 144; Rev. Chas. J. Jones', in same city, 114; Rev. S. L. Mershon's, on Long Island, 110; and Rev. Joseph Weeks', in Natchez, 108. Among the largest contributing churches are Dr. Phillips's, which gave last year to all purposes, $57,961; the late Dr. Alexander's, $59-487; the Brick Church, $33,112; Dr. Boardman's, in Philadelphia, $20,467; Dr. Palmer's, in New Orleans, $39,811."

A WORK MUCH NEEDED.—CONFERENCE MINUTES.

The publication of the Minutes of our Annual Conferences is a modern achievement. It has not, as yet, become a general and permanent custom. Some of the Conferences publish their Minutes, and some do not. Some Conferences publish them one year, and fail the next. Some of them are well gotten up, and some are miserably "done." Some present a comprehensive, systematic, condensed, and satisfactory view of Church progress within the Conference, and some are incomplete, without form, and unsatisfactory. Sometimes the publication of the Minutes is desired, but there is no money to pay for it. At another time, they are published, relying upon a proposed plan of payment, which fails, and the publishers have to foot the bill.

All this is very irregular, unsatisfactory, and discouraging. Is there no remedy? Cannot some plan be adopted by which the Minutes of *every* Conference shall be published, *uniform*, and *comprehensive*, and *satisfactory*, as to matter and style? Instead of issuing as many pamphlets as there are Conferences, all differing in form, cannot they all be published in one pamphlet, giving a complete and condensed view of the progress of the Church in each Conference? Besides its other obvious advantages, would not this plan supercede the necessity of publishing "Annual Reports," of all possible sorts? By throwing out all unnecessary words, and publishing only valuable and interesting facts, it seems to us that the pamphlet would not be cumbersomely large.

We would not have it as much confined to names and figures as the General Minutes, nor as verbose and unwieldy as the Missionary and Sunday School Reports. We would have, in as few words as possible, a complete and satisfactory *resume*, by Conferences, of the progress of the Church during the year, as compared with the year preceding. We would have it include *every* interest of the Church, regular and irregular, connected with the questions of the Discipline, and outside of them. Such an annual volume would combine all the advantages of the Minutes of the Conferences, the General Minutes, the Annual Reports of Societies, and the Church Almanac. Each Annual Conference could have an editor of its own Minutes, and the General Book Editor could combine and complete the whole. It would be an annual volume of Church history. "Annals of Southern Methodism" would be complete and official. Those who wish to keep posted in the current history of the Church, instead of wading through forty pamphlets, perhaps failing to get some of them, would need to read only one.

It might contain a short, complete, and satisfactory account of every institution of learning connected, directly or indirectly, with the Church, which would be more valuable than all catalogues and advertisements. So with Depositories, Education Societies, Aid Societies, and the like. The last General Conference confessed the need of *one* book to tell the world all about the *character* of Methodism; we also need one annual volume to tell us all about the current *facts* of Methodism.

DR. THOMSON'S VERACITY.

Rev. Edward Thomson, D.D., the present ultra-abolition editor of the New York *Christian Advocate and Journal* (we use the word "ultra abolition" in a purely descriptive sense), has made three distinct statements, two of them in his speech, in the General Conference, in May last, and one in his journal, to which we wish to call attention. They are as follows:

1. "The judiciary declares that a negro has no rights which a white man is bound to respect."

2. "The Southern Churches generally hold that slavery is a divine institution."

3. "Rev. Anthony Dewly was hung in Texas for no other crime than that of being a minister of the M. E. Church (North)." We care nothing about the gentleman's motives or intentions in making these declarations. We have nothing to do with them in this connection. We record them simply for the purpose of replying that all three of them are untrue.

The "judiciary" (the United States Supreme Court, in the Dred Scott case), decided the question of citizenship, not of personal rights. No "Southern Church," that we know of, has any declaration, in articles of doctrine, or forms of discipline, which "holds" any opinion as to the divinity, or otherwise, of the institution of slavery.

As to hanging men in the South "for no other crime than that of being ministers of the M. E. Church" (North), Dr. Thomson knows better, from personal observation. He was in New Orleans last winter, in company with several other Northern Methodist ministers. He conversed freely with our ministers and people, as did his companions. We knew him to be an abolitionist before he came. He expressed his opinion freely on the slavery question, especially in connection with the M. E. Church (North). He avowed himself, then, as utterly opposed to the so-called Conservative party, headed by Dr. Abel Stevens. He preached in our churches, twice on the same Sabbath. And yet he was not hanged, but treated with Christian courtesy. Two ministers of the Northern Methodist Church are at this moment acting as agents of the Southwestern Bible Society in New Orleans, one in Louisiana, the other in Mississippi. They have not been hanged.

[illegible] if a white man murders one of [illegible] the slave, it is enough to say that He is not a citizen, but he is as much protected by the laws of the land as a white man—more than he is in the Northern States.

Dr. Thomson disingenuously tries, in a reply to Rev. R. Abbey, to mix up the question of citizenship with that of rights. He also cites a quotation made by the Supreme Court, as the language and opinion of the Court itself. The sum of the whole matter is, Dr. Thomson has borne false witness against his neighbor—If unwittingly, he will correct it; if he refuse, let him stand condemned before the civilized world as a man in high religious position, without veracity or honor.

UNION OF METHODIST BODIES.

The *Methodist Protestant*, of Baltimore, organ of the Church of the same name, invites the border Methodists who are about seceding from the Northern Church, to join the Methodist Protestants. The number of Methodist Protestants, exclusive of an abolition schismatical wing in the Northwest, we suppose to be about 60,000. The number of the Episcopal Methodists on the Border who will probably secede from the Northern Church, we suppose also to be about 60,000. The members in the Methodist Episcopal Church, South, are above 700,000. The increase of this year, and the above-named 120,000, would make near 900,000. Suppose we unite the three bodies. On the slavery question, which is troubling all the American Churches, and which has been the bane of American Methodism, we are all agreed. To bring together all the anti-abolition elements of American Methodism, both for the peace of the country and the good of the cause of Christ, we ought to be willing to make concessions on all minor points. We believe the Methodist Episcopal Church, South, is willing to do her full share of duty in bringing about this blessed consummation. Let us have a great scriptural Methodist Church, with no sectional name, with no platform on slavery but that of the New Testament, with no political tendencies, with "holiness to the Lord" as our motto, and to "spread scriptural holiness" as our object. And if it please our Protestant brethren better, let us call it the PROTESTANT EPISCOPAL METHODIST CHURCH. If we once agree to unite, we shall soon be able to settle all the questions in the way—even that of lay-delegation.—What a magnificent journal we could make out of the *Baltimore Advocate*, the *Methodist Protestant*, and the *Richmond Advocate*. Let us unite. Let us not be proud, and stickle, and demand concessions and advances and wait for others to come to us. Let us all start at once and come together, in the real old-fashioned Methodist style. We have been advising the Border and Protestant Methodists to "adhere South." We shall not do so any more. We propose that we all adhere to one another. What says the *Methodist Protestant*? What will our brethren of the Border say in their approaching Conventions? Is there anything in the way? What is it?

CLOSING SUNDAY SCHOOLS IN WINTER.

This is a common thing, and it is a common evil, in the country. As is usually the case, it is the indication of many other evils. One of these is, that in many places we have such poor miserable barns of churches that nobody can stand them of a cold day. Thus one evil is the parent of a numerous kindred brood. This state of things is a shame, especially in the South, where the winters are so mild, and the few cold days are so easily provided against. A ceiled or plastered house, with a stove or two in it, would be ample protection against the cold. With such comforts, winter is the best time for Sunday School. The oppressive heat of the summer is harder to bear in going to and from Church, than the cold of winter. Winter is the best time for study.—Mind and body are both more vigorous. It is the season of the greatest leisure, the nights are long, and every thing favors study and reading.

We trust our preachers and people will think of these things, and, wherever possible, keep the schools going all winter. Even a log church can have a chimney put to it, and a large log fire for the comfort of the Sunday School. See to these things, brethren.

SAVE THE UNION.

In another place in this issue our readers will find a paper on the Presidential Election. In the fear of God, it is an honest conscientious, non-partisan view of the facts and prospects of our present political situation. It is not inspired by preference for any one of the three candidates opposing the sectional nominee. We would not, if we could, influence a single vote. It is written from a stand-point which regards all Southern men, and all conservative men in the North, as friends of the South, and of the Union. It is written by one who "belongs" to no political party, and never will; by one who, whatever his present preferences, would, in the present crisis, vote for any man who could unite the friends and defeat the enemies of the Constitution and the Union. This is no time for partisan jealousies and recriminations among Southern and conservative men. These things have well nigh ruined the country already. The cry of "the people" now is, "Men and brethren what shall we do to be saved?" Some may ridicule the idea, but we know whereof we affirm when we tell them there is danger. And the greatest immediate danger is, that the Southern people, divided in policy, will divide in feeling and action, fall into furious anarchy, and go to pieces like a stranded ship in a storm. "A United South," if possible, is indispensable, before any fixed policy can be adopted with wisdom and safety. Upon the election of a sectional President, a portion of our people are determined to resist, and a portion seem determined to oppose resistance. This is a fearful state of things.

The first thing done, in case the nominee of the sectionalists is elected, should be the adoption of a plan for consultation between all Southern and conservative men, and an earnest effort to agree upon a future policy. If office-hunters are allowed to control us, those on opposite sides will push their views to extremes, divide us more widely than ever, and drive us to discord and ruin. If one state goes out of the Union alone, though others may not immediately follow, the disintegration of the Confederacy, once commenced, cannot be arrested. The Union once broken will never be restored. If a state retire, she will never return. Coercion will never be attempted, we believe; but if it should be, not only the South, but the whole country, would be ruined. A Black Republican inauguration might not be resisted, but Black Republican coercion would be. And the resistance would not be confined to the South. War would rage between the coercion and anti-coercion parties throughout the Union.

An effort should first be made to unite the South, and the conservative men North; and then an effort should be made to save the Union. There are two things to prevent, if possible: the ruin of the Union, and the ruin of the South. Let no man deceive himself into the belief that there is such an antagonism between the safety of the Union and the safety of the South, that by giving up the latter we can preserve the former.—But, first of all, after consultation and union among ourselves, we should make an earnest and exhaustive effort to save the Union, if possible to be done without putting the South beyond the power of preservation.—After the election is over, there will be ample time for consultation and effort, and no need, therefore, for a hasty committal to an irrevocable policy.

The great question for consideration in the interval is, *will the election of a Black Republican President secure to that party the permanent control of the Government, or can sufficient opposition strength be organized to prevent evil during his administration, and to rescue the Government from sectional control at the election in 1864?*

[illegible] policy and course of the South [illegible] as we can see, the clear decision of this question. A single sectional administration would not seriously injure the South, but permanent sectional control would ruin both the South and the Union. A united and friendly effort should be made to clearly ascertain the probabilities involved in the above-stated question. It should not be a Southern effort alone, but should also include all our friends at the North. Though defeated, the fight they have made for us readers such an effort due to them. Shall we leave them alone, after they have perilled and lost all in our behalf? Shall we abandon them to the tender mercies of the Black Republicans? Shall we throw away all the strength and help they may yet afford us in the war with fanaticism and in the salvation of the Union? We do not include in these remarks the gambling politicians at the North, who, though they may vote against the Black Republican nominee, were the men that sacrificed the unity of the anti-abolitionists to their own selfish conspiracies. Let *them* never find a place for political repentance, though they seek it carefully and with tears. Let them go to the Black Republicans, whose epics they are.

Moreover, as we have been defeated because of our divisions, shall we not make an effort for success united? Is there not a strong and hopeful probability that the success of the sectional party will unite the entire anti-abolition strength of the Union? At least, this hope should be exhausted before it is abandoned. Shall we abandon the field because defeated in the first great battle? Shall we not fight a second battle under the banner of the Constitution and the Union before we adopt another flag? Because caught divided, inharmonious, and at a disadvantage, and therefore defeated, shall we not try the fortune of battle united and harmonious, before giving up the contest? Shall we not attempt to unite an inharmonious majority in the Union, before attempting to unite an inharmonious minority out of it? We have fought the Black Republicans and been defeated, while a wing of our forces had possession of the offices of government; shall we not fight another battle when our enemies are in office, and we are all out, and therefore equal in position? We have vainly tried to unite upon Constitutional and Union principles and platforms while a portion of us were in office and a portion out; shall we not be better able to agree upon principles and programme when we are all out? May not the success of the enemies of the Constitution be the only means, in the wisdom of Providence, by which a great Constitutional and Union party could be formed, to conduct the Government to its future glory? Having foolishly and sinfully divided, and before been justly punished with defeat shall we not repent and unite, and try again, instead of taking advantage of our own folly and dissolving the Union? If our defeat were the result of the Black Republican organization alone, against the united strength of the friends of the South and of the Union, even then we should make another effort if any reasonable hope remained. Much more, then, should we make another effort, when our defeat is not our own fault, and when, if we unite, there is reasonable hope.

Party politics is not within our legitimate range as christian journalists. Therefore, we have written not from partisan, but a christian stand point, and; we trust, with a sincerely christian spirit and motive. Party leaders, on both sides, may not be pleased with what we have said. If so, we shall regret it, but cannot help it. There may be neither wisdom nor practicability in what we have recommended. We have done what we could. We should not have been content in conscience had we not done it. God save our native land! We cannot bring ourselves to believe that He has abandoned us, and that all is lost. We still hope that the Union *and* the rights of the South, like the mercies of God, may "endure forever." Amen!

ADAMS' EXPRESS.—This "institution" brings us under obligation every week. We hereby tender our thanks, and heartily commend the Express to the patronage of our friends.

THE PRESIDENTIAL ELECTION.

The present is an hour of doubt and danger such as we have never seen since the days of Lexington and Concord. The election of a sectional President, by a party inflamed with a deadly hostility to the people, institutions, and social and domestic peace of fifteen States of the Union, is now almost a certainty. Such an event will present a dilemma, and environ us with dangers, from which we cannot escape, turn which way we will. Much as has been said and written on the subject, the solemnity of "the situation" and the momentousness of the issue have never been adequately conceived by the popular mind. Many there are who are ready to prescribe a remedy for the evils that threaten us, and to point out a path of deliverance from the dangers that thicken around us. But the very number and variety of these political doctors and prophets is proof that no plan of safety is clearly discovered, and also that, if it were, it promises no certainty of benefit, because of the number of opposing plans recommended. Men may make light of the crisis, and of the fears it excites, but time will prove, unless God in his mercy make a way for our escape, that they have only been absorbed in selfish pleasures, while the hand of doom was writing upon the wall. Look at the prospect as we may, there is nothing but cloud and gloom upon the horizon. Neither sky nor sunshine appear.

The character and aims of the fanatical party about to obtain the control of the Government allows of no hope. The overthrow of our institutions, the dismemberment of our social organization, the destruction of our domestic peace, involving commercial ruin, and danger to life and property, are their avowed objects—platforms, and recent protestations, to the contrary notwithstanding. The man is a fool who doubts it. The John Brown and Texas conspiracies are legitimate fruits of their agitation. These things they hope to make common throughout the South by their control of the administration.—Many of their leading men, some in office and some candidates, and the mass of their party, openly avow their sympathy with these things. The evidence is before us in abundance as we write, in their own taunting and treasonous words. We could fill pages with it. Their rostrums and their pulpits, their secular and religious presses, teem with vindictive and mendacious denunciations of us. And they only lead and echo the hounding cry of the visionaries and fanatics of the civilized world. As we said week before last, the mere election of a sectional President would not endanger our institutions.—If they get and *keep* control of the United States Government, however; the abolition of our system of labor, and the era of free-negro equality, are only questions of time. Come they will, as certainly as death or the day of judgment, and with as little necessity for "overt acts."

Whether their success in the coming election will give them permanent control of the Government, or be the means of uniting all parties against them, of crippling their administration, and of overthrowing them in the election of 1864, we cannot tell. We trust the latter will be the case, though it is a hope beclouded with many doubts and fears. Small as is this hope, it is, in our humble judgment, the only one that lights the way of the South out of a dilemma where the alternative is, either permanent submission, subjugation, and certain ruin, or resistance and its uncertainties and dangers.—This view of the case is worthy at least of thorough and candid consideration. To save the South and to save the Union, should be the motto of all good men, as long as the double salvation seems possible. At the present moment, and until a definite conclusion be reached, all our Southern statesmen, and all our constitutional statesmen throughout the Union, should unitedly consult upon question in the coming State conventions. Is there good hope that we can unite all the elements of opposition to the abolitionists, throughout the Union, and place them both in a Congressional and popular minority? Can we accomplish such a conservative union without giving up the sacred principles of constitutional right and equality for which we have so long contended? If there is reasonable hope in this direction, it should be exhausted before the dernier resort. We should be able to justify all that we do, especially in a matter so solemnly important—one affecting our posterity, and the hopes of the world—to our consciences in the sight of God. For ourselves, we honestly think there is hope in this direction. If this hope fail, what is to become of us? Permanent Black Republican control, and the destruction of the institutions of the South, are synonymous. If we are to submit to such permanent control, let us not be deceived; let us understand what it means; it means the abolition of slavery and free-negro equality. When we agree to submit to permanent abolition rule, we agree to give up the institution of slavery. We agree to sink gradually into the political and commercial insignificance of the British West Indies. We agree to risk the fate of San Domingo.

Is there no hope of defeating them? Is the success of this party certain? We honestly believe that no human power can now prevent its triumph. It is true that there is a noble band of patriots at the North who are now fighting a battle for the salvation of the country, almost equal in glory to the struggle of our revolutionary sires. But they have been defeated in every State in which there was any hope but New York. There they are marshalling their forces for the last great battle. New York is the Thermopylæ of the contest. All honor to our friends there. No doubt most of them differ in opinion with their Southern brethren upon the abstract question which divides the sections; but as we have never sought to force our views upon them, they claim no rights to force their views upon us. Against the flowing tide of public opinion in their own section, they are battling for justice, peace, and American brotherhood. We pray God to give them the victory. But whether they succeed or fail, they should never be forgotten. From all the indications, however, we have scarcely a hope of their success.

In our own section, omens of danger begin to appear. Preparations are being made to call together State legislatures and State conventions, upon the election of a sectional President. Notes of the most determined resistance are being sounded from one end of the country to the other. Military companies are being formed, and people and States are openly arming. It is declared that some of the States will certainly secede if the hostile party succeed in the election. Alas, alas, for our country and our patriotic pride and hopes! Who of us imagined, a few years since, that we should ever witness such a time in the history of our glorious Republic! Is it true that Republicanism is a failure! Has the blood of the revolution been shed in vain? Was there ever such a time and such a need to take counsel of heaven! Was there ever such a time and such a need for fasting, humiliation, and prayer to the God of our fathers?—Where is the patriot-prophet to counsel and lead us in this our hour of extremity! The Southern people love the Union—the Union of their fathers—the Union of the Constitution—the Union of the original, constitutional equality of the sovereign States voluntarily forming it. They would, to a man, defend that Union to the death. Let no man, especially no Southern man, deny it. For long years they have suffered bitter wrong and persecution for the sake of the Union. But there is that which is dearer than the Union itself—namely, the rights and honor, which the Union was formed to protect. They are dearer than life, or anything short of the favor of God and everlasting salvation.

Next to the success of sectional fanaticism, the greatest danger of the Southern people is discord among themselves. This, indeed, is the cause of their present dangerous dilemma. May God cause it to cease hereafter, and guide to wisdom and unanimity of counsel. We do earnestly pray our people, however they may differ as to policy, to remember that they are all involved in the same fate, and to strive for peace and unity among themselves. Whatever may be our destiny, let us all cleave together as a band of brothers. We are all sons of the same glorious clime, born or homed upon the same beloved soil, heirs of the same renowned history. Our fathers and our friends sleep under the same precious sod. Let us stand together for weal or for woe. Let there be no resistance until there is absolute necessity for it. Let no mad impulse overthrow prudence. Let us exhaust every other remedy and every other hope. But if the necessity do come, then let us manfully strike for our altars and our fires, and the green graves of our sires. Let us not take our cause out of the hands of God. He can save us when human wisdom and effort fail. Let us do nothing upon which we cannot ask his blessing.

AUTHORS AND BOOKS.

NEW YORK, Oct. 22, 1860.

Messrs. Derby & Jackson have just ready for the Trade a holiday book which will find especial favor with readers of your region. It is called "The Women of the South," and is gotten up in the finest manner, both for print and illustrations; the latter portraits. The "women of the South" treated of are Mrs. LeVert, of Alabama; Caroline Gilman and Caroline Howard, of South Carolina; Anna Cora Ritchie, Mrs. E. D. E. N. Southworth, Marion Harland, Susan Archer Tully, Lizzie Petit, and Jane T. Worthington, of Virginia; Catherine A. Warfield (author of the Household of Bouverie); Rosa Verner Johnson, Sallie Rochester Ford, Anne T. H. Cross, Mary Dana Shindler, and Amelia B. Welby, of Kentucky. Eleanor Percy Bee, of Mississippi; Maria J. M'Intosh, Caroline Lee Hentz, Mary E. Bryan; Annie R. Blount, and Carrie B. Sinclair, of Georgia; Almira Lincoln Phelps, and Georgiana Melrod, of Maryland; Augusta J. Evans, and Rachel Jacobus of Alabama; Ann Eliza Dupuy, and Anne Peyre Dennis, of Louisiana; L. Virginia French, and Emilie Chilton, of Tennessee; Kate A. Du Bosse, Sallie A. Reade, Louise S. McCord, Mary E. Lee, and Jessie B. Cheseborough, of South Carolina; and Mary J. Windle, of Delaware. A fair list. It is stated that Messrs. Derby & Jackson will issue for the holidays of 1861-2 a companion volume to this, "The women of the North."—But that is looking a long way ahead.

Speaking of Southern Ladies reminds me that those among them who are authors have been both busy and successful during the year. "Beulah," by Miss Evans, of Mobile; "Nemesis," by Marion Harland, of Virginia, "Rutledge," said to be by a lady of Montgomery, Ala; the "Household of Bouverie," by a lady of Kentucky; the "Black Gauntlet," a tale of plantation life in South Carolina, by Mrs. Henry R. Schoolcraft, wife of the historian of the Indians, and author of "African Letters;" the "Ladies' Southern Florist," by Mary C. Keon, of South Carolina; "Ellen, or the Fanatic's daughter," by Mrs. V. G. Cawdon, of Alabama; and Rev. Mr. Taylor's interesting work on China—these make part of the list, which is a tolerably long one, and includes some of the most successful books of the year.

Though Christmas is not near yet, the publishers are sending out notes of preparation, and as I have begun my letter with a holiday book, I may as well give you and your readers some idea of what farther is doing in that line. Messrs. D. Appleton & Co., who have for some years made Holiday Books, splendidly illustrated, printed and bound, a speciality, have a very formidable list, from which almost anybody might make satisfactory choice. The "Promises of Jesus," is a small quarto so long and so reverently treasured by the Christian world. It is printed in gold and colors, and the initial letters are in the style of the old illuminated manuscripts. Next comes the "Moral Emblems" of Catz, with Aphorisms, Adages, and Proverbs of all ages and nations; a book that was a classic nearly a century ago, and is now reproduced with all the quaint illustrations of the original edition. Of the large engravings there are sixty, and an equal number of tail-pieces. Each engraving is accompanied by a poem from Catz, translated into English by Richard Pigot; a selection from every language, of proverbs upon the same theme; and a poem from the "Lych no cansia," of Robert Fairlie, published in London in 1638. Then a collection of poems from Chaucer, Wyatt, Milton, Suckling, Ambrose Phillips, Sir Wm. Davenant, Cowley, Samuel Butler, Andrew Marvel, and others of equal eminence as wits, humorists, and poets, besides many anonymous pieces, brought together by Mr. W. H. Wills, a gentleman who was formerly Mr. Dickens' right hand man in Household Words, and illustrated by Chas. Bennett and George H. Thomas, English artists. "The May Queen," by Alfred Tennyson, with Illustrations by the Hon. Mrs. Boyle; "The Poetry of Nature," with thirty Illustrations by Harrison Weir; "The Poets Gallery," a series of Illustrations of the British Poets; an American edition of Mr. Doyle's famous "Adventures of Brown, Jones, and Robinson, on the Continent," of which I may mention that the plates are produced by a novel process in lithography: the originals are *photographed* on a prepared stone, and copies are printed from these photographs—making an immense saving on the first cost of the stone.

These are all picture books—very good things in their way, but there is getting to be too much picture and too little text in our Holiday literature—as though the inevitable and delicious turkey should disable us from sensible reading, and reduce us to the extreme of mere picture gazers. But even a dinner-out on Christmas, may spend an evening pleasantly with Charles Lamb, if he gets him in such beautiful shape as his works have just been published in by Crosby, Nichols, Lee, & Co.—There are four volumes, printed on tinted paper, and with an excellent likeness of the man, whom all his readers love with a feeling, I am sure, they have for no other author.

Then there is the beautiful Boston edition of the works of Baron, for those who care to philosophize on a hearty dinner; while Messrs. Sheldon & Co. issue also a fine edition of Milman's Latin Christianity; Messrs. Taknor & Fields are preparing Walter Savage Landor's works; and with Messrs. Harper, who always aim to combine the useful with the ornamental, among various other matters in preparation may be mentioned that M. Paul Duchaillu's Adventures and Explorations in Equatorial Africa is progressing, and will be ready for Christmas. It is being very fully and splendidly illustrated, and will prove, I judge, the finest and most interesting of all the books yet published on Africa—as exciting in its hunts and wild adventure as Gordon Cummings, and as important and interesting for commercial, geographical, and missionary purposes as Livingstone's.

And then, last of all, come three books which deserve to be mentioned by themselves. Palmer's Folk Songs, a beautiful volume, to be published by Scribner; Bryant's Forest Hymns, by Messrs. Townsend; Stoddard's "Loves of the Poets," by Derby & Jackson.

And so I am done with Christmas literature, at least for the present. October brings the English Quarterlies, of the contents of which, however, I can give you in the present letter only a list. The *National*, which is the youngest and of the best, has articles on "the Franks and the Gauls;" "The English Translators of Homer;" "Builders' Combinations in London and Paris;" "Russian Literature; Michael Lermontoff;" "The Middle Ages in England;" "The Natural History of Ceylon;" "French Fiction; "the Lowest Deep;" "Baron Ricasoli and his Political Career;" "Nathaniel Hawthorne;" "Nature and God."

The *London Review*, which is the Methodist quarterly of England, treats on "English, Literary and Vernacular; "Recent Discoveries in Eastern Africa;" "Ruskin on Modern Painters;" "The Methodist Episcopal Church and Slavery;" "Lebanon—The Druses and Maronites;" "Sicily;" "England at the Accession of George III;" "Etheridge's Life of Dr. Coke;" "Henry Drummond;" "Italy in Transition."

The *Westminster* reviews "Neo-Christianity;" "The North American Indians;" "Robert Owen;" "The Organization of Italy;" "The Antiquity of the Human Race;" "Russia—Present and Future;" "Our National Defences;" "W. M. Thackeray as Novelist and Photographer."

The *British Quarterly* contains papers on "Ireland—Past and Present;" "Atkinson's Travels—Amoor, India, China;" "Glaciers;" "Heinrich von Kleist;" "Burton's Lake Regions of Central Africa;" "Ruskin's Modern Painters;" "Egyptology and the two Exodus;" "Christian Races under Turkish Rulers;" "Hours with the Mystics."

It is stated that a French *savant* and traveler of reputation denies altogether that the remains discovered by Mr. Layard, and now in the British Museum, have anything to do with Nineveh. He will have to bring forward some pretty strong facts to prove his case.

The Atlantic Monthly for November contains an article on Hood, which is by Rev. Henry Giles; Italian Experiences in collecting old masters, is by J. Jackson Jarves, Esq., Midsummer and May is by Miss Harriet Prescott; Tenty Serna is by Miss Rose Terry; Some Recollections of Irving are by Mr. Putnam, the Publisher; and the Professor's Story is of course by Dr. Holmes. The publishers advertise new novels by Mrs. Stowe and Charles Reade, new stories by Miss Prescott, and a new romance by the author of "Charles Auchester,"—all of which are to appear in the Atlantic for 1861.

Messrs. Harper & Bros. will publish in a few days, "The Life and Correspondence of John A. Quitman, Major General U.S.A., and Governor of the State of Mississippi," by J. F. H. Claiborne, of Mississippi, 2 vols; and "Travels in the Regions of the Upper and Lower Amoor, and the Russian acquisitions on the confines of India and China; with Adventures among the mountain Kirghis, and the Manjours, Munyargs, Tonnguse, Goldi, and Gelyaks," by T. W. Atkinson, author of "Oriental and Western Siberia," with 83 illustrations; also Mr. Thackeray's "Lectures on the Four Georges," of which, by the way, the Fourth lecture—which appears in the November number of *Harper's Magazine*—is decidedly the best of the series; opening with one of those pieces of sarcastic portraiture in which Mr. Thackeray excels. This in his finest vein. They have in preparation "The Wits and Beaux of Society," by Grace and Philip Wharton, whose former volume, "The Queens of Society," has been very successful here as well as in England.

An attempt is being made in England to revive the discussion as to the authorship of "Adam Bede," and the claims of Mr. Liggins, of Nuneton, are again to be put forward. The grounds for the claim are that Mr. Liggins was known to be writing a series of stories such as were published as "Scenes of Clerical Life", that the adventures of the heroine of "Janet's Repentance" actually occured in the town where Mr. Liggins is resident; that the so-called "George Eliot," though denying Liggins's authorship, never denied his occupations; and that Liggins himself, though so prominently alluded to, has avoided any public statement. The Liggins partisans would now have it that he actually supplies the original matter, which is revised and improved by Miss Evans.

Messrs. Scribner & Co. have in press two [illegible] by the Rev. James W. Alexander: Thoughts [illegible] on Faith." Also, the concluding [illegible] Addison Alexander's "Commentary on the Gospel of St. Mathew." They have in preparation a volume of miscellanies, by Rev. Dr. Bushnel, to include his celebrated oration "on Work and Play." The volume will have the title of "Work and Play," and will contain a first rate engraved portrait of the author, which will be welcome to his many friends.

Messrs. Derby and Jackson have nearly ready for press, "Will He Find Her? a Romance of New York and New Orleans," by Samaner Winterton, esq., a lawyer of New Orleans.

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AN INTERESTING MEETING.

Last year the evangelical denominations of Philadelphia held a "union" meeting, for prayer for the "unity of the Spirit." It was a most blessed occasion, and the report of its proceedings spread new hope among the friends of Christian catholicity throughout the country. The rising of the crowded assembly for the audible utterance of the "Apostles' Creed," was described as a sublime scene. This ancient symbol of the common faith was the only dogmatic feature of the occasion, and met with unanimous concurrence. The scene has just been repeated in Philadelphia, and will be, it is hoped, every year. The meeting was held on the 1st inst., in the large Protestant Episcopal Church of the Epiphany—Pastors and people of all denominations were present. We learn from the *Intelligencer* that the Rev. Richard Newton, D. D., of the Episcopal Church, conducted. The Scriptures were read by the Rev. W. J. R. Taylor, D. D. Addresses were made by Rev. Dr. Brantley, Baptist; Rev. Dr. How, Dutch Reformed, of New Brunswick, N. J.; Rev. Dr. Jenkins, Presbyterian, N. S; Rev. Dr. Nevin, Presbyterian, O. S.; Rev. Dr. Stockton, chaplain of the U. S. House of Representatives; Rev. Alfred Cookman and Rev. J. H. Torrance, Methodist; and Rev. John Chambers, Independent. The next day meeting was devoted to the same object, and was largely attended. The Rev. Mr. Fernley, of the Methodist Church, presided. It was an interesting hour. At 4 P. M., the old Union Methodist Church, in Fourth street, of which Rev. Alfred Cookman is pastor, and which is fragrant with memories of George Whitefield, who gave the lot, and preached on this very ground, was well filled for the concluding services of the day.—Rev. John Chambers presided. Prayer was offered by the venerable minister into whose heart God had put the idea of this annual meeting—the Rev. Dr. Vaughan, of the Episcopal Church. Addresses were made by Rev. Dr. Kennard, Baptist; Rev. Dr. Joseph H. Jones, O. S. Presbyterian; Rev. Dr. Wallace, N. S. Presbyterian; Rev. James M. Crowell, O. S. Presbyterian; Rev. Mr. Craycraft, Episcopalian. Brethren of various denominations offered prayer. In the morning, at the suggestion of the Chairman of the Committee of Arrangements, Rev. Dr. Nevin, at the close of a touching address, the whole congregation arose, and led by the presiding minister, recited aloud the Apostles' Creed. The same thing will doubtless be annually repeated. The correspondent of the *Intelligencer* says that the influence of these observances will not seem trivial to those who can realize the great change which they have wrought in the fraternal intercourse of Philadelphia ministers, churches, and Christians.

SUNDAY SCHOOLS.—Reports from about twenty-eight Methodist Conferences show that during the last four years the number of conversions among Sabbath School children had reached 84,339. The Northwestern Advocate thinks that the figures would have reached 100,000, had all the Conferences reported.

There are in New York city 14,387 members of the Presbyterian, 10,036 members of the Methodist, and 9127 members of the Baptist church.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

OCTOBER 31, 1860.

WEEKLY SUMMARY OF NEWS.

FOREIGN NEWS.

By the arrival of the steamship Asia at New York, on the 29th inst., bringing dates from Liverpool to the 14th inst., and the arrival of the Felton at St. John's on the 29th, with dates from Southampton to the 17th, we are in possession of the following European news, per telegraph:—

Italian Affairs.—It is reported that the French army in Rome will be augmented to 60,000. France is supplying Sardinia with a large amount of arms and ammunition. A report was current that Garibaldi was wounded at the battle of the Volturno. A decree had been issued for a vote on the 21st, by universal suffrage, as to the union of Italy under Victor Emanuel. The Sardinian Chamber of Deputies had approved of the projected law for annexation by 290 against 0. Count Cavour urged the union, and said he desired Rome for the Capital of Italy. He uttered a menace against Austria, and denied that Russia and Prussia had sent a protest to Turin identical with that of Austria. La Presse says that all of the Great Powers, except England, had notified the Cabinet at Turin that they will not recognize the blockade at Gaeta. The Neapolitan princes have ordered a renewal of the attack on the Garibaldians. It is asserted that great consternation prevails in the Cabinet at Turin in consequence of the Prussian and Russian embassadors having remitted formal protests against a Sardinian invasion of Naples. Victor Emanuel entered Naples on the 16th. The diplomats of Gaeta have protested against the decree relative to Milan, Gen. Goyon had reoccupied Viterbo.

Important Movements in China.—Advices from China by the Overland mail state that the allies had attacked a Tartar camp, and completely routed its occupants. A grand attack on the Takie forts was to have taken place on the 15th of August. The rebels attacked Shanghai on the 18th August, and were repulsed. The affair had caused a stoppage of trade.

The following Resume of foreign news we glean from our home and foreign exchanges received during the past week:—

GREAT BRITAIN.

Record of Wrecks.—During the month of September the number of wrecks reported in the London Shipping Gazette was 103. In the month of January, 229; in February, 154; in March, 166; in April, 133; in May, 124; in June, 146; in July, 69; and in August 96—making a total during the present year of 1211.

Layard's Remains Pronounced a Hoax.—It is stated that a French savant and traveler of reputation denies altogether that the remains discovered by Layerd, and now in the British Museum, have anything to do with Nineveh. His proof will be looked for.

The Cotton Industry of England.—Late statistics of British industrial enterprise show that five million persons are supported in England by cotton; that thirty million spindles are employed in the production of the yarn, and that the capital absorbed exceeds $750,000,000. Four-fifths of the cotton consumed in England (800,000,000 pounds) is American; 120,000,000 pounds come from other foreign countries, while only 8 per cent. (80,000,000 pounds) are received from British colonies and dependencies.

The Princess Alice, second daughter of Queen Victoria, will be betrothed next month to Prince Louis of Hesso Darmstadt, one of the principal of the petty duchies of Germany.

Sir Henry Smith is dead.

FRANCE.

The Empress Eugenie, since the death of her sister, the Duchess of Alba, has absolutely refused to receive company or to appear in public.

The expenses of governing France amount to $1,000,000 per day, including interest on the public debt. This is about $9 a year to each inhabitant. The navy alone costs $93,000,000 a year.

RUSSIA AND AUSTRIA.

The Royal Conference.—It was stated that Austria intended to propose that the different powers should not recognise any settlement of the Italian question as binding without her consent. It was re-asserted that the Emperor of Austria and the prince of Prussia would arrive at Warsaw simultaneously, and remain there three days.

Advices from Vienna say that an extraordinary credit has been granted the Naval Department for the construction of naval batteries to defend the entrance of Austrian sea-ports.

ITALY.

Count Cavour's Message.—The important message delivered by Count Cavour to the Sardinian Parliament at the recent opening of its session is a clear and comprehensive document, reviewing, up to the point of the convocation of the Chambers, the exciting events which have lately occured in Italy. Having taken a cursory glance at the state of affairs in Southern Italy and the Papal States, Cavour declares that with the exception of Venetia, the whole of Italy is free and emancipated from degenerating despotism. Much, however, he emphatically states, remains to be done, and first of all the lesson of anarchy must be suppressed. Europe and the whole world, he says, will hold Victor Emanuel responsible if the Italians do not organize a government in accordance with the requirements of law and Alliance, he has convoked the representatives of the Sardinian people, and now asks the power from Parliament to accomplish the wishes of the whole Italian people, who have so expressed a desire to range themselves under the banner of Victor Emanuel. He would not wish, however, to encourage any idle bravado, then he contemplates the annexation of Central and Southern Italy, so as to form one kingdom with Sardinia.

Naples.—Bertani, late Secretary-General of the Dictator, writes to contradict the statement that he had given orders to oppose by force the entry of the Piedmontese troops into the Neapolitan territory. He also states that neither himself nor Garibaldi ever thought of connecting the immediate occupation of Rome at a risk of a conflict with France.

At last advices the Pope still remained at Rome. Gen. Lamoriciere had returned to France.

The French troops had occupied numerous places in the vicinity of Rome; and it was reported that a third division would be sent from France to reinforce the French troops there.

A letter from Rome says that the Piedmontese lancers galloped close to the gates of Rome in the chase of the pontifical gendarmes.

The Paris correspondent of the London *Times* says the accounts from the Island of Sardinia speak of the commencement of measures by a secret agency there in favor of the annexation of the Island to France by the same means as were employed for the annexation of Savoy and Nice.

Gen. Cialdini has received orders to cross the Neapolitan frontier.

Garibaldi is about to enavoke an electoral college of the two Sicilies to vote by universal suffrage.

The Piedmontese corps d'armo in Naples will reach 20,000.

The new Pro-Dictator of Naples complimented Mazzini on his patriotism, but asked him to give proof thereof by leaving the country, telling him that even without intending he caused disunion.

There is now some probability of a Congress on the affairs of Italy.

The Piedmontese troops were expected before Capua on the 15th. It was anticipated that the Neapolitans would evacuate before their arrival and retire to Capua.

The Sardinian Chambers were debating the annexation vote, expected on the 11th.

It is reported that Russia was about to recall her ambassador at Turin.

Affairs in the States of the Church are unchenged.

A report was current that Gen. Lamoriciere had telegraphed to Marseilles to secure his passage in a steamer for Civita Vecchia.

The statement that the French would occupy Viterbo is confirmed. Marquis Depholi has gone to Viterbo to reassure the inhabitants that Victor Emanuel was at Macerata.

The statement is confirmed that Spain has proposed a Congress of the Catholic Powers at Gaeta.

It is reported that the French army of Rome is to be increased to 60,000 men. The garrison of Lyons is to be placed on a war footing.

Garibaldi had taken the south bastion of Capua, and the Royalists were retiring in the direction of Gaeta.

Victor Emanuel, after issuing a manifesto to the Southern States, had left for Naples. The Sardinian troops under his command would enter the Neapolitan territory at three different points on the 9th.

Austria is reinforcing her troops in Cilistria and Danatia.

The French troops have occupied Vitorbo, Velctor, Civita Vecchie, Castellano, Tivoli, Palestrino, Frascati, Albano and Valmelasson.

The programme for a future Congress will be examined at Warsaw, and then submitted for the approval of the French and English Governments.

The Pope's official journal claims Peter's Pence from all the faithful, but declared that the Pope will not accept a subsidy from any secular power.

THE EAST.

Damascus.—The official record of the executions at Damascus, which has just been published at Constantinople, says: "Of the 167 persons condemned to death among the insurgents arrested for having taken an active part in the events of Damascus, 56 have been publicly hanged in the streets of the town, and 111 have been shot in the principal square. Among the guilty who deserved capital punishment were men belonging to the notable families of the country, and they were executed without any distinction being made." On the 8th ult., Foad Pacha followed up these executions with those of the ex-governor of Damascus, Osman Bey, the Cahnacun of Hasbela, and Ali Bey. These persons were all shot and the whole of the Grand Council were afterwards arrested. Suspected persons to the number of nearly 4,000, had been arrested up to August 28, but the investigations had made the fact clear that the 66,000 Mussulmans in Damascus were alike guilty, and between 12,000 and 14,000 of them acknowledged the fact by fleeing the city and taking refuge with the Bedouins.

Jerusalem.—A letter from Jerusalem to Lo Mondo details an outrage which had recently been perpetrated in that vicinity. Some Bedouins seized a Christian woman who was assisting to guarding the vineyards from depredation, and having asked her whether she knew how "her prophet Jesus" died, stretched her upon the ground, and laid on her hands, feet and breast heavy stones. Then they left her. She was discovered hours after nearly dead.

Work of the A.-A. Relief Committee.—The "Anglo-American Relief committee" are now feeding about 13,000 persons every day, besides giving beds and clothing. Three or four of the American missionaries give pretty much of all their time to the work, and owing to the failure of supplies in the Leconal district of Lebanon, whither thousands of the refugees had fled, the tide of humanity is now pouring into Beirut. It is vain to urge the people to return to their villages while the Druses remain unsubdued, for *there is no security.*

Since the departure of Fuad Pasha from Syria, the Mussalman fanatics commenced to massacre, and killed twenty Christians. The remainder of the Christians are emigrating to Palestine. The Mussulman were furious against the Christians, and had threatened the life of the Russian Consul.

JAPAN.

Violation of the European Treaties.—A vessel, arrived at Victoria, British Columbia, from Hakodadi, Japan, after a month's passage, reports having found the Japanese unwilling to carry out the provisions of the treaty with the United States, in consequence of which she was unable to procure a cargo. All foreign coins passed only at a discount of fifty per cent. The Japanese had concluded a new treaty with Portugal. The French minister had resigned, as his representations in respect to the treaty met with no attention from the Japanese authorities.

CHINA.

Advices from China say that six hundred Pekin militia had been sent against the English, but that the Pekinese were generally favorable to the English.

The insurrection continues to extend.

DOMESTIC.

LOUISIANA.

Population of Shreveport and Caddo Parish.—The total population of Shreveport, according to the census, is 2856, against 1728 in 1850. The population of the parish is 16,490, against 8881 in 1850. Whites, 7239; blacks, 8257.

Death of a Louisiana Representative.—The Baton Rouge Advocate, of the 22d, says: We learn that the Hon. H. H. Miller, a Representative from the parish of St. Martin, was killed by falling from the upper deck of a steamboat which he was having repaired. His skull was badly fractured, besides receiving much internal injury.

Dengue.—This troublesome disease is prevailing in New Iberia and other parts of the parish of St. Martin to a considerable extent.

The Crops.—Almost every paper from the upper parishes speaks of heavy frosts, though no material damage appears to have resulted to the crops. In Alexandria, the cotton crops will sum up a full average one, and many planters will make heavy crops. Some of our planters have already commenced grinding, but the crop will hardly be a half one. Cotton beginn to be hauled in pretty freely, and in a few days the shipments of sugar and molasses will commence.

Remains of an Ancient Monster.—In the National Democrat, published in Rapides parish, we find the following: Our friend B. Mallefret has disentombed the remains of some gigantic antediluvian monster. We visited him on Tuesday, when he succeeded in taking out the upper jaw and head of some animal bearing some resemblance to the elephant—two tusks, about four feet in length, were taken out with the jaw and head. From the position of the remains they had accidentally been scattered, as the balance of the bones are not yet found. The spot in which these remains were found is just a few hundred yards above the lower falls, ten feet from the present height of the water, and on the Alexandria side.

MISSISSIPPI.

Cotton Crop in Western Mississippi.—The Hinds county Gazette says: The shortness of the present crop of cotton in this region may be inferred when we state that we have met with a number of planters during the past week who have already picked out their entire crops. When it is remembered that picking usually continues until December, it is evident that a great falling off has occurred. We subjoin to the opinion, expressed a month or two since, that the crop of Hinds county for 1860 will fall little one-half short of a full average crop.

Hinds County.—The total taxable wealth of Hinds county, Miss., in 1860, in land and negroes, is $29,000,000, divided among a total white population of 8337. Thus there are lands and negroes in the county sufficient to settle upon every white man, woman and child the snug sum of about three thousand four hundred and eighty dollars. Hinds stands at the head of all the counties in the State with its $29,000,000—Lowndes comes next, with $26,000,000—Bolivar and Yazoo next, with $25,000,000.

The Northeastern portion of Mississippi has also been visited with an unprecedented drouth, and there are thousands at acres of corn that will not make a peck to the acre.

ALABAMA.

An Old Man Murdered.—The Montgomery Advertiser of Tuesday last has the following: On Sunday morning last, just before daylight, a poor old man by the name of William Meredith, who resided in the vicinity of the Montgomery and West Point Railroad depot, was inhumanly assaulted, in front of his own door, by some unknown person. No one except the wife of the unfortunate man seems to have any knowledge of the affair; and although she saw several of the fatal blows struck, she was unable to discover whether the assaulting party was a white or black man. From the effect of the wounds received, which were probably produced with a club, the old man expired on Sunday night, in a perfect state of unconsciousness. He leaves a large family. We hope the perpetrator of this diabolical deed will yet be brought to justice.

Cotton at Montgomery.—The Mail of Tuesday says: Court street was excited this morning; cotton was in demand. We learn that dealers went out as far as Bogue Homa to meet the wagons. Good sign, cotton is yet king. It would not surprise us, if good middling should bring 11c. yet.

New Alabama Railroad.—The city of Columbus, Ga., has subscribed the handsome sum of $221,000 for the Opelika and Talladega railroad, and fifteen miles of the same, one-third of the stock, has been taken by the planters in work. A force of 100 hands is already on the ground, and this will soon be doubled.

TEXAS.

Indian Depredations.—The *Waco Democrat*, of the 19th says:—A letter from Belknap to parties here, says that the Indians had stolen some fifty or sixty head of horses from Captain Pete Ross and his scouting party, somewhere beyond Fort Radzulaski.

The Weather and the Crops.—The San Augustine Express says that the planters of Guadalupe county will make more cotton than they can pick. The LaGrange Democrat says that if warm weather continues a couple of weeks, and there be no worm, the second crop of cotton will "testify" by the first. Many acres have already been destroyed, and the ravages are going on. On the 14th inst. there was a frost in Houston—heavier than ever seen there before the middle of November. From Eastern and Northeastern Texas, we learn that crops of every description have been burnt up, as rain having fallen for months past.

Runaway Negroes.—The Gonzales Inquirer mentions a gang of five runaway negroes being found in that county, but escaping. Four others were taken and confined in jail; two of the last four were from the Brazos, and two from the railroad near Columbus.

Latest from the Rio Grande.—The San Antonio *Ledger*, of the 18th, says: By authentic information received at Department Headquarters, we learn that the best relations exist between Gen. Garcia, commanding at Matamoras and our officers on that line. The General had officially notified them that he had received a communication from Cortina, dated beyond the Sierra Madre, asking for pardon, with permission to come to Matamoros; he was answered that imprisonment and trial awaited his return. Subsequently Cortina went into Mexico, had rumor says has joined Miramon.

TENNESSEE.

Memphis.—During the past five years no city in the Union, except Chicago, has grown with the same rapidity as Memphis. In that time she has more than doubled her population and trebled her wealth and business. If she but increases in the same ratio that she has in the past, this city will contain a population of 100,000 by the year 1865.

Gen. Harding, a gentleman of great wealth, residing near Nashville, Tennessee, has a park including eight hundred acres. In it he has three hundred deer, about thirty buffaloes, and a herd of elk.

The Louisville and Nasbyille railroad is constructing a new depot in Nashville, to cost $85,000. It will be two hundred and ninety by one hundred and forty feet.

VIRGINIA.

Increase of Population.—The Richmond Enquirer states that in the last report of the Auditor of Public Accounts, is an estimate of the population in the state, showing an increase of 235,000. The Auditor has recently procured from the Deputy Marshal returns from a considerable number of counties, which shows that his estimate approximates quite nearly the result.—The actual returns of the counties referred to exceed the estimate in the West and fall below it in the East. The Enquirer observes that if the present representation in Congress is preserved, the increased population in the State, when taken in connection with the fractional excess at the last apportionment, will give three additional members of Congress.

Death of Commodore Skinner.—Another of the naval veterans of 1812 is dead. Commodore Charles M. Skinner, who had been nearly half a century an officer in the navy, departed this life on Monday, at Richmond.

KENTUCKY.

Artesian Well in Louisville, Ky.—The Artesian Well of Louisville, Ky., is the deepest that has been successfully bored. It was begun in 1857, by the Messrs. Dupont; is 2086 feet in depth; discharges 330,000 gallons every twenty-four hours and carries its flow to the height of 170 feet above the surface.

Prof. Herman M. Johnson has been elected President of Dickinson College, in place of Charles Collins, D.D., resigned. The graduating class this year was twenty-four.

SOUTH CAROLINA.

The Clarendon (S.C.) Banner professes to have information of a plot in which a number of negroes and white men were implicated, having for its object the destruction of life and property. The negroes had procured armed by means of forged orders, and the design was to make an attack on the whites at a camp-ground near Sumpter.

The Dahlonega Mountain Signal, of the 13th inst., says that a deposit of twenty pounds five and a half ounces of gold was made at the branch mint, at that place, on Thursday last, from the Dora mine in South Carolina—the result of one week's work.

NORTH CAROLINA.

Improvements.—The people of North Carolina are enjoying their first excitement over the completion of their initial public improvement. The deepening, widening and straightening of the channel of the Beep River, navigable heretofore for only about 100 miles from the Seaport, (Wilmington,) has been so far improved as to afford safe transit for barges equal in capacity to our largest canal boats, as far as Farmville, something over two hundred miles from Wilmington. By this improvement the great coal and iron beds of the Farmville region have been reached, and facilities obtained for the cheap transport of ore and coal to the seaboard. The public inauguration of the completion of this work took place about the first of October. So much importance was attached to it, and so much pride felt by the people of "Old Rip Van Winkle," that the Governor and State officers were determined to commemorate the event by a grand public festival.

ARKANSAS.

The Crop.—From all we can glean from our exchanges, the evidence is plain that Arkansas, although suffering to a great extent from the recent drought, will be enabled to raise her own bread and some to spare, to say nothing of the cotton crop, which will be, at least, an average one.

Pine Bluff and Napoleon Railroad.—A portion of this road is to be let out to contractors about the 1st prox.

Telegraphic Communication.—New lines of telegraph are being rapidly put up in various sections of the state.

The dengue fever prevails in many of the towns on the Arkansas and white Rivers.

GEORGIA.

Spontaneous Productions of Georgia.—The Marietta Advocate says: Of mast there is a profusion sufficient to satisfy even the hoggish appetite of all porkers, and make great inroads for the scarcity of the corn crop. The woods are full of feeding animals, which have no need to go home hungry.—Of nuts there is no estimating the quantity. Chinquepins grin at you from every bush, while chestnuts, on a day when there is a brisk wind astir, fall at your feet, as if inviting you to take them up. As a consequence, the market is glutted, prices range low, and every urchin who has the least ambition to employ his masticators, can munch all day at a very trifling outlay.

PENNSYLVANIA.

Melancholy Incident.—Mr. Thomas Richards, an honored merchant of Philadelphia, died at his residence in that city on Thursday last, the fiftieth anniversary of his wedding. At the time of his decease the family were preparing for the celebration of a golden wedding, and the marriage of a daughter was to have been solemnized in a few days. Mr. Richards was taken with mortal illness a few minutes before the time fixed for the assembling of the company, and expired soon afterwards, in the 81st year of his age.

Official Vote of Pennsylvania.—The official vote for governor at the late election in Pennsylvania stands—Curtin, republican, 257,546; Foster, democrat, 225,522. Curtin's majority 32,024. Compared with last year the republican vote has increased 75,711, and the democratic vote 60,878.

Fearful Railroad Accident.—A telegram from Scranton, Pennsylvania, October 25th, states that a car containing twelve miners at Fort Griffith, while descending a fifteen hundred foot slope, the rope broke and the car was precipitated to the bottom. Eight persons were killed.

CALIFORNIA AND OREGON.

Terrible Massacre by Indians.—The Oregon overland mail arrived at Treka, Northern California, Oct. 9th, bringing dates from Vancouver, a town on the Columbia river, to the 3rd inst. H. Schreiber had just arrived at that place, with news of the massacre by the Snake Indians, of an entire emigrant train, consisting of forty-six persons, nineteen of whom were men, and the balance women and children. The party were first attacked about forty miles on the west side of Salmon Falls, on the 6th of September. The attack lasted about an hour. The Indians then withdrew and allowed the train to proceed five miles, and then attacked them again. The fight lasted two days and one night. On the afternoon of the 10th the Indians had possession of the whole train, with the exception of six men, who, being mounted, escaped. After traveling through the woods for nine days, these six were again attacked, and five of the party killed. Schreiber alone escaped by hiding in the bushes. After travelling seven days without food, he was found in an exhausted condition by some persons who took him to the Dalles. Of the nineteen males in the party, six were discharged soldiers from Fort Hall. Mr. Schreiber is the only one who escaped. He says that the six men who left on horseback did not leave until the Indians had complete possession of the train, and from the screams of the women and children he was led to believe that the whole party were butchered.

New Telegraph Lines.—On the 8th, telegraphic communication between Los Angeles and San Francisco was inaugurated, and was the occasion of a general jollification at Los Angeles. The line is to be continued further east on the Butterfield route, as fast as the company are able. The Placerville and Salt Lake Line is also progressing eastward from Carson Valley. Another stretch of thirty miles beyond Miller's station is about ready for use. Both lines anticipate connection with the great Continental Line, recently authorized by Congress.

The Italians of San Francisco held a grand celebration on the 9th, in honor of the entrance of Garibaldi into Naples.

The Broderick will, after a long contest to prove it a forgery, has finally been admitted into probate.

San Francisco.—Up to latest accounts, trade continued active, and the market weak. The population is set down thus: White males at 49,313; white females 23,965; Chinese 3,150; colored 1,605; total population, 78,083. The names registered in the Directory number 25,000, more than last year by 4,500. Since June, 1859, nearly 400 new buildings have been begun or completed, of which 140 are of brick. Several of the latter, for solidity, size and architecture, would be notable in any city in the Union. The number of buildings in the city and county is returned at 10,123. Of these 8,803 are wood, 1,461 of brick, 47 of iron, 6 of adobe, and 3 of stone. We have 208 attorneys, 248 boarding-house keepers, 170 brokers, 150 butchers, 120 carpenters, 136 cigar-makers, 275 clothiers and tailors, 62 dress-makers, 121 dry goods men, 373 in the furniture business, 800 liquor dealers, (!) 180 physicians, 84 watchmakers and jewellers, 84 restaurant keepers, 43 milliners, 61 stove and tin men, 30 upholsterers, 65 painters, 33 lumber establishments, 66 bakers, and 78 fruiterers.

MISCELLANEOUS.

The Crops.—While great complaints are made concerning the crops of England and France, our own country, and especially the West, is sending most abundant fruit to the market. The grain crops of the United States this year are estimated by an experienced dealer at Chicago, as follows: "The whole wheat crop at 160,000,000 bushels, the Indian corn at 900,000,000 bushels, the other grains at 220,000,000 bushels, and the potatoes at 120,000,000 bushels, making the whole yield of breadstuffs, and the staple root, which comes into the same category, one thousand four hundred million bushels—enough to feed two hundred million people. The Mississippi Valley, properly cultivated, could victual the whole world.

Fearful Accident on the Detroit and Milwaukee Railway.—In the morning of Oct. 19, at about nine o'clock, the freight train going east, and the passenger train going west, at the Detroit and Milwaukee Railway, collided on a curve a mile and a-half west of Birmingham, and some twenty from Detroit, killing Dexter M. C. Nichols, express messenger, George M. Sines, mail agent of the passenger train, and Alexander Wilkie, fireman of the freight train. George Spencer, engineer of the freight train, had an arm broken. No others received injuries worthy of mention. Two baggage cars, two platform, and five box freight cars, with locomotives, were wrecked.

Population of Ohio.—The returns of the Marshall for the Northern district give 1,982,000—an increase in ten years, in the counties that now compose this district, of about 165,000. The returns of the Marshal for the southern district give the population at 1,474,187. This shows an increase of 200,000 in that district. The population of Ohio in 1850 was 1,980,329; in 1860, 2,556,187; increase 575,858.

Mayador.—Her son is also there, having preceded her a month. This re-union of the family at Paris may have been brought about by the late death of the Prince Jerome, as it is well known that Mr. Jerome Bonaparte is still anxious to test the legal questions involved in his mother's marriage.

A Treaty with the Indians.—Commissioner Greenwood returned from an official visit to the Cheyenne and Arapahoes, in the Pike's Peak country, having arranged with them the basis of a treaty. These Indians continue to be friendly, and some of their chiefs will exert themselves to induce the Kioways and Comanches to be on peaceful terms with the United States.

Mr. Bonsted, U.S. agent for the Stockbridge and Menominee Indians, of Wisconsin, has arrived in Washington. He reports that the Indians under his superintendence are divided into two classes—the Christians (of the Roman Catholic persuasion) and the Pagan, who hold to the doctrine of their fathers. They are well, and living very happily together.

New York city is getting to be almost as bad as Paris in the non-attendance of its population at church on the Sabbath. Reliable statistics, according to the New York Evangelist, a Presbyterian organ, show that only 200,000 out of 900,000 in the city go to all the churches on Sunday.

A Sweet Prince.—A candy statue of the Prince of Wales was manufactured by a St. Louis confectioner during the recent visit of the Prince to that city. It was placed upon the table where the Prince and his companions dined, and the Duke of Newcastle was so well pleased with it that he purchased it for presentation to the Queen.

Population of Minnesota.—The St. Paul *Pioneer* has complete returns from forty-five counties, which foot up 114,214 of population. Fourteen counties are yet to be heard from, whose population, the *Pioneer* estimates (on the basis of the census of 1857) at 62,500. This would give a total of 176,714.

Washington City Items.—Information from a reliable source has reached Washington, that the congress of Nicaragua will be convened to ratify the treaty between the United States and that republic within the time therein specified. Gen. Paez, a few days since, presented his credentials as Minister from Venezuela, and was received by the President in that capacity.

A firm in Amherst, Mass., are manufacturing about fifteen hundred pounds of artificial leather daily, from scraps of leather and old pieces of rope. It has not been introduced out of New England, yet the demand is reported to be greater than the supply. The process of making is similar to that of manufacturing paper.

Governor Willard, of Indiana, breathed his last in St. Paul, Min., on the 5th inst., after a long and painful illness. His disease was consumption.

KANSAS.

A telegram from Leavenworth, dated Oct. 23th, states that a company of sixty-dragoons, under the command of Captain Sturgess, accompanied by Indian Agent Corran, have been driving the settlers from the Cherokee neutral land. Seventy-four houses were destroyed by fire, and the occupants ejected. This affair has created much excitement in Southern Kansas. The statements, it is thought, have been exaggerated.

LITERARY GOSSIP.

Cyclopedia of Methodism.—Rev. W. B. Watkins, of Cambridge, Ohio, is preparing a work with the above title, in which he designs to give a description of all the peculiar usages, educational and other institutions of Methodism, together with a biographical dictionary of the eminent characters in the church. Many of the articles will be written by others, and he promises a full and able work.

The Christian Advocate and Journal has a circulation of between 29,000 and 30,000. The Quarterly Review has a circulation of 4000, being an increase of 1400 since 1858, and 300 during the past year. The S. S. Advocate, New York, has 120,500 in circulation. From Cincinnati, 80,000 have been issued, making a total issue of 200,000 copies. The S. S. Library embraces about 1200 bound volumes. The Depositories of Boston, Buffalo and Pittsburgh, are in a flourishing condition and doing considerable auxiliary service in the employ of the Book Concern.—*Central Christian Advocate.*

Scandinavian Paper.—The late Central Illinois Conference resolved—"That we most respectfully request the agents of the Western Book Concern to establish immediately a weekly paper in the Swedish language, to be carried on on the same general plan as our other regular church papers are."

A Queer Book.—A Hand-Book of American Genealogy, prepared by Wm. H. Whitemore, Esq., of the New England Genealogical Society, will shortly appear. It will contain a descriptive catalogue of the works published on that subject in the United States. These already amount to more than 150 distinct works on family history, many of them already rare and valuable, and wanting in the largest libraries. It will form one volume.

Miss Lizzie Petit, a young Virginia authoress, we see, is coming South, to give poetical and Shakspearian readings. She intends visiting this city and Mobile at an early day.

Coventry Patmore's new poem will appear first in America, the popularity of his Angel in the House warranting him to give it to the reading world from this side of the Atlantic.

Among the announcements made public of books preparing for the press, is a volume of poems by Bayard Taylor, to be called "The Poet's Journal," and another by Thomas Bailey Aldrich.

Charles Reade is writing a new romance for the Atlantic Monthly. He is a most painstaking author, often re-writing his best pages twenty times over.

Thackeray's last Round-about Paper chronicles his boyish life at school in a vein of free and easy talk very readable and pleasant.

Walter Savage Landor has occupied himself for a long time past in putting his complete writings in fitting order for the press.

A new volume of poems by William Gilmore Simms is in press and will shortly appear.

"The Speeches and Proclamations of Napoleon the Third" have been collected into one volume.

The Russian Bible Society has circulated in four years 91,000 copies of the Holy Scriptures.

RELIGIOUS INTELLIGENCE.

METHODIST.

Revivals.—The Baltimore Advocate says: "Revival meetings are still in progress in many of our churches. Many souls are converted every week, and considerable additions have been made to the membership of the church. In North Baltimore Station, at Monument-street church, some seventy souls have recently been converted, fifty of whom have joined the church.

The Methodists are pronounced the largest christian denomination in Ohio. They have effective institutions for education, and abundant wealth for their support. Methodism has done much in the formation of the moral character of the State. The denomination was never more vigorous there than it is at present.

The present year is the centenary of Methodism in the West Indies—Nathaniel Hilbert, speaker of the house of Antigua, having begun his Wesleyan labors there in 1760. Nearly 50,000 Methodists now belong to the West Indian missions.

The Cincinnati Conference, including the two German districts, has in active service 170 preachers, whose average salary is $170 a-year.

Since the erection of the first Methodist church in America, in 1760, there have been 14,000 erected—an average of three a-week.

Methodists in Berlin.—The M. E. Church (North) has a missionary in Berlin, who has, in a short time past, gathered a class of forty members, organized two Sunday schools, numbering three hundred pupils. They have also a Bible class, taught by the United States Embassador, ex-Governor Wright, of Indiana.

Western Virginia Conference.—There are three Methodist Conferences bearing the above name: one Methodist Episcopal, one Methodist Episcopal (South), and one Methodist Protestant. The Methodist Episcopal Conference has about 100 ministers and 20,000 members, 282 churches and 24 parsonages, valued together at about $200,000. The Conference of the Southern Church has about 75 preachers, 13,000 members, 126 churches and 9 parsonages, together valued at $115,000. The Methodist Protestant Church has 62 ministers, 7,000 members, 72 churches and 11 parsonages, valued at $45,000. The Methodist Protestant Conference appointed a committee to hear its fraternal salutations to both the other bodies, at its last session.

English Wesleyans.—The statistics of their schools show a large increase. They have under their care 511 day schools, in which are 68,000 scholars. The yearly cost of these schools is upwards of $200,000. They have 4,570 Sunday Schools, with 82,412 teachers, and the number at scholars 454,133; of this number 20,000 are church members.

PRESBYTERIAN.

Missions.—The United Presbyterian Synod of Illinois, at its last session, adopted the following resolutions: "*Resolved*, 1. That we consider it the duty of ministers of the Gospel, and would urge the discharge of that duty upon the ministers of this Synod, to preach frequently on the subject of missions, that the people may understand the nature of the missionary cause, and its claims to their support. 2. That we also consider it the duty of ministers to teach more fully the duty of consecrating our temporal substance to God, and of setting apart a portion of it to his special service; so that missionary operations may not lack support."

Legacy by Dr. Van Rensselaer.—The late Rev. Cortland Van Rensselaer has left to the Presbyterian Church in Burlington, N. J., a legacy of $6000, of which he directed $3000 to be expended in the purchase of a parsonage, $2000 for the support of the school attached to the church, and $1000 towards discharging the debt of the latter building. This has always been a feeble church, pecuniarly; and the deceased, during his life, was a steady and generous contributor to its wants. This contribution he has thus continued and made permanent at his death.

The Cumberland Presbyterian church has probably one of the most flourishing missions among the Choctaw Indians. There are seven hundred members.

BAPTIST.

Baptist Conference.—The Triennial Conference of the Baptist churches of Germany, Switzerland, Denmark, etc., was opened at Hamburgh on the 4th inst. There were present ninety-five pastors and other brethren. The increase of the churches during the three years was from sixty to sixty-five.—Church-members were, three years ago, 5901; now, 7908.—Preaching stations were 574; now, 756. During these three years 3097 persons have been baptized.

Secret Societies.—The Cortland Baptist Association, N.Y., at its recent session, "passed a very courteous but decided resolution, recommending all our brethren to refrain from all connection with secret societies, and especially that of Free Masonary, as injurious to the piety of Christians and perilous to the interests of the Church."

It appears, from the Baptist Almanac for 1861, that there are now three Baptist papers published in the German language—one in Philadelphia and two in Cincinnati.

The Southern Baptist Sunday School Union holds its second anniversary in Louisville, Kentucky, commencing on Friday before the 4th Sabbath in November, 1860.

EPISCOPAL.

Episcopal Foreign Missions.—The Board of Missions of the Episcopal Church was in session at New Haven, Conn., last week. The report of Foreign Missions shows that the total receipts of the Board from October 1st, 1859, to October 1st, 1860, were $85,389 07. Of this amount, $19,304 98 were for the missions in South America, $8,531 75 for those in China, $1,705 59, for those in Japan; $11,624 44 for specific objects, and $43,653 44 for the General Fund. The total expenditures were $46,833 26. Of these there was for salaries $3,900 [illegible]. For outfits [illegible].

A Choir in Surplices.—The Churchman says: "We may mention as an interesting fact, that the choir of Trinity made its first appearance in surplices on Sunday last. We have great pleasure in at length being able to record this movement, which we have so often and so earnestly advocated."

Evangelical Knowledge Society.—The thirteenth annual meeting of this Society took place at St. Mark's Church, on Tuesday evening, October 9th.

MISCELLANEOUS.

One Hundred Sanctuaries.—The American Congregational Union is about to inaugurate a movement to raise $10,000 for the hundred Congregational churches in the Northwest.

The Christians in Madagascar.—The Christians in the Island of Madagascar appointed a fast of five days, to be held in celebration of the appointment of the Christian Prince as the successor of the cruel, persecuting queen. They will rejoice and giving thanks to God for their delivery out of the fiery furnace.

Presentation to a Minister.—A splendid silver service, consisting of two twenty-five inch salvers, two pitchers, and twelve goblets, was made to Rev. Dr. Gardiner Spring, of New York, on Monday evening, October 15th, by his congregation, in commemoration, of the fiftieth anniversary of his pastorate over the brick church in that city.

Universalists.—The United States convention of Universalists, which closed its session in Boston recently, showed that the denomination has now 935 recognized clergymen in the United States, 1,276 societies, 961 meeting houses, 10 colleges and theological schools, and 17 newspapers and other periodicals.

The Mortara Case.—A pamphlet has been issued lately in Paris, which recommends to the Jews of all countries to form a society, and raise a fund, in order to prevent the possibility of a Mortara case ever recurring.

The amount of salaries paid to the English Bishops, is $775,000 a year, a sum sufficient to give an income of $1000 a year to seven hundred and seventy-five clergymen.

The Irish Presbyterian delegates who visited this country last year, report that they obtained over $90,000 in this country, to be used in converting the Catholics of Ireland to Protestantism.

There are now between two and three million copies of the Bible printed annually in Great Britain.

CITY NEWS.

The Calamity on Lafayette Street.—Verdict.—The Inquest about the fearful calamity which occured a month ago, on Lafayette street, by the tumbling down of a wall, corner Lafayette and Tchoupitoulas streets, was closed yesterday. The verdict states that, the mass of testimony duly weighed, the jury has come to the conclusion that the accident was caused by the defient manner in which the house had been erected. As the local authorities have no right to oblige persons who build in this city, to have walls walls put up in a safe manner, the jury prays the Legislature to pass a law by which a board of supervisors may be appointed for New Orleans, whose duty it shall be to see that all new structures present every condition of solidity.

Health of the City.—The last report of Board of Health shows that there were 115 interments in the city cemeteries last week. Of the number, 42 were children of two years of age. Of the adults, 24 died by consumption.

COMMERCIAL:

Monday Evening, October 29, 1860.

We condense the following statement from the New Orleans *Price Current* of the 27th inst:—

Operations in our general market have been to a fair extent during the past week, with some irregularity in the demand for Cotton, the movement in which has been active and languid by turns. In Tobacco only a moderate business has been done. Sugar and Molasses at the new crop have begun to arrive pretty freely, but the supplies have generally met with a ready demand at full prices for desirable qualities. In Western Produce the transactions have been of a moderate character, without any important change in the condition of the market for the various articles coming under that head.

COTTON.—The market closed with some irregularity in prices but the business generally has been done at about the range of our quotations, which have undergone no material change during the week.

The receiptant this port since the 1st of September, (exclusive of the arrival from Mobile, Florida and Texas,) are 340,184 bales, against 397,732 bales to same date last year, and the decrease in the receipts at all ports, up to the latest dates, as compared with last year, is 164,996 bales. In the exports of the U.S. to foreign countries, as compared with the same dates last year, there is a decrease of 48,630 bales to Great Britain, and of 15,718 to France, while to other foreign ports there is an increase of 1307 bales.

New Orleans Classification:

Inferior	— @ —	Middling	11¼@11½
Ordinary	9½@ 9¾	Good Middling	12¼ @12½
Good Ordinary	9¾ @ 10	Middling Fair	— @ —
Low Middling	10¾@ 10¾	Fair	— @ —

SUGAR.—The sales of the week amount to 1000 hhds. We quote for Inferior and Refining 4¼ to 5¼; Common to Good Common 6 to 8¼; Fair to Fully Fair 7¾ to

THE NEW ORLEANS CHRISTIAN ADVOCATE.

THE EMPEROR'S NEW CLOTHES.

[illegible] OF THE EMPEROR'S NEW CLOTHES.

[illegible] impression with which we presume ourselves, and [illegible] readily seize upon, as possessed others, of [illegible] by true observers, are never so admirably [illegible] the history of the Emperor's New [illegible]

[illegible] is the most difficult how every body in [illegible] of his own vision and his own fi[illegible] [illegible] just; and with what cautious wisdom [illegible] of trust in all the why [illegible] of a little [illegible]

[illegible] there lived an Emperor who cared so very [illegible] about having new clothes, that he spent all his money [illegible] for the sake of being very smartly dressed. He [illegible] his troops; he did not care [illegible] to the play or driving out, unless it [illegible] show his new clothes. He had a new [illegible] for every hour in the day; and as one usually says of [illegible] "He is in his council," one would [illegible] of him it was always said, "The Emperor is [illegible] his wardrobe."

[illegible] city of his residence went so merry. Who had no [illegible] of strangers arrived at court; [illegible] a couple of swindlers, who called themselves weavers, and made their appearance. They [illegible] not only the colors and patterns were extremely [illegible] but the clothes made of such stuffs possessed [illegible] property of remaining invisible to him [illegible] was not fit for the office he held, or who was extremely [illegible]

"What capital clothes they must be!" thought the Emperor. "If I had but one of a suit I could directly find out what people in my empire were not equal to their office; and besides, I should be able to distinguish the clever from the stupid. I must have some of this stuff made directly for me." And so he ordered large sums of money to be given to the two swindlers, that they might set to work immediately.

The men erected two looms, and did as if they worked very diligently; but in reality they had got nothing on the loom. They boldly demanded the finest silk and gold thread, put it all in their own pockets, and worked away at the empty loom till quite late at night.

"I should like to know how the two weavers are getting on with my stuff," said the Emperor, one day, to himself; but he was rather embarrassed when he remembered that a silly fellow, or one unfitted for his office, would not be able to see the stuff. 'Tis true, he thought, as far as himself, there was no risk what; but yet [illegible] sending [illegible] one else to bring his diligence [illegible] weavers. How every [illegible] of [illegible] wonderful property that this stuff was said to possess, and all were curious to know how clever or [illegible] their neighbors might be found to be.

"I will send my worthy old minister," said the Emperor, "to the weavers, that he may see how the stuff looks; for he is a man of sense, and nobody can be more fit for his office than he is."

The worthy old minister went to the room where the knaves were working away with all their might at the empty looms. "Lord help me!" thought the old man, and opened his eyes as wide as possible; "why I can't see anything!" But he took care not to give voice to his thoughts.

The swindlers begged him most politely to have the goodness to step nearer to the looms; and then asked him if the colors were not very beautiful, and the pattern [illegible] They then pointed to the empty frames, and the poor old minister looked and looked, and could see nothing whatever; for indeed, there was nothing at all there. "Bless me!" thought he to himself, "can it be possible I am a simpleton? Well, I never [illegible] and nobody dare know it. I not fit for my [illegible] nothing on earth shall make me say that I cannot see the stuff."

"Well, sir," said one of the swindlers, still working busily, "you don't say if the stuff pleases you or not."

"Oh, beautiful, beautiful! the work is admirable!" said the minister, looking at the loom through his spectacles. "This pattern, and these colors!—well, well; I shall not fail to tell the Emperor that both are most admirable."

"Well, we shall be delighted if you do so," said the men, and named the different colors and patterns which were really there. The old minister listened attentively to what they said, in order that he might be able to repeat it to the Emperor on his return.

The swindlers then asked for more money, and silk and gold thread, which they said they wanted to finish the piece they had begun. But they put as before, all that was given to them into their own pockets, and still continued to work with apparent diligence at the empty loom.

Some time after the Emperor sent another officer to see how the work was getting on, and if the piece of brocade would soon be finished. But he fared like the others, and looked at the loom from every side; but as there was nothing there, of course he could only see the empty looms. "Does not the stuff appear to you as much as it did the honorable gentleman, your predecessor?" asked the swindlers, and talking of splendid colors and [illegible]

"Stupid I certainly am not," thought the new commissioner; "then it must be that I am not fitted for my lucrative office—that were a good joke! however no one must observe—[illegible] reads a thing." And so he began praising the stuff, which he could not see, and told the two swindlers how pleased he was to behold such colors and such charming patterns. "Indeed, your Majesty," said he to the Emperor on his return, "the stuff which the weavers are preparing is extraordinary!"

The magnificent brocade that the Emperor was having woven at his own expense was the talk of the whole town.

[illegible] wished to see the costly stuff while it was on the loom; so accompanied by a chosen train of courtiers, among whom were the two trusty men who had so received the weaver, he went to the two cunning cheats. As soon as they heard of the Emperor's approach they [illegible] with all diligence, although as yet there was not a single thread on the loom.

"Is it not magnificent?" said the two officers of the crown. "Will your Majesty only look? What a charming pattern! what splendid colors!" said they, pointing to the empty frames, for they thought the others really could see the stuff.

"What's the meaning of this?" said the Emperor to himself. "I see nothing! This is a terrible matter! Am I [illegible] or am I not fit to be Emperor? Why, that is the worst and could happen to me!" Oh charming," said he aloud, "it has my most gracious approbation!" And he smiled graciously, and examined the looms attentively; for he would not for all the world say that he could not see what the officers had so much praise. The whole suite examined their eyes to discover something on the looms, but they could see as little as the Emperor. "Oh, how beautiful!" and counselled his Majesty to have some robes made out of this magnificent stuff for the great procession which was soon to take place. "Exquisite! charming!" was echoed from mouth to mouth, and every one seemed pleased. The Emperor was as [illegible] his courtiers and conferred on each of the cheats [illegible] which they were to wear in their button-hole, and gave them the title of "Knights of the most honorable Order of the Loom."

The night preceding the day on which the procession was to take place, the two men stayed up all night, and had sixteen candles burning [illegible] as to get the Emperor's [illegible] observed [illegible] pretended to unroll [illegible] the air with their [illegible] as if cut [illegible] with a pair of [illegible] that had no thread. Now [illegible] said they, "the Emperor's new suit is ready at [illegible]

[illegible] the Emperor came in the chamber [illegible] the Most Honorable Order of the Loom" [illegible] accompanied by his chamberlains of the highest [illegible] and the two cheats held up their arms as though [illegible] something in their hands, and said, "Here are [illegible] here is the coat, and here [illegible] mantle. The whole suit is as light as a cobweb; one might [illegible] one [illegible] would almost fancy one had [illegible] nothing on; but that is just the beauty of the stuff!"

"Of course!" said all the courtiers, although not a single one of them could see anything of the clothes.

"Will your Imperial Majesty most graciously be pleased to undress?" said they; "we will then try on the new things before the glass."

The Emperor allowed himself to be undressed, and the two cheats did exactly as if each one helped him on with an article of dress, while his Majesty turned himself about and about before the mirror.

"How well the dress becomes your Majesty! and how well all that! What a pattern! What colors! This is indeed a dress worthy of a king!"

"The canopy which is to be borne above your Majesty in the procession is in readiness without," announced the chief master of the ceremonies.

"I am quite ready," replied the Emperor. "Do my dress look well?" asked he, turning round once more before the looking-glass, in order that it might appear that he examined the dress very minutely.

The grooms who were to carry the Emperor's train felt about on the ground as if to lift up the end of the mantle, and did exactly as if they were carrying something, for they also did not wish to betray simplicity or unfitness for their post.

And so the Emperor walked on, under the high canopy through the streets of the metropolis, and all the people in the streets and at the windows cried out, 'Oh, how beautiful the Emperor's new dress is! what a splendid train there is to the mantle, how well it sits!' In short, there was nobody that wished to chest himself in the belief that he saw the highly valued clothes, for otherwise he would have had to acknowledged himself either a simpleton or an awkward fellow. As yet none of the Emperor's new dresses had met with such approval as these invisible ones.

"But the Emperor has nothing on!" said a little child.

"Ah, listen to the voice of innocence!" said the father, and one person whispered to the other what the child had said.

"But he really has nothing on!" exclaimed at last all the people.

This vexed the Emperor, for he felt that they were right. But he thought to himself, "I must bear the procession now!" And the lords of the bed-chamber placed themselves more proudly than ever, for they pretended to enroll [illegible] they got hold in the air with their [illegible] as if they were carrying a train which [illegible] and were [illegible]

[illegible] Let the young gentleman who imagines himself the model of form remember that he is but a form of MOULD.

HOW TO FORETELL WEATHER.

In a manual of the barometer, compiled by Rear Admiral Fitzroy, and just published by the board of trade, the following useful observations occur:

Whether clear or cloudy, a rosy sky at sunset presages fine weather; a red sky in the morning bad weather, or much wind, perhaps rain; a high dawn, wind; and a low dawn, fair weather. Soft looking or delicate clouds foretell fine weather, with moderate or light breezes; hard edged, oily looking clouds, wind. A dark, gloomy, blue sky is windy; but a light, bright blue sky indicates fine weather. Generally, the softer clouds look the less wind, but perhaps more rain may be expected; and the harder, more "greasy," rolled, lofted, or ragged, the stronger the coming wind will prove. Also, a bright yellow sky at sunset presages wind; a pale yellow, wet; and these, by the prevalence of red, yellow, or gray tints, the coming weather may be told very nearly; indeed, if aided by instruments, almost exactly. Small inky-looking clouds foretell rain; light scud clouds driving across heavy masses show wind and rain; but it alone, may indicate wind only.

High upper clouds crossing the sun, moon or stars, in a direction different from the lower clouds, or the wind, a direction different from that below, foretell a change of wind. When sea-birds fly out early, and far to seaward, moderate wind and fair weather is expected. When they hang about the land, or over it, sometimes flying inland, expect a strong wind with stormy weather. There are other signs of a coming change in the weather known less generally than they be desirable, and therefore worth notice; such as when birds of long flight, rooks, swallows, or others, hang about home, and fly up and down, or low—rain and wind may be expected. Also, when animals seek sheltered places, instead of spreading over their usual range; when pigs carry straw to their sties; when smoke from chimneys does not ascend readily, or straight upward during a calm, an unfavorable change is probable. Dew is an indication of fine weather; so is fog. Neither of these two formations occur under an overcast sky, or when there is much wind. One sees fog occasionally rolled away, as it were, by wind, but seldom or never formed while it is blowing.

DON'T BE DISCOURAGED, MOTHER.

Don't be discouraged, mother. What though the boys are rude and rough; that should not discourage you.—The new farm is rough and rugged when the husbandman first set his foot to till it, but by patient toil, he gradually extirpates the noxious [illegible] boulders, levels the knolls, and fills the hollows. If the soil seem at first to refuse a return for its toil—presenting only heaps of rocks, and sore unsightly heaps of barren earth—don't let him be discouraged, for there is a mine of wealth in the deeply dug and well-wrought field, which shall soon yield ample [illegible] for the labor and patience invested. The old marsh shall be [illegible] with beauty and health. The sand-hill shall yet be spread with a carpet of green that a monarch even might be proud to own and tread. The boulders shall yet kiss the feet of both the proud and humble—the poor and the rich, and draw forth praises from the man of science and of taste. The tough, unsightly stone shall yet yield the food that feeds the tiller. Don't be discouraged, mother; for those very forbidding characteristics in your boy, when checked and moulded by an intelligent and persevering discipline, will be of vast worth to him when a man. It may cost more to subdue and direct a stubborn will, but when the work is done you have made an efficient commander. It may cost more to polish the rude boy, but you have succeeded in giving the world a *man* instead of a statue. There is a jewel under that forbidding frown and hostile resentment. If you would realize its full value, be very patient. Train surely and carefully. Your investment may not at *once* yield you a return; nay it may be years ere it affords you much fruit of a desirable beauty or richness; but be well assured of this—the more diligent and patient your toil, the sooner will you be blessed with a satisfactory return.

VALUE OF SYMPATHY.

A poor widow, the mother of two children, used to call on them, at the close of each day, for the report of the good they had done. One night the oldest hesitated in her reply to her mother's question: "What kindness have you shown?" "I don't know, mother." The mother, touched with the tone of her answer, resolved to unravel the mystery, and the little, sensitive thing, when re-assured, went on to say: "Going to school this morning, I found little Annie G., who had been absent some days, crying very hard. I asked her, mother, what made her cry so, which made her cry more, so that I could not help leaning my head on her neck, and crying too. Then her sobs grew less and less, till she told me of her dear little baby brother whom she nursed so long and loved so much; how he had sickened, grown pale and thin, whining with pain until he died, and then they put him away from her forever. Mother, she told me this; and then she hid her face and cried as if her heart would break. I took out my page of the book, and cried, too, as if her heart would break. page of the book, and cried, too, as if her heart would break. ter we had cried together a long time, she hugged and kissed me, telling me I had done her good. Mother, I don't know *how* I did her good, *for I only cried with her.* That is all I can tell, for I can't tell how I did her good."

SLEEPING UNDER THE CLOTHES.

There is reason to believe that not a few of the apparently unaccountable cases of scrofula among children proceed from the habit of sleeping with the head under the bed clothes, and so inhaling air already breathed, which is further contaminated by exhalations from the skin.

Parents are sometimes given to a similar habit; and it often happens that the bed-clothes are so disposed that the patient must necessarily breathe air more or less contaminated by exhalations from the skin. A good nurse will be careful to attend to this. It is an important part, so to speak, of ventilation.

It may be worth while to remark, that when there is any danger of bed sores, a blanket should never be placed under a patient. It remains damp, and acts like a poultice. Never use anything but light Whitney blankets as covering for the sick. The heavy cotton impervious counterpane is bad, for the very reason that it keeps in the exhalations from the sick person; while the blanket allows them through. Weak patients are inevitably distressed by the great weight of bedclothes, which often prevent their getting any sound sleep whatever.—*Florence Nightingale.*

CHEWING GUM.

Trifling as the subject may appear, yet it is of importance. It is of importance to have sound teeth in middle life and old age; proper precaution must be used in childhood. The habit of chewing gum is like applying small air-pumps to the bases of the teeth. When the gum is separated from the teeth, it forms a vacuum between itself and the tooth, and the consequence is a violent strain on the dental nerves. Bad results may not show themselves immediately, but the boy or girl who indulges in the habit may calculate on having rotten teeth when in the prime of life. Nor is this all. The habit, like tobacco-chewing, induces an unnatural flow of the humors toward the mouth, where it must be ejected as saliva.—This is bad enough when it can be ejected; but, when from sickness or other causes the habit must be discontinued, the result may be, and no doubt has been, fatal.

AMERICAN NEWSPAPERS.—There are about three hundred daily papers in the United States. A first class daily paper in the large commercial cities has generally about twelve editors and reporters, forty printers, two proof-readers, thirteen pressmen, engineers, and others employed in the press-room; half-a-dozen correspondents in Europe, two or three regular correspondents in Washington, thirty-five person in the clerk, wrapping and mailing departments, and about as many more engeged as carriers.

As our large and noble forests are fast disappearing before the rapid strides of advancing civilization, the question often suggests itself: "From what source are those who come after us to derive their wood for building, fuel, etc.?" The islands surrounding the continent contain sufficient timber lands to meet whatever demands there may be for ages to come. Cuba alone has 13,400,000 acres of forest land, whose wood is valuable either for purposes of use or ornament.

FROM THE SABBATH-SCHOOL TO THE CHURCH.—"The Rev. Dr. Tyng states," says the *Tribune*, "that in the thirty-one years he has been a city pastor, and personally connected with large Sabbath-schools, he has received over 500 youths of both sexes to the Lord's table directly from the Sabbath-schools, and he has no doubt that 200 more united with his church as a result of the influencement previous Sunday-school instruction."

The population of Philadelphia is 640,000. Manufacturing capital, $150,000,000.

A Californian, while chopping wood a while ago, found in the butt of a hollow tree a bag of gold-dust worth $7,000.

Obituaries:

"Let me die the death of the Righteous."

MR. WILLIAM TABOR died in Lafourche Parish, Louisiana, aged 66 years, on 23d October. The deceased was long and well known among us. He had been a soldier, a citizen officer, and an old sinner. About two years since, he joined the Methodist Church on probation. Twelve months ago a heavy affliction rested upon him, which led him to the foot of the cross, during which time the clouds of doubt and error disappeared, and Heaven shed a flood of light upon his awakened soul. He died in peace.

R. A. N.

Thibodaux, La., Oct. 25, 1860.

CAROLINE DAWSON DEVALL, aged five months, daughter of Charles and Jane U. Devall, of Williamsport, La., died on the 13th April, 1860.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

FACULTY AND TEACHERS.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. R. HOLCOMBE, M. D., Professor of Natural Science.
REV. J. P. BENJAMIN, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A., Principals of Preparatory Department.
WM. N. FOSTER, M. A.,
A. D. NORWORTHY, M. A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per session of five months, payable in advance.
In Preparatory Department, ... $21 50
In College Department, ... 30 00
Matriculation Fee on entering College Department, ... 5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. G. C. Gillespie, No. 113 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug. 6, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN. The 5th semi-annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. J. C. Collins, D.D., assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted his time and talents, and sold as Rare prices. MELODEONS of the celebrated George A. Prince & Co., "the Boston the world." (Home Journal,) at wholesale and retail. PIANOS, VIOLINS, GUITARS, and all other instruments tuned and repaired.

Call at the Music Store, No. 5 Camp street. PH. P. WERLEIN.

ISAAC T. HENTON, BOOK AND JOB PRINTER, 87 Commercial Place, New Orleans, executes with neatness, Pamphlets, Cards, Billheads, Circulars, Labels, Bills Lading, Checks, and every description of Plain and Fancy Printing.

FASHIONABLE CLOTHING.—T. H. JACKSON & CO. No. 82 Common street, keeps supplied by frequent arrivals from New York, a well-assorted stock of CLOTHING and Gents' FURNISHING GOODS of every description, which we will sell low for cash. Also: a good assortment of TRUNKS, CARPET BAGS, VALISES, SILK and GINGHAM UMBRELLAS, &c., &c.

All on reasonable terms. T. H. JACKSON & Co.,
Jan. 31 No. 82 Common street, 2 doors from Camp street.

R. A. STEWART'S NEW PROCESS FOR DEFECATING and Clarifying Cane-Juice, Syrup, Molasses, and other Saccharine matter.

Planters wishing to use this Process can obtain the right to do so by calling on or addressing STUART & JAMES, No 42, Union St., New Orleans, where samples of the sugar may be seen. R. A. STEWART.

P. H. WILLARD, COAL MERCHANT, 18 EXCHANGE Place, (opposite the Post-office. Those desirous of purchasing Coal or Wood, can be supplied at short notice at the City Coal Office where is constantly kept on hand Pittsburgh Laghan, and Cannel Anthracite and Lower Ohio Coal. Families, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market p[illegible] my22-1y

BLOOMFIELD'S PRINTING AND BOOK-BINDING Establishment, No. 83 Camp street, corner of Gravier.

All kinds of BOOK AND MERCANTILE PRINTING AND BINDING executed neatly and correctly, at moderate prices.

dec26 1y WM. BLOOMFIELD, Jr.

L. SAWYER, DEALER IN WOODEN-WARE, Paper, Brooms, Matches, Cordage, Twines, Seales, and BEARBORN'S CELEBRATED BALANCES for Weighing Cotton, Sugar and Tobacco., No. 60 MAGAZINE STREET, New Orleans. ap28

J. H. KELLER, SOAP MANUFACTORY, CORNER of Howard and St. Andrew streets, New Orleans.

A good supply constantly on hand, and all orders promptly filled.

PRINTERS' ROLLERS.—T. BEAULLIEU RESPECTfully Printers' Rollers of the best quality, upon reception of orders either from city or country, at short notice. It is just as foolish for each pressman to cast his own rollers as it is for each man to make his own shirt. Work warranted to be of the best kind.

Address, T. BEAULLIEU,
Office of the Christian Advocate,
oc19 112 Camp st., New Orleans.

PH. P. WERLEIN, PUBLISHER AND DEALER in SHEET MUSIC and MUSIC BOOKS. Dealers will be supplied at the regular Board of Trade prices. The PIANO FORTES are of the best manufacture, and sold at Eastern prices. MELODEONS of the celebrated George A. Prince & Co., "the Boston the world." (Home Journal,) at wholesale and retail. PIANOS, VIOLINS, GUITARS, and all other instruments tuned and repaired.

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THE BROOKS HOUSE, 153 CAMP STREET, NEW ORLEANS, next door to Old Fellows' Hall, fronting Lafayette Square. A delightful situation for boarders; convenient for travelers; every accommodation; as good a table as the city affords.

TO MERCHANTS AND PLANTERS.—MANUFACturers' Commission House. Large stock of BOOTS, SHOES and HATS. Call and examine the stock, at No. 33 Magazine street opposite the Arcade, New Orleans.

nov 14 R. W. RAINE.

TRUNKS, TRAVELING-BAGS AND VALISES, UMBRELLAS, and WATER-PROOF CLOTHING of the best styles and qualities, made to order and warranted.

L. W. LYONS, & Co.
oc12 Nos. 26, 28 and 30 St. Charles St., corner Common-st.

SANFORD'S LIVER INVIGORATOR, NEVER Debilitates. It is compounded entirely from Corks, and has become an established fact, a Standard Medicine, known and approved by all who have used it, and is now resorted to with confidence in all diseases for which it is recommended.

It has cured thousands within the last two years who had given up all hopes of relief, as the numerous unsolicited certificates in my possession show.

The dose must be adapted to the temperament of the individual taking it, and used in such quantities as to act gently on the Bowels.

Let the dictates of your judgment guide you in the use of the Liver Invigorator, and it will cure Liver Complaints, Bilious Attacks, Dyspepsia, Chronic Diarrhœa, Summer Complaints, Dysentery, Dropsy, Sour Stomach, Habitual Costiveness, Colic, Cholera, Cholera Morbus, Cholera Infantum, Flatulence, Jaundice, Female Weakness, &c., and may be used successfully as an ordinary Family Medicine. It will cure SICK HEADACHE, (as thousands can testify,) in twenty minutes, if two or three Teaspoonfuls are taken at commencement of attack.

All who are using it are giving testimony in its favor.

☞ Mix Water in the mouth with the Invigorator, and swallow both together.

PRICE ONE DOLLAR PER BOTTLE.

SANFORD'S FAMILY CATHARTIC PILLS,

Compounded from Pure Vegetable Extracts, and put up in Glass Cases, air-tight, and will keep in any climate.

The Family Cathartic Pill is a gentle but active Cathartic which the Proprietor has used in his practice more than twenty years.

The constantly increasing demand from those who have used the Pills, and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.

The Profession well know that different Cathartics act on different portions of the bowels.

The Family Cathartic Pill has, with due reference to this well established fact, been compounded from a variety of the purest Vegetable Extracts, which act alike on every part of the alimentary canal. Loins, Costiveness in all cases will be relieved. Cathartics in Sudden Bank and sudden cold, with frequency, are required. Cathartics in Sudden Bank and Fever, Loss of Appetite, a Creeping Sensation [illegible] a Long Course of Restlessness, Headache, or weight on the Head, all [illegible] cases, Worms in Children or Adults, Rheumatism, a great Purifier of the Blood, and many diseases to which flesh is heir, too numerous to mention in this advertisement. Dose, 1 to 3.

PRICE, THIRTY TIMES.

The Liver Invigorator and Family Cathartic Pills are prepared by Druggists generally, and sold wholesale by the trade in all the large towns.

S. T. W. SANFORD, M. D.
Manufacturer and Proprietor, 335 Broadway, N.Y.
my16-1y.

GLAD TIDINGS TO THE AFFLICTED!—RHEUMatism and Gout *can be Cured, without hindrance from business or restriction of diet.*

The ANTI-LITHITIC WINE is the most effectual remedy for Gout, Rheumatism and Neuralgia ever discovered. It is

RECOMMENDED BY THE FACULTY!

and endorsed by hundreds who have used it. If you are a sufferer, send at once and get a bottle and be cured.

J. C. DeBOSE & CO.,
Agents for the U. S., Mobile, Ala.
For sale in New Orleans by J. WRIGHT & CO., Charter street.
dec.23 1y

SPALDING'S PREPARED GLUE.—HAVE THE Pieces! Economy! Dispatch!

☞ "A STITCH IN TIME SAVES NINE."

Accidents will happen, even in well-regulated families, it is very desirable to have some cheap and convenient way for repairing Furniture, Toys, Crockery, &c.

SPALDING'S PREPARED GLUE

meets all such emergencies, and no household can afford to be without it. It is always ready, and up to the sticking point. There is no longer a necessity for limping chairs, splintered veneers, headless dolls, and broken cradles. It is just the article for cane, shell, and other ornamental work, so popular with ladies of refinement and taste.

This admirable preparation is used cold, being chemically held in solution, and possessing all the valuable qualities of the best cabinet makers' Glue. It will cure in the place of ordinary mucilage, being vastly more adhesive.

"USEFUL IN EVERY HOUSE."

N.B.—A Brush accompanies each bottle. Price 25 cents.

Wholesale Depot, 48 Cedar-street, New York.

Address HENRY C. SPALDING & Co.
Box No. 3,000, New York.

Put up for Dealers in Cases containing four, eight, and twelve dozen —a beautiful Lithographic Show-Card accompanying each package.

☞ A single bottle of SPALDING'S PREPARED GLUE will save ten times its cost annually to every household. ☜

Sold by all prominent Stationers, Druggists, Hardware and Furniture Dealers, Grocers, and Fancy Stores.

Country merchants should make a note of SPALDING'S PREPARED GLUE, when making up their list. It will stand any climate.

jan 28 1y

M'LEAN'S STRENGTHENING CORDIAL & BLOOD PURIFIER—THE GREATEST REMEDY IN THE WORLD!—AND THE MOST DELIGHTFUL CORDIAL EVER TAKEN.

It is strictly a scientific and vegetable compound, procured by the distillation of Roots, Herbs and Bark: Yellow Dock, Blood Root, Black Root, Sarsaparilla, Wild Cherry Bark, and Dandelion, enters into its composition. The entire active remedial principle of each ingredient is thoroughly extracted by my new method of distilling, producing a delicious, exhilirating spirit, and the most infallible remedy for renovating the diseased system, and restoring the sick, suffering, and debilitated invalid to HEALTH and STRENGTH.

M'LEAN'S STRENGTHENING CORDIAL

will effectually cure Liver Complaints, Dyspepsia, Jaundice, Chronic or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from Disordered Liver or Stomach, such as Dyspepsia, Indigestion, Rush of Blood to the Head, Sourness or Sickness of the Stomach, Heartburn, Disgust of Food, Fluttering of the Heart, Swimming or Pain in the Head, Choking or Suffocating Sensations on tying down, Dimness of Vision, Night Sweats, Fevers, Dryness of the Skin, Yellowness of the Skin or in the Eyes, Pimples or Blotches on the Face or Skin, Inflammation of the Blood, Melancholy or Depression of Spirits, Diarrhœa, Dysentery, Bloody Flux, Constipation of the Bowels, Coward Piles, Diseases arising from the use of Mercury, Pain in the Bones, Coughing, Debility, Nervousness, Gravel, Impure Blood, Loss of Memory, Bilious Cholic, Gout, Liver Complaint, and Fever and Ague, or Chills and Fever. It will also cure Diseases of the Bladder and Womb, such as Sexual Weakness, Incontinence of Urine, Strangury, Inflammation or Weakness of the Womb or Bladder, &c.

OVER A MILLION OF BOTTLES

have been sold during the last six months, and in no instance have I failed in giving entire satisfaction. Who, then, will suffer from weakness or debility when *McLean's Strengthening Cordial* will cure you?

No language can convey an adequate idea of the immediate and almost miraculous change produced by taking this Cordial in the diseased, debilitated, and shattered nervous system, whether broken down by excess, weak by nature, or impaired by sickness, the relaxed and nestring organization is restored to its pristine health and vigor.

MARRIED PERSONS, or others conscious of inability, will find M'Lean's Strengthening Cordial a thorough regenerator of the system, and all who may have injured themselves by improper indulgence will find in this Cordial a certain and speedy remedy.

TO THE LADIES.

M'LEAN'S STRENGTHENING CORDIAL is a sovereign and specific for Incipient Consumption, Whites, Obstructed or Difficult Menstruation, Incontinence of Urine, or Involuntary Discharge thereof, Falling of the Womb, Giddiness, Fainting, and all diseases incident to females. "There is no mistake about it." Suffer no longer. Take it according to directions. It will strengthen and invigorate your system, causing a healthy and pure circulation of blood to flow through every vein, and the rich, rosy bloom of health to mount to your cheek again.

EVERY BOTTLE WARRANTED TO GIVE SATISFACTION.

FOR CHILDREN.

We say to parents, if your children are sickly, puny, or afflicted with complaints prevalent among children, give them a small quantity of McLean's Cordial, and it will make them healthy, fat and robust. Delay not a moment. Try it and you will be convinced.

☞ IT IS DELICIOUS TO TAKE.

CAUTION.—Ask for McLean's Strengthening Cordial, and take nothing else. It is the only remedy that will purify the blood thoroughly, and at the same time strengthen the system.

One single spoonful taken on an empty stomach fasting is a certain preventive for Cholera, Chills and Fever, Yellow Fever, or any other prevalent disease.

Price only $1 per bottle, or six bottles for $5.

J. H. McLEAN, Sole Proprietor.
Also, of McLean's Volatile Oil Liniment
☞ Principal depot corner Third and Pine streets, Louis Mo,

PROFESSIONAL.

N. P. HAYS. H. M. TRIPP.

HAYS & TRIPP, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to a collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land-titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Davidson, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. O. C. Gillespie, Editor *New Orleans Christian Advocate.*
May 16, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [m28]

J. E. SLAM, ATTORNEY-AT-LAW, BATON Rouge.

REFERENCES.—Henderson & Gaines and Chinn & Bolton, *New Orleans;* W. B. Pike and A. Mills, *Baton Rouge.*

FUQUA & KELBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. may 7-1y

W. F. WINANS. J. W. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. P. HAYNES.

BROADWELL & HAYNES, COMMISSION MERchants (formerly Broadwell & Payne); No 40 Union street, N. O. Having retired from business, I take great pleasure in soliciting for my former partners, BROADWELL & HAYNES, the patronage and confidence of my friends, believing their experience, capacity and means, will merit its continuance, and enable them to give general satisfaction. [jo1] M. U. PAYNE.

W. R. STUART. DR. D. A. JAMES, L. H. GARDNER,
New Orleans. *Madison Parish, La.* *New Orleans.*

STUART & JAMES, NO. 42 UNION STREET, New Orleans, have associated themselves together for the purpose of conducting a COTTON FACTORAGE & GENERAL COMMISSION BUSINESS; are prepared to make the usual Advances to planters, in the way of supplies, etc, and respectfully solicit patronage.

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No 94 Gravier street, New Orleans. ap21y

J. G. PAYNE. J. P. HARRISON.
GEO. W. RUTHERFORD. WM. H. DAMERON.

PAYNE & HARRISON, COMMISSION MERCHANTS No. 61 Union street, New Orleans. dec7-1y

LEONARD WASH. F. S. LAURANS.

LEONARD FASH & CO COMMISSION MERchants, and Dealers in Western Produce, 61 Magazine street, New Orleans. Oct 14.

JOHN F. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 119 Common street, New Orleans.

JOS. W. CARROLL. W. S. KINSALL.
WM. ROY. J. M. SIVER.

CARROLL, ROY and Co., Cotton Factors, No. 98 Perdido-street, "Factors Row," New Orleans. July 10, 1860. 12 m's

MOSES H. BROWDER, Successors to Browder and Vanquelin, Commission Merchants and Cotton Factors, No. 64 Carondelet-street, New Orleans. Aug. 18, 1860.

MISCELLANEOUS.

J. WRIGHT & Co'S COLUMN.

WINER'S CANADIAN VERMIFUGE.—A CERTAIN REMEDY FOR WORMS.

Physicians generally agree that Winer's Canadian Vermifuge, this medicine is a simple vegetable preparation and can always be administered with perfect safety and confidence as to the result, as it will always destroy Worms and restore the patient to health.

Over one thousand certificates have been sent to Agents from which the following is extracted, as conclusive testimony to the efficacy of this infallible remedy. Warranted in all cases.

For sale in New Orleans, Wholesale and Retail, by

J. WRIGHT & CO.,
87 and 151 Charters street,
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Licentiate of the R. C. of Surgeons in Ireland, &c.
C. W. DICKINSON,
Member of the R. C. of Surgeons in London, &c.

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NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS, WEDNESDAY, NOVEMBER 7, 1860.

$3.00 A YEAR, IN AD[illegible]
OFFICE—118 CAMP ST.

CIRCUIT ANNALS.

The time has been, if circuit preaching were announced, people went out expecting to hear preaching. There is, in the Alabama Conference, a circuit generally called a hard circuit; some do not like to be sent there. The writer has held membership in this circuit for twenty-one years, and from close observation we see that there is as much fault among the preachers as there is in the people. In 1841 it was common for "old John" to be fed, the night preceding the appointment for preaching, some where near the church. The congregation hurried to get there by the regular hour, knowing his rider was a fast man, and did things up in the right way when he got there. A few years after this we hear of old John and his persevering master, on a certain district. No matter how cold, nor how rainy, even if the bridges were gone, old John headed or swam the creeks, and always got to quarterly meeting. We should like to have a few more of these energetic men; they are the men to keep the church alive and in a healthy condition.

In 1849 we were served by Rev. D. B. L.; in 1851 by T. W. M.; in 1852 and 1853 by R. W. S.; all of them now sleep in Jesus. Though dead, they yet speak, and their works do follow them. Scarcely a family can say "they never visited me." No, we were visited at our humble cottages; the children were catechised and prayed with; some that were just old enough to call them "buddie," were so attached to them, that when their obituaries, one by one, came out (they by this time have learned to read) they read a little, and, with flowing tears, exclaimed, "I am so sorry he is dead! I thought I would get to see him again!" Some of the dear ones have no doubt met them, and they are now singing praises together. Some are here yet, cherishing in their young hearts a hope of meeting them in that happy land. Children never forget such examples.

Let us have such a man as we had the latter part of 1856 and 1857, and we will insure his quarterage, his missionary and his conference money. And by his diligence, perseverance, and practicality, he will send you from almost every appointment on his work, something for publication. We see his name frequently among the receipts, and revivals, organizing societies, getting new churches built. We can sympathize with those good people over there, when they have to give him up, at the end of this Conference year. But they must not complain; let him go, and do all the good he can for others. Send him back, and let us share of his labours, for we really need some one to preach for us.

The first Sunday in January was unusually cold, but being the day appointed for preaching, some ventured over snow and ice to hear the new preacher. It was a disappointment. We continue it for February. The time rolls round, the roads very muddy, but being a bright day, and having had no preaching since October, at an early hour there is a good congregation assembled. All anxious to see what for a looking man he is, and what he has to say. General inquiry, "did he stay at your house last night? Has he not come into the neighborhood yet?" "He may have come to brother C's." But here comes brother C.'s family, and they have heard nothing of him. We continue the appointment, hoping to hear from him soon—not a word, until about dusk on Saturday evening, before the first Sunday in March. He gets to old brother F's; the news gets out, the long looked for new preacher has come. When he gets to church he finds a very fair collection of persons, who gladly hail him. After preaching, he tells us the first quarterly meeting is over, and he knew nothing of it. This is accounted for by the high waters and irregularity in the mail; tells us he was sick when he should have been here before, and that we may look for him at every appointment, unless sickness or some unavoidable circumstance prevents.

Friday morning, before the first Sunday in April, the Presiding Elder gets here, and says "there is to be quarterly meeting at your church to-morrow and next day." We had not heard of it before. The preacher in charge gets here and tells us he has let the official members know of it. Saturday, on ordinary turn out; Sunday night; no preaching. Sunday, a beautiful day; large congregation; and so valiantly did that venerable elder defend his Master's cause, that he will long be remembered by his dear ones! He then administered the Sacrament of the Lord's Supper; and the same to the colored members in the evening. So ends our second quarterly meeting. The first Sunday in May our preacher gets here, preaches, and receives one by letter into the church; baptizes and receives a probationer; drops one who has been indulging in the use of ardent spirits, bears rather hard on drunkenness; some think a little hard of him, but as he was only dealing with unruly members of the church, we commend him, and think it the duty of every preacher to deal plainly with the members under his charge, and prune the unfruitful branches of the vine, that it may flourish. Preaches to the blacks, and is gone. Some complain, but he promises to come early in the week next time, and bring wife with him, and visit round. The sisters brush up considerably; every one thinks he will be at her house by Saturday night. Sunday morning he gets in at 11 o'clock; preaches; we cant tell from whence he came nor whither he is gone. The first Sunday in July we meet, and as we are trying to organize a Sabbath School, we are engaged till the hour for preaching. He has never said a word about Sabbath Schools, nor told the young that it was wrong to break the Sabbath. We think he is not coming. After singing a hymn, and engaging in prayer, we purpose leaving. But while prayer is being offered in his behalf, he comes at half past 11 o'clock, warm and tired, having ridden between fifteen and twenty miles; preaches, and renders in his excuse. We think, under the circumstances, we could have borne with him if he had not come at all, having left a dear sister very ill, and wishes to be with her in her last hours. The first Sunday in August we meet early, hurrying, through Sabbath school. Eleven o'clock, and no preacher; but as he has been in the habit of coming in at and after the eleventh hour, we think he may get here yet. After the congregation has adjourned, some gone home, a brother gets a note from him stating he has a chill this morning, eight or nine miles from the church. Of course we bear with him, but perhaps if he had come a little nearer the church the day before, he might have missed that chill, and we could have sympathized more with him, if he had been where we could have waited on him. Two weeks after this the stewards gets a letter from him stating he will commence a protracted meeting for us on Saturday before the first Sunday in September. We make ready for attending all the time. Saturday, a large congregation for a week day; some at night; Sunday a large congregation, and several from a distance; but no preacher. We feel bad enough for ourselves, but worse for those who have come so far expecting to be at a good meeting. Fortunately there is a good brother from a neighboring circuit here. We get him to make a few remarks in the way of exhortation. O, that we had more such men to fill our vacant pulpits! No news from our preacher until Friday morning; we see a young man passing through the neighborhood, inforning us that there is to be preaching at the church to-morrow. Some ask him if he thinks he will get here. "Yes, I left him at our house; the steward and another brother to guard him till I get back. We will have him there this time." Saturday, there is a few out; some, like doubting Thomas, stay away till they hear he is there fulfilling his promise. Tells us the reason he was not here last week; he had a good meeting and could not leave it. He hopes to have a good time here, and so do we. At night his congregation increases. Sunday, it is larger than we anticipated. Night, five mourners at the altar. Monday, brother K., a Baptist preacher, is here, remains Tuesday, doing us good service. Night, brother Mac. is here, going to remain several days. Wednesday, our preacher is sick; sends word to brother Mac. to do the best he can. This he does, almost alone. Thursday, our preacher is out, but able to preach; his presence does us good. The meeting is prosperous. Friday night, brother Mac. sends word that he is unable to be with us even the next day, but thinks he can preach for us on Sunday. It grieves us to hear our preacher say he is going to leave to-morrow, to attend his sister's funeral on Sunday. Yet we remember he could not leave a good meeting last week to come here, and as here are over 20 penitents at the altar, he will certainly fulfil his promise, get help, and come back that we may have a revival that shall long be remembered. Before the exercises are closed he opens the door of the church to receive members; says it is unnecessary to make any remarks, as the rules of our church are known. How is this known? Has he read them once a quarter? Has he read them once in three quarters? Has he met the class? Has he told us to remember Friday before each quarterly meeting, as a day of fasting and prayer for the prosperity of Zion? Has he visited his members, and distributed disciplines and other good works among them? We cannot say what he has done elsewhere. Saturday morning before leaving, tells some one if he should not get back, to have an appointment made for him for the third Sunday in October, as the fourth quarterly meeting embraces the first. This has never been mentioned from the pulpit; not half the members know it is quarterly meeting. We have never heard of him since. We should not be surprised to hear that our hard circuit is complained of again. But we cannot help it. It is bad enough to have to bear with these disappointments without our paying a man for them. We love our preachers, and some of us, if we have but one dollar, want our preacher to have his share of that. If any of you should see him, send him on, and if you cannot get him to come, write to us; postage is cheap now-a-days.

A METHODIST.

J. R. GRAVES AND THE METHODIST CHURCH.

We never allow, in this paper, attacks upon any of our sister Churches, treating them always as co-ordinate branches of the "Holy Catholic Church." In sometimes noticing, under peculiar circumstances, the attacks of the aolorious J. R. Graves and his satellites, we do not regard ourselves as departing from the rule. He has been regularly expelled from the Baptist Church, and that is his position at the present time. In proof, we quote the following from the *Baptist Standard*, of August 25, published at Nashville, Tenn. That paper says:

"We have of late received frequent letters, of which the following extract from a brother is a specimen: 'The report has reached here that J. R. Graves is an excluded member of the Baptist Church. Graves himself, when here, told us that the report was entirely unfounded. Is he an excluded member, or not? Please let me know.' For the information of his brother, and all others, we take occasion to say thus publicly, that, in October, 1858, J. R. Graves was charged before the Church with 'grossly immoral and unchristian conduct;' was found guilty, and was *expelled from the Church*; that, soon after, he was *advertised* as an expelled member; that he has *never been restored*; and is *this* day an expelled member, having no connection with any regular Baptist Church whatever; the pretended Church with which he claims connection being a little faction, expelled soon after he was, for schism, disorder, and abuse, and defamation of the Church. *Mr. J. R. Graves is an expelled member of the Baptist Church* His true status is therefore that of *any other person of like character*, who goes preaching through the country, and imposing upon the Churches."

The above will enable all our readers to understand the following account from Rev. John A. Spence, of the Alabama Conference, of a discussion at Campbellton, Florida, between Rev. Mr. Carver, of the same Conference, and Rev. Mr. Lacy, not a Baptist, but a Gravesite. Should our preachers discuss with such men? Mr. Spence says:

I would not have troubled you with this notice, had I not seen a one-sided view of it in the *Landmark Banner*, a Baptist paper published at Athens, Georgia. The discussion was on the "merits" of the Iron Wheel, between Mr. Lacy (Baptist), and brother Carver, of the Alabama Conference. It lasted two days, when it was suddenly closed by the committee who presided, and the vote of the congregation, before brother Carver had proceeded half through his specifications. Here perhaps the matter would have ended, had not Mr. L. introduced new matter in his closing speech, repeating meanwhile a string of falsehoods, to which brother C. was not allowed to reply. This determined brother C. to appoint another time and place to reply to Mr. L., and also to finish his expose of the Wheel. He notified Mr. L. of the "time and place," and requested his attendance and replication if he desired it. But Mr. L., for reasons best known to himself, declined attendance. Brother C. is a young man, but sustained every point the day that I heard him, which was the last, beyond successful contradiction. The following "points" were under discussion, and taken from the *Iron Wheel*. "Bishops and Presiding Elders do not preach;" "bishops control all our presses, and hold all our church property;" "bishops are not responsible to any tribunal;" "Mr. Wesley was the right of petition;" "Methodist ministers can receive, try, and expel from the Church whom they please."

Now, every Methodist, and unprejudiced Baptist in the land, know every one of the above assertions to be false. But Mr. L. *did attempt* proof. To disprove brother C's. argument on the right of petition, he quoted Henderson and Hamil. Pardon us if we know no such rights, if we comprehend no such privileges! This quotation referred to no book, chapter or verse, and I don't think brother Hamil corrected the perversion. It is taken from Bangs' History of the Methodist Episcopal Church, and is its *If* a reply to a petition, received and acted on by the general Conference. It reads thus:—"But if by rights and privileges it is intended to signify something *foreign* from the *institutions* of the church, as we received them from our fathers, pardon us if we know no such rights, if we cannot comprehend such privileges."

The word "petition" is not in the quotation at all, and had no reference to it; it was a reply to the memorialists, who claimed the *natural* right (aside from the Scriptures) of lay representation. But let him try again. He quoted from Bishop Hamline's speech before the General Conference of 1844, on Bishop Andrew's case, to prove that Methodist ministers could expel whom they pleased from the Church, without even the form of a trial. Who ever heard before of Methodists being tried and expelled by Bishop Hamline's speech? Bishop Hamline endeavored to show that as Bishops and Presiding Elders could remove and change ministers, in view of greater ministerial success, without any form of trial, so the General Conference had power to remove Bishop Andrew for the same reason. Bishop Hamline said nothing about the trial, etc. of church members. The co-editor of the *Landmark Baptist*, who gave a one-sided view of the discussion, tells us that Mr. Lacy's opponent was a "circuit rider," a "consequential hero," "a superfellious Methodist preacher," "a nameless somebody." He blames brother Carver for "vainly attempting to crush his brother Graves, for exercising full religious freedom." So I suppose Graves must be permitted to enjoy "full religious freedom," in telling lies upon the Methodist Episcopal Church, a freedom, no doubt, he would delight to enjoy. This new "Landmark" luminary tells us that, "no Pedo-baptist organization is the kingdom (or church)." Hence not only Methodists, but Presbyterians, Episcopalians, Lutherans, &c. are all outside worldlings. The Baptist is the *only* church, and their ministers the *only* Gospel ministers.

A PASTORAL LETTER.

MR. EDITOR:—Through the goodness and mercy of my Heavenly Father, I am permitted to record the triumphs of the gospel of his grace, in these ends of the earth; a result of which I, at one time, almost despaired. For, being attacked, soon after the last session of our Conference, with hemorrhage of the lungs, I was compelled to abate my labors in a great degree. Not, however, to the neglect of the work; for though suffering more or less almost constantly up to the 1st of August, I lost no time, but could not preach with that energy which I believe to be necessary to success. Hence my despondency. "But man's extremity is" often "God's opportunity;" and this strength is always "made perfect in weakness." Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." To Him be glory for ever and ever: Amen.

The good work has not abated through human weakness, but constantly increased in volume and power—has deepened and widened during the year, and throughout the entire charge, with the exception of two places, at which their profiting is not so manifest.

The Church, in this region, is in a flourishing condition—Methodism was never more prosperous than at present. To illustrate which, and in attestation of the fact: First, an unusually large proportion—in fact, nearly all, of our last year's ingathering have been received to full fellowship. And what is equally convincing is, that notwithstanding the long domination of the Baptist Church in this country, and the consequent general predilection in favor of their peculiar dogma, that Immersion is the only valid baptism; not one of our large increase has demanded the ordinance by that mode. Nay, even the children of Baptist parents—for some of them have joined our Church—have asked it by affusion; which things prove clearly, to those acquainted with the past history of this country, that a great reaction has taken place in the public mind, within a comparatively short period; for as late as 1856, the few,—and they were but few—adult applicants for baptism, mostly preferred it by immersion. In view of the reaction of public sentiment on this subject, as well as of the controlling influence which our Church now possesses over the masses, "my heart is glad, and my glory rejoiceth."

Secondly, quite an encouraging number, fifty in all, have been admitted to probationary membership; and the prospect is good for the addition of many others before the year closes.

Thirdly, and pre-eminently, as evincing the thoroughness and divine character of the work, conversions—clear, powerful, Scriptural conversions.—I know not how many, but a goodly number have gladdened the hearts of God's people, and swelled the chorus of their song to thrilling peals of rapturous praise.

Fourthly, the membership of the Church are generally united in heart, and harmonious in action; manifesting greater zeal and activity than they have done for years past. May they become still more firmly cemented in love, and abound in all good works.

Fifth and finally. The congregations have held up and constantly increased; showing marked attention and seriousness on all occasions. From the whole, Methodism—which is but another name for Bible Christianity—is becoming a power in the land, and I anticipate the day not very far distant when it will forever subvert and take the place of error and bigotry, which have so long, too long alas! trammeled and enslaved the minds of men. It is not assumed that the Methodist Church will embrace the entire community, by no means; but only that while the old cognomens may remain, the vital organism, and consequently the distinctive features will be Methodistic. This result, however, will not, cannot be attained by heated public discussions or pulpit animadversions and raillery; nor yet by private personal controversies—these serve only to engender strife and every evil work, and should be avoided as the bane of religion; but by preaching the pure word of God without any admixture of foreign elements; and a persistent consistency in administering the ordinances and discipline of the Church, conjoined with a godly walk and conversation on the part of all, both ministers and people. That the preachers who may succeed to this charge, and the membership thereof may walk by this rule and realize the above results, these suggestions are made; and as they are clearly deducible from the word of God, and confirmed and illustrated by experience and observation, it is hoped that they will not be unacceptable to a majority of your readers.

I have now been, in some way, associated with this dear people for four years, first and last; have labored hard, even to almost entire exhaustion, but have had cause for almost constant rejoicing in the success of my Master's cause, and in the affections of a devoted people. And now that the time is at hand when I must give place to others, I devoutly pray the Great Head of the Church to give them "pastors according to his heart, and who shall feed them with knowledge and understanding, and lead them beside the still waters of life. May my successors prove more abundantly useful in forwarding the great gospel enterprize than their predecessors have been, and be the honored instruments in bringing, not hundreds only, but thousands of wayward sinners to the Cross of Christ.

B. H. WHITTINGTON.

WESTVILLE CIRCUIT, Miss. Conf., Oct. 3, 1860.

LETTER FROM BALTIMORE.

MR. EDITOR:—The excitement of the visit of the Prince of Wales and suite is now over with us. His visit was but a short one here, as he arrived on Monday evening, and departed on Tuesday at noon. Many of our citizens had seen him when he passed through here last week on his way to Washington city. He was conveyed in an open barouche, accompanied by Mayor Swann.

Our Municipal election passed off on Wednesday last with entire quiet. Rowdyism has been entirely subdued, and the elective franchise restored to all our citizens under our new police arrangements, and the prompt administration of justice by the newly appointed Judge of the Criminal Court. The late subdivision of all the wards into four different election precincts, tended also materially to prevent any disorder at the polls. The Reform [illegible] Council were elected by large majorities. The results of this election, however, indicate no party triumph, and no party defeat, as citizens of all political parties supported the Reform ticket. Our people prefer to have a city government irrespective of political or party preferences, or party prejudices. No city in the Union can now boast of greater order, quiet and safety, than Baltimore.

You are doubtless familiar with our ecclesiastical agitations. It is feared that our situation is a perilous one. There appears to be such a diversity of sentiment both among our preachers and people, that there seems to be danger of a general break up among us.—Dr. Bond, we think, has been laboring honestly to secure unanimity of sentiment among both the ministry and laity for the purpose of carrying out or consummating in good faith the pledges heretofore made to our people by the preachers of the Baltimore Conference, that they would submit to no further legislation on the subject of slavery. But when we see such men as the Revs. N. J. B. Morgan, John Lanahan, B. N. Brown, and some others, come out openly and protest against the spirit of resistance already manifested by so large a part of our people, we fear the result. Those great men in high places would try to impress upon us that "no rights have been invaded," and that we had better submit quietly at least four years longer to see if the General Conference will not make amends for having done us what?—no harm at all. Now under all this variety of views among our ministers, what is to become of us as a people?—We think it will be utterly impracticable to move in a body to maintain a central, or an independent position as a Conference, like the division which took place in 1844, when all the people of your Conferences were agreed and acted in harmony and unity.

If we have a division, the separated forces will be too feeble to organize, of necessity they will have to unite with the Methodist Episcopal Church, South, and the remaining part will adhere to the North. We shall have divisions in the ministry, and divisions in the membership, divisions in circuits and divisions in stations; divisions in Churches and divisions in families; with all the strife and perplexity attending such dissensions.—There seems to be but one thing that will prevent this deplorable state of affairs, and that is the calling of an extra General Conference in 1862, which may put off any decisive action for two years. The Church South, we think, is the proper element for the Baltimore Conference, but there are too many among us, who, we fear, prefer the North, ever to make a unanimous move towards the Southern Church.

W. W.

ANOTHER LETTER FROM THAT OLD BOOK.

"*Mississippi Territory, March 20th*, 1804.—Through divine mercy my life has been preserved. I have enjoyed my health this winter rather better than usual.—Praise the Lord, O my soul, and forget not all his favors.

"It was not convenient for us to come here by water; therefore we set off through the wilderness on the last day of October, and, after thirteen days and twelve nights toil, we came safe to this place. I have formed a four weeks' circuit, and called it Washington. A revival has taken place among the black people, and it increases every round. About thirty of them have joined the society, and the greater part of them are, I believe, happy in the Lord. In various places our white congregations are serious and attentive. Some are like Agrippa, almost persuaded to be Christians; but pride, and the honor of the world, have hitherto hindered them. Thank the Lord, I have, however, seen blossoms and a little fruit in this remote part of the vineyard of the Lord. Our brethren seem stirred up to seek their first love, and sinners weep before the Lord. O, that God would turn our captivity as the streams of the South.

"Brother Gilson was sick when we came here, and still continues so: his legs are swelled up to his knees, and he has also a violent cough. He has not preached more than seven or eight times in nine or ten months. He told me, a little while past, that he was willing to meet with death. He and other friends urge me to stay in this place a year or more; and, from the situation of things, I suppose it will be best for me to continue.—Tell my dear brethren (the young preachers) not to be afraid of this place, for God is here, and souls have been converted this winter in public and private, and others are inquiring the way to heaven. Here are also a great many souls that must die like heathens, except they are visited by faithful ministers of the gospel.

"There are various places in the country, which Congress purchased from the French, where scarcely a faithful sermon was ever heard.

"My hope revives in secret, and in public preaching, that God will pour his Spirit on us more abundantly, and that our brethren will come and help us.—HEZEKIAH HARRISON."

M.

October 13th, 1860.

DEATH OF REV. L. CAMPBELL.

Alas! Can we never become at all familiar with announcements of this sort? Each successive notice comes as new and strange, and unexpected, almost, as if we had never heard the like before.

In the year 1838, Brother Campbell was appointed from the Kentucky Conference, Missionary to Texas; and a few weeks thereafter he landed at Natchez, on his way to that far off missionary field. He had never before been south of Kentucky. Alone in a strange country, he inquired of almost the first man he met if he could inform him where he could find a Methodist preacher. The stranger could not tell him, but could show him where he could get any information of that sort; and he directed him to my store, in the upper part of the city. Bro. Campbell remained at my house about ten days, during which time he preached for us several times. And I well remember we were all much pleased with the young Kentucky preacher.

Brother Elias R. Porter was then preacher in charge at Natchez, and was a member of my family, and I well remember some pleasant hours we three spent together in "the preacher's office." That *office* was an upper room of a small brick building, detached from the main residence, occupying a very conspicuous portion, overlooking much of the city and the far distant country in Louisiana, and it generally went, under the singular name of "*The Folly*." It was a small, old, massive brick building, and from its financial history or otherwise, in by gone days, it had acquired the title of "Van Doons' folly." This office was occupied by R. D. Smith, Steele, Ross, a saint though not a preacher, Hawkins, Porter and F. A. Owen, and occasionally by many other comers and goers, among whom I remember at the moment, Campbell, Overall, Maffitt, Rogers, Holland, Nash, Winans, Drake, Lane, Harper and the sainted Bishop McKendre. One of the very last sermons preached by the Bishop, he preached sitting, near the foot of the stairway leading to that office.

And alas, they are all dead save Brother Frank Owen and myself.

When an opportunity offered to ascend Red river Brother Campbell left us and proceeded to Texas, and in a few years afterward he returned, and has since labored in the Mississippi Conference. None have labored more faithfully, and few if any more usefully.

I esteem it a privilege to have known him well, and to have enjoyed his friendship and his confidence.

No man *knew* Lewel Campbell who did not know him well. Few men had a better heart or better religion.

The preachers of the Mississippi Conference will remember that at our last session, in Jackson, last November, Brother Campbell more than once, in tones unusually sympathetic and with more than ordinary feeling, alluded to the strong probability that he should never again meet the preachers in Conference. It was his last Conference, he repeated, in all likelihood. How soon has that probability become history!

Bro. Campbell was a self made man. His mind possessed great strength and uncommon vigor. The Church never had a better friend. He was benevolent in the truest sense. And he was a philanthropist of the truest type. Truly, death has made large assessments upon our Conference the present year.

And, brethren, how long before some one will be writing just this way, or in strains of this sort, about us! Let us be ready. But before we go, let us do all possible harm and damage to the devil's kingdom.

R. ARBEY.

CENTENARY INSTITUTE.

MR. EDITOR:—Centenary Institute, situated at Summerfield, Alabama, is already well known to the Methodist public through the many educated young ladies who have gone forth from her halls to adorn Southern homes. But I wish, through the columns of your justly popular paper, to call the attention of the public and the friends of Centenary, to the many important improvements which have recently been made for the comfort of these inmates by Prof. Richardson and his excellent lady. All the dormitories for the young ladies have been supplied with a new and elegant set of furniture, consisting of bedsteads, bureaus, wardrobes, and all the other articles which make up a complete set of fine cottage furniture. Every room in the Institute is furnished with a neat and substantial carpet, and there is a hydraulic ram connected with the building which forces into every room an abundant supply of water for all purposes. These comforts take away from Centenary all the apparent loneliness of a boarding-school, and give to it the elegancies and refinement of *home*. There are also in the compass in front of the College building, two literary halls furnished with complete libraries, where the young ladies meet for improvement in composition and belles lettres. These various improvements have been made at a cost of between four and five thousand dollars, and call for exertion on the part of the friends of Centenary, that Prof. Richardson and the trustees may be rewarded for the expenditures which they have incurred. The Rev. J. T. Montgomery is still the popular President of the Institute, and is assisted in the various departments by an able faculty, consisting of three male and seven female teachers, whose past success is the best evidence of their qualifications and faithfulness as teachers. And in every respect, Centenary now affords the highest advantages to all who wish to acquire a complete and elegant education.

The Institute is situated at Summerfield, Alabama, eight miles from Selma, and the wealth and refinement of Summerfield, as well as the moral tone of the community, make it one of the very best locations for a female institution.

Those who want full information may apply to Prof. Richardson, secretary of the faculty, for a catalogue, and we hope parents and guardians will consider the claims and advantages of Summerfield, and feel satisfied they will become convinced that they cannot do better than to patronize Centenary.

J. A. R.

KINDNESS OF GARIBALDI TO WOUNDED SOLDIERS.

The following extracts from a private letter to the editor of the Medical Times and Gazette, written by a friend who has recently visited Naples, will be read with interest. The letter is dated Naples, September 27, and was received last week:

"A few days ago I was one of a party which went down to Caserta to visit the military hospital, where the wounded were brought after the unfortunate affair of Capua. We first walked in the gardens of the palace, where we were so fortunate as to come, accidentally, on a body of officers practising rifle shooting. Among these was no less a personage than Garibaldi himself. As soon as he perceived us he came frankly forward to Mrs. W——, who had with her a large hamper of lemons and oranges for the wounded. On her requesting him to give orders that she might be admitted to the hospital, he immediately offered to escort her thither himself. A few minutes afterward the people were a little astonished to see Garibaldi drive off with an English lady and her two daughters, without any of his staff, to visit the hospital. I was perched on the box.

"After a ten-minutes' drive we arrived at the hospital—a fine modern building to look on from without, but the wards are too small, and the ventilation is bad. As to organization, there is none. When the crowd outside knew that the General was there, they flocked into the ward in such numbers that he could hardly move about. It was a most affecting sight, to see the tenderness with which the weather-beaten warrior approached the sick bed. Every one was visited in turn, and he had a few words of consolation for each individual. He laid his rough hand so kindly on the fevered brows of the most suffering that the tears started from their eyes. It was a hot, sultry day, and the air was carefully excluded. The reason given to me, on my asking why the windows were not open, was, that air, too freely admitted, was apt to cause fever among wounded men. Of course there was no answering such a profound observation, but after a few minutes Garibaldi ordered the windows to be thrown open, Mrs. W. having suggested to him the propriety of so doing.

"Before leaving the wards, where there were about sixty wounded—the most of them having been sent into Naples—Garibaldi made his Secretary, who had followed him, give each patient a dollar to get any little thing he might fancy. On seeing one poor fellow very uncomfortable with a dry dressing, the usual Neapolitan one, he caused him to be properly dressed, and made some observations about using water for dressings, by which the surgeons here might profit. He asked particularly if they used chloroform during operations, and was answered in the affirmative. This is a step in advance. On the visit to the common soldiers being finished, Garibaldi went to see the officers, of whom there were about a dozen. He kissed some of them affectionately, and shook hands warmly with all, requesting every one to make known to him any wants, &c. Not one of them complained to him, but on being questioned by Mrs. W——, it was evident that there were many things required for their comfort, above all, night attendance.

SPAIN.

The meeting of the Spanish Cortes was to take place on the 25th ult. The session is likely to be an interesting and important one. There can be no doubt that Spain, within a few years, has made considerable progress in works of internal improvement; that her trade and commerce have revived; and that, notwithstanding all her drawbacks, she is progressive and prosperous.—The Carlist troubles—which, during the present reign, have been productive of so much bloodshed, have been so great an obstacle to internal peace and prosperity, and have been such a cause of national weakness—have in a great measure subsided, and it is asserted that the principal Carlist chiefs are now disposed to recognize Queen Isabella. In that event, internal peace being assured, the way will be open for combined effort to forward schemes of improvement, on the consummation of which depends largely the future welfare of Spain. It may be expected that—the financial condition of the nation being favorable—measures, with a view to agricultural and commercial development, and the commencement and prosecution of works of internal improvement, will to some extent occupy the attention of the Cortes. In relation to foreign affairs, the session is likely to possess considerable interest. Since the successful war with Morocco, Spain has assumed a loftier port, and in her foreign relations holds a higher tone than formerly.—The idea that she is one of the great powers of Europe, although her pretension is not recognized, appears to possess her, and visions of conquest and aggrandisement in other parts of the world, are once more entertained, and cherished by her. The latest movement of the Spanish Government in European affairs, of which we have intelligence—we allude to the note the government is said to have addressed to the different powers, supporting the protest issued by the King of Naples when retiring to Gaeta—is not likely, by its effect, to prove the greatness of Spanish influence. The note, it is said, recalls that, by the treaty of the Quadruple Alliance of 1718, the Kingdom of the Two Sicilies had been ceded by Austria to the Spanish Bourbons. This cession was afterwards confirmed by the treaty of Vienna. The article 114 of the final act of Vienna having, under the guarantee of Europe, again sanctioned these stipulations, the Spanish Government considers it its duty to maintain, in the most formal manner, the rights of a member of the august family of Spain, and to raise every opposition against the flagrant violation of solemn arrangements. We imagine that notwithstanding whatever Russia and Austria, in connection with Spain, may think on the subject, the time for maintaining dynasties on thrones in opposition to the people's wishes, by force of arms, has passed away, and that the right of the people of the Two Sicilies to choose their own rulers will be recognized in Europe as superior to the "rights of a member of the august family of Spain," assumed to exist under and by virtue of musty, and often infringed and set-aside treaties, entered into when the rights of sovereigns and dynasties were the main subjects of recognition. Since then the world has advanced, and at this day the rights of the people are acknowledged to the settlement of the affairs of nations. It is not very likely that by such diplomatic movements as this, Spain will succeed in regaining any of her former influence as a first-rate European power. Of course we may expect, at the present session of the Cortes, some developments respecting Spanish West Indian policy, especially in respect to Dominica; also as to the relations with and the policy in respect to Mexico. These, in which we have the most immediate interest, will be anxiously looked for.

THE NEW BAPTIST BIBLE.

In spite of [illegible] of a large portion of the Baptists themselves, the "American Bible Union" is still prosecuting its work of "amending" the Bible in a Baptist sense. The New York *World* has the following upon the subject, and it fully expresses our own estimate of the enterprise.

"An association, composed of very respectable, but we think very mistaken gentlemen, mainly of the Baptist Church, calling themselves the American Bible Union, having for its chief object the revision of the King James version of the Scriptures, held its eleventh anniversary in our city last week. It reported an expenditure of forty thousand dollars in furtherance of its objects during the last year, and the completion of the first of the four gospels, which is issued in a quarto volume of about three hundred pages, now before us. This does not claim to be a final revision; a final committee of revisers has yet to pass upon it. It would not be right, therefore, to make the convention responsible for what seems to us the absurdity of the so-called emendations—an absurdity which any one who has any taste for English pure and undefiled cannot help observing.

"We rejoice that the Baptists, as as a body, give the amended version no countenance. We rejoice at it simply in the interests of Christianity, and out of no sectarian predilections. The King James version of the Holy Scriptures is a work of incomparable beauty and worth, and those only makes it more beautiful and lovely. To fifty millions of human beings it is endeared by the most sacred ancestral memories, and the most sacred associations. It is the bond of Protestant brotherhood—the tabernacle of their common Christian hopes. If it has its inaccuracies, they are not to be determined upon or corrected by single individuals or denominations. Respect for the religious sentiments of Christendom, and regard for the interests of Christianity itself, forbid it. Protestants now have a commonly recognized standard of belief; but when innovations upon it, like those here designed, are tolerated and accredited, no matter in what spirit or with what ends, a precedent is established of the most dangerous tendency. What one sect may do all sects may do, and what they may do to a given extent they may do to any extent, and if carried out, the Bible would be turned into a veritable Babel—a concatenation of doubtful readings—a miscellaneous scriptural polyglot in all the Christian tongues. An emendation of the received version of our Bible should never be undertaken, except by the most competent agency, and with the universal concurrence of all Christian denominations. Otherwise the most deplorable mischiefs may ensue, and without the gain of one substantial advantage."

LIFE IN CHINA.

A French gentleman, writing from Hong Kong, says: "On entering the town and passing along the principal street, the visitor is astonished at the beauty and richness of the Chinese shops on either hand. They are filled with the most curious articles of the East China crapes, porcelain vases of the most valuable kind, camphor-wood boxes, lacquered furniture of all descriptions, etc. Everything is arranged in excellent order, and in good taste. The shopmen are well dressed and extremely polite; one sits at a desk with a camel-hair brush in his hand, for they do not use pens, and sets down in the Chinese character every article sold; others are employed in displaying the goods to the gaze of the stranger, and this they do so cleverly as often to decide the hesitating purchaser. At short intervals, near the shop doors, may be seen a Chinese money-changer, seated at a small counter covered with rolls of *sapeques*, the current coin of the country. In our evening rambles through the town we often heard the sound of music and female voices singing. One night we made bold to enter a house where we heard a concert, at the risk of being thought intruders. Our intrusion, however, was not resented, for the persons present immediately offered us seats, and made signs for us to stay and hear. The room was on the first floor, extremely clean and neat, well lighted by large windows, with blinds, which opened on a balcony towards the street. Four musicians, with stringed instruments, castanets, and a tamtam, accompanied a young girl, who sang and also played a kind of guitar. Near her stood several of her companions, who were to sing in their turn. They appeared not to be above twelve or thirteen years of age, and were really pretty for Chinese. These ladies indulged in a cigarette from time to time, and handled their palm-leaf fans very gracefully. In the middle of the room stood a small table covered with sweetmeats and tea-things. On one side sat three or four merry looking Chinamen, who listened attentively to the music, at intervals blowing clouds of tobacco-smoke from their mouths and nostrils. At the top of the room, on a divan, reclined two more men, who were smoking opium, and seemed to enjoy it amazingly. When the singers, whose voices were too shrill to be melodious, had all sung in turn, the persons present drew round the table and prepared to do honor to the supper. Nor were we forgotten, for the gentlemen invited us to take a cup of tea and some sweetmeats, which we found not at all bad."

CORAL CAVE IN CALIFORNIA.

This cave is situated on the Whisky Bar road, (shame on the name!) five miles from Centerville, in Eldorado county, and a beauty of a cave it is. A single step takes you from the street into the hall of the silent mansion. This entrance is not the one first discovered, but has been cut through the solid rock from another chamber to the outer world. Passing through this, the visitor is ushered into an irregular apartment two hundred feet in length by perhaps seventy-five in width, and of various heights, with numerous elevations, depressions, recesses, galleries, etc. A scene of wonderful magnificence is before him. Millions of jewels appear to be glittering from the walls. Shining pendants, some large, some small, some short, some very long, some reaching from ceiling to floor, some thick, some slender, some tapering, some uniform, some tubular, some solid, some clear as crystal, some of a bluish tinge, hang thickly from the marble roof. Here a little wrinkly stab of a stalagmite pushes itself up from the floor; and there stands Lot's wife turned not into a pillar of salt, but of marble; and there again is Mt. Blanc, rising with its snowy lobs several feet above your head. Passing through this first chamber and descending a little, you turn to the left, through a cross section, from which shoot out several passages, some brilliantly lit and beautiful to behold, and others, one at least, as yet unexplored. Turning still to the left, you enter the last chamber, lying exactly parallel to the one first entered, and nearly though not quite so large, but if anything more beautiful. This is called the chapel, and has its belfry and pulpit as well. The pulpit especially is a thing of rare beauty, probably built in the olden time, as it is rather too near the ceiling to be of modern design. It has been formed by droppings from above, catching on a projection of rock, and then rising and spreading and folding over with the most graceful drapery underneath.

Words can give but a poor idea of this splendid handiwork of the great Creator. For himself he made it.—Through all the long centuries, while shrouded in sepulchral darkness, unseen by human eye, its splendor was not in vain, for God saw it and knew its beauty, to whom the night shineth as day. How many may be the palaces of splendor, full of the gorgeous displays of his power, which he hath made deep in the earth, where no light of day will ever penetrate and no earthly vision will ever come. The great Deity himself may reign in the magnificence, though ever so thick a covering of earth veil it from the sky.

Coral Cave has been open to the public but about three months, and yet the writer found that he was the two thousand one hundred and thirteenth visitor.—*Pacific.*

POETRY IN PROSE.

N. P. Willis, in a letter to the *Home Journal*, thus describes the performance of "God Save the Queen," on the organ at Grace Church:—

The church was empty in a few minutes, all except two or three expectant listeners who lingered in the aisle; and the slow measure of the hymn was first murmured low, like the source articulate utterance of a prayer in solitude. With the dimness of the light upon the splendid architecture around, and with the absolute stillness of the atmosphere, this beginning was most impressively reverential. And then came the few notes of the air, played with massive solemnity and strength—like the chant of a whole army on their knees—impossible to hear without an awe that hushed the breath. And the variations commenced, progressing upward with the exquisite complexities of inspired composition—the original, simple air, dominant throughout—and brain and heart, thus far, keeping pace with the anthem's stately tread. But, how describe the gathering together of all these wonders of sound, these miracles of surprises in harmony, and the [illegible] power forth in one burst of a [illegible] instrument! The hush of the deserted building, and the reverber

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NEW ORLEANS:

WEDNESDAY, NOVEMBER 7, 1860.

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CAMP-MEETINGS AND REVIVALS.

The Scriptures are fulfilled in our *day*. Their divine authority can never be overthrown while history and human nature preach and illustrate the gospel. Passing years, and centuries, and cycles add their confirmation and interpretation of the obscurely-spoken and dimly-understood "word" of the olden time. One of the grandest promises of the Holy Writings is the gift of the Holy Spirit. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." On the day of Pentecost, as all the disciples prayed with one accord in one place, *suddenly* there came a sound from *heaven*, as of a rushing mighty wind, * * and they were all filled with the Holy Ghost." Peter, in his exposition of this wonderful phenomenon, said: "Jesus, * * being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this, which ye now see and hear." Since that blessed day the good work has been going on. In the days of the Wesleys and Whitefield, it began anew. The modern pentecost was almost as wonderful as the ancient one. The early Methodist preachers in America, Edwards, the Tennents, and others, heralded the blessed promise on this continent: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

We are highly honored of God in this present year in that we witness the continued fulfilment of the Scriptures, in the continued out-pouring of the Holy Ghost, and the continued work of the salvation of souls. From all quarters come the blessed news. From beyond the seas, from almost every region of the old world, and from nearly every section and corner of our own beloved land, we hear the glad tidings of salvation. Thousands upon thousands of precious souls for which Jesus died are being reconciled to God through the death of his Son, and being baptised with the Holy Ghost. Camp-meetings, protracted meetings, and revival meetings of various kinds, at which the power of God is manifest, at which the souls of his people are blessed with "times of refreshing from the presence of the Lord," and at which scores and hundreds and thousands of sinners are brought to the saving knowledge of God through faith in the blood of his Son, are being reported all over the land.

God has blessed the writer of this with the privilege of attending some of these camp-meetings, and now, while he writes, a protracted meeting of great power is going on in a little piney woods Church on the Jackson railroad, and the young and the old are turning to "the Lord that he may have mercy upon them, and to our [illegible] abundantly pardon" them. Within the last six weeks [illegible] and enjoyed seasons of grace and heavenly joy for which we will [illegible] and thousands of others shall praise and bless God throughout eternal ages. We have seen strong and brave men, and tender and beautiful women, grey-headed fathers and mothers, and little Sunday-school children, bowing together in crowds in the altar of prayer, in the straw at camp-meeting, and at the consecrated house of God. We have seen whole families, which were far away from God, brought to salvation by the conversion of one dear little one in whose heart the good seed of the kingdom was sown in a little irregular and apparently unimportant Sunday-school. "Hallelujah! The Lord God Omnipotent reigneth." "The Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear." "The Son of Man hath" yet "power on earth to forgive sins."

Long live camp-meetings! Revivals and camp-meetings forever! They are needed. They do good in a thousand ways. They bring to vivid remembrance and feeling the teachings of the Sunday-school, the family fire-side, and the regular preaching of the gospel, as did the Holy Ghost the teachings of Christ. They cheer the lonely and the weary; they comfort the tempted and the tried; they console the sorrowful and the broken-hearted; they lead to repentance and conversion; they refresh and strengthen the Church and the ministry. They smoothe out the wrinkles of the past year. Mutual wrongs and resentments are forgiven under the pervading influence of the Holy Spirit, and the sympathetic joy resulting therefrom. Young Christians who had become worldly-minded, are renewed in their first love. Backsliders are reclaimed. Men go home to pray in their families who had never done so before. Friendships are formed which last forever. Prejudices against evangelical religion are broken down under an overpowering spiritual influence which is above all logic and all argument. Those whom God designates as his chosen ones to preach the gospel of his Son, when converted at a camp-meeting, or revival, go out with an important lesson already learned—a lesson which no other teaching could ever impart.

There is no fault in camp-meetings or revivals, but there is fault in "our pastoral inefficiency," by which much of the fruit of these meetings is lost. Let camp-meetings and revivals continue forever, and let our pastorate be made equal to the work of taking care of the harvest of souls.

A DEFENDER OF CONSPIRACY.

We have received a letter from "Sandwich, C. W.," dated Oct. 8., signed "Thomas Cleworth," containing eight pages of as vindictive wrath and abuse as the writer seems able to put in words, in response to our article on the "Texas Conspiracy." He assumes that we wrote about and approved the hanging of Bewly. We had not heard a word of that affair when we wrote that article, and have written nothing definite about it yet, because we know nothing definite. Our position on that case, in advance, is, however, that if Bewly was convicted of connection with the conspiracy for inciting servile insurrection, and general arson, murder, and rape, he suffered as justly as any other desperate villain. If he was hanged merely upon suspicion, because he was a minister of the Northern Methodist Church, it was an outrageous murder. What will our wrathful correspondent, and his sympathizers, say to that position? We have Northern Methodist ministers among us in the South constantly, and not a hair of their heads is hurt. They are in our office frequently.

The latest news of Bewly's case is, that he was not hanged at the time reported, having left. Since then, a letter was found, addressed to him, from a Rev. Mr. Bailey, a copy of which we have in our possession, revealing the darkest and bloodiest conspiracy known to history. Since then, it is said, Bewly was pursued, overtaken, brought back, and, having acknowledged the genuineness of the letter, was hanged. The whole truth will come out after a while.

This letter, however, is a curiosity. Like Dr. Thompson, of the *Advocate and Journal*, the writer does not let us know whether he believes slaveholders have any right to defend their lives, and those of their families, against any murderous incendiary, if he happen to be an abolitionist.

REV. J. A. CLEMENT AND THE ADVOCATE.

"Save me from my friends."

Authorship must surely affect the nerves. And when man is nervous, especially an author, he is at a disadvantage. Was this one of the reasons why Job exclaimed, "O that mine adversary had written a book?"

Our old friend and fellow-member of the Alabama Conference, Rev. J. A. Clement, has recently published a work entitled, "An Exposition of the Pretensions of Baptists to Antiquity." We have not seen it as yet, but hope to soon. We first published his announcement, and then an extended notice by Rev. W. A. McCarty. Mr. Clement complains that Mr. McCarty's notice was headed, "A New Book on Baptism." That may have been an inadvertence of ours, instead of Mr. McCarty's; we do not recollect. No matter, it is explained. Mr. Clement also seems annoyed at Mr. McCarty's remarks as to the style; but, as the notice of the book is eminently friendly and eulogistic, and as they agree as to the style and its propriety, we do not see cause of annoyance.

But a foot-note appended to the notice, which is also from Mr. McCarty's pen, but which Mr. Clement erroneously attributes to us, seems most exceptionable to him. With this explanation, of course the little fling at *somebody* about that "sermon in Florida" is only an illustration of "*how he could a fout*," as the young man in the "Georgia scenes" explained when discovered mauling and gouging the unresisting earth. We imagine that the writer of this also heard that sermon, but we really had forgotten that our old friend was there. As to whether it was aided by "the immortal Dick," or was "unique and original," we do not well recollect; it is really of no consequence. But *was* it fair to tell? But we had a glorious time at the camp-meeting; ten years has not dimmed the precious memory; and would like to be there again.

Why Mr. Clement should be annoyed by what he calls the "charge" of being "unique and original"—a high compliment—we cannot imagine. The truth seems to be that our friend is Quixotically fighting a phantom of his own fancy. *We* are friendly to the success of his book in advance; Mr. McCarty has written a highly complimentary notice of it; and nobody has said a word against it. We beg that he will not turn the artillery, intended for his enemies, against his friends. We suggest that it is a wise custom, when an author publishes a book, to let it take its chances, without "interference for protection." Moreover, our brother should overcome his sensitiveness. If he is so nervous at the compliments of his friends, what will he do when the Baptists get after him! But here is Mr. Clement's letter:

MR. EDITOR:—I see in the *Advocate* of the 10th inst., a notice of my book, just issued from the Publishing House, Nashville, by Rev. W. A. McCarty, in reference to which I wish to say just a word or two.

Bro. M. styles it "a new book on Baptism." Now, I did not aim to write a book on Beptism at all, though there is a discussion of both the subjects and the mode of Baptism. This could not be avoided in view of the subject taken in hand. My purpose was to expose the pretensions of Baptists to antiquity: hence the book is entitled, "An Exposition of the Pretensions of Baptists to Antiquity." This much, I deem it necessary to say, to prevent any misapprehension in reference to the object of the book.

In reference to its *style*, I adopted that in preference to any other. I could have written otherwise, had I *intended* it for the *literary* man. For these there are plenty of books on Baptism. I wrote for the common people—the class mostly trodden by those of the water creed.

In conclusion: In a foot-note, you say that I am indebted to Dr. Newton of Mississippi, or the author of "Theophilus Walton," for a "retort," as quoted by Bro. McCarty, about "who baptizes the lower part" of the subject in a case of immersion? Well, it is true, I have in my library both "Theophilus Walton," and two volumes of Dr. Newton's work on Baptism, but did not know that I was indebted to either of them for that "retort," until I was so informed by you. I have been in the habit for years past of using that "retort," and did not know that any person else ever used it but myself. And do not now know, only upon your authority, that these writers use it, for I have no recollection of ever seeing it in either of those authors. Yet I do not presume to be its author—even if it be worth anything—and as I have ordered a copy for your table, you will find a good deal that is used by other writers, but not claimed as any more original than a sermon was once heard from a certain preacher in Florida, on the "Immortality of the Soul," drawn largely from the works of the immortal Dick.

You seem to think I am "unique and original" when the meaning "wet all over" is given to baptize. Now, my dear brother, if you had been posted up on this baptismal question, as a man should be who attempts to criticise a work on that subject, you would never have charged *me* with being "unique and original" in this case of "wetting."

So far as editors' criticisms, or others, are concerned, I shall care nothing. I have written this work for a special purpose, and for a certain class of people, and those, we trust, it will benefit. The above we have written mostly to correct the notice of its design as stated by Bro. M'Carty.

J. A. CLEMENT.

Glennville, Ala.

A GRAND MISSIONARY MONUMENT.

The American Board, the first foreign missionary society in America, and the most important representative of the cause in this country, recently held its fifth annual meeting, which was celebrated as a jubilee.—*This* enterprise had its origin among young men. A boy heard his mother say that she had consecrated her son to the work of missions. A few years later, with some fellow-students at college, he sought shelter from rain by the side of a haystack. While the lightning flashed, and the rain poured, the subject of missions was talked over. Young Mills said: "The cause of missions can be carried forward if we will." They then made it a subject of prayer. What a contrast! On the one side, a few young men of the lower class of one of the infant colleges, so secluded that a mail reaches it but once a week; on the other, a mighty continent, the abode of paganism, whither they proposed to send the gospel. By the side of that hay-stack was the "handful of corn on the top of the mountains." What was its fruit? The American Board. The first year its receipts were $1,000, now they are $350,000. Then it had no missions; now they belt the globe. It has disbursed $8,000,000, and employed 1200 missionaries; and its mission churches now number 55,000 members, with more than 10,000 children in its schools. One billion of pages have been printed, and an entire nation—the Sandwich Islands—raised from cannibalism to civilization and Christianity. Judson and Rice, two of the first missionaries sent out, became Baptists. They returned to stir up that denomination, and from this event originated the Baptist Missionary Union. Subsequently the Presbyterian Missionary Board, the American missionary Society, and the Society of the Reformed Dutch churches, were organized, chiefly by separation from the American Board.—Thus there are now five Boards of missions, all the direct fruits of this Board, springing from the "handful of corn on the top of the mountains."

In 1796 the established Church of Scotland rejected as absurd a proposal to send missionaries to foreign nations; in 1829 the same church commissioned the devoted Dr. Duff, as its representative, to carry the Gospel to the natives of India.

Look back a little farther than half a century; a brief exploration beyond the year 1810 brings us to the era of the formation of the most important missionary associations of the Protestant Churches. The impulse which led to the founding of foreign missions by Protestants was felt at two distinct periods not very far apart. At the close of the last century the powerful reaction against the prevalent rationalism, which was led on by the Wesleys, resulted in the cotemporaneous formation of what are now the leading Missionary Societies of Great Britain. Wesleyan missions date from the year 1786; the Baptist Missionary Society was organized in 1792, the London Society in 1795, and the Church Society in 1799. These have grown to be mighty agencies—mighty in wealth and all the resources of spiritual power—In the extension of the kingdom of Christ. A period of like fruitfulness was the general pacification of Europe in 1814. The American Board was organized in 1810, the Baptist Union in 1814, the Methodist Missionary Society in 1819, the Protestant Episcopal in 1820. Thus Christian bodies that have been in appearance acting spontaneously, have been, in reality, working in concert.

THE PRINCE AND THE ORANGEMEN.

The *London Times*, as we expected, very earnestly sustains the course of the Duke of Newcastle in not following the Prince to recognize the Orange demonstrations in Canada, and denounces the Orangemen with great heartiness. There are two sides to the question, however. The pretensions of the Catholics in Canada have roused a deep and vigorous opposition in all the Protestant classes in that country. Nevertheless, the Orangemen acted outrageously, as Irishmen are apt to do, when excited. The *Times* says: "That they have by this time seen the folly and impropriety of their course we feel certain, and that when the heir to the British Throne leaves the New World he will leave behind him no more attached friends than the Canadian Protestants, although it has been necessary for his principal adviser, the Duke of Newcastle, to administer to them somewhat severe rebukes. Most of our readers, though unable to divine the reasons of this sudden agitation, will readily imagine that there must be something in the constitution of Canadian society or politics which gives this vitality to the Orange body. And this is indeed the case. Orangeism is not merely a religious, but a political association in British America, and it is an association which is chiefly defensive. The preponderance of the Catholic population in numbers and their able drilling at elections have enabled them to pass measures against which the Protestants are still strongly incensed. The voice of the extreme Protestants is heard through the Orange Lodges, and we cannot wonder, though we may regret, that they should assert their claims both in season and out of season."

PRESBYTERIAN UNION.

The negotiations which have been pending for nearly fifteen years between the "Presbyterian Church of Canada," and the "United Presbyterian Church of Canada," says the Canada Christian Advocate, have now nearly approached a happy and harmonious issue. The special meetings of the two Synods in Toronto, have at last resolved to discuss no longer the points on which *they differ*, but to look solely at those on which they agree.—So far as we are able to judge, neither body has given in one single hair breadth to the other. We cannot discern the slightest inch of ground on either side. But these two grand, gun-inch of ground on either side. But these two grand, gun-boat views of the great mission assigned them by their Great Head, have sheathed their swords at last, and agreed to become ONE at Montreal, in June, 1861. Some few on both sides dissented, but, on the whole, much christian forbearance and harmony characterized their Conferences and we cordially wish them God speed. Moreover, we shall rejoice to see the third and last, but not least (for we venerate the old *Mother Kirk*) Presbyterian body, and these two forming a no longer glorious trinity, but a glorious UNITY in this land. We sincerely pray for the time when these sections, and all others of Christ's body mystical

"Shall hang the trumpet in the Hall,
And study war no more."

GAVAZZI IN NAPLES.

Father Gavazzi, whose picturesque attitudes and wonderful skill in declamation attracted as much attention a few years ago as did his fierce denunciations of the abuses of the Papal power, is now a great "power" himself in Naples. A few weeks ago he preached in the open air, in the Place St. Francis-Le-Paolo, to an immense multitude. Clad in the Garibaldian red shirt, the soldier-priest proclaimed to listening thousands the "unity of Italy" as the will of God, and taught his excited auditory to look in the "four gospels" for the justification of the whole Italian movement. With his old vehemence of gesture, he denounced the temporal power of the Pope as the curse of Christendom, and especially of Italy. The discourse was interrupted, time and again, by enthusiastic applause from the vast throng that surrounded the preacher. Among the multitude were many priests, who clapped their hands and shouted as lustily as any of the audience.

OUACHITA CONFERENCE.

MR. EDITOR—The Ouachita Conference convened Oct. 24th, at Pine Bluff. Bishop Pierce not having arrived, A. Hunter, D.D., was elected President, *pro tem*, and J. S. M'Alister was elected Secretary. Bishop Pierce arrived about 11 o'clock and took the chair. We have had a harmonious session. There are several transfers from Tennessee. Some nine or ten young men have been admitted on trial. With these additions the Bishop has been enabled to supply the circuits with a few exceptions. This is the first time I have had the pleasure of attending the Ouachita Conference. They are the right kind of men, and the cause of God and Methodism is destined to prosper under their administration. Dr. J. B. M'Ferrin was with us, and preached for us three times, in demonstration of the Spirit and with power. Several persons have been converted during the session of the Conference, and 16 have joined the church.

The Conference adjourned Tuesday, October 30th. Camden was selected as the place for holding the next Conference.

The missionary anniversary was held on Saturday night. Dr. C. Taylor gave us a very interesting talk on the character and customs of the Chinese. Speeches were also made by Dr. M'Ferrin and Bishop Pierce. Over $1000 was raised.

JAMES L. SANFEY.

[A list of the appointments will appear in our next number.—EDS.]

ADAMS' EXPRESS.—This "institution" brings us under obligation every week. We hereby tender our thanks, and heartily commend the Express to the patronage of our friends.

SITUATION WANTED.—The gentleman advertising is recommended to us as worthy of confidence and patronage, as a gentleman and scholar.

TEACHER WANTED.—See advertisement.

AUTHORS AND BOOKS.

NEW YORK, Oct. 30, 1860.

It is rumored again that Mr. Thackeray has in contemplation what may be called, by a stretch of the imagination, a continuation of the History of England, from the period reached by Lord Macaulay at his death. The great novelist, it is stated, intends really to give a history of the "Times of Queen Anne," that Princess whom Johnson remembered vaguely as a "stately lady, in diamonds and a black hood," and who touched him for the King's Evil, in 1712. This would be a history of that period with which Thackeray is best acquainted by all the studies of his life. No one who remembers his four lectures on the English Humorists, or who has read that best written of all his books, that splendid specimen of fine rich old English, the "History of Henry Esmonde, Esq.," will doubt his eminent fitness, on the score of knowledge, for the historian of that period. But Novelists are by right of their trade special pleaders. Their habit is to *project* one or two characters in the story to the exclusion or injury of others, and the very necessity of their trade makes them rely more on fancy and instinct, and less on stubborn facts, than an historian ought. After all, the closest photographers of certain phases of society, such as Mr. Thackeray and the author of Adam Bede are, give but a small portion of the world. The canvass is necessarily narrow; like the photograph itself, which gives us a building, a face, and figure, or a patch of landscape, with inimitable fidelity; but loses its force and power when it is applied to a fresh landscape. Now historical painting needs a bigger canvass than our novelists are used to.

Nevertheless we may be thankful for even a history from Mr. Thackeray's pen. That it will be full of curiously minute and sharply drawn pictures of the society, and manners, and customs of that period, and picturesque and interesting, if not *very* reliable, no one will doubt. And that is precisely what some say of Lord Macaulay's history.

It seems to be settled that Mr. Dickens will appear next year with another novel. How, or in what shape, is not yet stated. Also Mr. Trollope, whose admirable story of "Farmley Parsonage" the Harpers are about to publish, is, it is said, to begin the new year with another serial in monthly numbers.

Lately British authors and readers have complained of the partiality and bigotry of Mr. Mudie, the great Circulating Library man, who, for $25 per year, furnishes any one, in any part of England, with all the new books, as soon as issued. His patronage is so immense, that his custom alone sometimes settles the question of the publication of a book; of Adam Bede, for instance, he alone bought 3000 copies at once, which, for England, and for a seven dollar book (which is the English price of that work) is a very considerable edition; and at once makes a book a paying venture. Wherefore shrewd publishers ask Mr. Mudie's advice beforehand. Now this gentleman, it appears, is mortal, as well as the rest of us. He has his prejudices: for instance, he refuses to admit Mr. Charles Reade's books, and some others are specified. We know that such a course must be found oppressive, and though Mr. Reade has never made complaint, having made probably a sufficient public patronage for himself, some of the less lucky cry out. Mr. Mudie in his reply gives a curious insight into his vast business. He says:—"I have always endeavoured to act fairly towards my subscribers, and with great regard to the interests of all good authorship; and I shall continue so to do. The following list of the total number of works added since January, 1858, to Sept., 1860, may interest your readers, as it indicates to some extent the relative circulation of various classes of works in the current literature:—History and Biography, 87,210 vols.; Travel Miscellaneous, including works of General Literature, 65,445 vols.; and the principal Reviews, 87,856 vols.; total, 391,083 vols."

Such a market must have its influence, and probably accounts for the publication of some of the many trashy novels—even trashier than the common run of American novels—with which British publishers have for some years deluged Great Britain, till it has come to be believed that of every hundred Britons, male and female, who can write their names, at least ten try their hand at a novel. Thank God, then, such books are mostly still-born, and don't need even the Herodian hand of the critic to put them out of the way.

The Cosmopolitan Art Association have just ready their annual presentation plate. The subject is, "Falstaff mustering his troops." The engraving is by John Rodgers, from a painting by Schrodter, one of the Dusseldorf artists. It is an excellently done thing, and will be especially welcome to lovers of Shakspeare. It alone is abundantly worth the price of subscription ($3), which also entitles to their Quarterly, which has additional engravings, and to a share in the annual distribution of objects of art. It seems that when the Prince of Wales was in New York, he and the Duke of Newcastle subscribed to the *Quarterly*, and had their engravings sent *home* (to Buckingham Palace, and to Clumber Park, Nottinghamshire).

Lord Brougham, who is now past 82 years of age, delivered a lecture recently in England in which he spoke of that very disagreeable subject, *work*, in the following enthusiastic strain: "I began work more than sixty years ago, and from that hour to this I have constantly been, like yourselves, a working man; and to be a working man will I continue as long as Providence blesses me with health of body and strength of mind to continue my avocations. And I claim no merit for this; I like it. It has become my second nature. It has become my habit. I cannot possibly lay it aside; I do not see why I should lay it aside; if I see any reason—if I see that the public would be better served by my laying it aside, then I would lay it aside and take the ease which I had earned, or thought I had earned. But till I find that I can work no longer, or that there is any good reason why I should work no longer, work I shall, and work I will, as long as work I can."

For myself, I have always believed that the taste for work, like the taste for olives and sour wines, is not natural but acquired—and then needs a good deal of perseverance before one can heartily enjoy olives or work.

Literary news is just beginning. When cold weather comes on, days grow short, and reading lamps are lit, the publishers begin to tempt their constant public.—The following list includes all that is doing in England just now. Of these parts you shall hear in my next.

Mr. Hepworth Dixon's biographical work on the great "Chancellor of Human Nature," which is to be called "Personal History of Francis Bacon." The completion of Mr. Macknight's "History of the Life and Times of Edward Burke," (of which volumes I and II. were published by Messrs. Chapman & Hall, in 1858), and of Mr. W. C. Haslett's "History of the Republic of Venice." A second volume of "The Autobiography of Dr. Joseph Wolff;" a "Memoir of Jerome Bonaparte;" two additional volumes of "Memoirs by the Duke of Buckingham, from his family papers of "The Courts and Cabinets of William IV. and Queen Victoria." Miss Bremer's "Two Years in Switzerland," and a book on "The Western Prairies," from the Hon. Grantley Berkeley. A reimpression of "Hogarth's Works," with an essay on his genius by James Hannay, is probably due to Mr. Salu's series of papers on the subject in *The Cornhill Magazine*. There may also be looked for in separate form, a "Life of William Cobbett," by his son, John P. Cobbett; Lady Chatterton's "Memoirs of Admiral Gambier," and several minor works of travels, &c. Of books heretofore announced, but now definitely promised to be forthcoming, the most important are Lord Mahon's "Life of William Pitt," Lady Llanover's "Memoirs and Diary of Mr. Delaney," volumes IIId and IVth of Carlyle's "Frederic the Great," the first installment of Mr. Kinglake's "History of the Crimean War," the 2d volume of Lord Dundonald's "Autobiography of a Seaman," and Leslie's "Sir Joshua Reynolds and his Cotemporaries." ***

EXHIBIT OF THE SOUTHERN METHODIST PUBLISHING HOUSE, JULY 1, 1860.

REV. AND DEAR BRETHREN.—In compliance with the law of the General Conference, I submit my Annual Exhibit. You will perceive that the balance in favor of the Publishing House, over and above the report of last year, is $16,121 42. To ascertain the real profits of the establishment during the year, it will be necessary to add the amount that has been deducted to the various Conference Depositories. This item alone shows, that in sales to these institutions, we have allowed a discount, over and above our regular rates to wholesale dealers, the sum of say $8132 16. This, added to the above, shews the profits of the House to have been say $19,538 58. To this should be added the travelling expenses of the General Superintendents of the Church. Your body, I think, will not fail to see that the business of the House has been sound and prosperous, and promises success in the future.

The trade of the House during the year has been good, and the manufacturing department has been constantly employed. We have made important additions to our machinery, and now think that we will be able to have on hand full supply of our standard works and Sunday-school publications. Hitherto we have been frequently pressed to supply the demand. But few new books have been added to our catalogue, while the demand has been large upon our stereotyped works. Some important publications have, however, swelled our list.

The Depositories working under the law of 1858, have been so far somewhat successful. A few have done well, while others have transacted a very limited amount of business. Those in operation are located at Richmond, Charleston, Mobile, Macon, Vicksburg, Galveston, Louisville, Lexington, and Memphis. The last named has just opened. The aggregate purchases of these nine establishments during the year amounted to $32,528 66, estimating at the rates of charges under the new provisions of the Discipline. This I regard as very small; but it is due to say that some of the Depositories had a pretty good supply on hand twelve months since, while others have not got fairly under way; all, however, thus far, have proved themselves punctual dealers.

Until the present, the Publishing House has not realized any large amount from the Conferences towards raising a free cash capital; we expect the approaching autumn to begin to reap some of the fruit of our labors. You cannot fail to perceive that, unless we get aid from the Conferences, we cannot continue to supply the Depositories at or a little above cost, meet all the expenses of the House, and liquidate its debts. We still insist that each Conference shall take steps to raise its portion of the funds. Our brethren cannot expect the Publishing House to sustain itself, pay all its old liabilities, and sell books without profit. Will your body—if you have not already acted—take measures to carry out the plans and purposes of the General Conference?

ASSETS.

Real Estate,		$55,000 00
Stereotype Plates,	$57,393 77	
Less 10 per cent,	5,739 37,	51,654 40
Steel Plate Engravings, Woodcuts, and Casts, etc.,		7,202 50
Fixtures, Presses, Type, Furniture, etc. (cost rates),		1,612 58
Copyright,		150 00
Sheet Stock,		10,172 72
Material, (in new metal, plaster, and paper),		8,295 36
Merchandise,		51,255 76
Bills Receivable,		92,984 66
Book Accounts,		75,487 12
Due from Tract Society,		30,587 36
New York Depository,		24,145 89
Furniture in Office,		400 00
Cash,		1,693 99 $442,367 93

LIABILITIES.

Book Accounts,	$35,545 61	
Bills Payable,	77,572 82	$113,118 43
Leaving a balance in favor of the House of		$329,249 50

Our Assets will be considerably reduced on final settlement. Many of the debts will not be realized, or if collected, at heavy discounts. But little improvement in the accounts of the Tract Society.

J. H. MCFERRIN, *Agent*.

TUSCALOOSA CORRESPONDENCE.

MR. EDITOR: I have proposed time and again to drop you a few dots from this venerable old city, but have "been let hitherto." And now I am almost ashamed to do so, considering the neglect of promises made you at Eufaula. However, a few items may interest your readers.

The most pleasing item is, the result of the Bone Camp camp-meeting which closed yesterday morning, having commenced on Friday previous. The meeting was gotten up in a hurry by a few friends in the neighborhood, it having been purposed to omit having one this year.—The Pastor of the (New Prospect) Circuit was attending appointments in other portions of his work, and the very excellent local preacher who had charge of the circuit last year, and who now lives within its bounds, Rev. James Freeman, on account of family afflictions was unable to be present all the time. Hence the brunt of the labor fell on brother Adams of North Port and your correspondent, who are pleased to acknowledge the services of a devoted Baptist minister by the name of Smith, who lives in the neighborhood. The meeting was one of the most satisfactory I have ever attended. Not that converts were numbered by scores, but that a depth and constancy in the feeling of the assembly was manifest. On Monday night the preachers were painfully impressed with the conviction that the Church was not doing its duty to the neighborhood, and each, in a short talk, declared wherein we had been deficient. Then one of them called on each of the male members present by name, and one after another confessed before the whole audience neglect and unfaithfulness, with promises of amendment. All were melted down, and on invitation, nearly all the people came up around and into the altar, and a precious season of tears was had. The next morning we divided those present on the ground into two groups at 8 o'clock, and at different tents held prayer meetings. At eleven the baptism of children, with a discourse on family religion. At the conclusion of this service, a prayer-meeting band was formed of brethren and sisters, who covenanted to unite in a systematic effort to revive religion in the whole country surrounding, by having a prayer-meeting each Wednesday night—going from house to house—until the next camp-meeting. After dinner the horn blew at 2 o'clock, and an opportunity was given to those who wished to join the Church. Several joined. A number promised to attend from week to week the prayer-meetings as seekers of religion. Brother Adams and myself took leave of the brethren, thanking God that we had gone to their aid.

The Methodist Female College here is doing finely. Rev. R. M. Saunders and his excellent lady have charge, with competent assistants. Mrs. Saunders, I am persuaded, has no superior as a manager of young ladies, and is winning golden opinions of every body as a teacher. A sincere Christian, accomplished and experienced, the Trustees have made a fortunate selection in securing her services. Enough for the present, save one little suggestion to brother Summers. When he mentions again in the *Quarterly* the Colleges under the patronage of our Church, may he not overlook the one here, where he was once stationed, where he is much loved, and where he got his wife.

USRY.

FOOTPRINTS ACROSS THE CONTINENT.

NUMBER XVIII.

To the Texas Conference—A Dilemma—Friends in Need—An Unpleasant Journey—Arrival at New Orleans—Home at Last—The Lost Found—A Grateful Retrospect—Chills and Remedies—The Close.

From Golind I went to LaGrange, the seat of the Texas Conference. By the kindness of Bro. Fly, who took me in his buggy, I was saved the fatigue and exposure of night travel, and was thus enabled to make the trip. Even thus nature was exhausted and I was confined to the bed for two or three days. The doctors held a consultation over me, and tried to make me believe that I was on the verge of fatal illness; but I resolved to resist the doctors and the disease, and to meet the duties of the Conference. I did so, but it was a costly sacrifice to my poor body. While yet in bed, Mrs. P. arrived, and reported that she had no tidings of the lost trunk. Here was a dilemma—far from home, money well nigh spent, and wife and daughter with "nothing to wear." By the generous kindness of sisters Huyolo, Alexander and others, an outfit or rather a *refit* was soon forthcoming. Warm hearts and busy fingers in a little time prepared Mrs. P., and the little girl "to go out," and the expenses of "shopping" did not lighten my already attenuated purse. Friends in need are good things—very. Texas is a very good place to find them. My old friend Pitts and wife, who came over with my family, did me no little kindness by carrying me in their carriage to and from the Conference room. The General also promised to look after the trunk and forward it to N. O.

Bro. Ligon with whom we stayed, and to whom and his better-half we were indebted for many comforts, when the time for leaving came, furnished me with a pair of mules, and Bro. Thrall furnished a baroueche, and Bro. Addison, one of the preachers, proposed to be driver, and, thus fitted up, we left for Palestine. After a long, tedious, wearisome journey, we reached our destination. Bro. A. is down in the book of my memory, for he helped me much. I could not have made the trip alone, and with his brotherly, faithful services, barely got through. But the Conference was held, and the hour of adjournment was reached in harmony and love. A furious snow storm came on—the like was never seen before in Texas. The last days of the Conference involved us all in much exposure. I never saw such a spell of weather anywhere. In the midst of it we read out the appointments and bade each other farewell. Taking the afternoon and night to recruit, I made my arrangements to start the next day for home, storm or no storm. Bro. Eiglehart, at whose house we were entertained, urged us to stay and wait for sunlight and a milder temperature. But long absence from the loved ones at home, continued sickness and suffering without any prospect of relief, gave in rest, cessation from labor and mental repose, made me impatient to go, and so "tearing" ourselves away from all the comforts of a noble hospitality, we faced the tempest and set out for Sunshine. Verily we had a bitter ride for several days and nights. But I had braced myself to endure and to conquer. The first night we spent in Rusk, where my sister (Mrs. Wiggins) resides, and then we took the stage for Alexandria. Fortunately we were not crowded, and made ourselves as comfortable as constant motion would allow. The incidents of the journey might be detailed with interest, if time were plenty on my hands; but I have more important business just now, and must come to a close.

We reached New Orleans in due season, found very comfortable quarters with Bro. Stewart, and were detained several days, waiting for our baggage. Mine had been shipped at San Francisco for New York, and ordered by express to this point. Mrs. P.'s, as stated before, if found, was also to come by express, and both should have been here on our arrival. But neither had come, and so we tarried only to be disappointed. We left at last, giving up all as lost. The loss in real value, was considerable to us who never have [illegible] but in those trunks were many curious and gifts designed for the children we had left behind that we were going home, and this was a fact too pleasant to be marred by useless regrets. With cheerful hearts we moved on and grew happier as we lessened the distance between us and our humble residence. At last we arrived. I thought of life's weary journey, its end and of heaven and its welcome. And now I must record my gratitude to God for all his mercies to me and mine. We were preserved from all accidents in a travel of *two thousand miles* by sea and land, in all sorts of conveyances, through deserts, among savages, by day and night. Bless the Lord, oh, my soul, and all that is within me bless His holy name.

Two months after we reached home, first one, then the other—the lost trunks came to hand. They were battered and worn, but the contents were all safe. The dear things gave no account of themselves or their peregrinations. Where they had been we never shall know, but after much wandering and many delays they reached home. Mine is now about to resume its travels and with my past experience of its tendency to *prodigal* habits, I shall put it under more careful regimen for the future. Mrs. P.'s, I think, will not be trusted abroad any more, but will take position in the ranks of the *local itinerancy*.

In winding up these notes of travel, I must go back to San Francisco, and express my obligations to the brethren, Fitzgerald, Spencer and Genella. With the first two, we found a home when we were in the city. I do not mean food and lodging merely, but such real friendship and kindness as robbed absence of its gloom and made a land of strangers a place of enjoyment and repose. Christ promised to the faithful minister who left all to follow Him, houses and land, fathers, mothers, friends. These brethren and their families, as instruments, redeemed that word of promise to me and made me feel as much at home on the Pacific coast as here among my native hills. Peace be upon them, and prosperity within their gates. Bro. Genella is a reproduction of the "well-beloved Gaius," of whom the Apostle Paul writes so lovingly. The friend of the Church and the preachers, he is the courteous servant, the ever-ready, obliging helper of both. His big soul takes in all the interests of our Zion and there are still chambers to let. There is room for every good thing. He never knows when he has done enough. He plans easily, gives liberally, executes promptly. One such man is worth to the Church *acres of drones*. The Lord make them a thousand fold so many more as they are. I am his debtor in many respects, both for personal favors and relative kindness. My little daughter has made his name a household word. May he live long, live in California, live to see a free Southern Methodist Church in San Francisco, live to count his brethren by the hundred and to enjoy the ministrations of the Word in our own spacious consecrated temple.

I have had a long hard bout with the chills, and if I had time would furnish a catalogue of remedies, *all infallible*, for the benefit of any who may be similarly afflicted. Desiring to do good in every way, I may hereafter publish a list of recipes, allopathic, homeopathic, scientific and superstitious. It is true, none of them did me any good, but mine was a peculiar, exceptionable case, for I am assured, by reliable doctors and many infallible signs that any one of the remedies, from quinine up to corn-*shucking tea* will cure the oldest and most stubborn case. But the victims must wait on me a little while. In the meantime I commend them to hope and patience.

In closing this correspondence with your paper, Mr. Editor, allow me to say that I regret the irregularity of my letters, because they would have been more spirited if I could have written while impressions and memories were fresh, and they might have been read with more interest. You have given me room enough for the present, and I hereby resign to my "*illustrious*" successor.

G. F. PIERCE.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

NOVEMBER 7, 1860.

WEEKLY SUMMARY OF NEWS.

DOMESTIC.

By telegraphic dispatches from various parts of the United States, received in this city to-day, we have the following very important intelligence :—

The Presidential Election.—The vote in New York City was: Union ticket, 80,078; Black Republican, 31,800. Nearly all the interior counties of New York are said to have given Black Republican gains, and it is supposed Lincoln has carried the State by about 50,000 majority. In New Jersey, the fusion ticket is supposed to be successful. Lincoln's majority in Pennsylvania is estimated at from 10,000 to 12,000. Vermont, Maine, Massachusetts, New Hampshire, and the other New England States have given overwhelming majorities for Lincoln. Indiana, Wisconsin, Ohio, Iowa, and Illinois, have all given Black Republican majorities. Returns from Kentucky, Tennessee, Virginia and Maryland, indicate those States have gone for Bell. Louisiana, Alabama, Mississippi, North Carolina, Arkansas, Delaware, and Georgia, according to latest returns, have given majorities for Breckenridge. Douglas, it is presumed, has carried Missouri.

Probable Insurrection in Virginia.—It is stated in a telegram from New York that Gen. Harney has left Washington to assume the command of the department, in consequence of anonymous letters threatening an insurrection in Virginia.—Gov. Letcher has ordered the troops to be ready at a moment's notice.

North Carolina and Georgia Arming.—Telegrams from these States inform us that the Arsenals at Fayetteville (N. C.), and Augusta (Ga.), are being occupied by Federal troops.

We gather the following from our "exchanges" received during the past week :—

LOUISIANA.

SUGAR HOLDING IN TERREBONNE.—Many of the planters have commenced making sugar, but there is universal complaint that a very inferior article is made, and that it does not granulate well. We are informed that the bud of the cane is killed, and that much of the crop is sprouting. The full extent of the damage done the cane crop, by the late storm, cannot yet be ascertained; but it is much more serious than was at first imagined; for in three weeks from now it will be utterly impossible to make anything like sugar of the sprouted canes.—So says the Thomas *Ceres*.

The Alexandria *National Democrat* says that in Rapides Parish the cane is small, and only a small yield can be expected. The same paper says that the cotton will in nearly an average.

ALABAMA.

TOWN OF OPELIKA BURNED DOWN.—The flourishing town of Opelika, situated at the junction of the Columbus and West Point Railroad, in east county, Ala., was almost entirely destroyed by fire on the night of the 25th. Ten of the largest houses were wholly consumed, with nearly all their contents. Opelika was the great depot of the Georgia and Alabama railroads, there connecting, and the loss of property must be immense. The fire is thought to be the work of an incendiary.

ABOLITION INCENDIARIES.—The Montgomery *Mail*, of the 30th ult., says : We yesterday heard of two incendiaries who had been tampering with slaves. One of these was in Marengo county, and the inhabitants were after him; the other had been caught after a chase, and lodged in Russell jail. His name is Tom Copeland, and he brags of what his friends had done with fire and poison in Texas. His efforts to incite insurrection in Russell were hardly disguised and are susceptible of abundant proof.

ANOTHER JOHN BROWNITE CAUGHT.—A man by the name of Seawell, a John Brown emissary, was taken up by the citizens of Limestone, a day or two since, for tampering with slaves. A meeting of the citizens was held, and after a short examination, the proof was overwhelming against him, and he was severely whipped and ordered off. He seemed to be well posted in all John Brown matters, and was endeavoring to incite the slaves to a servile insurrection, etc., telling them that they would all be free after the election ; that Lincoln would be elected, etc.

EXPLOSION OF THE STEAMER BALTIC.—A telegram from Mobile, 3d inst., says : The splendid low-boat Baltic exploded her boilers at an early hour this morning in the bay of Mobile. We learn from persons who have arrived from the scene of the disaster, that seventeen lives were lost, and that some few received severe injuries.

MISSISSIPPI.

ACTION OF GOV. PETTUS OF MISSISSIPPI.—In a speech at Macon, Miss., Friday inst., Gov. Pettus said "that the same wire which conveyed the electric flash that brought the intelligence of Lincoln's election, the next instant should carry back his proclamation convening the Legislature of Mississippi, and he warned them now, if there were any members of the Legislature present, to be prepared to set out for the capital of the State the next minute."

MINUTE MAN.—We learn that a company of "Minute Men," numbering sixty, was formed at Enterprise, Miss., the 31st ult., and offered its services to the State, to go anywhere or do anything, required for the good of the State.

DISTRESS IN MISSISSIPPI.—The Wilkinson *Gazette*, of the 27th ult., says : "The reports that we hear of the situation of some families in the Northeast portion of our county are truly distressing. Something should be done for their relief immedi-

...ST AND COTTON.—There has been a killing frost over the ...state, and cotton especially is said to be to a great extent injured by it. ... of attempted servile insurrections are rife in different parts of the State.

GEORGIA.

PROPOSED NEW COMMUNICATION WITH HAVANA.—The people of Savannah are moving for a new and more speedy communication with Havana, with which port their business is rapidly on the increase. Of the 451 vessels which entered from or cleared for foreign ports during the last fiscal year, 139, or nearly one-third, were either from or bound to Cuban ports.

A GEORGIA-MADE STEAM FIRE ENGINE.—Mr. G. J. Golden is building a steam fire engine, at the Columbus Iron Works. It will be a great triumph of Southern mechanism and ingenuity, as the entire conception, drawings and work, have all been done in the South.

TENNESSEE.

HEAVY STORM IN TENNESSEE.—The Express courier, from New York the 29th, reports a very heavy and destructive storm in East Tennessee. The bridges and four miles of the track of the Virginia and Tennessee railroad had been washed away, and a large number of mails were there detained.

KENTUCKY.

OIL WELL IN KENTUCKY.—The Owensboro' Democrat learns from a gentleman who resides in Calhoun, McLean county, that oil wells similar to those recently discovered in Pennsylvania have been found in McLean county. A New York company have taken leases upon immense tracts of land over there, and have opened one well upon the plantation of Dr. Mayo, which satisfied those engaged in the oil business that there is an inexhaustible amount of pure oil under the whole range of hills along Long-Falls prairie and Green River. Where the well spoken of is located there is a tar spring, and this fact led to the discovery of the oil. The oil was found beneath a rock 39 feet in thickness, and was forced to the surface by the gas as soon as reached. The company are making preparations and erecting buildings and machinery for the manufacture of oil. We are informed that the oil comes out of the earth perfectly clear of any mixture, and all that is necessary for its use is a clarifying process. It burns well and makes a good light in its crude state.

The tobacco crop in Kentucky has been seriously injured by frosts, and it is estimated that one-eighth of the whole has been ruined.

VIRGINIA.

A FATHER ACCIDENTALLY SHOOTS HIS DAUGHTER DEAD.—A most heart-rending accident occurred at Norfolk, on the 24th ult. It appears that Mr. Jesse T. Newell, a worthy citizen and indulgent parent, went home from business about sunset, and finding his little son playing in the house and yard with a pistol, not supposed to be loaded, took it from him, and while examining it, it was accidentally discharged. Laura, (Mr. Newell's daughter) a beautiful and interesting little girl of nine summers, was seated on the steps getting her lesson when the pistol went off, and instantly jumping up she exclaimed, "Oh, pa, you have killed me!" As she said this, the blood burst from her nose and mouth. She fell forward and instantly expired. The pistol had been charged with two buck-shot, both of which had entered her right breast and perforated her right lung. The great shock, together with the internal hemorrage, produced almost instant death. The unhappy father, almost bereft of reason by the distressing and heart-rending accident, sought in his frenzy to take his own life. He seized a knife and made a desperate effort to cut his throat, but was prevented from sleeping his family in still deeper grief by some of his friends, who happened to rush up in time.

WARLIKE PREPARATIONS IN VIRGINIA.—Virginia appears to be making ready for some overt military demonstration. Not only is her Governor taking steps to arm the militia of the State, but through the proper authorities an order has been given to Col. Rice of Philadelphia, for a quantity of his newly invented explosive bomb-shells, represented as the most destructive agent of its kind known.

SOUTH CAROLINA.

THE MINUTE MEN'S PLEDGE.—The following is the pledge of the Minute Men organized at Columbia : "We, the undersigned citizens of South Carolina, in view of the impending crisis necessarily incident upon the election of a Black Republican to the Presidency of these United States, and in view of our duties to our section, ourselves and our best interests, which must fall in the event of the triumph of Northern fanaticism, hereby form ourselves into an association, under the name and style of the Minute Men, and do further solemnly pledge our lives, our fortunes and our sacred honor, to sustain Southern constitutional equality in the Union, or, failing in that, to establish our independence out of it. The members are required to wear a blue cockade on the left side of the hat, and procure a Colt's revolver, rifle, or other approved firearms."

The two Hitchings, father and son, arrested near Cheraw, on suspicion of being engaged in an insurrectionary plot, have not been hegg, as reported, but sent out of the State.

TEXAS.

CROPS.—Since the late frost (says the Houston *Telegraph*,) we have sought information from all parts of the interior as to the effect on the crops. So far as we can learn, it has been of positive advantage to the cotton in much of the lower country, checking its further top growth, and causing the bolls to open. The result has been a considerable increase in the amount gathered by many of the planters. In some instances this increase has brought the crop up to very nearly an average, one year with another. The continued fair weather since the frost has also aided in this result, and it is estimated that every week of fair weather at this time, adds 2000 bales to the crop of Texas. A late killing frost, and a pleasant fall, may yet give us a tolerable crop in the aggregate. The sugar cane will not turn out more than half a crop. The time when it should have been ripening was required for its growth. A gentleman who has just returned from a trip to Burnett gives a glowing account of the prospects of a crop in that section of country. He says that he saw lots of wheat up, which was in a healthy condition, that the planters had machinery for reaping wheat and were doing business on a large scale. This is a prairie country, and our informant says that the people were settling in the open prairies, without a stick of timber of any kind near them, for the purpose of raising sheep, that breeds of which were being driven into that and the surrounding counties in large numbers. He says that biscuits and beef are plenty ; that they have no corn bread, and would willingly exchange some of their flour, pound for pound, for corn meal. From this description, it is a thriving as well as a beautiful portion of the State.

The Weatherford *White Man* reports Indians as depredating in Jack county. The paper calls upon the lower counties to equip companies of young men for the Grand Buffal Hunt.—This hunt is an independent ranging expedition against the Indians. It will be in charge of active and experienced frontiersmen, and will afford those who join it an excellent opportunity to see a little of life beyond the frontier. The *White Man* says the post oak mast will prove a failure. The crops of wheat, barley and rye are in good condition, and large quantities have been sown ; but the grasshoppers have appeared in hordes.—Stock is in excellent condition and the range very fine.

NEW MEXICO.

INDEPENDENCE, MO., OCT. 30.—The New Mexican mail, with dates to the 15th inst., has arrived. Amherg has succeeded in recovering sixty-three of his mules that were stolen by the Indians, and in all probability that is all he will ever get. Hostile Indians are all around Santa Fe, and the citizens dare not venture any distance out for fear of being murdered. There is no news from the army in the mountains, in pursuit of the Navajo Indians. No hostile Indians were seen on the Plains and the news from there is of no importance.

FOREIGN NEWS.

By the arrival of the steamship Adriatic at New York, on the 5th inst., with advices from Liverpool to the 21th ult, and the arrival of the Persia off Cape Race on the 5th, with four days later advices, we are in possession of the following Important European news, per telegraph :—

Italian Affairs.—At the latest advices General Garibaldi, at the head of his army, had made a successful entry into the town of Capua. King Victor Emanuel had arrived at Demetria, in Naples. General Lamoriciere is said to be about to return to France. Papal army enlistments have ceased. It is reported that the Prussian, Spanish and Portugese ambassadors are preparing to leave Turin. The vote of Sicily is almost unanimous in favor of annexation to Sardinia. It would be proclaimed on the 29th of October. The Paris *Constitutionnel* says an organized and powerful Italy, is henceforth for the interest of Europe. The same paper adds that France will adhere to the doctrine of non-intervention. The Sardinian ambassador to Russia has been ordered to leave St. Petersburg. A telegram from Paris states that the Papal nuncio has been recalled to Rome. —Napoleon favors the plan of consolidating Italy by an act of European congress, provided the revolution is successful. The Neapolitans have evacuated Calazzo and its vicinity, and abandoned the line of the Volturno. It is reported that Garibaldi, after the annexation of Naples, will be constituted prince and general. A report was current that two war vessels, one belonging to Spain and the other to Austria, had been captured by Garibaldi's ships. Austria says the sword will not be drawn unless Rome is attacked. The royal meeting at Warsaw adjourned on the 26th ult. Reports of an unreliable character were current that the principle of a European congress had been agreed upon. It was reported that Austria had proposed mediation to France for a pacific solution of the Italian question.

Hungary.—The Emperor of Austria has introduced the new charter, making numerous concessions to Hungary. He accords a Court of Chancery to Hungary, increases the members of the Reichsrath to 100, re-establishes the Constitutional Institutions, and makes the Hungarian the official language.—The Hungarian Diet is to be convoked and the Emperor crowned King of Hungary. Similar concessions will be granted to Transylvania.

The following we gather from our "exchanges" received during the past week:—

GREAT BRITAIN.

THE BRIDE FOR THE PRINCE OF WALES.—A Gotha newspaper says that the daughter of Saxe-Leichart, aged seventeen, is the destined bride of the Prince of Wales.

The English census develops the curious fact that there are more Scotch descendants in London than in Edinburg, more Irish than in Dublin, 100,000 more Romanists than in Rome, and more Jews than in Palestine. There are also in the same metropolis no less than 60,000 Germans, 30,000 French, 6000 Italians; a very large number of Asiatics, from all parts of the East, and many who still worship their idols.

The greatest bore of any artesian well in the world, is that just completed in Birmingham, England. The diameter fixed was the unprecedented one of twenty-six inches, and was accomplished by new and improved machinery.

The London Commercial Record states that the Great Eastern is not shaken up and weakened, that she is no longer seaworthy.

There was great rejoicing at Liverpool at the opening of the splendid free library presented by Wm. Brown.

FRANCE.

FRENCH AND ENGLISH TARIFF.—It is stated from Paris that the French and English Plenipotentiaries would, on the 12th, sign a convention containing a new series of articles inserted in the French tariff. Refined sugar will be taxed 40 francs per 100 kilogrammes. The import duties on machines, instruments, &c., will be reduced.

FRENCH NATIONAL DEFENSE.—The Paris correspondent of the London *Times* publishes a direct communication by a submarine telegraph. Measures are likewise being adopted to establish a communication between Brest and Cherbourg.

RAILWAYS IN FRANCE.—There are 6769 miles of railroad in operation in France, and 3450 more in process of construction. The total sum expended and to be expended in their construction is $1,456,000,000, of which $718,000,000 had been expended up to December of last year. The French railways cost, on an average, about $100,000 a mile.

Count de Persigny has gone to Paris, summoned by the Emperor. It was reported that he would take the place of M. Thouvenel in the Foreign office.

The fortifications of Cherbourg and Algiers are to be strength ened.

A number of steel-cased frigates will be built for the French government. Orders have been given for the relatorement of the garrison at Marseilles.

The Jewish women of Algeria are preparing a splendid fan of ostrich feathers fifteen inches long, ornamented with diamonds, as a present to the Empress Eugenie, of France.

SPAIN.

NARROW ESCAPE OF COL. PRESTON.—Col. Preston, U. S. Minister to Spain, and family, had a narrow escape from drowning on the vessel on which they had embarked at Marseilles, en route to Madrid. Col. Preston was saved by the desperate exertions of the Maltese and Catalina boatmen.

A telegram from Madrid says that an insane man failed in an attempt to shoot the Queen of Spain.

ITALY.

ADVICES PER THE EUROPA TO THE 21ST ULT.—*La Patrie* says as soon as the annexation of Naples and Sicily to Sardinia is proclaimed, Garibaldi will resign his political authority and assume the functions of commander-in-chief of the land and sea forces of Southern Italy. He will exclusively occupy himself in preparing for war next spring, and was to make an appeal to all Europe to volunteer. Advices from Naples confirm the statement that the French merchantman which landed with stores for Gaeta, had been captured by Garibaldi's ships of war. It is stated by what is called good authority, that 14,000 Piedmontese troops had already reached Naples by sea to march to Caserta for the purpose of joining those who were entering the Roman frontier. The departure of the Russian embassy from Turin is officially announced. It is reported via Berlin, that the Sardinian ambassador at St. Petersburg had received his passports. The Turin *Gazette* says that Prussia has simply made some remarks against the entry of Sardinian troops into the Neapolitan territory. The same paper adds that Prussia had made no communication in regard to this matter. Garibaldi's ministry and Pro-Dictator at Naples have resigned. The French mail steamer *Protis* was seized at Naples. The departure of additional French troops from Toulon and Marseilles for Rome has for the present been suspended. The French fleet is to be recalled from Naples. The Paris correspondent of the London *Times* says the departure of the Pope's Nuncio from Paris was considered the forerunner of the Pope's quitting Rome.

CONTRIBUTIONS TO THE POPE.—The *Giornale di Roma* states that the sum contributed by the faithful to the Holy See was $1,600,000, and that it had all been expended.

A PRIESTLY ARMY.—A battalion of seven hundred priests has been formed in Naples, to fight on the side of civil liberty and Garibaldi. This is the most huge full sign of advancing civilization that has yet risen to the surface in Italy, for it is utilizing the most useless and troublesome element of Italian society, and bringing it under the strong arm of military law, whence, in time, it may be merged into the working classes.

THE EAST.

Official accounts from Constantinople acquaint us that Fuad Pasha has rated the indemnity to be paid to the Syrian sufferers for their losses in the recent troubles at 29,000,000 piastres, 25,000,000 of which have been assessed on the Mussulmon population of the whole of Syria, and 4,000,000 on the Jews; these last, it appears, having acted in a manner to justify peculiary castigation to that amount.

Advices from Syria say the French have established a provisional municipality at Deirial Kammer, and reinstated the Christians.

Telegrams from Constanthople announce the destruction of twenty-two ships by fire.

CENTRAL AND SOUTH AMERICA.

NICARAGUA.—From Nicaragua we learn that the news of General Walker's capture caused much rejoicing among the inhabitants of that republic. Martinez is again at the head of the affairs of the republic. Minister Dimitry has been unsuccessfully using his exertions to press the Government for a convention to settle the American claims. Martinez was, however, to call a congress together on the 15th of September, that the ratifications of the Lamar treaty might be effected within the time specified. Commodore Vanderbilt made the Government an offer of transit, but it was not accepted.

HONDURAS.—The schooner John A. Taylor, from Ruatan Island, on the 24th ult., reports that Col. Buller, Walker's second in command, was about half way between Truxillo and the capital, and much better treated than at first expected.

PANAMA.—An alarm occurred at Panama on the night of the 22d ult., in consequence of a report that Tacho was coming with a party of negroes to sack the city.

PERU.—The American Government's ultimatum has been rejected by the Peruvian Government as to Lizzie Thompson, Georgiana and Saratoga's claims. This refusal, it was conceded, would compel Mr. Clay, the American Minister, to demand his passports. The ship Lucy Ann Hale was partially destroyed by fire on the 5th of October, at Callao. On the 10th, while the Peruvian frigate Callao was being docked at San Lorenzo, the staunchions of the dock gave way, pitching her over and causing the water to fill her rapidly. At the time of the disaster the Callao had on board her crew. About 150 souls perished, and as many were wounded.

ECUADOR.—Guayaquil advices say that Flores was disbanding his forces, but that President Costella still maintained a hostile attitude, and was seeking permission from his Government to declare war again against Ecuador.

BOLIVIA.—The revolution in Bolivia has been suppressed, and several officers have been shot.

RELIGIOUS INTELLIGENCE.

METHODIST.

Our Home Work.—We compile the following interesting revival news from our correspondents throughout the Louisiana, Alabama and Mississippi Conferences :—

EVERGREEN CIRCUIT, ALABAMA CONFERENCE.—Rev. H. L. Selman writes : I have been laboring for some time, day and night, in protracted meetings. The Lord has done great things for us. A few days ago I closed a meeting at Concord; 17 joined the Church; I baptized 15. I closed a meeting at Evergreen, Oct. 4th, at which 3 joined the church, and I baptized. I have taken into the church about 10 members within a short time.—This is a new circuit, made last Conference, and not very large. The church is gaining ground in this section. The Sabbath-schools and prayer-meetings are doing well. The people are taking interest in the church; repairing and building up new churches, etc. The prospect is good for better times in this country. Rev. T. M. Lynch came down to Evergreen on the fifth Sabbath, and preached with power and the Holy Ghost.

EUFAULAW CAMP-MEETING.—A Georgia correspondent, who had been travelling in Alabama, gives a glowing description of this camp-meeting, which was held in Tallapoosa county, Ala. It was a time of great grace and salvation.

BLOUNT SPRINGS MISSION, ALA. CONF.—Rev. A. Dowling writes : The Lord has blessed us with some gracious revivals of religion. We commenced a meeting at Pleasant Grove church which continued six days, and resulted in 7 or 8 conversions and 6 accessions. The membership was powerfully blessed. At Horse Creek we had a protracted meeting of five days, which resulted in 12 conversions and 3 accessions. The church was wonderfully blessed. Saturday before the fourth Sabbath in September, we commenced a meeting at Mt. Zion, which continued six days, and resulted in 11 conversions and 16 accessions. The church was blessed with an encouraging outpouring of the Holy Spirit. We have also had good meetings at other places. In all we have received over 40 on probation during our revivals.

GADSDEN CIRCUIT, ALA. CONF.—Rev. U. L. Thompson writes : The Lord is still doing great things for us here. Since the 17th of August (at which time I informed you of my first revival meeting), we have had about 200 conversions, and 150 have joined the Church, making in all over 250 conversions and over 225 who have joined, and the work is still going on. May God, of his infinite mercy, send out his light and his truth to the ends of the earth.

KEMPER CIRCUIT, ALA. CONF.—Rev. S. H. Cox writes (from Kemper Co., Miss.; we think it is called Kemper circuit, but cannot tell), as follows : Good times on this circuit at most of the appointments. I think near 300 have been added on probation—white and colored. But my missionary assessment, $700, and more, and my conference collection, $180, and over. Short crops of corn and long missionary subscriptions up here in the sand-hills of Kemper. It will be a burning shame on the Church to fall off in our collections. Let us bring our tithes into God's store-house, and prove him therewith, and see if he will not pour us out abundant blessings, temporal and spiritual.

CHUNNENUGGEE, ALA. CONF.—Rev. O. B. Stanley writes : About the first of August I commenced holding a series of two days' meetings, and protracting them whenever circumstances would warrant, being assisted by the local preachers, to whom we are much indebted. The Lord was pleased to own and bless the efforts, and every church on the circuit (except one) has been blessed with the outpouring of the Spirit of God. Up to this time there have been 217 added to the Church.

CRAWFORDSVILLE CIRCUIT, ALA. CONF.—Rev. J. A. Peebles writes : Our Fourth Quarterly Meeting has just closed. Crawfordsville Circuit is prosperous. We have had 10 or 50 accessions to the Church (whites) during the year, and between 40 and 50 colored. Two of our brethren were licensed to preach at our last quarterly meeting,—two good men. Both are men of means and promise. I like the way Methodists have of raising up preachers from their midst to preach the everlasting Gospel. We have a very good parsonage which will be ready for the next preacher.

EUFAULA, ALA. CONF.—Rev. A. S. Andrews writes : We have just closed a very interesting meeting; about thirty were converted. Quite an addition has been made to the Church, and the congregation generally have been moved and revived. The prospects of Methodism here seem to be brightening, and the whole christian community appear to be encouraged and refreshed.

SUMMERVILLE CIRCUIT, ALA. CONF.—Rev. J. W. Ellis writes: The Spring Hill, Centre, and Macedonia churches have enjoyed gracious and prosperous times. Between thirty-five and forty, according to the best estimate we could make, professed religion at the two last mentioned, and 28 were added to the Church. At Spring Hill some 10 or 12 joined the Church. The meetings were marked with ... a protracted meeting for the blacks, at Pleasant Springs Church, which was attended with much good. Upwards of twenty blacks have joined the Church at this place, and many soundly converted. It was a novel and interesting scene to see our servants taking their dinners and going up to the house of God, to spend the day in worship, in week-time. Nor did they only attend; but their masters also were there with them in good numbers. I mention this meeting particularly, in the hope that the example may be of some service to our dear brethren who are laboring for the building up of the kingdom of righteousness. About 60 have been added to the Church during the year.

GROVE HILL CIRCUIT, ALA. CONF.—Rev. J. R. Jones writes: —We have closed all our protracted meetings but one. Converting and converting power has been with us at most points. About 100 whites and 20 colored have been added to the Church, most of whom professed to know God in pardoned sins. I will mention only two places. We held a meeting embracing the 5th Sunday in July, at Good Springs, a place of which none seemed to have any hope. The Holy Ghost came down as in days of yore, and they spake with new tongues.—23 joined the Church. We closed with 50 or 60 mourners; in fact, every person under the arbor requested the prayers of the Church. The work is still going on. Parents and children now go to the Sabbath School on Sunday morning, and in the evening they go from house to house holding religious meetings and telling what great things God has done for them. We closed another meeting at Jackson on the 15th ult. The Good Spirit fell upon Baptist and Methodist, and they were constrained to say, surely, God is in this place. Jackson was an icy place before. This is a new era in her history. 22 souls were converted, and 26 joined the Church. We left them in a new atmosphere, praising and giving God the glory.

CAMDEN CIRCUIT, MISSISSIPPI CONFERENCE.—Rev. L. Encanbrack writes : We have held several interesting meetings on this circuit lately, and though we have not seen such displays of power and saving grace, as I learn from our Church papers they are having in some places, yet we have had refreshing times; backsliders have been reclaimed, lake-warm professors have been revived, and the Church generally a good deal quickened. About 20 have been converted, and about 30 added to the Church. Six at one meeting professed sanctification, and at one time, same meeting, every sinner in the house was at the altar, and nearly every professor happy. It was a time never to be forgotten. Camden circuit is a pleasant work.

ADAMS CAMP-MEETING, MISS. CONF.—Rev. Thos. Price, P.E., writes : I have just returned home from the Adams camp-meeting, on the Amite circuit, and although the camp-meeting as such closed on Wednesday the 24th, yet some of the tenters were desirous of staying, and religious services were continued. The meeting, from the commencement, was one of great interest, and increased in usefulness. Many were converted—some in the woods' prayer-meeting. Many were reclaimed, and to professors generally it was a season of great joy. I am not able to give the numbers of those who professed or joined the Church. One beautiful feature in the meeting is, that, notwithstanding the drought, the meeting was as well if not better supported than ever before.

GEORGETOWN, MISS. CONF.—Rev. A. J. Wheat wrote the following some time since, but it has been overlooked : I wish you to notice the results of a meeting which has just closed.—The meeting lasted 12 days; accessions 24; conversions 25; 30 blacks joined, 15 converted. The meeting was held at Georgetown church, on Georgetown circuit.

ST. HELENA CIRCUIT, MISS. CONF.—Rev. H. D. Berry writes: I have just concluded a meeting at Day's church, which resulted in 77 accessions to the Church, and about 25 conversions among the whites, besides a large number among the blacks. The meeting continued from Saturday until Thursday night without any apparent abatement of interest. The revival fire kindled at the Greensberg camp-meeting was still alive in the hearts of the people, and only awaited such an opportunity to burst forth in all its original warmth and power. There have been about 40 conversions of the whites on this circuit within the last month, and 100 accessions.

WILKINSON COLORED MISSION, MISS. CONF.—Rev. R. S. Pitts writes : I have been laboring on the Wilkinson colored mission since July, 1859. I have been assisted since February last by brother S. H. Hide, a local preacher employed by bro. Watkins, our P. E. Thereare 22 appointments on the mission, which we fill every three weeks, by preaching three and four times a day on every Sabbath. We spend a portion of the time in catechising the children. Those members who have been catechised from their childhood are more intelligent, less superstitious, and much more consistent as members of the Church than those who have not had those advantages. We have taken in, since July, 1859, 135 probationers. The mission is growing in extent and usefulness, and the people seem to be waking up to their responsibilities in regard to their slaves. On some of the places the whites and servants meet and worship together, which is encouraging both to missionary and servants. At one place the master's youngest son (about 14) came up with the servants and joined the Church. His father owns slaves by the hundred, yet this good boy is found in the "Quarter" on Sabbath among his father's slaves, reading to them the word of God, catechising the children, singing hymns, and leading them in prayer. We could wish that the sons of some of the other rich planters would go and do likewise. On some of the places we have nice chapels in the grove, and there the servants seem to enjoy themselves much better and pride their privilege more highly, because it is to be used for no other purpose. There is as much work as two men can do, and we expect the mission will be divided next year.

Rev. W. D. Stayton writes: We held a two days meeting at Lackashe, which resulted in four conversions and the membership greatly revived. Our fourth quarterly meeting at Sugar Town resulted in seven conversions, and eight accessions to the Church. Four of the converts were Sabbath School scholars; the membership were powerfully revived and built up. We were compelled to close on account of the scarcity of provisions, their crops having failed almost entirely. We are trying to collect missionary money, and have succeeded tolerably well so far; we will do better than we did last year.

CENTENARY COLLEGE.—Rev. James Stratton, D. D., Pastor of the Presbyterian Church at Jackson, La., writes : "Centenary College is progressing, and the students are under the care of laborious and excellent men. It deserves 300 students, and the patronage and respect of the Church."

PRESBYTERIAN.

The election of a successor to the post vacated by the decease of Dr. Van Rensselaer, has excited unusual interest. At a large meeting of the Board of Education, held on the 5th ult., the question was decided by the unanimous election of the Rev. P. D. Gurley, D.D. of Washington City. A salary of $2000 was voted. It is not yet accepted.

Dr. Adger, in the Old School General Assembly, said that the Presbyterian Church should not congratulate herself on the amount given to domestic missions, ($118,904.21) when probably the children of the church spend that much for candy!

BAPTIST.

BAPTISTS IN WISCONSIN.—The Board of the State Convention report that of the two hundred Baptist Churches in Wisconsin more than fifty are languishing and pressingly need pecuniary aid; and of the one hundred and forty ministers, more than half do not receive an adequate support, and are obliged to pursue some secular calling to make up the deficiency. Eight missionaries were employed during the year for whom $936.26 were collected.

MISSISSIPPI COLLEGE.—The Fall session of this College opened with unusually flattering prospects. Up to the close of the second day, one hundred and fifty students had been entered; some thirty more than at the corresponding date last year.

SOUTHERN BAPTIST S. S. UNION.—The next Anniversary of the Southern Baptist S. S. Union, will be held in the city of Louisville, Kentucky, during the last week in November.

The General Association of North Mississippi will convene in Grenada, on Friday before the first Lord's day in November.

EPISCOPAL.

THE ISLES OF THE SEA.—A new Episcopalian Bishopric has been formed among the islands of the Pacific. The bishop will exercise ecclesiastical supervision over 70 or 80 islands not under the Government of Great Britain. The Rev. J. C. Patterson, M. A., has been nominated for the office. He has qualified himself for the position by his general knowledge of the natives, and his labors with them for the past five years, as also by his acquaintance with six or seven of their principal spoken tongues.

Lately, the Duke of Northumberland has donated the sum of £30,000 for the endowment of new churches and parsonages in the parish of Tynemouth, of which he is lay rector.

CITY NEWS.

THE CITY RAILROAD.—The contractors are now engaged in laying the double track along the central ground on Canal-street. The rails are laid on wooden "sleepers." This part of the work will progress speedily in comparison with constructing the track along the square blocked streets.

DEDICATION OF THE FOURTH PRESBYTERIAN CHURCH.—Last Sunday this new edifice was dedicated to the service of God. The sermon was preached by the pastor—Rev. G. L. Moore. The church will seat about 800 persons, and cost a little less than $30,000. It is situated on Murals street, and is quite a handsome building.

HUMBOLDT SOCIETY OF NATURAL SCIENCES.—The second semi-annual exhibition of the above society took place last Friday at the Boys High School, Camp street.

EXPLOSION OF THE STEAMBOAT R. R. W. HILL.—FORTY LIVES LOST.—This terrible disaster occured last Wednesday night, at a point about fifty miles above this city, as the Hill was on her way from Memphis to New Orleans.—The number of persons ascertained and supposed to have come to their death by the sad occurrence on board this boat is forty. Twenty-two have been wounded. The Coroner held inquests on thirty-five bodies, and will no doubt make the fullest investigation into the probable cause of the explosion.

ALL SAINTS' DAY.—Last Thursday, according to a custom among Roman Catholics, the cemeteries in and about our city were thronged with visitors, of both sexes and all ages, attending the tombs of ... departed.

The Election in this city yesterday passed off without the slightest disturbance. The result stands thus : Bell, 5,215 ; Douglas, 2,097, Breckenridge, 2,645.

MARRIAGES.

"It is not good for man to be alone."

On the evening of the 30th Sept., in the Methodist Church at Spring Hill, Marengo county, Ala., by Rev. Joseph H. Cottrell, of Tuscaloosa, Rev. HUGH B. COTTRELL to Miss L. ANNIE BLUNT.

On the 11th October, by Rev. B. F. Alexander, in the parish of Natchitoches, La., Mr. A. A. WHITLOCK to Miss SARAH RAILES.

In this city, in the M. E. Church, Felicity Road, on the 3rd inst., by Rev. James D. Parker, Mr. JOHN P. SMITH to Miss AMANDA P. ARMSTRONG.

On the 23rd of October, by Rev. R. M. Crowson, Mr. P. F. HEATH, of St. Landry parish, La., to Miss SARAH E. MOONY, of Avoyelles.

On the 17th of Oct., by the Rev. A. R. Ramey, Mr. ROBERT N. HOLCROFT to Miss FANNIE BULGER, both of Greene co., Alabama.

On the 23d of Oct., by the Rev. A. R. Ramey, Mr. JOHN QUINCY ADAMS to Miss MARY E. SMALE; all of Greene co., Alabama.

RECEIPTS, BY THE POST-OFFICE,

From October 30 to November 6, 1860.

H—J Lloyd, $1; F Bridges, $1 15.
K—W J Kendall, $6 75.
P—A H Parson, $5 50.
R—W F Rathbun, $3 15.
V—W Vaughan, $5.

COMMERCIAL.

MONDAY EVENING, November 5, 1860.

We condense the following statement from the New Orleans *Price Current* of the 4th inst:—

The general market has exhibited rather more animation during the past week. A fair amount of business has been done in our leading staple without any important change in prices. Operations in Sugar and Molasses have been on a still more liberal scale, but at prices showing a continued downward tendency, caused by more ample supplies. The Western Produce market has exhibited more activity, partly owing to the renewal of the demand for consumption at the commencement of the month, and partly to less stringency in the pretensions of both holders and shipmasters, enabling buyers for shipment to come forward with some English orders.

COTTON.—The market closed at irregular rates, though on the all the circumstances we do not feel warranted in making any change in our previous quotations.

New Orleans Classification:

Inferior	— @—	Middling	11¼@11¾
Ordinary	7¼@ 8¾	Good Middling	12¼ @12¾
Good Ordinary	9¾ @ 10	Middling Fair	— @—
Low Middling	10¾@ 10¾	Fair	— @—

SUGAR.—The sales of the week amount to 1000 hhds. We quote for Interior and Refining 4 to 4¼; Common to Good Common 5 to 5¼; Fair to Fully Fair 6 to 7; Prime to Choice 7¼ to 8¾; Centrifugal and Clarified 8 to 9 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½ per pound.

MOLASSES.—Total receipts of the week 8241 barrels. The prices obtained during the week were : Inferior to Fair, 30 to 34 cents per gallon; and Prime to Choice, 35 to 39 cents ; half barrels, 38 to 40 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 13,500 sacks have been sold at from $0 67 to 0 71 for ordinary, and $0 73 for good white. Oats have been in very fair request at 40c to 42c per bushel for good to prime St. Louis. Bran sells at $1 12½ to $1 20 for ordinary to choice lots. Wheat sells at $1 60 per bushel for prime red.

FLOUR.—About 13,200 bbls have been sold during the past week, from $5 75 to $5 80 for superfine, $6 25 to 6 90 for ordinary to good extra, and $7 25 to $8 00 and $8 50 per bbl. for choice extra brands.

BEEF.—We quote Prime Mess at $12 50 per bbl. for extra brands.

BACON—Shoulders 9 to 9¼; Ribbed Sides 12¼ to 13; Clear Sides 14 to 14¼; Sugar-cured Hams 14 to 15¼ cents per pound.

BUTTER.—Western generally selling at 10 to 15 cents per pound, according to quality; and Cheese 11 to 12c.

LARD.—We quote 13¼ to 14c for prime to choice prime in tes., and 14¼ to 14½c. for kegs.

BAGGING AND BALE ROPE.—We quote Kentucky Bagging at 14 to 15 cents per yard; India Bagging, 11c, per do. Bale Rope, hand spun, 7½ to 8c, and machine made, 8 to 8¼ cents per pound.

COFFEE.—We quote fair at 14 to 14¼ and prime at 15c per pound.

PORK.—The principal sales reported through the week were at $20 00 to $20 50 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 12 cents for light and 13¼ to 14c. to heavy and extra heavy bags.

NAVAL STORES.—The sales of Spirits Turpentine, include about 250 bbls at 38c, and some other lots, mostly resales, in prime shipping order at 39 to 40c per gallon. In Rosin we hear of some 5000 bbls sold at $1 10 to $1 25 and $1 50 for Common to Good No 2, and $2 00 to $2 and $2 25 per bbls for Good to Fine No 1.

SPECIAL NOTICES.

TO THE ALABAMA CONFERENCE.

Brethren arriving at the seat of Conference by Railroad or Steamboat, will be met by a Committee at the Exchange Hotel. Those who come by private conveyance, will call at the Methodist Church.

If any intend bringing their wives, they will please notify us *immediately*.

JAMES A. HEARD.
Montgomery, Oct. 28, 1860. 4t

BIOGRAPHY OF DR. DRAKE.

Professor W. H. N.

NOVEMBER 7, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Children's Column.

TOM'S TRIAL.

A GOOD STORY FOR BOYS.

It was a pleasant day in that particularly pleasant part of Summer-time, which the boys call "vacation," when Tiger and Tom walked slowly down the street together. You may think it strange that I mention Tiger first, but I assure you Tom would not have been in the least offended by the preference. Indeed, he would have assured you that Tiger was a most wonderful dog, and knew as much as any two boys, though this might be called rather extravagant.

Nearly a year ago, Tom's birthday, Tiger arrived as a present from Tom's uncle, and as he leaped with a dignified bound from the wagon in which he made his journey, Tom looked for a moment into his great, wise eyes, and impulsively threw his arms around his shaggy neck. Tiger, on his part, was pleased with Tom's bright face, and most affectionately licked his smooth cheeks. So the league of friendship was complete from that hour.

Tom soon gave his school-fellows to understand that Tiger was a dog of superior talents, and told them that he meant to give him a liberal education. So when Tom studied his lessons, Tiger too, was furnished with a book, and, sitting by Tom's side, he would pore over the pages with an air of great profundity, occasionally gravely turning a leaf with his paw. Then Tiger was taught to go to the Post Office, and bring home the daily paper. He could also carry a basket to the baker's for crackers and cake, and putting his money on the counter with his mouth, he would wait patiently till the basket was filled, and then trot faithfully home. Added to all these graces of mind, Tiger had shown himself possessed of a large heart, for he had plunged into the lake one raw Spring morning, and saved a little child from drowning. So the next Saturday, Tom called a full meeting of his schoolmates, and after numerous grand speeches to the effect that Tiger was a hero, as well as a "gentleman and scholar," an enormous brass medal was fastened around his neck, and he was made to acknowledge the honor by standing on his hind legs, and barking vociferously. Old Major White had offered Tom ten dollars for Tiger, but Tom quickly informed him he "wouldn't take a hundred."

But I am telling you too much about Tiger, and must now say a few words about his master, who is really the subject of my story. As I have already told you, Tom had a pleasant, round face, and you might live with him a week, and think him one of the noblest, most generous boys you ever knew. But some day you would probably discover that he had a most violent temper. You would be frightened to see his face crimson with rage, as he stamped his feet, shook his little sister, spoke improperly to his mother, and above all, sorely displeased his great Father in heaven.

To be sure, Tom was soon over his passion, and was very repentant, but then he did not remember to be watchful and struggle against the great enemy, and the next time he was attacked, he was very easily overcome, and had many sorrowful hours in consequence. Now I am going to tell you of one great trial on this account, which Tom never forgot to the end of his life. As I was saying a little while ago, Tiger and Tom were walking down the street together when they met Dick Casey, a school-fellow of Tom's.

"Oh Dick!" cried Tom, "I'm going to father's grain store a little while. Let's go up in the loft and play."

Dick had just finished his work in his mother's garden, and was all ready for a little amusement. So the two went up together and enjoyed themselves highly for a long time. But at last arose one of those trifling disputes, in which little boys are apt to indulge. Pretty soon there were angry words, then (Oh, how sorry I am to say it!) Tom's wicked passion got the mastery of him, and he beat little Dick severely. Tiger, who must have been ashamed of his master, pulled hard at his coat, and whined piteously, but all in vain. At last Tom stopped, from mere exhaustion.

"There now!" he cried, "which is right, you or I"

"I am," sobbed Dick, "and you tell a lie."

Tom's face flushed crimson, and darting upon Dick, he gave him a sudden push. Alas! he was too near the open door. Dick screamed, threw up his arms, and in a moment was gone! Tom's heart stood still, and an icy chill crept over him from head to foot. At first he could not stir; then—he never knew how he got there, but he found himself standing beside his little friend. Some men were raising him carefully from the hard side-walk.

"Is he dead?" almost screamed Tom.

"No, replied one, "we hope not. How did he fall out?"

"He didn't fall," groaned Tom, who never could be so mean as to tell a lie, "I pushed him out."

"You pushed him, you wicked boy, cried a rough voice. "We know you ought to be sent to jail, and if he dies, you will be hung."

Tom grew as white as death, ——

the store, and he heard all that passed as if in a dream into

"Is he badly hurt?" cried some one.

"Only his hands," was the answer. The rope saved him. He caught hold of the rope, and slipped down; but his hands are dreadfully torn; he has fainted from pain."

Just then Tom's father came in, and soon understood the case. The look he gave his unhappy, son so full of sorrow, not unmingled with pity, was too much for Tom, and he stole out, followed by the faithful Tiger. He wandered to the woods and threw himself upon the ground. One hour ago he was a happy boy, and now what a terrible change! What had made the difference? Nothing, but the indulgence of this wicked, violent temper. His mother had often warned him of the fearful consequences. She had told him that little boys who would not learn to govern themselves, grew up to be very wicked men, and often became murderers in some moment of passion. And now, Tom shuddered to think, he was also a murderer! Nothing but God's great mercy in putting that rope in Dick's way, had saved him from carrying the load of sorrow and guilt all the rest of his life. But poor Dick he might die yet—how pale he looked—how strange! Tom fell upon his knees, and prayed God to "spare Dick's life, and from that time forth, with God's help, he promised that he would strive to conquer this wicked passion."

Then as he could no longer bear his terrible suspense, he started for widow Casey's cottage. As he appeared at the humble door, Mrs. Casey angrily ordered him away, saying: "You have made a poor woman trouble enough for one day." But Dick's feeble voice entreated: "Oh, mother, let him come in, I was just as bad as he."

Tom gave a cry of joy at hearing those welcome tones, and sprang hastily in. There sat poor Dick with his hands bound up, looking very pale, but Tom thanked God that he was alive.

"I should like to know how I am to live now," sighed Mrs. Casey. "Who will weed the garden, and carry my vegetables to market? I am afraid we shall suffer for bread before the summer is over," and she put her apron on her eyes.

"Mrs. Casey," cried Tom, eagerly, "I will do every thing that Dick did. I will sell the potatoes and beans, and will even drive Mr. Brown's cows to pasture."

Mrs. Casey shook her head incredulously, but Tom bravely kept his word. For the next few weeks Tom was at his post bright and early, and the garden was never kept in better order. And every morning Tiger and Tom stood faithfully in the market place with their baskets, and never gave up, no matter how warm the day, till the last vegetable was sold, and the money placed faithfully in Mrs. Casey's hand.

Tom's father often passed through the market, and gave his little son an encouraging smile, but he did not offer to help him out of his difficulty, for he knew if Tom struggled on alone, it would be a lesson he would never forget. Already he was becoming so gentle and patient, that every one noticed the change, and his mother rejoiced over the sweet fruits of his repentance and self-sacrifice.

After a few weeks the bandages were removed from Dick's hands, but they had been unskillfully treated, and were drawn up in every shape. Mrs. Casey would not conceal her grief. "He will never be the help he was before," she said to Tom, "he will never be like other boys, and he wrote such a fine hand, now he can no more make a letter than that little chicken in the garden."

"If he only had a great city doctor," said a neighbor, "he might have been all right. Even new his fingers might be helped if you took him to New York."

"Oh, I am too poor, too poor," said she, and Dick burst into tears.

Tom could not bear it, and again rushed to the woods to think what could be done, for he had already given them all his quarter's allowance. All at once a thought flashed into his head, and he started as if he had been shot. Then he cried in great distress.

"No, no, anything but that, I can't do that!"

Tiger gently licked his hands, and watched him with great concern. Now came a great struggle, Tom rocked backwards and forwards, although he was a proud boy, he sobbed aloud. Tiger whined, and licked his face, rushed off in dark corners, and barked savagely at some imaginary enemy, and then came back, and putting his paws on Tom's knees, wagged his tail, in anxious sympathy. At last Tom took his hands from his pale, tear-stained face, and looking into the dog's great honest eyes, he cried with a queer shake in his voice:

"Tiger, old fellow I dear old dog, could you ever forgive me if I sold you?"

Then came another burst of sorrow, and Tom rose hastily, as if afraid to trust himself, and almost ran out of the woods. Over the fields he raced, with Tiger close to his heels, nor vested a moment till he stood at Major White's door nearly a mile away.

"Do you still want Tiger, sir?"

"Why yes," said the old man in great surprise, "but do you want to sell him?"

"Yes, please," gasped Tom, not daring to look at his old companion. The exchange was quickly made, and the ten dollars in Tom's hand. Tiger was legalled into a barn, and the door hastily shut, and Tom was hurrying off, when he turned and cried in a choking voice—

"You will be kind to him, Major White, won't you? Don't whip him, I never did, and he's the best dog."—

"No, no, child," said Major White kindly, want to buy him back, you shall have him."

Tom managed to falter "thank you," and almost flew out of hearing of Tiger's eager scratching on the barn door.

I am making my story too long, and can only tell you in a few words that Tom's sacrifice was accepted. A friend took little Dick to the city free of expense, and Tom's money paid for the necessary operation. The poor crooked fingers were very much improved, and were almost as good as ever. And the whole village loved Tom for his brave, self sacrificing spirit and the noble amendment he had made for his moment of passion.

A few days after Dick's return came Tom's birthday, but he did not feel in his usual spirits. In spite of his great delight in Dick's great recovery, he had so mourned over the matter, and had taken Tiger's loss so much to heart, that he had grown quite pale and thin. So as he was permitted to spend the day as he pleased, he took his book, and went to his favorite haunt in the woods.

"How differently from my last birthday," thought Tom. "Then Tiger had just come, and I was so happy, though I did'nt like him half as well as I do now."

Tom sighed heavily, then added more cheerfully—"Well, I hope some things are better than they were last year. I hope I have begun to conquer myself, and with God's help I shall never give up trying while I live. Now if I could only earn money enough to buy back dear old Tiger."

But while Tom was thinking, and gazing up into the blue sky through the delicate green leaves, he heard a hasty, familiar trot,—there was a crashing amongst the bushes, and with a quick bark of joy, Tiger himself, the brave old dog, sprang into Tom's arms.

"Tiger, old fellow," cried Tom, trying to look fierce, though he could scarcely keep down the tears, "how came you to run away sir?"

Tiger responded by picking up a letter he had dropped in his first joy, and laying it in Tom's hand.

Tom opened it and read in Major White's trembling hand:

"MY DEAR CHILD: Tiger is pining and I must give him change of air. I wish him to have a good master, and knowing that the best ones are those who have learned to govern *themselves*, I send him to you. Will you take care of him and greatly oblige,

Your old friend, MAJOR WHITE."

And then Tom read through a mist of tears—

"P. S. I know the whole story. Dear little friend, 'be not weary in well doing.'"

Obituaries:

"Let me die the death of the Righteous."

JAMES F. GARRISON, an uncle of the writer, died in christian faith and perfect resignation to the will of God, in Carrollton, Ga., September, 1860. He had been a member of the Methodist Church from his youth. The masonic fraternity in the place offered the following tribute to his memory.

C. C. G.

Carroll Lodge, No. 69, Sept 24, 1860.

Whereas, It has pleased an All-Wise Providence to remove from our midst our esteemed brother, JAMES F. GARRISON, aged fifty-nine years, eight months, and twenty-three days.—Therefore,

Resolved, That in the death of brother Garrison, the Fraternity have lost a zealous and faithful member; one who lived among us for many years, and ever maintained an untarnished reputation among men and masons, for his fidelity to the principles of Masonry, and honesty of purpose in all the relations of life.

As a member of the Church he was ever faithful to his trust, and seemed to act alone from principle.

As a citizen, he was honest and upright in his dealings; never swerving from duty, but always ready to perform the part of a good citizen.

May his exalted virtues ever remain verdant upon our memories, to stimulate and strengthen us as Masons and Christians, to lead as exemplary life, that our souls may finally be prepared for "that Spiritual building, that house not made with hands, eternal in the heavens."

Resolved, That his bereaved family have the heart-felt sympathy and condolence of this Lodge.

H. P. WOOTTEN,
W. B. CONYERS,
J. M. RENWINE,
} *Committee.*

MISS GLYCERIAN GILLESPIE, daughter of James S. and Mary A. Gillespie, died Oct. 6th, 1860, at Oak Grove, near Washington, Miss, in the eighteenth year of her age. She was early instructed in the solemn truths of the good Book. She embraced religion at an early age, at Spring Hill, Miss., and was a member of the Methodist Episcopal Church. For some time before her death, her friends would frequently find her engaged in earnest prayer; and when God called her, she went murmuring, "sweet Jesus." Just blooming into womanhood, she possessed all the qualities that distinguish the refined lady. She was a fond and dutiful daughter, a kind and indulgent sister, and a loving friend. The week preceding her death she suffered intense pain, though she bore it all with Christian fortitude, and was never heard to complain. Kind and attentive friends stood around her dying bed, administering to her last earthly wants, and sending up fervent prayers for her easy access to the spirit world. She passed away so gently that it seemed a quiet slumber instead of death, though it cost us many heart-struggles as we gazed upon her lovely countenance, and knew that we were never again to behold it upon earth. In our heart's wild agony we frequently cry out,

"Oh! for the touch of a vanished hand,
And the sound of a voice that's still."

But a moment's reflection brings the thought that those hands are now clasped in prayer to God, and that sweet voice is swelling in notes of music to the praise of our great Creator.

S. W. G.

SARAH LOUISA, daughter of Edward and Eliza B. Bryan, 12th, 1835, she was born in Lawrence Co., Ga., March 1860, aged 24 years and six months. [illegible] grange female college while that institution was under the supervision of Rev. J. T. Montgomery, and graduated July, 1853. At the age of fifteen, while in Lagrange, she professed conversion, and joined the M. E. Church, under the pastoral care of Rev. J. P. Duncan. After she left school the allurements of the world proved too strong for her then unformed character, and she was led off by them. This estrangement did not continue long. She returned, and re-consecrated herself to God, and ever after kept her vows. She possessed rare endowments: was capable of grappling with error; a heart, warm and generous; religion permeating her whole life, she felt that she was not her own, that she had been bought with a price," and that the chief end of life was to do good. The Church at Greenwood, Fla., where she worshipped, was completed through her influence. The Washington City church received her sympathy and aid. The Sunday School was a field in which she earnestly labored. Long will her large circle of acquaintances remember her sweet earnest spirit. Many were her days of suffering, but through them all she exhibited the meek, submissive spirit of a true disciple of Christ. A few months since, her anxious friends carried her to Philadelphia, to consult the physicians of that city. When they, after examination, told her that her days would soon be numbered, she received the intelligence as calmly as if it had been the announcement of an ordinary event of the day. She said to a sister who was with her: "Tell mother to grieve not for me, my faith is strong, God will save me."—Just before she departed to be an angel, she motioned to a friend to come to her, and whispered, "Oh, I shall soon be with Jesus Christ, and see him as he is." After she had lost the power even to whisper, she was asked if she was still willing to die. She looked up, and by a motion of the head answered in the affirmative; a few moments afterward, the assurance was repeated. Thus she fell asleep. A few months since, her father, a veteran of the cross, passed away, like a summer's sun in a cloudless sky. She has joined him in the fearless land. Those of her family left behind are journeying to that same bright world.

J. M. CAMPBELL.

MRS. ELIZA DE FRANCE, consort of P. W. DeFrance, Esq., died in Carroll Parish, La., September 27th, 1860, in the 29th year of her age. She was a native of Hinds Co., Miss., but came to this parish with her parents in 1847. To a large circle of friends and relatives in both States, the sad intelligence of her untimely death come with a bereaving sadness that language can poorly express. The trite aphorism that death loves a shining mark, was never more truly and sadly illustrated. A heart warm with all generous and kindly impulses, a hand open as day to melting charity, a character brightened and purified by all christian graces. Many a long weary day shall come and go ere the void she has left can be filled, or the lovely beauty of her life in the relations of wife, mother, daughter, sister, and friend shall cease to awaken loving hearts to the deepest emotions of sorrow. Her last moments, as indeed her whole life, was soothed and sustained by the unfaltering trust of the Christian's Hope. Oh, the sweet counsel, the sacred admonitions, the blessings—as from the glory land,—that fell from her dying lips on the weeping circle that stood round her. The sadness of soul at the severing of the dearest ties that can bind to earth, was soothed by the trust in a Savior's love, and the comforting assurance of His blessed Word. With her, the mortal has put on immortality. The gale is here; the loss is to the bowed and stricken hearts of aged parents, loving husband, tender children, and idolizing relatives and friends. Her warm heart is stilled in death, her loving smile and gentle voice have gone forever, but we have the memory of her saluted virtues, and the example of her holy life, to cheer us through this vale of tears to the union of the great hereafter.

C. A. D.

ROBERT R. TATE, son of Benjamin G. and Mary Tate, was born in Limestone Co., Ala., Sept. 24th, 1821, and died of erysipelas, in Adams Co., Miss., Oct. 7th, 1860. Mr. Tate had been afflicted most of his life, which prevented his mingling much with society abroad. He was remarkable for his modesty and unspotted morality, and having enjoyed for thirty years the prayers, example, and religious training of a truly pious mother, he was long the subject of religious impressions. He inherited a fine estate from a deceased uncle, whose name he bore, and having no family of his own he appropriated his income to the comfort of his aged parents, and an only sister and brother. During his last illness, which lasted over two weeks, his mind was almost wholly occupied with the subject of religion. Within a few days of his attack he sent for one of the preachers of Fayette circuit to receive him into the Church. He said that he was converted ten years ago, and had been a man of prayer ever since, but his remoteness from church and also from church privileges, and especially his extreme diffidence, had prevented his making a public profession of religion. This fact, no doubt, interfered with his spiritual progress, and the non-profession of a man so universally esteemed and confided and confided in, was a loss to the world. Ten days before his death he had his numerous family of servants called, and gave them a very appropriate and feeling exhortation to seek and serve the Lord and make sure of heaven. I was invited early to the year to take his plantation into my mission, and almost intended for as hospital was soon converted into a commodious house of worship, and he was never absent from his chapel when I was there, and he gave me full liberty to introduce every doctrine and ordinance of the Church among his servants. No man, whether in or out of the Church, seemed to take more interest in the religious instruction and christianizing of his colored people than he did. His oft-repeated protestations of faith in Christ, and hope of heaven, made to the family and visiting brethren during his sickness, were of the most satisfactory and consoling kind. He had glorious visions of sweet-heavenly music, and though usually remarkable for his calmness, his religious joy was several times quite elevated. He earnestly desired to see the pastor of his servants, and I was glad to be with him the night before his death, and hear him witness a good confession. His mind was clear to the last, and he seemed to die easy, and in great peace. By the request of the family I remained and preached his funeral, before the burial, to a deeply affected audience, all of whom felt that they had lost one of their best neighbors, and the county one of its best citizens.

J. G. JONES.

EUNICE REBECCA ANN, daughter of Elisha G. and Priscilla Cropper, died in Magnolia, Pike county, Miss., Oct. 6th, 1860, aged 6 years, 7 months and 23 days.

J. W. B.

FRANCIS ALBION CENTENARY, son of Joseph W. and Ann E. Houck, died in Greensboro, Ala., Oct. 5, 1860, aged 21 years, 3 months, 2 days.

MARTHA W., wife of Dr. Samuel W. Vaughan, Sen., died in Summerfield, Ala., on the 3d ult., in the 48th year of her age. The subject of this notice was a native of North Carolina. In early life she removed with her parents to the State of Tennessee, where she was married to him who now mourns this heavy calamity, Dec. 24th, 1829. For a number of years she lived in Alabama and in this community, where she made many friends and strong ardent friendships. This mysterious providence has greatly obscured the light of a happy home, and hangs upon the brow of a devoted husband and a large family of children the mantle of sadness and gloom. The social, domestic, and religious character of this excellent lady cannot receive a merited tribute in the compass of a short obituary, nor will the writer attempt it. In all the relations of wife, mother, mistress, and neighbor, few have been more successful and faultless.—The older children wear the impress of her skill and perseverance in the performance of the difficult and delicate duties of a mother. The younger ones must feel their loss to be irreparable. She was reared by pious parents, and honored her religious training. She was converted to God and joined the M. E. Church in early youth, and continued faithful and consistent to the last. For a considerable time her health had been delicate and declining, which impressed her that her end was nigh. She lived much in connexion with God and the land of spirits. It was a daily practice with her to retire from human observation with her Bible, and commune with the Savior in his Word. It was not without a hard struggle that she became resigned to part with husband and children, but by a gracious revelation of light, and the promise of a "far more exceeding and eternal weight of glory," the victory was complete. While good Bishop Andrew comforted and prayed with her for the last time, she became ecstatic and praised God almost with her expiring breath. The way through the dark valley was cheered by the sunlight of glory. It would be pleasant to write the dying words, and the warm-hearted exhortations and counsels to weeping ones, but these are treasured up in grateful remembrance by those to whom they sacredly belong, and will not soon be forgotten. We are all passing away!

W. M. MURRAH.

☞ Nashville Advocate please copy.

COLIN S. TARPLEY.—The following preamble and resolutions of the third quarterly conference of Jackson station, Miss. Conference, were recently adopted:

The death of Brother Colin S. Tarpley is an event of melancholy interest to the Church and quarterly conference at Jackson, Miss. Perhaps we do not detract from any surviving member by saying we could have sustained their loss better than his. A man with every qualification which fitted him for usefulness; endowed with capacity beyond the average ability of men; with an experience embracing largely a knowledge of human nature and life; and enriched with the treasures of general reading, and mature thought, and above all, with that "wisdom from above," which hallowed his affections, governed his actions, gave birth and animation to his hopes, and quickened his zeal; he stood ever ready for every good word and work, and well it becomes the Church to stand mourning by his grave, for in a large sense he was the life of the Church. He both planned and labored for her religious prosperity. In the conference we miss the wisdom of his counsel; in the class-room we miss the light of his joyous and chastened experience, the encouragement of his steadfast faith. In his religious intercourse he was often heard to lament the lack of steadfast piety in his christian life; but in the latter years of his life the Spirit consecration was upon him. He realized and felt that the problem of christian experience was alone to be solved in a heart of hallowed affections, and that it involved the limits of entire devotion to God. As a distinguished citizen and an eminent jurist, we might justly honor him, and with his fellow-citizens mingle a common grief, and rejoice to pay tribute to his worth and memory. But as a christian, brother Tarpley has, to us, higher and holier endearments, in the purity of his character, the fellowship of a common faith, and a life of enlarging labors and usefulness; and as a church, we cherish above all the memory of his christian character, and shall strive to emulate his virtues. But while we are called to go mourn his loss, the triumph of his death encourages us to morn confidence in the God of his salvation.

Be it therefore resolved, That this quarterly conference record with unfeigned sorrow the death of our much beloved brother, Colin S. Tarpley.

2. That we tender to his bereaved family our deepest sympathy.

3. That this preamble and resolution be spread upon the minutes of the conference, and be forwarded to the New Orleans and Christian Advocates for publication.

THOMAS GREEN,
WHITFIELD HARRINGTON,
} Com

THOMAS B. BRABSTON.—At the fourth quarterly meeting conference for Warren circuit, Mississippi Conference, held at Asbury Church, on Saturday, 13th October, 1860, the following preamble and resolutions were passed:

Whereas, it has pleased the Great Head of the Church to remove by death our beloved brother, Thomas B. Brabston, who was highly esteemed by his brethren, and all who knew him, as a devoted Christian and efficient steward of the Warren circuit, Mississippi Conference,—

Therefore be it resolved, that by the death of brother Brabston, this conference has lost a worthy member and the Church a faithful steward; that we deeply sympathize with the bereaved family of our deceased brother, and commend them to the prayers of our Church and to the grace of God, that this sad affliction may be overruled to their eternal good.

Resolved 2d, That these resolutions be entered upon the minutes of the conference, and that a copy be forwarded to the *N. O. Advocate*; also, that a copy be sent to the family of our beloved brother.

L. PEARCE, P. E.

J. F. BOLLE, Sec.

FANNIE R. LITTLEPAGE, consort of Rev. S. C. Littlepage, of the Texas Conference, departed this life, at the residence of [illegible] county, Texas, on the evening of Aubers county, Alabama, in the [illegible]

parents (Welch and Rebecca Kidd) to Louisiana in Chambers county, Texas, in 1855. She embraced religion under the ministry of Rev. James L. Wright, in 1848, and on the 1st day of June, 1859, was married to her now bereaved husband. From the day of her conversion to her death, I am told, her walk was consistent with her profession. She possessed a meek and quiet spirit, had clear perceptions of the plan of salvation, and delighted in the services of the sanctuary. She was well qualified for the station which she was called to fill, and in becoming the wife of an itinerant, had counted up the cost, and resolved upon the sacrifices she must necessarily make. She was with us upon his circuit but a short time, but many friends will long cherish her memory. She was not to her right mind during the latter part of her sickness, and consequently gave no parting evidence of her triumph, but her every day walk, and her strong, unyielding faith in the Redeemer, often expressed more by actions than in words, even up to the day of her sickness, drive away all doubt, and fill our hearts with strong consolation. "When mortality shall put on immortality," and when "we shall know as we are known;" I doubt not we will rejoice and bless God through all eternity for what we now esteem our sorest bereavements. We ought to bow submissively to His will, knowing that every thing is intended for our good; and, though it is natural for us to mourn, we should not forget that her condition is infinitely better than ours, for what we enjoy by faith she enjoys by sight—what we hope for she claims as already hers—while we labor and toil in the militant church, she rejoices in the church triumphant. Our tabernacle is crumbling, and will soon be "dissolved;" but decay and dissolution are unknown in heaven. Who, then, can weep under such circumstances? Who can repine? or who would say to our sister, "Return again to earth?" Rather may we strive to be "also ready," when the summons shall call us away. Sister Littlepage left a little one five weeks old.—May his life be spared, and may he be a comfort to his friends and a blessing to the church.

Springfield, Sept. 12, 1860. J. L. CRABB.

MARY ALABAMA, eldest daughter of Doct. R. L. and Cynthia L. Armstrong, was born near Summerfield, Ala, Nov. 23d, 1855, and died near Pleasant Hill, La., August 24th, 1860. Mary was loved by a large circle of friends, and now sleeps beside her mother and three sweet little sisters. In her last illness when in conversation about the reward of the righteous, and of our duty to pray to our Father in heaven, she answered, "I never neglect that duty; and, dear Pa, I have always thought your life was spared in July last, in answer to my prayer, for when we all thought you were dying, I went to the grove and prayed so earnestly to God to spare you that I felt assured he would, and when I returned you were asleep, and I have always thought your recovery was in answer to my prayer."

R. L. A.

MRS MARY HARRIS, daughter of Joshua and Barbara O. Willis, and wife of Eli Harris, was born in Louisa county, Va., Dec. 29th, 1817, and died very suddenly July 14th, 1860. At a camp-meeting near West Point, Ga., at the age of 16, sister Harris was happily converted, and joined the M. E. Church, and remained a pious and consistent member. So suddenly was she called away that her friends had no opportunity to learn from her, then, the state of her mind; yet a constant life of piety gives full assurance that her end was peace. She was a punctual attendant at the house of God, and showed by her christian walk and godly conversation that there is a reality in our holy religion. A dutiful child, a kind wife, an affectionate mother, and a worthy friend, she was loved by all who knew her. She leaves parents, husband, and children, with a large family connexion, and many friends, to mourn her death.

W. F. A.

MRS. RHODA SCOTT died in Jackson, La., on the 12th of September, 1860. A dear sister and mother in the Church has been suddenly called away to her rest and home in heaven.—Sudden grief and consternation were felt when we heard that she lifted up her hands and fell dead!" But she had been almost forty years preparing for this change, and for months had waited for the summons from the Lord. Mrs. Scott had been favored with a long life, was in the enjoyment of excellent health—was blessed with many children, in whose prosperity she rejoiced. Early in life she began to serve the Lord; she loved her Savior and all his people, delighted in secret prayer, and in the ordinances of God's house; and now, we doubt not, is with the redeemed in glory. She was a faithful and honored member of the Presbyterian Church; but loving all who loved her blessed Lord, she was highly esteemed by all who knew her.

JOHN WILLIAM, only child of James S. and Jennie S. Harris, was born July 5th, 1859, and died July 31st, 1860. Only those who have lost an only child, and that a promising little boy, can fully appreciate the deep sorrow and affliction through which our beloved brother and sister was called to pass, when they said for the last time, "Farewell little Willie!" May the consolations of the gospel comfort them.

A FRIEND.

MRS. MARTHA R. BLACKMAN was born April 27th, 1829, and was about 31 years of age when she died. She was the daughter of Samuel R. Curtis, and was married June 23d, 1853, to R. Blackman. She professed religion when quite young, and was one among those who from youth had served the Lord. Consistent and faithful, her influence was felt for good. She left two daughters, and only a few days elapsed before one of her children followed her to the home of the blessed. So, mother and child were laid to rest near Godfrey's church, Sumter Co., Ala.

H.

DEMARIS THOMASON, consort of John D. Thomason, departed this life at her residence in Franklin Parish, La., Sept. 19th, 1860, in the 52nd year of her age. She embraced religion in 1855, and joined the Methodist Church, in which she lived a consistent member until the day of her death, which came not unexpected to her, for she was severely afflicted for two years with consumption, which she bore with patience and christian resignation, and being perfect through suffering, when the summons came she was fully ready to depart and be with Jesus.—She leaves a bereaved companion, several children, and a large circle of friends to mourn; but their loss is her infinite gain.

J. C. PITTS.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. R. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SUNDSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A., } Principals of Preparatory Department.
WM. N. POTTER, M. A. }
R. D. NORWORTHY, M. A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per session of five months, payable in advance.
In Preparatory Department.....$21 50
In College Department.....35 50
Matriculation Fee on entering College Department.....5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp-street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug 5, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN. The 8th semi annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Collins, D.D., assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood. He comes to us endorsed by the best of all indorsers—twenty-three years of successful experience at the head of Colleges of the highest grade; he comes indorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin D.D., Rev. Dr. Rivers, President of the Wesleyan University, Florence, Ala., Rev. Dr. Keener, P. E. of the New Orleans District, La.

Pupils of the South, the State Female College has claims upon you of no ordinary character. Its beautiful and healthful location in the midst of a community noted for its refined and christian character; its admirably arranged and neatly furnished Boarding House; together with its experienced and skilful Faculty, present such an imposing array of advantages as justly entitle it to be styled a "School of the highest grade and a delightful home."

Many of our patrons were present at the recent Examinations; and all, as far as we can learn, were delighted with the school and all its arrangements.

During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Catalogues containing full information may be obtained by applying to C. COLLINS, President, or at the Book Depository, South side of Court square, Memphis, Tenn.

S. WATSON, Pres.,
W. K. POSTON, Sec.
Board of Trustees.

Aug. 13, 1860.

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. Lee, A.M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begun.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination on closed, Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on WEDNESDAY, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S. MAGRUDER.

Aug. 5, 1860.

SOULE'S COMMERCIAL COLLEGE, CORNER OF Camp and Common streets, entrance No. 80 Common street,—established in 1856,—open day and evening the entire year.

A full course of instruction in this institution embraces Double Entry Book-keeping, Commercial Calculation and Commercial Law, and Penmanship. Gentlemen can enter for the full course, or any branch they desire, and at any time, as there is no class system, no copying from books, and no memorizing of arbitrary rules.

Merchants, Book keepers, and young gentlemen wishing instruction, are respectfully requested to call and examine our practical forms and peculiar manner of teaching.

For catalogues containing full information, and Balance-sheet Circulars, the most magnificent work of the kind ever executed in the United States, address,

GEO. SOULE, New Orleans.

WESLEYAN FEMALE COLLEGE.—The Twenty Third annual Session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of Instructors:

Rev J. M. Bonnell, President, and Professor of Modern Science Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Dana, Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Guttenberger, Senior Professor of Music.
W. S. B. Matthews, junior ditto.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.

Mrs. S. Schwartz, Teacher of Ornamental Branches.

$10 will meet the annual expenses of a Student-for board and Tuition, it no extra studies be taken. The expense of furnishing a room varies from $5 to $12.

In addition to the regular College classes, there will be henceforth Leitcher [illegible] Primary Department, all under the charge of Mrs. Schwartz, the Assistant of the Faculty, on all [illegible] to the President, or to

W. C. BASS, *Secretary.*

Macon, Georgia, Aug. 21, 1860. 4t

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department, and superior educational facilities, will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, *President*

Aug. 28, 1860.

The Male Department of Centenary Institute, Summerfield, Dallas county, Ala., will re-open first Monday in October next, under its former Principal,

The Rev. C. C. O. CONNERLY, M.A.,

Assisted by Major F. M. Hopkins, Rev. Hardin Brown, M.A., and J. J. Canett, M.A. These gentlemen are all experienced in Teaching. The prospects of Centenary were never so bright. Young men will be carefully and thoroughly prepared for the Junior Class of our best Colleges. Our village is unparalleled in its social and religious surroundings.

For further particulars, apply by letter to the Principal,

C. C. B CONNERLY,
Summerfield, Ala.

Sept. 13, 1860. 4t

PROFESSIONAL.

R. M. TEVIS. C. V. FLY.

TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavacca county, Texas, will practice their profession in the counties of Lavacca, Gonzales, Cowitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and to the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts to the Federal Courts held at Galveston and Austin, to the investigation and quieting of land-titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

R. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahan and Gilbert, Galveston, Texas.
D. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Scoville, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. R. Singleton, M. C. from Mississippi.
Rev. C. O Gillespie, Editor *New Orleans Christian Advocate.*

May 10, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.

REFERENCES—Henderson & Cairns and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta....., *Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Broadwell & Haynes, and Pritchard & Flewur, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

COMMISSION MERCHANTS.

W. A. BROADWELL. A. F. HAYNES.

BROADWELL & HAYNES, COMMISSION MERchants (formerly Bro

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X. NUMBER 46. WHOLE NUMBER 500.

NEW ORLEANS, WEDNESDAY, NOVEMBER 14, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

EUROPEAN CORRESPONDENCE.

GLASGOW—SCOTLAND—JOHN KNOX.

Mr. Editor: Glasgow is the commercial metropolis of Scotland, and in point of wealth, population, and commercial importance, it is ranked by some as the *third* and by others as the *second* of the great cities of the United Kingdom. After spending a few delightful days in Edinburgh, we visited this place during the time of the annual session of the "National Association for the promotion of Social Science;" but owing to the crowds that attended, we were not able to gain admittance. As your paper is published in our great Southern commercial metropolis, and read by many who are interested in the Glasgow trade, I have thought that a few items of information might be acceptable to them. With an estimated population of about four hundred thousand, a sixth of the entire population of the kingdom; with a situation extremely favorable to the development of manufacturing industry and trade in every department, wealthy and enterprising capitalists, an intelligent and industrious people, and other advantages, Glasgow is in the full tide of prosperity, and bids fair to keep pace with the most flourishing manufactory and mercantile communities of modern times. A few years ago its factories for spinning and weaving cotton, silk, and flax were estimated at 118, and the number of operatives at 27,264. The iron furnaces in the vicinity of the city were 83, producing on an average 130 tons per week, and in all about 550,000 tons during the year. There are also extensive potteries, glass works, distilleries, etc. The consumption of cotton is about 1900 bales per week. The embroidering of muslin, or the sewed muslin manufacture, is carried on extensively; one firm alone giving employment to 30,000 persons! Large numbers of steamboats and ships are built here, and launched into the Clyde—a beautiful river, on the bosom of which, in 1812, the Comet, the first steamboat in Great Britain, made its first excursion. The St. Rollo chemical works are the largest of the kind in the world. They cover sixteen acres of ground under roof, and the principal chimney stack is 435 feet high from the ground, and standing as it does upon an elevated site, it is by far the loftiest object in the city. The great prosperity of the city is attributed mainly to the public spirit of the moneyed men, who have invested large sums in developing its natural advantages; and in removing the obstacles that impeded its progress. The broomielaw, or harbor, is a noble basin which has been excavated at an immense expense. It is some four hundred feet wide, and upwards of a mile in length, with capacious quays and sheds. Vessels of all sizes may here find room to discharge their cargoes with convenience and despatch. In this and other works for the improvement of the navigation of the river more than two millions of pounds sterling have been expended. The Broomielaw bridge is a fine structure of seven arches, faced with Aberdeen granite. It is 500 feet in length and 40 wide, which is seven feet wider than London bridge. The stranger who stands upon this bridge and looks up and down the river will gaze upon a scene of activity and beauty not often surpassed in the crowded hives of human industry; and when he is informed that a hundred years ago the population of Glasgow was only about 28,000, he will see that a rapid increase of population and of prosperity is not confined to American cities.

While walking up and down Argyle street, the great commercial thoroughfare, which is said to be three miles long, we were strongly reminded of New York. The shops partake of the character of the American stores; though they are neither as large nor as handsome. The street is crowded day and night, and there is much noise and confusion as there is in our large American cities; but here we see much more filthy, squalid poverty and vice in the public thoroughfares, and everything has a coarser and more gloomy appearance. This is owing, no doubt, to the humidity of the climate acting in combination with the smoke of the manufactories, and the habits of the great number of laborers and artizans who find employment here. Passing along Buchanan street, which is compared with Regent street in London, and Broadway, which is called the Oxford street of Glasgow, we meet with some stupendous piles of business houses, elegant shops, splendid mansions, churches, and other public buildings, which could not our way into the "West End" of Glasgow, abounding in fine "Crescents," "Terraces," "Squares," "Places," etc., in which are situated the residences of the local aristocracy, who live as far as possible from the noise, filth, and misery of the lower classes. The West Park or Kelvin Grove is in this locality, a beautiful place of resort for health and recreation to all the inhabitants who have time to visit it. On a hill near this park, we visited two churches, one connected with the Establishment and the other with the Free Church. These, with all the other principal churches of the city, were on this occasion left open for the inspection of the strangers who were attending the meeting of the before mentioned association. I have never seen any place of worship, even in London, with a more beautiful interior, or better adapted for the purposes of worship, than this connected with the Free Church of Scotland. Dr. Caird, author of the famous sermon on "religion in common life," is the preacher at the other church.

The general impression is that the people of Scotland are more moral and religious than the people of England or of Ireland are, and during my brief visit to Scotland I saw no reason to change my opinion. Judging, however, from some of the speeches delivered at the Social Science meeting, it seems that the Scotch are losing ground in these respects. In Glasgow the different branches of the Presbyterians have 76 places of worship, Baptists 6, Methodists 5, Roman Catholics 8, Episcopalians 5, and various other denominations have churches. Strange as it may appear, the Mormon imposture has found its way to Scotland, and is represented by six congregations! one of them being in Glasgow. Methodism has never succeeded well in Scotland. From the last census it appeared that all the different branches of Methodism within the limits of the country could only furnish 82 places of worship and 23491 *sittings* in the chapels. The reasons for this want of success are various; but mainly, I suppose, it is owing to the fact that there was less necessity for Methodism in Scotland than there was in England. Dr. and Mrs. Palmer, of New York, who spent several weeks in Glasgow last winter, and whose labors resulted in the awakening and conversion of hundreds of souls, and also in a great increase of spirituality to some of the churches, attribute the "declensions and multiplied discouragements of the Wesleyans in Scotland, to the neglect on the part of many preachers of that peculiar doctrine of Methodism—entire holiness of heart and life." How this may be I cannot say, but it is very clear that the doctrines of Calvinism are still professed by the great majority of Christians in Scotland.

One of the greatest objects of curiosity to the stranger in Glasgow is the Cathedral, which was erected by John Achaius, Bishop of Glasgow, in 1136, in the reign of David I. This is a noble structure, of the Gothic order of architecture, with a crypt, and several ancient chapels and relics of the middle ages. It is 319 feet long, 63 wide, and the steeple is 225 feet high. Before the triumph of Protestantism in Scotland, it was famous as the shrine of St. Mungo, and as we passed through, a headless figure, carved in stone, was shewn to us, representing the "saint," attired in his sacerdotal robes, lying on his back, and looking as though not only the chisel fingers of time had been busy about him, but as though he had received some hard blows from the stern *iconoclasts* who wrested this and many other of the religious edifices of Scotland from the adherents of Popery. An artist who was copying a picture from one of the Cathedral windows, very politely pointed out to us St. Mary's Well, which was once supposed to possess extraordinary virtue, but which is now only looked upon as a relic of darker ages. The Cathedral is now occupied by the Kirk of Scotland, and has been fitted up in the modern style, with pews well furnished with Bibles and Psalters, and on each Sabbath, instead of the imposing ritual of Romanism, a simple service is performed, and the Word of God is expounded to the people.

We have but a few minutes to linger in the Cathedral, or the immense churchyard, by which it is surrounded, before we pass outside of the churchyard wall, and cross the "Bridge of Sighs," over which thousands of sorrowing hearts have passed, while following the lifeless remains of their departed friends to the great Necropolis beyond. This city of the dead was anciently called the "Fen Park," and believed to have been one of the dark retreats of the Druids. It is situated on the sloping sides and summit of a bold rocky eminence, which shoots up to a height of from two to three hundred feet, presenting with its winding pathways, its rich shrubberies and numerous monuments, a picturesque and striking appearance from a distance. After registering our names at the lodge, we pass on a short distance, and stay a few minutes at the foot of the first flight of steps, where we find a small space of ground enclosed with walls, and shaded by trees, which is set apart as a burying ground for the Jews. Among many striking inscriptions in Hebrew, as well as in English, we noticed the following lines:—

"O weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land a dream;

Tribes of the weary foot and weary breast,
Where will ye flee away, and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave."

"The sin of Israel is written with a pen of iron and the point of a diamond." Of this scripture we were reminded by this, and praying that the blindness may pass from the ill-fated race, we pass on.

There are multitudes of tombs and inscriptions that claim our attention as we pass by, but towering high above all the rest in size as well as in importance is the monument to the memory of John Knox, the great leader of the Protestant Reformation in Scotland; situated on the highest part of the Necropolis, and elevated upon a lofty pedestal, stands a full length statue of the Reformer, represented as dressed in a Scotch cap and cloak, facing the city, with a stern yet dignified countenance, and holding a copy of the Holy Bible in his hand. There are inscriptions on each of the four sides of the monument. From the side facing the city, the following is copied:—

"JOHN KNOX.

"To testify gratitude for inestimable services to the cause of religion, education, and civil liberty, to awaken admiration of that integrity, disinterestedness and courage, which stood unshaken to the midst of trials, and in the maintenance of the highest objects.

FINALLY,

"To cherish reverence for the principles and blessings of the Great Reformation, by the influence of which our country, through the midst of difficulties, has risen to honor, prosperity and happiness,

This Monument is erected to the Memory of

JOHN KNOX,

The chief instrument, under God, of the Reformation of Scotland, on the 22d day of September, 1828. He died rejoicing in the faith of the Gospel, at Edinburgh, on the 24th Nov., A. D. 1622, in the 67th year of his age."

Other inscriptions do honor to the memory of Patrick Hamilton, the first of the Scottish martyrs, who was burned at St. Andrews, in the 24th year of his age; also Alexander Kennedy, who suffered at Glasgow, in 1538, and George Wishart, who suffered in 1546. It is also stated on this monument that John Knox and others compiled the first Confession of faith, and the first Book of Discipline, which were presented to the Parliament of Scotland.

There are many fine monuments of polished granite, from the quarries of Aberdeen and Peterhead, and some of marble, of exquisite workmanship, but none that interested me like that of Knox, though it seemed to me far inferior to others as a work of art. Mr. Gavin, Dr. Wardlaw, Dr. Chalmers, and others, whose virtues are celebrated here, did a good work in their day, but their conflicts and labours were not to be compared with those of the great Scottish Reformer. Born in 1505, the same year in which Luther entered the convent, at Erfurth, he imbibed at an early age the principles of the Protestant faith, and in the midst of difficulties and perils that would have crushed an ordinary spirit, he battled for the right, until the cause that he had espoused was triumphant in his native land. At the fall of the Castle of St. Andrews, he was taken prisoner by the French, who compelled him to labor two years as a slave in the galleys, but he succeeded in escaping to England, and after some years he returned to Scotland, and was one of the principal instruments in laying the foundations of the Protestant Church, and of the prosperity of the Scottish people. With such monuments as these to be seen and read by the people, and with their minds imbued with the thrilling traditions and histories of their land, we can easily account for the attachment of the Scotch to the Church of their fathers.

JOHN HAYLEY.

October 20, 1860.

WORLD'S CONCERT OF PRAYER.

It is recollected that a proposal was received from a mission among the heathen to hold a prayer meeting for the world's conversion near the beginning of the year.—A proposal is now made by the missionaries [illegible]

The missionaries of the Church of England, of the Established Church of Scotland, of the Free Church of Scotland, of the London Missionary Society, of the Baptist Society, and of the Wesleyan Methodist Society, have an organization known as the Calcutta Missionary Conference.

This body have issued a circular on this subject:—

CIRCULAR OF THE CALCUTTA CONFERENCE.

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

The "signs of the times" in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the sects, respectively, of the Western and the Eastern anti-Christian tyrannies; the stirrings in many places among the scattered remnants of Israel, "beloved for the fathers' sake;" the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined to creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of his own great name.

But, "for these things he will be inquired of" by his believing people; and especially He will honor and answer fervent, united, Peniel-like prayer. Yet that prayer must be accomplished with lowly prostration and deep humility of soul, for we are "not worthy of the least of his mercies," with heart-felt confessions of sins,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families,—our sins as nations,—our sins as churches; and with ardent thanksgivings for past long-suffering patience, faithfulness and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

In these and such like exercises of devotion, we humbly yet fervently desire to join with all that "fear the Lord," and speak often one to another," in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication on each day from the 1st of January, 1861, to the 7th inclusive.

And "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

"Even so, come, Lord Jesus; come quickly; Amen."

Signed by authority, and on behalf of the Calcutta Missionary Conference.

ALEXANDER DUFF, *Chairman.*

Calcutta, July, 1860.

THREE SOURCES OF HAPPINESS.

The righteous have rich enjoyments flowing from at least three sources.

In the first place, the memories of the past are pleasant, often delightful; for they are memories of days spent in doing good, thus honoring their Redeemer, and blessing their fellow-men. It is characteristic of human nature, that the nearer we approach to the end of life, the oftener we take the retrospect. The more frail the memory becomes as to passing events, the more frequently it calls up those of other days; and these memories become the more tenderly interesting, because they are associated with friends we shall meet no more in this world.

God has so constituted the mind, that its happiness depends, to a great extent, upon its recollections. There are multitudes of men, whose only protection against distressing memories is in being wholly absorbed in business, or intoxicated with strong drink. They cannot take the retrospect without arousing conscience from its slumbers, and feeling the terrible sufferings, which are called by the significant name, *remorse*. There are, however, not a few who, though the review of life presents many things to pain and humble them, love often to look back, and bring up the past. If the remembrance of their sins pains and humbles them, it fills them with gratitude to the God of all grace. And then in looking over the past, now so far removed from it as to take a calm and impartial view, they discover clear and cheering evidences of their interest in Christ. And the thoughts of kind words and acts, that smoothed the rough pathway of life to many a weary traveller, are sources of exalted pleasure. Blessed are they whose earlier years have been so spent, as to fill up later years with pleasing and precious memories.

The righteous have also constant enjoyments from the present, as well as from the past. The duties of each day, discharged from love to God, and benevolence towards their fellow-beings, become their pleasures. They find the yoke of Christ easy, and his burden light. An approving conscience, gratified affections, and communion with God sweeten life, in spite of disappointments and trials.

To these also the future is bright. Not always equally so. They have some dark days, when their prospects seem gloomy. But the prevailing feeling of the faithful Christian is that of confidence and hope. The memories of the past brighten the future by affording evidence that they are the children of God, and if children, then heirs—heirs of God, and joint heirs with Christ. It was when Paul could say, "I have fought a good fight," that he could say—"Henceforth there is laid up for me a crown of righteousness." Present duties, exercises, and enjoyments also become the ground of hope for the future. The consciousness of loving our Saviour gives assurance that he loves us.

Thus from the past, the present, and the eternal future, light beams on the path of the righteous, and from all these sources the light becomes brighter as life wears away; for each day, when gone, has added to the number of pleasing memories. And as their graces grow and mature, present enjoyments become richer; whilst both the past and the present throw a clearer light on the future, and hope brings sweeter joys. Thus "the path of the just shineth more and more to the perfect day."

This view of life urges to early piety. The sooner we begin to serve God, the greater the number of pleasant memories to cheer our later years, and the fewer the painful recollections. It urges to devoted, earnest piety; for the more devoted our piety, the more abundant the joys from past, present, and future.—*Presbyterian Expositor.*

THE DEATH OF CHILDREN.

We lay our children in the grave and, till the heavens be no more, they shall not awake, nor be raised out of their sleep! But in their death Christ speaks to our hearts in lessons of wisdom, to which we do well to take heed. Continual prosperity is not conducive to kindliness and charity, but adversity softens the heart and strengthens the affections. Tears of bereavement fall like heavenly dew upon the finer feelings. Beside our early dead, we become more compassionate to the sorrows of the suffering, more tolerant to the faults of the erring; more friendly and fraternal to all. There is a wonderful free-masonry in suffering; it powerfully binds us to the brotherhood of the bereaved. And how strongly their sympathy influences our affections! how it sweeps, as with a skilful hand, the chords of the heart, awakening its sweetest music!

And what is the meaning of this quick, sensitive, loving response of the bereaved heart to the voice of sympathy? Can we fail to recognize in it the souls longing for a true friend—for one who can succor, as well as sympathize, in affliction? Then let us gather up the loosened chains which bound us to the earth, and fling them around the living Redeemer.

And we are taught by the death of our children patiently to suffer; we best learn to relinquish cherished joys, and cheerfully limit our desires to the dispensations of Providence, by the biers of our beloved, and this is a needful lesson. Our life is one of continual, and often painful, conflict and suffering. Temptations to evil, hindrances to a godly life, ever recurring and unsatisfied wants, thwarted aims, blasted hopes, heartaches, toils and tears, make up a course of moral discipline which demands a patient spirit, a brave heart, and a good conscience. And we do not seek so faithfully for these in prosperity, with every wish gratified, every aim successful, and every work rewarded. But if my bereavement, teaching the necessity of these graces, leads me to Christ, the centre and source of all spiritual power and moral excellence, then, standing [illegible] it is well [illegible]

The death of children teaches us we must die. The little hillocks of the graveyard speak to us; a voice from the chambers of the dead proclaims the serious but not sorrowful fact that we too must die. Happy for us, if, when we stand on the brink of the dark river, and its cold waters chill our feet, and its black billows affright our soul, the eye of faith shall see those little ones we have loved and lost, standing as white-winged cherubs upon the distant strand, beckoning and bidding us to breast the waves for that shining shore.

The bands of life are loosening; more slender and frail spins every hour the scanty thread of mortality.—Death is an mere phantom; it is a terrible fact. Oh! thou deep, dark mistery, whose sweep no mind can measure, whose meaning no thought can fathom—Death!—To love is beautiful, to suffer is profitable, but to meet thee with a brave heart and an unfailing faith is grandly, gloriously heroic. To learn thus to meet thee; is the problem of all problems, the science of all sciences. To be prepared thus to meet thee, is a brilliant crown to the wisdom of the wise, and a beautiful lustre to the virtues of the pious.—*Rev. W. H. Brisbane.*

HAPPY WOMEN.

A happy woman! is she not the very sparkle and sunshine of life! A woman who is happy because she can't help it—whose smiles even the coldest sprinkling of misfortune cannot dampen. Men make a terrible mistake when they marry for beauty, or for talent, or for style; the sweetest wives are those who possess the magic secret of being happy under any and every circumstance. Rich or poor, high or low, it makes no difference; the bright little fountain of joy bubbles up just as musically in their hearts. Do they live in a log cabin? the fire-light that leaps up on its humble hearth becomes brighter than the gilded chandeliers in an Aladdin palace! Do they eat brown bread and drink cold water from the well? it affords them more solid satisfaction than the millionaire's *pate de foie gras* and iced champagne. Nothing ever goes wrong with them—no trouble is too serious for them "to make the best of it." Wns ever the stream of calamity so dark and deep that the sunlight of a happy face, falling across its turbid tide, would not wake an answering gleam! Why, then, joyous tempered people don't know half the good they do. No matter how cross and crabbed you feel, Mr. Grumbler, no matter if your brain is packed full of meditation on "afflicting dispensations," and your stomach with medicines, pills and tonics, just set one of these cherry little women talking to you, and we are not afraid to wager anything she can cure you. The long-drawn line about the mouth will relax—the cloud of settled gloom will vanish nobody knows when, and the first you know, you'll be laughing! Why? That is another thing; we can no more tell you why, than we can tell you why you smile involuntarily to listen to the first blue-bird of the season, among the maple blossoms, or to meet a knot of yellow-eyed dandelions in the crack of a city pave-stone. We only know that it is so.

Oh, these happy women! how often their slender shoulders bear the weight of burdens that would smite men to the ground! how often their little hands guide the ponderous machinery of life with an almost invisible touch! how we look forward, through the weary day, to their fire-side smiles; how often their cheerful eyes see *couleur de rose* where we only behold thunder-charged clouds. No one knows, no one ever will know, until the day of judgment, how much we owe to those helpful, uncomplaining women.

ANCIENT INHABITANTS OF NEBRASKA.

On the upper Missouri there exists a tract of land known by the name of the "Mauvaises Terres," or Bad Lands, at one time probably the bottom of an immense lake in which perished thousands of animals having now no representative on earth. It appears that the waters of this pond were removed in some convulsions of nature, and the sediment at its bottom became indurated. The portion of the earth thus excavated forms a valley of ninety miles in length by thirty in breadth. The remains of animals which lived and breathed long before the advent of man upon the earth, are here found in such abundance as to form of this tract an immense cemetery of vertebrata. The bones are said to be completely petrified, and their cavities filled with silicious matter. They are preserved in various degrees of integrity, some being beautifully perfect, and others broken.

Two remarkable species of rhinoceros, the first ever found in America, were discovered here, and also a sort of panther, smaller than the present variety—and likewise a number of strange animals with long names, unlike any thing which man ever saw alive. We know, then, that there were once individuals in Nebraska, as curious, and strangely shaped, and pugnacious, as any which the present rush of emigration will carry thither.

BEGINNING OF THE YEAR IN VARIOUS NATIONS.

The Chaldeans and the Egyptians dated their years from the autumnal equinox. The ecclesiastical year of the Jews began in the spring; but in civil affairs they retain the epoch of the Egyptian year. The ancient Chinese reckoned from the new moon nearest the middle of Mparina. The year of Romulus commenced in March, and that of Numa in January. The Turks and Arabs date the year from the 6th of July. Dreneschid, or Gremschid, king of Persia, observed on the day of his public entry into Persepolis, that the sun entered into Aries; and in commemoration of this fortunate event he ordered the beginning of the year to be removed from the autumnal to the vernal equinox. The Brachmans begin their year with the new moon in April. The Mexicans begin their year in February, when the leaves begin to grow green. Their years consists of eighteen months, having twenty days each, the last five days are spent in mirth, and no business is suffered to be done, nor either any service in the temples. The Abyssinians have five idle days at the end of the year, which commences on the 26th of August.

The American Indians reckon from the first appearance of the new moon at the vernal equinox. The Mohammedans begin their year the minute the sun enters Aries. The Venetians, Florentines, and the Pisans, in Italy, begin the year at the vernal equinox. The French year, during the reign of the Merovingian race, on the day on which the troops were reviewed, which was the first day of March. Under the Carlovingians it began on Christmas Day, and under the Captains on Easter Day. The ecclesiastical year begins on the first Sunday in Advent. Charles IX. appointed, in 1564, that for the future the civil year should commence on the 1st of January. The Julian Calendar, which was so called from Julius Cæsar, and is the old account of the year, was reformed by Pope Gregory, in 1751, which plan was suggested by Lewis Lilio, a Calabrian astronomer. The Dutch and the Protestants in Germany introduced the new style in 1700. The ancient clergy reckoned from the 25th of March; and this method was observed in Britain until the introduction of the new style, A. D., 1752; after which our year commenced on the 1st of January.

CHRISTIANITY.

It arose in an enlightened and skeptical age, amongst a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth.—Emerging from Judea, it made its way upward through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome, and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman empire, it bore without resistance, and seemed to draw fresh vigor from the axe; but assaults, in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and, whether attacked or not, it was resolutely aggressive.

In four centuries it had pervaded the civilized world; it had mounted the throne of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations, whom their eagles had never visited; it had gathered all genius and all learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more, by converting its conquerors to the faith; it survived an age of barbarianism; it survived the restoration of letters; it survived an age of inquiry and skepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization and the nurse of learning; and if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus [illegible] Divine, in [illegible] of man has not been able to find a deficiency or detect a blemish—a picture copied from no model and rivalled by no copy—it has satisfied the moral wants of mankind; it has accommodated itself to every period and every clime; and it has retained, through every change, a salient spring of life, which has enabled it to throw off corruption and repair decay, and renew its youth, amidst outward hostility and inward divisions. —*London Quarterly Review.*

REVERENCE CHILDREN.

Juvenal says, "The greatest reverence is due to a boy." Plutarch relates of Cato the censor, that, when his youthful son was present, he was as careful of his words as though he was conversing with the Vestal Virgins, whose lives were devoted to perfect purity. Juvenal adds that nothing unseemly, either in word or in appearance, should ever touch the thresholds within which a boy dwells. These sayings commend themselves to every one, and they scarcely need illustration or argument to enforce them.

When we consider the comparative purity of a child's mind, his trustfulness, and his ignorance of evil, we feel that there is a sacredness about it which may well command our reverence; and there are few who do not feel under some restraint in a child's presence. We do not indulge in quite the same freedom of speech, nor allow ourselves quite the same license of action, when we know that a child is observing us. But there are few who are careful enough, few who give the subject sufficient consideration. We do not keep its importance enough before us, nor weigh as we ought the effect which our words and actions have on the young. Children do not retain their purity as they advance in years. Little by little they become contaminated, as we allow them to be exposed to the touch of evil; and some parents have to mourn through all their father years that they were so careless of their children's youth. When we have on white garments we are obliged to use great care to keep them from being soiled. So much care, and far more, should we have of children, for the purity of their minds is soiled with a breath, and we cannot, when we would, wash them and make them clean.

We are all prone to evil, children as well as those of riper age, and in addition to this, children are creatures of imitation, and if they become acquainted with vice they will be almost sure to fall into it. We see their tendency to imitate developed at a remarkably early age. Indeed it is almost the first faculty of the mind which shows itself, and from the first few months onward we may every day notice its power. What we do one day we see reproduced in our children the next.—They grow up with our characters, modified by the external influence we have permitted them to feel; and from the tendency to evil, they will have our follies rather than our wisdom, our weakness rather than our strength, our vices rather than our virtues.

Parents must be careful not only to train up their children aright, that is to give them good instruction and to enforce their obedience to it, but also to set before them nothing that is not worthy of imitation. A parent who desires his child to be virtuous has always before him the best persuasive to the daily practice of virtue; and how can one who has an interesting family of loved ones growing up around them, fail to feel the importance of circumspection in regard to his own character and conduct.—*S. S. Times.*

CHRISTIANITY IN TURKEY.

Rev. Dr. Cyrus Hamlin, who has recently returned from Constantinople, gives an interesting account of the Protestant missions in Turkey. He states that when the missionaries commenced their labors, about twenty-eight years ago, there was no divine worship offered in Turkey in a language understood by the worshippers. The Moslems, who speak the Turkish language, worship in Arabic, not understood by the people; the Armenians worship in ancient Armenian; the Greeks in ancient Greek, and the Catholics in Latin. There was also no edition of the Bible in a language understood by the people, and no schools for females—scarcely one Turkish woman being able to read and write. Protestantism was so little known that it was associated with free-masonry, and a Jew, wishing to convince an Englishman that he was a good Protestant, declared that he swore, got drunk, and eat swine's flesh! No man could change his religion, except to become a Moslem—a Jew could not even become a Christian without suffering persecution.

Now, schools for young ladies have been established not only by the missions, but among the Greeks and Armenians, and the Bible has been translated into all the languages spoken in the empire. Last year 24,000 copies of the Bible were sold—an unprecedented sale, and more than was ever sold in one year of any other book in the empire—so that in one respect the Bible may be said to be the book of Turkey. Between thirty and forty Protestant churches have also been established, three of which are self-supporting. There are also ninety-three organized Protestant communities, recognized as such by the government, and governed by the representative system. The Moslem population of the empire is sixteen millions; the Armenians, two and a-half or three millions; the Greeks, two millions; other nationalities swelling the entire population to thirty-two millions. So it seems the Turks, who are the governing race, form only one half of the population.

SMITHSONIAN INSTITUTE.

The total amount of the original bequest to the Smithsonian Institute was $515,169, and interest on the same to July 1, 1846; devoted to the erection of the building, $242,129. In addition to this, $135,600 of unexpended income has been vested in state bonds, so that the present income of the institution is $38,326. The principal expenditures are, for salaries, about $9,000; for publications of all kinds, $9,000; for meteorological observations, $2,500; for lectures, $1,000; for the library, $3,500; for museum, $2,000. There are some incidental matters involving expenditures, and about $5,000 is set apart from the income to make a certain financial change for the sake of economy.—The collections of various kinds which had accumulated at Washington have now been concentrated at the institution, Congress agreeing to make an appropriation of $4,000 annually to keep them up. They are such as the collection of the Exploring Expeditions, under Captain Wilkes, in South America and the South Seas, that of Lieut. Herndon's exploration of the Amazon, Captain Stansbury's exploration of the Great Salt Lake, Captain Perry's Japan Collections, etc. This museum is stated to be now superior to any other in the country as a general collection, though in the specialities of exotic birds, shells, fossils, and minerals, it is said to be surpassed by the Philadelphia Academy of Natural Sciences. We are glad to see that the Secretary who has charge of this department looks forward to the object of "having a public museum, illustrating as fully as possible the natural history of the world, and taking rank with those of London, Paris, Berlin, and Vienna."

LITERARY MISHAPS.

Valuable works have fallen victims to ignorant avarice. The niece of Peiresc, "the attorney-general of the republic of letters," refused to allow the letters addressed to him by the most eminent scholars of the age to be published, because she found them useful as fuel. Mr. Warburton's servant used up a collection of old plays, many of which were unique specimens of our Elizabethan dramatics, for the bottoms of tarts and lighting the fire, for which ignoble purpose records of the Hospital of St. Cross were applied by its ignorant housekeeper; and Bishop Cowper's wife, disgusted with his studious habits, destroyed in a few moments the results of eight years' labor. Sometimes authors have been stoics enough to commit literary suicide. Colardeau, when dying, dragged himself to the fire, and sacrificed his translation of Tasso. Raleigh is said to have destroyed the concluding volumes of his History of the World. James Montgomery burned a novel, the composition of which had lightened the hours of his imprisonment. Moore put Byron's diary in the fire.—D'Orsay did the same office for his own, which must have been worth reading; and Col. Stewart, son of Dugald Stewart, not only destroyed his own manuscripts, which he calculated had cost him three years of his life, but what was of considerable more consequence, burned his father's incomplete Philosophy of a Man as a Member of a Political Association, his Edinburgh lectures on Political Economy, and a continuation of his Encyclopedia Britannica Dissertation, mindful of Milton's aphorism, that "he who destroys a good book kills Reason itself."

BRINGING UP CHILDREN.

The English bring up their children very differently from the manner in which we bring up ours. They have an abundance of fresh, outdoor air every day whenever it is possible. The nursery maids are expected to take all the children out every day, even to the infant. This is becoming more prevalent in this country, and should be pursued whenever it is practicable. Infants should be early accustomed to the open air. We confine them too much, and heat them too much for a vigorous growth. One of the finest features of the London park is said to be the crowd of nursery maids with their groups of healthy children. It is so with the promenades of our large cities to a great extent, but it is less common in our country towns than it should be.

In consequence of their training, English girls acquire a habit of walking that accompanies them through life, and gives them a healthier middle life than our own women enjoy. They are not fatigued with a walk of five miles, and are not ashamed to wear thick walking-soled shoes, fitted for the dampness they encounter. Half of the consumptive feebleness of our girls results from the thin shoes they wear and the cold feet they necessarily have. English children, especially girls, are kept in the nursery and excluded from fashionable society and all the frivolities of the season at an age when our girls are thinking of nothing but fashionable life.

SPIRITUAL SONGS.

How many sweet and joyous, or deep and touching hymns are there in our days, as doubtless there have been in all times, which never reach beyond the family or social circle which they gladden! How many have been written to comfort one sorrowful heart, and having accomplished that are heard no more! How many gush out on occasions of some special sorrow, or joy, or deliverance, and are forgotten like the song of the birds who poured out their happy music yesterday morning!

Yet none of these are lost: they reach God, to whom they are sung, and they speak of him to man—and more neither song nor singer can seek to be or do. And not only this. There are tens of thousands who never wrote a hymn, who may yet have made better spiritual music with many hymns than those who wrote them. The hymn-writer only speaks the thought or feeling of all Christians, and the echo may often be sweeter and purer than the original notes, because less mixed up with self.

The faith which sees the invisible, and is better than all flights of imagination, is not the dower of a few, but the heritage of all.

The whole Church is a choir, as well as a priesthood. The harps of God, with the priestly robes of festival, and the victors' crowns, are the purchased possession of all who stand by that sea of glass mingled with fire.—But what those images mean, and what that song and that joy will be, we know not yet; we only know that it shall be, and that its first notes are easy to be learned on earth.—*The Voice of Christian Life in Song.*

WORCESTER'S DICTIONARY.

The Quarto English Dictionary of Dr. Worcester is receiving the most decided and unqualified approbation from the English press. The following we extract from the London *Critic*, of July 21, 1860:—The absence of crotchets, fancies, dogmas, and nonsense is not the least recommendation of this dictionary. The etymological portion shows stupendous industry and research; and we feel sure that Dean Trench could not now with justice repeat what he once, to the dishonor of English Lexicography, affirmed, that "Richardson's Dictionary is the only English one in which etymology assumes the dignity of a science." The mere cutting of the leaves is a day's work, and it is only by selecting here a word and there a word that we can hope to get through the huge volume at all, with much labor and travail. We can only say that upon comparison with those of Richardson and Webster, Worcester's definitions do not at all suffer. We can easily believe that Dr. Worcester (as he says) expects no adequate pecuniary compensation for his gigantic undertaking; for it is difficult to imagine a sum which could adequately compensate the man who has produced the completest and the cheapest English Dictionary which the world has yet seen.

MR. SPURGEON'S HABITS.—His habits are of the most frugal, simple, and self-denying character. The salary allowed him by his congregation is 1000*l.* ($5000) a year; he would not accept more. Out of this he sets aside 600*l.* ($3000) a year for the support of eleven young men, whom he clothes, educates, and maintains entirely, and who are destined for the ministry. He has selected those whom he thought most likely to be efficient labourers in Christ's vineyard. He deputes their education to others, but devotes one day in every week to a personal examination of them in theology. The remaining 400*l.* ($2000) a year he compels to suffice for the support of himself and household.—*Traits of Character.*

CANDIDATES FOR THE OFFICE OF POPE.

The old age and infirmities of the present Pope make it a subject of importance as to who might succeed him. The Pope must be selected from the College of Cardinals. Of the seventy seats which make up the College of Cardinals, sixty-three only are filled. Of these, no fewer than thirty-nine have been created by Pius IX.—Seventeen of the present Cardinals are between seventy and ninety-one years of age; twenty-six have passed their sixtieth year; seventeen range between that term and fifty, and only three are under that age—two of them verging upon it; while Cardinal Milesi alone is as young as forty-two. We must eliminate the nineteen Cardinals of non-Italian birth, and also twelve lay Cardinals, leaving only thirty-two persons from whom the successor to the present Pope must be chosen, if he ever has any. It is said that no one of the thirty-two has ever exhibited any very marked talent except Di Pietro, a determined opponent of Antonelli and the present Pope.

THE CHINESE MISSION.—The Rev. Dr. W. A. Scott's magazine, the *Pacific Expositor*, for October, contains the report of the Rev. W. A. Loomis, in relation to his mission among the Chinese in California.—Mr. Loomis commenced his labors there about one year ago. He had a new dialect to acquire, but by the aid of a native interpreter, he was enabled almost immediately to commence operations as a missionary, by Scripture-reading and addresses, and by tract distribution. About the 1st of December religious services were commenced in the Chinese Mission chapel, which have been continued without interruption up to the present time. The average attendance is about thirty on Sunday, and about fifteen on Thursday evening. On Sunday, and during the week, the missionary and his assistant visit the Chinese Company's houses and the settlements in the suburbs of the city, to read and talk and answer questions. There is a very large field for missionary labor among the Chinese of California. Here they may be reached with less difficulty, and with a greater certainty of receiving permanent benefit than in their native country.

PRESIDENT BUCHANAN TO ABD-EL-KADER.—Our Constantinople correspondent, says the World, saw, a few weeks ago, on its way to Syria, a magnificent present from the President of the United States to his Excellency, Sidi Abd-el-Kader, of Damascus. It consisted of two Colt's holster pistols, mounted with silver and beautifully ornamented with arabesque work, in a rosewood case, also silver mounted. It was designed by the Government for some notable in Syria, as a token of their appreciation of the handsome treatment which our Embassador, Hon. James Williams, received in Syria last year. It goes now to Abd-el-Kader as an expression of not only this feeling, but of gratitude for his having protected the Christians of Damascus, including the American Consul, during the late riots there.

WAVES OF FIRE.—A traveler in the Sandwich Islands, while visiting the volcano near Hilo, witnessed a wonderful phenomenon. As he was sitting at lunch on a high

New Orleans Christian Advocate.

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NEW ORLEANS,

WEDNESDAY, NOVEMBER 14, 1860.

Fifty Cents for the Advocate from the first number in October till the end of the Year.

DR. THOMSON "HONORS" JOHN BROWN.

The *Christian Advocate and Journal*, of Oct. 25, replies to our remarks of several weeks before, headed, "An Incendiary Journal." The style is chaste, the language courteous, and the spirit semi-friendly. The leading sentiment, however, half concealed and deftly gilded, is utterly pernicious, whether considered in relation to political ethics or christian morality. Without taking the trouble to follow its sinuous course through an article highly ornamented with the sentimentalism of Christianity, we present one of the most practical illustrations of the charge we make. In reply to our suspicion of sympathy with John Brown, the editor says: "While we honor that notorious man for his talents, his love of liberty, his spirit of self-sacrifice, and his dauntless heroism, we regard his scheme as generous but murderous madness, and as tending to put off the day of deliverance to the slave." Was there ever, in modern christian literature, such an utter confounding of vice and virtue, in one brief sentence! "Notorious man!" "Murderous madman!" You have "put off" the accomplishment of abolition plans by your rash "scheme." Yet, notwithstanding this indiscretion, "we honor" you for your "talents," your "love of liberty," your "spirit of self-sacrifice," and your "dauntless heroism!" And this in the leading organ of the Northern Methodist Church!

If Bowley had been holding and expressing such sentiments as these, in the midst of a slave population, for months and years, and had been borne with all the time, until a servile conspiracy was suddenly discovered, and then fled and was overtaken, is it surprising that the indignant inhabitants, who had barely been in time to save their wives and children from assassination, hung him in their exasperation and fury?

Does the *Christian Advocate and Journal* truly represent the great body of Northern Methodists? It certainly does; for, after a speech which would do honor to Wendell Phillips, or Greely, or Gerrit Smith, and which we now have on file, the editor was elected by a large majority of the General Conference. We submit it to the civilized world, if we were not rigidly just in styling his paper "an incendiary journal!" We do not "rail" at our deluded contemporary, "but speak forth the words of truth and soberness."

Could the Union ever have been formed, had the anti-slavery men of that day held such sentiments? Can it much longer exist, when the leading organs of religious opinions in the North hold such sentiments? And this writer, when justly charged with "English abolitionism" and "toryism," endeavors to neutralize his unenviable identity by placing himself in the same category with "the gifted editor of the Southern Quarterly!" The difference between the editor of the *Christian Advocate and Journal*, and the gifted editor of the Southern Quarterly, is analogous to that which existed between Lord North, who sought to force and crush his American brethren, and the noble Lord Chatham, who defended their rights with all the might of his genius.

He says, after this, for the editor of the *Christian Advocate and Journal* [illegible] is opposed to "a scheme of insurrection." We have never charged him with favoring such a scheme. We do not now. But his sentiments are productive of such things, and his sympathetic and apologetic condemnation of their leaders only encourage them. They naturally conclude that one in his position must maintain a show of decent sentimental morality. Alas for that Church and country where such morality rules in its high places, and its religious literature!

THE GREAT EUROPEAN QUESTION—FRENCH POLICY IN ITALY.

The article which we copy below is from the Paris *Constitutionnel*, and may be regarded as the offspring of Imperial inspiration. It is the most notable and most definite exposition of Napoleon's past and future policy in regard to Italian affairs which has ever appeared. It is rendered still more important by the opportuneness of its utterance. We are gratified to find that the interpretation which this paper has always given of Napoleon's course, and the estimate it has placed upon his sagacity and character, have not been erroneous. He has really become the law-giver in the international councils of Europe, and is more powerful by his policy than his uncle ever was by his arms. The only point upon which his policy is still obscure, is in regard to the future disposition of the Pope. The time has not yet come for that to be illuminated, we suppose. We are satisfied with the present, and willing to wait for the future.—The *Constitutionnel* says:

The policy of the Emperor in Italy is attacked with the same energy by the two extreme sides of public opinion. Let us first consider how these attacks are made. We shall reply to them with the less embarrassment, when we have frankly made them known.

On the one hand it is said to the Government of the Emperor:

You have nobly sacrificed your programme, so as not to disturb the peace of Europe. By halting at Villafranca you endeavored to stop revolution, to save the Pope, and reconcile Princes with their subjects. All that has been written, but not carried out. Your signature affixed to the treaty of Zurich has been cancelled by the ambition and bad faith of Piedmont, which discarded its own. The Princes whose rights were reserved are in exile. The Papacy, which you declared it was your wish to consolidate in its temporal power, has lost the greater portion of its possessions. Revolution overruns the Peninsula, it has invaded Sicily and Naples; perhaps a few months hence, it will attack Venetia; everywhere it destroys your work, and its very boldness is a proof of your impotency.

The disavowals you make to Piedmont are of not one-tenth more avail than your counsels, and by disavowing her you do not seem to free yourself, for you seem to approve that which you tolerate. Thus, before public opinion, you are the accomplice of a policy which you are obliged to blame. As no one believes in the weakness of a great nation like France, and of a sovereign bearing the name of Napoleon, you are suspected of duplicity.

Europe, which was accustomed to trust you, begins to doubt you; even the church suspects your protection; and the sacrifices which you make in the interests of the Sovereign Pontiff do not allay the mistrust of the Catholics. Throw up this false and humiliating position. Do not be taken in tow by Sardinia; do not be revolutionary against your inclination. With a firm hand uphold the treaty of Villafranca; intervene so as not to be misled; restore to the Pope his provinces, to the Princes their thrones; to Italy the conditions of her political existence, and you will soon regain the confidence of Europe, which you have lost, and the gratitude of the Papacy, which you have alienated.

On the other hand we hear quite different language.—It is said to the Government of the Emperor:

You have taken the cause of Italy in hand; it is your initiative, it is your support, which have restored to a whole people the irresistible impulse of their nationality. You have staked the money, the honor, and the blood of France in this great matter. By signing the peace of Villafranca you reserved the rights of princes, but did not impose them. By restoring the Italians to themselves, you made them the arbitrators of their own destinies, and placed their fate in their own hands. The programme which you did not think it advisable to carry out, has been taken up and realized by them. They are now the soldiers of the cause of which you were the promoter and supporter. In vain would you stop the Italian idea. Ideas are like cannon balls; once fired off, nothing can stop them. Doubtless there was an infringement of an international law; doubtless what is taking place is abnormal and irregular; but above written laws in social crises there is sometimes a higher right. It is this right which the Italians are now defending in the Papal States and in the Kingdom of the Two Sicilies. Their conduct, which must be blamed by diplomacy, will be absolved, and perhaps glorified, by history. What, in fact, is the peculiar interest attached to an unpopular dynasty like that of the Bourbons at Naples, repudiated by the people, reduced to a tardy resistance in a corner of the kingdom, and condemned by the opinion of Europe at the Congress of Paris? What is the political sovereignty of the Pope which is incompatible with the independence of the nation, and which can only be maintained by foreign arms? What is all that, compared to the great result of the constitution of Italian nationality, formed under the protection of France, and as an outpost of its power in Europe?—That cause is yours. Ant frankly where our interests are at stake, and where sympathy awaits you; do not by hesitation lame the generous efforts in the Two Sicilies, which can neither hurt your feelings nor thwart your designs. Do not continue at Rome an occupation which irritates the national feelings of the population, without sparing you the ingratitude of the Papal Government. Let Italy develop the independence which you have encouraged, and the unity which will turn to your advantage. Finally, to quote your own words: "Let the soldiers of freedom to-day become to-morrow the citizens of a great country."

Such is the whole truth, without curtailment, of the reproaches and counsels addressed to French policy by the extremes of public opinion.

If we were to show that this party could not, without compromising its most strict principles and most essential interests, adopt either of the two lines of conduct which it is reproached for not having adopted, we should have given the best possible answer to the accusations we have just stated.

What do these persons who would wish to see the Emperor turn against Italy call on him to do? They ask him to place himself out of the pale of all the principles he represents, and all the rules he has laid down. They ask him to renounce the moral authority which he exercises for the welfare of the peace of Europe. They wish him to contradict himself, and, so to say, to change his nature. But is that possible? Can the Emperor forget that he is the elect of universal suffrage, and the representative on the throne of the ideas of new society and of all the progress of civilization? Can he betray the origin of his name and of the mission which he holds from the confidence of the French people? His enemies desire it no doubt, but they esteem him too much to hope for it. And to what would such a defection serve? To weaken the prestige of the Emperor without advantage to any one. There is one thing which the whole world now understands—even those who regret to see it—namely, that the great influence of the sovereigns of France is one of the elements of the balance of power and of the security of Europe, and, moreover, one of the most precious resources she can invoke in the troubled situation of most States. The treaty of Villa Franca regretted that the treaty was a transaction, and it is deeply to be the sovereigns who signed it never had the pretensions to impose by force of arms the rights which were reserved in it. That pretension would have been irreconcilable with the situation which the treaty was to consecrate.

Austria lost at Solferino her supremacy in Italy, and, except her sovereignty in Venetia, retained nothing; but ought France to inherit the very situation which she has wrested from the House of Hapsburg? Ought she to impose her dominion on Italy after her having destroyed that of Austria? Ought her promises of enfranchisement to end in such falsehood? In fact, we could not restore former Governments to abandon them on the morrow of their restoration to the inevitable reaction of the national spirit. After having restored them it would have been necessary to protect them by a military occupation of their capitals and fortresses. We, the liberators of this people, should become its jailers! Rome, Bologna, Perugia, Ancona, Florence, Parma, Modena, Palermo, Naples, condemned to live under our protection, they would be simply slaves with a change of masters.

What would Italy have said, what would England have said, what would all Europe have said? They would have looked upon Italy thus protected as a French Italy. And for the advantage of whom would the Emperor have turned his arms against his old ally the King of Sardinia, and have placed himself in flagrant disaccord with England? For the advantage of governments which, according us neither their sympathies nor their confidence, have no right to demand such sacrifices.

The Emperor can not and will not make sacrifices, except for a just cause, for governments which are not hateful to their own people and are not the enemies of France.

Thus, in every point of view, for the maintenance of the legitimate influence of the Emperor of Europe, for the maintenance of our good relations with the other Powers, for the truth of our policy, for the very honor of France, such conduct is not possible.

Was the other line of conduct less possible or less dangerous?

Italy is passing a great crisis of her destiny, and is, in fact, in revolution. A revolutionary situation has temporarily replaced for that country the regular conditions of international existence. Hence the profound perturbations, the infractions of public law, the violent invasions, the precipitate annexations which we have witnessed. Could France lend a hand to such wild movements? At present, perhaps, we excite distrust, but if we had encouraged Piedmont, instead of blaming her, what would have happened? We should necessarily have had to break off with Russia, which has just withdrawn her Embassador from Turin; with Prussia, which protests; with Austria, which feels herself menaced. We should have inevitably drifted into universal war. The fortune of France, her labor, her industry—all that would have been abandoned to the hazards of a gigantic conflict.

The Emperor would have changed his part and his character; instead of being the moderator of the revolution, he would have become the leader of it; instead of becoming the pacificator of Europe, he would be her terror; instead of being the powerful arbiter in questions of equilibrium, he would have lost the very titles of his jurisdiction; and though elected by 8,000,000 of suffrages, and representing the national will, he would have become nothing more than the instrument of a party. Neither of these two attitudes was in keeping with the interest of our country, with the mission of the Emperor, with the character of our institutions, with the movement of new ideas which prevail every where.

France could no more assume the part of Austria in Italy than she could serve the revolution; she could no more favor revolutionary unsexation than she could favor absolutist reactions. When the Emperor called upon the Italians to be the soldiers of a great cause, so as to become the citizens of a great country, he did not mean Piedmont only, but Italy.

His sentiments, like his mission, have not undergone any change; he still wishes to assure the independence of the Peninsula without encouraging anarchy there. A recognized sovereign by the whole of Europe, he is not allowed to approve the violation of the international law; as a sovereign elected by universal suffrage, he can not make himself the support of kings whose people forsake them.

Finally, the intervention of France against Piedmont would be a contradiction; the intervention of Austria in Italy would be an offensive return toward a position she has irretrievably lost; complicity with Sardinia would be a defiance to Europe and a compact with a revolution.

What, then, is to be done? What line of conduct is to be followed? Many objections have been raised against the meeting of a Congress. A Congress could only be impossible if an agreement could not be established between the Powers called upon to form it. Is that the case? During the last year a very profound movement has taken place in Europe, but it is not sufficiently recognized. When the French Emperor, at the beginning of 1859, pleaded the cause of Italy, he had scarcely on his side the opinion of his own country. But now every thing is greatly changed. England, which then demanded the inviolability of the treaties of 1815, now favors Italian unity; Prussia, in a recent document emanating from the distinguished statesman who directs her foreign affairs, recognizes in Italian nationality a happy presage for Germany; Russia, under the influence of a liberal sovereign, also shows herself disposed to take into account a new element in the life of nations; Austria herself has an immense interest in escaping from the uncertainties which weigh so heavily on her, and the reforms she has just accorded prove that she is resolved to enter on a liberal course.

As to France, faithful to the interests which she has defended, not being engaged to any one, she would, in a Congress derive advantage from the reserve with which she is reproached and the moderation she has known how to maintain. Better than any other Power, perhaps, she would be able to indicate the points of a compromise between all divergencies. After having enfranchised Italy, supported the Pope at Rome, blamed the invasion of the Roman States and the Two Sicilies, and caused the principle of non-intervention to be respected by respecting it herself, she cannot be suspected either by Italy, or by the Papacy, or by Europe. We have too much confidence in the wisdom of the sovereigns who would be represented in a Congress, not to be convinced that they would understand how much the spirit of compromise constitutes the condition of the re-establishment of order in the Peninsula. Italy, organized and powerful, is henceforth a European interest; and Europe, in consecrating, by an act of her high jurisdiction, that organization, would prove herself both far-seeing and just.

AUTHORS AND BOOKS.

NEW YORK, Nov. 5, 1860.

Have you ever read "The Angel in the House," a Poem in two parts, by Mr. Coventry Patmore? It appeared, I think, about four or five years ago; and gave some promise, in a certain sweetness and grace of thought and expression; though there was, to a nicely judging temper, a dreadful feeling about it, as though it had been done on purpose. It was justly observed by one of Mr. Patmore's more savage critics at this time of his first appearance, that his Poem was very pretty, *but* if a man only once got the hang of the thing and was blessed with a moderate power of *versifying*, he might go on for ever in the same way. Now Mr. Patmore must have read this criticism; and, unfortunately for him, the critics idea of "going on for ever in the same direction," seems to have struck him as a "Fiduciary Hence, a new volome just out, and called, mous damnation of the critics, in which your correspondent (who is no critic, but a lover of genuine poetry) takes leave to join.

Not that the new volume has not some passages sweet, and pretty, and charming (though I have found none which has given me so pleasing a twist of the organ of analysis, as that famous sentence in his first book, in which a young lady accounts for her lover's hardihood in kissing her as she lay with closed eyes on a garden seat: "He thought I thought he thought I slept." I wish you would try some of your leisure moments on that involution, O gravest of editors!)

There are some charming bits in "Faithful Forever." But it has a dreadful tendency to common-place. It seems as though a *gentleman* who had given many studious days and nights to the reading of Mr. Martin Farquhar Tupper, might in the end be guilty of just such poetry as this. It is Mr. Tupper's common-place passed through the strainer of a gentlemanly brain.

The story told I find thus analysed to my hand: "It is of a very uninteresting young sailor, named Frederick Graham, who falls in love with his cousin Honoria. He corresponds with his mother on the subject, defiant of the old song which condemns the conduct of him that courts a pretty girl and goes and tells his mother; whereupon that matron, who seems to be a kind of Polonius in petticoats, replies to him with wise saws and modern instances couched in the feeblest and occasionally the worst of rhymes. The best of advice, even when so clothed, is proverbially of little avail; and consequently, when Honoria Churchill is married to Felix Vaughan, a sucking M.P., Frederick Graham makes no more ado, but kicks over the maternal traces and marries off-hand the chaplain's pretty daughter Jane—a simple little soul, good at her needle, but whose education (so far as the accomplishments go) has been sadly neglected. The remainder of the *poem*—if that word can be here applied without profanation—is devoted to the task of proving that the match was not such a bad one as might be expected, and that a simple little soul may make her husband very happy without being a fine lady."

And now, do you want a few samples? This little couplet seems almost ready to be sung. It has a kind of canary-bird chirp about it, which sounds foreign in the mouth of the sailor, who does not indeed speak it, but does write it:

> But why, dear mother, warn me so?
> I love Miss Churchill? Ah, no, no.

And then the mother comes in with a poetic bill of particulars to her sailor son:—

> For your sake I am glad to hear
> You sail so soon. I send you, Dear,
> A trifling present; 'twill supply
> Your Salisbury costs. You have to buy
> Almost an outfit for this cruise!
> But many are good enough to use
> Again, among the things you send
> To give away. My Maid shall mend
> And let you have them back.

Which passage is wickedly parodied by one of the reviewers into the following, which is really not to be distinguished from the genuine article:

> The boiler in the scullery
> Leaked, yesterday, at half-past three,—
> And so we had the workmen in:—
> They found the iron-work grown thin.

Frederic eventually marries Jane, the chaplain's daughter,

> A dear, good Girl, who saw my pain,
> And spoke as if she pitied me,—
> How glad and thankful I should be
> If some kind woman, not above
> Myself in rank, would give her love
> To one that knew not how to woo:—
> Whereat she, without more ado,
> Blush'd, spoke of love return'd, and closed
> With what I meant to have proposed!

And then follows a description of Jane married, who seems to have been common-place and stupid enough even for Mr. Coventry Patmore. Preserve me from such a Jane!

> "Her knowledge and conversing powers,
> You'll find, are poor. The clock, for hours,
> Loud clicking on the mantel shelf,
> Has all the talking to itself.
> But to and fro her needle runs
> Twice, while the clock is ticking once;
> And, when a wife is well in reach,
> Not silence separates, but speech;
> And I, contented, read or smoke
> And idly think, or idly stroke
> The winking cat, or watch the fire,
> In social peace that does not tire;
> Until, at easeful end of day,
> She moves, and puts her work away,
> And, saying, "How cold 'tis," or "How warm,"
> Or something else as little harm,
> Comes, used to finding, kindly prest'd,
> A woman's welcome to my breast.
> With all the great advantage clear
> Of none else having been so near."

From England there is just now great promise of good reading. Mr. Dickens will begin a new serial tale, to be called "Great Expectations," on December 1st. It will run through eight months, and will be reprinted in *Harper's Weekly* from advance sheets purchased of the author, by Messrs. Harper & Brothers.

Mr. Thackeray will commence a new story in January, of which the scene will lie partly in Holland. To judge from a "Roundabout Paper" from his pen, in the November number of the *Cornhill*, he has just been over to Holland to look up his scenes.

Mr. Trollope, whose "Farmley Parsonage" is winning him great praise, will, it is said, also enter the monthly lists.

It is a fact that the most available talent of these days is being drawn by high prices into the newspapers and magazines. Of course the greatest minds still work apart; but the story-writers, whose name is legion, and the "useful information" people, whom Mr. Dickens called into life, and who are a separate and by no means small legion, all work in the magazines; doubtless to the benefit of the public, though also to the injury of their own reputations—which does not matter.

A host of Members are to appear about Christmas, all made up from original papers which the lapse of years has just made it prudent to give to the public.—Among these are, Memoirs and Correspondence of the Great Pitt; of Lord Auckland; Additional Letters, &c., of Mrs. Piozzi, Dr. Johnson's friend; and last, but by no means least promising, the Autobiography of Mrs. Delany, attached to the Court of Her Majesty Queen Charlotte, with her Correspondence with the most distinguished personages of her time—presenting a picture of the Court of England, and of Literary and Fashionable Society, from an early period of the last century nearly to its close: edited by the Right Hon. Lady Llanover. Among the correspondence will be found letters of Wesley, Dr. Young (author of Night Thoughts), Swift, &c.

Mr. E. G. Squier, of Central American fame, is pursuing with characteristic energy his plan for the publication of a collection of "Rare and Original Documents concerning the Discovery and Conquest of America."—A prospectus just issued details the intention of the series, and gives the titles of several works proposed to be printed in it. No. 1, now ready, contains descriptions of the ancient provinces of Guasacapan, Izalco, Cuscatlan, and Chiquimula, with an account of the languages, customs, and religion of their aboriginal inhabitants, and a description of the ruins of Copan, by Don Diego de Palacio, addressed to the King of Spain in 1576. The original Spanish is given, with a translation, notes, and an illustrated map. It is the earliest account in existence of the ruins of Copan, which were visited by Palacio within forty years of the conquest, who found them very nearly in their present condition. His observations on the Indians, their languages, manners and customs, are very full and exact. Not more than 150 copies will be printed of any of the series, and the larger portion of these are already engaged for Germany, Cuba, &c. Mr. Charles B. Norton is the business agent.

Messrs. Harper & Bros. have just published Mr. Thackeray's Lectures on the Four Georges in a neat volume, with all the characteristic illustrations. Also, they have just out a new edition of that splendid book for young men and girls, and in fact for all who need encouragement, "Self Help." This new edition has numerous additions made by Mr. Smiles, and is illustrated with nearly twenty portraits, mostly engraved in Lossing & Barrit's best style. They have in press, and will shortly publish, from early sheets, a volume called "The Wits and Beaux of Society," by Grace and Philip Wharton, authors of that successful book, "The Queens of Society."—The men treated of in this volume are George Villiers, De Grammont, Saint Evremond, Rochester, Beau Fielding, the clubs and club-wits under Queen Anne; Congreve, Beau Nash, and the Batt set; Philip, Duke of Wharton, Lord Hervey, and the Fairkenham set; Abbe Scarren, La Rochefoucalt, Saint Simon, Horace Walpole, and Strawberry Hill; George Selwyn, Gilly Williams, Sheridan, and the prince's set; Theodore Hook, and the literary set; Sydney Smith, and the Holland set; George Babb Dodington, and Lord Melcombe.

Messrs. Derby & Jackson have in press a life of John C. Calhoun, in three volumes, by Capt. Bernard A. Reynolds, of Mobile.

Messrs. Radd & Carlton, who have just published Dr. Cumming's new work, "The Great Preparation, or Redemption Draweth Nigh," will shortly issue Legouve's Moral History of Women, a work of great excellence in many points, and very different from Michelet's prurient sentimentalism on the same subject. They have in press a new novel, "Lavinia," by the author of Dorta Antonio.

One of the "non-religious" papers, in a criticism on a recently published theological work, whose subject was the inquiry "How Sin came into the World?" shrewdly remarks: "There are matters of mere importance than that inquiry. If there is a pig in your garden, you had better busy yourself in driving it out than in speculating as to how it got in."

"Evan Harrington," a very brilliant story in the English Weekly, *Once a Week*, by George Meredith (a very promising young writer, whose name must not be confounded with *Owen* Meredith, the nome de plume of Robert Bulwer, the son of Sir E. B. Lytton), has just been concluded, and is to be succeeded by "The Silver Cord," a new serial by Shirley Brooks. "Evan Harrington" was not only a literary success, but was equally noted for the superb illustrations, from the pencil of Keene, with which it was graced. The new story will be illustrated by John Tenniel, a follower of Doyle, and almost his equal. "Evan Harrington" is published in book form in this country by Messrs. Harper and Bros.

Messrs. Chapman & Hall will publish shortly, "The Philosophy and History of Civilization," by Alexander Allison, author of a "History of the Future," and "The Second Reformation."

The author of "Magdalen Stafford," a novel which had some repute a few years ago, has in press a work on "The Home Life of English Ladies in the seventeenth century;" a very interesting subject. Mrs. Agar has recently treated the condition of women in the middle ages, in Europe, in an interesting volume with the singular and unexplanatory title of "From Dawn to Daylight."

Mr. Murray at last announces as ready, the first volume of the new edition of the "Life and Works of Alexander Pope. Containing more than 300 unpublished letters. Preceded by a Critical Essay on Pope; with a New Life," by Rev. Whitwell Elwin, the recently deposed editor of the Quarterly Review.

The twenty-first and concluding volume of the eighth edition of the "Encyclopedia Britanica" is just about to be published. This work has always numbered among its contributors many of the greatest names in English literature. Among the American contributors to this edition are Edward Everett, E. G. Squier, Professor DeBow, Professor Draper, and a number of others. The chief articles in this concluding volume are written by the following: Talleyrand, by John Downes, M.A.; "Tasmania," by William Westgrath; "Taxation and Wages," by J. R. M'Culloch; "Tea," by Edward Edwards; "Telegraph," by William Thomson, professor of natural philosophy in the University of Glasgew; "Telescope," by Sir J. F. W. Herschel, Bart.; "Theatre," by Dr. Doran; "Theology," by W. L. Alexander, D.D.; "Timber and Tonnage," by Robert Murray, engineer surveyor to the board of trade; "Tobacco," by Dr. Tomlinson, lecturer on natural science, King's college school; "Turkey," by Dr. Sandeisson, British consul, Brusa; "Turner," by Walter Thornbury; "Tyler" (A. F. and P. F.) by Rev. J. W. Burgon; "United States," by Prof. Samuel Elliot, Trinity College, Hartford, U.S.; "Universities," by George Ferguson, M.A., Professor of Humanity, King's college, Aberdeen; "Veterinary Science," by William Dick, professor of veterinary medicine and surgery, Veterinary College, Edinburgh; "Voltaic Electricity," by Sir David Brewster, K.H. D.C.L., principal of the University of Edinburgh; "Voltaire," by Henry Rogers, author of the "Eclipse of Faith," &c.; "War," by Major-General J. E. Portlock, R. E., member of the Council of Military Education; "Washington," by Hon. Edward Everett; "Wellington," by W. H. Russell, LL.D.; "Wine-Making," by Sir James Emerson Tennent, K.C.S., LL.D.; "Zoophytes," by George Johnston, M.D., author of "History of British Zoophytes," &c., revised and enlarged.

The "Encyclopedia Britanica" numbers among its contributors Edward Everett, E. G. Squier, Mr. DeBow, Prof. Draper, and a number of other eminent American writers.

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CENTENARY INSTITUTE.

MR. EDITOR: As I am on the eve of changing my residence from this place (Summerfield) to Selma, I desire to say a word to your readers in favor of Old Centenary.

For nearly twelve years I have served as one of her Board of Trustees, and, as you know, have always felt an interest in her prosperity. My knowledge, however, of her every-day workings was necessarily limited. A residence of several weeks in the college, last autumn, and my access to it every week during the past twelve months, afforded every opportunity for studying its internal machinery. I was the more interested in this, from the fact of having two daughters to educate, and I very naturally desired to place them at the *best* Southern school I could find. The result of my observations is, that *I have placed them here*, and I expect to *continue* them here until their scholastic course has been completed.

President Montgomery is one of the best disciplinarians I have ever known. In that respect he is the Napoleon of the great educational army of the age; and in my estimation he has no superior. His pupils love and fear him; and of all men he is the most wonderful to elicit application. I have never known any man that was his equal in this respect. Under his influence, dullness and sloth seem to forget their old habitudes, and to ripen into quickness and industry. Instances of this kind, and not a few either, have come under my personal observation, and I could but marvel at the transformations which a few weeks would work. It was all done quietly, too, and in affection. His entire corps of Teachers are not only of the first order of intellect and culture, but, they are all "to the manor born." They are all *Southerners*, which, in these times, would be essential to the securing of my patronage.

You hear much in these days of humbuggery in connection with our schools; and there is, no doubt, more or less of it in everything,—in schools also; but so far as close application, diligent study, and honest examinations go to free an institution from humbuggery, I affirm boldly and truthfully that Centenary is *no humbug*. Parents may rest assured of this.

During the past summer Prof. Richardson, who has the entire Boarding department entirely under his supervision, has refurnished the house from cellar to garret. The dormitories are all supplied with handsome sets of chamber furniture, including bedsteads, wardrobes, bureaus, centre-tables, etc. Each room has been newly carpeted. Grates have taken the place of the old and dangerous wood fire system; and the whole building, as to its internal arrangements, has been made not only comfortable, but absolutely beautiful. In addition, Prof. Richardson has provided four commodious bathing rooms in the different wings of the building, which, as a sanitary measure, to say nothing of the comfort, will prove invaluable. These baths are supplied with water from a large tank in the centre of the building, which is fed from the springs in the rear of the college by means of a hydraulic ram. Great improvements have been made in the laundry, also, by introducing the use of boilers and a drying room. In short, neither pains nor expense have been spared in Prof. Richardson's efforts to make the members of his large family as comfortable and as happy as though they were at home. His liberal expenditures in this direction, give him a claim on those who have daughters to educate; and all such may feel satisfied that in committing their children to him and his accomplished lady, they will do so with the certainty that they will want for nothing.

Under the present *regime*, Centenary offers rare inducements to the public for patronage. If you desire thorough instruction, she will give it. If you would have your daughters surrounded by every comfort necessary to their happiness, their neatness and their health, they will find it here. If you would place them in the family of a refined, cultivated, and scientific Southern gentleman; and an accomplished, considerate, and careful Southern lady, Prof. Richardson and his wife will meet your expectations. He has done his utmost to make the Boarding department in every sense a *home* to those who may constitute his family. I have given him my two jewels—the only ones left me by death—and I feel that in him they will find friend, brother, father, *all*.

He has made provision for about 120 young ladies, in his family. The places are fast being filled. Although the present term has opened most prosperously, there is still room for more, and I hope that parents and guardians will soon fill the few vacancies left. The selection of a *school* is a most solemn parental responsibility; one where influence is to extend through life,—will reach out into eternity. In the fear of God I have selected Centenary for the two left me; and now after a year's close observation, I can conscientiously say to my friends—"*Send your daughters to Summerfield.*"

In conclusion, my dear brother, allow me to thank you for your generous correction of the report that I had turned politician. I have a higher work to do; and while I feel a deep interest in the welfare of my country and section, and have been accustomed from the beginning of my agency to place my enterprise on its legitimate *Southern* basis, and to urge co-operation in it on the ground that it is *Southern in origin and aims*, yet, I have not at any time, or upon any occasion, connected it or myself with the party issues of the South.

Although, while pursuing this course I have suffered from misrepresentation, and in one instance, and *he* a minister of the gospel of my blessed Lord, from the most wanton assaults on my private character, I have done my utmost to keep down all "bitterness and wrath," and to pray that they and *he*, whom I have never wronged, might be forgiven. It gives me great pleasure to know that if I have suffered these things in my attempts to build up a great interest of our Church, and of the South, I have had much larger success than I anticipated in the outset; and with the assurance of confidence and sympathy which the people of my State are giving and sending me, I do not intend to let the rage of ungodly men disturb me.

Again, I thank you for putting yourself to the trouble of acquiring data on which you might correct a rumor hurtful to you and to the whole Church to which you belong. If the press would always and everywhere be thus watchful for the truth, for Zion, and *for the character of brother ministers*, it would be better for the truth, for the Church, and for the usefulness of our brethren.

Yours in Christ,

PHIL. F. NEELY.

Summerfield, Ala., Nov., 1860.

OUR PASTORAL INEFFICIENCY.

MR. EDITOR: A few days since I read an article in the *Nashville Advocate*, purporting to have been written by a member of this (Louisiana) Conference, signed, "A Methodist." When this "hue and cry" was first raised against Methodist preachers as pastors, we have no record. One thing is certain, when they have done in this work ten-fold more labor than is done, or even required, of ministers of sister Churches, some shivelling complainer is ready to write "Inefficiency," and why? Because of our itinerating policy. Hence a change is necessary to make our preachers efficient pastors. The experience we have had in the world proves to us that there is more required and expected of a Methodist preacher than those of any other communion; and for them to fill the requirements made, give satisfaction, and silence complainers, they must be more than men. And if, therefore, the Church by any legislative act can produce such a result the "pastoral inefficiency" may be remedied. The argument used by "A Methodist" to show the cause of our "pastoral inefficiency" is founded on a false assumption, that, owing to our itinerating system, our preachers cannot have that deep-felt interest in the welfare of their pastorates that ministers of other Churches have. Really the mien of this writer is rather contradictory of his right to correspond over the name, "A Methodist."

If, however, his assumption can not be disproved, it must be received, and the arguments founded thereupon go as genuine coin. Facts are stubborn things, and show for themselves—especially in the case now in question. There is an infallible rule by which we may arrive at such facts; we must not judge, but we may "know a tree by its fruits." Men's acts are a true index to what they feel; words are empty things without corresponding acts. So thought St. James when he wrote these words: "I will show thee my faith by my works." In the category of ministers belonging to the various denominations, who of them are the most sacrificing, the most laborious in efforts to effect good for the people among whom they live. And what are the results of these efforts towards accomplishing the end for which they labor? How reads the statistics that give an annual report of each organization's success? Here we have feeling demonstrated—not in empty words, but in fruitful acts—whose results are seen and read of all men; and be it said, for none can successfully controvert it, that for these wonderful results society is indebted to the itinerating system of our Church. These are legible facts, and prove emphatically the position, and the statements made on the same, by "A Methodist," not to be true. Hence, if our preachers are "inefficient" as pastors, it is owing to some other cause, and not to our itinerating policy. Its tendency is to the opposite of gendering "indolent habits," while that of a settled ministry tends directly to *this thing*. Our system, in her workings, is to disencumber from all secular business, and make her ministers men of one work. Like St. Paul, "sent to preach the Gospel." And I challenge an instance, from the organization of the Church to the present, who was such a man, confiding in the Church for support, who from actual want was driven from the work. In conclusion: in this day of intelligence what language can be more convincing of a disregard to facts than the following: "his preaching will be hortatory, declamatory, not didactic, not expository; he will not be 'mighty in the Scriptures.'" This defect in our preachers is owing to "our system" of itinerancy. So reasons "A Methodist," and the conclusion to which this drives us is [illegible] and the Episcopal ministry is carried. *Selah!* Now, Mr. Editor, is it not a fact, almost universally, that Dr. Adam Clarke's Commentary on the Old and New Testament Scriptures is the best critical work of the kind ever given to the world, and Benson's the best practical, and Watson's the best theological works. And these men "grew up" under that system where the preachers aim to become revivalists."

J. WM.

Louisiana Conference.

CIRCULAR LETTER TO THE M. E. CHURCH, SOUTH.

After much anxiety, labor, and expense, we have completed the GENERAL CONFERENCE ENGRAVING, and now offer it to the Church and the Public. The work is one of much merit, and reflects great credit on the accomplished artist, J. C. Buttre, Esq., of New York City. This is the first work of the kind ever published in this country, and in magnitude, beauty and excellence far surpasses anything of the kind ever published in Europe. These facts, it seems to me, should produce in the bosom of every Southern Methodist and friend of the Church, a degree of pleasure and satisfaction, which should prompt them to hold the work in high esteem. Around this attractive and beautiful engraving cluster memories most sacred and endearing to every Methodist in the land, both North and South; and if it is properly appreciated, no one who is truly a friend of the Church which it represents will fail to procure a copy, if able to pay for one.

It is well known to the Church and the public, that the money arising from the sale of this magnificent Engraving is to be applied to the erection of a fine Church in Washington City, for the use of the Methodist Episcopal Church, South. It is contemplated and designed that this Church shall be strictly a Representative Church—all the Southern Conferences participating alike in its erection, and sharing in the appointment and interest of the station. It is proposed that the appointments to this station be made by the Bishops, at their annual meetings, from each Conference alternately, or by a special law, to be enacted by the next General Conference, made and provided for this particular station. In all the appointments made, the minister will still hold his ecclesiastical connection with the Conference from which he comes; and his annual report as Pastor of the charge, will be made to that Conference, and will of course appear upon its minutes.

In view of this contemplated arrangement, I earnestly appeal to every Conference to pass, at their approaching annual sessions, a resolution, requesting every preacher to make an effort to collect, upon no average, twenty-five cents from each member of their particular charges, and remit the amount to me at the earliest possible day—not later than the first of June next. I make this request, and urge the passage of the resolution, for the reason that I fear we shall not be able to raise money enough from the sale of the Engraving to build the Church. We must also have a good parsonage and a fine library connected with the Church.

It will be recollected, as announced through the papers of our Church, that I have purchased a most eligible and desirable lot on which to build the Church, and I have quite recently adopted a plan and made arrangements for the erection of the edifice. The design of the Church has been prepared by a skillful architect, and all who have examined the plan declare that it is the most complete and beautiful they ever saw. I hesitate not to say that the Church, when completed, will be one of the most convenient, desirable, and beautiful church edifices in America—a Church in every way worthy of the great Methodist family which it is designed to represent.

Now, my friends, it is for you to say whether this great enterprise shall succeed or not—whether it shall

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go successfully forward or not. If we maintain our reputation as a generous, liberal people, let us push this forward with all possible dispatch. Do not, for one moment, let it flag. It is a very small matter for so wealthy and influential a Church as ours to accomplish. Give me the small assistance I ask, and the work shall be brought to a triumphant success ere the close of the year eighteen hundred and sixty-one. The Church must be built.

WILLIAM T. SMITHSON.

Washington, *October* 8, 1860.

P.S.—A SPECIAL WORD TO THE PREACHERS.

DEAR BRETHREN: I look to you, with intense anxiety, for aid and co-operation in the prosecution of this great work. Without your assistance, I could not hope to succeed. But, on the other hand, with your assistance and hearty co-operation, I could not fail of success. Then, as this is a common cause, a cause of God and the Church, let each one of us heartily ourselves to action, and earnestly invoke the blessing of God upon our efforts. I humbly trust, dear brethren, that our hearts and souls may take fresh fire, as we go hand in hand, endeavoring to enflame the hearts of our friends with becoming enthusiasm in support of a work which commends itself to the admiration and liberal patronage of every true friend of the Church. May God bless our efforts with abundant success!

The price of the Engraving is ten dollars. Let all who remit me money *be careful to have their letters registered.*

W. T. S.

METHODISM IN BILOXI.

MR. EDITOR:—As my year's labor is now closed at this station, I wish in a few words to give a statement of our success here, and the state and condition of the Church. There are seventy-three members belonging to this Church now. We have joined this year into full connection, twenty-four; joined on probation, ten; have had some happy conversions; dismissed two by letter; expelled four; dropped six for our not attending class meeting; baptized twenty-one, children and adults; buried three of our members during the year; married three couple; have preached about seventy times; had class meetings every Sabbath from the first of December, 1859 up until now, except twice for our Quarterly meetings and love feast, and once in preparing our Sabbath-school children for their anniversary meeting. We have a large and interesting Sabbath-school. I have left the Church in peace, and in the enjoyment of the love of God, and Christian fellowship. I pray that they may be blessed with a good preacher and a faithful pastor, the ensuing Conference year.

MATHEW D. THOMASON.

Biloxi, November 5th, 1860.

OUACHITA CONFERENCE APPOINTMENTS.

LITTLE ROCK DISTRICT—D. L. G. McKenzie, P.E. Little Rock Station and African Mission, Julius A. Stanley; Liberty and Mound Church, Fountain Brown; Bayou Metre Circuit, J. W. Brandon; Benton Circuit, John J. Partin; Saline Circuit, to be supplied; Perryville, Malcom Turner; Mill Creek, James L'Saupey, E. Watson.

ARKADELPHIA DISTRICT—Andrew Hunter, P.E. Arkadelphia Station, Wm. P. Ratcliffe; Clark Circuit, Wm. Winburn; Tulip and African Mission, W. R. J. Husbands, James Caldwell; Rockport Circuit, E. Smoot; Hot Springs, N. W. Chamberlain; Caddo Circuit, T. S. Tyson; Murfreesboro Circuit, B. C. Weir; Mount Ida Mission, T. R. Atterberry; Princeton and African Mission, E. A. Stevenson and H. Burnett; Arkadelphia Female College, James E. Cobb, President and Agent.

WASHINGTON DISTRICT—J. M. Pryor, P. E.; Washington Station, Calesman Pope; Hempstead Circuit, A. Greer; Ditto African Mission, to be supplied; Centre Point Circuit, Wade H. Frost; Centre Point African Mission, Thomas Hunt; Paraclifta Circuit, J. M. Goodwin; Mine Creek Circuit, A. Avery; Richmond Circuit, R. Abernathy; Columbus African Mission, to be supplied; Dallas Mission, G. H. Waren; Red River Circuit and African Mission, T. A. Graham; Polk Circuit, John L. Emerson.

CAMDEN DISTRICT,—A. R. Winfield, P. E. Camden Station, Horace Jewel, D. J. Allen, Sup.; South Camden and African Mission, to be supplied; Ouachita Circuit and African Mission, Williams, J. W. Turnley; Eldorado Station to be supplied; Chalk Circuit and African Mission, James Hulse. W. J. Lapeal circuit, C. O. Slack, supernumerary; Lewisville and Mt. Holly and African Mission, E. S. Marshal. Agent for Ouachita Male College, Samuel Morris.

PINE BLUFF DISTRICT—John Blakely; P.E. Pine Bluff Station, A. M. Bradley; Jefferson Circuit, Lewis Garrett; White Sulphur Springs, C. M. Gentry; Lebi and African Mission, Robert M. Kirby; Richland and African Mission, A. Turrentine; Auburn circuit, F. P. Baird; Red Fork circuit, to be supplied; Red Fork African Mission, John Dickson; Salem, R. C. Atchley; Napoleon Station, E. L. Gaddis.

MONTICELLO DISTRICT—A. B. Winfield, P.E. Monticello Station, W. C. Hallsip; Mount Pleasant and African Mission, W. R. Davis; Lacy circuit, W. C. Adams; Hamburg circuit, John Carr; Bathelomew circuit, A. H. Kennedy; Mason's Hill circuit, James T. Price; Lake Village and African Mission, to be supplied; Eunice circuit, James M. Lee; Warren circuit, D. C. Harris, Jr. A. Glover; Hampton and African Mission, James H. Harvey; Hamburg Female Seminary, B. Watson.

DESARC DISTRICT—J. H. Aunis, P.E.; Desarc Station, H. B. McKinnon; Brownsville Mission, J. T. Corbit; Oakland Grove, H. C. Linsdale; St. Charles, W. Scott; Old River and Swan Lake, L. H. Johnson; Plum Bayou, E. Crowson.

Agent for the American Bible Society, J. S. M'Allster.

WEEKLY SUMMARY OF NEWS,

DOMESTIC.

The news of the past week is mainly in connection with the recent Presidential Election. By telegraphic dispatches received in this city yesterday, we have the following important intelligence in relation thereto:—

The Presidential Election.—Up to latest accounts, Tennessee, Kentucky, and Missouri are somewhat in doubt, but it is generally credited that the two former have gone for Bell, and the latter for Douglas. Breckenridge has carried Maryland and Virginia, which, at first, were supposed to have gone for Bell. The only Northern State that did not give a majority for Lincoln was New Jersey, where the Fusion ticket triumphed.

Secession Movements.—In South Carolina, the House of Representatives has adopted a bill for relieving the banks of that State from having one-third gold and silver to two-thirds issue. The 6th of December has been substituted for the 6th of January as the day of election, and 17th day of December instead of the 10th of January as the day for the meeting of the Convention. Mr. Simonton offered a resolution that the Governor be empowered to raise 100,000 volunteers. The resolution was laid aside to be considered on the 12th. It is reported that the declaration of independence of South Carolina was laid before President Buchanan on the 12th. Information has been received at Augusta, Ga., that Senator Hammond has resigned his seat in the U. S. Senate. In the Georgia Legislature, which is now in session, a resolution was introduced on the 12th declaring the State of Georgia out of the Union. It and another calling a Convention were referred to a Committee. Senator Toombs' resignation will take effect in March, unless Georgia secedes. From Alabama we learn that military companies are being fully equipped, and have tendered their services to the Governor. The citizens of Montgomery are said to be unanimous for disunion. The city of Mobile opposes secession, but the country districts are in favor of disunion. Minute men are rapidly organizing. Thirty thousand, it is said, will be enrolled by the first of January. It is reported that Georgia, Alabama, Texas, Mississippi, and Louisiana will go with South Carolina. In Henderson and Lexington, Ky., conservative meetings were held on the 12th, which were addressed by Bell, Douglas and Breckenridge speakers. Union resolutions were unanimously adopted, and secession strongly deprecated. It was rumored at Cincinnati that Vice President Breckenridge was about to visit the Cotton States to urge them not to secede. A telegram from Lexington yesterday denies the truth of said rumor. Gov. Pettus has issued a proclamation convening the Legislature of Mississippi on the 26th inst., "to take into consideration the propriety and necessity of providing sure and better safeguards for the lives, liberties and property of Mississippians than is to be found in black Republican oaths, as evinced in the late election and past actions of Northern State Governments."—No disposition is manifested on the part of the Administration or prominent political gentlemen, to interfere in the present Southern secession movement, except, perhaps, in a friendly spirit. It is probable that the President will soon issue an address or a proclamation, because the election of delegates to the South Carolina Convention takes place earlier than was anticipated. Real estate at Washington is sensibly affected under the apprehension that the seat of Government may be changed. Messrs. Corwin, Ewing, Vinton of Ohio, Graham, Badger of North Carolina, and others, are talked of as members of Lincoln's Cabinet.

The following we gather from our exchanges:—

LOUISIANA.

The Weather and Crops.—The *Banner* makes the following remarks in regard to the weather in St. Mary and the prospect of the sugar crop: The weather has been unusually pleasant. We have had rain enough to moisten the ground and make the turnips and cabbage grow. The deagie in St. Mary, we believe, is rather on the decline. We hear of but few new cases. Sugar making is progressing, and the yield is generally fair, and the article made is usually good. But it will be useless to make any predictions at present in relation to the yield of the parish.

Thanksgiving Day.—"His proclamation, setting apart a day for public thanksgiving for the blessings of the year now closing, Gov. Moore says: "It is our bounden duty either in time of prosperity or adversity, to bow down in humble submission to the chastening manifestations and decrees of Divine Providence, and to acknowledge the inscrutable wisdom and justness of His decree—it now becomes us, after a season of general good health and comparative prosperity, to recognize the same All-wise power as the Supreme Source of all blessings and enjoyments. And as it has been customary in this State to observe a day of public thanksgiving, therefore, I have thought proper to recommend that Thursday, the 29th day of November next, be set apart for that purpose, and suggest to persons of all creeds and denominations the propriety of suspending on that day their usual business avocations, that it may be dedicated exclusively to the worship of Almighty God."

MISSISSIPPI.

The Southern Railroad.—This road (generally known as the Vicksburg and Jackson) is now open to Newton Station, 110 miles east of Vicksburg, and about thirty miles west of Meridian. It is thought that it will be finished to Meridian by the 1st of March next, which will then give 140 miles of railroad, in a direct line, through the heart of the State, from east to west.

Wealthy Agricultural County.—The Holly Springs *Herald* notes the fact that the cotton crop of Marshall county, in the year 1859, amounted to 45,361 bales. This, the *Herald* claims, makes its county the banner cotton county of Mississippi. The *Herald* adds: In 1855 the crop exceeded 50,000 bales; and we presume that from forty to fifty thousand bales might be considered an average yearly crop, which, according to the census, makes Marshall county the largest cotton growing county in the Union. Our annual cotton crop realizes our planters about $2,000,000.

GEORGIA.

A Georgia Grandmother.—Mrs. Sarah H. Cobb, aged 68 years, the mother of Hon. Howell Cobb; Sec. of the Treasury, received at a late fair in Georgia, the premium of a silver goblet for five handsomely embroided shirts, worked by herself for her five grandsons.

Secession Movements in Georgia.—A telegram from Augusta, dated Nov. 10th, says: Meetings are being held throughout the State of Georgia for the formation of minute corps. A meeting is called in this city for to-night, at which decisive measures for the session of Georgia will be adopted. A military State Convention is to be held on Tuesday next at Milledgeville. A delegation of South Carolinians is visiting Georgia. It is reliably reported that several hundred thousand men are already enrolled at the South, and that the enrollments are still in progress.

TENNESSEE.

Minute Men.—An association of Minute Men was organized at Memphis, Tenn., on Wednesday last. The "chine cockade" was adopted as a badge.

Thanksgiving.—Gov. Harris, of Tennessee, has set apart Thursday, the 29th inst., to be observed as a day of thanksgiving by the people of that State.

An ordinance of the city of Memphis requires all stores and saloons to be closed at 11 o'clock at night.

VIRGINIA.

Virginia Patrolling the Potomac.—A special dispatch to the Charleston *Courier* says Gov. Letcher, of Virginia, has "instituted a system of military patrols along the Potomac, in all the river counties."

An Extraordinary Military Company.—A volunteer company has recently been organized in Virginia which is unmatched in material. It numbers fifty-five, and of these fifty are in uniform. Of the fifty, two are ministers of the gospel, (one Baptist and one Methodist,) two are deacons, two class leaders, two lawyers, one doctor, one magistrate, two clerks of court, two deputy clerks, forty professors of religion, fifteen who don't profess, but are moral and religiously inclined, seven who pray in public, twenty-six sons of temperance, twenty-temperance men, and of these last mentioned very few drink ardent spirits at all, none of them excessively, and last, but not least, they are all reliable and true.

Virginia Asylum for Inebriates.—The Medical Society of Virginia has constituted Drs. Broocks, Trent and Bolton a committee to apply to the next Legislature for a charter for a house of refuge for inebriates. The establishment will be called the Virginia Washingtonian Home.

Among the curiosities to be seen at the Mechanics' Fair in Richmond, is a doll which has been played with by five generations—deposited by Miss Georgia Powell; a diamond ring 301 years old—deposited by Mrs. A. P. Allen; a book 221 years old—deposited by Mrs. Benj. Davis; and last, but not least, the cradle in which Henry Clay was rocked!

Dr. Stewart, of King George, Va., recently sold forty-seven slaves to a gentleman of Arkansas, for about $17,000.

SOUTH CAROLINA.

Secession Movements.—A telegram from Columbia, dated Nov. 10th, says: "The bill calling a State Convention to meet on the 17th of December, for the purpose of taking measures to assert and maintain the independence of the State, has passed both Houses of the Legislature by a unanimous vote. Senator Chesnut has resigned his seat in the United States Senate. The flag of secession—a red star on a white ground—is waving in all the public places and from all the public edifices. The greatest joy and enthusiasm prevailed among the people. There is a perfect unanimity of sentiment in favor of decisive and immediate action, and no doubt is entertained of an early session of South Carolina from the Federal Union. Several thousand armed Minute Men are now parading the streets."

There is an extensive brogan factory in full operation at Cheraw, S. C. The factory is doing a very flourishing business, and planters from all portions of the State are said to patronize it liberally.

The Hog Cholera.—The Louisville *Journal* says: A gentleman of experience and observation informed us yesterday that hog cholera prevailed to a considerable extent among the swine of this region, and that many hogs had died of the disease in this vicinity."

The artesian well is one of the great curiosities of Louisville, Ky. This is the deepest well that has ever been successfully bored. It was commenced in 1857, by the Messrs. Du Pont; is 2086 feet in depth; discharges 330,000 gallons every twenty-four hours; and carries its flow to the hight of 170 feet above the surface.

ARKANSAS.

Growth of Arkansas.—For a long period the soil and climate and the vast resources of that State remained unknown. But the last ten years has effected a most remarkable change; the current of population setting westward, has left a large portion of its drift on the rich lands of Arkansas. The vote for Governor at the last election was in round numbers 60,000. The whole population will not fall below 500,000, and the State will, in all probability, be entitled in the thirty-eighth Congress, to five Representatives. The increase in voting population since 1856 is not far from 22,000. The same ratio of increase would give the State in 1871 not far from 110,000 voters, and not less than 1,000,000 of population.

TEXAS.

Sugar in Texas.—The Columbia *Democrat and Planter* says: The first sample of new sugar we have seen was sent us from the plantation of Col. Campbell, who commenced grinding last week. This is a very fair article. Although there will not be anything like an average crop of sugar made in the country, yet we believe it will far exceed what was expected a few months ago."

The Belton *Democrat* thinks that by the newly established boundary, the Washita counties are included in Texas, embracing a large section of fertile country, in which the Rucker survey for the Central road of 250,000 acres was made.

The Centerville *Times*, of the 2d inst., has the following: From all quarters of the county we learn that the cotton crops are turning out much better than was anticipated by the people generally. Many of our planters, we learn, have raised more than they can gather. The cotton crop, though rather short throughout the State this season, is of very fine quality, and should command a fair price.

By private advices from Weatherford, says the Dallas *Herald*, we learn that an express had arrived at that place on the 25th October, bringing the sad intelligence that twenty Indians had killed and scalped a wagoner near Colonel Whatley's, on the Belknap road. The Indians had a number of horses, supposed to be stolen. Capt. Hamner immediately started in pursuit with a company of picked men. It is to be hoped that this experienced hero of the frontier will meet the savages, and achieve a victory.

CALIFORNIA AND OREGON.

An effort is making at Los Angeles to push forward the telegraph on the Butterfield route, from that place to Colorado, one party having subscribed $10,000.

The Oregon Legislature has decided to adjourn on the 10th inst., and meet in extra session next January.

The bill providing for the action of Representatives to Congress, and rendering nugatory the recent Congressional election, has not passed, the Senate refusing to concur in the House amendments.

The 29th of November has been appointed by the Governor of California for a general thanksgiving.

Recent intelligence from Oregon says that the account of the late massacre of emigrants by the Snake Indians was much exaggerated. Colonel Wright had received positive information that all but eleven of the train had arrived at the settlements in safety, and strong hopes were entertained of the escape of the eleven that had become separated from the main body.

MISCELLANEOUS.

The Man who Saved the Lives of Six Hundred Persons.—The brig Minnie Schiffer, Capt. Wilson, sailed from Boston on the 27th ult. for Mobile. The name of this vessel, and that of her gallant captain, will ever rank high in the roll of humanity. Capt. Wilson, by his skill and energy, was the instrument, under Providence, of saving over six hundred lives from the burning wreck of the steamer Connaught. It was his proposition to run hawser to the steamer to keep his vessel near, and to this may be ascribed the crowning triumph of having saved every soul.

Explosion and Loss of Life at Chicago.—The propeller, *Globe*, from Buffalo, exploded her boiler at her dock, in Chicago on the 8th inst., while getting up steam for the purpose of hoisting out her freight. Several persons were killed and a number injured.

The census of Vermont, it is stated, will show a decrease since 1850 of about four or five thousand. This is, we believe, the first instance in the history of the country where the population of a State has receded in the course of ten years.

A boy, five or six years old, whilst playing in an alley in Springfield, Ill., on the 24th ult., was tossed high in the air by a vicious cow, and as he descended, the animal planted one of her horns immediately under the right eye, inflicting a hideous gash along the cheek. It is doubtful if the child will recover.

Sonorian Molasses.—The yield from the Sorghum sugar cane, this year, is Iowa, promises to be most abundant. The most flattering accounts are made in different sections of the State of its immense yield.

Utah.—Judging from the accounts which reach us from Utah, Brigham Young has very little idea at the present time of leaving the valley of the Great Salt Lake with his followers, even for the more genial climate of a Polynesian or an East Indian island. In fact, a revival of the old Mormon spirit seems to be going forward, which is likely to lead to a more firm establishment of the Saints in that region than ever before. The Tabernacle, which for some time after the advent of the United States troops remained closed, has recently been once more opened for public worship, and Brigham himself harangues the people two or three times every Sabbath. Missionaries are also being sent out to Europe, and to other countries, among whom is the celebrated elder, Orson Pratt.

The population of Montgomery, Alabama, exceeds 10,000.

A New Island.—A new island has been added to the Pacific chart by a discovery made by Capt. Green of the *Agate*, a brig in the employ of the Phenix Guano Company. It lies on the northeast end of the Phenix group, in lat. 2 deg. 41 minutes South, and long. 171 deg. 40 minutes West. The discoverers found a spacious lagoon inside, and some appearance of the island having been inhabited, although at a remote period. On the western side of the entrance to the lagoon there was a large pyramidal structure built of stone, and evidently of considerable antiquity. On the western side there was an extensive inclosure, also constructed of stone. The guano deposits proved to be of considerable extent and excellent in quality.

Emmit Hundred Troops for Texas. We learn from the New York papers of the 26th ult., that the steamship Star of the South, formerly in the Savannah line, has been chartered by the United States Government to carry eight hundred troops to Texas. These troops are to be stationed all along the Indian border.

Death of Mrs. Edward Livingston. The New York papers record the death in that city, on the 21th ult., of Mrs. Livingston, the venerable relict of Edward Livingston, the Napoleon statesman of Louisiana, and author of that code of laws which has made his name eminent among the distinguished jurists of the world.

Robbery of Adams' Express.—A man named Stebbins, a baggage master on the New Haven railroad, is under arrest in New York, for the robbing of Adam's Express of money and drafts amounting to sixteen thousand dollars, and confesses the crime.

Thanksgiving.—The Governors of Pennsylvania, Maine, New Hampshire, New York, New Jersey, and Ohio, have appointed Thursday, the 29th of November, as Thanksgiving Day.

FOREIGN NEWS.

Our latest advices from Europe are to the 2d inst., per steamship "North American," which arrived at New York on the 12th. The Conference at Warsaw is generally regarded as a complete failure. The report is confirmed that France had interfered to prevent the bombardment of Gaeta by Sardinian vessels. Garibaldi, at latest advices, still continued his march to the Roman frontier. The Neapolitan Royalists had again been defeated by Garibaldi. The voting in Naples for the annexation to Piedmont was almost unanimous.

The following we gather from our exchanges:

GREAT BRITAIN.

American Securities in England.—There continues to be an active market in London for American securities, especially for railroad stocks and bonds.

Both Houses of the British Parliament were formally prorogued to the 3d day of January.

FRANCE.

The Wine Yield in France worse than ever before.—From all the wine districts of France, says a late Paris letter, the reports are of the most unsatisfactory kind. The wine will be worse than in any year of this century. In Champagne the grapes are yet quite green and hard, and will scarcely be worth gathering. The failure of the vintage, combined as it is with the failure of the corn harvest and the failure of the potato crop, must exercise a powerful influence on the internal state of the country; it is sure there is a bad time coming for the Government, which, until now, has been reaping the fruits of national prosperity.

Prince Metternich and Baron Hubner were received by the Emperor Napoleon at Paris on the 28th. Notwithstanding the great warlike preparations, the French Minister of Foreign Affairs pronounced against France taking part in any new conflict between Sardinia and Austria.

Metternich promised Napoleon to effect internal reforms in Austria, and maintain only a defensive policy extra-mully. He said that the concentration of Austrian troops in Venetia was only intended to repel attack.

It was reported that the Austrian envoy had notified the Emperor that unless Piedmont discontinued her warlike preparations, and the Hungarian Legion was disbanded, Austria would immediately commence hostilities.

SPAIN.

A telegram from Madrid states that Marshal O'Donnell delivered an address in the Cortes, in which he said that Spain would remain neutral in the Italian affairs.

RUSSIA.

Advices from St. Petersburg announce the death of the Dowager Empress of Russia.

ITALY.

The London *Morning Advertiser* says that Victor Emanuel and Garibaldi were to bombard Gaeta immediately by sea and land. The town of Capua was occupied by the troops of Garibaldi. It is deuled that Austria had informed the European Cabinets of her intention to send an ultimatum to Turin. On the contrary, she reiterated her assurance of pursuing a purely defensive policy.

BRAZIL.

Capture of Guadalajara.—By the Spanish mail steamship Union, at Havana, we have news from Vera Cruz to the 26th ult., and the city of Mexico to the 20th. The assault and capture of the city of Guadalajara took place on the 15th. A letter says that the assault was made at six different points, in columns of 1500 men each; that the combat was a bloody one, and the works of the enemy were taken only at the point of the bayonet. The same letter says that Gen. Castillo and seventy-two other officers who fell into the hands of Ortega as prisoners, were afterwards shot. The reason assigned is, that their resistance was obstinate and bloody beyond the recognized laws of war. The news, however, would seem to want confirmation. The letter, however, says that official accounts had been received by Miramon to that effect.

MISCELLANEOUS.

Capture of Garibaldi.—Garibaldi has been the rage of late. He seems to have once more retired within the line of "safe precedents," and left Signor Mazzini to ruminate anew and alone on his extravagant politics. There is no probability that, having got over the intoxication of his wonderful success, Garibaldi will translate himself on French bayonets, or recklessly dash his cranium against the Austrian quadrilateral. What he will do will be bravely to keep what he has, and firmly, yet judiciously, gain more. It is evident that the Pope is as safe at Rome as French troops can make him, and that the Emperor Napoleon is in the way of earning the title of *Defensor Fidei*.

The Pope to go to Jerusalem.—The idea of installing the Pope in Jerusalem has been broached by the French press. They say that it is no further from Jerusalem to Jaffa than from Rome to its seaport, Civita Vecchia; a railroad would place Jerusalem within one hour of the Mediterranean, and it would be very nearly as convenient for the Catholic world as Rome is now. It would add, also, very much to the advance of Christianity in the East. The French army in Syria can easily take possession of Palestine, if the Sultan should dare to refuse a demand for it; in fact, they say it would be the easiest way to settle the Roman question.

Submarine Telegraph to Africa.—The submarine telegraph between the Island of Minorca and Algiers works admirably, and the portion from Minorca to Toulon is to be laid at once. The Minorca and Algiers cable goes under a portion of the Mediterranean that is said to be two thousand fathoms in depth. That is as deep as any portion of the bed of the Valentia and Newfoundland line.

Remarkable Movement in Persia.—The *Vekaia*, the official organ of the Court of Teheran, announces that thirty thousand families of a nomadic tribe who have until now subsisted by the sale of their cattle and robbery, have been colonized and settled in villages built at the expense of the Crown, on the right bank of the Lower Araxes, and in the plains of Mogane. The warlike tribe to which they belong, known as the Chahsevene, has for centuries been the terror of the peaceable population of this portion of Persia, and especially merchants, whose caravans they were continually pillaging. Henceforth compelled to confine themselves to agricultural pursuits, they will increase the laboring population of the country by more than one hundred and fifty thousand souls. Their *serdar*, Aziz Khan, who has aided the Government in the colonization, has been generously recompensed by the Shah. This is but one of the series of reforms which have already crowned the efforts of the young sovereign of Persia. There remain two hundred thousand other families of nomadic tribes in the Persian empire, who sooner or later must be settled and civilized.

To the east of the Jordan there are whole cities beautifully built and adorned with all the beauties of Grecian and Roman art, still standing in desolate majesty, with no inhabitant but the wolf and the hyena.

A couple of fishing vessels have reached the rich fishing ground on the eastern coast of Spitzbergen, sailing through a narrow sound which hitherto has been supposed to afford no outlet.

An expedition has gone in search of Vogel, the Central African traveler, of whom nothing has been heard since June, 1856. Von Henglin is at the head of it.

A bust of Lord Nelson has been discovered in the Acul Mountains, Hayti, where it has been an object of *fetish* worship as the Deity of the Mountain Streams, for fifty years past. The British did almost as much for the original.

Hobbs, the famous locksmith, is about to return to America.

Sheridan Knowles, the celebrated author, was lost in the steamer Artic, while on a voyage from Hull to Cronstadt.

China advices report the ship Isaac Hell totally wrecked. Her crew were saved.

Seventy towns in Ireland, with from 10,000 to 25,000 inhabitants, each, are without a bookseller. Six whole counties have neither bookseller nor circulating library.

LITERARY GOSSIP.

A Literary Cab Driver.—A prize of £20 for the best essay on the effects of Sunday cabdriving has been won by John Cockram, a London cabdriver. At the meeting at which the prize was awarded, Cockram told his audiences that the essay consisted of 19,000 words, and was all written in the open air, on the top of his cab.

Mrs. Palmer's Works in French.—A translation of Faith and its effects, by Mrs. Palmer, has just appeared in French. This work, as well as The Way of Holiness, published a year ago, was translated by Rev. Wesley Lelievre. The Way of Holiness, previously translated, has determined many a soul to seek that "holiness without which no man can see the Lord."

Lord Brougham Exposed.—Lord Brougham, it is asserted, wrote the *critique* on Byron's Hours of Idleness, which stung the noble poet into the authorship of English Bards and Scotch Reviewers. The paper has always been attributed to Lord Jeffreys, Brougham meanly allowing to bear the blame which was his due. His mortification at the discovery of this meanness must be intense.

The Life of Julius Cæsar, by Napoleon III, now in the press of Paris, will be republished, immediately on its appearance in England, translated from an advance copy, by Miss Mary S. Booth.

Madame Pfeiffer, the celebrated traveler, has left, in manuscript, an autobiography, and an account of her last voyage to Madagascar, which is about to be published by her son, at Vienna.

Charles Reade, in his new book, *The Eighth Commandment*, says that Henry Carey, a lyrist and satirist, whose verses were attributed both to Pope and Swift, wrote both the words and music of "God save the Queen;" yet, notwithstanding the popularity of the anthem, poor Carey suffered so much from poverty and destitution that he hanged himself. "They found him cold with only skin on his bones and a half-penny in his pocket. Think of this when you hear God save the Queen."

Sacrificed.—The entire library of the late William E. Burton has been sold at auction, bringing about $15,000!

The premium book of Rev. Dr. Fish, "Primitive Piety Revived," published by the Congregational Board of Pastors, has been translated into the Dutch, and published at Utrecht, in Holland. Twenty thousand copies of it have been printed in England.

RELIGIOUS INTELLIGENCE.

METHODIST.

The Home Work.—We compile the following interesting revival news from our correspondents throughout the Louisiana, Alabama and Mississippi Conferences:

North Harpeth Circuit, La. Conf.—Rev. J. E. Bradley reports a prosperous and promising state of things. Ten principal citizens were recently added to Newell church. Dr. Cravens recently dedicated another new church, fully paid for. The services were in power. The good cause is gradually but surely gaining strength.

Richmond, La. Conference.—Rev. Reynolds Trippett writes of a revival in the town of Richmond, which resulted in the addition to the Church of 30 whites and 17 colored; eleven adults and six infants baptized. The gracious work included all classes. The ordinance was especially blessed to the recipients, in the out-pouring of the Holy Spirit.

Oak Bowery, Alabama Conference.—Rev. E. H. Norton has still good news to report. Since his last another meeting at Oak Bowery has been held; ten or twelve converted, and added to the Church. A meeting at another appointment recently, resulted in six converted and added to the church.

Pickens Circuit, Ala. Conf.—Revs. W. Vaughan and J. E. Treadwell report the close of their round of protracted meetings, which have resulted in 127 conversions and additions to the Church on probation, whites, besides many colored. Truly a good work.

Gadsden District, Ala. Conf.—The venerable and Rev. Ebenezer Hearn, P. E., writes that he is closing his year's work. It has been a pleasant and prosperous one. During the last quarter, the increase is not less than 700 persons, mostly in Cherokee county. Not less than 1000 persons have been added to the various Churches during the year in that country. Brother Hearn says, "the Lord be praised." Amen!

Gaston Circuit, Ala. Conf.—Rev. G. Hawkins, who is closing his second year on this charge, writes that 144 persons have joined the Church within the last two months. The Church has been greatly blessed. Rev. H. is sad at leaving his affectionate charge. The Lord send them a good pastor, and make him equally successful, another year.

Buffalo Circuit Miss. Conf.—Rev. J. J. Clark writes that the new church at Macedonia was dedicated by Rev. Mr. W. H. Watkins. He also officiated at the 4th quarterly meeting. Rev. Clarke mentions "five protracted meetings, other regular services, conversions, accessions, and reclamations," and says God knows how much good has been done.

Pauldino Circuit, Miss. Con.—Rev J. W. McNeil since he last wrote, reports the results of three more protracted meeting; a number converted and added to the Church at each. During the year, there have been 174 added to the Church; about 100 conversions, 14 joined by letter. The Church is prosperous.

Revival in a School.—Mr. Benjamin Hart, sr., tutor in a school six miles above Greensburg, La., Miss. Con., reports a gracious revival among his pupils, which commenced in a little prayer-meeting held among the girls. Many have joined the Church, and many have been converted. The meeting was still going on. Blessed be all schools religiously conducted.

EPISCOPAL.

The Episcopal Church in the United States.—According to the Church Almanac for 1860, the Episcopal Church in the United States contains thirty-three dioceses. The number of Bishops, provisional bishops, and assistant bishops, is forty three; priests and deacons, two thousand and thirty; parishes, two thousand one hundred and ten.

The corner-stone of the new building for the Orphans' Home and Asylum of the Protestant Episcopal church of New York, now erecting in 55th street, near Fourth avenue, was laid on the 2d of October, with imposing ceremonies.

The last Virginia Episcopal Convention advised all Christian masters and mistresses to have the infants of their servants baptised and trained in the Church.

MISCELLANEOUS.

Revival in the Sandwich Islands.—Among the latest items of intelligence from the Sandwich Islands is that of a most gracious and extensive revival of religion. The ingathering into the Church has been greater of late than at any period during twenty years last past.

Missionary Ships.—It appears that there are now no less than five missionary ships in the Pacific Ocean. The most recent is the Morning Star. The oldest, as well as the largest, is the John Williams, which has been in service fifteen years.

The Rev. Henri Pargue, late of Montauban, France, has been invited to take charge of a congregation of Swiss and French Protestants in Philadelphia, which for eighteen months past has met for worship in the rooms of the Young Men's Christian Association.

Mission to the Descendants of the Huguenots in London.—Our English journal announces that the Huguenots now in London, Spitalfields and Soho, England.

MARRIAGES.

"It is not good for man to be alone."

On Thursday, Nov. 1st, at the residence of Alfred Stroud, Esq., Madison parish, La., by Rev. Reynolds Trippett, A.D., TURNER to Miss P. GUEST, all of the above Parish.

On the 25th of October, by Rev. J. D. Adams, Mr. MATTHEW J. HOWMAN to Miss MARY E. GOLDMAN, all of Tensas parish, La.

At the house of Col. Wm. M'Pherson, on the 24th ult., by the Rev. M. C. Summerhue, Mr. J. MOSBY HAMILTON to Miss HARRIET JANET M'PHERSON, of Fayetteville, Talladega co., Alabama.

Southern Advocate please copy.

By Rev. Robert J. Harp, Mr. CHARLES J. HALBROOK to Miss MARTHA J. PRENDERGAST, all of this city.

In Biloxi, Nov. 8th, 1860, by the Rev. Mathew D. Thomason, the Rev. DANIEL M. WADSWORTH of the Mississippi Conference, to Miss MARY S. KIRKE.

RECEIPTS, BY THE POST-OFFICE,

From November 6 to 13th, 1860.

A—C A Abercrombie, $1 60; T Ashcroft, $6.
E—J W Ellis, $10.
H—G Hawkins, $8 45.
J—A R Jones, $10.
L—S A Lindsey, $2.
M—A M'Kinnon, $10; H H May, $1 30.
N—H Norris, $3.
P—R J Pace, $2; J A Proctor, $3 50; M H Pettrey, $4 25.
R—A R Hasey, $2.
W—H Ware, $2.

COMMERCIAL.

MONDAY EVENING, November 12, 1860.

We condense the following statement from the New Orleans *Price Current* of the 11th inst:—

We have again to notice only a moderate degree of activity in the general market, during the past week. During the first three days in particular, it moved along languidly in every department, the operations in Cotton, Sugar, Molasses, Tobacco and Western Produce, being all on a limited scale, the stringent condition of monetary affairs, the depressed state of Foreign and Domestic Exchange, and the difficulty of negotiating bills, still preventing any animation. During the past three days, however, although there has been no improvement in money matters and Exchange has been still more depressed, yet buyers have come forwards with greater freedom and under all the circumstances, the sales of our leading staple, in particular, have been active to a fair extent.

COTTON.—We do not make any change in our quotations, but have to observe that the market closes with much firmness, the prices paid latterly being generally nearer to our outside than to the inside figures.

New Orleans Classification:

Inferior	— @ —	Middling	11¼ @ 11½
Ordinary	7½ @ 8¼	Good Middling	12¼ @ 12½
Good Ordinary	9¼ @ 10	Middling Fair	— @ —
Low Middling	10½ @ 10¾	Fair	— @ —

SUGAR.—The sales of the week amount to 1000 hhds. We quote for Inferior and Refining 4 to 4¼; Common to Good Common 5 to 5¾; Fair to Fully Fair 6 to 7; Prime to Choice 7¼ to 8¼; Centrifugal and Clarified 8 to 9 cents per pound. The above quotations apply to round lots, but small orders of 5 hhds and under, could not be filled without paying a further advance of ¼ to ½c per pound.

MOLASSES.—Total receipts of the week 8211 barrels. The prices obtained during the week were: Inferior to Fair, 30 to 31 cents per gallon; and Prime to Choice, 35 to 39 cents; half barrels, 38 to 40 cents per gallon.

GRAIN.—The receipts of Corn continue light. About 13,500 sacks have been sold at from $0 67 to 0 71 for ordinary, and $0 73 for good white. Oats have been in very fair request at 46 to 52c per bushel for good to prime St. Louis.—Bran sells at $1 12½ to $1 20 for ordinary to choice lots. Wheat sells at $1 60 per bushel for prime red.

FLOUR.—About 13,200 bbls have been sold during the past week, from $5 75 to $5 80 for superfine, $6 25 to 6 90 for ordinary to good extra, and $7 25 to $8 00 and $8 50 per bbl. for choice extra brands.

BEEF.—We qpote Prime Mess at $12 50 per bbl. for extra brands.

BACON.—Shoulders 9 to 9½; Ribbed Sides 12½ to 13; Clear Sides 14 to 14½; Sugar-cured Hams 14 to 15½ cents per pound.

BUTTER.—Western generally selling at 10 to 15 cents per pound, according to quality; and Cheese 11 to 12c.

LARD.—We quote 13½ to 14c for prime to choice prime in tes., and 14½ to 14½c. for kegs.

BAGGING and BALE ROPE.—We quote Kentucky Bagging at 11 to 15 cents per yard; India Bagging, 11c. per do. Bale Rope, hand spun, 7½ to 8c, and machine made, 8 to 8½ cents per pound.

COFFEE.—We quote for Rio at 11 to 11½, and prime at 15c per pound.

PORK.—The principal sales reported through the week were at $20 00 to $20 50 per bbl. for Mess.

GUNNY BAGS.—Limited parcels sell at 12 cents for light and 13½ to 14c. to heavy and extra heavy bags.

NAVAL STORES.—The sales of Spirits Turpentine, include about 250 bbls at 38c, and some other lots, mostly resales, in prime shipping order at 37 to 40c per gallon. In Rosin we hear of some 5000 bbls sold at $1 10 to $1 25 and $1 50 for Common to Good No 2, and $2 00 to $2 and $2 25 per bbls for Good to Fine No

Children's Column.

DARK FOREBODINGS; OR, ONE STEP AT A TIME.

The highest of all authority has said, "Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Yet who has not experienced the difficulty of obeying this most merciful command? Who has not felt at times bowed down under an oppressive weight on both heart and spirit, which, when closely examined, is found to consist not so much of the real present burdens of today, as the anticipated ones of to-morrow? It is the shadow of clouds yet distant, that are cast before upon the path. "How," the weary heart will ask, "how am I to face the tempests now gathering in yon darkening horizon? How shall the trial be borne in reality, which even in prospect seems more than I can bear?" Or, if even in prospect seems more than I can bear?" Or, if given in prospect seems more than I can bear?" Or, if without excuse for such dark forebodings, still, "How am I to get through so many duties, resist so many temptations, fulfill so many engagements? How shall one, already wearied in 'running with the footmen,' be able to 'contend with the horses?' If the cares of to-day are so oppressive, poore am I to find strength for those of to-morrow."

There are doubtless some light-hearted, buoyant spirits, and some calm, unimaginative ones, to whom such a state of feeling may be almost unknown. But the greater number of reflecting minds, if they have traveled any length of time "through the wilderness," will but too easily recognise and sympathise with it. And such, if they know the Lord, will also know how suddenly and wonderfully he can throw light upon the darkness, and, by perhaps trifling instruments, fulfill His own promise, and "sustain" under the burdens which a weak and trembling faith has sought to bring to his feet.

It was under the influence of feelings such as I have described, that I set out on a country walk one summer morning. I knew by experience the reviving effects of fresh air and exercise, of the sweet sights and sounds of nature; but that day they were all powerless to cheer, and I could but adopt the poet's despending language—

I may not hope from outward forms to win
The spirit and the life; whose fountains are within.

I had as a companion a gentle child, whose lively prattle I was accustomed on such occasions to encourage—This morning the effort seemed impossible. I was abstracted and silent; and my young friend, after a few vain attempts at sociability, amused herself by silently gathering flowers, and chasing the butterflies of the wayside. In order to take a circuit home, it was necessary to cross a stream, which, though shallow, was of considerable breadth. There was no bridge, and the water, deepened by late rains, now dashed noisily against the stepping stones, and in some cases almost covered them. I began abstractedly to cross over, till I perceived that my young companion stood still on the side I had left, evidently fearing to follow.

"What, Jane! why are you not coming?"

"Oh, aunt, I dare not; I am afraid."

"Afraid! do you not see how firm the stones are?"

"Oh! there are so many; and the water is so deep! I shall never get over. I cannot, I dare not!" and the poor little thing, naturally timid, now burst into tears.

I passed rapidly to thn other side, and then returned to her. "Come, silly child," I said, half angry, half amused, "do not be so foolish; you see how easily I have done it. I am not telling you to leap over the whole at once."

"Oh, aunt, who could do that!"

"Well, neither you nor I have to do it. We have only to take one step at a time; and you are not even alone; nor would the water drown you, if you were to slip.—Come, here is my hand; you will find each stone in itself quite firm, as you stand upon it."

Trembling and weeping, yet fearing lo disobey, she began the perilous passage. The first few steps were the worst. Her courage rose when they were over, and at last we both stood safely on the opposite bank. Little Jane sank down on the grass, as if to recover from her agitation. I seated myself beside her, and for some minutes neither of us spoke. At last she said—

"Aunt, you were quite right; *one step at a time* was not difficult."

"Yes, my dear," I replied, "and remember that in your future life, when you have more difficult undertakings to get through than crossing the Avon."

The words of the child, and my almost involuntary answer, went at once to my own heart. "Oh!" I thought, "is not this a lesson for myself? Have not I been sinking under the anticipation of to-morrow's burdens, instead of simply attending to the duties of to-day? Have not I been looking to the stormy waters, rather than to the Saviour who walks upon their waves? Where is my confidence in the wisdom that cannot err, the love that cannot deal unkindly, the strength that is made perfect in weakness? Lord, pardon thy sinful servant; and, as regards the future, let this henceforth be my only prayer, thy pardon, that my footsteps may, Hold up my goings in thy paths, that my footsteps may, Hold up my goings in

The spell of despondency was broken, the clouds dispelled. Little Jane and I both talked cheerfully as we walked home together; and often, since that day, has the remembrance of the lord on the Avon acted as a reproof and a charm, when fears and forebodings have again assailed my faithless heart. "One step at a time," as I commenced the first duties of a new day. And faith and hope, though too feebly in exercise, have never been disappointed. "The thing that I greatly feared" has often not "come upon me," or, if it has, there have been with it alleviations and comfort such as I could not have foreseen or imagined. The tasks which at a distance seemed overwhelming, patient and prayerful effort has been enabled steadily to infill. Never has the promise failed, "As thy day, so shall thy strength be."—*Family Treasury.*

A DREAM, A FACT, AND A MIRACLE.

The following story is related by the Madison (Wisconsin) *State Journal.* We give it to the readers of the *New Orleans Christian Advocate.* The writer says he is well acquainted with the person who was the subject of the remarkable experience given below, having known him personally for the last twelve years; and though he has not met him since his singular relief from a congenital defect, has the particulars from persons in every way entitled to credit, who have seen him and received the story from his own lips. He says: Leaving our readers to determine for themselves how far the intervention of a miraculous aid may have contributed in this matter, and how far it was the result of mere natural or ordinary agencies, we give the story as it was told us:—

The person in question is a gentleman residing in Beloit in this State. From his birth he has suffered from lameness. The difficulty was in his right hip, the joint seeming to be out of place. His right leg was in consequence, shorter than the other. It was shrunken and very weak; he always wore a boot with a thick sole upon it, and limped badly when he walked. In going up stairs he was obliged to step up one stair at a time with his well leg, and bring the other up to it, instead of putting it forward to the next, as persons usually go up stairs. When fatigued he was accustomed to feel great pain in his hip.

Some two or three months ago he was in Chicago attending to some business matters which kept him for several weeks. He is a professor of religion, and while there attended a series of religious meetings, becoming very deeply interested in the subject. On Saturday, suffering from severe pain in his hip, he called upon a surgeon to have it examined and to ascertain whether something could not be done to alleviate the pain. Some interruption occurred, however, so that the examination was postponed, until the following Monday. That night, after going to bed, the pain continuing, it occurred to him whether or not, if he asked in the proper spirit, some Divine assistance might not be vouchsafed, as in the old time, when the prophets and apostles walked on earth. He arose from his bed, procured a light, and, taking his Bible, opened by chance to a chapter in the New Testament where Christ miraculously cures a lame man.

After reading it, he proceeded to invoke, in an earnest prayer, some similar intervention in his own behalf, and then feeling greatly cheered and supported by trust in the Divine beneficence, he again retired to rest, and soon fell asleep. During the night he dreamed that Christ came to him accompanied by a surgeon—the same upon whom he had called during the day. The surgeon examined his hip, and told him it could be relieved, but only by an operation. To this he raised an objection, desiring that it should be postponed; but the surgeon seemed suddenly to arise and overpower him, and with some instrument laid open his hip to the bone, and arranged the joint in its proper place. During the operation he had the impression of suffering a severe physical pain, as if really under the knife of a surgeon. After it, he had no further remembrance of anything until morning.

Upon rising, he found to his utter astonishment, not only that this short leg was lengthened out so as to be even with the other, and his hip all right, but that he could walk without limping or inconvenience. He walked about the room several times, then put on his clothes and ran up and down stairs to assure himself that he was awake and no longer a lame man, but sound and whole. His joy and gratitude cannot well be described. He immediately discarded the boot with the false sole, which had hitherto been a necessity, and put on a pair that were mates. His leg was yet weak, though limping slightly from long habit, he could walk as straight as any other man when he chose. It has since grown stronger, and his general health very materially improved.—He, of course, considers the cure a direct answer to his supplications.

THE LADY AND THE ROBBER.

In a large lone house, situated in the south of England, there once lived a lady and her two maid-servants. They were far away from any human habitations, but they seem to have felt no fear, and to have dwelt there peacefully and happily. It was the lady's custom to go round the house with her maids every evening to see that all the windows and doors were properly secured. One night she had accompanied them as usual, and ascertained that all was safe. They left her in the passage, close to her room, and then went to their own, which was quite at the other side of the house. As the lady opened her door, she distinctly saw a man under her bed. What could she do? Her servants were far away, and could not hear if she screamed for help; and even if they had come to her assistance, these three weak women were no match for a desperate house-breaker. How, then, did she act? She trusted in God. Quietly she closed the door, and locked it on the inside, which she was always in the habit of doing. She then leisurely brushed her hair, and putting on her dressing-gown, she took her Bible and sat down and read. She read aloud, and chose a chapter which had peculiar reference to God's watchfulness over us, and particular care of us by night and by day. When it was finished, she knelt and prayed at great length, still uttering her words aloud, especially commending herself and servants to God's protection, and dwelling upon their utter helplessness and dependence upon him to preserve her from all dangers. At last she arose from her knees, put out her candle, and lay down in bed; but she did not sleep. After a few minutes had elapsed, she was conscious the man was standing by her bedside. He addressed her, and begged her not to be alarmed. "I came here," said he "to rob you, but after the words you have read, and the prayer you have uttered, no power on earth could induce me to hurt you, or to touch a thing in your house. But, you must remain perfectly quiet, and not attempt to interfere with me. I shall now give a signal to my companions, which they will understand, and then they will go away, and you may sleep in peace, for I give you my solemn word that no one shall harm you, and not the smallest thing belonging to you shall be disturbed." He then went to the window, opened it, and whistled softly. Returning to the lady's side, (who had not spoken nor moved,) he said: "Now I am going. Your prayer has been heard, and no disaster will befall you." He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm and beautiful faith and trust. When the morning dawned, and she awoke, we may feel sure that she poured out her thanksgivings and praises to him who had "defended" her under "his wings," and "kept" her "safe under his feathers," so that she was not afraid of any terror by night. The man proved true to his word, and not a thing in the house had been taken. Oh! shall we not hope that his heart was changed from that day forth, and that he forsook his evil courses, and cried to that Savior, "who came to seek and to save that which was lost," and, even on the cross, did not reject the penitent thief? From this true story let us learn to put our whole trust and confidence in God. This lady's courage was indeed wonderful; but "the Lord was her defence upon her right hand," and with him all things are possible."—*Monthly Packet, for October.*

We have received an extract from a letter fully corroborating the remarkable anecdote of "The Lady and the Robber," in our October number, and adding some facts that enhanced the wonder and mercy of her escape. We quote the words of the letter: "In the first place, the robber told her, if she had given the slightest alarm or token of resistance, he was fully determined to murder her; so that it was really God's good guidance that told her to follow the course she did. Then, before he went away, he said: 'I never heard such words before; must have the book you read out of,' and carried off her Bible, willingly enough given, you may be sure. This happened many years ago, and only comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where, after several noted clergymen and others had spoken, a man arose, stating that he was employed as one of the book-hawkers of the society, and told the story of the midnight adventure, as a testimony to the wonderful power of the Word of God. He concluded with—'I was that man.' The lady arose from her seat in the hall, and said, quietly, 'It is all quite true; I was the lady,' and sat down again."—*Monthly Packet, for December.*

ROVER AND HIS LITTLE MASTER.

"Come, Rover!" said Harry, as he passed a fine old Newfoundland dog that lay on a mat at the door; come, Rover! I am going down to the river to sail my boat, and I want you to go with me."

Rover opened his large eyes, and looked lazily at his master.

"Come! Rover! Rover!

But the dog didn't care to move, and so Harry went off to the river-side alone. He had been gone a great while before a thought of her boy came suddenly into the mother's mind. Remembering that he had a little vessel, and that the river was near, it occurred to her that he might have gone there.

Instantly her heart began to throb with alarm.

"Is Harry with you?" she called up to Harry's father, who was in his study. But Harry's father said he was not there.

"I'm afraid he's gone to the river with his boat," said the mother.

"To the river?" And Mr. Lee dropped his pen, and came quickly down. Taking up his hat, he went hurriedly from the house. Rover was still lying upon the mat, with his head upon his paws and his eyes shut.

"Rover!" said his master, in a quick, excited voice, "Where is Harry? Has he gone to the river! Away and see! quick!"

The dog must have understood every word, for he sprang eagerly to his feet, and rushed toward the river. Mr. Lee followed as fast as he could run. When he reached the river-bank, he saw his little boy in the water, with Rover dragging him toward the shore. He was not fully dead, but was the half-drowned child in his arms.

Harry, who remained insensible, was put to bed. He soon, however, revived, and in an hour or two was running about again. But after this, Rover would never leave the side of his little master when he wandered beyond the garden-gate. Wherever you found Harry, there Rover was sure to be—sometimes walking by his side, and sometimes lying on the grass, with his big eyes watching every movement.

Once Harry found his little vessel, which had been hidden away since he went with it to the river, and without his mother's seeing him, he started again for the water.—Rover, as usual, was with him. On his way to the river, he saw some flowers, and in order to gather them, put his boat down upon the grass. Instantly Rover picked it up in his mouth, and walked back toward the house with it. After going a little way, he stopped, looked around, and waited until Harry had got his hand full of flowers. The child then saw that Rover had his boat, and tried to get it from him; but Rover played around him, always keeping out of his reach, and retreating towards the house, until he got back within the gate. Then he bounded into the house, and laid the boat at the feet of Harry's mother.

Harry was a little angry with the good old dog, at first, but when his mother explained to him what Rover meant, he hugged him around the neck, and said he would never go down to the river any more.

Harry is a man now, and Rover has long since been dead; but he often thinks of the dear old dog that saved him from drowning when he was a child; and it gives him great pleasure to remember that he never beat Rover, as some boys beat their dogs when they are angry, and was never unkind to him. Had it been otherwise, the thought would have given him great pain.

TWO NOBLE BOYS.

A correspondent of *The Independent* in St. Louis, Missouri, communicates the following story as strictly true:

A few evenings since, two little boys about five years old, were walking together along one of the fashionable streets of our city. As they were passing a private residence they stopped, attracted by the roses and honeysuckles that filled the small front yard with fragrance and beauty.

After looking for some minutes silently and wistfully, the following dialogue took place:

Freddy.—"O what beautiful flowers!"

Willie.—"How I wish we had some of them."

Freddy.—"But it would be wrong to take them."

Willie.—"There are so many of them, and they are so pretty. Do you think it would be wrong to take just one?"

Freddy.—"Yes; it would be very wicked."

Willie.—"Yes, it would so; come, let's go away."

During all this time Mrs. B——, the lady of the house, was standing, unseen by the boys, looking through the closed blinds, and attentively listening to the conversation. When the last remark was made, she threw open the blinds, her eyes brimming with tears, and cried out:

"You dear noble boys, come here, and you shall have every flower in the yard. Beautiful as are the flowers, they are not to be compared to the beauty of your honest hearts. Your mothers should be proud of you, and you of them. If either of you should ever be President of the United States, as I wish you both may be, may you never forget how you resisted this temptation." And she literally stripped every rose and honeysuckle from the bushes, and sent the boys away with their arms full of flowers, and with a thousand blessings on their heads.

A SABBATH-SCHOOL INCIDENT.

At a meeting in Exeter Hall, London, where there was a vast number of Sabbath School children assembled, a clergyman arose on the platform, and told them of two bad little boys whom he had once known, and of a good little girl whom he afterwards learned to know. This little girl had been to Sabbath School, where she had learned "to do good every day." Seeing two little boys quarrelling, she went up to them, told them how wickedly they were acting, made them desist from quarrelling, and in the end, induced them to attend Sunday School. These boys were Jim and Tom. "Now, children," said the gentleman, "would you like to see Jim?"

All shouted with one voice, "Yes! yes!"

"Jim, get up!" said the gentleman, looking over to another part of the stage. A reverend-looking missionary arose and looked sullingly upon the children.

"Now would you like to see Tom?"

"Yes! yes!" resounded through all the house.

"Well, look at me—I am Tom, and I too have been a missionary for many years. Now, would you like to see little Mary Wood?"

The response was even more loud and earnest than before, "Yes!"

"Well, do you see that lady over there in the blue silk bonnet?—that is little Mary Wood, and she is my wife!"

POWER OF A BIRD'S SONG.—When we hear the song of a soaring lark, we may be sure that the entire atmosphere between us and the bird is filled with pulses or undulations, or waves, as they are often called, produced by the little songster's organ of voice. This organ is a vibrating instrument, resembling in principle the reed of a clarionet. Let us suppose we hear the song of a lark elevated to a height of five hundred feet in the air. Before this is possible the bird must have agitated a sphere of air one thousand feet in diameter—that is to say, it must have communicated to 17,868 tons of air a motion sufficiently intense to be appreciated by our organs of hearing.

NOVEMBER.

BY MRS. S. K. PUTNAM.

Fast o'er my window pares
Thy tears and sobs are breaking, O, November!
Now loud and fearful strains
Ending in plaintive moans subdued and tender.

Out through the starless night
The grieving winds with wandering feet are straying;
Sad funeral requiems
In concert wild their shuttered lyres are playing.

O, angel of decay,
With wearied, drooping wing, still thou art flying
To shroud sweet summer's couch
Where beauty laid her golden head when dying.

It was but yesterday
The breeze came laden with the breath of flowers,
And all the hills and vales
Rang with the joyous songs of sunny hours.

The zephyrs sighing sweet
Through the young foliage crept with soft caresses,
And the tall, grand old trees
Above us waved their bright green sheltering tresses.

Among their rich perfumes
The deep-voiced winds lay hushed to dream-like sleeping,
That now like changeful friend
Leads forth the wrathful storms above them sweeping.

Yet June again will come,
All things to clothe with beautiful creation,
And earth, rejeweled, wear
A lovelier crown for this her desolation.

Not so the rifled heart;
One season only o'er hath it of roses,
The fragrant bloom of youth,
Where innocence in trust and hope reposes.

So delicate and true,
Ill shadowings of looks and thoughts unspoken,
Alike with rader blasts
Of scorn and hate may leave them pale and broken.

The autumn of the heart,
Ah, who may tell the struggles long and dreary
Its early flowers to save
Ere from the contest tinuing fatal and weary,

If all unblessed to feel
The bitter weeds of cold distrust upspringing,
And notes of sad complaint
Where melodies untaught were light and ringing!

Life's but a fitful year,
And joys go down behind the clouds of sorrow;
Yet to the last may gleam
Some wayside blossom for each coming morrow.

Patience and charity
May yield their goodly fruitage ripe and tender,
On which the soul may thrive
Amid the shadows of the heart's November.

LOUIS NAPOLEON AND HIS MOTHER.

A beautiful episode in the history of these exciting times occurred soon after the accession of Casmir Perier to power. A lady of rank suddenly appeared in Paris, though interdicted by law all entrance into France. She had just fled from Italy, where her eldest son had recently died, and whence she had brought her second one, though sick, to Paris. She immediately requested her old acquaintance, Count d'Heudetot, the king's aid-de-camp, to make known her visit and circumstances to the King. Louis Philippe immediately received her privately at the Palais Royal, in the little room occupied by the Count. At the same time she was visited by the Queen and Madame Adelaide, by the King's order. The interview was lengthy though the place was ill adapted to it. The room contained but two chairs, a bed, and a table. The Queen and the refugee lady sat on the bed; the King and Madame Adelaide occupied the two chairs; Count d'Hontetot leaned against the door, to prevent entrance. The King and Queen assured the visitor of their most hearty interest and good feeling; whereupon she desired authority to enter France, at least so as to visit the baths of Vieley. That request he granted without the slightest hesitancy. She then made pecuniary demands upon the French Government. The King promised her every assistance in his power. "But," said he, "I am a constitutional king; I must inform my Prime Minister of your arrival and wishes." He then went away, and after a short interview with M. Casmir Perier, returned with him to the little chamber. They entered, but not without signs of trepidation in the petitioner. She said: "I know, sir, that I have violated a law; you have the right to arrest me; it would be just to do so." "It would be lawful, Madame, but not just." A noble answer from that noble man. After a few moments in her presence, he proffered whatever pecuniary aid she might desire; but she declined the assistance from him. Next month the columns of *Vive l'Empereur* were filled with an outbreak about that a Bonaparte Prince had been seen there. M. Casmir Perier soon after called on the lady fugitive, and informed her of the necessity of her speedy departure. She immediately set out with her son for England. "Thus commenced, under the ministry of M. Casmir Perier, that series of acts by which King Louis Philippe and his government, for the space of eighteen years, testified their respect and interest in the name, memory, and family of Napoleon." That fugitive was the talented, unfortunate, erring, and divorced Hortense Bonaparte. Her boy sits this hour on the throne of Louis Philippe, and is doing more for the development of his country than any of his Bourbon predecessors. We do not hold it as a trivial souvenir that the only time we ever saw Louis Napoleon was when he rode in Imperial power through the Rue de la Paix, near the very spot where it is said he was seen and cheered by a little crowd just twenty-eight years before. The event drove him and his mother still further on their wanderings—a type of the flight, the English exile, and the final home of Louis Philippe himself.—*Paris Correspondent of N. Y. Methodist.*

BODY OF A LOVER RECOGNIZED AFTER FORTY YEARS' BURIAL.

The following incident, related in Frazier's Magazine, contrasts strangely the instability of the living with the unchangeableness of the dead. It is a sad picture, but the radiance of undying love makes it beautiful even in its sadness:

A few years since certain miners who were working far under ground came upon the body of a poor fellow who had perished in the suffocating pit forty years before. Some chemical agent to which the body had been subjected—as agent prepared in the laboratory of nature—had effectually arrested the progress of decay. They brought it to the surface, and for a while, till it crumbled away through exposure to the atmosphere, it lay there the image of a fine, sturdy young man. No convulsion had passed over the face in death—the features were tranquil, the hair was black as jet. No one recognized the face; a generation had grown since the day on which the miner went down for the last time.

But a tottering old woman, who had hurried from her cot on hearing the news, came up, and she knew again the face which through all these years she had never quite forgot. The poor miner was to have been her husband the day after that on which he died. They were rough people, of course, who were looking on—a liberal education and refined feelings are not deemed essential to the man whose work is to get up coal or even tin—but there were no dry eyes when the gray headed pilgrim cast herself upon the youthful corpse and poured out to its deaf ears many words of endearment unused for forty years. It was a touching contrast—the one so old, the other so young. They had both been young those long years ago, but time had gone on with the living and stood still with the dead.

AUTUMN.

When Nature wears her russet gown,
And swallows to the south have flown—
When grapes turn purple on the wall,
And from the boughs the ripe pears fall—
When lambs and sheep grow thick with wool,
Then Autumn's lap with fruit is full.

When corn is gathered in the barn,
And reeds are rattling in the barn—
When partridges in coveys fly,
And dogs and men are company—
When squirrels fill their nutty store,
Then Autumn's store with frost is hoar.

When sleep-mice hide their shock fat forms,
And deep in earth bore ringed worms—
When leaves come rustling down from trees,
And flies the cattle cease to tease,
Then oak his sturdy arms doth bare
To battle with the autumn air.

When silent robins beg for crumbs,
And old men fumble with their thumbs—
When lires shew again in halls,
And bats hook on to dark warm walls,
Then cold wind whistles o'er the moor,
And Autumn shuts the summer door.

GARIBALDI.

Garibaldi, the hero of Italy, is of the lineage of a king. Albert, the King of his family, died a prisoner in the debtor's jail of London. An article in a German paper says that in the marriage register of the church of the parish of Ruggeberg, in the county of Mark, in Westphalia, has been found the following entry: "D. Joseph Bartiste Marie Garibaldi and Catharine Amelia Von Neuhof, married on the 15th of August, 1736." Namely, when in 1736, our celebrated countryman, Theodore Von Neuhof ascended the throne of Corsica as Theodore I., he sent a spirited Genoese of the name of D. J. B. M. Garibaldi, to his old mother, who lived upon this country seat, Peddenoh, not far from Ruddeberg. Here the ancestor of the celebrated Gen. Garibaldi married the sister of King Theodore, and went with her the same year to Ajaccio. After Corsica had been retaken by the Genoese in 1741, King Theodore fled to England, whilst Dr. Garibaldi, with his family went to Nice, where he lived a long and prosperous life, as physician. His descendant is the hero of our age, in whose veins thus Germen blood flows.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

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REV. W. H. SCALES, M.A., Professor of Mathematics.
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For information apply to Rev. C. C. Gillespie, No. 112 Camp street, Rev. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER President.
Aug. 5, 1860. 1y

STATE FEMALE COLLEGE, NEAR MEMPHIS, TENN. The fifth semi-annual session of this Institution will commence on Wednesday, Sept. 12, 1860, under the supervision of the Rev. C. Collins, D.D., assisted by an efficient corps of teachers.

In selecting a President, Dr. Collins was our first choice. He is emphatically a professional teacher. To his profession he has devoted the flower of his youth, and the full maturity of his manhood. He comes to us incurred by the best of all references—twenty-three years of successful experience at the head of Colleges of the highest grade; he comes indorsed as just the man for the place, by such Southern men as Bishop Andrew, Bishop Paine, Bishop Early, Rev. J. B. McFerrin, D.D., Rev. Dr. Rivers, President of the Western University, Florence, Ala., Rev. Dr. Keener, P.E. of the New Orleans District, La.

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During the past year there were two hundred and twenty in attendance.

Parents may rest assured that the Boarding House will be conducted in the best style.

Catalogues containing full information may be obtained by applying to E. COLLINS, President, or at the Book Depository, South side of Court square, Memphis, Tenn.

S. WATSON, Pres.,
W. K. POSTON, Sec.
Board of Trustees.
Aug. 13, 1860.

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A.M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examinations are continued. Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to
Rev. J. FELEE, President and Secretary,
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on Wednesday, 15th inst. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S. MAGRUDER
Aug. 5, 1860.

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Rev. J. M. Bonnell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Hare Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Guttenberger, Senior Professor of Music.
W. S. H. Matthews, Junior do. do.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz, Teacher of Ornamental Branches.

Board will meet the annual expenses of a Student for board and Tuition, if no extra studies be taken. The expense of furnishing a room varies from $5 to $12.

In addition to the regular College classes, there will be henceforth Lectures on Phonography, all under the charge of Mr. Schwartz, the Accountant of the Faculty; on all of these, admission to the President, or to

W. C. RASS, Secretary.
Macon, Georgia, Aug. 21, 1860. 1 01

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department, and superior educational facilities will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, President
Aug. 28, 1860.

The Male Department of Centenary Institute, SUMMERVILLE, Dallas county, Ala., will re-open first Monday in October next, under its former Principal,

The Rev. D. C. B. CONNELLY, M.A.,

Assisted by Major F. H. Hopkins, Rev. Hardin Brown, M.A., and J. J. Guest, M.A. These gentlemen are all experienced in Teaching. The prospects of Centenary were never so bright. Young men will be carefully and thoroughly prepared for the Junior Class of our best Colleges. Our village is unparalleled in its social and religious advantages.

For further particulars, apply by letter to the Principal.

D. C. B. CONNELLY,
Summerfield, Ala.
Sept. 18, 1860. 4t*

PROFESSIONAL.

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TEVIS & FLY, Lawyers and Land Agents, Hallettsville, Lavaca county, Texas, will practice their profession in the counties of Lavaca, Gonzales, Dewitt, Victoria, Calhoun, Jackson, Colorado, Fayette, Caldwell, and Guadalupe, and in the Supreme Court at Galveston and Austin.

Special attention will be given to the collection of foreign debts in the Federal Courts held at Galveston and Austin, to the investigation and quieting of land-titles, paying taxes, and buying and selling lands in any portion of Western Texas.

REFERENCES.

E. C. Estes, New York City.
Henderson, Terry and Co., New Orleans.
T. H. McMahon and Gilbert, Galveston, Texas.
H. Ayres, Galveston, Texas.
Rev. James C. Wilson, Texas Conference.
Rev. A. Harrison, Texas Conference.
Rev. Wm. H. Seat, Texas Conference.
Hon. O. S. Singleton, M. C. from Mississippi.
Rev. L. D. Gillespie, Editor *New Orleans Christian Advocate.*
May 16, 1860.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Galveston, Alcalde., will Practice in Sumter and the adjoining counties. [aug24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Barnes and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Matta.....*Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C. Letchford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.
WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. Office—Market street.
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G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

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MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 88 Camp street. MILES OWEN

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NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 47.
WHOLE NUMBER 503.

NEW ORLEANS, WEDNESDAY, NOVEMBER 21, 1860.

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PASTORAL INEFFICIENCY.

MR. EDITOR: Some weeks since your noble co-laborer of the *Nashville Christian Advocate* wrote, as I thought, a very judicious and well-timed article on our pastoral inefficiency, quoting also some excellent remarks from Bishop Early. The editorial and the episcopal address both assumed that there was ground for complaint and room for improvement in this aspect of our ministerial character. Besides, in some twenty or more episcopal addresses, in as many years that I have been privileged to hear, I have always heard this duty insisted upon, and more than intimations given that we were losing valuable people to our communion, because as ministers we were not sufficiently diligent and vigilant in this department of our work. All of these taken together I have regarded as more than "some snivelling complainers," and as deserving respectful consideration. Admitting the truth of the episcopal and the editorial statements, which I hardly thought modest or charitable to brand as "false assumptions" and "total disregard of facts," at the same time affirming, as I thought I could truthfully do, that no class of ministers were more spiritual, or self-sacrificing than Methodist Itinerants—that the reason for the pastoral inefficiency must be somewhere else rather than in the men. I concluded it must be in the system. So thinking, I proceeded to show from several considerations, that frequent changes of the pastoral relation were not favorable to the best pastoral habits. I further stated that I thought a longer term of pastoral service, in old and dense populations, whether rural or city, would tend to increase our pastoral efficiency.

In my second article I stated several of the special benefits that I thought would result from longer pastorates. To these views advanced in that article I have seen no reply.

I said our system had done much, was doing much, and would continue to do much good—change or no change. But as I believe our theology the nearest scriptural, and our ecclesiastical system the best, I thought and still think that we ought to do more than any other branch of the Church in evangelizing the world. If therefore our system can in any way be made more efficient, let us try to make it so. I by no means claim infallibility; but I still think that longer pastorates in old and dense populations would be promotive of increased usefulness. My suggestion was, not to change our itinerant system, but to permit the Bishops, whenever in their judgment it would subserve the interest of the work, to continue a preacher three or four years on a circuit or in a station. I can see no harm in this, nothing at variance with the spirit of our system. In England they may remain three years, and in France five years, and yet they are itinerant in theory and practice. The Bishops can now continue Presiding Elders four years, and the General Conference elects Editors, Agents, and Secretaries to serve four years. My suggestion is, that pastors may, where it may seem advisable, remain four years. The Bishops may very rarely think it advisable; if so, all well; the state of the work and the needs of the Church will show what may be best.

I hope brethren will not condemn my suggestion just because it proposes a slight departure from past usage. The first steamboat was a grand thing—an immense advance upon anything that had gone before it as a means of navigation, but it would be a great pity if no change had been made. Our itinerant system has wrought great good. It has been an immense improvement upon all other systems of evangelization. But if it can be made to work still greater and better results, it would be a sad pity to restrain its usefulness through, perhaps, an undue reverence for the past. But enough on this point, until some one else takes me in hand.

I am somewhat posted up in relation to Clarke, Beecham and Watson, and know that these eminent divines were in the same localities for long years, and in circumstances favorable to the production of those great books in which their imperishable thoughts are embalmed for ever.

As to the charge of "false assumptions," saying things "not true," and "disregarding facts," I shall leave my character to take care of itself. And as to the soundness of my Methodist orthodoxy—theologically or ecclesiastically considered—I leave birth, education, and twenty-four years, itinerant labor in three Conferences, on virious stations, and a district, to vindicate me. That "J. H., Louisiana Conference," may know with whom he talks a lame, I will sign the name of

JOSEPH B. WALKER.

New Orleans, La.

OUR PASTORAL INEFFICIENCY

IS NOT OWING TO THE SYSTEM, NOR CAN THE PROPOSED "EXTENSION" REMEDY IT.

REVIEW OF NO. II.

When through with the review of this No. of our friend, "A Methodist," we will propose an infallible remedy for the inefficiency of our pastoral work.

Our friend, in closing No. 2, fixed up a "wall of sure defence" around his pet "extension term" not a logical wall, nor anything of that nature, but a wall shaped after this fashion: if you "differ with me," and you are not a logy, one thing is certain—there is no escape from this alternative—you are an indolent and lazy fellow. As we belong to no class (whether of the above faculties or not, we leave this classification to be made by a "A Methodist) who never compromise principle for *the opinions of the people*; we also have the hardihood not only to differ with his opinions in regard to the "extension term" remedying our pastoral inefficiency, but to charge the reasons he gives why the "extension term" would accomplish the end desired, as slanderous to our ministry, in that he makes the grand motive power actuating our preachers to the performance of those obligations they are under both to God and man, as *sinister* because *selfish*. This is his language—"Where a preacher expects or wishes to remain four years, he will set himself to work, &c." That is the motive given—"wishes to remain." Suppose the preacher has no such wish. The conclusion is inevitable: he has no soul-inspiring motive to do his duty. Is this true, coadjutors of Wesley, Asbury, and McKendree? Does the New Testament teach any such principle? Paul, when he took upon himself the ministry, says: "I consulted not with flesh and blood;" and after having labored for years in the ministry, says: "I determined not to know anything among you, save Jesus, and Him crucified." Again, it is said, "He that sow-th in the flesh, shall of the flesh reap corruption." Doubtless, there are some men who have introduced themselves into the ministry who have no incentives only man-created ones; hence, to such the argument under review will be potent. But such ministers as are laboring for a treasury beyond the decay of time, are prompted on to a discharge of their ordination vows by motives pure, because inspired by *dominatively circumscribed selfishness*, such as "a *wish* to remain." "He and his family expect to remain four years, he will be naturally desirous to have the confidence of the people as a good man," &c. From what source rises that influence prompting the minister of God to act right and conduct himself as a Christian gentleman, according to the above logic? It is owing to the consideration, that "he and his family expect to remain." Hence, when there is no such expectation this prompting influence to that course of Christian deportment is lost. Has such reasoning any force? "We think it (extension term) will make better preachers." This opinion we combated in our former article, by the infallible rule for the demonstrating of such facts. He is very charitable to those musty preachers, allowing them "fifty distinct sermons." All we have to say on this is, if these sermons each involve a distinct theological question, two more would have taken them through grammar. And as to the argument he gives of his soundness in the Methodistic faith, because his great grandmother was a Methodist, has no bearing on the question of an extension of the pastoral term, nor does it follow, therefore, that he is sound in the faith. We suppose, however—not from what his great grandmother was, but from what he is now, and has so long been—that he is sound at heart. But erroneous ideas, unawares, have crept into his brain.

The remedy we propose as a cure for pastoral inefficiency is contained in these laconic words, "but tarry ye in the city of Jerusalem until ye be endued with power from on high." Without this power all "extension terms" will be abortive; with this power we will not need such terms, for there will be no inefficiency; but we will have efficiency both among the ministry and the laity.

J. W.

Louisiana Conference.

CAUSES OF DEATH.—There are six diseases which produce over 25,000 deaths each every year, in England and Wales. Phthisis, or consumption, takes the lead, counting in 1858, 59,412; scarlatina, 30,317; atrophy, or debility, 26,856; pneumonia, 26,486; and convulsions of children, 25,148. Over 7,000 died without any medical attendant, and full one-half the deaths were under fifteen years of age. About 1,000 infants, it is estimated, die annually for the want of breast milk.

GENIUS AND INSANITY.

From the days of Aristotle, and probably long before his time, there has been a vault, and often expressed, belief that, somehow or other, men of genius were mad, or if not positively mad, they were of the temperament which easily leads to madness.

It will naturally occur to the reader that a notion so widely spread, and so persistently handed down from generation to generation, must have some ground of plausibility, if not of truth. That men in all ages should have been struck with the similarity between genius and insanity, especially when the genius took the form of artistic activity, is only intelligible in the supposition of some fundamental similitude; and the answer to the question, What is that similitude? cannot be uninteresting. In our opinion there can be little hesitation as to the answer. So far from believing that there is an essential similarity, and that both genius and insanity are forms of the same nervous disease, we believe there is an essential distinction, one not less than between the vivacious monkey and the vivacious man. There is a resemblance, but it is simply in the excitability common to both. Instead of exclaiming—

> "What thin partitions do our souls divide!
> Great wits to madness nearly are allied,"

we should assert that the partitions are party-walls; and that there is no other alliance between genius and madness than that of a common humanity, a common excitability, and a common liability, to excess. If a few great men have fallen victims to the facility with which the nervous mechanism may be disturbed, men who had nothing great have likewise fallen victims by thousands. When we have gained some slight knowledge of the wondrous mechanism we name the body, how multitudinous its combined actions, how easily the disturbance of one will affect the healthy action of the rest, and how recklessly we disregard the plainest rules of health, the wonder is not a few men having succumbed in the course of an intense intellectual life ceases at once, and a new wonder emerges—wonder that any man can live this life, and retain his faculties in activity. The very preeminence of the nervous system implies a predominant activity, and this is liable to be stimulated to excess by two potent tempters: Ambition, eager to jostle its way through energetic crowds; and Fascination, which lies in intellectual labor, the brooding *surge* of creation; the passionate persistence of research. These tempters hurry men into excess. Men who live much by the brain have seldom the courage to be prudent, seldom the wisdom to be patient. In vain the significant words of warning become louder and louder: in vain the head feels hot, the ears are full of noises; the heart flattering and thumping, the nights sleepless, the digestion miserably imperfect, the temper irritable: these are Nature's warnings to desist, but they are disregarded; the object of ambition lures the victim on, the seduction of artistic creation, or of a truth seen dancing like a will-o'-wisp, incessantly solicits him; he will not pause—at length he cannot pause, the excitement has become a fever, the flame that warms destroys him: madness arrives.

Sad this is, and would be infinitely sad if there were no help for it, if the very glory and splendor of the intelligence were necessarily allied to its infirmity and ruin. But it is not so. Men cannot transgress Nature's laws without incurring Nature's penalties. The most perfect digestive apparatus will be ruined by imprudent habits; the most powerful muscular system may be lamed by over-exertion; the most admirable secreting organs will become morbid under over-stimulus; and why are we to expect the complex and delicate nervous mechanism to be overworked with impunity?

Not by reason of diseased nervous centres are men ever pre-eminent in intellectual energy, nor are they liable to become insane by reason of this energy, unless misdirected. They are pre-eminent because God has endowed them with the higher cerebral development, and because this is in healthy activity; when it falls into unhealthy activity, insanity is the result—a result not due to the original strength of the energy, but due to an original defect in the constitution transmitted from parents, or to a defect acquired through neglect of the plainest precepts of healthy living. It is from their weakness that they fall, not because of their strength. One may pity the overtasked man of genius, and sympathise with his imprudence; one may regret the [illegible] of the circumstances; but to argue in favor of the notion that genius is allied to insanity. Overwork, and unseemly neglect, kill the meanest as inevitably as the highest. It is a tragedy which is no respecter of persons, and darkens a thousand homes which are never brightened with a ray of genius.

That it is over excitement, and disregard of the laws of health, rather than the amount of cerebral power, which causes the insanity of men of genius, may be suspected from the single comparison of Southey and Wordsworth. No one, we suppose, will for an instant question the immeasurable superiority of Wordsworth's genius; yet his long and laborious life was passed without a threat of cerebral disease; whereas poor Southey paid the penalty of overwork. Wordsworth was much in the open air, taking active exercise. Southey lived in his study. The explanation lies there.

There is another error current on the subject of genius, an error which bases its evidence on cases not less equivocal than those brought forward respecting insanity—namely, that men of genius are too absorbed in their pursuits to pay the same scrupulous attention to minor morals and ordinary duties demanded from other men. Here biography offers its treacherous aid, and shows, unhappily, that many men of genius have disregarded minor morals. To this we reply, as before, that many *more* men of unblemished mediocrity of intellect have shown a *greater* disregard to minor and major morals; whereupon we conclude that there must be some other cause at work, and that the shortcomings of men of genius are referrible simply to their imperfect conscientiousness. Not because they are strong in intellect, but because they are weak in will or conscience, have these men erred. There is no legitimate connection between splendid talents and engagements broken, trusts violated, or bills unpaid; but there *is* a direct connection between weak consciences and these things.

Genius may prevent a man from becoming rich; it does not prevent his being scrupulously honest. Absorption in ideas, the pursuit of objects not in themselves marketable, must of course limit the income of any man who earns his income by labor of brain; but it does not screen from him the plain facts of his position. If he is so absorbed as not to be perfectly aware that he has not earned the money to pay for the sherry and mutton on his table, he ought to be shut up in an asylum; and if he *is* aware of it, but disregards it, either because it vexes him, or because his sanguine disposition leads him to believe that the money will be forthcoming "somehow," then we must lay the blame on his feeble conscientiousness, not on his intense intellectual absorption. It is true that a concentration of the intellect on any subject indisposes, if it does not unfit, a man for attending closely to many other matters; though one may note in passing, that mathematicians and poets who could find no time to look after the small matters of finance in their own families, found ample time to look after the finance of India, and the means of defraying the National Debt. But granting that genius incapacitates a man from attending to domestic matters, we must still assert that it by no means absolves him from taking care that those matters are properly seen to; he may resign them into other hands, and only be careful that no sophistication subsends his agent. Ghirlandaja bade his brother manage the house; for himself, he would do his utmost to find the money for it by painting.

The same principle applies even to men too poor "to live like gentlemen." It is not imperative on a man to live like a gentleman; only imperative on him to live honestly. If his genius will not procure him the "common necessaries" (which too often include a host of superfluities, and sacrifices to mere show), let him earn those necessaries by some other labor like other men.

Goldsmith and Johnson are two instructive illustrations of our argument. Goldsmith had more of what is specially called genius than Johnson had; but will any one assert that it was by reason of this advantage that he was so careless of engagements, and so heedless in money matters? will any one assert that Johnson's noble integrity was owing to his intellectual inferiority? The impulsive, hopeful, child-like nature of Goldsmith, makes us love the man, and easily forgive his errors; we know that there was nothing base in him, only a weakness to which we can be charitable; but let us not forget that his errors sprang from his weakness, and were in no sense the necessary consequence of his strength. Neither let us suffer logic to stifle charity; nor let charity confuse our moral judgments. It is not because we see a course of conduct to be sinful that we are to shut the sinner from our hearts; nor because we feel yearnings of pity for the erring, that we are to alter our judgment of the error.

Men of genius are said to be by nature improvident. It may be so: biography too often seems to say it is so. But thousands who have no genius are quite as improvident; and it is never in virtue of his genius that any man is so. Human nature is human nature, and its infirmities may be seen in the shade of its splendors. The great Shakspeare, the great Newton, the great Goethe, were not little men because they too had their littlenesses; nor were these littlenesses in any sense the product of their greatness. And if the trembling sensibility, which is one of the conditions of genius, makes a man more accessible to certain temptations, it makes him also more accessible to moral influences, so that, in point of fact, the history of men of genius is on the whole remarkably noble and pure. The curiosity naturally felt about everything concerning men of genius leads to the publication of all their errors and shortcomings; but who can doubt that a similar scrutiny of the lives of grocers would yield a much blacker catalogue of errors? The vices of illustrious men are cried out from the housetops, but who troubles himself about the vices of blockheads?

Our conclusion, then, is briefly this: Genius is health and strength, not disease and weakness; it is sanity and virtue, not insanity and vice. The man of genius may be sickly and vicious; but he is so by reason of a sickly body and a vacillating will; not by any means because, with this body and this will, he also possesses a splendid intellect.—*Blackwood.*

VINCENT FERRARA,

THE WHITEFIELD OF THE MIDDLE AGES.

It was near the close of the year 1398, and at the age of forty-two years, that Vincent gave himself up fully to the work in which all the feelings of his heart were so strongly enlisted. Sparing, as unworthy bribes, all the dignities and honors that invited his ambition and were within his reach, he set forth upon his mission with a zeal that permitted no intermission of his labors, and scarcely the rest of a single day, till the close of his wondrous life. Almost every portion of the Christian world was the scene of his labors. The most surprising accounts are given of the effects of his eloquence. His fame spread from land to land, and princes and people were alike anxious to hear a man who, conjoined to all his other qualities, had the reputation of a saint. Wherever he went invitations met him from abroad to visit distant cities and villages, nor was the desire to hear him gratified by a single visit. His longest abode in any place was usually but a few weeks, and when his work seemed completed in one city or neighborhood he hastened to another. From Arragon, his native country, he went to Barcelona, thence to Southern France, in the regions of Savoy and Dauphiny, thence to Switzerland, Geneva, and Lorraine. The Duke of Burgundy invited him to his territories; the King of England besought him to visit his kingdom, and sent a vessel to bear him across the straits. Not in London only, but in various parts of the kingdom, as well as in Scotland and Ireland, he gathered wondering throngs to listen to his words.—The closing labors of his life had Northern France, the regions of Normandy and Brittany, for the field of their successful effort. At the time of his death there was not a voice in Christendom that had been listened to by so many thousands—we might safely say millions—as his own. His career has no parallel in these latter ages, unless in the career of Peter the Hermit, or our own Whitefield. His language shows how deeply he felt for the erring, and how readily he traced the evil to its true cause in the prevalent corruption and neglect of the clergy. "The principal source of these errors, so far as I can discover, is in the profound ignorance and the lack of religious instruction which prevail. Many of the people of this country—he writes from Geneva—have assured me that for more than thirty years they have neither seen nor heard any other preachers than such of the Vaudois as have visited them twice each year. I blush and tremble to think of the fearful account which those ecclesiastical superiors will have to render to the Chief Shepherd when they neglect their sacred duty of seeking out and instructing the poor. Some of them are at careless ease in their splendid palaces, or well furnished houses, others will only labor in large cities, leaving the poor of the flock, for whom the Savior's blood was shed, to perish uncared for. For the want of a faithful ministry that will break to the people the bread of life, they are forgotten and neglected; they live in error and die in sin. Never was it more true than now, that the harvest is great and the laborers are few. My constant

Sometimes he was summoned to visit places which had been abandoned, or where the vices of the priesthood had been such that the people had rejected them as tyrants and impostors. Such invitations were never refused, and the men who saw the wolf only in their former pastors recognized in Vincent a shepherd who cared for their souls. Some of his explorations revealed a degree of heathenism and ignorance prevalent which seem strange even in that age of culminating corruption of the Romish Church. In the diocese of Lausanne he finds still prevalent what he does not hesitate to call Paganism. In the region to the north of this, lying between France and Germany, were those who publicly professed to worship the sun, and addressed their prayers to this luminary. But the zeal of this apostle of the truth, as he held it, shrank from contact with no superstition or error, and never turned back from fear of the people, however rude or fierce; whom it was in his power to benefit. "The Lord," said he, "is my strength, and in his help I put my trust."

From Flanders his labors were extended through the north of France. The King of England met him at Caen, and urged him to visit Normandy. Here he toiled till his strength failed. He felt the grasp of disease upon him in the city of Vannes, and determined to seek his native air in the hope of a restoration to health. He set out for Valencia, but his sickness increased. He was worn out by his long and exhausting labors, and was compelled to turn back to the city he had left. As he again approached the walls he was met by a glad welcome. Great and small, rich and poor, the youthful and the aged hastened forth, enthusiastic with joy at his return; and from many lips burst forth the shout, "Blessed is he who cometh in the name of the Lord." But the chime of bells and the loud echo of popular joy fell upon a dying ear. As he entered the dwelling where he had formerly abode he said to those who gathered around him, congratulating themselves upon his return, that he had come back to their city, not to continue his ministry, but to find a grave. They soon found that it was but too true, and tears took the place of smiles.

And thus at the age of fifty-six years, on the 5th of April, 1419, his spirit passed from earth.—*Presbyterian Review.*

IMMORALITY IN FINE ART.

Immorality in fine art, says the *Christian Advocate and Journal*, is one of the subtlest, and yet one of the most virulent of moral poisons. Every age and every clime in which sculpture and painting have flourished has felt its insidious workings. From being at first only an effect, it quickly becomes a potent and terrible cause. Its author works out the impure dream of his brain, but before his task is done he is, like the rattlesnake, poisoned by his own fangs, and his work is born a fiery flying serpent, with an eye like the basilisk's, to allure the beholder to destruction.

Sight, next to touch, is the directest and surest approach to the passions, and through them to the will. When a young man's eye lingers upon a lascivious picture, the net of a Delilah is thrown around him; every moment spent in its contemplation cuts away the locks of his virtuous strength; when his passions begin to warm, the Philistines are upon him; and when his will is overpowered, how soon is he found blind and in bitterness, chained and grinding in the prison.

The capability for mischief that belongs to everything that is, or may become a power, exists to a pre-eminent degree in fine art. It is a form of teaching, and its potency resides in the principle that it can not only present many ideas in one, but that it brings this intensified lesson to the lower faculties by means of the higher; making the exalted and spiritual senses of beauty and sympathy to be only as the rainbow veil of the cataract, or as golden gates to a festering charnel-house. It is the devil in robes of light; the noisome carcass of death, clad in its own phosphorescent but deadly putrescence.

We are not decrying sculpture nor painting, far from it, only their perverted use. Art is divine. God is an infinite artist. He moulded the matchless form of man. With the sunbeam for his brush he dashes the curve of the rainbow; he composes the complex grandeur of the landscape; he streaks the tulip, and his pencil tints the morning and evening, or drops the blue that quivers in a maiden's eye.

He made man's powers as a faint shadowing of his own. Great art is godlike. We have stood before such masterpieces as the "Greek Slave" of our Powers, or the "Heart of the Andes" of our Church, or the glorious creations of the masters of the Old World's art, and as we gazed upon them until our spirits swelled within us, and our eyes grew misty, and our lips quivered, we thanked heaven that we, too, belonged to the same race with Apelles and Phidias, with Raphael and Angelo, with Reynolds and Wren. In such art the writhing Laocoon can melt, or the flame-wrapped Hussar can fire men's souls, while souls are left to melt or burn; but the great perversion of art is not in marble or on canvas.

The late cheap and rapid methods in the art imitative are now the favorite vehicles of vice, and the perversion to which they are brought completes their power of mischief. Engravings, lithographs, and especially the exquisitely perfect French chromo-lithographs, are now reeking with this infection. Even the pure sunbeam is made to join in the business, and in many a sly corner of the magnificent photograph and stereoscope galleries its seductive work meets the eye. There is hardly a collection of pictures, or casts, or bronzes in any street in this or other cities or villages in which there is not some specimen—often several—on which a pure eye cannot linger for a moment. It meets us at every turn, and glares unblushing from a thousand shop windows and show cases. Everywhere, from the elaborate work of the geometric lathe on a bank note to the ten-penny daubs in the grocery windows, the eye is assailed, and licentious suggestions thrust upon the mind. There seems to be no escape from its presence, for, like the slimy plague of Egypt's frogs, it is everywhere.

MILTON.

But the chief excellence of Milton's imagination was derived from another source. Eclectic as that imagination was, classic when classicality was required by the poetic connections of his theme, it was peculiarly characterized by those features of intenseness, of grandeur and sublimity, which are never found apart from the Holy Scriptures. Nature interposed but a thin veil between the old Hebrew mind and Jehovah. Through the transparency, the Living One could be seen; and although that mind knew little of physical science, it knew much of the great Being who dwells behind its laws and phenomena, and gives them all their meaning. It heard God's own voice in the thunder. It saw his footsteps on the waters. The clustering vines hung upon the sunny hill-sides with his abundance, and the cedars of Lebanon towered with his majesty. Then, too, miracles such as no nation had been privileged to witness, called out its wonder, reverence, and awe. For it, the Red Sea had opened a highway of escape from pursuing vengeance. For it, Sinai had smoked with fires of no earthly kindling. For it, Carmel had witnessed to the sovereignty and presence of Jehovah. Often were these magnificent demonstrations lost upon the rebellious people, but the national mind, as evidenced through its truest representatives, retained their influence; and on this basis was reared, generation after generation, a superstructure of lofty thought, of historic splendor, of poetic renown, and of prophetic glory.

Milton knew where the ocean had learned its endless anthem, and where the sun, flaming high in heaven, had lit his beams. He knew the mountains as one born amid their forests. Better still, he knew the God of the mountains and of the valleys, and if their images were in his intellect, His image was set in their midst as the supreme beauty that all minor beauties could only encircle in emblematic homage. Milton knew, too, where Moses had caught the music of that song which first celebrated in stately march of sounds the high deliverances of Israel and God's guiding hand through the dangers of the desert. And he knew where David learned his harp when that harp led a nation's thanksgiving and sounded a nation's joy. Isaiah, Jeremiah, Ezekiel had been his inspirers as well as his teachers.—And from these sources he had learned that lesson which poets have been slow to learn, namely, the superiority of sublimity to beauty in its moral relations. The perception of the sublime is more favorable to those moral emotions which truth and duty are concerned with than the perception of the beautiful; and hence the greater capacity of sublimity to render service to conscience.—Milton rarely exerts his strength to present beauty. It is a secondary rather than a principal element in the poem; and, in fact, he relaxes into it as a recreation.—The beautiful passages in *Paradise Lost* are as tropical islands of the ocean, while the poem resembles the ocean itself, smoothing its billowy swell around these summer scenes, and then gathering its suspended force, all the mightier for the brief serenity, rolls afar its waves and its music to the enrichment

THE ORPHAN BUTTE.

The landscape over which we were looking was one that has long been celebrated, in the legends of trapper and *cholero*; and certainly no lovelier is to met with in the midland regions of America. Though new to my eyes, I recognised it from the descriptions I had read and heard of it. There was an idiosyncrasy in its features—especially in that lone mound rising conspicuously in its midst—which at once proclaimed it the valley of the Huerfano. There stood the "Orphan Butte." There was no mistaking its identity.

This valley, or more properly, *valle*—a word of very different signification—is in reality a level plain, flanked on each side by a continuous line of bluffs or benches, themselves forming the abutments of a still higher plain, which constitutes the general level of the country. The width between the bluffs is five or six miles; but at the distance of some ten miles from one point of view, the cliffs converge—apparently closing in the valley in that direction. This, however, is only apparent. Above the butte is another deep canon, through which the river has cleft its way.

The intervening space is a picture fair to behold. The surface, level as a billiard table, is covered with *gramma* grass, of a bright, almost emerald verdure. The uniformity of this color is relieved by cotton-wood copses, whose foliage is but one shade darker. Commingling with these, and again slightly darkening the hue of their frondage, are other trees, with a variety of shrubs or climbing plants—as clematis, wild roses, and willows. Here and there a noble poplar stands apart—as if disdaining to associate with the more lowly growth of the groves.

These 'tapes' are of varied forms; some rounded, some oval, and others of more irregular shape—many of them appearing as if planted by the hands of the landscape gardener; while the Huerlano, winding through their midst, could not have been more gracefully guided had it been specially designed for an ornamental water.

The butte itself, rising in the centre of the plain, and towering nearly two hundred feet above the general level, has all the appearance of an artificial work—not of human hands, but a cairn constructed by giants.—Just such does it appear—a vast pyramidal cone, composed of huge prismatic blocks of granite, black almost as coal—the color occasioned by an iron admixture in the rock.

For two-thirds of its slope, a thick growth of cedar covers it with a skirting of darkest green. Above this appear the huge naked prisms—piled one upon the other, in sort of irregular crystallization, and ending in a summit slightly truncated.

Detached boulders lie around its base, that, having yielded to the disintegrating influences of rain and wind, and lost their balance, have rolled down the declivity of its sides.

No other similar elevation is near—the distant bluffs alone equalling it in height. But there the resemblance ends; for the latter are a formation of stratified sandstone, while the rocks composing the butte are purely granitic! Even in a geological point of view, is the Orphan Butte isolated from all the world. In a double sense, does it merit its distinctive title.

Singular is the picture formed by this lone mound, and the park-like scene that surrounds it—a picture rare as fair. Its very frame is peculiar. The bench of light reddish sandstone sharply outlined on each edge—the bright green of the sward along its base—and the dark belt of cedars cresting its summit, form, as it were, a double moulding to the frame. Over this can be distinguished the darker outlines of the great Cordilleras; above them, again, the snowy cones of the Wa-to-yah; and grandly towering over all, the sky-piercing summit of Pike's Peak.

All these forms gleaming in the full light of a noonday sun, with a heaven above them of deep ethereal blue, present a picture that for grandeur and sublimity is not surpassed upon the earth.

ALL THINGS WORKING TOGETHER.

There is another sense in which these material agencies are working a moral progress, and so promoting the scheme of God. Looking up at the weather-cock, says the Sage of Vanity, "Woe's me for this weary wind! There it was, south this morning, and now it is north! How many ways it blows, and never long the same! What's the use of all this whirling?" And if it were only to make the vane spin round, the air as well might stagnate; there were no need of such wasted power. But whilst the valetudinarian is looking at the vane, the wind is careering over a continent, and doing the Creator's work in a hundred lands. It has called at your city, fetid with miasma, and grossing with pestilence; and with its besom of brisk ploious it has swept the plague away. It has looked into you haven, and found a forest of laden ships sleeping over their freights, and it has chased them all to sea. And finding the harvest arrested—in a broad—and fertile realm—the earth chapped, and the crops withering—it is now hurrying with that black ornament of clouds to drench it in lifesome irrigation.

To narrow observation or to selfishness, that wind is an annoyance; to faith, it is God's angel forwarding the mighty plan. 'Tis a boisterous night, and Pictish savages curse the noisy blast which shakes their peat hovels round their ears; but that noisy blast has landed the gospel on St. Andrew's shore. It blows a fearful tempest, and it sets some rheumatic joints on aching; but the morrow shows dashed in pieces the awful Armada which was fetching the Spanish Inquisition to our British isle. The wind blows east and detains James's ship at Harwich; but it guides King William to Torbay. Yes; "The wind blows south, and the wind blows north: it whirleth about continually, and it returneth again according to its circuits." But in the course of these circuits the wind has blown to our little speck of sea-girt happiness the gospel, and Protestantism, and civil and religious liberty. And so, not of our islet only, but of our globe entire, and its continuous population. So far as the individual is concerned, so far as it affects the weather-index, in the wind there may be little seeming progress; nay, so far as concerns any plan which society purposes to itself, the favoring gale may shift and shift again, and the story of a nation be little better than the register of a stationary vane pirouetting on its windy pivot; but so far as affects the scheme of God, there is an *aura* in the universe which always drives one way. Providence is a wind which never whirls about. The breath of God's Spirit and the strength of God's purpose are steadily wafting our world, and all the worlds, in one mighty convoy towards God's appointed haven in the distant future.—*Dr. Hamilton.*

TO GUZZLE AND TO DANCE.

The *Protestant Churchman* has a remarkable article, of three columns, against the New York ball for the Prince of Wales. After discussing the positions of the two countries concerned in it, as the highest in the scale of civilization, it says:—

"Some hundreds of names glean in the papers of the day—the most wealthy of the merchants, and the most renowned of the professions of New York, including even names of men consecrated to the ministry of the Gospel; as the dignified and selected agents of this display of the highest civilization of man." It is not now an instructive array for a feebler nation, but a rivaling manifestation, a boastful avowal to the very highest of all previous nations. The effort must be to exceed in manifestation all that has been done before. A message is sent of noble citizens beyond the Border, to consult what will be most acceptable and appropriate for the occasion—most honorable to America, most accordant with the renown of Britain. And again the only alternation is: 'Will your Royal Highness *dine* or *dance*? To guzzle and to dance is all we know how to do, and all that we are able to propose. Will you delight most to fill your stomach, or to limber your legs? Will it be most agreeable to see our grandees feed, or our girls frolic?—This is all, and this is the highest to which we have attained. The utmost we have improved, the noblest of our gains, is in the extent of gastric tension, and in the endurance of cranial muscles—how much we can hold, and how long we can spin. Which will your Royal Highness prefer?' Now, really, is this all that we can do? Are we thus a nation of mere paunches and heels? Are we without intellect, education, dignity, refinement, that we can imagine no enjoyment which is not wholly debasing? What an aspect of humanity it presents!—Of course it drives back all who are on the side of religion, of purity, of truth, from all participation in the low and humiliating scene. Christian ministers are designedly excluded from the connection. Christian men are shut out, unless with consciences so easy and contriving, that they can at the same time endow a society which gives a premium for tracts against dancing, and unite in the preparation for the ball. [illegible] community, no serious man can doubt. That it is a false exhibition of our people, and of the taste and judgment of the best among them, none can deny. That it is abhorrent to the Unseen Source of purity and holiness to man, before whose judgment-seat we must all stand, no Christian can fail to feel.—That the whole provision is a shocking libel upon the advancement of the age, and the attainment and standing of the nation, is too plain for argument. Fearful is the destiny and condition of man, if the culmination of modern civilization in its grandest exercise can imagine nothing higher than to GUZZLE or to DANCE."

SOMETHING TO LIVE FOR.

A young man has just left me, with whom I have had a pleasant hour's talk concerning the great matter of personal religion. He is full of youthful energy; hopeful, energetic, industrious, and skilful in the business to which he has given his life. If no disaster should befall him, he may become, in the course of years, one of the greatest merchants of the land. Better than all this, he has just given his heart to God, and is rejoicing in the freshness of his first love as a disciple of Jesus. It was good to be with him, and listen as he poured forth his new and warm feelings, and spoke of his new purposes concerning himself and the future.

One of his sentences lingers in my ear, now that he is gone. "I feel," said he, and his eye kindled and his form dilated as he spoke, "that I have something to live for now." He had lived before, as I knew, for business, for advancement, for money. These things seem to be nothing now, compared with the new and higher aims which had entered his soul. He had found Jesus, and with him he had found "something to live for." He had become a Christian, and his whole life had become exalted by the change.

The young man was right. Every Christian has something to live for. He has a chief end, a great end, wherewith to give concentration and vigor to all his labors. The aims of the worldling are often low, sometimes degrading to *man*, always far beneath the aims of the man who has been renewed and purified. Soon he will find that his life has been a scene of laborious trifling, in which he has wrought hard and gained nothing. But the Christian lives worthily because he lives to some purpose.

He lives for eternity. He strives after its rewards and anticipates its blessedness. The glories of heaven attract his eye and heart, and he hastens to their possessions. He looks for a city that hath foundations, whose builder and maker is God. Surely heaven is something to live for.

He lives for the good of man. He longs for man's salvation. He will endure self-denial, and suffer taunts and scoffs, if he can win souls thereby. He will walk long and labor long to bring one soul to Jesus. This is the purpose of his life. It is a great purpose. God will pronounce it so in the end, when the purposes and works of all shall be made manifest.

I would that all Christians felt constantly that they had "something to live for." They would live to some purpose then. They would make a deeper mark upon the world. They would redeem their lives from aimless indolence, and dignify and ennoble it by giving it a great and worthy end. Man would bless them, and God honor their works and prayers, by causing them to minister to his glory.—*Bible Times.*

A PICTURE OF WESLEY'S TIMES.

Thackeray's Lecture on the Second George, published in Harper, makes one feel that a reformation was needed:—

"As I peep into George II.'s St. James's, I see crowds of cassocks rustling up the back stairs of the ladies of the Court; stealthy clergy slipping purses into their laps; that godless old King yawning under his canopy in his chapel royal, as the chaplain before him is discoursing. Discoursing about what?—about righteousness and judgment? While the chaplain is preaching the King is chattering in German almost as loud as the preacher; so loud that the clergyman—it may be one Dr. Young, he who wrote *Night Thoughts*, and discoursed on the splendor of the stars, the glories of heaven, and utter vanities of this world—actually burst out crying in his pulpit, because the defender of the faith, and dispenser of bishoprics, would not listen to him! No wonder that the clergy were corrupt and indifferent amidst this indifference and corruption. No wonder that sceptics multiplied, and morals degenerated so far as they depended on the influence of such a King. No wonder that Whitfield cried out in the wilderness—that Wesley quitted the insulted temple to pray on the hill-side. I look with reverence on those men at that time. Which is the sublimer spectacle—the good John Wesley, surrounded by his congregation of miners at the pit's mouth, or the queen's chaplains mumbling through their morning office in their ante-room, and the picture of the great Venus, with the door opened to the adjoining chamber, where the queen is dressing, taking scandal to Lord Harvey, or uttering sneers at Lady Suffolk, who is kneeling, with the basin, at her mistress's feet. I say I am scared as I look round at this society, at this King, at these courtiers, at these politicians, at these bishops, at this fleeting vice and levity. Whereabouts in this court is the honest man? Where is the pure person one may like? The air stifles one with its sickly perfumes. There was some old-world filthiness, and some absurd ceremonials about our court of the present day, which I laugh at; but, as an Englishman, contrasting it with the past, shall I not acknowledge the change of to-day? As the mistress of St. James's passes me now, I salute the sovereign, wise, moderate, exemplary of life; the good mother; the good wife; the accomplished lady; the enlightened friend of art; the tender sympathizer in her people's glories and sorrows."

THE CITY OF LONDON.

London now covers over 120 square miles, having increased three-fold since the year 1800; and bricks and mortar still levede and captare the green fields. The population, according to the report of the Registrar-General, augments at the rate of about one thousand per week—half by birth and half by immigration.

Notwithstanding the enormous wealth of the metropolis, it is recorded in the report of the Registrar, as a remarkable fact, that "one in six of those who leave the world die in some one of the public institutions—a work-house, hospital, asylum, or prison.—Nearly one in eleven of the deaths is in a workhouse."

This shows that poverty follows close at the heels of wealth, and fastens on the multitude with relentless grasp. Every sixth person dies a pauper or a criminal! Can this be said of any other city on the globe? And how great a number there must be who barely manage to escape this fate! The severe competition for subsistence and wealth which characterizes London life in a terrible ordeal for any human being to pass through, and thousands fall in the attempt, crushed beneath the golden Juggernaut.

It is now notorious, says a London Exchange, that in the large establishments, where some hundreds of assistants are employed, the great majority of them are broken-down tradesmen, crushed by the competition of capital. Even these occupations are obtained with difficulty, and the less fortunate gradually sink lower and lower in the scale, until they are driven into the public institutions, where they meet an untimely death.

The list is further swelled by that numerous class who, born in a respectable sphere, and well educated, sink into degradation from the sheer love of display and vanity of living beyond their means. It is on record that, out of eight thousand convicts who have passed their probation in Pentonville, one thousand had fallen through this wretched vice; and it is stated that most of the number were, origin

New Orleans Christian Advocate.

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NEW ORLEANS:

WEDNESDAY, NOVEMBER 21, 1860.

THE SOUTHERN MOVEMENT.

We live in sorrowful times. Not a century has mantled the great Republic of the Western World, and yet it is, apparently, we think certainly, to be dismissed.

The change which has come over the spirit of the South since the news of Mr. Lincoln's election, surely surpasses anything of the kind, for suddenness, unanimity and power, known to history. Up to that time, all parties were bickering, though in different ways, to save the Union. As soon as the success of the sectional nominee was announced, all hope, in that direction, seems to have departed. All men, of all parties, in the cotton States, as a rule, announced themselves for resistance. The secession movement in the South has no relation whatever to old party lines. The prospect of unanimity is at least encouraging. We had not hoped to see the day when the South should be delivered from the strife of factions, and united as one man.

South Carolina has well nigh committed herself, if she has not done so, to secession. We think it almost a certainty that she will go out. Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, and Arkansas will follow, we think, with equal certainty. The rest of the Slave States will ultimately go with them. Then the United States will be divided into two Republics. Yes, three: for, in that event, the Pacific States will set up for themselves, and form an independent Western Republic.

The Southern movement reveals clearly some important truths, some of them very gratifying. One is, the real devotion of all parties, however variant in policy, to the Constitution formed by our fathers, and to the Union founded upon it. The proof is, that when the salvation of the Constitution became, as they thought, impossible, the hope of the Union died a natural death. Whatever may be the future course and destiny of the South, she has, and will always have, the comfortable consciousness that she has not violated the Constitution herself, and that she has not asked more than its faithful observance on the part of her sister States of the North. The value of the principle and virtue of fidelity to law, especially in the form of constitutional compacts, thus receives a new illustration. It is the very religion of politics.

Another truth revealed by this movement is, that, however much the South has endured, for the sake of peace and Union, and for the glory of our common country, no truly Southern man has ever become willing to bow the neck in submission to the fanatical majority in its ruthless disregard of all constitutional fidelity. Southern men have differed as to the precise time and provocation of resistance, but they have all been true Southern rights men at heart.

In two articles in our issue of October 31, we elaborated the question, whether it was probable that the South could better resist the establishment of permanent Black Republican control by organization of all the elements of opposition, North and South, in the Union. All hope in this direction seems to have been blasted by the breeze that bore the news of Lincoln's [illegible] South really seems not to have known [illegible] has past, will not allow her to make any [illegible] to the North; we verily believe that no overture from the North would be listened to for a moment. As to our friends at the North, their very existence, in any organized strength, seems to depend upon the resistance of the South. In the battle they made for us, they contended that the South would never submit to abolition rule. This position was ridiculed by their enemies as an electioneering trick. The application is easy.

We have said that we think the secession of the Southern States a certainty. We may be mistaken. We think not, however. Let us pray that God may guide us and bless us in this most trying and troublous time.

We are amazed and mortified to witness the taunting, threatening, insulting tone of the abolition press toward the Southern people. Let us hope that time will change this tone.

METHODIST HOME MISSIONS.

There has been much discussion, says the *Methodist*, of late years in our Church respecting the propriety of a Home Mission organization. Our present plan does not, in the estimation of many, meet the urgent wants of our fast-extending domestic work. English Methodism has a most energetic system of domestic labor in its old Connexion scheme; but with all its adaptations and all its appliances, the Conference has, within a few years, found it expedient to devise a distinct plan, under the title of "Home Mission," which before long will probably assume gigantic proportions. The first year, four home missions were appointed; the next year, sixteen were appointed; and at the Conference just closed, the sixteen have been increased to thirty-two. These men are planted in the most spiritually destitute portions of the population, and they have already met with wonderful success in the formation of entirely new Methodist societies. As this peculiar Methodistic work extends, the funds are pouring in to the full extent of the demand. According to an English correspondent of one of our exchanges, the Conference appointed Rev. Mr. Prest to take charge of the Society, one of the most active men in originating it. Wesleyan Methodism affords us many noble examples; this one may be worthy of our consideration.

THE DRUSES.

The punishment of the Druses of Syria is quite likely to result in their annihilation, since they refuse to surrender those who were directly responsible for the late massacres, and show a disposition to resist the Turkish authorities. The French soldiers are not yet employed in the work of vengeance, but are kept as a reserve force, it being the policy of Turkey to show that she is able to manage her own affairs, and that there is no actual need of European intervention, and England sustains her in this position, affairs not being yet ripe for a partition of Turkey which will be satisfactory to all interested. The American missionaries and European committees at Beirut and Damascus are kept busy supplying the wants of the harmless Christian women and children, of whom there are yet many thousands dependent upon charity, although the Turkish government has provided for many of them. It is an interesting fact that the Jews throughout the world have been among the most liberal contributors to the Syrian relief fund, thus showing a magnanimous forgetfulness of the ages of insult and persecution visited upon them by the Christians, and that they too feel the catholic spirit that begins to pervade Christendom.

Moravian Mission in South Australia.—Mr. Schoendorf writes from Bethel, under date of May 29th, that the little congregation at that place consists of sixty-four persons. Besides these, eight families in the neighborhood belong to it, and the whole settlement comprising about 300 inhabitants goes to Church at Bethel. The failure of the crops last year had checked the external prosperity of the people. The meetings were well attended.

A MELANCHOLY FACT.

Mr. Editor: The system of denominational education now in operation has secured for the community at large what the old system of collegiate education never did, viz.: a deep moral and religious influence. It places at the head of all our institutions of high grade religious men, who not only exercise a thorough moral discipline but interest themselves in the spiritual welfare of their pupils. They note the impressions made upon their minds by the services of religion, and are careful to afford any facilities that may encourage them to pursue the great idea of saving the soul. On occasions of special religious influence in the community, they are permitted to place themselves within its sphere, and to enjoy all the privileges that a judicious discipline will allow. The result is, extensive revivals of religion visit nearly all these institutions, and pupils from every section of the country participate in the blessed influence.—Young men and young ladies, who never before thought seriously on the subject of religion, are converted. They are happy, and in the ecstacy of their first love write to their parents; some with joyous hearts, knowing that their parents are consistent Christians; others with trembling fingers, knowing that their parents, though members of the Church, are worldly-minded. Thus while the one class will write with joyous expectation for those expressions of encouragement which children naturally expect from Christian parents, the other class will wait in almost wretched suspense, with gloomy anxiety, for the next letter; in the meanwhile ejaculating, O, that my parents were Christians, then would I be happy!

What is the effect of this correspondence on those two classes of converts? The first more than realize their expectations in the earnestness with which their parents bid them God-speed. The others realize in different forms all, and sometimes more, than they apprehended. The severe animadversions of some on religious excitements; the cold and indifferent manner in which others allude to the conversion of their children, and the entire silence—contemptible silence—of others in reference to the subject of the last letters. Each has a blighting and withering influence upon the religious prospects of the young converts. They exchange letters with each other; discuss the merits of each, and the conclusion is unanimous,—our parents are not religious themselves, and they are opposed to our being so; they care nothing for our souls, we shall find no encouragement at home; therefore we will not unite with the Church, but serve God and enjoy our religion in secret. Thus the ardor of these young converts is dampened. Yet, with considerable effort, by the grace of God, they may maintain a consistent Christian life to the end of the session.

They return home, are greeted with the expressions of joy common to such meetings, and again take their places in the family circle. The circle is gay; various topics are introduced for conversation, and plans for enjoyment during vacation are discussed. Meantime the subject of the revival at school, and their conversion, have been kept in the background; if alluded to at all, in such a way as to show that but little importance is attached to them by the family. Consequently it is considered important that they adhere to their former resolution of making the enjoyment of religion strictly private. By the approbation and *secret wish* of their parents they are thrown into the gayest circle of worldly pleasure, and are soon found in the giddy whirl of dissipation. These are the first steps of that career of backsliding which so soon deprives the earnest converts of communion with God, and plunges them again into ruinous connection with the world. Now comes the melancholy fact named in the heading of this article, viz.: that for the want of co-operation on the part of parents, influence of [illegible] belonging to the Church, the good in- much money and labor, is lost on their children, and the religious character of the schools brought into disrepute. In a word, the schools have done religiously for their children what the influence of the parents never would have done at home, but the influence of the parents at home has destroyed the good the schools had done for their children. They sent their children to the schools, probably in view of their moral and religious character. The schools took them and educated them, and sent them home humble Christians. The parents received them again, but it was but to destroy their religious aspirations by their own ungodly and worldly-minded influence. Who can estimate the fearfulness of the responsibility thus incurred by parents?

Pensacola.

SUNDAY SCHOOL LITERATURE.

Mr. Editor: I was in hopes that you would publish the able report made by Rev. Dr. C. K. Marshall, as chairman of the committee on Sabbath-school literature, to be found in the published proceedings of the Sabbath-school Convention of the Mississippi Conference. You will find on page 21 the following resolutions, which were a part of said report, and were adopted by the committee, and which embody somewhat the sentiments of the report:

1st. *Resolved*, That we earnestly appeal to the several Conferences, and the publishing committee, to consider the necessity of providing for a more uniform and extensive course of biblical study, with a view to a more general knowledge of the Scriptures by the Sunday-school pupils, and also the importance of a comprehensive manual on the subject of Church polity in catechism form, for the use of such schools and young people generally.

2d. *Resolved*, That among the works desired for the further improvement of Sabbath-school instruction, is a text book of general church history adapted to the inquiries and studies of the larger classes, and we earnestly invite attention to this matter.

3d. *Resolved*, That we recommend to the Pastors of our Churches and Superintendents of our Sabbath-schools, to form classes as far as it is practicable, from among their maturest pupils, whose studies shall be directed to the distinctive doctrines and polity of our Church, with a view to the more thorough training of such youths in the cardinal doctrines and essential obligations of christianity.

As a teacher of sacred literature in the Sabbath-school, I have felt the great want of a uniform system of biblical lessons for the higher classes. There should be prepared questions upon the historical and prophetical parts of the Bible, in the order of their recurrence.—And in regard to a catechism or manual upon Church polity, there can be no question that the rapid development and advancement of our denomination requires that the rising generation should be made familiar with her ecclesiastical government, and her peculiar doctrines and plans for carrying forward the great work of salvation, for which God seems especially to have designed her.

The second resolution recommends the preparing a text book of history. This is demanded by the inquiries of the hour, and we now have the materials for such a work, more full and complete than ever before.

If such works as the above resolutions suggest were prepared and published, I have no doubt that all Sabbath-school instructors would avail themselves of the opportunity thus afforded of introducing them into their schools, and then they could fully carry out the request in the third resolution.

A comprehensive compend on Church polity would soon send out hundreds of our rising youths with facts and arguments in support of our views of the plan of salvation, whose influence would be felt and seen in the advancement of the cause of Christ.

Heretofore the laity, with an occasional exception, have thought it no part of their duty to study our Church polity or ecclesiastical history. Introduce such a work as above recommended, and you will make the next generation of Methodists as familiar with these subjects as they now are with the shorter catechism.

T. R.

Fayette, October, 1860.

EAST TEXAS CONFERENCE.

Mr. Editor:—The East Texas Conference assembled at this place on the 24th inst. Bishop Andrew not being present, J. B. Tullis was elected President; J. W. Fields and W. Wltcher Secretaries.

The usual Committees were appointed, and are at work. None of them have yet represented their reports. Our literary institutions were presented in a healthy condition. I think there will be an increase in the numbers in Society. Owing to the drought, there will be a considerable falling off in all the financial reports.

The preachers are generally in good health and fine spirits. Two of our number have died during the past year, viz: Hamilton and Robinson. They were both good and true men, and fell at their posts. Eight were admitted on trial, and one received by transfer. One has been discontinued, and one located. A few others are changing their relations to supernumerary and superannuated. There will be plenty left on the effective list to fill the regular work.

Bishop Andrew arrived last night in rather feeble health, though able to preside to-day. He was detained on the way by ill health, and to avoid night travel in the stage, concluded to take it more slowly and safely. Of course, no one blamed him for this, yet we were extremely anxious to see him, and have his godly counsel. His presence in the Chair, which he graces with such dignity of appearance and manner, and to which he brings the influence of a ripe experience and long-tried devotion to this Church, had a fine effect upon the Conference. Truly our Church could not get along without her Bishops.

Bro. Abbey, Financial Secretary, is with us transacting business in his usual business-like way. He will probably visit Galveston before going to Chappel Hill, the seat of the Texas Conference.

Bro. Shipman is here attending to the interests of the Advocate and Depository.

The Methodists here have built a fine brick Church at a cost of some nine thousand dollars, which will be dedicated to-morrow, provided they can raise the sum of seventeen or eighteen hundred dollars to-night, to pay it out of debt. I hope they will succeed.

The citizens of Jefferson have manifested great generosity in entertaining the preachers. The congregations attending divine service are large, and a decided religious interest manifested.

Our Missionary Society will hold its anniversary on Monday evening. The usual symptoms of hard times, I fear, will be manifest, but I must not anticipate.

J. W. Fields.

Jefferson, Oct. 27th, 1860.

HOLSTON CONFERENCE.

Met in Ashville, N. C., Oct. 17th, and adjourned 23d. Bishop Payne presiding.

The following preachers were admitted on trial: C. K. Miller, Andrew J. Frazier, Francis A. Farley, J. M. Summer, Enoch W. Moore, Philip L. Chambers, H. B. Swisher, Hiram Eblin, J. L. Mann, Robt. S. Blackburn, J. R. Ballew, A. R. Wilson, W. H. Talley, and F. Crumley.

Re-admitted: J. H. Bruner, T. J. Pope, and J. B. Little.

Moses Seaton, R. K. Scruggs, M. Foy, A. C. Copland, and T. W. Williamson were granted a location.

A. F. English, J. F. S. Haffaker, and G. W. Renfro, were granted a supernumerary relation. R. W. Patty [illegible] superannuated relation.

[illegible] ates, were returned effective. Willis Ingle, [illegible] James Cumming, C. D. Smith, T. Sullins, W. B. Winton, and John Alley, were continued on the superannuated list.

The Treasurer of the Missionary Society reported that the collection was over $4,300—a considerable increase over last year.

W. C. Graves was appointed a committee to prepare the Minutes of the Conference for publication, and to have them published in pamphlet form.

The Secretary announced the following statistics: white members, 41,317; white probationers, 6,048; colored members, 4,168; colored probationers, 622; local preachers, 418. Total, 52,649. Total last year 50,191; increase, 2,458. There is included in the above, 150 Indians. There are 118 travelling preachers.

Greenville, Tenn., was fixed upon as the place to hold the next session.

TENESSEE CONFERENCE.

From the *Nashville Christian Advocate* of the 1st inst. we gather the following items of the late session of the Tennessee Conference:

Admitted on trial: 21.

Re-admitted: 6.

Received by transfer: 3, viz., Harrison A. Graves, from Texas Conference; Robert A. Young, from St. Louis Conference; Joseph Cross, from Rio Grande Conference.

Located: 5.

Discontinued at their own request: 4.

Died during the year: 3, viz., Alex. R. Erwin, Wm. J. Cooley, and Coleman H. Cross.

Numbers: total, 49,245; being an increase of 3,520.

Missionary collection: $7,434 25.

Sunday School money: $2,299 65.

Eleven members were transferred to other Conferences.

THE D.D. QUESTION.

At the meeting in Lynchburg, on the 10th inst, of the Old School Synod of Virginia, a resolution was offered by one of the members, proposing to strike out all honorary titles from the minutes. Dr. Junkin was opposed to such a movement. He promptly arose, and in a speech of ability, interspersed with considerable wit, entered into the nature and origin of the title of D.D., &c.; he contended that every man was *de facto* a Doctor of Divinity who was licensed to preach the Gospel, and the title was not therefore a misnomer. Every licensed minister was a teacher of divinity. The title of Reverend was a proper one. Ministers were and ought to be reverenced. The term President, Director and Moderator might, with the same propriety, be abolished, as there was no authority for their use in the Bible, and yet they were all proper. Why not give them all up? There was no doing without terms of distinction; they were necessary. He thought all opposition to it originated in vanity. He appealed to the Synod not to drop these titles. They have their origin in reason and common sense.

REVIVAL MEETINGS IN GERMANY.

A writer in the "News of the Churches" says that "In some parts of Germany, prayer meetings are held for the outpouring of the Holy Spirit, and the brethren are longing for a revival such as has visited other lands. At the pastoral Conference in Berlin the matter was discussed, and some of the pastors were able to speak from personal experience of the happy results of similar gracious dispensations in their own parishes. In one district in the Grand Duchy of Hesse, a movement has been in progress since the beginning of the year, and several individuals have been struck down at the prayer meeting, or afterwards in their own houses. In three villages about a hundred converts have found peace in believing on Jesus, and the work is still progressing."

AUTHORS AND BOOKS.

New York, Nov. 13, 1860.

In my last I gave you some quotations from Mr. Coventry Patmore's last Poem, "Faithful for Ever," and added my opinion, that it is a failure. It is only right that you should know that Mr. Ruskin's opinion is the other way. He writes to one of the London critical journals, remonstrating against its adverse criticism. He says: "The poem is, to the best of my perception and belief, a singularly perfect piece of art; containing, as all good art does, many very curious short-comings (to appearance), and places of rest, or of dead color; or of intended harshness, which, if they are seen or quoted without the parts of the piece to which they relate, are of course absurd enough, precisely as the discords in a fine piece of music would be, if you played them without their resolutions. * * The poem is not meant for a song, nor calculated for an hour's amusement; it is, as I said, to the best of my belief, a finished and tender work of very noble art. Whatever on this head may be the final judgment of the public, I am bound, for my own part, to express my obligation to Mr. Patmore, as one of my severest models and tutors in use of English, and my respect for him as one of the truest and tenderest thinkers who have ever illustrated the most important; because commonest, states of noble human life."

This is high praise, coming from Mr. Ruskin, and is quite sufficient to console Mr. Patmore for all the adverse opinions he has had the opportunity to read during the last month.

Nevertheless I stick to my first opinion.

While most of the British press have done justice to the splendid welcome which our people gave to the Prince of Wales, one or two are not satisfied, and to prove cause for dissatisfaction, go into some comical misrepresentations of our behavior. The *Leader* complains that the Prince's visit was "simply regarded as an occasion for mobbing the streets, shouting, pushing, and indulging in every kind of vulgar disorder. There is no spark of chivalry in the lower classes of the Americans. They have no respect for the name of "stranger;" no regard for refined feelings; no sense of the commonest duties of hospitality. There is far more chivalry, far more dignity, far more of gentlemanly feeling among the wild North American Indians, than among the Yankee mob. The latter are eaten up with the grossest egotism, and with the most vulgar and offensive self-importance. The better classes of the people have exhibited the same vulgarity in the rude way in which they have thrust themselves under the notice of the Prince. At the public receptions, both men and women have presented themselves in every variety of *outre* and unbecoming costume, and "cute Yankees" have introduced themselves with their shop cards printed over with puffing advertisements of their wares. And these, according to their own estimate of themselves, are the greatest people on the face of the earth." I think this is very funny indeed. Just as funny as it is untrue.

The Prince's visit to the grave of Washington causes another Journal to "wonder if the Prince remembered, while contemplating that tomb, that the man, whose bones lay beneath, once laid a plot to kidnap his grand-uncle, Prince William Henry, afterwards William the Fourth."

This is a curious fact, which seems to have escaped our penny-a-liners here, who indeed are not too well versed in history, having too much to do with the present to care much for the past. Prince William, when a midshipman in the British navy, passed the winter of 1782 in the city of New York. The revolutionary army was then approaching the city, and Colonel Ogden, one of Washington's officers, wrote to the General, proposing to carry the Prince off. The following is a copy of the letter which General Washington wrote to Colonel extant:— [illegible] occasion, the original of which is still

"To Col. Ogden, of the 1st Jersey Regiment.

"Sir,—The spirit so conspicuous in your plan for surprising, in their quarters, and bringing off the Prince William Henry and Admiral Digby, merits applause, and you have my authority to make the attempt in any manner, and at such time as your judgment shall direct. I am fully persuaded that it is unnecessary to caution you against offering insult or indignity to the persons of the Prince or the Admiral, should you be so fortunate as to capture them; but it may not be amiss to press the propriety of a proper line of conduct upon the party you command. In case of success, you will, as soon as you get them to a place of safety, treat them with all possible respect; but you are to delay no time in conveying them to Congress, and report your proceedings, with a copy of these orders.

"Given at Morris Town, the 28th day of March, 1782.

"G. Washington."

Note.—Take care not to touch upon the ground which is agreed to be neutral, viz: from Raway to Newark and four miles back."

Upon the receipt of this letter, Colonel Ogden drew out an elaborate plan of operations. Four men armed with naked buyonets, and in the disguise of sailors, were appointed to seize the sentinels at the Prince's quarters. Eight men, including guides, preceded by two men, with each a crow-bar, were commissioned to force open the doors, and seize the Prince, the Admiral, and the young noblemen. Among the necessaries set down in the programme are, "Two crow-bars, two axes, four dark lanterns, and four large oil-cloths"—the oil-cloths, it may be presumed, to smother the cries of the Prince, the Admiral, and the young noblemen. Happily, however, just as the plan was about to be put into operation, Sir Henry Clinton, then in New York, got wind of what was on foot, and Colonel Ogden's flatboats, with the kidnapping party on board, were discovered just as they were entering the river. This effectually disconcerted the project, and the Prince remained unmolested until the sailing of the squadron.

As I lately had something to say of libraries in this country and England, the following curious information about libraries in China will not be amiss. It is given in the German *Geographical Journal*, and is therefore authentic. "The Chinese have no public libraries, in the sense we attribute to the word, and even the establishments expressly intended by the founder for use of the public (as that in the place of Kienking, at Hung-chau) are only accessible to persons provided with special permission from the authorities, and are, consequently, very little frequented. There are, however, a great many private libraries, the most important perhaps being that belonging to the Fan family at Ningpo, which, according to its catalogue, contains 4094 works, comprised in 52,799 kienen, or small volumes. When Kienking, in 1774, determined to complete the collections of the Imperial library, he appealed to the literati throughout the Empire for the loan or purchase of all rare or curious works, and the Fan family supplied 696 valuable books. For that service they received a complete copy of the Ku-kin-tu-shu-chi-thing, or encyclopedia of books, ancient and modern, which was printed with moveable copper types by order of the Emperor Kangbi. It contains notices of 10,000 works on astronomy and other sciences. This library of the Fan family is guarded with as much jealousy as the fabled garden, of the Hesperides. Is is situated on the Southern quarter of Ningpo, in the center of a large garden, decorated with all the resources of Chinese art.—Every member of the family has a lock to the library, of which he keeps the key, so that all the family must be present when the library is entered. The same regulation prevails in other family libraries. The *Zeitschrift* thinks that these extensive collections of books may contain unexplored treasures of information, and earnestly advises the Geographical Society recently established at Shanghai to study them, and extract whatever may concern the science of geography, ancient or modern. It is somewhat remarkable that geographical works are scarce in these libraries, but very numerous in general circulation. They are called Tschi, and are mostly historical and topographical sketches of particular districts. For the province Tsche-Klang alone they form a collection of 700 volumes, and for the whole empire the number can hardly be less than 10,000.

With all their books, however, they appear to be rather ignorant on astronomical affairs. On July 20th, of this year, there was an eclipse of the moon, which caused the following notice to be placarded about the walls of Canton: "To the Red Button Mandarin Loo, Governor of Quang-Tung and Quang-Si Provinces and Board of Soldiers, dated the 10th of Hewning, the 16th day of the 6th month. Entreat and pray to save and protect the moon from being devoured on the 18th day of the 6th moon. The eclipse will commence on the 16th day of the 6th moon at 11 40." Then follows particulars of time of contact, etc. After which—"All the Mandarins, both civil and military, together with all the people, must do the utmost in their power to save and protect her from such a fearful calamity; and, mind, do not be disobedient."

Fancy such a notice stuck up on the dead walls in Broadway!

The pecuniary success of Mr. Tennyson's last poem "The Idylls of the King," show a very wide and remarkable appreciation of good poetry. The sale has been so enormous as to throw into the shade even that of "Waverly" novels and Byron poems in the old days,—regard being had to the dimensions of the Poet-Laureate's little volume. Report speaks of Mr. Tennyson as engaged on a new poem, the subject, "Boadicea." Evidently, since the comparative failure of his "Maud," he has seen the increasing difficulty of idealizing the present, and resolves to retreat more and more into a remote past.

Derby & Jackson of this city have just published a very useful work, "A Hand-Book of Universal Literature," from the latest and best authorities, by Mrs. Anne C. Lynch Botta, in one volume, 12mo. It is designed for popular reading, and as a Text-Book for schools and colleges. It embraces the Literatures of the Jews, the Syrians, the Chaldeans, the Phœnecians, the Hindoos, the Persians, the Chinese, the Egyptians, the Greeks, and the Romans, in ancient times; and of the Arabians, the Italians, the French, the Spaniards, the Portuguese, the Scandinavians, the Slaves, the Finns, the Hungarians, the Turks, the Armenians, the Dutch, the Germans, the English, and the Americans, in modern days.

Edward Everett is to write a life of Franklin, as a companion work to his life of Washington just published.

D. Appleton & Co. have just published a condensed edition of Dean Trench's "Notes on the Parables of Our Lord."

Messrs. Ticknor & Fields announce as "ready," "Guesses at Truth," by Two Brothers; "Lake House," Translated by Nathaniel Greene, from the German of Fanny Lewald; "The Recreations of a Country Pastor."

Messrs. Gould & Lincoln will shortly publish "The Ecclesiastical Law of Massachusetts," by Edward Buck, Esq.; "The Life of Trust," a Narrative of the Dealings of God with the Rev. George Muller; with an Introduction, by Francis Wayland, D. D. "The Romance of Natural History," by Phillip Henry Gosse; Illustrated.

The November number of *Blackwood* contains articles on Civil Service Appointments—Nomination and Competion; Carpe Diem; The Romance of Agostini—Part III.; The Administration of India; Judicial Puzzles—The Annesley Case; Ary Scheffer; Norman Sinclair.: an Autobiography—Part X.; The Courtesies of War; Dando, the Oyster Eater; Ships of War in Armor.

The *North British Review*, which is not yet out, will contain articles on—Modern Thought; Its Progress and Consummation.—II. The Disturbances in Syria.—III. Leigh Hunt.—IV. The Spanish Republics of South America.—V. The Province of Logic and recent British Logicians; Sir William Hamilton's Lectures.—VI. Lord Macaulay's Place in English Literature.—VII. American Humor.—VIII. Revivals.—IV. The Martyrdom of Galileo.—X. The Sicilian Game.

A COUNTRY CHURCH.

It is a sweet picture—that of the little low-gabled church, nestled among the trees in Shady Hollow. The golden light of the summer sun falls through the over-hanging branches; and checks the old brown roof with waving shadows. The smooth green turf in front of the door, slopes gently to the little brooklet that flows round the roots of the maples and hollies.

The house is plain and old-fashioned within as well as without. Here are no sculptured ornaments, no imposing columns, no fringed and tasseled hangings; but through the open windows the eye rests upon the grand old wood, with its lofty arches and magnificent colonnades. The flowering vines twine round the stems of the trees, and hang their beautiful drapery of buds and blossoms from the topmost branches. The light breeze gently stirs the coral clusters of the woodbine, and murmurs softly through the dark green leaves.

"It is a most delicious calm
That resteth everywhere—
The holiness of soul-sung psalm,
Of felt but voiceless prayer."

The rustic little church is dear from association: here we have listened to the story of a Savior's love, told in gentle, winning, persuasive tones.

"It seemed that an angel had brightened the rod,
And left in each bosom a message from God."

But to-day our own pastor is absent, a stranger is to officiate.

"Good morning, aunty Smith; won't you take this seat by the window—it's so cool and pleasant?"

"No, I thank you; I'm a little hard of hearing, and I want to get as near the preacher as possible. Ain't it most time for him to be here?"

"Yes, it's quite time; and I believe that's him now, that tall young man, with light blue eyes, and red—no, not exactly red, bright auburn hair; yes, that's him."

Service commences: a hymn is sung in sweet and solemn strains; a prayer goes up to God for his blessing, and the preacher takes his text.

Ah! a Bonaparte! How he thunders! He thumps and stamps as if noise was indeed the only requisite in a preacher. The dear old Bible meekly endures the "pelting of a pitiless storm" of fisticuffs; and in the heat of declamation, when words wax loudest, and demonstrations grow strongest, I tremble lest the big white pitcher at his elbow should exhibit a striking and forcible illustration of his zeal and efficiency.

But time will pass, whether he treads upon roses or brambles; the long sermon came to an end, and the preacher dismissed the congregation.

"Could you hear well, aunty Smith?"

"Hear! why, Leevy, I was almost stunned. I did wish I had taken that seat by the window. The old Bible fared badly, didn't it? I am afraid there ain't much of it left."

"It had a trying time of it, aunty Smith; but I believe it's all there yet."

"Good morning, Mrs. Smith; how did you enjoy the preaching this morning?"

"I hope you don't call that preaching? I call it ranting. Dear me! the noise and confusion made me so nervous, I thought I should have to leave the house."

"Well, well, Mrs. Smith, there may be, after all, a real diamond under that rough surface, that will shine out brilliantly when it is well polished."

"It'll take a heap o' hard rubbing, Leevy, to polish him."

"Perhaps so; some natures require more polishing than others. 'Men's natures,' says a celebrated author, 'are as various as their features; some, resembling pearls, are born with all their beautiful lustre about them; others, like diamonds, wait to receive their splendor from the slow touches of the polisher.'"

Olivia.

November, 1860.

THE THIRD AND LAST, FROM THAT BOOK ABOUT MISSISSIPPI.

"*Mississippi Territory, April 19th*, 1804.—Since I wrote to you last, some things have occurred which move me to trouble you with another letter. Brother Gibson has gone to his long, long home. He preached his last sermon on New Year's day, and it was profitable to a great many souls. Since then he has not been able, at various times, to hold family prayer. I was with him four weeks before his death, and he informed me that he was not afraid to die, and seemed to wish for the hour. I visited him again about seven hours before he expired, but he was then speechless. On the fourth day of April he was taken with a high fever, and about midnight he began to vomit blood, and in a short time lost his senses. He was restless in the fore-part of the day, but grew weak and calm in the evening, and about eight o'clock he resigned his spirit to God in peace. He died at the widow Gibson's, near the Walnut-hills, Claiborne county, on the 5th day of April, 1804. He was exemplary in his conduct, and useful in his ministerial labours. He continued laboring in the vineyard of the Lord as long as he was able to preach or pray. He expressed some time before, and in his last illness, a great degree of humility, patience, and resignation to the will of God, though much debilitated with the consumption for two or three years past. He was esteemed a real christian in this Territory, by the righteous and the people of the world. His work of faith and labor of love is still prospering in this place. His heart is no longer the seat of trouble and torturing pain, it ceases to flutter, and beat, it never shall flutter again.

"The Lord has made bare his arm in another part of the circuit a few days past, and some have tasted of the good word of God and the power of the world to come, and others seem deeply awakened.—Hezekiah Harriman."

M.

CONVERSIONS IN INDIA.

The Christianization of the Kols in the Chota Nagpore district is proceeding at a very rapid rate. Two thousand have already been baptized, or rather, this was the number some six months ago. The number of those who have broken caste, and have applied for baptism, is also very large. Ninety were baptized in January last. A missionary writes that, in the neighborhood of Ranchee, the Gospel is spreading like a fire in the jungle. As many as eight hundred villages have received the Gospel. So many Kols were pouring into the station from the jungle, that three missionaries were occupied all day in giving them instruction. The Lieutenant-Governor of Bengal visited the district in January, and was greatly astonished at what he saw. His Secretary remarked to the missionaries: "There was never seen such a sight in India as this." This referred to a gathering of about two thousand native Christians, at which he was present. From the province of Pachete, Kebreepunthees have presented themselves to the number of forty-six, out of eleven villages, asking instruction. They say that large bodies of this sect are ready to embrace Christianity. There are six missionaries in the Chota Nagpore field, Germans sent forth originally by Gossner. In Lucknow and the surrounding villages, eighty-nine natives have been baptized since the rebellion.

METHODIST CONVERTS.

In reply to the remark of the *Southern Churchman*, that the great instability of Methodist converts may be traced to the want of a sound conversion in the majority of those who apostatize, Rev. Paul Whitehead says in the *Richmond Christian Advocate*: "His thousands of persons connected with families churches, have been converted in our meetings all in the Episcopal church. Indeed, in [illegible] whole growth is of converts made among Methodists. I saw two confirmations in one parish of this diocese within ten or fifteen years past, consisting of fifteen or twenty persons, of whom all except one or two had been recently converted at Methodist revivals. Many [illegible] raised in our church and converted in our revivals, have been persuaded by Episcopal ministers to join their church. These ministers (the very same in some instances we know of, who talk about excitement and sympathy in our meetings,) have declared their confidence in the piety of these converts, and treated and instructed them, after getting them into their fold, as people whom they had good reason to believe were regenerated."

M.

Monument to Robert Raikes.—At a meeting held in Gloucester, England, on the anniversary of the birth-day of Robert Raikes, the founder of Sunday-schools, the propriety of erecting a monument to the philanthropic cobbler was suggested, and one speaker hoped that the London Committee would inaugurate the movement by recommending a *voluntary penny subscription* from all the Sunday-schools in the world, for the erection in Gloucester of a handsome building, to be called the Raikes Sunday-school Hall; this building to be devoted to classes of youth and young men, on Sundays, for their instruction and advancement in higher branches of Christianity than were generally dwelt upon in the ordinary Sunday-school; while it might also be used during the week for the diffusion of useful secular knowledge, and the higher branches of science and literature.

Southern University.—Rev. T. Y. Ramsey, pastor of the Methodist Church at Greensboro', Ala., writes us that the University has opened with flattering prospects—65 students matriculated, and the number was expected to reach 70 by the first of November. The students are remarkably steady. The Church and Sabbath-school are also prosperous. Prof. Lupton, of the University, is superintendent of the Sabbath-school, and has a class of about 20 young men in the Greek Testament—a feature worthy of imitation.

Dedication.—Our friends attending the Louisiana Conference, will please remember that the beautiful Church recently built at Baton Rouge will be dedicated on the Sabbath immediately preceding the Conference, by the Rev. Charles K. Marshall. See the "notice."

Author of "The River of Time."—A correspondent from Jackson, La., writes us that he is of opinion that the author of the beautiful little poem, "The River of Time," recently published in the *Advocate*, is B. F. Taylor, formerly, probably now, of the *Chicago Journal*.

Father Chiniquy.—This reformed Canadian Priest is now in the north of Ireland, making collections for his mission work and settlement in the United States. He has been received to a very friendly manner. Father C. has been also in Edinburg and Glasgow.

Adams' Express.—This "Institution" brings us under obligation every week. We hereby tender our thanks, and heartily commend the Express to the patronage of our friends.

Swedenborgians in Great Britain.—The annual assembly of the New Church in Scotland was held, in Paisley, on Friday, the 7th of September. The church was tastefully decorated with flowers and evergreens. The number present was about 200.

The Mississippi Conference is now in session at Natchez.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

NOVEMBER 21, 1860.

APPOINTMENTS OF EAST TEXAS CONFERENCE.

San Augustine Dist.—S. A. Williams P. E.; San Augustine circuit, H. W. Moore; Shelbyville mission, J. Patillo; Carthage circuit, W. K. Wilson; Douglas mission, J. R. Cox; Melrose, C. L. Hamil; Jasper, D. M. Stovall; Milam, R. M. Lilston; Newton, J. M. Hall.

Marshall Dist.—H. Lane P. E.; Marshall station, J. H. Tullis; Harrison circuit and colored mission, Nell Brown; Dangerfield, J. L. Angell; Gilmer station, John C. Woolham; Gilmer circuit, H. M. Scrivener; Cuffeyville, J. T. P. Irvine; Linden, J. W. H. Hamil; Elysian Fields, A. W. Goodjoin; Jefferson station, Wm. H. Hill.

Clarksville Dist.—J. B. Raib, P. E.; Clarksville and McKenzie College, R. W. Thompson; Boston, J. S. Methis; Savannah, J. H. Lowe; Blossom Prairie, David Austin; Paris station and circuit, J. H. Landreth and C. W. Rains; Honey Grove, J. W. Chalk, A. C. McDougal, Supernumerary; Bonham, W. F. Bates; Paris Female Institute, James Graham; McKenzie College, J. W. P. McKenzie President.

Dallas Dist.—W. H. Hughes P. E.; Dallas circuit, W. T. Melugin; McKinney, J. R. Bellamy; Sherman station, J. M. Binkley; Sherman circuit, J. Stubblefield, A. R. Dixon Supernumerary; Gainsville mission, E. Couch; Montague and Decatur mission, Andrew Cumming and W. Allen; Denton, W. Shaw; Rock Well, M. Thompson; Kaufman, M. G. Simpson.

Greenville Dist.—Levi R. Dennis, P. E.; Greenville circuit, J. C. Smith; Black Jack Grove mission, C. J. Cock; Ladonia, to be supplied; Tarrant, L. C. Crouse; Mount Pleasant, J. L. Terry; Quitman, J. M. Boyd; Canton and Cedar mission, to be supplied; Garden Valley, L. B. Hickman.

Palestine Dist.—J. W. Fields, P. E.; Palestine station, W. J. Joyce; Kickapoo, R. M. Wamack; Tylerstation, Wm. Witcher; Tyler circuit, W. K. Mason; Jacksonville, F. M. Stovall; Knoxville, S. K. Stovall; Athens, M. H. Neely, S. D. Sansom Supernumerary; Henderson station, N. W. Burks; Henderson circuit, H. W. Cammieg; Fowler Institute, N. W. Burks principal, W. P. Patille professor; Starville Female High School, W. G. Williams, Principal; Palestine Male High School, to be supplied.

Rusk Dist.—R. S. Finley, P. E.; Rusk station, J. H. M'Lean; Crocket circuit, J. A. Scruggs, and W. C. Collins; Rusk circuit, one to be supplied, S. C. Box, Superannuneray; Palestine circuit, A. B. Manlon; Randolph, W. J. Popham; Sumpter, L. C. Chandler; Shook's Bluff mission, J. W. Overall; Homer circuit, E. P. Rogers; Mount Enterprise, Samuel Lynch.

Woodville Dist.—A. Young, P. E.; Woodville circuit, R. A. Wootee; Livingston, W. P. Petty; Liberty, John Adams; Wallaceville mission, W. F. Cumming; Beaumont, F. C. Dowdy; Sabine Pass, A Hinkle; Hardon mission, M. Mathews; Orange circuit, John C. Jones; Agents for Book Depository, J. Shook, W. W. Caulder; J. E. Carnes, Editor of the Texas *Christian Advocate*, and Member of Liberty Quarterly Conference.

Superannuated—F. Wilson, George West, F. G. Faucett, Wm. Craig, A. H. Shanks, Nathan S. Johnson.

WEEKLY SUMMARY OF NEWS.

RELIGIOUS INTELLIGENCE.

METHODIST.

First Methodist Preacher in Africa.—A writer in the September issue of the *Irish Evangelist* claims for Irish Methodism the honor of giving to Africa, as well as to America, the first Methodist preacher. The Irish Conference of 1813 gave authority to Dr. Coke to take seven young men of the Conference, and establish missions at the Cape of Good Hope, Ceylon, and Java. John M'Kenney, a native of Coleraine, and of Methodist parentage, was one of the seven who volunteered to go out with Dr. Coke as a missionary, and was left by the doctor at the Cape of Good Hope. He was the first Methodist missionary established permanently on the continent. Through him Irish Methodism now claims to be the parent of Methodism in Africa.

Itinerancy in France.—At the last French Methodist Conference, the subject of itineracy was discussed, and though all the brethren declared themselves in favor of the itinerating plan, it was argued that in some cases, on missionary ground, an absolute rule for removing a man might prove quite disastrous, and on addition was made to the rule, so that exceptional cases are now admitted, to be determined by the Conference.

Primitive Methodist Jubilee.—On Monday the 31st ult., the jubilee of the Primitive Methodists was celebrated by that body in Hamilton, Canada West. Their Church in John St. was well filled, and interesting addresses were delivered.

More Forms.—The Fifth General Conference of the Wesleyan Methodist Connection, lately in session at Fulton, N. Y., recommends a regular form to be pursued in receiving persons into church-membership. The form of admission is to be incorporated in the forthcoming Discipline.

Anniversary in Old John Street Church.—On Sunday, the 28th ult., the friends of John-street Church, New York, held their annual jubilee, commemorative of the dedication of the first Methodist Church in America. As usual, it was an occasion of great interest.

Methodist Protestant.—The General Convention of the Methodist Protestant Church met at Pittsburg, Penn., November 14th. The number of delegates was 58.

What Next?—We learn that the Troy Conference has petitioned the Vermont Legislature for authority to confer the degree of "Mistress of Literature."

PRESBYTERIAN.

The Growth of Presbyterianism.—Rev. Dr. McDowell, of New York, in his half century sermon, makes the following statements of the growth of the Presbyterian Church in the United States in half a century; the Presbyterian Church was divided in 1838, since which there have been two General Assemblies. Both assemblies should be taken into account in compering the Presbyterian Church as it now is with what it was fifty years ago. In the general assembly of 1807, the first we find, the number of delegates in attendance was 54; the number of the two assemblies which met last spring was 467. The number of synods when I entered the ministry was seven; number now, as reported to the last assemblies, is 51. The number of presbyteries when I [illegible]. The number of churches was 544; now it is 4,647; and the number of communicants then was 17,871; now it is 360,881. According to this statement the synods have been multiplied seven times; the presbyteries eight times; the ministers ten times; the churches seven times, and the communicants twenty times.

METHODIST.

Meeting of the A. R. Synod of the South.—This Syeod met at Hopewell, Ga., on the 8th of October. It is composed of 64 ordained ministers and 14 licentiates. Of this number 45 ordained ministers were present, and a goodly number of elders; Rev. Dr. Boyce was chosen Moderator. The Seminary question came up again, as a large part of the Church was dissatisfied with its location at Nashville, Tenn., and the vote stood about two to one in favor of its location at Due West, S. C. Rev. J. P. Pressley, D.D., was elected Professor of Systematic Theology. Mr. John Kennedy was elected Professor of Greek Literature in Erskine College, in place of Dr. Pressly.—The subject of communion came up, but was postponed indefinitely, by a vote of 27 to 26. There was much feeling on the subject, and if the resolution to censure the Churches practicing open communion had prevailed, it would have split the Church On the 10th, the Synod adjourned to meet at Oak Hill, Wilcox Co., Ala., on the 3d Monday of September, 1861.

Colored Members.—The number of colored members was first reported to the general assembly, separately from the white members, in 1847. The number reported that year was 2,755. The nember the present year was 13,837. For thirteen years the average increase per annum has been 851. This is a very small increase, considering the vast numbers of them that are owned by members of that Church. And even this small increase must be ascribed, in part, to defects in the reports of Presbyteries sent up in the year 1848. The increase in the last year was only 143, but the year previous it was 1379.

Cumberland Presbyterian Mission.—The correspondent of the *N. Y. World* writes, that the projected Cumberland Presbyterian Mission is perhaps to be opened in Servia. Their first missionary, Rev. J. C. Armstrong, has arrived in Constantinople, with his family. He intends to remain until Spring, and then to proceed to his special field of labor. He has received a hearty welcome from the missionaries of the American Board now in Constantinople.

EPISCOPAL.

Growth of the Protestant E. Church in the United States.—From statistics published in the *American Quarterly Review*, for October, we learn that from 1835 to 1859 the number of dioceses has increased from twenty-two to thirty-three. The number of bishops, including missionary, has increased from sixteen to forty-three. The number of clergy as reported, has risen from 763 to 2094. The number of parishes has swelled from 590 (as reported in twelve dioceses) to 2120, as reported in 33 dioceses. The number of communicants has increased from 36,416 in nineteen dioceses to 136,611 in 33 dioceses.

New-Jersey Missionary Society.—A meeting of the Protestant Episcopal Missionary Society of New Jersey, was held in Trinity Church, Mount Holly, on the 25th ult. This Society was organized about three years ago, on the voluntary principle, with the desire of awakening a renewed interest in the missionary work of the Diocese, which had sadly declined, and also of aiding pious young men who need help in preparing for the ministry. It has been eminently successful. It has now five parishes depending on its appropriations; and four young men are sustained in preparing for the ministry of the Church. A special feature of this Society is, that it keeps its funds always a year in advance, hence there are no disappointments in meeting its engagements.

BAPTIST.

The Liberty Association.—The Territory of this Association is in Tenn. and Ala. Its last meeting was held with the Zion Hill Church, Madison co., Ala. It consists of 24 churches; which churches have an aggregate of 1764 members, including 390 colored. Amount contributed for all purposes by the churches, $342 43; besides which $81 was paid and pledged for the support of a beneficiary at Union University, Murfreesboro, Tenn.

Quite a number of Baptist clergymen in Kentucky, recently met and resolved to drop the sectarian name of Baptist, and call themselves the Disciples of Christ.

Death of Elder B. F. Lea.—The *Mississippi Baptist* announces the death of this well known Baptist minister.

MISCELLANEOUS.

Churches in Baltimore.—Roman Catholics 21; Protestant Episcopal Episcopal 20; Presbyterian 16; Methodist-Episcopal 20; Methodist Protestant 6; African Methodist Episcopal 5; German Reformed 4; Baptist; 10 Christian Church 1; Lutheran 9; Evangelical Association 2; Independent Churches 2; Seamen's Union Bethel 2; Friends 3; Universalist 1; Unitarian 1; Swedenborgian 3; Jewish Synagogues 4; United Brethren in Christ; 1 Otterbine Church; 1 St. Peter Evangelical Lutheran Congregation of the Unaltered Congregation 1; making an aggregate of 167 church edifices in the city. Several more are now proposed to be built.

Missionary Movement in New York.—The New York Evangelical Alliance, an organization based upon the midnight meeting movement in London, held a meeting lately, at which it was decided to have open-air preaching during the spring and summer months, and for the occupation of theatres or halls during the winter season. One place is to be opened upon Broadway every Sunday evening. Halls and cellars are recommended in the lower wards of this city. The members, mostly young men connected with the different evangelical churches, have entered into the matter with spirit.

French Protestants.—In the present aspects of French Protestantism there are said to be many very encouraging facts. It is believed that there are now about one million six hundred thousand Protestants in France—an increase of perhaps half a million since 1800.

Religious Movement in Prussia.—A Prussian clergyman has come to this country on a special mission from the religious department of the government, to investigate the great religious movement of 1857-8, which still lives in the daily union prayer meetings. They have heard of the great revival in this country, and have read our publications relating to it. The King and the people feel a deep interest in the subject, and he has been sent over here to gather up the results and learn the facts. He has traveled over England, Scotland, Ireland, and Wales, with his inquiries on his tongue, and now he is here where the revival began.

New York City Missionary Society.—The City Missionary Society employs eight male and thirteen female visitors who have made during the year, 20,204 visits, of which 1,819, were to the sick; have distributed 112,241 tracts and 187 bibles and testaments; held 903 social meetings; gathered 365 children to Sabbath Schools; aided 608 families.

The Bible Society.—To the praise of that noble institution—the British and Foreign Bible Society—the Word of God is now freely circulating in almost all of Italy. The agents of this Society have followed close on the victorious armies with their Bibles and Testaments, in the Italian and French languages. They may now be found in the book stores, and in the stalls of the hawkers. The people receive them with avidity.

DOMESTIC.

We are in possession of the following important intelligence per telegrams received in this city yesterday:—

The Pettifeat Crisis.—From New York we learn that the secession movement in the South greatly affects the money market in that city, and transactions are carried on with great difficulty. The Bank of Sing Sing closed its doors last Saturday. It is expected that others will soon follow. Senator Toombs has not yet resigned his seat in the United States Senate, but intends doing so next March, unless Georgia secedes from the Union. We are informed from Charleston that Hon. M. L. Bonham, M. C., will not take part in the proceedings of the approaching session of Congress. It is also understood that the whole South Carolina delegation will resign before the meeting of Congress. A despatch from Washington City states that the Representatives in Congress from California are in favor of the formation of an Independent Republic on the borders of the Pacific. Another dispatch from the same city informs us that Mr. Floyd, Secretary of War, has expressed his determination to deliver up the Forts and Arsenals in South Carolina intact to his successor on the 4th of March next. A telegram from Alpalachicola, Fla., says the majority of newspapers in that State advocate strong secession principles, and are urging the Governor to convene the Legislature at as early a day as practicable.

The following we gather from our exchanges:—

LOUISIANA.

The Political Crisis.—It is now well understood that the Louisiana Legislature will be called together by the Governor; at an early moment, to pass a law authorizing a Convention of the people, to take into consideration the present state of the affairs of the country.

The Sugar Crop.—The Houma Ceres learns that the planters in Terrebonne are making a fair article of sugar.—A majority of them are under the impression that the canes are fast deteriorating—in some pieces they are badly sprouted, and do not at present contain as much saccharine matter as previous to the late disastrous storm.

MISSISSIPPI.

The Political Crisis.—The Legislature will meet next Monday, for the special purpose of taking action in reference to the election of Mr. Lincoln. On Tuesday, the 13th inst., a large meeting was held in Jackson, to organize a corps of Minute Men. Among the speakers were Governor Pettus and Senator Brown. Strong secession resolutions were unanimously adopted.

Population of Mississippi.—A table published in the *Mississippian*, embracing returns from all the counties in the State except Hancock, Tallahatchie, and Winston, shows the increase in the population of the State, since 1850, to be 187,189.

The Gulf and Ship Island Railroad.—Madison county, Miss., voted on the 6th inst., by a majority of 134, to subscribe $100,000 to the stock of the Gulf and Ship Island Railroad. Rankin county gave a similar vote by a majority of 118.

Murder near Grenada, Miss.—A negro murdered a white man last Friday week, near Grenada, Yalobusha county, Miss. His motives for so doing did not transpire. The murderer was arrested and finally confessed his crime.

ALABAMA.

The Political Crisis.—From the Montgomery *Advertiser* of the 13th inst., we learn that the Governor of Alabama, after consultation with the most profound lawyers of the State, is of opinion that he is not authorized by the wording of the act of the Legislature to issue his proclamation for the election of delegates to the convention, until after the electors have formally voted in the electoral college on the first Wednesday in December. We are authorized to state, however, and we desire our readers to remember, that the proclamation will appear immediately after the first Wednesday in December. The election for delegates will be held as short a time thereafter as possible, and the convention will meet on or about the first Monday in January. A dispatch from Montgomery, dated the 16th, says: Gov. Moore will call the State Convention on the 6th proximo.

The Vote in Alabama.—In the forty-one counties (twenty-nine official) heard from, the majority for Breckinridge over Bell and Douglas combined, is 6400. The counties yet to hear from are Baldwin, Blount, Coffee, Covington, Dale, Fayette, Henry, Lawrence, Marion, Washington, Walker and Winston, in which the probable majority of Breckinridge over both Bell and Douglas will be 4500, making in the entire State about 11,000 majority.

A Heavy Fine.—At the last term of the court at Havneville, the Mobile Medical college opened on Wednesday under very encouraging auspices. Fifty names were enrolled, and more were expected soon.

GEORGIA.

Proceedings of the Legislature.—A bill was introduced on the 16th inst., for suspending the collection of debts till the year 1866. Laid over. A resolution was introduced and passed authorizing the Governor to employ the military of Georgia against Federal coercion. The joint committee on the State of the Republic have unanimously agreed to report a bill recommending resistance. It is expected that Gov. Brown, Messrs. A. H. Stephens, H. V. Johnson, and all other leading men, will indorse the bill. It is expected to pass unanimously, the immediate secession men being in large majority.

State of Feeling in Georgia.—The leading men of all parties in conference unanimously agree to a Convention of the people. They recommend resistance, the time and mode to be settled by the Convention. Senator Toombs made a powerful secession speech on the 15th inst. He drew followed urging a Southern Confederacy with Sovereignty in the Federal Power and all State lines obliterated. Hon. A. H. Stephens delivered a long speech at Milledgeville, on the 15th inst., demanding the States which nullified the Fugitive Slave law to repeal their acts. If they refused, the South could go out of the Union with a clear conscience. The secession feeling is so strong in Savannah, that it is difficult to prevent the populace from seizing Fort Polaski. Mr. Jackson addressed an immense meeting last week in favor of the immediate secession of the slave holding States from the Union.

Increase of Property in Georgia.—According to the recent Treasury report of the State of Georgia, the taxable property returned this year over the last is $62,732,901. The increase the previous year was $70,534,762, which makes an increase in the valuation of property in that State for the last two years $133,267,663. This is the evidence that cannot be gainsayed of the growing wealth and prosperity of this great State. And yet this naked report of the Treasurer of the State gives but little idea of the real increase of wealth and progress therein. To properly estimate this, we must also take into consideration the vast increase of the population in every portion of the State; the occupation and reduction of the rich cotton lands of the South and Southwest; extension of railroads; erection of depots and other public buildings; increase of shipping, and especially the addition of two new lines of steamships, the importance of which in their bearing upon the prosperity of the State can scarcely be overrated. It is from this point of view only that we get the true dimensions of this great and growing empire.

The Vote in Georgia.—In 118 counties of Georgia, Breckinridge has 48,402; Bell 41,071; Douglas 11,574. Fourteen counties, still to hear from, gave Gov. Brown a majority of 4325.

A statue of General James Oglethrope is about to be erected in one of the public squares of the city of Savannah, Georgia. The Statue is to be colossal, and, with the pedestal, to be constructed of the best quality of Carara marble—the whole to be upward of twenty feet in height.

FLORIDA.

The State of Feeling in Florida.—We learn, per telegraph, from Washington, that a dispatch has been received there from the Governor of Florida stating that Florida follows the example of South Carolina in the movement of secession.

The Vote in Florida.—The Charleston *Mercury* says: "From Florida we have official returns from fifteen counties, which give Breckinridge 2364; Bell 431; and Douglas 51.—Partial returns from other counties have been received, which would indicate a majority of about 4,000 in the State for Breckinridge."

The Sponge Trade.—A Key West paper states that the amount derived from the sponge trade for the past year, in that district, was $72,000.

SOUTH CAROLINA.

Charleston Banks.—There has been some misconception of the action of the S. C. Legislature in relation to their Banks. The Legislature has not, as is generally believed, *directly* legalized the suspension of specie payments. It is what may be called an anticipatory or *ante factum* law, for it evidently anticipates such an emergency, and the effect of it doubtless will be to hasten it. The bill in question contains three clauses. The first clause is to suspend the act of 1857, which requires the Banks to have one third specie to every three of circulation. The second clause of the bill suspends the operation of the seventh section of the Act of 1852, which imposes a penalty on the Banks in case of suspension. The third section provides a relief from that measure which prohibits the banks from paying out the bills of another bank.

Fasting and Prayer in Carolina.—In the South Carolina House of Representatives, on the 9th, the following resolution was adopted, and immediately sent to the Senate: *Resolved*, That, in view of this solemn crisis in our country's affairs, the 21st November instant, be appointed, as a day of "Fasting, Humiliation and Prayer," and that the Governor be requested to issue his proclamation, inviting the clergy and people of all denominations to assemble in their places of public worship, to implore God's direction and blessing in this our hour of difficulty, and "to give us *one heart* and *one* mind firmly to oppose, by all just and proper means, every injury to our rights."

Without a Parallel.—A correspondent of the Charleston *Courier*, writing from Conwayboro, S. C. says: "I know an old gentleman, aged 73 years, having five sons, and all have families. Not one of themhas ever owed a dollar, ever took a drink of spirituous liquor, ever used a cap of coffee, ever used profane language, ever was 100 miles from home, ever wanted for any thing, ever lost his vote in an election; are all Methodists and Breckinridge Democrats, and hate snakes and tobacco."

The loading of a steamship with cotton for New York, at Charleston, was discontinued on receipt of the news of Lincoln's election.

The ladies of this State are raising a subscription for the purpose of presenting a handsome testimonial to the Hon. Caleb Cushing, of Massachusetts.

NORTH CAROLINA.

The Feeling in North Carolina.—The Raleigh *Press* says: "Never, since we have any recollection of any political results, have we seen such a feeling as pervaded our community yesterday. There was no rejoicing, on the part of either of our political parties; there was no excitement, but every man seemed to be impressed with the conviction that a struggle had been passed in which the South had been overpowered by the 'irrepressible conflict' against her rights. On the street crowds of men might have been seen in grave consultation, breathing no threats against the Union; indulging in no anathemas against this or that man, or this or that party; but gravely and calmly discussing their duties as freemen and as Southern men under the peculiar condition of affairs. Such a feeling we have never seen in our midst before. There was nothing said about secession, but the calm and determined spirit which exhibited itself in the countenances of our citizens spoke volumes. Ours are now a united people, and whatever may befall our country, one thing is certain, our people will be an unit."

Legislature of North Carolina.—The Legislature of this State will meet on the third Monday of the present month. It will probably be one of the most interesting sessions ever held since the commencement of the State Government. A United States Senator, a Judge of the Supreme Court, and three Judges of the Superior Court will be elected, and other matters of great and vital importance will be discussed and disposed of.

Cotton Raised in North Carolina.—The total number of bales of cotton raised in North Carolina for the year ending August 31, 1860, was 182,807, valued at $9,000,000. This is more than ever before produced in the State by 25 per cent. The next year's crop, ending August, 1861, it is supposed, will reach as high as 200,000 bales. This is a remarkable yield for the cotton lands of the old North State.

The Vote in North Carolina.—We find in the Wilmington *Journal* returns from thirty-three counties in that State, in which the vote stands as follows: Breckinridge 26,969, Bell 21,234, Douglas 1,834. Reported majorities in ten other counties give Breckinridge 2,381 majority over both Bell and Douglas. There are forty-two counties still to hear from.

New Telegraph Line.—A new line of telegraph, constructed by Adam's Express Company, has been opened between Wilmington and Charlotte, N. C.

Lieutenant Henry M. Robert, of the corps of Engineers, has been elected Professor of Engineering and Drawing in the North Carolina Military Institute. Lieutenant Robert is a native of South Carolina and graduated at West Point with the second honor of his class.

VIRGINIA.

The Political Crisis.—A telegram from Richmond, dated 15th inst., says: Governor Letcher has issued a proclamation calling an extra session of the Virginia Legislature on the 7th of January, for the purpose of taking into consideration the condition of affairs, and to determine calmly and wisely the action necessary.

The Vote in Virginia.—In 110 counties in Virginia Breckinridge's majority is 406. In the remaining 43 counties, to be heard from, Letcher's majority was 204.

MISSOURI.

City of St. Louis.—By the census just completed, St. Louis has a population of 162,178. The property valuation of the city is, $1,453,356 16, of which $68,000 is from "merchants' licenses," and $46,230 from "dram shops, brokers and insurance licenses." The bonded debt of the city on the 1st of October, 1860, was $5,006,700, of which $1,634,000 was for railroad purposes, and $190,000 for water works.

Railroad Iron Made in Missouri.—It is stated that one mill in St. Louis is now prepared to turn out one hundred tons a week of railroad iron of splendid quality. It costs sixty dollars per ton, but will last twice as long as the inferior English article, which costs about fifty dollars. But we can make railroad iron as cheap as England, and it is clearly improvident to buy poor foreign iron on long credit, becoming the slaves thereby of foreign capitalists, while our own operatives are striving for employment.

MARYLAND.

Union Meeting in Baltimore.—A telegram from Baltimore, dated Nov. 15th, says: "Ex-Mayor Swan addressed a large Bell meeting last night, advising a General Convention from all the States, at which the North should guarantee the enforcement of the Fugitive Slave law, and the equal rights of the South to occupy the Territories. The Breckinridge Central Committee have issued an address, deprecating secession."

The Vote in Maryland.—The National *Intelligencer* has the following footing of the vote of Maryland: It gives Bell 31,419; Breckinridge 31,823; Douglas 4,065; Lincoln 1,492. Plurality for Breckinridge, 404.

Population of Baltimore.—From the official returns of the twenty wards of this city, the census returns make the total population of Baltimore 214,637, black and white, free and bond. The *American* says that the increase of the last ten years is 44,983, while between the years 1840 and 1850 it was 66,711, a difference of 22,758.

TEXAS.

Crops, Stock, &c.—Texas already manifests signs of recovery from the panic caused by the drouth. The copious rains of August and September have revived vegetation generally, and caused abundant water for stock. The grass was never better, or stock in finer condition at this season of the year. The top crop of cotton promises favorably. The second crop of corn planted may yield well with a late fall. The panic in regard to abolition emissaries, town burnings, &c., has subsided. Indian depredations on the frontier have, to a considerable extent, ceased. The future of the State was never more promising. A larger amount of wheat has been raised in Texas in 1860 than during any former year.

The Late Troubles in Texas.—The Mobile *Mercury*, of Thursday, says: We saw a gentleman yesterday direct from Texas. He came from the region of country where the hanging process was rife some while back. He says the distant public is not informed of the extent of the hanging. He is a member of a vigilance committee, which has been in correspondence with the committees of other counties, and estimates that no less than two hundred and fifty [illegible] executed.

Thanksgiving.—Governor Houston has appointed Thursday, the 29th day of this month, a day of Thanksgiving and prayer.

Several volunteer companies have left for the frontier, with intent of carrying the war into the haunts of the Indians.

Cortina is within the limits of Tamaulipas, and at the head of an armed force.

A medical college has been organized at Houston.

CALIFORNIA AND OREGON.

California Census.—A correspondent of the New York *Times* says that the census of California will not much exceed 400,000, whereas a year ago it was supposed that the State contained one-half million people. The population of San Francisco, which has been set down at 80,000, will not much exceed 50,000. In Calaveras county the whole population is returned as 16,215, of which 9216 are foreigners, and of them 3639 are Chinese. In Klamath every third man was a pig-tail. The agricultural counties have the largest proportion of females. In some of them the voters are to the whole people as one in five, while in some of the mining counties more than half the population are voters.

Lower California.—By advices received at Fort Kearney on the 14th inst., we learn that in Lower California bands of Indians, Mexicans, California thieves and murderers, have of late committed atrocious outrages and murders. The whole country is alarmed, and many have fled to the Governor for protection. The Governor has sent to San Diego for assistance.

New Silver Mines.—Oregon advices announce the discovery of rich silver mines in Douglas county. The mines, it is believed, are very extensive.

MISCELLANEOUS.

General Land Office.—A proclamation has been issued by the President for the sale, in June next, of about three and three-quarter millions of acres of public lands in the State of California. This proclamation embraces some of the best agricultural lands in the State, in the valleys of the San Joaquin and Sacramento rivers and their tributaries, with an ample supply of water and timber; soil of the best quality, and capable of producing almost every variety of crops. Tobacco, maize, rice, &c., flourish in the lateral valleys, while in the main valley the cereals produce most extraordinary crops. The grasses are luxuriant and nutritious, and all, or nearly all, of the fruits and vegetables of the temperate zone thrive admirably.

Japanese Tea.—There are increasing indications that eventually the United States may enjoy a large and profitable trade with Japan. In all, there has been received from that country about 360,000 pounds of tea, mostly of the inferior grades; but a few days ago there were imported per ship Enrosio, about 10,000 of a choice quality, branded "Oolong," but differing in flavor and appearance from the Chinese product, having been evidently prepared without manipulation, or the use of artificial heat. The specimen submitted to us for trial can be furnished at lower cost than China teas of a corresponding grade, and may prove to be an acceptable substitute. One of our largest importers of tea, while in conversation with the Commissioners from Japan, was informed that the ten districts of that country were very extensive, and that the production might be indefinitely extended.—*N. Y. Journal of Commerce.*

The Recently-Discovered Cave in Florida.—A correspondent of the National Intelligencer, referring to an alleged discovery of a cave in Florida, in which was found a Latin inscription certifying that it was inhabited or visited by Europeans in the eleventh century, directs the attention of American antiquarians to Cardinal Wiseman's treatise on "The Connection between Science and Revealed Religion," in which that accomplished scholar and archæologist states it as a fact, when speaking of the aborigines of America, that there are manuscripts in the Vatican Library at Rome which say that this continent was known to missionaries of the Eternal City in the tenth century, and concludes his remarks by asking the question, "Who can enlighten us on the subject?" The records found in the Danish archives since the work of Cardinal Wiseman was written, prove that this continent was known to the Northmen before it was discovered by Columbus.

The New Pemberton Mill at Lawrence.—The reporter of the *Post* has visited Lawrence, and obtained some interesting statistics of the manufacturing interest in that flourishing city. The new Pemberton Mill, which was commenced last March, is now roofed in, and will be in full operation in January next, giving employment to 1,000 hands, male and female, in making ticking, shirting, stripes, cotton flannels, cotton pantaloon cloths, cottonades, cotton vestings and ginghams. The mill has been rebuilt in the most thorough manner. It is 84 feet wide, 284 feet deep, 90 feet high to the cornice, and with a dome 116 feet high to its highest point. It has 480 windows, 4 feet wide and 9 feet high, 4 feet 4 inches apart. The number of bricks used is set down at 2,200,000. One contractor supplied 1,417 barrels of lime, and 521 barrels of cement. The cost of the whole mill, when completed, will exceed $80,000.

The Lady Elgin Victims.—Every day additional bodies of persons who perished on the *Lady Elgin* near Milwaukee, are being discovered on Lake Michigan, washed ashore by the treacherous waves, that yield them up, lifeless and disfigured. Last week twelve corpses were washed to the beach in the vicinity of Michigan City. The whole number of bodies recovered thus far is about 225. The number lost is thought to have been 400.

Death of an Army Officer.—The telegraph has announced the death of Brevet Brigadier General Clarke, Commander of the Department of California, who died at San Francisco on the 14th ult., of chronic diarrhea, after an illness of two weeks. He has served in the U. S. army since 1812, was in it through the war of Mexico, and was promoted to the distinguished position occupied at the time of his death for meritorious conduct at the siege of Vera Cruz.

What it Cost.—The New York *Herald* estimates that the Prince's tour of a month in the American States cost him $100,000, and that other people spent on themselves and him, in wardrobes, balls, decorations and displays, not less than two or two and a half millions. The New York ball, estimating each wardrobe at $200 (and some of the ladies spent thousands,) represented alone an outlay of a million dollars.

Potato Crop of Iowa.—The potato crop of Iowa for the year 1860 is astonishing. The yield in some instances, it is stated, comes up to 400 and 500 bushels to the acre, and the general average is not much less than 200. The quality of the potatoes is better than usual. It is not uncommon to find them weighing a pound each, and some three, four, and even five pounds. Not a sign of rot or imperfection has been discovered. So plenty and cheap have they been, that many loads were sold at ten cents per bushel. No danger of starving in Iowa at these figures!

Railroad Investments.—The Illinois Central Railroad represents a capital of $30,000,000, employs over 3000 men, and covers a territory larger than the State of Connecticut. The Erie Railroad represents $37,801,000; the New York Central, 33,333,771; the Pennsylvania Railroad, $24,000,000; and the Baltimore and Ohio $25,000,000. The Grand Trunk of Canada has cost $60,000,000.

Court of Claims.—The United States Court of Claims has resumed its session at Washington after a long recess. The number of cases on the docket is small. Renewed efforts will be made to procure an amendment of the law establishing this tribunal, so that awards not exceeding three thousand dollars may be final, instead of having, as now, to be definitely acted upon by Congress.

Blacks and Mulattoes.—According to the census of 1860, 2,857,637 of the slaves of the United States were black, or of unmixed African descent, and 240,656 were mulattoes. The mulattoes of the United States are about one-eighth as numerous as the blacks—the free blacks, whilst the slave mulattoes are only about one twelfth of the slave blacks.

Census of Delaware.—The census of the State of Delaware has been completed and shows the following results:—White and free colored inhabitants, 110,512; slaves, 1805; number of dwellings, 19,257; families, 19,261; farms, 6666; slave owners, 615. Total population of the State, 112,317, against 91,532 in 1850. There were 2290 slaves in the State in 1850.

Upwards of Thirty Millions of People.—The United States census returns are said to come in very rapidly. Many of the States are already complete. Several weeks, however, must elapse before the Superintendent will be able definitely to determine the exact number of inhabitants. They will considerably exceed thirty millions.

Peaceful Separation Denied.—The New York *Tribune* says the North will not permit *peaceful* separation of a Southern States and that peace would not continue sixty days after the dissolution of the Union.

Thanksgiving in Kentucky.—Thursday, the 29th inst., has been appointed by Gov. Magoffin of Kentucky, as a day of thanksgiving throughout the State.

A treaty has been effected between the French Government and the American Transatlantic Telegraph Company, by which a telegraph is to be laid down by the Azores and Newfoundland. It is to be exclusively French and American, is to be finished in three years, the French Government allowing an annual subsidy of $200,000.

The population of the city of Brooklyn, N. Y., is 273,245, being an increase of about 68,000 in five years. Brooklyn is the third city in the United States.

FOREIGN NEWS.

The latest accounts from Europe inform us that Garibaldi, after the capitulation of Capua, left for the city of Naples, where, at the latest accounts, he had arrived. The arrival of King Victor Emanuel was daily expected. It is reported on what is called the best authority, that the fortress of Gaeta had sent a proposal to surrender to the Piedmontese troops. Turin despatches announce the departure of French troops from that city for Naples. The city of Viterbo, in the Papal States, has been proclaimed in a state of anarchy. This season's corn crop in Italy is deficient. The reported conclusion of a treaty between England and Austria is unfounded. At Hong-Kong teas were unchanged and silks were declining. Shanghae telegraphs say that negotiations at Tien-Tsin are disturbed.

The following we gather from our exchanges:—

GREAT BRITAIN.

A Modern Jonah.—A whale was caught and towed to the Isle of Dogs, England, some time ago, and the late Mr. Clift went down to see it. He found it on the shore, with his huge mouth propped open with poles. In his eagerness to examine the internal parts of the mouth, Mr. Clift stepped inside the mouth, between the lower jaw, where the tongue is situated. This tongue is a huge spongy mass, and being at that time exceedingly soft from exposure to air, gave way like a bag; at the same time he slipped forward toward the whale's gullet, nearly as far as he could go. Poor Mr. Clift was really in a dangerous predicament; he sank lower and lower into the substance of the tongue and gullet, till he nearly disappeared altogether. He was short in stature, and in a few seconds would doubtless have lost his life in the horrible oily mass, had not assistance been quietly afforded him. It was with great difficulty that a boat hook was put in requisition, and the good little man hauled out of the whale gullet.

Heavy Ordnance.—A rifled cannon, said to be the largest of the sort in the world, was recently tried at Shoeburyness, England. It weighs six tons, and carries a 174-pound shot. It is made of puddled steel, and contains the greatest mass of this material ever put together. With a charge of 28 pounds of powder, it is stated, a shot was thrown 5½ miles.

FRANCE.

The inhabitants of Paris are to be gratified with another magnificent promenade. The Emperer has given orders for the construction of a road around Paris within the fortifications. It will be twenty miles long and one hundred and twenty feet wide. The footpaths will be bordered with trees.

On the 16th of August last a flash of lightning struck a windmill at Lappion, in France, in which there was a female, who was killed by the flash, and on whose body there was left the picture of a neighboring [illegible] and the municipal authorities of the place.

The Emperor Napoleon has just made over in a definitive manner, to Prince Napoleon, the Palais Royal for his winter residence, and the Chateau de Maudon for his summer habitation, thus confirming his possession of the palaces of his deceased father.

War Preparations.—Formidable naval and military preparations are going on, and some writers construe the recent Council of War at St. Cloud as a palpable indication of an eventual campaign.

The French Government has reduced the duty on the importation of rice.

SPAIN.

Population of Spain.—An enumeration of the population of Spain has just been completed. It makes the number of inhabitants 15,464,000. In 1850 there were 12,042,000. There are 194,782 square miles in the kingdom, which would give a population of nearly seventy-nine to a mile, a density of about one-third that of Great Britain. Four cities of Spain contain over one hundred thousand inhabitants. Madrid has 281,170; Barcelone, 183,787; Sevilla, 112,529, and Valencia 106,535.

Movement for a Universal Language.—A Sociedad de la Lengua Ubiversal has been formed in Madrid, where it is meeting with much attention. The project of a universal language has been renewed by Senor Sotos Ochando, who has enlisted in it many of the best minds in Spain. Committees have been formed and rules made, and by the payment of about four dollars a year each member will be entitled to receive gratis the statutes, grammar and dictionary of the universal language, and the journal and all the other publications of the Society. A preliminary publication is full of faith and hope in the enterprise, the honor of which is to belong entirely to Spain. But it is a terdy protest against the confusion of Babel.

Judicial proceedings has been commenced against Rodrique Servia, the man who fired at the Queen of Spain. He has confessed, and says he was employed by Hornoro Prade, a deputy of the Cortes.

A Madrid telegraphic dispatch says that 2000 riels have been collected by bishops in various portions of Spain and sent to the Pope at Rome.

AUSTRIA.

Austrian Policy.—There are contradictory reports as to Austria's hostile threats against Sardinia. Count Reichenberg had given an explanation to the diplomatic corps relative to the Warsaw interview. Austria put the three following questions to Russia. "Will your Government recognize the facts which have been, or may be accomplished in Italy?" "Should Austria be attacked by Sardinia, and the letter supported by another great power, what would be their attitude?" "In the event of another war, and its being transferred to German territory, what would Prussia do?" The answers are not given, but Count Reichenberg stated that Austria was about to

Children's Column.

AN ALPINE ADVENTURE.

I arrived in Chamouny on the 6th of August, 1859, with a friend and companion, an Englishman like myself. We two had been about five weeks in Switzerland, and in that time had "done" every thing considered necessary by our countrymen. We had acquired some experience in glacier-work, having ascended the Aiguille Horn, whose summit had been reached for the first time by an Englishman, a member of the Alpine Club, only two months before. We made the ascent successfully, and were proud of having been the second exploring party to stand on its lofty peak, nearly fourteen thousand feet high. On that occasion we passed two whole days on the snow and glacier.

I remember well the first glimpse I had into one of those terrible crevasses which intersect glaciers. Getting a guide to hold my hand, I leaned over its yawning brink and gazed carefully into the fathomless abyss. The two perpendicular walls of ice appeared to join together about three hundred feet down; an appearance resulting from the convexity of the crevasse. Usually, I believe, the great gulf ends only where the glacier touches the ground beneath.

No one who falls into one of these ever comes out alive," said one of our guides. "Yes," said another, "a man once escaped, and lives still at the Grindelwald. He was a chamois hunter, and when coming home over the glacier, his foot slipped, and he was precipitated into a crevasse. His fall was broken by projecting ledges and blocks of ice; which, however, gave way as he clung to them. After falling three hundred feet, he reached the bottom of the glacier, with a leg and an arm broken. He found a hollow space between the ground and the ice, through which a stream of water ran. Instinctively he followed its course, despite the great pain he endured, and after crawling along for three hours, found himself freed from the glacier."

Ordinary crevasses are from three to eight feet wide at top, but the sides approach each other rapidly, so that a man would be wedged in between the two walls of ice long before he could reach the bottom. And then, unless there should be ropes at hand long enough and strong enough, what an awful death! An unfortunate Russian gentleman perished thus, in a crevasse only last year, half-frozen, half-squeezed to death, the rent of his body ever melting the ice, he ever sinking deeper and deeper into his dreadful grave.

My companion and I ascended the Brevani, and, as few climbing travelers leave Chamouny without visiting the Mer de Glace and the Jardin, we arranged to make that excursion. To shorten our day's work, we left Chamouny in the evening and slept at Montavert, a solitary little mountain inn on the edge of the Mer de Glace.

We were up betimes in the morning. We provided ourselves with some eatables and wine, and started with our guide, whom we had brought from Courmayeur. It was a glorious morning, and promised well for our expedition. Our road, for about half an hour, was along an uneven path skirting the glacier, which lay below us on our left hand, very much crevassed and covered with debris. The path then came to an end, and the guide said we must now take to the glacier. We descended on to it, and threaded our way among the numerous crevasses.

The excursion to the Mer de Glace not being looked upon as a regular glacier expedition, is not made with the attendant precautions of axes or ropes. We had neither. We were in high spirits, and went along at a great rate; so quickly, indeed, that our guide, who had fallen behind, cautioned us once or twice, and requested us to allow him to take, and keep, the lead. Just then, our progress was arrested by a wide crevasse. Looking to the left, I perceived that it terminated, some twenty feet from us, in a steep slope of ice, which I thought I could easily climb. As the crevasse was about sixty yards long, I determined to try this slope rather than go round by the other end."

Using my Alpenstock instead of an axe, therefore, I began making foot-holes in the ice with it. The guide had now come up with us. He looked at the ice-slope and the wide crevasse, and said, very seriously: "It is dangerous; let us go round." By this time I had, with the aid of my Alpenstock, climbed about half-way up the slope. I had already come to the conclusion that it was much too steep too scale without an axe, and had determined to retrace my steps. So, when the guide had spoken, I carefully stretched back my right leg, feeling for the last hole I had made in the ice. My foot went past the place, and I felt that I was slipping. There was not the least projection that I could grasp. The slope became perpendicular, and I fell head-foremost into the yawning crevasse below.

I heard a loud cry of despair from my fellow-traveler and the guide. My own sensations can not be described, or even distinctly separated from the whirl and shock. I felt that I was being bumped from side to side between the walls of the crevasse, as I was falling a great depth; this death. Suddenly I felt that I was checked by a horrible thing; that I hung suspended, I was able to take breath, and to call out for "A rope! a rope!"

By the most extraordinary chance my fall had been arrested by a little ledge of ice which spanned the crevasse like a bridge. On this frail structure, not more than two inches wide at the top, and (as well as I could judge) about two feet deep, I had fallen so that my head hung down on one side, my legs on the other. Instinctively and immediately, by means which I can not recall, I raised myself from this dreadful position to a standing one on the ledge, in which there was a little niche sufficiently wide to admit one foot. I was now so far collected that I could hear my fellow-traveler saving from above: "We never hoped to hear your voice again. For God's sake, take heart. The guide is running to Montavert for men and ropes, and will soon be back."

"If he is not," I answered, "I shall never come up alive."

My position was an awful one. The little ledge was so narrow, that I could not get both my feet upon it. I was, in fact, supporting myself on one leg, half-leaning against one side of the crevasse and pressing my hand against the opposite side. It was perfectly smooth, and there was nothing to grasp. A stream of water poured over my shoulders, drenching me to the skin, and freezing me with its icy coldness. Overhead I could see the long narrow strip of blue sky, bounded by the mouth of the crevasse. There was a terribly stolid, unrelenting look in the intensely blue ice that surrounded me on all sides. The grim walls of the crevasse looked as if they would unite to crush me rather than relinquish their victim. Numerous rills of water poured into the crevasse, but in the whole sixty yards of its length I could see no projection except the little ledge on which I had so miraculously chanced to fall.

I ventured to look down, only for an instant, into the fearful chasm in which I was suspended. At the depth to which I had fallen the crevasse was barely two feet wide, but downward it narrowed rapidly, and about two hundred feet below me the sides appeared to join. I believe that if I had fallen six inches on either side of the little ledge, I must inevitably have been jammed in head downward, at a depth where no rope that could have been brought there could possibly have reached me.

I had now been about twenty minutes standing in this perilous position straining every nerve to prevent myself from giving way; looking up at the blue sky above me and the clear ice on all sides, but seldom daring to cast a glance into the abyss below. Blood was trickling over me from a cut in my cheek, and I felt that my right leg (fortunately the idle one) was badly bruised. In the mean while my left leg was becoming exceedingly painful from the strain upon it, and I was afraid of losing my balance if I tried to relieve myself by changing to the other. I felt that I was growing benumbed by the intense cold of the ice against which I was leaning, and of the stream of water from under which I durst not move.

I called to my fellow-traveler to know if any one were in sight? There was no answer. I called again. No human being seemed to be within hearing. A dizziness came over me, as the thought struck me, "He has gone to look if any help is coming, and he can not find his way back to the crevasse. There are hundreds of them. I am lost.

Again I had to strain every nerve to keep myself from sinking; I almost gave up hope; felt inclined to throw myself down and have the agony over. At that miserable time, I suddenly heard my friend shouting from above. He had gone to look if he could discern the guide; and, when he turned round to retrace his steps, had been thunderstruck to see the surface of the glacier intersected by innumerable crevasses all so similar in appearance as to leave him no landmark by which to know my living grave. Thank heaven! he had caught sight of a little knapsack left at the mouth of the crevasse by the guide. This had directed him back. I called to him to look at his watch—five minutes more were passed. The cold was growing more intense. It is no figure of speech to say, that I felt the blood freezing in my veins. I called to him again, to know if any were in sight. It was thirty-five minutes since the guide had started, but not a soul was visible. It was most unlikely that he could be back so soon, for we ourselves had been three quarters of an hour in coming thus far.

I felt that I hold out but a very short time longer; and besides that, I did not know at what moment the little ledge, which was my only safety, might give way under my weight. I remembered that I had a large clasp-knife in my pocket, and I determined to try to rescue myself with its aid. I called to my fellow-traveler above that I was going to attempt it. He implored me not to try; but my situation was becoming so desperate, that I did try. I began by making a little hole in the ice as high up as I could reach, large enough to admit one hand. My next endeavor was to cut a deep foot-hole about two feet above the ledge. I succeeded in this, and found that by placing my foot in it, holding fast by the place I had made for my hand, and at the same time, pressing with my back against the opposite side of the crevasse with all my strength, I was able to raise myself and stand firmly in my new position. I again let myself down on the ledge, and commenced cutting another foot-hole, about two feet above the last. It seemed to me possible that in this manner I might escape from my icy prison; but, a single slip or a false step, and I knew I must be precipitated down the crevasse.

I was working diligently at the second foot hole, when I heard a joyful shout from above. "They are in sight—three men with ropes—running as hard as they can!"

I steadied myself on my terribly narrow and slippery footing, in order to be able to seize and attach the rope when thrown to me. I saw the end of it dangling over my head. "Merciful God! It will not reach me! It is too short!" "We have got another rope," was answered from above; and it was knotted on and lowered. I caught the end, and tied it firmly round my waist. Grasping the rope above, with both hands, I gave the word. The strain began, and I felt that I was safe. In another minute I was standing on the glacier. I had been fifty minutes in the crevasse, during which time I had not lost consciousness for a single instant.

When I felt myself once more upon a firm footing, an all pervading sense of gratitude for the wonderful escape I had had came over me and made me faint, and I should have fallen if they had not held me up. This was soon over, and we prepared to start for Montavert. Before leaving I took a last look at the mouth of the crevasse which had so nearly been my sepulchre. I saw that it would have been utterly impossible to climb out, as I had so nearly been trying to do. The mouth was so wide that, as I approached it, I could have had no support from behind; and without no support, not even a cat could have scaled the perpendicular well.

Our guide was in a terrible state, and had run the whole way to Montavert; but could not find a rope fit for the purpose in the house. He was in despair, and was starting off to Chemouny when two muleteers met him. Their mules were laden with wood fastened on with ropes; he begged hard for those ropes, telling the men that a young Englishman was being frozen to death in a crevasse. They threw the wood from the backs of the mules, and came to my rescue with the guide, bringing the ropes with them. Knotted, (it seemed there were three in all,) they made up a length—about sixty feet—enough to reach me.

With the assistance of my deliverers, I was able to walk slowly back to Montavert. Here I was immediately put into a comfortable bed, where the injuries I had received (which were insignificant considering the depth I had fallen) were carefully dressed. I dreamed, with unspeakable dread, of what had happened, when lying in that bed, and I have dreamed of it in many beds since. I believe that nothing would induce me to go among ice and snow, without a long and strong rope. I offer the caution to all other travelers in Switzerland, out of a great experience and a great escape.—*All the Year Round.*

LITTLE WALTER.

"I knew a little lame boy once," said a lady to some village children; "he was called Walter; he had a hump on his back that you would have felt quite sorry to see, and a very pale face."

He could not walk about, or even sit up in his chair; he was obliged to lie nearly always, and she only change he had was when he was wheeled in the morning from the bed-room where he slept at night, to the little back parlor where he stayed all day. Walter's father and mother were dead, and the people he lived with had not much time to notice or think about him. They used to come into his room every morning, and then he saw them no more till dinner-time. He used to hear them running up and down stairs, going out and in. Shall I tell you how he spent the long hours when he was left by himself?

A kind lady had given him a few story books, and a little horse and cart that made a tinkling when it moved its wheels. The first thing he did every morning was to push this cart up and down the room with a long stick; he liked to listen to the little bells ringing as the cart moved, but as he had no one to talk to about it he soon got tired of playing with it, and then shoved it into its place under the table, and took his picture story books. He could not read; no one had ever taught him: but he liked to look at the pictures, and fancy what they were all about. And he liked to look down into the street, and watch the people passing his window, and to learn to know their faces.

The first person who used to come every morning was the butcher's boy. When he came in sight he always set off running, and he made an odd face as he looked up at the little window, which at first frightened Walter, but afterwards he thought that perhaps the butcher's boy did it to amuse him, and if so it was kind of him to do so. The milk boy used to look up at the window and touch his cap, and that pleased Walter. At four o'clock the baker's cart passed down the street: and at five on Winter evenings came the lamp-lighter. It was a treat to Walter to watch him. He could see five lamps from where he lay, and there was one just opposite his little window.

But there was something still better about the little street into which Walter's window looked: there was a day school for girls and boys at the end of it; and as Walter saw scholars pass down the street four times every day, he learned to know their faces, and thought he made out a great deal besides. On his very worst days, when he was obliged to lie back and often shut his eyes, on account of the pain in his head, he used to brighten up and feel better when the time came for afternoon school to break up.

He used to long so to know who would go straight home, and who would stay to play in the street, and what games they would choose. He made up names for boys from things he had seen them do. There was Beat-his-little brother; Walter could not like that boy, or feel too-late. [illegible] There was Always-a-little-ter longed every morning to call out to him, how. Walter to be quick when he saw him sauntering round the corner of the street, with his green bag trailing in the dust, just as the school bell stopped ringing. Then there was a nice boy whom he called Give-his-apple-away; and little Just-in-time, who always reached the school-room door the very minute before it was closed, but who had to run for it, which made poor Walter very anxious on his account.

Besides there was a little boy and girl who always walked to school hand in hand. Walter thought he would fancy them to be Johnny and Naomi. They were not too full of their own business or their own play to think about Walter. The very first time they passed Naomi touched Johnny's shoulder, and they both looked up at the window and smiled and nodded; and after after that, four times every day, they used to stop, and Walter nodded and smiled, and kissed his pale thin hand to them. Even when it rained they did not forget Walter, and so Walter liked seeing them pass better than anything else that happened to him all through the day.

Johnny and Naomi did not stay often to play with the other children in the street; it was now and then on a sunny afternoon, that Walter could see Johnny win a race; and Naomi play at shuttle-cock, and he was always pleased when he thought they won, and sometimes used to clap his hands and shout, though he knew well that no one could hear him.

A winter passed and a summer and it was winter again, and Walter had seen Johnny and Naomi every day; when one cold, snowy morning, Johnny passed, and stopped to look up and smile, but without Naomi. Walter felt sorry.

"I wish to-morrow morning was come," thought he, "that I might see them both." To-morrow morning came; all the children passed the window on their way to school, except Johnny and Naomi. Day followed day, but poor Walter never saw them again.

Three weeks passed away, and one morning Walter was looking down the street from his window, when an old man came and knocked at the door, and asked to see him.

The old man took hold of Walter's thin hand and sat down in a chair beside him; then he took a parcel out of his pocket, and began to unpack it. There was a doll in it, and a top, and an old story book.

Walter knew the doll and the top well; they were Johnny's and Naomi's favorite playthings, which they had shown him at the gate.

The old man then said to Walter: "My little grandchildren used often to tell me about you; they were afraid you would be unhappy when you did not see them come down the street. They begged me to give you these playthings, that you might have something to amuse you, now that you will not see them again."

"Not see them ever again?" said Walter, "why will they never come again?"

"Look here," said the old man, and he opened a book and showed Walter a picture of a flock of white lambs feeding near a beautiful river; and he told him a beautiful story of a Good Shepherd who calls little children His lambs, and who sometimes sends for them to live with Him in a happy place, where no one is ever ill or in pain, and where all is beauty and happiness.

When the old man saw that Walter liked to hear about this, he told him that there is indeed a Good Shepherd, that He would take care of Johnny and Naomi, and that some time in that happy place he hoped that Walter would see them again.

After this time Walter grew paler and thinner, and though doctors came to see him they could do him no good.

One warm spring evening he asked his nurse to wheel his sofa once more to the little window. The sun was setting, and all the school children were playing in the street. He watched them through a long game at oranges and lemons, and tried to clap his hands when Just-in-time won the race.

Then the sun set, and all the children stood wishing each other good night by the gate. With a great effort, Walter raised himself up, and leaned over towards the open window.

"Good night, good night," said he to the children.

It was the first time he had ever spoken to the children, and it was the last; for when the nurse turned round to look he had fallen back on the sofa—he was dead.

THE SACRED VOLUME.

Some writer gives the following analysis of the Book of Books—the Bible:

It is a book of laws, it shows the right and wrong.
It is a book of Wisdom, that makes the foolish wise.
It is a book of Truth which dissects all human errors.
It is a look of Life, and shows how to avoid everlasting death.
It is the most authentic and entertaining history ever published.
It contains the most remote antiquities, the most remarkable events and wonderful occurrences.
It is a code of laws.
It is a perfect book of divinity.
It is an unequalled narrative.
It is a book of biography.
It is a book of travels.
It is a book of voyages.
It is a book of the best covenant ever made, and best deed ever written.
It is the best will ever executed, the best testament ever signed.
It is the young man's best companion.
It is the school-boy's instructor.
It the learned man's master-piece.
It is the ignorant man's dictionary, and every man a directory.

TRIFLES.

Nothing so small that God has made
But has its destined end;
All in their turn His purpose serve—
All to His glory tend.

The grain of dust, in sight unseen,
With myriads may combine
To form a bulwark to the sea,
Its limits to confine.

The little drop of pearly dew
Which on the blue-bell lies,
May, in the sun's bright beams, appear
A rainbow in the skies;

Or else the trackless ocean main,
With others, form to share,
On which the ship, when homeward bound,
Some loving heart shall bear.

And thus the humblest of us all
God's instrument may prove,
To bless and shed o'er fellow-man
The bounty of His love!

Obituaries.

"Let me die the death of the Righteous."

REV. LEWEL CAMPBELL.—At the Fourth Quarterly Conference for Cayuga circuit, held at Rives Chapel, on Saturday, October 13th, 1860, the Chair, in accordance with a resolution unanimously passed, appointed a committee of three to draft suitable resolutions relative to the death of Rev. Lewel Campbell, who was to have presided over said Conference in the stead of the lamented Dr. Drake; with directions to forward a copy of said resolutions to the Nashville and the New Orleans *Advocates* for publication, and to the widow of the deceased.—In compliance with the duties thus imposed, the Committee respectfully offer the following tributs of respect:—

Death is an event altogether inexplicable, save as it is viewed in the light of revelation, not only as regards the dissolution of the body, but of those important relations and tender associations which its subject often sustains to those who are called upon to deplore its ravages. To the eye of that faith, however, which the blessed gospel inspires, it loses its mystery and becomes only the terminus of the good man's pilgrimage below, and the portal of a blissful immortality, which is to crown his past fidelity. Therefore—

Resolved, 1st. That in the death of our venerable Elder and beloved brother, the Rev. Lewel Campbell, our loss is but his gain; and that whilst the silent tear, which appropriately bedews his memory, is shed for the one, a shout of victory is due the other.

Resolved, 2nd. That in his death, society has lost a star, the church a pillar, the domestic circle a counsellor, whilst to the bosom of her whose joys were most dependent on his presence, there is left a vacuum which heaven alone can fill.

Resolved, 3d. That to that lone one, and her fatherless children, we extend the gushing sympathy of hearts which have learned "to feel another's woe," and the sincere prayer that her bereavement, though sore, may prove indeed a blessing in disguise, revealing behind a frowning Providence her Father's smiling face.

JOHN F. RIVES,
ROBERT MILLER,
WILLIAM E. LOTT. } *Com.*

DUHOSE, son of J. D. and Ellen Saint, aged two years, nine months and twenty seven days, died of remittent fever, after a lingering illness of fifteen days. Again has the reaper, Death, visited the field of innocence and childhood, cutting down in his rapid march, one of the loveliest flowers that ever bloomed therein, and again are we forcibly reminded that "in the midst of life we are in death." "Bosie" was in many respects a remarkable child. Possessed of a mind developed beyond his years, and a heart that knew no guile, we do not wonder that he attracted the attention and won the hearts of all with whom he was thrown in contact. We cannot forbear mentioning one incident in the short life of the dearly beloved, departed one, which plainly indicates the current of his thoughts and young aspirations, and which should be a source of consolation to his parents and grandmother, upon whom this sad bereavement has fallen with such crushing weight. Often has "Bosie" been seen to gather his little playmates around him, and in the beautiful simplicity of artless, innocent childhood, go through with all the forms of worship with singular correctness. What a beautiful example of youthful piety! This touching incident in the life of "Bosie" was a sufficient foundation for the cherished hope of his parents and friends that, at some future day, he would become one of God's faithful ministers. Had God, in his mercy, seen fit to prolong his life, we believe he would have been an ornament to the pulpit; had he chosen the ministry for a profession. Cold words but feebly express the heartfelt sorrow we feel for the bereaved parents and grandmother of the little lost one. May they bear with resignation this visitation—believing that God orders everything for the good of His creatures, and may they pass through the furnace of affliction as gold purified in the fire. May their sorrow and grief be mitigated and assuaged by the reflection that their little flower has only been transplanted from this sin-cursed earth to the paradise of God.

"That brighter home to bless,
With all his loveliness."

Yes! thou art indeed gone, little 'Dosie,' and thy every [illegible] innocent prattle to which thy parents have so often thy now silenced ear was a charm. Thou hast left a void in thy loss with resignation, comforted by no longer he heard lu wast taken from them "ere guilt had power to stain thy cherub soul and form," and cheered by the hope that they will hereafter meet their little "angel" in the better land.

A FRIEND.

DR. A. W. JONES, of Morehouse parish, La., died Oct. 2d, 1860, in Buncombe county, N.C., where he had gone for his health, aged 50 years. He was born in Person county, N.C., September 9, 1810; came to Alabama in his 22d year; there he married and lived until 1853; then moved to Morehouse parish, La., where he resided until his death. He was one of the strong pillars of the Methodist Episcopal Church for about 20 years.—His house was the minister's home. He had been a faithful class-leader, and exhorted sinners to repentance as well by his pious life and example, as by his persuasive teachings; he had been Sunday-school superintendent for many years. No man did more in a community for the cause of Christianity than he did, and few, if any, were more respected in his sphere, not only as a christian, but as a truly benevolent and upright man in all his dealings with his fellow creatures. He left a devoted wife and four children, as well as many relatives, and an innumerable circle of friends, to mourn his loss.

T. M. J.

MRS. ELIZABETH SHELTON, wife of R. J. Shelton, died at Webster, Winston county, Miss., on Sunday evening, Sept. 23d, 1860, after a lingering illness of several months. She was the daughter of Elijah and Nancy Anderson; was born in Union district, South Carolina, Oct. 7th, 1815. In the fifteenth year of her age she professed faith in Christ, and united with the Methodist Episcopal Church, in which she lived a consistent member till her death. She always exhibited a strong faith in her Savior. Frequently on her dying bed she remarked that her way was clear before her, and that she had no fears of death.—She requested her husband, children, and friends, to prepare to meet her in heaven. On being asked by her pastor, a few hours before her death, if all was well, she answered in the affirmative, and said, "I am going home to glory." Many witnesses could testify that she died in the faith, believing that soon she would be with the Lord. Thus we believe her spirit has gone to the portals of the skies, and will there remain to welcome the spirits of those who may follow. She left a husband, seven children, together with many connections and friends, to mourn her loss, yet we believe that though it is our loss, it is her eternal gain.

A FRIEND.

MRS. M. C. M'QUEEN died Oct. 16, 1860, aged 32 years. A protracted illness, almost unparalleled in severity and duration, terminated a life that had been little else than one of suffering from the cradle to the grave. The sweetest, gentlest amiability, combined with a correct sense of and firm adherence to principle, marked her whole life. As child, wife, mother, friend, she was tender, kind, considerate, loving, charitable; and though unusually quiet and retiring in her habits, was most tenderly beloved and cherished by all who knew her. Dear Millie! we will cherish sweet memories of thee! We know that God in His infinite mercy was present to sustain and cheer your trembling spirit, when the frail clay tenement was crumbling away, and that yours is now the home of the blest. If consistent with the economy of His grace, may your sainted spirit hover about the pathway of your loved ones on earth, and softly woo them to glory and to God!

Chunnenuggee, Ala., Oct., 1860.

LEMUEL BURKET THOMPSON was born June 10, 1780, in North Carolina; removed to South Carolina with his parents, when young; embraced religion in 1801, and joined the Methodist Episcopal Church; about which time he married Miss Mary Adams, daughter of William and Joanna Adams. He filled the office of class-leader for several years; removed to Mississippi Territory, Amite county, in 1810; continued to hold his office of class leader till licensed to exhort, which office he labored hard to fill profitably; was licensed to preach soon after. He was zealous, laborious and faithful, until he lost his speech in 1840; he continued faithful to the church; he lovingly said he was ready and waiting patiently his change. He closed his pilgrimage on Sunday night, Sept. 16. He has left a number of children and a wife to mourn his departure, but they mourn in hope. The church has lost a valuable friend.

H. H. SENNUCK.

CATHARINE DEWEESE, daughter of Richard Smith, was born near Raleigh, N.C., and emigrated to Dallas county, Ala., in 1837. Here she was converted and joined the Methodist E. Church at a camp-meeting, near Pleasant Hill, in 1839. She was married to Mr. A. C. Deweese in Feb., 1811, and moved to Walker county, Ala., in 1852, where she lived till Aug. 22, 1860. Then she died in peace, after a long and painful illness. Sister D. was a good woman. Her qualities as a wife and mother were excellent; her character as a christian was consistent and pious. For a long time she was prevented by affliction from attending public worship. Rev. A. Williams visited her a short time before her death, and obtained the assurance that she was a saint bound for heaven. The morning she died she said to her friends "I see Jesus," and then left the shores of time.

C. S. M'DONALD.

MRS. SUSANNAH M'PEIL, wife of Elbert M'Peil, died in Wilkinson county, Miss., Oct. 17, 1860. She was a daughter of Reuben and Mary Cassels; born Jan. 28, 1819; united with the church when quite young; was converted at her father's house, at the family altar, in presence of the sainted Steele, in 1835; married the year following. She adorned the doctrine of God our Savior in the manifestation of a great degree of christian consistency; frequently prayed with her children; was often seen amid the trials of life to rejoice with exceeding great joy. During near five months of severe affliction she often encouraged her friends by expressions of resignation to the Divine will.—She left eight children.

J. J. C.

SUSAN MARY HOBBS, daughter of H. and E. B. Hobbs, born Jan. 30, 1851, died Oct. 27, 1860. The hopes that bright and beautiful childhood inspire in the heart of father and of friends, went with her to the grave. Heaven, not earth, must furnish the conditions of life to her. Ah, just Heaven! let the gospel's balmy hope alleviate the parting pang, and forestall the rising sigh.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of OCTOBER, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M.A., Professor of Greek.
GEORGE H. WILEY, M.A., Professor of Latin.
A. R. HOLCOMBE, M.A., Professor of Natural Science.
REV. J. E. SUNDSTROM, M.A., Professor of Modern Languages.
REV. A. G. MILLER, M.A. } Principals of Preparatory Department.
WM. N. POTTER, M.A. }
R. D. NORWORTHY, M.A., Tutor.
LEWIS FITZHUGH, Tutor.

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Matriculation Fee on entering College Department..... 5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scientific education.

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For information apply to Rev. C. C. Gillespie, No. 112 Camp-street, Dr. John C. Keener, New Orleans, or, to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug. 5, 1860. 1y

COLUMBUS FEMALE INSTITUTE, COLUMBUS, MISS. The Fifteenth Annual Session of this Institution will open on MONDAY, the 1st day of OCTOBER, 1860.

THIS IS NOT A SECTARIAN SCHOOL.

Tuition and Board not higher than at other Southern Female Colleges. The Teachers are all experienced in their profession. The location is remarkably healthy, and the society moral and refined.

Columbus is accessible from various directions by daily Stage Lines, and by the Mobile and Ohio Railroad, a branch of which terminates only a few Squares from the College buildings. Pupils should endeavour to be present at the opening of the Session.

MEMBERS OF THE FACULTY:

Rev. B. F. LARRABEE, M.A., President.
J. W. M. SHATTUCK, M.D., Secretary.
Rev. W. T. H. SCOTT, M.A.; Professor A. PORTMAN, M.A.; Mrs. L. E. EDGAR; Mrs. A. POLLARD; Miss C. R. SHANBURY; Miss K. S. SANDATH; Miss L. STREET; Miss M. A. WITTER; Miss R. K. TUCKER, Miss E. H. SOUTHALL.

BRANCH DEPARTMENT.—Mr. Larrabee and family, and Dr. Shattuck and family, reside with the boarders, and have charge of that Department.

For further particulars apply for a Catalogue.

Sept 20th, 1860. 3m

SHARON FEMALE COLLEGE, Located Seven Miles east of CANTON, has recently received a new and elegant Philosophical Apparatus; and is prepared to give young Ladies a thorough Course in Natural Sciences, Languages and Mathematics; also in Music, French and Embroidery, and the various primary and Collegiate branches of English education. Lessons in Vocal Music, gratis.

Board, $12 per month; Washing and Lights, extra. Tuition, from $12 to $22 per Session, of five months. Payments due in advance.

W. L. C. HUNNICUTT, *President.*

Nov. 7, 1860. 8t

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence County, Mississippi. Rev. J. P. Lee, A.M., President, assisted by competent teachers.

The Exercises of the School for 1860-61 will begin September 12th, 1860, and end on June 19th, 1861.—Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination continued, Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of this Institute will be resumed on Wednesday, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S. MAGRUDER

Aug. 5, 1860.

WESLEYAN FEMALE COLLEGE.—The Twenty-Third annual Session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of Instructors:

Rev. J. M. Bandell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. G. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Bass Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Guttenberger, Senior Professor of Music.
W. S. S. Matthews, junior ditto.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz, Teacher of Ornamental Branches.

$150 will meet the annual expenses of a Student for board and Tuition, if no extra studies be taken. The expense of furnishing a room varies from $5 to $12.

In addition to the regular College classes, there will be hanceforth an Academic and a Primary Department, all under the charge of the same general faculty.

Letters on Financial business should be directed to Professor C. Schwartz, the Accountant of the Faculty; on all other matters, either to the President, or to

W. C. BASS, *Secretary.*

Macon, Georgia, Aug. 21, 1860. 1m

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department, and superior educational facilities will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGOURN, *President*

Aug. 28, 1860.

Dora Gibson Collegiate Academy for Young Ladies now in course of erection will second annual session on the 1st Monday in November next. Its buildings are new, and have been erected with accommodations for thirty additional boarders. A [illegible] been erected ten Cabinetries, with implements for scientific physical training, which give beauty, grace and health.

The College is furnished with Maps, Charts, Globes, a Cabinet of Minerals, Philosophical and Chemical Apparatus, a full corps of efficient and faithful teachers, and we offer to young ladies desiring an education a high order of advantages.

Terms per session of forty weeks, board and tuition in English branches, from $190 to $210. Music, Languages and ornamental branches at moderate extra charges.

Catalogues, with full information, can be had by addressing

REV. B. JONES, Port Gibson, Miss.

sept2

GREENSBORO' (ALA.) HIGH SCHOOL.—A Select School for Boys.—Rev. J. W. N. MAES, A. M., M. D., *Principal and Proprietor.*

Six boys from ten to fifteen years of age can board with the Principal. The whole expense of board, tuition, washing, fuel, lights, and books and stationery, except books of reference, per scholastic year, $300. at 2-3m

READVILLE SEMINARY, BATON ROUGE, LA., will commence its next session October 10th. The patrons of the school are earnestly requested to have their daughters and wards present to enter classes at that time.

Sept12-6m* MRS. M. W. READ, *Principal.*

Feliciana Female Institute, Jackson, La.—The regular exercises of this Institution will be resumed on Monday, October 1st. Large additions have been made to the buildings and premises. With good discipline, thorough teachers, complete apparatus, and newly furnished apartments, superior facilities are afforded for a thorough female education.

Sept. 12, 1860. THOS. W. CROWN, *President.*

PROFESSIONAL.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [ja24]

J. E. ELAM, ATTORNEY - AT - LAW, BATON Rouge.
REFERENCES—Henderson & Gaines and Chisn & Bolton, *New Orleans;* Leatherd and Co., Broadwell & Haynes, and Pritchard & Flower, *Baton Rouge.* W. S. Pike and A. Matta..... mar 7-1y

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C. Winans & Heath, New Orleans. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNSELLORS at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY - AT - LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

J. C. & T. H. LEWIS, ATTORNEYS-AT-LAW, will practice in the Parishes of Catahoula, Caldwell, Franklin, Ouachita and Morehouse.
Office at Harrisonburg, La.
Oct 3, 1860. 1y.

COMMISSION MERCHANTS.

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No 94 Gravior street, New Orleans. au24y

J. D. PAYNE. J. P. HARRISON.
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JOHN F. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 119 Common street, New Orleans.

JOS. W. CARROLL. W. S. KIMBALL.
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CARROLL, HOY and Co., Cotton Factors, No. 38 Perdido-street, "Factors Row," New Orleans. July 10, 1860. 12 m's

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LANE, SALTER & Co., COTTON AND SUGAR FACTORS, No. 128 Common-st. Oct. 17, 1860.

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Extra charges for Surgical cases and operations.

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P.S.—Special accommodations for females affected with Vesico-vaginal Fistula, Prolapsus and other diseases peculiar to the sex. Also for patients with diseases of the eye.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 58 Camp street. MILES OWEN

L. SAWYER, DEALER IN WOODEN-WARE, PAper, Brooms, Matches, Cordage, Twines, Scales; and DEARBORN'S CELEBRATED BALANCES for Weighing Cotton, Sugar and Tobacco., No. 60 MAGAZINE STREET, New Orleans. ap20

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NEW ORLEANS CHRISTIAN ADVOCATE.

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NEW ORLEANS, WEDNESDAY, NOVEMBER 28, 1860.

$2 00 A YEAR, IN ADVANCE. OFFICE—112 CAMP ST.

AUTUMN, OR THE ANGEL OF IMMORTALITY.

BY LETHA FONTELLE.

Poets, with Bryant in the van, have sung to every varied measure, or, with Irving in melodious prose, the glowing beauties of autumnal days. The States which he loves best, greets first, and dwells among so he lays undivided claim to the rare pageantry of his every gorgeous hue, which precedes his fierce conand fades into his sober monotint. Their rolling wide forests and deep vales seem to have gathered the summer's warmth and light, until they dazzle with their golden beams, glow with their living flame, and rival the imperial drapery with which the king of reils his retiring. They need these rainbow tints promise, those mellow days, the "after heat," in which to gather up their strength and hopes, to battle fearfully with their long winter.

Autumn comes to our fair summer land, not like a fading widow, boasting of many conquests, but with dignified repose, and the matured, yet modest charms of one who mourns her lord, but murmurs not, and with a chastened grace and genial smile won from life-sorrow and acquaintance with grief's comforter, she gladdens every heart, and scatters blessings with her gentle noiselessly. The pitiless destroyer flees abashed from her pure presence, and all our myriad, tormentors, that like the parasite, drank up our blood, or like the fiery slanderers that fatten on the wounds they cause, feed themselves, or perish suddenly.

The sky, with serene and rose, bends lovingly above, reflecting as of the earth and air weave silently a mystic web in which she wraps herself to hide her brightness; its diaphanous, it only renders her more wondrous fair. Dwelling beauties and enhancing every charm. It is a gift to live in her pure presence, to inhale her balmy breath, to listen to her sighs that whis-per to our souls of love immortal, and of milk that tears do future; though it may be lone, and dark, and sad, knowing the end is joy's fruition.

The woods diversify their long word livery of grey-tinged green. Scarlet and crimson vines hide the brown trunks which they engwreath, as if they poured the cypress their life-blood to shield their firm supporters. The cypress arcades mote alluring grow, warming above to a mellow brown. The nyssa, (gum tree) puts on vivid crimson. The Cuno tree rings all the changes from green to flaming gold. The sycamore's round ball gleam and the waxing foliage, whiter than ivory. The orange groves retain their brilliant green, but hang in myriad globes of gold, the storied fruit that won the fair Atlanta. We look out on broad fields of spring cane, with Spring's bright hue crowning their waving stores. And near at hand wide plants all white in snowy wealth, yield with a large philanthropy, the proof our genial clime, their fine soft the cup to enjoy the world.

As I was looking through an old portfolio this morning I found a pretty sketch of Autumn's mission, written by Emily B., an enthusiastic girl, who had not been quite won her diploma. I could scarcely believe it original, truthful and talented as she was, but I have seen it in print, and I give it to you now as too good a thing for private possession:

Autumn passed ere he started upon his mission. Spring had wakened the earth and made it glad with the smiles of promise. Summer had flung over it a veil of light, and filled it with song and bloom, but it was his to lay blighting fingers on all that was beautiful, to leave decay and desolation beneath his tread, and to bring only sorrow and mourning. Autumn mused, and his heart was sad, and a cloud was on his brow, for he is a tender spirit and grieves at the mission of death. He walked through the groves, and all the trees reared exultingly their crowned heads, and they twined together their graceful arms; still the breeze sang to the zephyr, and bent caressingly over the earth that had built homes in their shadow. The zephyr had grown cold, some bird-wings had flown, and here and there a leaf had faded, but as yet they knew their doom. As he looked he drew deep sighs. He passed among the flowers. They were still nursed in their cells to the sunbeams, and unfolding their leaves to the kisses of the breeze. Some were breathing forth tones of melody, and some flowers were [illegible] the dying spirit. He bowed his head and wrapped his dark mantle more closely around him.

Alas," he said, "that it is given unto me to destroy, that I must blight what my love yearns over. I will shrink from me; they will call me harsh names, but I am not the destroyer. If I make dust of the beautiful, it is but to plant there the germ of life. If I cover them with a shroud, it is to weave beneath a resurrection robe. It, that thy knew, me."

Then he bethought him of the harp by his side with its strange-like notes, mingled a celestial tone, and with and immortality blended in one mystic strain.

"Yes," he said, "I will strike my harp when I give my summons to fade. Perchance they will understand my mission, and those whom I destroy shall bless me."

So, with a chastened smile, he went forth:

"The fading time! the fading time!" he shouted, as he passed over the hills, and through the vales, and along the banks of the streams. Earth knew the voice of Autumn. Every blade of grass shrank away from his footstep. The forest trees knew and called one to another in dismay. The elm bowed its head, the aspen trembled, and the willow swayed to and fro in its grief. He reached the garden, and the lily's brow grew pale; the fringed lids of the hairbell quivered, and the dahlia stood out her royal robe and defied his approach.

Then the harp sounded, and its sweet notes rang through the forest.

"Child mortal, O my sons, though I tear away your joys, and wreath you with the chaplet of death, I will cause the life giving sap to course swift and warm through your veins, and you shall become strong and awake in beauty again."

Then the trees were comforted and gave themselves gladly to his rude touch, with a smile in their decay as gleamed like a rainbow through the forest. And the days wore on, and leaf by leaf faded and fell, still they were not desolate, and the tide of life beat hopefully in their hearts.

More tenderly came the strain to the flowers:

"Fear not, sweet sisters, nor shrink from my cold breath. Be not afraid to hide down in the dark ground. There I will mould your tiny buds, and polish your glossy leaves, and when the robin comes, you shall rise and put on your beautiful robes again."

So, the flowers bowed submissively, and strong in trust, yielded themselves to death.

Men spoke of Autumn by the names of the "spoiler," the "blighter," and the "stern reaper," as they saw the earth growing desolate, and many a pale one fleeing to the tomb at his approach. For them he woke a deeper strain, even of the resurrection from the dead. All could not interpret the language of the finely strung harp, but many blessed its ministry. And Autumn reigned in the name they gave him, the "Angel of Immortality."

THE LAW OF COMPROMISE IN NATURE.

In the beautiful world of nature are there not twenty blooms to one rose? Aye! but how many hundred pebbles, each a very master-piece of beauty and fragrance in itself, go to make up the queen of flowers? The very poisonous plants and minerals, skillfully subdivided and prepared, are but restorative and healing medicines, and every child knows that close to the vicious stinging-nettle grows the friendly, soothing dock-leaf. So the beasts of prey reproduce their kind but sparingly, and at long intervals, whilst the lower animals, whose destiny it is to supply them with food, are abundantly prolific, and, as far as we can judge, specially adapted to the enjoyment of that life which they hold by so precarious a tenure,—the wilder kinds, like the human savage, are subject to cold and exposure, constant dangers, and occasional short commons. Such is the price they pay for their liberty. The domestic animals, again, enjoy warmth, food, and comfort, but in consideration of these advantages they must work, or at least obey. All the way up the scale of inferior nature, from the snail carrying its house on its back, but unable to move faster than a yard or so in an hour, to the eagle soaring aloft in the blue empyrean for a whole afternoon, a theme for poets and romancers, the glorious child of air, the messenger of love, watched, perhaps, for some poor, miserable rabbit, that goes to ground after all, and disappoints him—compromises seems to be the very condition upon which each and all hold their existence. The very changes of the seasons, the very system that governs the universe, the principle of attraction and repulsion, that keeps this old world rolling in its allotted orbit through the infinity of space, what are they all but extensions or modifications of the great rule of compromise? "Thus far shalt thou go, and no farther," saith the Creator.

He who foresees calamities suffers them twice over.

OVER THE VAR.

Deeply embosomed in a sweeping bay, whose waters surpass in their clear depths even the pellucid azure of the Mediterranean, lies a fair, white-walled town, whose palatial villas stretch for miles along the sunny beech.—Close by to the north and east, ascend the lofty peaks and olive-terraced slopes of the Maritime Alps; to the westward, irregular and purple, are seen the Estrelle Mountains, like a giant wall; and the rocky promontory that shuts in the view on the side of Italy stands out against the horizon, with edges as sharply chiseled as if wrought by the art of the sculptor. Landward, there is a rich confusion of orange groves and gardens, and trellised vines and deep pine-woods, and all the luxuriant, overbrimming richness of the vegetation of the south.—Cradled in this lovely landscape, like precious pearl in a golden setting, and basking under a cloudless sky and a brilliant sun, lies the city of Nice, the last acquisition of his majesty Napoleon III.—an Italian town but yesterday; to-day, a town of France. It is a prize worth the winning, this birth-place of Garibaldi, this flower of the world-renowned Riviera del Ponente. Statistically speaking, it has 50 000 inhabitants, a tunny-fishery, an extensive coasting-trade, a very large production of olive-oil, fruit, and purple Comte wine.

In a political sense, it is the key of Italy.

It is the most fashionable and frequented of all European winter watering-places; and to a lover of beautiful scenery, as the emperor is acknowledged to be even by the lett dowagers of the Faubourg, there is doubtless a charm in acquiring one of the very driest and most bewitching gems of the purple Mediterranean. Let us also Nice justice—but na begin at the beginning. The Var is, or was, before that pugnacious sovereign, the *Re Galantuomo*, Victor Emmanuel, bartered away his old dominions, the frontier of Italy. It is from three to four miles from the town of Nice, that broad, turbulent river, perhaps twice as broad as the Thames at Richmond, but half of shingly shoals and dry banks of sand, between which rush furious channels of foaming yellow water.—More than one tourist has tried to ford the Var on horseback, and has perished in the attempt. The natives have an instinctive respect for the broad, capricious river. It is not navigable, not fit for the oarsman nor for the fly-fisher. Its one natural use is, to keep out Gauls from Italy; and that use, thanks to the treaty of Villafranca, is at an end. This dangerous river is spanned by an enormously long, rickety wooden bridge. At either end are gates. A French sentry keeps the westward gate, and, till lately, a Piedmontese *douanier* maintained a less warlike watch and ward at what might fairly be called the Door of Italy. The French gates were closed at 7 P. M. every evening; and travellers from Italy, in spite of passports and safe-conducts—the 'most favored nation' not excepted—were rigidly locked out. When across the Var, on the Italian side, you have a pleasant drive to Nice, and the choice of two roads.—Landward you have the tall cane-brakes, where every ready stem is tipped with a pear-shaped leaf; the umize-fields, rich with gigantic grain; the white cottages of peasants; the gay stone walls of immense gardens. On the other route, you have the sea. Let us choose the sea. It is pleasant to bowl along a road as smooth and white as sand and powdered shells can make it; on one's right hand the magnificent bay, with a score of white-winged felucca spreading their fantastic canvas and long lateen yards to the breeze, and 'chawing' out so as to round the promontory. There is a patch of snowy foam far out beyond the sandy point, which shows where the great tunny shoals are running in, and every red-capped, bronze faced fisherman is up, sharpening his spear, hauling at his boat, getting out his nets, while his wife bustles around, and his brown-visaged, bright-eyed brood clap their hands and pray to be taken out to sea too.—We shall see plenty of the tunny fish presently; let us toll on to the town.

On our left are endless villas of every size and style, from the conventual dwelling of the Dowager Empress of All the Russias, to the white-washed and green-shuttered cottage, which Captain Smith, of the Hallinasloe Bombardiers, has hired for the winter at a hundred francs a month, and which the complaisant natives call the 'Palazzo Snoco.' Let us hasten to own that the gallant bombardier's home is exceptionally small, and that most of the villas are ample and commodious residences, while Blossoms of the bridal orange trees peep in at the windows, to the delight of the young lady-inmates; and later, the golden globes thrust their ripe fragrance into the open casements, to the gratification of all British school boys spending their holidays at Nice. Now we are in the town—that town that shone like a fairy crescent-shaped city far off along the sea-line, as we drove from the Var Bridge; and as we enter the shady streets, a sort of disappointment falls upon us like a chill. Dear, dear me, is *this* all? Are these the streets? Are these the shops? I thought they would be a sort of eastern bazaars, crowded from floor to ceiling with all that is gay, grand, and splendid. Have a little patience, fellow-traveller. The way to enjoy Nice, or most other southern towns that I am acquainted with, is to get outside it—just outside it, only a little way off, and sit down, and fall in love with it, and take its portrait. No, the shops are not equal to those of Paris, or even to those of Trieste or Vienna; and the streets are a little narrow and dark; and the pavement of most part of the town, which must surely have been constructed of little petrified pears, is more profitable to your chiropodist—if you patronize correctors—than to yourself: but never mind; let me act as guide and showman.

That marble shop, full of pure white statuary from Carrara, and mottled Tuscan marbles, and those wonderful *straw*-hats, which ladies from France, and England, and Russia buy so many of, and all the straw and ivory gimcracks, is surely worth looking at. Then Viscomte's great cool library; did you ever see such a library before? Behold it, with its orange and almond garden, its huge reading-rooms, and its general character of refrigeration, as if it were a literary ice-house.—You read your *Times* or your *Galignani* there, and forget the heat. That is a confectioner, who is no mean artist on sugar; yonder worthy fellow is cunning in wood-mosaics, and his inlaid tables are sent even to New York. There! I am exhausted in my career as counsel for the defence. I give you up the lest of the Nice shops; they are nothing to boast of, I own it; but what of that? This is not a commercial city. It is a grand old watering-place, the oldest in the south, for did not Sultan Djem (or Zem), Bajazet's rebellious younger brother, come here, and live here, and love the place so well that he wrote Turkish verses in its praise, the originals of which I never met with, but trust they surpass the mediocrity of their French translation.

People do not come to Nice to 'shop,' they come to bask in the sun. We cross the square, and there is the barrack, looking like a theatre; and there the theatre, strongly resembling a barrack. However, in that theatre you may hear some of the best singers of Italy give effect to the best operas; and the inside, as usual in Italy, surpasses the exterior. That cool shadowy building, where the sentinels are pacing, and the gorgeous footmen lounge like tropic birds, is the royal palace. Very rarely the king of Sardinia sleeps in it for a night or two—twice in a reign, possibly. The intendant of the province has those snug quarters to himself, but a tribunal of justice has found a niche on the ground-floor.

Now for the old town, the true Nice of Sultan Zem, and Montfort, and Montesquieu. We plunge into the dark, and it is some time before our eyes grow accustomed to the dimness, and we can discern objects accurately. Even then it requires great stoical philosophy to bear the sudden transitions from broad smooth flags, such as Florence and Padua are paved with, to sharp little cobble stoned pavements, that lacerate and bruise the feet, and turn our neat Paris boots into instruments of torture. But what a feast of color, of dappled light and shade, of nationality written in quite signs, of the quaint and the wonderful, does that old town present! It is almost oriental in its arrangements, like some petty eastern city, too small to boast its bazaars, and exposing its wares on each window-sill and threshold. In Old Nice, every house is a shop, every shop is a stall. Here, fruit is piled up in almost fabulous plenty; great melons striped gold and green; Barbary figs, all prickled over like hedgehogs; the tamer figs of Italy, red and purple and green, luscious, ripe, and bursting, so as to shew the yellow seeds and tempting fruit; mountains of grapes, piles of brown carobs, fresh dates, almonds just off the tree, pistachio nuts, olives, the peach and the pear and the pine, and all the family of Pomona. There are flowers of every tint and hue, and seeds for gardens, and huge golden ears of ripe Indian corn, masses of yellow globes on a stout stem: and beyond are fish of twenty new kinds; and then there is a heap of game, all sorts of birds, called, in defiance of ornithological professors, 'pheasants,' indiscriminately. Wonderful varieties of the pheasant, certainly! There are red legged partridges, and our brown friend, whose relations live among us in Britain, the slim-legged quail, the woodcock, snipe, mallard, the true gold-plumaged pheasant, the black game, too, all labelled alike, up to a great black-featured fowl of prodigious dimensions. What is this noble fellow that you poise and weigh admiringly? He is a huge bird, dark plumed, with white tips to the feathers. He comes, they tell you, from the pine-forests about the Alpine Pass of Tenda, six thousand feet above the sea. Is he a heron, or a sea-eagle, or a prize turkey? 'Fugione, Milordo, Fugione!' is all the dealer can say. Pheasant again! Bah! O for a scientific friend to tell us at a glance that the bird is a cupercuizie of the Alps!

There are other stalls besides those that deal in creature-comforts. Yonder is an establishment where Greek caps, gay Calabin scarfs, gaudy shawls and kerchiefs, and pretty toys of Greece, Spain, Tangiers, and Egypt, are being retailed to the black-eyed *contadini*. It would not surprise me to learn that the old crone who presides, she with the piercing eyes, heavy earrings, and yellow handkerchief twisted round her head, was a native of Marseilles, and not unconnected with the smuggling interest. See, she catches sight of us, and offers us tobacco—choice Latakia—amazing cigars—just imported. I suspect the Royal Dogana profited little by that importation. On through the villainously paved dark lanes, where the tall houses almost meet overhead. Even here the vine takes root and grows. You see the interlaced tendrils stretch from gable to gable, and make a green net between you and the strip of blue sky. There is a surprising crush of people, and you are jostled as if in a country fair; blue-jacketed or brown-jacketed mountaineers, with red sashes round their loins, and felt hats; young girls, proud of the gold cross on their bosoms, and the bright kerchief that wreaths their pitch black hair; noisy urchins, unearthly hags, with fire in their eyes, and curses never very far off their lips, push you to right and left. On come, gesticulating the while, a troop of evil-visaged 'lifters,' brawling and squabbling as the wine of the *taberno* mounts to their heads. It is better to leave a clear passage to that band of dissolute swaggerers, with their bloodshot eyes, and loose black hair, and the handle of a knife peeping out of every crimson sash. They can use knives as well as exhibit them. The advocate Lebrino, who was wantonly murdered, a year ago, at his own door, perished by the stiletto of just such a gang of Italian Mohocks, and the two assassins who were convicted, escaped the extreme penalty of the law, and were 'commuted to the galleys.' To say the truth, those idle, gambling, stabbing hangers are the curse and terror of Old Nice; and if the imperial police can tame them, there will be one advantage in the annexation, after all.

Which way, now? There is a most embarrassing choice of routes, certainly. Shall we go up the Turin Road, with the brawling torrent-river on our left hand, and mount the slopes of the Tenda Pass? Or shall we climb the mountain, up which the road to it meanders like a twisting snake, through woods of pine, and terraces above terraces, where the silver-gray olive-trees spread their glossy leaves like unpolished silver to the sun? It we choose the latter, we may climb on and on, higher and higher through gray rocks and black pines, and hedges of tall roses; while the Alpine peaks tower up above us, higher and higher, bluer and more blue yet, until we get to the lichens and the mosses, and see a spotless helmet of snow on the cones afar off. In mid-winter, I have ascended that steep road for a mile or two, and reached the deep snow, which lay white and calm all around; while Nice and its valley beneath were positively bathed and steeped in a golden glory of sunbeams and warmth, and the roses still bloomed, and the birds still sang, close to the white wintry covering of the hills. But now, instead of such an ascent, we can pass those gay *rafts* and that lime-shaded parade, and before us is the port of Nice.—A pretty little port enough with its two or three English or Yankee merchant-men, looking perfect monsters in naval architecture, in comparison with the picturesque mob of gaudily painted felucca, zebeques, and other lateen-rigged craft that lie anchored around, their blue striped sails negligently swinging, in not ungraceful festoons, from the long and tapered yards; while the red-capped, ear-ringed crew are busy with their garlic and oily stews, and singing in *patois* over their sour wine.—Slim and swift craft are those felucca, elegant of rig and sharp of stem, and admirably adapted for smooth water and light winds, as indeed are their swarthy, lively crews. But in heavy weather, or in one of those terribly sudden Mediterranean squalls, one would rather, I fancy, be in a shipmate of Captain Brown yonder, of and from Liverpool; or of that lovely hunk, resolute-eyed Boston skipper, the gallant Captain Molasses, who is sunshine beside the like blackness, wide white trousers of almost Moorish amplitude, red sashes and caps, boots and jackets of a sort of chocolate color. See that old Triton, who offers us a basketful of the choice *dattole di mare*, and hesitates to name his price, lest he should ask less than Mior would give, were the tariff but higher. Those rare shell-fish—these seadates in their crustaceous covering—are worth a good price, after all, not only for their flavour, but for the wonderful trouble taken in boring and blasting so as to get them out of their rocky bed, just beneath the high reef, out at sea.—Nothing but gunpowder, judiciously applied in tiny dribblets, can sap that rock where the datiole burrow, and of course care is needed lest the dainty fish be destroyed along with their stronghold. We will go on to Villafranca, over this fine broad road of new construction, commanded by a fort that is perched on the stony hill above. Or shall we prefer the old picturesque path along the face of the precipitous rock, rising up and up in irregular curves, and overlooking the deep sea, which moans and splashes among the caverns below? It is a fine view, that we have from that steep path, but the footing is none of the best, nor of the widest: we have a wall of rock above us, and a sheer descent below us; and see, here come in Indian file a score of mules and asses, each descending with his brace of panniers slung, in which the animal his carried up mortar, and stone, and brick, to strengthen the fort on the cliff. Mercy on us! the path is not wide enough for us all; however, we flatten ourselves against the rock, and the mules and their long-eared relatives brush by us, the baskets just nudging us. How fearlessly the surefooted brutes walk, or amble, on the extreme edge of the path, close above the tremendous precipice that it makes one dizzy to gaze down!—The creatures are trained to walk thus, that their loads may not strike the wall. Had we attempted to pass them on the outside, they would probably have pushed us over, for a mule is not easily turned from its course.

We are up now, and a pleasing surprise awaits us.—Nestling among the Maritime Mountains, shut in by a green promontory, a perfect natural breakwater, is the famous harbor of Villafranca—a sort of basin full of deep green water, still and sheltered, and admirably protected by hill-forts from assault. A comfortable resting-place for a squadron this, in time of war! This is the port, the acquisition of which by Russia, not long ago, caused such excitement and uneasiness to our politicians. There are the quarantine buildings over which the Muscovites hoisted their flag; there are their store-houses; there hay their fleet during twelve months. Where are they now? Just as one bird of prey sometimes serves a writ of ejectment on another, so, at the coming in of the French eagle, the double-headed one abandoned its new eyre, and flew off screaming. No sooner had the vanguard of Napoleon crossed Mont Cenis, than the Russians gleaned up all their stores, hauled down their flag, and left Villafranca to be the spoil of a stronger than they. But they had held possession of it long enough to give their neighbors some idea of the working of that lordly vaunted system of Russian civilization, of which we have most of us heard a good deal. Two deserters—one of them a boatswain, the other an ordinary seaman—were knouted to death on board the Russian flag-ship, and the bodies were flung into the sea.—The Sardinian authorities were of course powerless to interfere, but I remember the looks of disgust with which the Russian naval officers were greeted at the king's ball a day or two after, as they swarmed around the rooms in their tight blue coats and bee-hive epaulets. The affair was soon forgotten, though.

We are on our way now to Carabacel, where the prettiest villas are built, and where the handsomest gardens are wooing the hot sun. The climate of Nice is ultra-Italian enough; Florence and Rome are chilly in comparison, but Carabacel has an African climate, and an African luxuriance of vegetation. With what power the white sunlight falls on those rocky terraces, and stone-walls, and stately houses, painted with gay frescoes of marine or mountain scenery! The dust crackles as we pass through the deep lanes; and very welcome is the plash of the fountain yonder, in the courtyard of the villa. We peep through the iron gates, and see a fair basin of white Carrara marble, and a shower of sparkling drops rising and falling, half hidden by the gold and green of the oranges and pomegranate shrubs that cluster jealously around it. The tall garden-walls are capped, not with churlish broken glass or surly spikes, but, with a multitude of scarlet geraniums, growing in the earth between the stones, and forming a broad stripe of bright colour along the top. Carabacel is the paradise of lizards. How boldly the little brown fellows, lithe and slim, sport over the hot stones, and dart after the flies with lambent tongues, and eyes that shine like fire itself! There is a cane-brake that would grace a Brazilian landscape; and there, an avenue of roses; and here, a garden paved with buds of every hue—blue, blue, pink, white and carmine. A little way on, and we come to a stately dwelling with Corinthian portico, and fountains flickering in the sunlight. You see the white limbs of the marble statues peeping through broad green leaves all over the garden, like real nymphs and dryads of the Golden period. The open windows give you a glimpse of lofty and vast rooms, gorgeous with gilding, and crystal lamps, and rare pictures, and marbles, and armor, and all that modern Aladins can collect by the magic of wealth and taste.

The fruit is in wondrous profusion here, where water is the only element needed to insure the utmost fertility, the sun doing the rest. You are seriously surprised, now, to hear that twenty oranges may be bought for as many centesimi; and that a man must be poor indeed who cannot get his daily food, so he be content with rice and water-melons. Cart-loads of casks, drawn by lazy oxen, jolt and rumble past us; one longhead is imperfectly secured, and the purple wine trickles out in great drops, and makes a trail of wine in the dust of the road, that thirstily drinks it up. But wine is cheap—too cheap for the sobriety of the population—and nobody reeks of the loss. Perhaps the most surprising sight which Carabacel affords, is the profusion of cactus flowers. There are great hedges of cactus surrounding orange-gardens and pastures, there are tufts of cactus on every rock, there are wildernesses of cactus in every neglected corner. No puny plants are these rich tinted natives of the tropics, which seem greedily to drink in the rays of the broad sun, but superb specimens, equal to those of Barbary in beauty, and proudly exhibiting their monstrous blossoms of flaming scarlet and crimson, while their huge spiked leaves repel the intruder. Indeed, Nice has a climate that is more African than Italian; and when you go on to Tuscany, you will miss the un-European luxuriance which that fair Riviera di Ponente adorns.

Monaco, and especially San Remo, eclipse Nice in palm trees; but see, there are some handsome trees in yonder walled garden, and the happy owner has gilded the bark of the largest palm, until, as the sun flashes on it, you might take it for a stray pillar of Solomon's temple. How gracefully the palm-branches wave in the south wind, like magnified marabout feathers; and how the very scales of the bark, and the peculiar appearance of the trunks of these transplanted exotics, spirit us away with resistless power to other lands—the Syrian mountains, the yellow deserts, the dim Nile, and its brooding sphinxes! We pass on, and are in the Place d'Armes; and the strains of military music make our pulses beat quicker and higher, as a column marches by with swift yet measured tramp—Piedmontese infantry, a war-worn regiment that fought at the Tchernaya against the Russians, and at Solferino against the Austrians. The men have almost all got the Crimean decorations shining on their breasts, and you can see that the horses of the field-officers are Arabians, picked up in the anti Muscovite campaign. A fine body of men enough, two or three inches taller than an average battalion of Frenchmen, but more languid. You can tell, at a glance, that they lack the fiery *elan* which the Gaul possesses. Yet there are Sardinian natives who have *elan* enough, and spirit, and faith, and self-sacrifice enough, and who are equal to the task of reviving a dead heroism, and inspiring mettle into a generation of slaves. That little house before us, with its low stone-porch, is the house where Garibaldi was born. Alas! the very dwelling where the hero first saw the light is now Italian no longer. And that other small abode attracts not a little interest, for the sake of the exiled family it shelters—a family imprisoned, evil-entreated, driven away from home and friends, for the crime of reading a Protestant Bible—the Madiai. Not far off is the British chapel, an unpretending white building of stone. Tolerance is the order of the day now; but when that chapel was first reared, the permission from government to erect and open it was one of the most extraordinary and insulting documents ever promulgated in modern Europe. It set forth that there were many English residents in the town; that they were well-conducted folks who merited indulgence; that they had the singular absurdity (*betise*) of appertaining to the Protestant faith; and that, therefore, under certain restrictions, the king was graciously pleased to permit them to worship according to their own [illegible]. Bishops governed the royal councils; but those days are gone. Even the poor Vaudois now have their little chapel, and are suffered to pray in peace. As for the Russians, their rites are celebrated at Nice with uncommon splendor; and, as I live, there is one of their ecclesiastics, a strange-looking papas, in a high square velvet cap, a gown, and long curled hair flowing behind on his shoulders, while the front of his head is shaved. How he bows, and folds his arms, and bends his knees, as the imperial carriage comes rolling over the bridge, with the empress seated in it, drawn by four fine thoroughbred grays, and preceded by a mounted chasseur, with a silver-hilted sword, who calls to the people to clear the way.

The dowager-empress, the widow of our old Ice Nicholas, or, as the natives of Nice call her (not understanding imperial titles), the Duchess of Russia, has brought much custom to Nice. See, as her carriage sweeps up to that villa where the sentries present arms, how many hats fly off, how many Tatar head sare bowed before her! There is a powerful Russian colony now, with its archduchesses and its counts and barons, and its princes and princesses by the score. There always has been a very considerable British colony, tempted, some by health, more by gaiety, and most by the novelty of basking in almost eternal sunshine, and dining on Christmas Day with windows open, flowers in bloom, and green pease, fresh gathered, to match the traditional *roshif*. Now the Russians come in increasing swarms, year by year, to elbow the Britishers off their old accustomed parade, and to make lodgings dear. Superb are the abodes of some of these Tatar dignitaries, richly furnished apartments, gorgeous with gilding, with frescoes, with apocryphal Titians, armour, malachite, velvet, crystal, and Bohemian glass. The natives are dazzled by this new and profitable incursion of the Barbarians.

When the king of Sardinia left Nice after his brief visit in the winter of 1857-58, he was followed with prayers, tears, enthusiasm by the entire population. Triumphal arches, fireworks, illuminations; not only galaxies of light on palace and mansion, but pale poor lamps in the window of the meanest hovel: the love and good-will of the lowly and the wealthy alike were freely given to the *Re Galantuomo*; and they have been bartered away for market-value. Nice is French soil now—that fair flower is torn from the peninsula: even Garibaldi is only an Italian under sufferance!

MICHAELMAS AND ITS BIRD.

Saint Michael is the Mars of the Christian calender. His name never occurs in the Scriptures save in connection with strife and warfare. The prophet Daniel records how Michael subdued the Persian prince who had for one-and-twenty-days successfully withstood a less mighty angel; and he concludes his prophecies with foretelling how 'the same great prince which standeth for the children of Israel, shall in time to come deliver them out of the hands of their enemies.' St. Jude alludes to the conflict between Satan and the archangel over the body of Moses. The seer of Patmos tells how 'there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not.'

Headlong themselves they threw
Down from the verge of heaven; eternal wrath
Burnt after them unto the bottomless pit.

Tradition says Michael bore the banner of the celestial host, and led them against the rebellious angels, till he chased Lucifer and his adherents from heaven, and enclosed them in dark nir till the day of judgment, not in the upper regions, or upon earth, but, like Mohammed's coffin, between the two; so that when they look upwards, they may see the joys they have lost, and when they cast their looks downwards, behold mortals ascending to that heaven from which they fell, and to which they can never hope to return. At one time there was preserved in a castle in Normandy a red velvet buckler, declared to be the identical shield borne by the mighty archangel in that fearful fight. In guerdon of his success, Michael is said to have succeeded revolted Lucifer as chief of the celestial armies. The apocryphal 'Book of Enoch' calls him 'one of the holy angels, who, presiding over human virtues, commands the nations'—Raphael superintending the spirits of men, and Gabriel guarding Paradise and the cherubims.

In ancient heraldic books, Michael is described as the head of the order of archangels, and represented armed with a dart, and carrying a banner hanging from a cross. He has given his name to no less than four orders of knighthood. The order of the Wing of St. Michael was instituted in 1172 by Alfonso of Portugal, to commemorate a signal victory obtained by him over Albarac of Seville, in consequence, as he believed, of his having invoked the aid of the archangel before the battle. Louis XI. of France founded in 1469 the order of St. Michael which was afterwards revived and remodelled by the *Grand Monarque*. Both these orders are now extinct; but there still exists a Bavarian order, instituted in 1693, and our own Maltese order of St. Michael and St. George, founded so lately as 1818, and ranking after the older order of the Bath.

The festival in honor of St. Michael was kept in Apulia early as 493, and has ever since been celebrated with great solemnity. By the ecclesiastical law enacted in 1014 by the Saxon king Ethelred, every adult Christian was obliged, for three days prior to the festival of St. Michael, to fast on bread and water and raw herbs, and to go to church and confession barefoot. The priests and their flocks went in procession barefoot during the same period. Every well-to-do person was to have his commons for three days prepared (without flesh), as if for his own eating, and then to give them to the poor. Every servant was to be exempt from labor for three days, or allowed to do only what he chose, that he might better perform the fast on the Monday, Tuesday, and Wednesday before the feast. For breaking the fast, a serf was to 'make satisfaction with his hide,' or, in other words, be well flogged; a poor freeman, pay a fine of thirty pence; and a king's thane, a fine of one hundred and thirty shillings—the money so collected being divided among the poor.

Michaelmas boasted but few customs peculiar to itself. In the west of England, maidens used to go up and down the hedges gathering crab-apples; when enough were got, they were taken home, and arranged on the floor of a loft, so as to form the initials of the names of the damsels' various suitors. The initials which were found most perfect on Michaelmas Day, were supposed to be those of the most eligible swains, the strength of whose passions was symbolized by the completeness of the tell-tale initials. In Hertfordshire, the youngmen used to assemble in the fields on Michaelmas Day, and choose a leader, whom they were compelled to follow through ponds and ditches—

Over hill, over dale,
Through bush, through brier,
Over park, over pale.

Every person they met in their wild career was stopped, taken up by the arms, and bumped on the ground, or swung against another captive. On these 'ganging days,' as they were called, each publican they chose to visit was expected to produce a plum cake and a gallon of ale for the refreshment of his unpleasable guests.

Englishmen, however careless of keeping up old customs in general, cling with tenacity to any in which eating and drinking are concerned. Lent salt fish has outlived lasting; people who despise confectionary, like a thick crossbun on Good Friday; and roast-beef, plum-pudding, and mince-pies well, we may be sure, survive us Christmas dishes, even if the misletoe and holly follow the yule-log and Christmas mummers into oblivion. And so will Michaelmas be associated with goose, although how they came to be indissolubly united is a mystery it passes our skill to fathom. Tradition of course has its way of accounting for this as for everything else; and it is a popular belief that glorious Queen Bess one 29th of September, was busy discussing a roasted goose with appetite and enjoyment, when a messenger arrived with the welcome news that the Spanish Armada was defeated, upon which her majesty, laying down her knife and fork, said: 'From this time forth let all English subjects eat goose on this day.' Unfortunately for the truth of this, the fleet met its fate in July; and although the intelligence did not travel with the speed of electricity, it yet reached the court soon enough for public thanksgivings to be offered in London on the 20th of August. This custom seems to have been transferred from Martinmas to Michaelmas, goose being a standing dish on the continent at the former season, in honor of St. Martin, who, having modestly hidden himself when elected to a bishopric, was discovered by a goose.

Norfolk has long been celebrated for its geese; but most of the Norfolk geese sold in the metropolitan markets are not natives, but raised in Prussia and the Rhemish provinces, and fattened in Norfolk for the London consumers. Still the goose is looked upon as the county bird, and at the Old Man's Hospital in Norwich—which has existed since 1249—Michaelmas day is kept as the grand gala-day of the year. Before the glowing fire, a ton of coals strong, slowly revolves a skeleton cylinder of seven or eight feet, after each of which a goose, or rectified on a platter. A little turnspit assists in the operations; but he is obliged to be relieved every now and then, lest he should share the fate of the noble birds he watches so sedulously.

In England, apple-sauce is the common condiment served with goose; in Ireland, they rejoice in kall-common—a melange of potatoes, parsnips, cabbages, and onions, mashed up together with butter; in Wales, we have eaten goose with pease-pudding, but cannot conscientiously recommend the conjunction. But however served up, so long as it is properly cooked, the goose may hold its own, for flavor and richness, with any bird that gourmands delight to honor.

Can roasted Ptiflomel a liver
Fit for a pie produce?
Fat pies that on the Rhine's sweet river
Fair Strasburg bakes—pray, who's the giver?
A goose!

At Michaelmas time, says a Suffolk rhyme—

At Michaelmas time, or a little before,
Half an apple goes to the core;
At Christmas time, or a little after,
A crab in the hedge, and thanks to the grafter.

In the north of Ireland, they have a saying that, 'On Michaelmas Day, the devil puts his foot on the blackberries,' from which we may learn that after that date blackberries are not worth the plucking. It is to be hoped there is not equal truth in another piece of proverbial wisdom, 'So many days the moon is old on Michaelmas Day, so many floods after.' If so, as the moon will be fourteen days old on this present day of St. Michael, the rain of 1860—considering what is past—will be memorable indeed.

ALGERIA.

The country now called Algeria, after being successively under the government of the Carthaginians, Romans, and Vandals, for more than twelve hundred years, fell into the hands of the Arabs, who, newly converted to Muhammedanism, were spreading their faith with fire and sword. About the year 1500, it was overrun by Turkish pirates, who made it their nest and the terror of Christendom for three hundred years. About the middle of the seventeenth century, Admiral Blake, with an English fleet, attacked them and gave them a severe lesson, and fifty years later, Admiral Mathews did the same. Commodore Decatur's brave fight with them in 1815 is well remembered, as well as the final attack by the English and Dutch fleets in 1816, which entirely broke up the concern. Tens and perhaps hundreds of thousands of Christian captives have languished in captivity in Algeria between the years 1500 and 1800. The French invaded and subdued the country in 1830, in consequence of an insult offered to the French Consul. But a few years after, Abd el-Kader, at the head of the Mascara Arabs, led a rebellion and kept up a war of fourteen years.—He was one of the bravest of men, but was finally conquered, and taken to Paris. He was at length set at liberty by Napoleon, and now lives at Damascus, where he greatly distinguished himself at the time of the massacres, by helping the Christians. Algeria cost the French, in 1845, 35,000,000 more than they got from it. But a considerable change for the better is going on. The reduction of the army has greatly diminished the expenses of the colony, and the establishment of peace has much encouraged emigration. An Arabic college, and naval and medical schools, have been established, which are flourishing; while roads, bridges and dykes have been constructed at great expense. The European population is now about 180,000.

THE STUDENT AND THINKER.

It is interesting to trace the progress of that intellectual work by which the mere *student* is changed into the *thinker*. The subject of this work passes, gradually, into a new being. His tastes, views, habits, recreations, speech,

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NEW ORLEANS:

WEDNESDAY, NOVEMBER 28, 1860.

SYRIA BECOMING ONCE MORE THE CENTRE OF THE WORLD.

Many signs seem to progenerate, says the Edinburg *Witness*, that the hour of political and social resuscitation is drawing near to Palestine. It is now resuming its old place, as we have said, is the centre of the world, and at the heart of the world's revolutions. Palestine has been an anomalous country from the very first; there has been something about the influence it has wielded inexplicable on ordinary principles. It never possessed any great political influence of its own, and yet it has powerfully influenced the destinies of other countries. The Jews were forbidden to extend their territory; wars of aggrandizement therefore they could not undertake; alliances, in the strict sense, they could not form with other nations; they stood among the kingdoms, yet were not of them. Their little country, moreover, had drawn around it a formidable wall of mountain, and ocean, and desert; and yet, despite this triple line of isolation—this all but impassible barrier between the Jew and all other men, between Judea and all other countries—both the people and the country have been strangely mixed up with the affairs of other nations. The little territory has been the pivot around which the affairs of great kingdoms have revolved. In the first ages it stood between Egypt and Chaldea, and had much to do with the politics of both these kingdoms. Empire in due time shifted its seat; but an invisible power kept it still in the close neighborhood of Judea, and tied its fortunes to those of that little country. The great kingdom of Persia arose on the one side of it, and that of Greece on the other; and the fate of Palestine began to act and react upon that of its warlike and powerful neighbors. Rome next arose; and no sooner had it grown to importance than it came in contact with Palestine. Thus has it been ever bound up in a strange mysterious way with all the great kingdoms of the world, and has had its share in all the great political revolutions which have changed the aspect of the world and the condition of its nations. And now, after being hidden in the deep shades of the Asiatic night for so many ages, and having neither part nor lot in the world's affairs, it suddenly starts up, challenges its old place in the world's regard, and this insignificant and forgotten country becomes in truth one of the grand political problems of the day. Palestine stands once more in the midst of the great kingdoms of the earth. It has France and Britain on the west, it has Russia on the North, it has India on the east. The great lines of the world's policy meet once more, where they have so often met before, in that little country which stands midway betwixt the colossal North, and barbarous East, and the civilized and powerful West. The paramount question of the hour after Italy is Syria. To leave that country as it is, is to erect a standing menace to the world's peace, and to make sure of a future fall of revolution and war. And yet how to effect a settlement of it is a question which the wisdom of no politician has yet been found adequate to solve.

Meanwhile, the question presses hard for a solution, and threatens to give the world no rest till it be settled. A hundred considerations may be urged why that settlement should be delayed, and essayed now. Immensely it undeniably is. These dater statesmen from risks and persuade them to hope that time may bring a remedy for its dangers; but these hopes are fallacious: delay will but increase the mischief, and destruction will come at last like an armed man. The Ottoman rule is manifestly doomed. The House of Ottoman is detested by those kingdoms and nations which it acquired by plunder and conquest at first, and which it has retained by injustice and force. There is no instance in history of any other race which has reigned so long over so large a portion of the world, and has done so little as the Turks for the progress of mankind. Their work has only been to barbarize and destroy. They have been the authors of no one science, the discoverers of no one beneficent invention. Letters and the arts owe them no thanks. Nothing that tended to enlighted mankind or ameliorate the condition of the world has ever come from them. From the moment the magnificent provinces over which they dominate came into their possession they began to decline, their cities to moider, their trade to stagnate, and their soil to decay. That decline has gone steadily onward, and now Turkey is perhaps the most frightfully demoralized and devastated region on the earth. The army is a hot-bed of fanaticism and intrigue. The judges are corrupt, the provincial rulers are generally venal, treacherous, and ferocious tyrants, years of selfish indulgence and expenditure have exhausted the finances, public credit is gone, virtue and truth have perished from the mass of the nation, and society is radically and incurably rotten. Why should any sacrifices be made to preserve such a race from the ruin to which it is hastening?

EUROPEAN AFFAIRS.

In an article, glancing at the present condition of affairs in Europe, the Mobile *Advertiser* says: The most casual observer of things foreign, must remark that European affairs are in a very interesting because portentous condition. The struggle in Italy is of some consequence in itself, but may be shrewdly esteemed only the incendiary brand which lights up a grand conflagration. Chafing to be at it, but fearing to undertake it, Austria on the one side is concentrating her forces on the Po and preparing for a swoop upon Lombardy, to recapture it to her crown, and avenge herself upon her mortal enemy, Victor Emanuel, and his man Garibaldi. On the other side, Louis Napoleon, that tremendous man, "grand, gloomy and peculiar" as his uncle, and thrice as powerful, the nightmare horror alike of the house of Romanoff and Hapsburg, of Bourbon and Guelph, is crouching in his Gallic lair, his basilisk eye watching Austria and ready for the spring upon his prey, at the head of the four hundred thousand men whom he has under arms, at the very moment that she commits the "overt act" of trespassing one foot upon the soil of Lombardy.

Austria is painfully aware of her position, but with a sort of trembling desperation seems inclined to dare the worst, only delaying now in the hope of identifying in her cause such potential backers as Russia and Prussia, and to this end a conference of the triumvirate has been appointed to meet at Warsaw. This is indicated by their declining to invite Louis Napoleon to join them. The European intelligence informs us that he feels mortified by the slight. Not a bit of it. He knows what is to be done there and knows he could not take part in it. He sits down in his closet at Paris and holds a high authoritative and confidential consultation with himself. His Imperial head has a better filling of policy, foresight and general wisdom than all the three heads of Czar, Emperor and King combined, which will harmoniously bob-sob at the pow-wow in Warsaw.

He foresees that they are likely to unite in common cause against him, that they put forth Austria to bring on the foray by striking a blow for the recapture of her cis-Alpine territory. Prussia feels that Napoleon has fixed a covetous eye on her Rhenish provinces, and with such allies as Russia and Austria is willing to take time by the forelock and enfeeble him if possible. As to Russia the Crimean wound still rankles, she is his hereditary enemy, and her fingers itch to clutch Turkey which he has quietly informed her, as only a Bonaparte could, she cannot lay a finger upon while he wields the terrible power of France, swift as the lightning, sure and terrible as doom.

This, we think, is a true position of the paramount political affairs of Europe, and what they portend time will show. Meanwhile the chill of distrust of its French ally is still on England, and she continues to strengthen her borders and marshal her forces (volunteer and military) as they never were strengthened and marshaled before. The Bonaparte constantly assures them that he is their dear friend; but they remember Waterloo and St. Helena, and don't believe him.

MISSIONS.

The *Chronicle* (Baptist) has a valuable article on the success of Missions. We cite a passage which may serve our missionary advocates:—Modern missionary effort has given to 20,000,000 of people in Asia, Africa, and America the inestimable benefit of a written language. Twenty dialects of Africa have thus been enlisted in the cause of truth. In one of these, the language of three millions of men, a newspaper is published, printed by the natives themselves, and circulating amongst 3000 readers. Thus, then, the Word of God has been translated and a Christian literature commenced for five-sixths of the heathen inhabitants of the world. In this department of effort most of the difficulties have been overcome. May we not regard this as a promise of still greater success? In benighted Africa about one hundred churches have been organized in different parts of the coast and interior and more than ten thousand converts have been gathered into them. In India 1170 missionaries, native preachers, and catechists are employed; 75,000 scholars are taught in the mission schools, of whom 15,000 are Hindoo girls; and 125,000 converts have been gained, not including those who have finished their course. In China about ninety missionaries are laboring at fourteen different stations. Throughout the whole mission field nearly 3000 European and American missionaries and their assistants, and more than 6000 native agents of all kinds, are engaged, having around them about 500,000 persons brought under the influence of the truth. The churches thus gathered are *germinal churches*, generally dispersed over the wide field of labor, and at the same time occupying positions of great influence.

TENNESSEE CONFERENCE.

This body convened at Clarksville on the 10th inst., and was opened by Bishop Pierce at 9 o'clock A. M. Bishop Soule was present most of the session, and took much interest in the proceedings. A large number of the members was present, and the business, which has grown to be very heavy, was transacted in the usual mode, and with much harmony. A large number of candidates for admission was received on trial; and, as will be seen from the list of appointments, several were transfered to various sister Conferences. The finances fell below the demands of the Church; but this was owing, mainly, to the great pressure on the monetary affairs of the country.

Three brethren had died during the year, namely: Revs. A. R. Erwin, D.D., W. J. Cooley, and Coleman H. Cross. These all died in the faith. An appropriate and affecting discourse was preached on Tuesday, in memory of these brethren, by Dr. Green. The effect on the congregation, as well as on the members of the Conference, was deep—all mourned the loss of their worthy colleagues, but rejoiced in their triumph over the fear of death.

the preachers; and his sermon universal satisfaction of deep impression on all who heard him. His visit will be long remembered with pleasure.

The citizens of Clarksville displayed much hospitality in the entertainment of the Conference and visitors, and the various railroads were generous, in conveying the preachers on liberal terms.

The Conference adjourned on Thursday the 18th inst.

THE PAPAL CHURCH.

A letter from Rome, in the *Monde*, gives the following statistical details: The Catholic world is divided into 1007 bishoprics, or prelacies with episcopal jurisdiction, under different titles—apostolic vicariates, abbatial jurisdictions, or territories, *nullius diocesis*. Of the 1007, 681 are in Europe, 228 in Asia, 29 in Africa, 146 in America, and 25 in Oceanice. In Europe there are 2 patriarchs, 116 archbishops, 484 bishops, 45 concathedrals, 15 abbots or priors, with quasi-episcopal jurisdiction, 6 military chaplains, 18 vicars, delegates and apostolical prefects. In Asia there are 6 patriarchs, 3 archbishops, 54 bishops, 65 apostolical vicars and prefects. In Africa there are 10 bishops and 19 apostolical vicars and prefects. In America there are 23 archbishops, 115 bishops and 9 apostolical vicars. In Oceanica 2 archbishops, 12 bishops, 8 apostolical vicars, 1 apostolical prefect. As regards Europe, the following is the detail: In Italy, 1 patriarch, 47 archbishops, 215 bishops, 44 concathedrals, 11 abbatial territories and 1 military chaplain. In Spain, 9 archbishops, 45 bishops, 1 concathedral, 4 military chaplains or prelates. Portugal—1 patriarch, 2 archbishops, 14 bishops. France—16 archbishops, 65 bishops, 1 military chaplain. Belgium and Holland—2 archbishops, 9 bishops, 1 apostolical vicar. Austrian Empire—16 archbishops, 48 bishops, 1 abbot, 1 military chaplain. Germanic Confederation—6 archbishops, 18 bishops, 2 apostolical vicars or delegates. United Kingdom of Great Britain—5 archbishops, 38 bishops, 3 apostolical vicars. North of Europe—2 archbishops, 14 bishops, 2 apostolical vicars. Malta, Greece, Turkey—6 archbishops, 14 bishops, 8 apostolical vicars, or prelates, under different names. Switzerland—5 bishops, 1 abbot, 2 apostolic prefects.

A GOOD REPORT.

The following is an extract from the letter of a student at Greensboro' University to his parents:—

"I went to class-meeting on last Sunday evening, and before I left I felt like a new being. I know I am a better christian than I was before I left home. I have often heard mothers and fathers advising (very properly too) their sons of the dangers of college life. Now what I have to say about the Southern University as regards that, is this, that if any young man will come here, and attend our students' class-meeting, there is not much danger of him. I say "our," because of the superiority of those composing it. I have had nothing that excited me more to be religious than our class-meetings. I am trying to be a better christian every day. While Mr. Ramsay was preaching on Sabbath evening, I felt willing to be anything and to do anything that would make me a better Christian. Such is the effect of the teaching and hearing of the faculty, and of the associations with my class-mates and the pious and intelligent citizens, as well as the faithful ministrations of our pastor."

GIVING.—The Old School Presbytery of Philadelphia at a late meeting, adopted the following: "*Whereas* It is believed that in all our churches there are members who hear the Gospel preached from Sabbath to Sabbath, and yet do not contribute by pew-rents or otherwise, to the maintenance of the Church; and whereas, it is due both to themselves, and to the Church, that they should contribute; therefore, *Resolved*, That to the judgment of this Presbytery, it is the duty of every member of the Church to contribute regularly to the support of the Church, directly or indirectly, according to the ability which God has given."

LITERARY NOTICES.

LECTURES ON THE PHYSICAL FORCES.—By Prof. M. Faraday. 12mo. Harper and Brothers. 1860. For sale by *Thos. L. White*, 105 Canal street.

These lectures were delivered to an audience of boys and girls at the Royal Institution of Great Britain, during the Christmas holidays of 1859-60; and are printed as they were spoken, *verbatim et literatim*. It has often surprised us that parents take so little pains to introduce their children to the most interesting of all knowledge, the wonders of their own pulse, and breath, and motion. There is more to think of and to delight the mind in the hand of a little child, than in all the framework and movement of the heavens. "I do think," says Prof. F., "that to a young person of ten, fifteen, or twenty years of age, perhaps the first sight of a cataract or a mountain would occasion him more surprise than he had ever felt concerning the means of his own existence: how he came here, how he lives, by what means he stands upright, and through what means he moves about from place to place. Hence, we come into this world, we live, and depart from it, without our thoughts being called specifically to consider how all this takes place; and were it not for the exertions of some few inquiring minds, who have looked *into* these things, and ascertained the very beautiful laws and conditions by which we *do* live and stand upon the earth, we should hardly be aware that there was anything wonderful in it."

THE VOCABULARY OF PHILOSOPHY, Mental, Moral, and Metaphysical. By Wm. Fleming, D. D., Professor of Moral Philosophy in the University of Glasgow.—Revised, &c., by Chas. P. Krouth, D.D. Philadelphia: Smith, English & Co. 1860. Pp. 650, 12mo. For sale by *Cleghorn & Co.*, 94 Camp street.

The author informs us that the original design of this work was to teach the student of philosophy what to read and how to understand what he reads. Had the the title been, "The Dictionary of Philosophy," the purpose of the writer would have been more accurately suggested to the public. In these days, when philosophical words occupy so large a place in the language—words of the English, French and German philosophies—one reads a book pretty much as if many passages were blotted with ink, and made impossible to decipher. For instance, "objective" and "subjective,"—how many tolerably well informed people have a horror of those well and badly used words. The "absolute," the "unconditioned," the "ego," and the "non ego," "objective idealism," and "subjective idealism," the "subject of incision," and the "subject of operation," the "materia inqua," and the "materia circa quam," they are all an many banks of fog to a homeward bound vessel, and when encountered put a most painful arrest upon the speed and thought of the reader. This work proposes to dispel those provoking mists in the easiest and shortest way. We hail it as the sun rising over the banks of Newfoundland. Let the reader take a sample: "*Subject, Object.*—We frequently meet," says Dr. Reid, "with a distinction between things *in the mind* and things *external* to the mind. The powers, faculties, and operations of the mind are things in the mind. Everything is said to be in the mind of which the mind is the *subject*. * * Excepting the mind itself and things in the mind, all other things are said to be external." "The mind and things in the mind constitute the ego. All other things are said to be external. They constitute the non ego." We can commend the book to any reader of the English language who desires to read understandingly,

THE LAKE REGIONS OF CENTRAL AFRICA. By Richard F. Burton, Captain H. M. I. Army. Harper & Bros. 1860. For sale by *Thos. L. White*, 105 Canal street.

Barton, his physical configuration to admire in Captain information, or the richness of his style as a writer. The Crimean correspondent of the *Times*, Mr. Raskin the artist, and Capt. Barton, we esteem as the best word-painters in the language. Everything which he says is interesting, from the way in which he says it. His explanations have added largely to the map of Africa. It is rapidly ceasing to be "that undiscovered country from whence no traveller returns," which our schoolboy imagination conceived it to be. Thanks to the Englishman's desire to get possession of some goodly land where cotton is, we are in a fair way to know all about its lakes, deserts, and mountains. It is curious to see how unresistingly these great travellers,—Livingston, Speke, Barth, and Burton—struggle against the great facts of the negro's inherent barbarism, and how they at last return home the unwilling witnesses of the hopeless inferiority of his normal condition.

"A 'sentimental squedron,'" says Capt. Burton, "like the West African, would easily, by means of steam, prevent any regular exportation to the Asiatic continent. But these means would deal only with effects, leaving the causes in full vigor; they would strike at the boll and branches, the root retaining sufficient vitality to resume its functions as soon as relieved from the pressure without. Neither treaty nor fleet would avail permanently to arrest the course of slavery upon the seaboard, much less would it act on the far realms of the interior. At present the African will not work. The purchase of prediul slaves to till and harvest for him is the great aim of his life."

All who wish to know more of the home and the habits of the inevitable negro should avail themselves of this elaborate and wonderfully entertaining medium.

COMMENTARY ON ECCLESIASTES. By E. W. Hengstenberg, D. D., Prof. of Theology at Berlin. Translated from the German by D. W. Simon. 8 vo. Philudelphia. Smith, English & Co.. 1860. For sale in New Orleans by *Cleghorn & Co.*

The philosophy of this author's comment can be reckoned by the Biblical render. "We shall prove," he says in the preface, "that Solomon is not only not the direct author of the book but that it does not even profess to be by him; that, on the contrary, the very first words indicate him not to have written it." So the reader can see that the work is not deficient in the elements of novelty; and in that respect it is strongly German. The German mind is Ishmaelitish, as well as speculative. A position which has to be maintained against the past and the present fascinates a German, and he directly takes it. According to Prof. Heugstenberg, Chap. I. teaches that the splendor of the age of Solomon was vanity; Chap. III., that the nation of Israel was being tried; Chap. IV., that the earth was then a scene of violence, Israel was then a poor people, in contrast with their rich heathen tyrants. According to Chap. VII, Israel was then in the house of mourning, the heathen sat in the house of feasting. "The condition of the power which then ruled the world is depicted in Chap. X., XI.–XX.," and so on. We are forcibly reminded, while looking over this labored work, of the great contrast there is between the far-fetched conceits and attenuated theories of the German Commentator, and the direct, strong, natural, and common-sense views of the English. After half a hundred years, the German mind, in its most orthodox mood, comes to accept the Scriptare renderings of Barrow and Hooker; but through what endless processes of mazy reasoning! The reader will be interested in comparing this work with that of the Rev. James Hamilton, "The Royal Preacher," a comment on Ecclesiastes; who, in a style only equalled by Addison, readers the Book as the record of Solomon's experience during his estrangement from God.

THE FOUR GEORGES. By W. M. Thackeray. With Illustrations. 12mo. Harper and Brothers. 1860.—For sale by *Thos. L. White*, 105 Canal street.

This book embodies, the sprightly and word-rich lectures of the great English satirist. One can scarcely imagine a more readable, racy book.

PULPIT THEMES, AND PREACHER'S ASSISTANT. Philadelphia. Smith, English, & Co. 1860. For sale in New Orleans by *Cleghorn & Co.*, 94 Camp street.

This is a neatly gotten up volume of 440 pages, fair paper and clear type. It contains 54 "themes" and 95 skeletons of sermons. From looking over the table of contents we find the themes and skeletons are practical and evangelical. We must say, however, that we do not much approve of works of the class.

ODD PEOPLE. For sale by *Thos. L. White*, 105 Canal street.

A most readable book, especially for the young and curious. Buy it for your boy.

PASTORAL INEFFICIENCY.

REPLY TO NO. II. OF "J. WILL."

MR. EDITOR: If "J. Will" had published in the *Nashville Advocate*, where my articles on "pastoral inefficiency" appeared, I should not likely have troubled you, or any one, with anything more, as I would be quite willing to leave the decision as to the merits of the contents of our articles with the Methodist public. But as he reviews me in this paper—but few of whose readers have read my articles,—I think it necessary to reply. I regret that "J. Will" thought it necessary to answer my views by making me as odious as he could by disconnected quotations. The preacher who took from the 17th verse of the 24th chapter of Matthew, in order to preach against reaching up the hair in front,—"top not come down,"—was certainly an ingenious but hardly legitimate expounder. In order to set myself fairly before your readers, it will be necessary for me to state here some of the statements made, and positions assumed, in the Nashville *Advocate*: I said in my first article, that our ministers were "religious and spiritually-minded men," that "no wise man, competent to the discharge of the arduous and responsible duties devolving on itinerants would assume them unless actuated by proper motives," and that "no ministry has been more abundant in labors and sacrifices." Now after saying this, and saying I was an itinerant myself, and had been for more than half my life, I hardly expected to be charged with slandering our ministers, by insinuating that they would be actuated by improper and "sinister" motives in discharging their duty. I said as I think truly, "there is no question but the ecclesiastical arrangements and conditions under which ministers work have an influence upon them, and give direction and character to their work." Assuming this statement to be true, I stated in substance that men who who went to pastoral fields to occupy them one year, or at most two years, would feel that it would be difficult for them to do as much socially, to build Churches, schools, and parsonages, and therefore would be more likely to turn their attention and exertions to that part of the work which seemed most hopeful of immediate results, and so labor mostly towards immediate conversions and accessions to the Church. This certainly was wise in them, and the work they did "honorable and glorious." But it was not likely to make them so efficient in other departments of ministerial work. My idea was, that if ministers could stay longer than one or two years they would not only labor to have revivals, but to build up the Church by pastoral visiting, expository preaching, church-building, and school-building, for they would feel that there was time for the cultivation of each and all of their fields of usefulness. And as ministers are men, husbands and fathers, they would naturally feel more interest in communities where their children were to go to school four years, and where the communities were to be their associates and neighbors a number of years, than as transient only one, or at most two years to be thus employed in all this "sinister" or slanderous to our ministry. I see nothing but what seems a natural and proper outgrowth of our social nature. Poets and novelists say that *young people* "fall in love," may be so; but among people of riper years the friendship that is solid must be founded upon esteem, esteem based upon those qualities of character which gradually develop themselves in the various offices and relations of life. No doubt our regular members will receive us kindly when we go to our appointments, and from our accredited position at once place confidence in us, but we must not expect that even *they* will love us for some time to come as much as the faithful brother who has just preceded us. Neither can we feel towards them, for some while, as we do towards the pious and kind with whom we have just spent two happy years in social and christian communion;—it is not in human nature that we should. All this is emphasized in relation to outside people. We have to *make* our way among them and into their confidence. This is not, and cannot from the nature of the case, be the work of a day or a month.

"Charity thinketh no evil." If "J. Will" had taken my whole article in its general spirit and bearing, instead of the course adopted, I don't think that his article would have contained some of the terms which (I must speak in the judgment of charity) mar its otherwise respectable claims.

Notwithstanding, "J. Will" says that he has "confuted" my opinion, I still think my position true—to wit: that a longer pastorate (I have said four years, but merely mention a definite time to relieve the Bishops of too onerous a responsibility. I should really prefer to leave it entirely discretionary with the Bishop to move us just when he thinks the work demands it, and let us stay just as long as we are successfully realizing the ends of our appointment)—a longer pastorate would make *better preachers*, build more and better *churches* and *parsonages*, and *prevent locations*. I do not honestly think that my reasoning has been successfully answered. But I admit to err is human, and so may be mistaken.

No one more heartily agrees with J. Will than I do, that the baptism of the Holy Ghost, the power from on high, is the grand and imperative necessity of the Christian ministry; but whether this without favorable ecclesiastical arrangements will always make efficient *pastors*, is another question.

Knowing as I well did that some people never permit you to propose any change in existing usages, without calling in question your Christianity or your Methodism, I rather pleasantly alluded to my Methodistic ancestry (of which, may be, I am a little vain), in order to show that I was sound, though I thought and said that improvement was possible even in our excellent ecclesiastical arrangements.

In his first article "J Will" intimates that my Methodism is dubious, but "supposes" in his second I must be "sound at heart," and charitably and courteously concludes that it is my "brain" that is wrong. This is an alarming diagnosis.

J. B. WALKER.

ASTRONOMERS have built telescopes which can show myriads of stars unseen before; but when a man looks through a tear in his own eye, that is a lens which opens reaches in the unknown, and reveals orbs which no telescope, however skilfully constructed, could do; nay, which brings to view even the throne of God, and pierces that nebulous distance where are those eternal verities in which true life consists.

THE richest lady in England is Miss Burdett Coutts, to whom Dickens dedicated his *Martin Chuzzlewit*. Her fortune is said to be fabulously large, but the most glorious thing connected with it is, that she is at the same time one of the noblest and most benevolent ladies in the world. Not only has she built several churches, but she provides for the poor, the ailing, and the oppressed.

AUTHORS AND BOOKS.

New York, Nov. 20, 1860.

In England has just been published a book called "The wit and wisdom of Sydney Smith." It is a collection of his "best things." I do not like such books, because the "best thing" has always a connection, and a joke, to be really enjoyable, must have a proper occasion. Joe Miller is the dreariest of books, and any man of your acquaintance, who is persistently and intentionally funny, you probably avoid as a bore. The beauty of genuine wit is the substratum of clear common sense in which it is founded or built up; and the use of it is that it makes some disputed truth clear, or sheds a flood of light on some fallacy crouching in the dark and awcing weak people by its vagueness and mystery. Now in most books of extracts, the service which the piece extracted did is necessarily lost, because the brevity of an extract will not often admit the whole relations of the phrase to appear.

Nevertheless, there are things in the book which are perfect in themselves; when Sydney Smith said "a man cannot be benevolent from 8 o'clock in the morning to 8 o'clock at night," he told a great truth, and dealt a hard blow at professional philanthropists, of whom some have been—aside from their profession—very hard hearted men; as a friend once asserted to me, that aside from their profession lawyers were generally honest men.—Howard was so severe towards his only son and child, that he drove the poor boy mad by pure ill treatment. But Howard was a philanthropist.

This instance, by the way, does not prove that all benevolent men are hard hearted; which word of explanation is put in for your sake, Mr. Editor, whom I know to be a benevolent man.

Sydney Smith was the genius and apostle of common sense. I think he was oftener right than most men of his day—though he *did* abuse us Methodists, and though he *did* try (in vain) to write down missionary societies, and though he was witty at the expense of repudiating Pennsylvania. Most people know of him only as a joker of jokes, but his best point is when he is most in earnest, and his Lectures on Moral Philosophy, which though reprinted in this country, are little known, are the most delightful good reading that I know of,—never flagging in interest, full of the happiest illustrations, and abounding with the finest sense, and the most elevating tone that can be brought to bear on the consideration of so high and serious a subject. Witness this paragraph on *knowledge*, and then get the book and thank me for the recommendation: "I solemnly declare that, but for the love of knowledge, I should consider the life of the meanest hedger and ditcher, as preferable to that of the greatest and richest man here present for the fire of our minds is like the fire which the Persians burn in the mountains—it flames night and day and is immortal, and not to be quenched! Upon something it must act and feed, upon the pure spirit of knowledge, or upon the foul dregs of polluting passions. Therefore, when I say, in conducting your understanding, love knowledge with a great love, with a vehement love, with a love coequal with life; what do I say, but love innocence—love virtue—love purity of conduct—love that which if you are rich and great, will sanctify the blind fortune which has made you so, and make men call it justice; love that which, if you are poor, will render your poverty respectable, and make the proudest feel it unjust to laugh at the meanness of your fortunes—love that which will comfort you, adorn you, and never quit you,—which will open to you the kingdom of thought, and all the boundless regions of conception, as an asylum against the cruelty, the injustice, and the pain that may be your lot in the outer world,—that which will make your motives habitually great and honorable, and light up in an instant a thousand noble disdains at the very thought of meanness and of fraud! Therefore, if any young man here have embarked his life in pursuit of knowlege, let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her, by the wretched habitations in which she dwells, by the want and sorrow which sometimes journey in her train; but let him ever follow her as the angel that guards him, and as the genius of his life. She will bring him out at last into the light of day, and exhibit him to the world comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows, in all the relations and in all the offices of life."

Mr. Edmond About, whose book on the *Roman Question* I hope you have read (either in the original or in Mrs. Woods' excellent translation), has just published another work, entitled "Contemporary Rome," in which he further exhibits the frightful rottenness of Roman society. The book is, in fact, only a study of Roman society and manners. It exhibits a good deal of decay in the core of the apple, but the Pontiff himself is spared any further photographing. So also are the cardinals, with all the violet velvet processions of the Vatican.—Nobles, tradesmen, artists, and bandits occupy the foreground. In the rear is the Ghetto, with its nasal nation,—the Church, with marriage and funeral in rivalry for the spectator's eye,—the Barrack, and the Trastevere; and in the distance, the pasture lands which help to feed the State, and the pestilential Alsatia in which its outlaws find an asylum. It is a very readable book, full of matter of interest, and happily expressed as is M. About's witty way. This anecdote, which I quote from him, shows how we heretics are considered in christian Rome: "A Parisian Jew, who went to Rome to witness the ceremonies of the Holy Week, was lodged in a particular house. Some days after Easter he received, by mistake, the visit of a confessor appointed to collect documentary confession, and denounce to justice all who had violated the laws of the Church. "Excuse me, sir," said the Jew, upon opening his door; "but I am not a Christian." "You are a Lutheran, perhaps," inquired the priest, more politely than tenderly. "No, sir, an Israelite."—"Come," answered the confessor, "that is not so bad!"

Mr. Hepworth Dixon's "Personal History of Lord Bacon," which rumor and the London Athenæum report is to reverse Lord Macaulay's and the world's decision that Bacon was "The wisest, greatest, meanest of mankind," will contain more than a hundred letters never yet seen by any writer, from Bacon to his mother, to his brother Anthony, to Sir Robert Cecil, and many others; from Lady Bacon, from Essex, Cecil, and a host of others. They are full of personal and domestic interest, and reveal more of Bacon, the man, than has yet been known.

Among the memoirs about to be published, is the autobiography of Dr. Carlyle, of Inveresk in Scotland; a reverend gentleman noted in his day for his social powers, but who died in 1805, leaving nothing in print, but some volumes of sermons. After nearly sixty years comes this autobiography, in which to hear all about his celebrated contemporaries, the men who flourished from 1721 to 1805. He was the friend of Hume, Robertson, Smollett, Dr. Franklin, Wilkes, John Home, and other great men of that generation, and he furnishes much interesting matter concerning them. He was in the battle of Preston Pans, and gives a lively sketch from that action.

An English clergyman has just written a book to prove that the old story of Whittington and his Cat is no fable but a true story. In the course of his volume he gives some information about the animal to which Whittington owed his fortune, which is very interesting. With respect to its antiquity he reminds us that neither the cat nor the rat are mentioned anywhere in the Bible. The domestic cat was, it seems, first imported from Egypt to Cyprus, and thence to England. We then come to the value of this interesting animal. Mr. Lysons quotes from enactments of between A. D. 900 and 1000 (published by the commissioners on public records, 18-41), that—"1. The worth of a kitten from the night it is kittened until it shall open its eyes is a legal penny. 2. And to the time it shall kill mice, two-pence. 3. And after it shall kill mice, four legal pence," &c. It must be borne in mind that the value of money in Whittington's time, the 14th and 15th century, was from ten to twelve times that of the present day. A king's cat was valued "by holding it by the tail and covering it with wheat;" and the "teiths" (or qualities) of a cat, "that it be perfect of ear, perfect of eye, perfect of teeth, perfect of tail, perfect of claw, and *without marks of fire*." And good reason for this. "Cats that lie by the fire," observes our author, "are generally lazy and bad mousers, and also, if they have been *singed* the rats would discover them by the smell." The first Spanish cat taken to the Indies (*i.e.* Chili) cost Don Diego Almagro, a companion of Pizarro in 1535, 200 pieces of eight. (Voyages and Travels by Alonzo de Ovalle.) Then comes a story, *apropos*, from a description of the coast of Guinea, by one Jean Barbot, in the 17th century. "Cats," says M. Barbat, "by the blacks called Amboyo, whose breed comes from Europe, are much valued for clearing the houses of rats and mice, which are very numerous, especially the first, doing much harm to the inhabitants by gnawing and devouring all they can come at," &c.

The times are such that people read nothing but newspapers now-a-days, for which reason prudent publishers are holding back their works, even when ready for press. In this last week Dr. Tift's "Methodism Successful" is the most noteworthy book. It is published by Derby & Jackson; and is—so I judge from a hasty look through it—a kind of very complete hand-book of Methodism and Methodists. It is very full of ounces of eminent Methodists—living as well as dead—and is written in a very readable, energetic, and zealous way.

ORDER OF EXAMINATION AT LOUISIANA CONFERENCE.

Rev. A. E. Goodwyn, communicates the following:

The Classes to be examined at the next session of the Louisiana Conference, will meet in the basement of the Methodist Church, at Baton Rouge, on Monday morning, the 3rd of December, at nine o'clock. They will be expected to appear before the Committees in the following order, viz.:—

COMMITTEE ON ENGLISH LITERATURE.—Class of first year, Monday, from 9 a.m. to 12 m. Class of second year, same day, 2 p.m. to 5 p.m. Class of third year, Tuesday, 9 a.m. to 12 m. Class of fourth year, same day, from 2 p.m. to 5 p.m.

BIBLICAL LITERATURE.—Class of second year, Monday, from 9 a.m. to 12 m. Class of third year, same day, from 2 p.m. to 5 p.m. Class of fourth year, Tuesday, from 9 a.m. to 12 m. Class of first year, same day, from 2 p.m. to 5 p.m.

DOCTRINAL AND CONTROVERSIAL THEOLOGY.—Class of third year, Monday, from 9 a.m. to 12 m. Class of fourth year, same day, from 2 p.m. to 5 p.m. Class of first year, Tuesday, from 9 a.m. to 12 m. Class of second year, same day, 2 p.m. to 5 p.m.

ECCLESIASTICAL HISTORY AND CHURCH GOVERNMENT.—Class of fourth year, Monday, from 9 a.m. to 12 m. Class of first year, same day, from 2 p.m. to 5 p.m. Class of second year, Tuesday, from 9 a.m. to 12 m. Class of third year, same day, from 2 p.m. to 5 p.m.

HE TAKES NO RELIGIOUS PAPER.

Who takes no religious paper? A member of the church, and quite a leading man in the congregation to which he belongs.

Is he a poor man? No; he carries on a large business, and makes money faster than most of his brethren. If he were poor there would be some excuse for him. If he were, or professed himself, too busy, he might be excused. But he is not. He is posted up in political matters. You might as well think to turn the sun out of his course as to convince him that anything is wrong which his party advocates. And he wants everything done in the church according to his way, and he is perfectly sure that his way is the way things were done in the purest and best times of the reformation.

But he knows nothing about the missions of the church. He does not know where she has missions established among the heathen. He could not tell you whether they have done any good. He could not tell you whether a descendant of Abraham has been converted these fifty years. He knows nothing about how other congregations in his own church are getting along. So when one member rejoices with it, and when another member suffers, he cannot suffer with it.

He casts a dime into the hat once or twice a year when collections are taken up, and then wonders what the church does with so much money.

PROPHECIES—DR. CUMMING.

The Rev. Dr. Cumming, author of *The Last Tribulation*, is said to have another work on unfulfilled prophecy in course of preparation, entitled, *Your Redemption Draweth Nigh*. According to this popular preacher and writer, this dispensation is to end in the year 1868. But it somewhat militates against his credit as an interpreter, that he formerly fixed "the time of the end" for a year which has already passed; but then Dean Swift, who postponed the eclipse of the sun by proclamation, extended the period by several years. After what has occurred within the last few years, and even months, we are not inclined to doubt that very extraordinary events are in progress. The death-struggles of Mohammedanism in the East, and those of the Pope's temporal sovereignty in the West, proclaim this with more than a trumpet's voice. But "this dispensation" is Christ's reign on earth in the hearts of men by his word and Spirit, and these will vanquish opposition, and go on from victory to victory, till their final triumph in the universal spread of the Gospel; and it will continue as a probationary state, but a state of peace, prosperity, and righteousness, through the whole of the millenial period. The Providence of God, co-operating with his written and preached word, is preparing the way, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.—*Methodist*.

TRANSLATIONS OF THE BIBLE.—Dr. Van Dyck is going on with his labors in the translation of the Old Testament into Arabic, and is carrying on at the same time the printing of a vowelled edition of the Arabic New Testament. The ordinary Arabic text of all books printed at the American press, as well as all Arabic letters, newspapers, etc., is entirely destitute of vowel points; but the Koran and all the religious books of the Moslems are written with the vowels. In order, then, to induce Mohammedans to read the New Testament, one most important preliminary is to print it with full vowelling. This work will be through the press during the winter. The whole Bible has been translated into the modern Armenian and the Armeno-Turkish, and new editions are continually being printed. One of the American missionaries, Dr. Riggs, is now engaged in preparing a version of the Old Testament into the Bulgarian language.

A GLORIOUS THING.—When John Foster was prostrated by disease; when his noble intellect was like a strong man fettered and dungeoned, a friend said, "It must be hard for you to lie here, unable to write,—unable even to think." "Yes," he replied, "but I can still pray, and that is a GLORIOUS THING."

THE NEW ORLEANS CHRISTIAN ADVOCATE.

NOVEMBER 30, 1860.

APPOINTMENTS OF TENNESSEE CONFERENCE.

Greenville Dist.—Adam S. Riggs, P E; McKendree charge and Capers' chapel, also W Hanner, E Carr, sup.; Andrew chapel and Andrew chapel, W G Norris, W R Warren, sup.; Asbury street, J A Edmunson; city mission, J G Myers; Christian chapel, E G Robertson; Germantown mission, S Barth; Hobson chapel, E C Bryant; Tulip street, to be supplied; Edgefield and Trinity, W M Green; White's Creek circuit, J R Thompson; Franklin station, J A Ellis; Harpeth circuit, J W Culliat, Hill; Nashville circuit, F M Hickman, A T Crawford; Agent, J R McFerrin, and member of Holston Annual Conference; John F Hughes, Agent of Book and Tract Society, and member of Columbia Quarterly Conference.

Lebanon Dist.—F E Pitts, P E; Lebanon station, R A Kelly, sup; Lebanon circuit, R C Hatter; Dixon circuit, J J Ellis; Gallatin station, Jos Cross; Sumner circuit and Bethel charge, G L Staley, B B Hargrave, B F Ferrill, sup.; Round Creek circuit and colored charge, G W Winn, G S Allen; Mountain Hevl circuit, H M Fielding; Sandy Grove circuit, J J Creek circuit, J J Comer, J A Jones; La Fayette, W H Rowe.

Carthage Dist.—H M Stephens, P E; Carthage circuit, Wm Wariance circuit, J M Hamer; Smith's Fork circuit, J J Harris; Cumberland circuit, W D Cherry; Cookeville circuit, J H Hinson; Sparta station, A W Smith; Livingston and Obed's River circuit, G W Russell, J R Randle; Sparta circuit, P Terrell; Wm Jared, sup; Woodbury circuit, J H Ivey, J A Walkup, sup; Short Mountain, J W D Ensey, A H Adams, sup.

McMinnville Dist.—R P Ransom, P E; McMinnville station, J C Putnam; Hickory creek circuit, R T McBride; Mount Vernon, J H Gill; Fayetteville station and colored charge, H Brown; Bedford circuit, J G Rice; Pelham, W H Anthony, D Gwinn, sup; Tullahoma circuit, J W Judd; Winchester station, S M Cherry; Bellefonte, W A Turner; Salem circuit and Camden mission, A Tribble; Fayetteville circuit, R M Huggins; Manchester circuit, G W Anderson; J J Pittman, sup.

Murfreesboro Dist.—A L P Green, P E; Murfreesboro station, J B Baldwin, E J Allen, sup; Stone's River mission, R L S D Baldwin, sup; Stone's River mission, T N Lankford; Lebanon circuit, C C Mayhew, E R Shapard; Shelbyville station, H A Graves; Rock creek circuit, W M Shaw, J A Orman, McClare, sup; High Valley, T B Marks, J B Stevenson, Cornersville, R K Brown; Middle African missins, C H Moody, President of Shelbyville University.

Huntsville Dist.—J R Plummer, P E; Huntsville station, Kelly; West Huntsville and colored charge, F A Kimbell, Robinson, sup; Madison circuit, M E Johnston, J A Simpson; Vienna circuit, J C Solomon; Fort Deposit, H B Franklin station, J A Ellis; Harpeth circuit, J W Cullum, Nashville circuit, P M Hickman, A T Crawford; Hill; Nashville circuit, P M Hickman, A T Crawford; Agent, J R McFerrin, and member of Holston Annual Conference; John F Hughes, Agent of Book and Tract Society, and member of Columbia Quarterly Conference.

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Tuscumbia Dist.—F S Petway, P E; Tuscumbia station, J Barber; Valley station, J Milner; Chickasaw circuit, S W Russell's Valley circuit, to be supplied; Courtland circuit, J E White; Moulton circuit, W P Owen; La Grange, J S Morgan circuit, J M P Hickerson, J S Marks, sup; Decatur station, H W Bond; Somerville circuit, A G Copeland; Shelby station, R G Linn; Frankfort mission, J M Groce.

Florence Dist.—A W Whitten, P E; Florence station, R L Bowen; Cypress circuit, Chos Laxon, W G Davis, sup; Rogersville circuit, D H Merrymau; Waterloo circuit, J B Hardin; Lawrenceville circuit, R S Hunter, M R Tucker; Pulaski station, Reuben Mooney; Shoal circuit, D H Jones; Rodgersville and Mitchell's chapel station, M L Whitten; Prospect circuit and Elk Creek mission, Jas Morris, W W Graves, Richard J Bagwell, C A Harwell; Savannah, W H Browning; Shiloh circuit, H G Williams. Florence Wesleyan University, H H Rivers, President. Savannah Female College, W H Browning, President.

Columbia Dist.—A Mizell, P E; Columbia station, W Lay, J B Harmison, sup; Spring Hill station, S P Whitley; Mount Pleasant circuit, J H Allison, J McCurdy, sup; Duck River circuit, Eph L Kreidle; Mt Pleasant circuit, W Doss, D W Thompson, sup; Lynnville circuit, J M Locke, J S Williams, sup; Lawrenceburg circuit, W P Warren, A J H Foster, sup; West Florida mission, J W Pritchard; Santa Fe, C H Dunham; Chapel Hill circuit, W Mullins. Female College, J O Church, President.

Centerville Dist.—Thos W Wallawright, P E; Centerville station, J W Luther; G W Brawn, sup; Beaver Dam and Swan, H Johnson, T H Jamison; Wayne circuit, Thomas F Brown; Hohenwald circuit and Tennessee River mission, H F Smith and B Burns; Piney circuit, D W Stock; Waverly circuit, J H Harmon, J C Holton; Dover circuit, E M Baker, A G Dinwiddie.

Clarksville Dist.—J B West, P E; Clarksville station, W H Sawrie; Montgomery circuit, E T Hart, R A Davis; Cumberland Works, G W Martin; Dickson circuit, H C Wheeler; Antioch circuit, M W Gray; Asbury circuit, W Ranille, G P Jackson; Red River circuit, J M Pirtle; Springfield station, W T Berry; New Providence station, J S Malone; Ashland circuit, C C Pearson, J N Allen, sup. Clarksville Female Academy, A L Hamilton, President.

Sunday School Agent, T Maddin.

Mississippi.—H H McKennon, J G Ward, J H Warfield, H Johnson, to the Onachita Conference. W R J Husbands, to Arkansas Conference. A J Woldridge, S E Randolph, to Florida Conference. J Henderson, to the Louisiana Conference. S D Ogburn and Hinesca Smith, to the Memphis Conference. E G Nicholson, to the Pacific Conference.

APPOINTMENTS OF HOLSTON CONFERENCE.

Wytheville Dist.—Isha M. McTeer, P. E.; Wytheville station, W. C. Bowman; Wytheville circuit, Geo. Stuart, C. K. Fleer; Peerisburg, J. W. Dickey, Newbern and Pulaski colored charge, G. W. Mills, T. K. Catlett; Hillsville station and Hillsville circuit, J. D. Wogg, J. M. Saunders; Greyson, W. P. Thompson, J. D. Baldwin; Marion, Jesse Boring; Meadow, W. K. Forster; Princeton, W. B. S. Bishop; Flat Top, W. H. Eblin.

Dublin Dist.—J. S. Irvin and Silvester Johnston, W. M. Kelley; Tobacco circuit, W. W. Neal; Buchanan mission, C. Crumley; Russell mission and Guest River circuit, S. Edwards, W. F. Cooper; Eastville, J. T. Smith; Blountville, D. Sullins; Bristol station and Bristol circuit, Wm. Robertson, W. P. Doane; Emory and, Henry College, E. E. Wiley, President; J. A. Davis, Professor; Martha Washington College, R. M. Hickny and W. H. Kelley, Agents; W. G. E. Cannon, Missionary to Chilou.

Rogersville Dist.—W. C. Grures, P. E.; Rogersville circuit and Rawkins colored mission, S. D. Gains; Morristown circuit, O. Godby; Mossy Creek and Bethesda, G. W. Pealey; Flat Creek circuit, to be supplied by Joseph Milburn; Tazewell circuit and Clear Fork Mission, J. B. Little, W. B. Lyda; Thorn Hill mission, to be supplied by S. A. Miller; Powell's Valley circuit, W. Knusland; Jonesville, J. Torbit, B. B. Wells; Sneedville, to be supplied by R. Steele; Kingsport, L. C. Dehashmit, to be supplied, (probably by B. F. White.)

Knoxville Dist.—R. M. Stevens, P. E.; Knoxville station, J. E. Munsey; E. Knoxville and colored mission, J. W. Mann; Bearden circuit, J. T. Pope, D. Fleming; Little River, P. H. Sevierville, A. J. Greer; Dandridge, J. A. Hyden, W. H. Reaves; Maynardville, A. H. Wilson; Clinton, J. B. Gibson; Scarborough, T. H. Russell.

Cumberland Dist.—W. C. Daily, P. E.; Washington circuit, J. A. Gibbens, G. W. Reufro, sup.; Hamilton circuit, J. W. Dixon; Pikeville, to be supplied; Jasper, L. M. Renfro; Cumberland mission, H. Bemat; Spencer mission, to be supplied; Clermont mission, H. W. Proffit; Jamestown mission, D. R. Morgan; Montgomery and Huntsville mission, W. H. Moody, J. Freeman.

Chattanooga Dist.—A. G. Worley, P. E.; Chattanooga station, W. H. Howell; Trenton circuit, J. T. Curtis, H. B. Schaber; Cleveland station, G. McDaniel; Harrison circuit and Chattanooga colored mission, E. F. Sevier; Brabley circuit, J. Belt; Benton, A. G. Hunter; Ducktown station, T. F. Lamb; Murphy circuit and Fort Hembree mission, W. H. Talley, P. L. Chambers; Charleston circuit, J. R. Wiggins.

Athens Dist.—G. W. Alexander, P. E.; Athens station, W. Bates; Athens circuit, W. H. H. Duggan; Madisonville, J. Bradley; Maryville, S. S. Sweet; Louisville, A. E. Woodward; London, S. C. Horwell, T. K. Massey; Kingston, G. W. Sewee, L. C. Waters; Decatur, J. G. Swisher; Tellico mission, R. G. Blackburn. Athens Female College, E. Rowley, President; W. H. Rogers, Agent. John F. Bruner, President Grahame College.

Asheville Dist.—F. M. Fanning, P. E.; Asheville station, C. Wexler; Asheville circuit, H. P. Waught, W. F. Parker, and President of Beacom College; Asheville colored charge, John Reynolds; Hendersonville station, P. S. Sattor; Hendersonville circuit, J. P. Woodfin, A. F. English, sup.; Hooster mission, to be supplied; Calhawlee circuit, J. L. Mann; Greenville, S. S. Brent; Sulphur Springs, J. W. Lloyd, Webster, L. W. Smith; Waynesville, G. W. Green, W. Hicks, who is also President of Richmond Institute; Franklin, John Sisters; Cherokee and Cheva mission, J. H. Hallew.; Holston Female College, A. W. Cummings, President; R. N. Price, Professor. R. Long, Professor in Richland Institute.

Jonesboro' Dist.—C. Long, P. E.; Jonesboro' station, G. Taylor; Jonesboro' circuit, L. W. Crouch; Elizabethtown, G. C. Maney; Taylorsville, J. W. Bowman; Watauga mission, to be supplied; Fall Branch circuit, Wm. Milburn; St. Clair, Jas. Mooney; Greeneville, J. C. Hyden, J. N. S. Hullaker, sup.; Newport, M. Mimjish, G. W. Moore. M. B. Spencer, transferred to the Pacific Conference.

WEEKLY SUMMARY OF NEWS.

RELIGIOUS INTELLIGENCE.

METHODIST.

Our Home Work.—We compile the following interesting revival news from our correspondents throughout the Louisiana, Alabama and Mississippi Conferences:—

Millikin's Bend, La.—Rev. R. Trippett writes: We are in the midst of a glorious revival at this place. We have been at work eight days, have had 36 additions—25 white, and 11 colored—with a large number of conversions. God is with us; to His name be all the praise. The good work is still spreading in North Louisiana. Bro. Clinton, from Miss., and Brothers Reed and Kimball, from La., have rendered us valuable service indeed.

New Prospect Circuit, Ala.—Rev. Dan'l Duncan writes: The Church is enjoying peace and prosperity. Individually, there is evident improvement. Conversions, 60. Of these, 32 are whites; 28 whites have joined on probation, and 24 colored. The Presiding Elder is paid; the preacher in charge, ditto; the Missionary and Conference collections, both well over the assessment; all newspapers and periodicals paid for.

Geneva Circuit, Ala.—The Pastor writes: The glorious work of the Lord, which manifested itself on the old Geneva circuit during the last of October, is still spreading around the circuit. We have organized a church at Cluttonville, a beautiful little village, with 30 members. At Geneva we have just closed a glorious meeting of five days; some of the most prominent men of the place joined. About 100 have joined the Church during the last quarter.

Perryville Circuit, Ala.—Rev. T. Moody writes: This circuit has been graciously visited during the present year. Our meeting at Perryville closed a few weeks since, with about 40 conversions; 34 united with the Church. At Newhope, some 13 or 14 joined; at Bethel, 9 or 10; at El Bethel, 15; at Harrisville (new appointment), 17; at Mt. Pleasant, 18 or 20; and still the work goes on. In the last two months we have taken over 120 on probation, besides the colored, estimated at over 100. And there still is a gracious interest among our people.—In connection with this we have to say, with regret, our collections will be short, from the fact that crops are cut very short by the distressing drouth.

Eversbaken Circuit, Ala.—Rev. B. L. Selman writes: The good work is still going on here. The Lord is doing great things on this circuit. Since I wrote to you last, I have taken into the Church 30 new members, making in all 70 in a short time; and I am not through with all my meetings yet. I shall close my work the 9th of December. I presume I shall enlarge my list to one hundred by that time.

The following we gather from our exchanges:—

Revivals in the N. C. Conference.—During the closing year nearly every pastoral charge in the Conference has been blessed with a gracious revival. Many hundreds have been added to the church, and the faithful labors of the preachers have been abundantly rewarded.

Old Fashioned Methodism.—A correspondent of the Richmond *Christian Advocate*, quotes the following note from of 1773: "There were some debates among the preachers in this conference, relative to the conduct of some who had manifested a desire to abide in cities and live like gentlemen."

The Illinois Conference report on slavery was adopted with only five dissenting votes, among which we see the names of Peter Cartwright and Jonathan Stamper.

In the Methodist Episcopal Church, South, there are five thousand local preachers, more than two hundred of whom are in the North Carolina Conference.

PRESBYTERIAN.

Rapid Disintegration.—At the time of the division of the New-school Presbyterian General Assembly, the Synod of Missouri had under its care fifty-seven churches. It is stated that it now has only seven. Some of their churches have disbanded, a few have gone to the United Synod of the South, and others have come back to the Old-school.

Cadillton Presbyterian Church.—Rev. Dr. J. Perviance, who was invited to supply this church, has commenced his labors.

New Church Organized.—A Presbyterian church has lately been organized at Richmond, La., consisting of twenty members. They have a good house of worship in process of erection which will soon be completed, and the people are anxious to obtain a minister, as soon as possible.

The Bible in Schools.—The old-school Synod which recently met in Stockton, California, says a correspondent of the *World*, debated the question in relation to the introduction of the Bible into the public schools by state law. Rev. Dr. Anderson offered a resolution that it should be done. Dr. Scott opposed it, and an animated discussion ensued. The Synod voted in favor of the resolution, ten ayes to five nays. The Rev. Dr. Scott and Rev. Mr. Woodbridge entered their protests.

Presbyterianism in Iowa.—The Old-School Presbyterian Church has now 71 ministers, 138 churches, and 5595 members in the State of Iowa. Efforts to establish and multiply these churches have been vigorous and prosperous. Few available points are unoccupied where a nucleus for a church could be found. This denomination is also furnishing educational advantages quite equal to the wants of its own membership in that State.

Presbyterian Mission in Japan.—A letter has been received from Dr. Hepburn as late as the 12th of July, mentioning the safe arrival of Mr. and Mrs. Nevius, of the Ningpo mission, at that place. It was expected they would remain at Japan, to labor in connection with Dr. and Mrs. Hepburn.

The Presbyterian churches of Philadelphia are thus divided: New School, 18 churches, 31 ministers; Old School, 33 churches, 33 ministers. It will be perceived that the number of churches belonging to the Old School branch is nearly double the New School.

The Northern and Southern Indiana Synods of the Old School Presbyterian Church both meet at Indianapolis on the same day next year, so that there will be a reunion of all the ministers in the State.

BAPTIST.

Baptists in North America.—According to the statistics of the last Baptist Almanac, we learn that the Associations in the United States number 570; the churches 12,371; ordained ministers 7,831; licentiates, 1,115; baptized in 1859, 73,086; total, 1,020,442. The number of Baptists in Nova Scotia is 14,057; in New Brunswick 7,703; in Canada 13,715; West India Islands (estimated) 36,350; making a grand total in North America of one million and ninety-one thousand one hundred and sixty-seven regular Baptists. Of other denominations that practise immersion, the almanac sets down the Anti-mission at 60,000; Freewill Baptists 59,731; Six Principle Baptists, 3,080; Seventh Day Baptists, 6,577; Church of God, or Winebrennarians, 13,800; Disciples, or Campbellites, 350,000; Tunkers, 8,200; Mennonites, 36,280. If these are added to the above, it will make one million six hundred and eighteen thousand eight hundred and fifteen who give in their adhesion to the doctrine of baptism.

The New York State Convention, at its recent annual meeting, reported that during the year 172 stations had been occupied to 30 counties, 4615 sermons preached, 4,592 prayer-meetings attended, 6,290 religious visits made, 274 converts baptized, 4 new churches organized. Receipts, in round numbers, $8,000; sum asked for next year, $15,000. Evangelical effort among the Indians wore a hopeful aspect.

The Circular Letter of the Philadelphia Baptist Association represents that there are 400,000 children under fifteen years of age connected with Baptist families in the United States, and takes strong ground on the importance of training them in the primitive doctrines and practices of religion.

There are ten churches in the Nebraska Baptist Association, with a membership of 235—an increase of about 100 during the year.

Religious Interest in Australia.—The revivals that have taken place in different parts of Great Britain have, without doubt, been productive of much good far beyond the immediate localities in which they occurred. All the world over they have had the effect of rousing Christians to deeper thought and more zealous concern for the spread of religion. Ministers have become more earnest, and people more active, and, so far, even they in Australia have shared in the indirect advantages resulting from the revivals reported from time to time within the last year.

A Season of Special Supplication.—The officers of the British branch of the Evangelical Alliance have issued circulars proposing that the eight days from Sunday, 6th January to Sunday, the 13th January, 1861, inclusive, should be observed by Christians throughout the world as a season of special supplication. This circular has been suggested by the similar request for a week of prayer made last year by the American missionaries at Lodiana, and which had such marked results.

"That they all may be One."—It is stated that there are a thousand union prayer-meetings in the United States, eight hundred in England, four hundred in Ireland, and three hundred in Scotland and Wales.

Tri-Centenary Commemoration of the Reformation from Popery in Scotland.—For some months past there has been considerable excitement in Great Britain, among Evangelical Christians, with reference to a two-fold celebration, arranged to occur in Edinburgh, on the 17th of August last, and on the 20th of December ensuing. The first has already taken place, amid many displays of religious enthusiasm; the second is still expected with feelings of lively interest.

—Anniversary of a Missionary Society.—The twelfth anniversary meeting of the American Christian (Campbellite) Missionary Society was held in Cincinnati, on Oct. 23d and following days. The total receipts reported amount to $18,468.01; the expenditures to $16,330.90; leaving a balance of $2,138.03. The figures show a decided increase in the receipts, which the report says has been largely owing to the employment of agents to urge the claims of the Society and collect funds. Concerning the missionary operations the figures are these: Whole number baptized, 993; whole number received from other religious bodies, 332; of these there were in Jamaica—baptisms, 92; other additions, 11; Nova Scotia,—New Brunswick, 80; Canada West, 33; Kansas, 190; Massachusetts, 10; Maine, 178; New York, 6; Ohio, 113; Indiana, 67; Kentucky, 185; Arkansas, 55; Missouri, 114; Iowa, 52; Michigan, 190; Miscellaneous—Disciples in Churches, 300; The number of Churches collected, 24; Number of preachers employed in home fields, 23.

The Fulton street (N. Y.) Prayer-meeting has become an institution so important that enlarged accommodations are found to be imperatively necessary. The old hall and staircase of the consistory building in Rear of the North Dutch Church, have been thrown into the upper room, and outside stairs, with covered ways, erected. The upper and lower apartments of the building are now completely disconnected.

There are 1500 Evangelical Missionaries abroad in the heathen world. Ninety thousand are wanted to give one preacher to every 10,000 souls.

There are 130 Congregational churches, with a total membership of 7000, in the State of Michigan.

LITERARY GOSSIP.

Carlyle's Essays.—Of the beautiful three-volume edition of Carlyle's essays, printed at the River-side press in Cambridge, and published by William Veazie, in Boston, the satirist-philosopher has thus written to a friend in this country:—"It is one of the prettiest books imaginable; printed with accuracy and taste; beautiful paper, careful index, nothing deficient, nothing superfluous, perfectly got up in all respects." A finer compliment to the proprietor and maker of the edition could not be paid. We trust that the success which has attended this effort will lead to the appearance of a similar edition of the other great essays of the day—Lord Macaulay's.

M. D'Algueres has published "Talden sans fin," the result of ten years' labor. By these, the product of multipliers and multiplicans of three figures is read by inspection, and thus it is easy to multiply any or divide with any number of figures by the use of a little addition and subtraction. His simplifications are so great that the squares of the hundred thousand first numbers, which would otherwise form a large volume of nine hundred pages, are contained in a little book of less than a hundred pages.

Tennyson is engaged in writing a new poem, founded on the history of Queen Boadicea. He can fairly claim the title of English poet laureate; for the subjects of all his largest works—"Maud," "The Princess," "Idyls of the King," an well as many of his shorter poems—are suggested by incidents in English life or history. "In Memoriam," too, is a tribute to a young Englishman.

Dickens has produced thirty-eight successive works in twenty five years.

The first elaborate history as yet written of the Russian army, from the pen of Captain von Stein, a Prussian officer, resident for some time past in Russia, is on the eve of publication. The subject is treated on a large scale, and the work will comprise many volumes, with plates, illustrations, &c.

The demand for American books in Italy is becoming of some importance. The house of Bailleix Co., of Milan, has effected an arrangement with Mr. Charles B. Norton, of New York, for the supply of American books and periodicals. A specimen copy of every journal in the United States has been ordered by the house referred to.

During the past eighteen months, about a thousand books and tracts have appeared in Europe and the United States, relating to Italy, and all more or less bearing on the question of temporal power of the pope. Three hundred of these books and pamphlets have been published since the first of January last.

American Newspaper in London.—A first-class newspaper, devoted to American politics and interests, called the *London American*, has at length been established in London. It is to be republished in New York. According to English usage, the names of the editors are not announced.

DOMESTIC.

From the latest telegraphic dispatches to this city, we are in possession of the following intelligence:—

The Secession Movement.—The extra session of the Mississippi Legislature organized on Monday last, the 26th inst. The Governor's Message was read in both Houses. Its tone is said to be uncompromising. The members all appear to be unanimous for secession. From Washington we learn that the President and his Cabinet have under consideration the expediency of recommending Congress, at the approaching session, to call a Convention of the States. It is said the South Carolina delegation will take their seats in the House of Representatives.

The Commercial Crisis.—Recent dispatches from New York inform us that the worst of the crisis is past, and that confidence is fast returning, both in financial and business circles of all kinds. This is owing to the association of the banks of that city for mutual protection. Similar association is being resorted to by the banks of New England. A telegram from Philadelphia says all the banks in that city have suspended. Another dispatch states that the North Carolina banks have also suspended specie payments. The Baltimore banks still hold firm. The Planters and Union Banks, Nashville, Tenn. suspended on the 26th inst.

The following we gather from our exchanges:—

LOUISIANA.

Proclamation of the Governor.—Gov. Moore issued his proclamation last week, convening an extraordinary session of the Legislature on the 10th December, for the purpose of taking action with reference to Lincoln's election to the Presidency.

The Bayou Sara *Ledger* contains an account of a large meeting in that town, at which, it says, three-fifths of all the voters of the Parish of West Feliciana were present. Strong Southern Rights resolutions were passed.

MISSISSIPPI.

Action of the Congressmen.—The Senators and Representatives from Mississippi, in the Federal Congress, held a meeting in Jackson on the 23d inst., and unanimously declared for separation from the North, and for the formation of a Southern Confederacy. Great enthusiasm for disunion is prevalent throughout the State.

The Election.—Returns from all but six small counties give the following result: Breckinridge 40,406, Bell 23,877, Douglas 3221. Breckinridge over Bell 16,529—over all 13,408. The counties to hear from will slightly increase Breckinridge's majority.

We understand that a Southern manufacturing company, with shares at $500 each, is to be formed at Rodney, Miss. This enterprise recommends itself to all who feel an interest in Southern progress and development.

A company of Minute Men, numbering forty, was formed at Bay St. Louis, Miss., on Saturday week last.

ALABAMA.

The Montgomery Mail has heard it rumored that Hon. H. W. Hilliard has accepted a Church, in Brooklyn, N. Y., at a salary of $5000.

We learn that the railroad from Chehaw to Tuskegee, Ala., is completed to a point within one mile of Tuskegee.

GEORGIA.

The Crisis.—A telegram from Milledgeville, dated Nov. 22, says: "Gov. Brown, of this State, has sent into the Legislature a special message in reference to the choice of Presidential electors. In view of the certain election of Lincoln, and to promote unity of sentiment in the State, he incidentally advises the Legislature not to vote for President and Vice President." A motion in the Senate, however, that the Legislature elect electors, will be introduced." Gov. Brown's message also suggests the passage of a law similar to that passed by the Alabama Legislature, exempting from tax, goods found in any country imported into this State through Southern ports. On the 19th large meetings were held in Green and Hancock counties, and resolutions of a conservative character were adopted. The majority of the counties in the State are, however, in favor of secession.

SOUTH CAROLINA.

The Commercial Crisis.—A telegram from Charleston, of Nov. 21, says: "Yesterday was the gloomiest commercial day experienced. A heavy cotton house and other smaller ones have suspended. The Banks positively refuse discounts. Cotton is declining. The stock on hand amounts to 50,000 bales. Several heavy planters refuse to forward their crops until re-action takes place. Exchange on London is quoted at 95. Trade is completely prostrated. The banks, however, do not mean to suspend as long as New York pays specie.

VIRGINIA.

Warlike.—According to an article in the Richmond Despatch, Virginia can, at the present time, arm efficiently about 25,000 men. She has at least 60 bronzed and rifled field pieces and howitzers. A contract has been made for 3,000 shells and schrapnel, in addition to those purchased and stored in the magazines built for the purpose. The model for a new Virginia musket is determined, and other warlike preparations are in progress.

Mr. Simon Lanck, of Newtown, Frederick county, Va., was killed last Saturday, by a kick from a horse.

There have been several bank suspensions in Virginia during the past week.

The Greatest Oil Discovery Yet.—In Clark county, Va., some time since, a Mr. Kains sunk a well one hundred and fifty feet, and is now taking out fifteen hundred thirty barrels, of heavy gamon oil. They have discovered a vein of oil coal one thousand feet thick, in a mountain on Hugh's river, a tributarly of the Kenawha. This coal, when put on a shovel and held over the fire, melts into oil, so that the discovery is a most important one.

Strange Fatality.—The Wheeling (Virginia) Intelligencer says that a few months ago an engineer was killed on the Central Ohio Railroad, near Cambridge. At the time of his death, he was making his last trip, previous to the fulfillment of an engagement of marriage with a young lady of Columbus. The young lady afterwards became the wife of Mr. James Frease, and a short time ago, while out riding, she was thrown from a carriage and killed; and Mr. Frease himself was one of the victims of the accident which occurred the other day near Cambridge.

On Saturday week, while Mr. Story, merchant, residing in Criglersville, in Madison county, Virginia, was handling a gun, it accidentally went off, the load shattering his hand to pieces, which was over the muzzle at the time.

The Virginians are about to erect a monument to the memory of Peter Francisco, whose herculean hand to hand struggles for liberty in the Revolutionary war with British troops are common themes for fire-side stories in the Old Dominion.

The total inspection of tobacco in Richmond from October, 1859, to October, 1860, was 46,633, being an excess of 4835 over the previous year.

FLORIDA.

Gov. Perry, of Florida has written a letter favoring seperate State action, which means immediate secession from the Union. His term of office is about expiring, but his successor, just elected, Gov. Jno. Milton, is of the same opinion.

The Legislature of Florida will meet on the 26th. Advices state that Florida will undoubtedly accede with or immediately after South Carolina.

TENNESSEE.

Banks of Tennessee.—The Memphis *Avalanche* regards the banks of Tennessee unpregnable. It says: All the banks of all the States might suspend within sixty days, and ours will be prepared for the emergency without the loss of credit, and without refusing to redeem in coin any description of liability. The Union, Planters' and State Banks, and the Bank of Memphis, are deemed to be everywhere above suspicion.

The population of Nashville, according to the last census, is 17,020.

NORTH CAROLINA.

North Carolina's Position.—The Legislature of North Carolina met Monday week last. A dispatch says: "A strong Southern feeling is manifest. The Governor's message takes strong Southern ground. It recommends a conference with the neighboring States, and then a State convention on Federal affairs. He recommends the enrollment of all men between 18 and 45 years of age, and the raising of a corps of 10,000 volunteers, with arms and equipments. He goes for resisting any attempt at coercion in any event." A telegram from Williamstown, N. C., dated Nov. 21, states that at a large meeting held there strong secession resolutions were adopted. A corps of minute men was being formed.

Thomas Shoalders was killed in Northampton county, North Carolina, a few days since, by the falling of a tree.

TEXAS.

Fall Season in Texas.—The State has not enjoyed such a favorable fall season for many years. Rains have descended in about the desired quantities, and at proper intervals. No frost yet to do any considerable damage. The grass is yet good. Mast for hogs is good, provision of all kinds plentiful. Roads in good traveling condition.

Texas Copper.—Professor Riddell, of the Geological Survey, has examined some specimens of copper and dead ore, found near Fort Davis, in Presidio county. The copper ore was 41 parts in 100 copper, while the lead was in one specimen 89 parts in 100 pure lead, and in the other 37 parts in 100. These specimens are from a place three hundred miles nearer San Antonio than the Santa Rita mines. The ores are of an excellent quality, and susceptible of being worked with considerable profit.

Wealth of Texas.—By a reference to the returns for 1856, '57, '58 and '59, from the State of Texas, the growth in wealth presented by that frontier State is truly surprising. The value of lands in one year, 1856, without the stimulus of railroads, increased $6,694,288. The total amount of land in private hands showed more than a thousand acres for every white male citizen assessed with a poll tax. The number of slaves was increased in the year 1856 by an additional number of 12,101. In 1857 and '58 the increase was a still larger number; while lands rose to nearly double their estimation in 1854, under the influence of railroads and other favorable circumstances. The production of the State was last year put down at $30,000,000, and its exports at $20,000,000.

Railroads.—The Houston Telegraph, says: "Our railroad enterprises are now making good progress. We hear of no more roads completed since our last, but the contractors on the Texas and New Orleans road, the Central, the Washington county, the East Texas and the S. A. & M. G. are all hard at work. On the latter 15 miles are now completed. The balance to Victoria only awaits the iron, some, if not all of which, is received."

Governor Houston has appointed Thursday, the 29th day of this month a day of Thanksgiving and prayer.

Several volunteer companies have left for the frontier, with the intent of carrying the war into the haunts of the Indians.

Cortina is within the limits of Tamaulipas, and at the head of an armed force.

A medical college has been organized at Houston.

KANSAS.

Abolition Raid in Kansas.—Official dispatches were received in Washington on the 23d, stating that Montgomery, the Abolitionist, and his followers, have already commenced making war on the Federal officers in Kansas Territory. The inhabitants in the vicinity of Osceola are under great excitement, apprehending an attack from the notorious Montgomery and his associates. It is said that a portion of his band is at Hall's Mills, twenty-five miles distant. The Washington correspondent of the New York Times says that General Harney has received orders to exterminate Captain Montgomery and his marauders in the most expeditious manner. The same correspondent adds that General Harney will have 500 troops, cavalry and infantry, from forts Riley and Kearney.

The Kansas Famine.—Seventeen thousand pounds of flour, corn-meal and potatoes arrived at Atchison recently from Illinois, and several trains from the destitute portion of Southern Kansas, which were in waiting, were loaded and started for their destination. There had previously arrived and been distributed from that point, 500 bushels of corn and 20,000 pounds of flour, groceries, potatoes, &c., most of which was sent to the Neosho country.

Kansas Claims.—Pearls are said to be very plenty in many streams in Kansas. One family have gathered from a single creek over 700 pearls, most of them small, but some of considerable value.

MISCELLANEOUS.

New York vs. the North.—The vote in the city of New York in favor of conferring the right of suffrage on colored men, on the same terms as white men, reaches only 1640, while 37,471 voted against it. In Schenectady the vote stood for it 197, and 1,111 against it.

A Frightful Leap and Miraculous Escape from Instant Death.—The Trinity Journal says: Little Lizzie, the bright-eyed, pretty daughter of Dr. Edward Trask, of this town, fell into an old mining shaft on East Weaver, last Sunday. Herself and an older or younger sister were out walking in charge of the servant, and Lizzie venturing too near to the edge of the hole, the dirt gave way, and she was precipitated to the bottom, a distance of fifty-two feet. The accident occurred near the mining claim of J. C. Mason & Co., and as soon as possible a windlass was brought, and Mr. Mason lowered to the rescue. When brought to the surface no signs of life were visible, and for some time those present very reasonably believed that the fall had killed her. Dr. Davis had her conveyed home as soon as possible, where signs of consciousness were soon exhibited, and on examination it was found that the right thigh was broken, about midway between the knee and hip-joint. The broken limb was set. With the exception of some severe bruises about the head and jaw, no further injury was done. It is only wonderful that she was not killed outright.

Wells in the Desert.—The contractor to dig wells on the route from San Bernadino to Fort Yuma, California, is said to have succeeded in getting water at three places on this desert. The Legislature appropriated $5,000 last winter for digging wells on that route, with a view of changing the overland track, if successful.

Fresh Strawberries in November.—An enterprising nurseryman in Cincinnati pushed his vines to a second crop, and succeeded, before frost interfered, in producing several quarts of the fresh strawberries, which were served out to the astonished guests at one of the hotels.

For Utah and the Plains.—The Atchison (K. T.) Champion publishes a statement of the number of trains which have started from that city this season for the gold region, Utah, and the forts on the plains. Ninety trains, composed of 1,773 wagons, employing 2,020 men, 693 mules, and 18,117 oxen, and carrying 8,230,882 pounds merchandise, have gone out.—This is double that of any previous year.

The United States Troops in the South.—There seems to be at Washington among the members of the Government a disposition to believe that no steps will be taken in the Southern States requiring the use of force on the part of the Government during Mr. Buchanan's administration at least. The whole number of federal troops, from Maryland to Florida, is less than one thousand; five hundred are in the artillery school of Fort Monroe—the rest being a few scattered companies, three of them at Fort Moultrie, at Charleston harbor. Nearly the entire military force is employed at present west of the Mississippi river.

The Fugitive Slave Law in Illinois.—An attempt was made to recover an escaped slave, under the Fugitive Slave act, in Chicago, on Monday week last. The slave was arrested by the U. S. Deputy Marshal, but was afterwards released by a mob composed of about equal parts of negroes and their worthy white fraternizers.

Parliament Buchanan on Secession.—A telegram dated Washington,

NOVEMBER 28, 1860.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Children's Column.

A WINTER UNDERGROUND.

The short but glorious summer of Lapland was drawing to a close, and I remembered with regret that the hour of my departure from Kublitz was at hand. Still I lingered, for I had spent several of the happiest weeks of my life in that fairy spot of earth, so far remote from the track of the bustling British tourist. I had grown attached to my simple-hearted hosts; and their constant kindness, their gay good-humor, had the freshness and novelty of the holiday-life, had indescribable charms for me. Kublitz is a place little known. It lies in Swedish Lapland, about a hundred and fifty miles beyond the extreme limits of Norway; and its silvery river and emerald pastures are surrounded by the far-stretching moorlands, of which by far the greater part of the country consists. Far away to the south might be seen, on a clear day, rising dimly above the vast purple moors, a line of blue peaks that faintly dotted the distant horizon. These are the Kohl Mountains, the mighty Scandinavian Alps which divide Norway from Sweden, and whose northernmost summits have often seemed to me, as I thus gazed on them from the Lapland wastes, the very outposts of European civilisation. To the north, a line of low hills broke the distant sky-line—the *last* range I was told, between fair Kublitz and the grim icy bergs of the lonely Arctic Sea. There, among those hills, the northern bear roamed unmolested in his shaggy strength, the unhunted wolf howled along the deep ravines, the marten clung to the pine-branch, and the elk ranged the brakes, free from any fear of any intrusive man. Nothing would have tempted my kindly Lapland hosts to explore that mountain-range, guarded by a thousand superstitious legends, and named, in their figurative tongue, the Witches' Hills. But let me try to describe Kublitz itself, as I saw it first, basking in the short-lived smile of the arctic summer, when nature seems to compensate by a wondrous lavishness of love and care for the ephemeral character of the enjoyment.

All that rocky glen where the village nestled, all those verdant prairies that encircled it, those shrubby woods that belted the meadows, and were bounded in their turn by the trackless moors, had blossomed like a garden in Fairyland. Fruit and flowers! everywhere fruit and flowers! The gray rocks that rose above the houses blushed literally crimson with the wild strawberries—those wondrous strawberries that spring up everywhere in Lapland, whose profusion is such that they attain the roots of the reindeer and the sledge of the traveler, yet are so delicate, and matchless in flavour, that the Czar himself sends for them, by *estafettes*, all the long, long way to his summer palace of Tsarzkoy-Chelo. But strawberries are not the only gifts that bounteous summer flings with full hands upon Lapland. The crags, the meadows, the thickets, glow and blossom with a thousand many-hued flowers; the meres and pools are white with lilies; the woods are full of strange fruits, and joyous songs of birds; the grass springs up luxuriantly; the ferns, mosses, lichens, have all their varied tints of deeper or brighter green; the mobra are carpeted with red and purple heaths; and even the dangerous quagmires are ruddy with the temptingly fruit of the cranberry. One never knows what a summer really is, never knows with what exuberant mirth the world can rejoice at bursting from the chains of winter, until one has seen Lapland.

And the people? Well, all I can say is, I liked them, and they me. I never met a young face or an old one among these simple folks that had not a pleasant smile for the stranger; I never went into a Lapland hut without finding a kindly welcome, for my worthy little hosts would bustle to fill the biggest bowl with milk, and the largest basket with berries, and to produce great piles of smoked and dried fish from the sea coast, and, luxury unparalleled, perhaps even a great black loaf, brought all the way from Norway (for Lapland has no bread), to do honor to the foreign guest. How could I help growing fond of these queer, elfin-looking, soft-hearted people? I had heard ugly stories of them among the Swedes and Norwegians: they were called savages, idolaters, enchanters, even cannibals; but I can only say that they not only did not eat me, but even abstained from deceiving me, as nations much more polished and accomplished are in the habit of doing to wayfarers. The village of Kublitz was built of green boughs and wattles, the posts alone which supported each cottage being of pine-timber. In fact, the huts were not cottages—they were leafy booths such as the roving Tartar sometimes constructs; and these summer palaces of living verdure added to the, holiday air of the place, and were suggestive of a perpetual picnic. But the true houses were under the earth, not above its surface. The green tents I have been describing were mere temporary pavilions; and beneath them, with only a low chimney, like a magnified mole-hill, peeping above ground, were the true homes of the Laplanders, the cavernued storehouses for all their worldly wealth, and their own dwellings for more than nine months of the year. To be weather-tight was coming when the green booths were deserted, like a mole to vanish, and the strange underground life, like a mole to snuggle through the long Arctic winter. Peter Wow, chief of the village, in whose wigwam I dwelt, warned me that the daylight would speedily cease, and that he had better prepare the boat to convey me down the river southwards, so that I might reach Norway 'before it got dark.' A new, strange idea seized me—what if I were to stop behind! I knew been here through the daylight, the long three-months' day, that puzzled me so terribly at first, and robbed me of my sleep and made me blink like an owl at the unwearing sun that *would* shine at midnight, and which upset all the habits of my previous life. I recollected what a strange sensation that had been, how new fresh, and piquant; and it is not often, let me tell you, that a somewhat world-worn and wearied man can discover a sensation that shall be at once new, fresh, and piquant. I had promised to spend Christmas with my sister, in Gloucestershire, to be sure; but, 'Pshaw!' thought I, 'I can go next summer. Maria Jane hasn't seen me these eighteen years, and more, so she can probably wait till Easter; and my nephews and nieces won't fret too much. I daresay, about the non-appearance of an uncle they never set their juvenile eyes on. My mind is made up. I'll stay all night.'

A pretty long night, too, reader—a night that begins in early October, and ends in June. Having tried perpetual daylight, I was going to essay how I liked its antipodes. Peter Wow tried to dissuade me—I did not know what it was like, he said; but I told him that was my exact reason for going through the experience. Peter shrugged his shoulders; Madame Wow, or more correctly speaking, Huswife Wow (for Lapland is a land of titles, and there is but one class, that of the yeomanry, with their dependants and servants), lifted up her astonished eyes and hands; all the daughters tittered, and all the sons stared, at this remarkable decision on my part. But, as I not only paid Peter for my board and lodging at the oppressedeotedly liberal rate of four silver rix-dollars a week, but could speak, and sing on occasion, in Swedish and Norse, knew a little of the Lapponic tongue, and played the fiddle and flute, besides being the owner of a musical-box, I was quite a popular character among my worthy entertainers, and my determination to rough it out through the long winter with them was taken as a compliment by the entire community. Accordingly, we moved into our winter quarters.

A Lapland winter hut has generally two drawbacks, of a nature almost unbearable to Europeans—it is terribly crowded, and it is shockingly smoky. But Peter Wow, chief of the village, was a rich man in his way, and had a roomy and commodious set of caverns for his dwelling, with furs and elder-down quilts in plenty, as became the owner of five hundred reindeer. The family slept in a quartet tier of little box-beds, about the usual length of mignonette troughs, which were sunk into the clay-walls like a row of sleeping-berths on board a packet-ship. But I, as a distinguished foreigner, had a den to myself, such as a hermit of especially austere and self-mortifying tendencies might have constructed, for it was without a window of any kind, and air was admitted by means of the hollow trunk of an alder-tree, which had been thrust through the roof of the cave, and made a sort of wooden shaft over head. The floor was carpeted, however, with soft dried moss, softer and more luxurious than the most costly three-pilled velvet that ever loom wove: the bed was a pile of dressed deer-skins, as supple and pliant as silk: a copper lamp hung by a chain from the roof: I had pillows and bolsters stuffed with the plumage of the eider duck and the wild swan, two bear-skin coverlets, and at least a dozen quilts of yielding elder-down; and, crowning magnificence! there was an old-fashioned chest of oaken drawers, with brass handles and key-plates, to which Peter Wow pointed proudly, as to a proof of intercourse with the civilised world of modern Europe. It was evidently some relic of a wreck off the North Cape, and had been dragged many a weary mile by the patient deer that drew the sledges. I fancied the scent of the sea hung about it still.

Scarcely were we snugly established in our underground quarters, when, one fine evening, I was summoned to join a solemn procession which annually, a-cooding to immemorial custom, ascended a neighboring hill to see the last of the sun for that year, and bid the orb of day "good-bye!" It was a strangely picturesque sight, and not without its touching pathos, that assemblage of village folk of every age, from the wrinkled grandsire who tottered on his staff, and with a palsy-shaken hand rubbed his aged eyes as he watched that last declining sun which was setting, nor for a night, but for a whole winter and which he might scarcely hope to mark again, down to the child whose wondering eyes hailed the sunset for the first time since its reason began to dawn. All were there—the maidens and young men, the veteran elders, the bustling crones, who shivered already in the strange ominous chill that pervaded the air, the hardy hunters, the meek hardy shepherds, or rather deer-herds: old and young were gazing with a common purpose and a common intensity of feeling upon the sinking luminary. All kinds of wild imaginings, all manner of poetic memories rushed in upon my mind as the sun approached the point at which it prepared for the final plunge. The wild and hyperborean scene of Tegnier, perhaps suggested by that very spectacle of the death of the northern sun, recurred to me especially, being clearness. I began to wonder whether I had not been very rash and absurd in wishing to stop a winter in Lapland, like a mole in its burrow. I began to sigh after Gloucestershire, where the sun would come out merrily by day, on the crisp snow and frost-silvered boughs which I should be left in Christmas Holidays. Plunge he red sun had flashed down below the horizon. A heavy twilight settled as if by magic, over the fair land-scape, still gilded by the smiles of summer. Alas! the good fairy, so beneficent, so bright, in her rainbow robe, studded with flowers, was gone, and King Frost was to reign over her devastated realms. Hark! the long wailing cadence of the sweet enchantress, an old, old heathen chant—one of the days when Freya was worshipped, Freya, at once Venus and Summer of this far remote race—in which the Laplanders bewail the parting day! Now the long, long Laplanders bewail the parting day! Now the long, long night! Already, as we turned to quit the hill, after straining our eyes until the last faint glow had died away from the north-west, and I shivered and wrapped my cloak round me at the sudden sensation of cold. 'It is the snow-wind' said an old Laplander, as we paced down to the village; 'no more flowers for the Lasses to braid in their hair this year.'

I must confess, that I felt, very like a frightened child left alone in the dark, and regretted my whim for staying among the Laps. Nay, but for very shame, I believe I should have proposed to hire Peter Wow's boat, before the ice should seal up mere and river, and start like a bird of passage, in pursuit of the sun. The country seemed to change in the unwonted twilight; the familiar rocks at the glen, the far away moorlands, the pine thickets, assumed a weird aspect; even the faces of my entertainers looked strange and grotesque, and their pigmy figures impish, in the deep shadow. Then, too, the singular feeling that all this was not a dream—that it was real waking life—that I had actually seen the sun go down into an obscurity that was to last for the better part of a year—and that I was going to try and while away a winter-night that would have given time to Scheherzade herself to exhaust a quarter of her budget of stories—all this bewildered me. But that night there were high revels held among the dwellers in caves. Peter Wow, as chief of the village, entertained all the beauty and wealth (all the ugliness and poverty as well) of Kublitz in his hospitable halls underground. Torches blazed and sputtered; lamps, fed by seal-oil and deer's fat, were lighted, and hung to every bracket and projection through all the subterranean dwelling; and at a very early hour, the monotonous but inspiriting chanting of the Lapland drum summoned the guests. All Kublitz was there, young and old, in holiday garb. There were gaines and sweetmeats for the children, dancing for the lads and lasses, and abundance of tobacco, gossip, and strong liquors for the seniors of the village. A pet reindeer—a lovely milk-white creature, almost hidden by the flowers with which it was garlanded—was led through the rooms by a rope of roses held by six young maidens. Six young hunters followed, each with a drawn sword, with which they were presently to figure in the ancient sword-dance of Scandinavia. The orchestra, composed of the strangest-looking instruments, still managed—for the Laps are a very musical people—to discourse sweet sounds, now of wild pathos, now almost maddeningly gay and exciting. Such hearty, vigorous, agile dancing I never beheld. Even in the gayest circles of Stockholm, a primitive capital, in which the elegant world has not yet become too languid for enjoyment, those Lapland dance s would have been wonders, and yet there was nothing boisterous or ungainly in their movements, indeed these were as sprightly and almost as small as fairies, and had something of the fawn-like elasticity and grace of childhood in their motions. I felt the thrill of music awake forgotten sympathies, and half wished to dance too, and regretted that I was too mature and too lanky to be a fitting partner for one of those lithe, small-limbed elfins of Lapland, who were sweeping so trippingly past me. Peter Wow did offer to procure me a partner; but I saw, by the twinkle of his eye, that he meant nothing more than a jest, and I should have felt, like Gulliver, afraid of crushing the whole Lilliputian company. Indeed, it was a marvellous sight that assembly of small folks under the level of the earth, and it put me in mind of what I had heard of the Dalone Sleaghe of the Scottish legends, and their revelry within some haunted hill. I could hardly help fancying I was really a captive or a guest of a troop of carousing gnomes, or fhui, like the Rhymer. I had been borne away to Fairyland, and had but a faint prospect of revisiting the real daylight world again.

Peter Wow, the tallest man in the community, had attained the gigantic stature of five feet four, and, with his high-crowned cap set jauntily on his gray locks, his enormous white beard and mustaches flowing down like a frozen river, and his uniform costume of reddish-brown cloth, looked uncommonly like the Brows or Gnomes, as Norse superstitions describe him. The still more dwarfish assemblage presented every variety, from the grotesque and witchlike ugliness of the old women, to the infantine and diminutive beauty of some of the young girls. The children were almost all pretty and rosy of complexion, but age, it seems, comes on with terribly swift strides among these dwellers of the frozen world, as well as with the sun-scorched Asiatic; and I looked in vain for the pleasant matronly faces that never fail to meet the eye in a temperate climate. There seemed to be a quick transition from delicate youth to weird age. Some of the men were fine active little fellows, wonderfully strong, in spite of their pigmy stature, and full of life and fire. It has been essayed, more than once, to raise troops among the Laplanders; but in vain, for the little warriors cannot endure the ridicule of their big comrades of Swedish or Norse stock, and endless quarrels are sure to keep a garrison in hot water if Lap is enlisted. There is the Swedish-Lapland corps of sharpshooters, who serve on snow-shoes, and turn a militia-ist the field; but these are the sensitive heroes are less exposed sixty-inch standard. The Laps proper—as the Swedes, Norwegians, and Southerners generally, as a heavy and stupid race, whose large limbs and lofty forms are given them as a compensation for their scanty stock of brains. And indeed the Norsemen always say: "He who deals with a Lap gets the worst of the bargain;" for the small folks have wonderful acuteness with all their simple bearing. But I believe that in their secret hearts the tiny tribe value size and height above all things. I know Peter Wow was prodigiously vain because his head was within an inch of being level with my shoulder; and I think many a young fellow would have bartered his youth for my six feet of perpendicular elevation, which never gained its owner any remarkable popularity elsewhere.

The next morning, I had a surprise indeed. A shout from the upper earth aroused me, and scrambling to the outer air, I beheld the rocks, the black pine copse, the illimitable moorlands, one dazzling, all-pervading sheet of blinding snow. All gone! the fair flowers, the sing-birds, the uncultured fruits that offered their profusion everywhere, blooming heather, and green grass, all gone! buried, until summer brought back the daylight, beneath a spotless mourning shroud of virgin snow. To my great relief, it was not as dark as I had expected. A sort of hazy shimmering light prevailed, like moonbeams through a mist. The northern wind blew keen; and even as I gazed, the blinding snow-flakes came whirling down again, and seemed to bury the dead summer deeper at every instant.

'They are plucking the wild geese's feathers finely up there, north,' said Peter Wow, unconscious that his proverb was a British as well as a Lapland one.

We all laid by our summer clothes, put on our manifold wraps of fur and woollen, and betook us to winter avocations. And now came a strange season, when it was hard to say whether it was day or night, or both, or neither. The lambs were never suffered to go out; the fiddles and drums, the bone-flute and the musk-ox's horn, were never silent for three consecutive hours; and there seemed no regular times for meals, or sleep, or work, or recreation. On the contrary, music, and such simple labors as could be performed underground, and dancing and cooking, to say nothing of eating, drinking, and gossiping, went on in a promiscuous fashion through the twenty-four hours of what would, down south, have been a legal day. When one felt tired or sleepy, he or she went to sleep; the hungry ate, the thirsty drank; the perpetual fires, constantly stirred the most enthusiastic messes; the fiddles and drums went on as if self-acting; the reindeer were fed, tended, and milked; wooden bowls were carved, horn-trinkets chiseled, and stories related to gaping listeners, all at once, and all for ever. I felt off-looking at my watch at all, except mechanically. I went about, as a sleep-walker might; I dreamed standing. I passed great part of that wonderful winter unpleasantly, but in a sort of amiable nightmare. Of course, I saw no newspapers: the world might wag as it pleased. 'It was in the daylight,' I in the dark. Of course, I received no letters: the post-courier was shut out, along with the strength I was the tenant of a strange lumpless, unconscious world.

We were not always underground. In the fine weather, the reindeer were driven out to browse on the moss and lichen, from which they scratched away the snow with their fore-feet. Then were hunting-parties too, when we chased and slew the white wolves, the white hares, the ptarmigan, the deer, the birds, all and every one in the wild variety of we're. Then was the eire-ne chase, and the chase of the white bear, and a grand battle with an old giant of a bear, who pine-ined on the superstitious respect the Laps have for 'Old Grandfather Wizard,' as they call him and robbed the storehouses, until his theft became intolerable. The wolf-hunts were rather dangerous; but the bear was a terrible fellow; he wounded four of our best hunters, crowed the dogs with his mighty hugs, and nearly beat the whole community, when a lucky shot laid him low. After the re wage the glutton-drives; oh, the wild cries that swooping over the frozen snow in a sheer drawing sledge, with no a brush on the wang, were bell-jangling, and the wild driver singing as he cheered on his startled team, that by like the whirlwind the dazzling white mood lands! The worst of it is, it takes away your life with uncommonly quick and when I waxed confident, and could drive pretty ably. I was run away with, of course, upset in an awful pell-mell into a drift five feet deep, and dug out ignominiously, amid much laughter of the Lapps. I, the whose gallery flowed over reading Gallus e Caligula, was 'chaffed' by a crowd of things between me and the pond pine. Before the short, sharp summer, which was over and gone, but ere the cold set in, I was a fair hand at the reindeer-sledge, and could drive like a Lap, and I feel that I owe my life to my skill in that exercise, my own dexterity in using the whip, and the sagacity of the animals. I shall never forget the scene. The heavens were one vast pavilion of many-colored light: blue, orange, fiery red, deep violet, now paved with fiery gold, now spangled with, instrous gems, all blended in one glowing mass; while beneath, and flinching the snowy plain, which echoed and sparkled it, as in ecstasy to the dance, a hundred columns of prismatic fire, that seemed the creation of some wild dream. These were the Merry Dancers, the wondrous Lights of the North. Ah! it was a pleasant winter; and I protest that I was half sorry when we all went up the hill again, and hailed the rising sun and day and summer came pouring in at once; and the boat was prepared, and I bade my gnome-hosts adieu, and went off to the daylight, open air, Gloucestershire world again.—*Chambers' Journal.*

A USEFUL MAN.

WILLIAM E. ERWIN was born Sept. 28th, 1803, in Williamsburg District, S. C. He was brought up in Sumter district; was married Oct. 22d, 1833, to Sarah M. Kennedy, daughter of Francis S. and Holly Kennedy, and died, after a short illness, in Octibbeha county, Miss. He was piously trained by parents of the Old School Presbyterian Church. At the age of fifteen years, or earlier he attached himself to the same Church, and afterwards with two of his brothers who joined the Church at the same time, he kept up family prayer in the absence of his father.

He moved to the State of Mississippi in the year 1835, and settled in Lowndes Co., and, says his widowed companion—to whom we are indebted for the use of his personal history: "the very night we took possession of our log-cabin, he erected the family altar." He moved again in 1837, and made his home east of the Tombigbee river, near Columbus. After several unsuccessful efforts to gather the remnants of a scattered flock and resuscitate what had been a flourishing Presbyterian Church in the vicinity, he joined the Methodist Episcopal Church at Concord, where his wife was already a member, under the pastoral charge of Rev. George Sheeller.

In the year 1843, he, with several other persons, erect d New Hope church. Here, during the same year, a society was organized and the church dedicated to the worship of God by Rev. William Murrah. The Union Sabbath School, of which he was so long Superintendent, was established the same year by a Presbyterian Elder. In connection with the Church at New Hope he lived, serving faithfully in various capacities, and laboring successfully to the end of his days.

Seldom is a community visited by a providence so afflictive, in the loss of one of its members, as that which the neighbors and friends of William E. Erwin suffer in the death of this estimable man. Energy and benevolence were most prominent among his natural traits of character. He acted in accordance with the Bible injunction—doing with his might what-soever his hand found to do. His heart abounded with kindness toward his fellows: to befriend the orphan and widow, to make peace and arbitrate difficulties between friends or enmity, to visit the sick and minister to the wants of the suffering, were all in accordance with the promptings of his generous nature. Possessed of a hopeful and cheerful spirit, he diffused light and gladness through the social circle, and rendered himself a favorite especially with the young. A touching feature in the burial scene was the assistance given by the children and young people of the Sabbath School in laying the body of their friend and superintendent away in its final resting place.

His house was the home of unfeigned hospitality, a center of neighborly reunion and friendly social intercourse, and a resting-place for the toil-worn itinerant. Such was his position in the community where he lived as justly to entitle him to the appellation of "Our Oracle," under which appellation, if we mistake not, a sketch of his character appeared in the *New Orleans Christian Advocate* several years ago. Add to his natural goodness the sanctifying and controlling grace of God as exhibited in his heart and life, and we behold in him the model man and the Christian. His characteristic energy was manifest not only in his attention to temporal business but also in the untiring zeal with which he devoted himself to the cause of God. As a steward in the Church he did not hold office merely for the sake of position; he was a liberal devised and a faithful worker in the vineyard, giving time, talents, and money for the interest of the Church.

His activity and zeal in behalf of the Lord, did not leave him to consider himself a steward of the Lord, and gave freely to the support of the ministry, to the cause of missions, and for educational purposes. We doubt if ever an appeal was made to him in vain in behalf of any object of Christian benevolence. He was munificent but not ostentatious in his benevolence. But the friend of the Church, the kind neighbor, the devoted husband and father, is gone. Bereaved affection describes touchingly the closing scenes of his mortal life: "He left home Monday Oct. 1st, to spend a week at his plantation in Octibbeha county; he was taken sick on Tuesday, and died on Saturday night. His disease—congestion of the liver and bowels—was violent from the first. When I reached him Thursday night he was quiet, and relieved of the violent pain which had tortured him for two days and nights previous; and while life lasted, every waking moment after, he expressed gratitude to God for ease and sleep. When I found my dear husband sinking, knowing that his symptoms had for two days deceived us, I asked him if he was going to leave us?' He implied it there were any unfavorable symptoms? I replied, we feared so. Said he, 'I do not think so; I breathe freer, and think reaction will soon take place; but should anything serious occur, and should I become delirious, don't let it trouble you. I am perfectly resigned to the will of God, and I feel that he is supporting me. Oh! blessed Jesus, I trust in him; I have no fear of death.' A little later, I asked him if he had any message for friends, or the dear ones at home? 'Tell them,' said he, 'to be faithful; to live for God, and be ready for the Master's summons.' I asked him if he would like to live longer? 'Oh, yes,' said he, 'if it was the will of our Father, I should like to stay with you. I should like to work longer in my Master's vineyard. But, God be praised, the work will go on.' And with many other expressions of hope, of trust, of exultation, did he soothe and cheer our breaking and bereaved heart.

Thus lived and died a useful man.

W.

He is worthy of honor, who willeth the good of every man; and he is much unworthy, thereof, who seeketh his own profit, and oppresseth others.

Obituaries:

"Let me die the death of the Righteous."

MRS. SARAH C. HILL, consort of Dr. H. W. Hill, Warren county, Miss., aged 30 years, 10 months, 2 days. Sister Hill embraced religion during a protracted meeting held at Oak Ridge in 1846, and joined the M. E. Church, of which she lived an acceptable and useful member to the day of her death. She was stricken down in the prime of life by consumption; and when she became convinced that the time of her departure was nigh, the thought of leaving behind her husband and children was painful indeed to her; but after calm reflection and communion of her faith, she cheerfully committed them to the care of Him whom she loved and served. During her illness she gave a shouted the praises of God, and exhorted the servants in the faithful and meet her in that happy clime where parting shall be known. It was the privilege of the writer, to visit her during her illness, and hear her speak of the comforts and joys of the christian religion; also of meeting her departed relatives and friends in heaven. A short time before she died she called her family together with friends and relatives, bade a kind and affectionate farewell, giving to each some token by which they would remember her. Then she requested quiet and composure in the chamber of sickness and death. She leaves to deeply mourn and sorrow her loss, but not without the consolation that she has gone to rest. Funeral services were performed by the writer, to a large and attentive congregation, from Rev. xiv. 13.

J. H. SHELTON.

RICHARD W. KAY died during the 1st Sept., 1860, in the parish of Assumption, La., at the residence of his son-in-law, Mr. Pearce, aged about 67 years. He is survived by his wife, not one child of his, but for a number of years a citizen of Kentucky. About 12 years ago he moved to Assumption parish, where he resided until his decease. Nearly 35 years prior to his death he professed to have lost in the atoning blood of Christ, and during all his life with the people of God, he distinguished himself by his consistent walk and godly conversation. He was a Methodist, was born to fight and when he fell, it was to die. The attack of the disease was of short duration. He was like Jacob, he died in the good old age of 67 years, and was gathered to his people. Like Jacob, he took leave of his children and grandchildren, and soon after watched by the bed-side of his wife, who was left behind to mourn her loss, but not without hope of meeting her husband in heaven. He was a kind husband, a tender father, and a good citizen, a true friend. In short, in every part of the church, we both regret the separation of such a man, and the good he came to know him.

MRS. CHARLOTTE H. TROTTER, wife of Dr. Dallas Trotter, died at her husband's residence in Caledonia, Miss., on the night of the 24th of August, 1860, after a protracted illness of two weeks and three days, which she bore with Christian resignation and fortitude. The deceased was born in Caledonia the 17th day of Oct., 1845. On early the last Prince joined the Christian church, and was baptized by Rev. Dr. Lattimore, and united with the Methodist Episcopal Church, South, at Caledonia, Lowndes county, Miss. She joined the Church at Antioch, and remained a faithful member of the Methodist Church to the day of her death. She left a husband, two children, and many relatives and friends to mourn their loss. Her husband has lost a true wife, and the neighborhood a self-sacrificing sympathetic Christian, ready to every good work. Not a murmur was heard to escape her lips during her illness, but often said, "Dying is but going home."

J. A. FRIENDS.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE ... Session of this Institution will open on Monday, the first of ... next.

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REV. MOSES ALLEN, M. A., Professor of Mathematics.
REV. JOHN J. WEBB, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. H. HOLLINGSWORTH, M. A., Professor of Natural Science.
REV. J. L. SUNDSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A., Principals of Preparatory Department.
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Tuition per session, one-half payable in advance.
In the Preparatory Department.....$20 00
In the Collegiate Department.....30 00
Music extra.....60 00
Board can be obtained at the Steward's Hall, or in private families. Expenses varying from $150 to $200 per month. This will be a thorough ... Faculty, every one being a College Graduate.
Students should be provided with Bedding, Towels, large library, ... Students are expected to be present at the opening of the session, and to remain ... session.
Centenary College is located at Jackson, La., twelve miles East of ... Depot.
For further information apply to Rev. C. C. Gillespie, No. 112 Camp ... Rev. J. L. Sundstrom, New Orleans, or to the subscribed, Jackson, La.

JOHN C. MILLER, President.
Aug. 5, 1860. 1y

COLUMBUS FEMALE INSTITUTE.—COLUMBUS, ... Session of this Institution will commence on MONDAY, the 1st day of October next, ... under the superintendence of the following ... Corps:

Rev. M. Hudson, President, and Professor of Moral Science and Belles Lettres.
Rev. W. H. Smith, Professor of Mathematics.
Rev. F. H. Foster, D. D., Professor of Natural Sciences.
Rev. W. H. Bays, D. D., Professor of Sacred Literature.
W. Schwartz, Professor of Modern Languages and Painting.
Miss M. F. Caldwell, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Gottschalk, Senior Professor of Music.
W. S. B. Mathews, Junior ditto.
Miss L. Bittendieger, and Miss M. A. Mathews, Assistants in Music.
Miss S. Schwartz, Teacher of Ornamental Branches.

A ball will mark the annual Christmas of a Student for board in Tuition, to be exercised by Faculty. The Compensation of furnishing a room varies from $5 to $12.

In addition to the regular College classes, there will be Instruction in Academical and Primary Departments, all under the charge of the same general faculty.

Letters on Financial business should be directed to Professor C. Schwartz the Secretary of the Faculty; on all other matters, either to the President or to

W. C. BASS, *Secretary.*
Macon, Georgia, Aug. 21, 1860. 1y

BASCOM FEMALE SEMINARY, Greenville, Miss. ... Session will commence its next Session, 8th ... Aug. 25, 1860.

Rev. S. D. OGBURN, *President.*

Dora Gibson Collegiate Academy for Young Ladies ... Session will commence on the 1st Monday in ... with competent assistants, in the departments of the English ... Classics, Mathematics, Natural Sciences, Languages and Music, ... Drawing and Painting. Pupils received at any time during the session, and charged from the date of entrance to the end of the session. Thorough instruction in the branches of English education. Lessons in Vocal Music, ... Terms per session of Forty weeks, Board and Tuition in English branches, from $150 to $200. Music, languages and extra branches at moderate extra charges.

Circulars, with further information, can be had by addressing ... Gibson, Miss.

sep 12 REV. H. JONES, Port Gibson, Miss.

GREENSBORO' (ALA.) HIGH SCHOOL.—A Select School for Boys.—Rev. J. W. N. MAKEE, A. M. M. D., Principal. ... Session of forty weeks, commences on the 1st Monday in ... Pupils of any age, over 10 years of age, are admitted with the Principal's ... The school is conducted on the plan of the best Northern Academies. ... Tuition per session, $50 to $60. Boarding, including lights, and washing, $12 per month. Payments quarterly in advance.

W. L. C. BUNNETT, *President.*
Nov. 7, 1860. 8t

WHITWORTH COLLEGE, FOR YOUNG LADIES, ... Mississippi. Rev. J. F. ... A. M., Principal, assisted by competent ... The next session will commence on the 1st Monday in September, ... and close the last Friday in June, 1861. Annual ... Session of Twenty Weeks.—Commencement—13th and 14th ... Session of Twenty Weeks.—Commencement—13th and 14th ... Session of Twenty Weeks.—Commencement—13th and 14th

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

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PER-ECUTED LITERATURE.

A propensity for persecution seems inherent in human nature. Jacob Perdelius, who had suffered so much at the hands of Egyptian taskmasters, in their day of power caused numerous Gentiles to embrace Mohammed by the edge of the sword or by fire; and spite of the doctrine of mercy, long-suffering, and love inculcated by the great Founder of Christianity, his followers have imitated the devotees of more bloodthirsty creeds. And

[illegible] each other, quite persuaded

That all the apostles would have done as they did.

The persecution of an opponent was so much more simple an operation than his intellectual overthrow; arguments might not always be ready, but the torch and the tagged wand were ever at hand; while to suppress the opinions of an adversary was more decisively conclusive than any attempt to confute them could possibly be.

The [illegible] Pagan literature: all Jewish books, Bibles excepted, were ordered to be burned, because they were filled with blasphemies against Christ. The Talmud [illegible] with [illegible] and [illegible] each other in their fulminations against [illegible] and [illegible] copies were burned at one time in [illegible] Spain, thereby destroying the destruction of [illegible] the Koran by Cardinal Ximenes into the [illegible].

The Reformation gave occasion for a vast deal of book burning. Luther would gladly have burned Luther himself, had he not been gratified his feelings by publicly commencing the great reformer's discourses and theses to the flames; a compliment the students of Wittenberg acknowledged by burning eight hundred copies of Tetzel's contemptible in the market-place of that town.—Wicklif's tracts, after once escaping from his enemies at Vienna, was retaken, and, by Calvin's instigation, burned at Geneva, his books and manuscripts shared the same fate.

In 1553 the *Emile* of Jean Jacques Rousseau was burned by the common hangman at Geneva; and his *Contrat Social* afterwards experienced the same fate.

In England, the war upon books was commenced by the haughty, high-reaching son of the Ipswich butcher. The persecution of literary works had, until his time, been [illegible] rather than discouraged, and the importation of [illegible] was [illegible] facilitated. Wolsey, writhing under the [illegible] personalities launched at him by Skelton and Roy, and [illegible] that the spirit of religious liberty was [illegible] itself, on the wings lent to it by Faust, and [illegible] people awakening to a sense of their wrongs, warned the clergy that unless they exerted themselves to suppress printing, printing would most certainly suppress them." The astute cardinal left no means untried to prevent the circulation of anything he considered inimical to either church or state. The king could not enjoy the slinging satires leveled at his ambition, [illegible] sufficiently to protect the satirists from his vengeance, but the author of the *Defence of the Seven Sacraments* was not loath to make his adversaries know that he had at his command more powerful weapons than his pen. He accordingly issued an *Index Expurgatorius*, a document [illegible] the new learning of Protestantism as heretical; and Wolsey went in solemn procession to St. Paul's, and presided at the burning of the works of the Wittenberg monk, dreaming as little as his proud master, that in less than ten years from that time, the Defender of the Faith would quarrel with its high-priest, and prohibit the [illegible] of the advocate of papal supremacy as pestilent, infectious, and seditious! Among those who were busiest in this literary crusade, the Bishop of Durham was particularly prominent. His mortal fear of one "little book brought by some folks from Newcastle," led him to make a vain attempt to get all the ports of the kingdom closed against the offending [illegible]. By another exploit, this prelate unwittingly [illegible] the gratitude of the reformers. Upon the publication of the second edition of Tindal's "Obedience of a Christian Man," a second [illegible] of the person by whose assistance the obnoxious version of the Scriptures had been reprinted. He accepted the condition, and to the astonishment of the chancellor, and the confusion of the Bishop of Durham, declared the bishop was the man, he having, by carefully buying up every copy of the first edition, supplied the funds for bringing out the second.

In the reign of Edward VI., the works of Peter Lombard, Duns Scotus, and Thomas Aquinas were carried upon hires, tumbled into bonfires, and burned in the market-place of Oxford. In the next reign, English Bibles and English commentaries on the Scriptures, of which the number was almost infinite, were treated in the same manner. Philip and Mary did not halt in the good work of suppressing any books tending to undermine their own temporal authority or the spiritual predominance of the pope, and in the latter category were reckoned writings calculated to bring religious houses or the Society of Jesus into contempt. In 1555, the Stationers' Company received their charter, by which they were expressly authorized to search as often as it pleased them all houses occupied by printers, binders, stampers, or booksellers, for any works obnoxious to the state or their own interests, and to seize, burn, or convert such works to their own use. Three years afterwards, the following terse, and, as Strype calls it, "terrible" proclamation was issued, and promptly acted upon:

"*By the King and Queen.*—Wherras divers books, filled with heresy, sedition, and treason, have of late and be daily brought into the realm out of foreign countries and places beyond the seas, and same also covertly printed within this realm, and cast abroad in sundry parts thereof; whereby not only is God dishonored, but also encouragement is given to disobey lawful princes and governors; the king and queen's majesty, for redress hereof, do by their present proclamation declare and publish to all their subjects, that whosoever shall, after the proclamation hereof, be found to have any of the said wicked and seditious books, or finding them, doth not forthwith burn the same, without shewing or reading the same to any other person, shall in that case be reputed and taken for a rebel, and shall without delay be executed for that offence, according to the order of martial law. Given at our manor of St. James, the 6th day of June, 1558." This cruel and cruel edict is supposed to have been especially provoked by the appearance of a little work, by one Christopher Goodwin, on the lawfulness of disobeying superior powers, in which rebellion against the tyranny of the crowned bigots was openly advised and defended.

In Elizabeth's time, several political pamphlets, and many dramas, some libels on the powers that were, perished at the stake. Dr. John Cowell published a law dictionary, called *The Interpreter*, and dedicated it to the Archbishop of Canterbury. In it he argued in favor of assimilating the laws of England to those of imperial Rome; these "outlandish positions" attracted some notice, and drew down the censure of both Houses of Parliament; the author was taken into custody, and *The Interpreter* committed to the flames "for asserting several points to the destruction of parliament." In 1622, David Pare's *Commentary on the Epistle to the Romans* was burned at London, Oxford, and Cambridge, by order of the privy council; and in 1640, the House of Lords commanded two works, Pocklington's *Altare Christianum* and *Sunday no Sabbath*, to be burned by the common executioner in the city of London and at the two universities.

When parliament at went up and the king went down, and Presbyterianism was for a while in the ascendant, the old victims of Episcopal persecution, eager to do as they had been done by, became the bitter denouncers of what they called "cursed intolerable toleration." They who had cried out loudest against the decrees of the old licencers of the press, appointed new ones, by whom all antagonistic works were ruthlessly consigned to destruction. If the Godfearing Puritans proved so merciless, it is not to be wondered at that one of the first proceedings under the Restoration was the burning of the long-man of the Covenant and three acts of parliament: that for erecting the High Court of Justice by which Charles I. was tried and condemned, and that by which England was declared a Commonwealth. On the 13th of August, the king issued a proclamation, ordering all copies of *The Obstructors of Justice*, by J. Goodwin, late of Coleman street, London, to be burned, coupling with it a much more famous work, the splendid *Defence of the People of England*, by one John Milton; but Charles would scarcely, like his successor, James, have commanded Locke's account of the Massacre of St Bartholomew to be burned at the Exchange, to please the French ambassador. Baxter's *Holy Commonwealth* received the same honor at Oxford in the very year of the Revolution.

After that important event, parliament looked with jealous eyes upon those who grounded the right of William and Mary to occupy the throne upon anything else but the will of the two Houses. In 1692, a pamphlet, by C. Blount, describing the king as a conqueror, was burned in Palace Yard. Three years previously, Bishop Burnet published a Pastoral Letter to his Clergy upon taking the oaths of allegiance to William and Mary. Carried away by his zeal, he wrote: "Here was a war begun upon just and lawful grounds, and a war being so begun, it is the unquestioned opinion of all lawyers, that the success of a just war gives a lawful title to that which is acquired in the progress of it.—Therefore King James having so far sunk in the war, that he both abandoned his people and deserted the government, all his right and title did accrue to the king, in the right of a conqueror over him." This assertion of William's title to the right of conquest was especially repugnant to the parliamentary leaders; and although they did not attempt to prevent the circulation of the Pastoral Letter for three years, it was condemned at the same time as Blount's pamphlet above mentioned.

In 1703, Defoe's *Scottest Way with Dissenters*, which raised the ire alike of those it assailed and those it defended, was burned by order of the House of Commons—a decree that no Englishman could treat with contempt. In the same year, the Scots parliament indulged themselves in a similar way. *The Historia Anglo-Scotica, or an Impartial History of all that happened between the Kings and Kingdoms of England and Scotland from William the Conqueror to Queen Elizabeth*, by Dr James Ussher, was found to contain many false and injurious reflections upon the sovereignty and independence of the Scotch crown and nation, and was therefore burned by the common hangman at the Mercat Cross of Edinburg. Another work, *Memorials of the Church of England*, by the same author, was censured from the throne, and, by the orders of the House of Commons, burned at the Royal Exchange. Dr. Drake's literary life was one of hairbreadth escapes and strange vicissitudes; he was a Tory partisan writer, as during in breaking the law as he was clever in eluding the clutches of its emissaries. He used to forward his manuscript to the printer through the agency of a masked lady, who took care that her whereabouts should not be traced. He was once saved by the word "nor" having been substituted for "not" in an indictment; but at length government managed to lay hold of him, and abandoned to his fate by those his pen had served, he died raving mad.—In 1705, a book entitled *The Superiority and Direct Domination of the Imperial Crown of England over the Crown and Kingdom of Scotland*, was so offensive to Scottish notions, that the parliament of that country handed it over to the executioner. Ten years later, the Irish House of Commons ordered the burning at Dublin of "a false, malicious, and scandalous libel," published by the Irish Jacobins, and called *A Long History of a Short Session of a Certain Parliament in a Certain Kingdom*, the contents of which were less ambiguous than its title.

The last noticeable instance of book-burning by authority occurred in 1723. The celebrated physician, Dr. Mead, purchased from the library of the Landgrave of Hesse a copy of the *Christianisme Restitué* of Servetus, the publication of which cost the author his life.—This particular copy was reputed to have belonged to Calvin, one of his accusers. The doctor determined to reprint the ill-fated work in quarto, but before the edition was completed, the sheets were seized at the instance of Dr. Gibson, Bishop of London, and the impression burned, May 27, 1723. A few copies escaped destruction, one of which may be seen in the Library of the Medical Society of London. In 1770, a perfect reprint was issued, but only four copies are now known to be in existence. The original copy passed from Dr Mead into the hands of the Duc de la Valliere, on the sale of whose collection it was purchased for the Imperial Library of France at the price of 3810 livres.

In these days of cheap printing and toleration, book-burning is looked upon as a puerile folly, upon a par with the Irish method of spiteing a banker by burning his notes. Still literature has suffered losses. As Wat Tyler's victorious rabble made firebrands of the ancient records of the city of London, so mad mobs destroyed valuable treasures when they set fire to Lord Mansfield's and Dr. Priestley's houses. The Vandal Massena, in retreating from the lines of Torres Vedras, wantonly destroyed the church and convent of Alcobaca, rich with the national literature of Portugal.

[illegible] of the "republic of letters," refused to allow the letters addressed to him by the most eminent scholars of the age to be published, because she found them useful for fuel. Mr. Warburton's servant used up a collection of old plays, many of which were unique specimens of our Elizabethan dramatists, for the bottoms of tarts and lighting the fire, for which ignoble purpose the records of the hospital of St. Cross were supplied by its ignorant housekeeper; and Bishop Cowper's wife, disgusted with his studious habits, destroyed in a few moments the results of eight years' labor. Sometimes authors have been stolen enough to commit literary suicide. Calderon, when dying, dragged himself to the fire, and sacrificed his translation of Tasso; Raleigh is said to have destroyed the concluding volumes of his *History of the World*; James Montgomery burned a novel, the composition of which had lightened the hours of his imprisonment; Moore put Byron's diary in the fire; D'Orsay did the same office for his own, which must have been worth reading; and Colonel Stewart, son of Dugald Stewart, not only destroyed his own manuscripts, which he calculated had cost him thirteen years of his life, but what was of considerable more consequence, burned his father's incomplete *Philosophy of a man as a Member of a Political Association*, his Edinburgh lectures on *Political Economy*, and a continuation of his *Encyclopædia Britannica Dissertations*; unmindful of Milton's aphorism, that "he who destroys a good book kills Reason itself."

THE BROWNINGS.

Few of the thousands who now place the poems of Elizabeth Barett Browning in the niche devoted to their favorite authors, are aware that she first became known to American readers as a contributor to *Graham's Magazine*. In the volumes of that periodical for 1841, '42, and '43 they will find her "Child and Watcher," "Sleep," "Catarina to Camoens," and many other of her minor poems. I think it was Poe who was first to recognize a genius hitherto unknown, but destined to a speedy and permanent popularity. Her power, (so rare an element in female poets,) fullness, tenderness, and the haunting music of her verses, which an occasional ruggedness only made more prominent, were at once acknowledged. In fact her American reputation was coeval with, if it did not precede, that which she won at home.

Nearly thirteen years ago, I heard a young lady whose pure Greek profile and exquisite voice can never be forgotten by those who saw and heard her, recite "Count Gismond." The wonderful dramatic truth of this poem—a truth which dislikes all explanations and accessories—struck me like a new revelation, and I eagerly inquired the name of the author. "It is a new English poet named Browning," was the answer. I then remembered having seen reviews of his "Bells and Pomegranates," and "The Blot in the 'Scutcheon," and lost no time in making myself acquainted with everything he had published at that time. In the words of Keats,

"Then felt I, as some watcher of the skies,
When a new planet swims into his ken."

Here was no half-poet, piping melodious repetitions on his limited reed, but a royal harper, striking, double-handed, the fullest chords and the extremest notes of the scale of human passion. His very faults were the willful faults of conscious power; his mannerism was no subterfuge to conceal poverty of thought, but lay in the texture of his mind; while in his boldness, his blunt Saxon plainness, and his faculty of hitting the target of expression full in the white, by a single, arrowy word, I looked in vain through the array of English authors since the Elizabethan age to find his equal. Many of his poems reminded me of the Day and Night of Michael Angelo—figures of immortal beauty struggling into shape through the half-chiseled marble, yet grander in their incompleteness than the completed works of other sculptors. He tries the sinews of language, it is true; he writes occasionally, for the evident purpose of exhibiting his verbal gymnastics, ("Old Pictures in Florence," for instance,) but he will stand the test which proves a true poet—he is best when simplest in his forms.

It is a curious fact that while the first volume of Alexander Smith (a man not to be named on the same day with Browning) was greeted with a sale of 20,000 copies the first year, the first American edition of Browning's poems, in two volumes, was not exhausted until seven years after its publication. One thousand copies in seven years! The sale of the English edition, in the same time, was probably not much greater. Of Browning's last volume, "Men and Women," nearly three thousand copies, I believe, have been sold. The same comparison might be made between the experiences of Tupper and Tennyson; but we all know whose works will be printed and read in the year 1960, and whose won't.

When I was about starting for Europe, on my way to the East, in the summer of 1851, a mutual friend offered me a letter to Browning, who was then, with his wife, temporarily in London. (After their marriage, which took place three or four years previous, they had made their home in Italy.) Calling, one afternoon in September, at their residence in Devonshire street, I was fortunate enough to find both at home, though on the very eve of their return to Florence. In a small drawing-room on the first floor I met Browning, who received me with great cordiality. In his lively, cheerful manner, quick voice, and perfect self possession, he made upon me the impression of an American rather than an Englishman. He was then, I should judge, about thirty-seven years of age, but his dark hair was already streaked with gray about the temples. His complexion was fair, with perhaps the faintest olive tinge, eyes large, clear, and gray, nose strong and well cut, mouth full and rather broad, and chin pointed, though not prominent. His forehead broadened rapidly upwards from the outer angle of the eyes, slightly retreating. The strong individuality which marks his poetry was expressed, not only in his face and head, but in his whole demeanor. He was about the medium hight, strong in the shoulders, but slender at the waist, and his movements expressed a combination of vigor and elasticity.

In the room sat a very large gentleman of between fifty and sixty years of age. He must have weighed two hundred and fifty pounds, at least; his large, rosy face, bald head, and rotund body would have suggested a prosperous brewer, if a livelier intelligence had not twinkled in the bright, genial eyes. This unwieldy exterior covered one of the warmest and most generous of hearts, and that heavy right hand had written one of the finest English noncenonties. The man was also no Kenyon, who, giving up his early ambition to be known as an author, devoted his life to making other authors happy. Possessed of ample means, his house near London was opened to all who handled pen, brush, or chisel, and the noble hospitality which he gave to Art was repaid to him by the society and the esteem of the artists. He was a relative of Mrs. Browning, and at his death, four years ago, bequeathed to her a legacy of £10,000.

Mr. Kenyon had called to say good-bye to his friends, and presently took his leave. "There," said Browning, when the door had closed after him, "there goes one of the most splendid men living—a munificent noble in his friendships, so lavish in his hospitalities, so large-hearted and benevolent, that he deserves to be known all over the world as 'Kenyon the Magnificent!'" His eulogy was interrupted by the entrance of Mrs. Browning, whom he ran to meet with a boyish liveliness. She was slight and fragile in appearance, with a pale, wan-feel face, shaded by masses of soft, chestnut curls which fell on her cheeks, and serious eyes of bluish-gray. Her frame seemed altogether disproportionate to her soul. This, at least, was the first impression her personality, frail as it appeared, soon exercised its power, and it seemed a natural thing that she should have written the "Cry of the Children" or the "Lady Geraldine's Courtship." I also understood how these two poets, so different both intellectually and physically, should have found their complements in each other. The fortunate balance of their reciprocal qualities makes them an exception to the rule that the intermarriage of authors is unadvisable, and they appear to be—and are—perfectly happy in their wedded life.

They both expressed great satisfaction with their American reputation, adding that they had many American acquaintances in Florence and Rome. "In fact," said Browning, "I verily believe that if we were to make out a list of our dearest friends, we should find more American than English names." Mrs. Browning was anxious to learn something with regard to Art in this country, and the patronage extended to it, and, in the course of the conversation, freely expressed her belief that a Republican form of government is unfavorable to the development of the Fine Arts. To this opinion I dissented as moderately as possible, but I soon had a powerful ally in Browning, who declared that no artist had ever before been honored with a more splendid commission than the State of Virginia had given to Crawford. A general historical discussion ensued, which was carried on for some time with the greatest spirit, the two poets taking exactly opposite views. It was good humoredly closed at last, and I thought both of them seemed to enjoy it. There is no [illegible] through the [illegible] of the encounter.

Their child, a blue-eyed, golden-haired boy of two years old, was brought into the room. He stammered Italian sentences only: he knows nothing, as yet, of his native tongue. He has since exhibited a remarkable genius for music and drawing—a fortunate circumstance, for inherited genius is always fresher and more vigorous when it seeks a new form of expression.

I feel that I have no right to touch further the personality of these poets. The public always demands to know, and there is no impropriety in its knowing, how its favorite author looks and talks, but, while he lives, it has no right to pry into the sanctities of his private life. Robert and Elizabeth Barrett Browning, however, have thousands of unknown friends in this country who will be glad to know that their lives are fortunate—that their share of the necessary troubles and trials is not more than the average lot of man—or, if greater, is borne with a cheerfulness and courage, which hides it from other eyes. Owing to Mrs. Browning's feeble health, they have made Italy their permanent home, but they visit England from time to time.

I met them again in London, in 1856, where I had the pleasure of breakfasting at Barry Cornwall's, in company with Browning. He was very gay and witty, and as young and buoyant in appearance as when I first saw him. Mrs. Browning was then reading the proofs of "Aurora Leigh," which appeared a short time afterwards.—*Bayard Taylor.*

JAMES MONTHOMERY.

James Montgomery was born at Irvine, Scotland, November 4, 1771. His parents were pious Moravians, whose love to God and their fellow-men led them on a missionary tour to preach the Gospel to the slaves in the West Indies. But they both died soon after their arrival at their destination. When about six years of age our poet was placed at a Moravian school at Fulneck, England, where he was far from being distinguished for diligence in his studies. The grave fathers were sorely puzzled what to do with him, and little dreamed that he would ever become one of the most distinguished poets of his day. But he was not altogether idle. He was an inveterate rhymer, and his mind was filled with plans of poems that he hoped were to give *his* a place among

"The few, the immortal names
That were not born to die."

Little did they imagine the bright day-dreams that visited the apparently-indolent boy.

At length they concluded that there was no use in keeping him at school any longer, and he was accordingly apprenticed to the keeper of a retail shop in Mirfield. But he had too much ambition to be satisfied with such a situation. So on the morning of the 19th of June, 1789, he turned his back upon Mirfield without taking the trouble to let his master know where he was going. He was now, at the age of eighteen, about to the world, with his pack upon his back—a poet in search of a patron. In a day or two after leaving Mirfield he presented a copy of verses to a noble lord, who generously handed the bard a guinea. Surely he might have thought the golden days were about to return when poets were received into the houses of the nobility, and their wants supplied. But as he ran some risk of suffering for the comforts of life, he engaged in the prosaic work of selling goods to the inhabitants of Wath. But in about a year he became tired of this village, and went to London as a literary adventurer. Here he was received into the house of a bookseller by the name of Harrison, who treated him very kindly, but refused to publish his poetry. He now made up his mind to try prose, but, like many aspiring youths before and since his time, he was doomed to disappointment. He and those to whom he offered his prose productions differed slightly in regard to their merits.

In 1792 we find him at Sheffield. But his troubles were not yet ended. He soon became the proprietor of the world-renowned Sheffield Iris. Those were troublous times, when it was dangerous for an editor to express his opinions, unless they were such as the government wished him to entertain. Montgomery was twice confined in York Castle, the first time for three months on a charge of libel, the second time for six months on a charge of sedition. It required but little evidence to satisfy the juries before whom he was tried of his guilt, but the world has long since come to the conclusion that his imprisonments reflect more disgrace upon the British Government than upon him. After his release from his last confinement he continued to edit his paper till 1825, when it passed into other hands. In 1806 appeared The Wanderer of Switzerland, the first of his long poems.—So greatly had he become discouraged that his work was three years passing through the press. It was favorably received by the public, and its author's claims as a poet generally acknowledged. But there was one critic who growled at the new candidate for fame. Jeffrey tried to convince the public that the book was unworthy the praises bestowed upon it. He turned prophet, and sagely predicted that in three years from the time his review was written nobody would know that The Wanderer of Switzerland had ever been published. The critic must have wielded a mighty sword indeed to have thus killed a poet at one blow. It is to this circumstance that the following lines in English Bards and Scotch Reviewers refers:

"With broken lyre and cheek serenely pale,
Lo! sad Alcæus wanders down the vale!
The fair they rose and might have bloomed at last,
His hopes have perished by the *northern* blast.
Nipped in the bud by Caledonian gales,
His blossoms wither as the blast prevails;
Or his last works let classic Sheffield weep;
May no rude hand disturb their early sleep!"

If the poet was killed, or, rather, his works, they came to life again. Every school-boy knows how completely the critic's prediction has been fulfilled. The remainder of our subject's life was characterized by successful authorship. The West Indies was published in 1810, The World Before the Flood in 1813, Greenland in 1819, and Pelican Islands, the last of his long poems, in 1827. From that time he contented himself with writing short pieces. He died, full of years and full of honors, in the year 1854, at the age of eighty-three.

While a boy at Polmeek, Montgomery became the subject of converting grace. But after leaving school he turned back again to the world, but never so far shook off the influence of his pious parents and teachers as to become vicious in his life. He was again aroused to a consideration of his spiritual condition when a tendency to despondency, similar to that which cast so dark a pall over the life of Cowper, kept him for a time from that enjoyment in the service of God which he might otherwise have possessed. At last peace dawned upon his mind, and his best years were cheered by the consolations of religion. Even during much of the period of his despondency religion exerted a controlling influence over his conduct. For the greater part of his life he was earnestly engaged in the promotion of the glory of God and the welfare of his race. He is emphatically a Christian poet. While Byron seems to have written for the purpose of corrupting his readers, while Moore dresses vice in the garb of an angel, while Wordsworth ignores the distinguishing doctrines of Christianity, while Scott and Southey seem to have no higher aim than the entertainment of their readers, Montgomery aimed to charm his into a love of piety. There is not a single line in his works that tends to leave a stain upon the minds of his readers. The encomium that Lord Lyttleton passes upon Thomson, that he wrote

"No line which, dying, he would wish to blot,"

is fully applicable to Montgomery. But he is not satisfied with mere morality. He sings with an inspiration gained at the foot of the cross, and as if he felt that his business on earth was to lure men to heaven.

The powers thus devoted to the service of God and humanity are not small. The world has long since acknowledged that the bard of Sheffield is justly entitled to a place among the first poets of his age. His long poems are none of them destitute of many passages of great beauty, but they are all wanting in unity and dramatic force. It is in his short pieces that he is most successful, and upon these his future fame will principally depend. Many of them are among the most beautiful productions of the British muse. No person of taste can read "The Common Lot," "Titanuph," "The Harp of Sorrow," or "Odin, to the British Volunteers" without acknowledging that their author was a true poet. His hymns are an invaluable treasure to the Christian world, and bid fair to be sung in the assemblies of God's people as long as the language in which they are written is used. Our author as a writer of sacred songs is inferior only to Wesley and Watts, yet it is in that species of verse that he most excels.—*Rev. S. Leonard.*

THE MARCH OF THE GLACIER.

There are few spectacles in nature so calculated to inspire awe and provoke curiosity as those [illegible] torrents, silent catapults [illegible] sympathise with [illegible] English tourist, who, after gazing on one of them for some time in silence, declared that it was obtrusive and unmeaning. There is something unspeakably strange and perplexing in the presence of a vast mass of ice, to all appearance fixed, immutable, under a burning sun, and in close contact with verdure and fertility. The dazzling pallor, the desolation, the silence of the 'dead sea' of ice, contrast forcibly with the green and golden vegetation of the valley, with the ripe corn-fields, the spreading foliage, and the

Flowers of loveliest blue,
That skirt the eternal frost.

It is death in the midst of life, the skeleton at the banquet of nature.

Standing by the brink or on the surface of the hard rigid mass, the assertion that it moves is startling, and almost incredible; indeed, a certain professor of Tübingen went home after a visit to Switzerland, and wrote a book flatly denying the possibility of glacier-motion. Observation and reflection, however, quickly remove our doubts. We have only to keep our eye on one of the blocks of stone upon the ice, in a line with two fixed points—a tree or ledge of rock—at opposite sides of the glacier, to be assured that the stone changes its position, and is borne downwards with the ice. The glacier, too, tells its story in monistakeable language. It inscribes the record of its journey on the hardest rocks, and carries on its breast, or at its base, fragments of distant mountains, which, like the scallop in the palmer's hat, tell of its wanderings. In fact, the very existence of the glacier depends on its motion. Unless the ice below the snow-line, which, during every summer, is melted by the sun, were replaced, the lower part of the glacier would in a few years disappear. While, however, the ice at the base is gradually being reduced to water, fresh snow is falling on the summit of the mountain, and displacing previous deposits, which descending, are converted into ice, and added to the glacier. According to Rendu, the accumulation of the mountain snows adds each year 58 inches of ice to a glacier. This would make Mont Blanc 400 feet higher in a century, and 4000 feet higher in a thousand years. Dissolution and compensation are thus constantly going forward, and the downward motion of the mass prevents any diminution from being observed. Rigid and inflexible, therefore, as the glacier seems, it is in reality a restless body, subject to constant motion and perpetual change, ever hastening from its birthplace in the mountain-bosom above to its grave in the pasture-ground below. It is something more than mere metaphor to call a glacier a *mer de glace*. The resemblance extends beyond the mere wave-like appearance of the surface. The deeps and shallows, whirlings and narrowings, rapids and sluggish parts, the quicker flow of the centre than of the sides, the depression which occurs when the current sweeps round a buttress, the junction of branches and tributaries—all are to be found in the glacier as in the river.

The general fact that the glaciers move, has been known for a long period to the inhabitants of the mountains; but it is only of late years that attempts have been made to estimate the rate at which they travel. Hugi found that, from 1827 to 1830, his cabin upon the glacier of the Aar had moved about 110 yards downwards; while in 1841, it had attained a distance of some 1580 yards from its original position. Observations on the same point have subsequently been made by M. Agassiz, Professor J. D. Forbes, Professor Tyndall, and others, and some confusion has arisen from the different results obtained. The truth is, that the movement of a glacier is influenced by the slope on which it rests, and by the obstructions which occupy its path; and hence a separate measurement is required for each case. It has, however, been proved, not only that the centre of the glacier moves more swiftly than its sides, but that the point of swiftest motion follows the same law as that observed in the flow of rivers, shifting from one side of the centre to the other, as the direction of the valley changes. The positions of towns along the banks of a navigable river, writes Professor Tyndall, 'are mainly determined by this circumstance. They are, in most cases, situated on the convex sides of the bends, where the rush of water prevents silting up. Can it be, then, that the ice exhibits a similar deportment? that the same principle which regulates the distribution of people along the banks of the Thames, is also acting with silent energy amid the glaciers of the Alps?'

The fact of the motion having been ascertained, a stirring controversy, not yet at rest, arose as to the physical quality of the ice in virtue of which a glacier moves like a river. First, there was the theory of De Saussure, the great Alpine traveller, that glaciers moved as rigid bodies, sliding over the inclined beds on which they rested, and to which they were frozen by the cold of winter, and relieved by the thaws of spring and summer. Another theory, started by Charpentier, and supported by Agassiz, was, that the more exposed parts of the glacier melting gradually, filled the capillary fissures of the ice with water, the expansion of which, as it became frozen, furnished the force which pushed the glacier downward. The first of these theories was insufficient, and the second was contradicted by actual observations on the ice.

To the laborious researches and philosophic mind of Professor J. D. Forbes of Edinburgh, do we owe the most satisfactory theory of glacier motion. Professor Forbes having had his attention drawn to the subject by Agassiz in 1841, devoted himself to it with an enthusiasm and perseverance which at least deserved success. Year after year, he repaired to Switzerland, took up his quarters on the ice, explored the glaciers in all directions, and, as the result of his observations, propounded what is known as the Viscous Theory (from *viscus*, glue). 'A glacier,' he says, 'is an imperfect fluid or viscous body, which is urged down slopes of a certain inclination by the mutual pressure of its parts.

* * * Imagine a long narrow trough or canal, stopped at both ends, and filled to a considerable depth with treacle, honey, tar, or any such viscid fluid. Imagine one end of the trough to give way, the bottom still remaining horizontal; if the friction of the fluid against the bottom be greater than the friction against its own particles, the upper strata will roll over the lower ones, and protrude in a convex slope, which will be propagated backwards towards the other or closed end of the trough. Had the matter been quite fluid, the whole would have run out, and spread itself on a level: as it is, it assumes precisely the conditions which we suppose to exist in a glacier.'

The use of the term 'viscous' has caused much discussion. The assertion that glacier-ice possesses viscosity, or the power of being drawn out when subjected to a force of tension, has been stoutly combated by Professor Tyndall and others, who insist that the ice is not viscous, but plastic. 'Broadly observed,' writes Professor Tyndall, 'two classes of facts are presented to the glacier-observer—the one suggestive of viscosity, and the other of the reverse. The former are seen where *pressure* comes into play, the latter where *tension* is operative. By pressure, ice can be moulded to any shape, while the same ice snaps sharply asunder if subjected to tension. Were the Jesuit worth the labour, ice might be moulded into vases, statuettes, bent into spiral bars, and, I doubt not, by the proper application of pressure, a rope of ice might be formed and coiled into a knot. But not one of these experiments would in the least demonstrate that ice is really a viscous body.' Professor Tyndall points out, that when subjected to a strain, the glacier does not yield by stretching, but by breaking. When the particles of the ice are kept in close contact, they become reunited by the freezing of the film of moisture between them; but when they are too far asunder, crevasses are formed. The continuity of the mass, therefore, he maintains, is due, not to the viscosity of the ice, but to 'the regelation of the new contiguous surfaces.'

After all, the dispute is very much a war of words. It is well known that a substance eminently viscous may be broken by a sudden shock or strain. A piece of sealing-wax, as Professor Forbes observes, will, in the course of time, at moderate temperatures, mould itself to the most delicate inequalities of the surface on which it rests, but may at the same time be shivered to atoms by the blow of a hammer. In the same way, even tar may be crevassed when of a certain consistency. The regelation which Professor Tyndall makes such a noise about, is very much a matter of imagination. That ice possesses that power, is beyond dispute; but we have no positive proof that it is called into play in the movement of a glacier, any more than that a similar operation is not performed in the case of tar, honey, treacle, and other viscous substances.

CHARACTER OF SIR ROBERT PEEL.

At the close of a very readable sketch of the life of Sir Robert Peel, in *Blackwood's Magazine*, for September, the writer gives the following very just and impartial estimate of that great man's character:

It would be too much to speak of him as one of Wellington's greatest [illegible] but he was palestaking, able, industrious, unprejudiced, honest in the best sense of that term, and incapable of meanness. In spite of the pains which were taken to settle his opinions in early life, he seems ever to have wholly surrendered his own judgment to that of others. Indeed, his nature was one of those which mature themselves very slowly, and are therefore open to the charge, often very ill-founded, of having no fixed principles to guide them. How gradual, yet how steady, were the advances which he made towards the adoption of those views of commercial policy which are now everywhere in the ascendant! How, by little and little, the conviction seems to have dawned upon him that men's religious opinions ought not of themselves to present any impediment to their possession of political power. Yet no man of his age cared more for the wellbeing of the working classes; and it would be to do him great wrong were we to question his firm attachment to the doctrines and discipline of the Church of England. Peel's defects were those of temperament merely. He was constitutionally shy and proud. He could neither give nor receive unshackled familiarity. His manner was not a pleasant one, either in the House of Commons or anywhere else. His anxiety always to represent himself as actuated by the loftiest motives, and as sacrificing inclination and the ties of friendship to duty, amounted to positive Pecksniffianism. It was this weakness of temper, doubtless, which made him resent as a wrong done personally to himself anything like remonstrance against his plans, whether of public policy or private patronage. The same may be said of his ostentatious rejection of titles of honor for his children as well as for himself. There is as much of snobbishness in the pride which affects to despise rank to which it has not been born, as in the folly which worships rank for its own sake. Peel exhibited this weakness to his will, and seemed at least to be often under its influence in society. He had many admirers, therefore, but few friends. Still he was a man of whom, with all his shortcomings, England has cause to be proud; and whose name will go down to posterity among the ablest and most disinterested of those who have taken the lead in the management of her affairs.

THE SPLENDOR OF DAMASCUS.

Damascus is the oldest city in this world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyr is buried in the sand of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel, and island of verdure in a desert, "a predestined capital"—with martial and sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw the "light from heaven above the brightness of the sun;" the street which is called Strait, in which it is said, "he prayeth," still runs through the city. The caravan comes and goes as it did a thousand years ago; there are still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and of the Mediterranean still "occupy" there "with the multitude of their wares." The city which Mahommed surveyed from a neighboring height, and was afraid to enter because it is given to have but one Paradise, and for his part he was resolved not to have it in this world, is to this day, what Julian called the eye of the East, as it was in the time of Isaiah, "the head of Syria." From Damascus came the Damson or blue plum, and the delicious apricot of Portugal called Damasco, damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the arts into Persia; and the beautiful art of inlaying wood and steel with silver and gold, a kind of mosaic—engraving and sculpture united—called Damaskeeing, with which boxes and bureaus, and swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon, the "rivers of Damascus," the "rivers of gold," still murmur and sparkle in the wilderness of "Syrian gardens."

The observations on the last solar eclipse are leading to new discussions and theories respecting the physical constitution of the sun. It has been supposed that the sun was composed of a central dark globe, surrounded by a self-luminous, gaseous envelop, the source of its light and heat. Le Verrier now takes the ground that the sun is itself a luminous body, of a very high temperature, and covered by an unbroken layer of roseate matter, and an atmosphere. Mr. Faye, on the other hand, thinks there is decided evidence that the sun has no atmosphere, and that the appearance of a corona and of luminous clouds are purely optical.

Better the world should know you as a sinner, than God know you as a hypocrite.

GARIBALDI.

We find in a [illegible] correspondence of a continental journal the following sketch of Garibaldi: "I have heard him speak; I have been near him; he is wonderful. He has a lion's nature. His voice, resolute and decided, his hand large and body thick-set. In his moments of anger he must be formidable. In repose, his eye is placid and his smile pleasant. He is not a man of genius, but an apostle. He walks in his faith, without weakness and without fear; he performs miracles. In the tempest, he is the man to step from his boat and walk upon the waters. He believes in his mission, as others believe in their star; and he goes straight forward, sure of his destiny, like all conquerors. The other evening, during the fight at Carmina, when the soldiers fired upon the people with guns and cannon, he was unmoved. He offered cigars to the national guards that surrounded him, and said: 'Let us smoke while we are waiting for them.' But he feels danger, and whenever he sees it, he cries: 'Civado io!'—thither I go. A singular trait of his character is its perfect simplicity. He is the only great man of my acquaintance who does not attitudinize. A little grandiloquent in his speeches—like all true believers—he is so in good faith, and not for the sake of grandiloquence. But in his private intercourse he is the most cordially familiar man in the world. He receives all importunities with a martyr's patience; he does not keep them at a distance nor speak to them like an oracle. He is simple and good—one trait among a thousand. I take the most common because it is the most striking: At Messina, I believe, one of the former companions of Gar

DECEMBER 5, 1860.

New Orleans Christian Advocate.

$2 50 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, DECEMBER 5, 1860.

TEACHERS' POSTOFFICES AND THE ADVOCATE.

We hope all our preachers who may desire to have the *Advocate* changed to other post-offices, will write us immediately. Give us the names of both the old and the new post-offices. And as soon as you can learn them, send us a list of all the post-offices in your respective charges. All preachers who receive an appointment from the Bishop, and those who are employed by presiding elders, are requested to act as agents, and will receive the paper gratis. No paper will be sent, or changed, unless it is ordered.

We ask the brethren to remember the resolution passed by the Mississippi Conference, calling upon the other patronizing Conferences to unite with her in raising the subscription list to 10,000 subscribers this year, in order that the paper may be enlarged and improved. We wish to enlarge just as soon as possible—at the beginning of the year, if we are sufficiently encouraged.

MISSISSIPPI CONFERENCE.

This body assembled at Natchez, Nov. 21, and closed its session on the 28th, having been together nine days. Bishop Early presided. This was the first time he had met this Conference since 1857. We are glad to say that he was in good health—we never saw him in better preservation. He is one of the most striking instances of persistent human vitality we have ever seen. And his vigorous mind and character are equal to that of his body. As a presiding officer he has but few superiors. Firm and dignified in manner, prompt in the application of parliamentary law, he avoids confusion and dispatches business rapidly. His Conferences are nearly all revival seasons. His morning prayer-meetings at this Conference were gracious services, and the spirit of God was pervadingly present during the whole session. His administration gave general satisfaction. The preachers received him with great cordiality, and he was happy among them. At the close of the session, Dr. Marshall offered a resolution, accompanied by an address in his best style, tendering the regards and love of the Conference, to which the Bishop responded in warm and affectionate terms. It was a time of weeping.

Rev. Dr. McFerrin, our Book Agent at Nashville, with his amiable lady, was present, and added much to the interest of the Conference. We heard him preach an edifying and effective gospel sermon on Sabbath night. His speeches and addresses, on the Conference floor, and at the Missionary and Sunday School anniversaries, were telling in their effect, and well received. His visit to the Conference, we trust, will do great good in behalf of the interests of the Publishing House. He is also to visit the Louisiana and Alabama Conferences.

Rev. Dr. Chas. Taylor, our zealous and indefatigable Sunday School Secretary, was also present. Dr. Taylor is a welcome visitor at all the Conferences. He delivered an able and earnest address in behalf of the Sunday School cause at the anniversary, and, assisted by Dr. McFerrin, realized a handsome collection of near three hundred dollars. He is one of the most industrious and laborious servants of the Church we know. His cause [illegible] tation" and support. May God speed

Four of the oldest and [illegible] of the Conference had died during the year—Rev. B. M. Drake, D. D., Rev. George C. Light, Rev. T. C. Thornton, D.D., and Rev. Lewell Campbell. Instead of a funeral sermon, according to the old custom, the Conference devoted several hours to a sort of obituary session. The Committee on Memoirs reported, and after each memoir was read, suitable addresses were delivered by members of the Conference and others. It was a mournful and yet blessed occasion. The old and strong men were passing away. They had labored long and faithfully, and had suffered much, in the cause of their Master and the Church. They had long gone in and out before their brethren. Some of them had been among the pioneers of Methodism in the Southwest, and had contended in the wilderness, alone and lonely, for the faith delivered to the saints. At the last session, they were all present. Now their forms were no more seen; their places were vacant; the sound of their voices were not heard in pulpit or prayer, or council. Their brethren remembered them, wept for them, rejoiced for the grace of God that was in them, and did justice to their memories. God let it be in all our Conferences always.

But, though these old and honored brethren are gone, strong and faithful men are left to fill their places. The Mississippi Conference has some of the best business men, and most faithful and reliable itinerants we know. Levi Pearce, H. H. Montgomery, David M. Wiggins, John G. Jones, James Walton, Barnabas Pipkin, John Lusk, W. B. Hines, and others like them, are men in whose hands the itinerant work will never suffer, and who know how to maintain the staple and vital interests of Methodism. And there is a large class of younger men who are already doing good service in their respective pastorates, and are gradually helping in the tone and character of the Conference proceedings. Quite a large class of young men were admitted on trial, several of them graduates of Centenary College. This institution is doing great good in this way—a good that will be duly appreciated by and by. A higher and yet higher standard of talent and education is perceptible in the class admitted each succeeding year. The sentiment of ministerial education pervades the Mississippi Conference. A ministerial education society was formed for the purpose of assisting young men whom God has certainly called to the ministry, and who intend to devote themselves to that great work for life, to educate themselves for its duties. Success to the Society. We trust the time is at hand when such societies shall be formed in every Conference, and when none shall be admitted on trial who have not, at least, a thorough English education, and who have not passed satisfactory examinations on the whole course which now limps through four years.

The Conference was most hospitably entertained by the good people of Natchez. Rev. Dr. Watkins, who has resided there for many years, and Rev. W. G. Millsaps, pastor of the Methodist Church, had made ample and satisfactory arrangements for all—preachers, their wives, and visiting preachers and laymen. We shall not soon forget the hearty and elegant hospitality of Mrs. Shipp, a noble Presbyterian lady, and her accomplished daughters, Mrs. Cannon and Mrs. Holt. It seems to be our providential destiny to stay at Presbyterian homes at our Conferences, and to preach in Presbyterian pulpits. Nor shall we soon forget the delightful and solemn service in the Presbyterian Church on Sabbath, in which we were permitted to officiate. It was good to be there. The Church is an elegant and beautiful one, and the congregation appeared to be composed of pious, intelligent, tasteful people. We were glad to make the acquaintance of Rev. Dr. Stratton, the Presbyterian minister, who impressed us as an accomplished christian gentleman, and as an able and devoted minister. His courtesy and brotherly love are worthy of remembrance and imitation. The Presbyterian and Baptist Churches were all opened to our preachers. The Conference went away with the most hearty good will and affectionate remembrance of the kind people of Natchez. It is an old, well-improved, and beautiful place. Elegant, even palatial, mansions and villas dot all the surrounding hills. Wealth and taste abound. May grace much more abound. The next session is to meet at Canton.

Rev. R. Abbey, the hard-working Financial Secretary of the Publishing House, was present most of the session. He has a body and a will that nothing can break down, it seems. From Nashville to Missouri, from Missouri to Texas, from Texas to Mississippi, from Mississippi to the Carolinas, he flies; and alights only long enough to gather the "bee-bread" necessary for the hive.

As Dr. Marshall is a General Conference officer, it is proper to mention his presence also. He was read out as "*Agent of the Church Evangelist*," as usual, and will be next year, we suppose. We take this occasion to repeat our assurances of good-will toward the grand enterprise. It has General Conference sanction. Its object, we believe, is, to concentrate all our journalistic connectionalism into one paper, and to consign all our present weeklies to the ranks of the "locality." The Doctor sometimes intimates that we, as well as other editorial brethren, have been jealous of the proposed journal, and have opposed it. For ourselves, we disavow all jealousy of the *Church Evangelist*. It is not in our way. And we have never opposed it. We have published everything sent us by the Doctor in favor of it, and nothing against it. We even published his proclamation that it would soon appear in Memphis. Before it came out, however, *The Methodist* appeared in New York, and the Doctor says they appropriated his plan. To allay all doubt of our good-will toward the *Church Evangelist*, if the Doctor will send us a report of his progress since he entered upon his agency, we shall take great pleasure in publishing it.

Talking of literary matters, there appears to be great disappointment because of the non-appearance of the life of the lamented Dr. Winans. The edge of expectation is worn off, and there is no need to harry it now. Men engaged in the duties of the itinerancy have but little time for literary labor, but it was supposed that Dr. Watkins, who enjoys more elegant leisure than any other man in the Mississippi Conference, having a permanent and beautiful home at Natchez, and to whom Dr. Winans' papers were left, could accomplish the work. Dr. Watkins says, however, that he has made but little progress. As he is stationed at Natchez this year, he may have time to attend to this great work. His sermon on the life and character of Dr. Drake, was well received by the Conference.

The venerable and Rev. John C. Barres attended the Conference. He has been a preacher of great power in his day, and his power is not gone yet. His preaches with the zeal and energy of younger years. His spirit seems to have lost but little of its vivacity, and his imagination but little of its sprightliness and intensity. No man's preaching and exhortations were mentioned oftener, or with more approbation by the people of Natchez. His genial manners scatter sunshine in every social circle he visits. May he long continue to go in and out before us.

During the past year, the Mississippi Conference has been greatly blessed with the spirit of revival. In almost every portion of its territory, the Spirit of God has been poured out, the people of God have been blessed, refreshed, strengthened; sinners have been awakened and converted; a vigorous and seemingly permanent zeal in the cause of God has been imparted to the Church and ministry. One most encouraging sign is the hungering and thirsting after entire consecration to God, and the perfect love that casteth out fear, which pervades a considerable portion of the Conference, both among the clergy and laity. Among the young preachers, and especially among those more advanced in culture, and more noted for pulpit ability [illegible] revival success, the doctrine of holiness is [illegible]vated. It is matter of common remark that wherever this is the case, the blessing of God accompanies pastoral labor, and that where it is not the case, spiritual barrenness is manifest. Ought not the Church to see to it, that all our preachers, before ordination to the highest grade of the ministry, and especially before being entrusted with responsible pastoral position, are sound in doctrine, and earnest in spirit, on this point? It is easy for a Conference to become gradually "demoralized," to use a modern military phrase, by the gradual introduction of men who, however talented, and excellent in other respects, make but little account of this cardinal and crowning doctrine of the Methodist Church. We say to the ministers of the Mississippi Conference who are laboring for the promotion of holiness, go on; be firm; be discreet; preach and practice holiness, and God will bless your souls and your labors. A young minister who commences his pastoral life without being duly impressed with this gracious and solemn truth, will make a capital mistake, and regret it when perhaps it is too late to avoid the sad results.

The Conference is becoming wide awake to the interests of the Sunday School cause. A Convention was held last summer, at which strong resolutions were passed, and earnest speeches were made, all evincing a growing sense of the importance of Sunday Schools to the salvation of the children of the Church and country, and showing a determination to have our own schools, under our own control, supplied with our own publications, in all our charges. The Sunday School Society of the Conference is fully organized, and in active operation.—We trust the preachers will generally and vigorously push this great interest, in all its departments, from the very beginning of the year. Brother pastors, give your selves to this good work, which is so valuable and so full of promise, at once, and with all your might. Think of the small amount raised for the cause last year.

The Educational Institutions of the Conference were reported to be in good condition. Centenary College is owned and patronized by both the Mississippi and Louisiana Conferences. Located in the heart of the richest country in the South, with magnificent buildings and all necessary appliances, and with such a large patronizing territory, there is not a more promising opportunity for a grand college success in all the Southern Church.—Port Gibson Female Institute is reported to be doing well. Rev. B. Jones seems to give general satisfaction as Principal.

The Missionary collection for the year, we were informed, was somewhat larger than that for last year, though, being absent from the anniversary on account of indisposition, we did not learn the amount raised, nor could any one give us definite information. The Mississippi Conference is wealthy, and ought to stand next to Alabama in this matter. The preachers are zealous, and the people liberal. But the officers of the Conference Missionary Society have never inaugurated any *system* like those which have *educated* other Conferences up to such a high standard, and to the attainment of such grand results. We have attended three sessions of the Mississippi Conference, and we have come decidedly to the conclusion that it is at this point that the "screw is loose." Other Conferences have done great things for the cause, and done themselves great honor; and the principal agency has been the appointment of officers to control their Missionary Society, whose souls are fired by the missionary spirit, and who have the industry and business capacity to lead the Conference to missionary success. In the Alabama and Louisiana, and other Conferences, the reports of the Secretaries have been, for many years, important, valuable, and inspiring public papers, looked for and listened to with interest, and eagerly read when published. We have no such thing in the Mississippi Conference. In the Alabama Conference, the Treasurer's report shows exactly what has been done, in the whole Conference, and in each charge, as compared with the previous year. It has come to be looked for with eager interest by the entire ministry and laity of the Conference. The Conference, at each session, resolves to raise so much missionary money—say $10,000—always an advance on the collection of the year previous. This is apportioned, at the Conference, between the different Presiding Elders' districts, and, afterward, apportioned, by the Presiding Elder and the preachers, we believe, to the different charges in their District. At the next Conference Anniversary, which is made a great occasion, the Treasurer's report is read, giving the amount assessed to each charge, the amount raised by that charge, and the surplus or deficit. Often, when there is a deficit in a District, the preachers of that District, by means of reserve and contingent subscriptions, or otherwise, make up the amount on the spot.—We have no such thing in the Mississippi Conference. And it is not the fault of the people or the preachers, but of the officers of the Missionary Society. The Mississippi Conference owes it to itself and to the Church to see that men of the proper spirit, energy and capacity fill these offices. She has the men, and ought to avail herself of them. She is growing, wonderfully to these most intimate with her for the last few years. A great future is before her. But just here is a matter that should be mended, if her growth is to be harmonious and powerful. Otherwise, people and preachers will become discouraged.

The Book and Tract Society at Vicksburg was reported to be in good condition, and prosperous. The division of sentiment on this matter seems to have subsided, and the preachers seem to be harmonious in regard to it. This is matter of rejoicing. All occasion of partyism in a Conference should be avoided. Rev. Mr. Cook, a local preacher, an able and worthy man, is the agent, and is devoting all his energies to it. We trust it may be the means of doing great good. We learn that all the matters in dispute between the Depository and the Publishing House have been satisfactorily adjusted.

We sincerely believe, upon the whole, that the Mississippi Conference is now entering upon an era of prosperity and power such as she has never known before. Excellent parsonages and churches are being built all over the country. Young men of the first promise are entering the ministry in increasing numbers. Unity and harmony are more prevalent. As the sagacious and devoted Levi Pearce said to us at parting, "we are not yet equal to Alabama; but her noble example is being felt. We are already awake and moving. We shall do great things in a few years." We verily believe it. God grant it.

The following are the Appointments:—

NATCHEZ DISTRICT—W. B. Hines, P. E.; Natchez, W. H Watkins; Kingston, N S Cornell; Buffalo, W. Finn; Woodville, W G Millsaps; Woodville colored mission, A. Bay; Wilkinson, J L Forsythe; Wilkinson colored mission, P S Petty; Fort Adams and Percy's Creek, A J Wheat, J A McPherson; Pinkneyville and Tunica, J J Clark; Laurel Hill, J J Wheat; Bayou Sara, S T Swinney. R Abbey, Financial Secretary.

FAYETTE DISTRICT—J Lusk, P. E; Fayette, J M Jones, J T Curtis; South Jefferson colored mission, J D Wills; North Jefferson colored mission, N S Coffee; Adams County, colored mission, J G Jones; Washington, J B Bowen; Meadville, C A McNeil; Scotland, R A Sibley; Brandywine colored mission, M F Gourley; Bayou Pierre, C T French, J B Hall; Cayuga, V H Johnson; Cynuga colored mission, H P Lewis; Rocky Springs, W B Johnson; Grand Gulf, B Jones; Port Gibson and Wesley Chapel, J A B Jones.

VICKSBURG DISTRICT—L Pearce, P E; Vicksburg, G H Clinton; Vicksburg colored mission, R B Dowaer; Warren, G F Thompson, G F Hoyles; Warren colored mission, H A J Parker; North Warren, J H Shelton; North Warren colored mission, J W Jones; Milldale and colored mission, J D Newsom; Clinton, G D Wade; Clinton colored mission, J S Harris; Raymond and Spring Ridge, H F Johnson, and one to be supplied; Jackson and colored mission, W. Harrington, one to be supplied; Brandon, J W Ard; Rankin, W Price; Concord, B B Whittington. C B Marshall, Agent Church Evangelist.

[illegible] District.—W P Batton, P E; Greenville, M S Westfall; Hollivar colored mission, [illegible]; Deer Creek, J T Robertson; Black Bayou, J N Bedford; Little Deer Creek, J M Clenaan; Lower Deer Creek, P Howard, J C Taylor; Tallum and Duncan's Plantation, G C Fore; Point Worthington and American Head, J Carr, one to be supplied; Sunflower, J Y Griffing.

YAZOO DIST.—D M Wiggins, P E; Yazoo City, J W McCrary; Yazoo colored mission, J P Briggs; Silver Creek, A Becton; Yazoo, F M Featherston; Mount Olivet, R W Lambuth; Big Black colored mission, T W Hines; Ebenezer, T C Parrish; Honey Island colored mission, H Williamson; Richland and Lexington, J P Richardson; Holmes, T C Rayner; Black Hawk, A J Smith; Carroll, to be supplied by R Stewart; Greenwood and Tallahatchie, L Kendall; Roebuck and Sidon, G Townsend.

STARKVILLE DIST.—W Wadsworth, P E; Starkville and Pearce chapel, R J Jones, jr.; Octibbeha, T W Castles; Greensboro, to be supplied; Middleton, A R Hines; Bankston, J G Carlisle; Attalla, W H Dickinson; Double Springs, to be supplied; Louisville, G Jackson; Webster, W R Ralney.

SHARON DIST.—J Walton, P E; Sharon and Thornton chapel, S W Speer; Madison and Unbia, J W Adams; Canton, W F Camp; Vernon and colored mission, W M Curtis; Livingston, Pearl River and colored mission, R H Montgomery; Camden, L Ercanbrack; Carthage, H D Berry; Philadelphia, E H Munger; Decatur, C W Campbell; Hillsborough, H Copeland. J W Lambuth, Missionary to China.

BILOXI DIST.—R J Jones, P E; Biloxi and Handsboro, J J Millsaps; Gainesville Miss., J W McNelli; Columbia, J A Vance; Westville, K A Jones; Raleigh, A H Nicholson; Paulding, G J Mortimer; Garlandsville, N D Young; Augusta, to be supplied; Flint Creek mission, M Cox.

BROOKHAVEN DIST.—T Price, P E; Brookhaven, to be supplied; Monticello, E. Mortimer; Holmesville and colored mission, H J Harris, F Ely; Glendale Miss., A Gottschari; Amite, E F Mullins; St Helena, W H Lewis; St Helena colored mission, to be supplied; Covington, J English; West Pearl, J D Shaw; Pearl River, D W Dillehay; Georgetown, R T Hennington, one to be supplied; Franklinton, L A Simms.

CLINTON DIST.—B Pipkin, P E; Clinton, Ia., J A Godfrey; East Feliciana, J Nicholson, T W Brown; East Feliciana colored mission, J B Higginbotham; Port Hudson, C R Godfrey; Jackson, La., J M Pugh; Thompson's Creek colored mission, to be supplied; Livingston mission, A Castle; Pontchatoula, J Hoyce; Greensburg, E A Flowers; East Baton Rouge, E R Strickland. J C Miller, President Centenary College.

MEMPHIS CONFERENCE.

The Book Agent, says the Nashville *Christian Advocate*, returned from Aberdeen, Miss.—the seat of the Memphis Conference—on Wednesday of last week. He reports that Bishop Pierce was present in good health, and presided to the entire satisfaction of the members, while his pulpit ministrations gave great pleasure. The missionary collections were not so large as was anticipated, owing to the prevailing drought in portions of the Conference territory. The Conference collections were unusually good; the brethren are resolved to take care of the widows and orphans. Laymen are working well with the finances of the Conference. Educational enterprises doing well. Andrew College is prosperous, with the prospect of a handsome endowment. The book and tract interests very promising. Some $76,000 are ready pledged, and more expected. He learned that Rev. S. W. Moore, a scholar and Christian gentleman, is in future to be connected with the genial and indomitable Watson in conducting the *Advocate* and *Depository*.

The anniversary of the Missionary Society was an occasion of interest; more than $2,600 pledged. The citizens of Aberdeen displayed great hospitality in the entertainment of the Conference. Aberdeen is a refined and elegant city, had off for a railroad, but will soon have one in operation. The new Methodist church is a spacious and elegant building. The prospect for a revival of religion very encouraging when he left. Bishop Paine was at home a portion of the time, but left for the Virginia Conference on Monday evening. Bishop Paine enjoys a good reputation at home, and wields an influence for good. May his days be many.

LOUISIANA CONFERENCE.—This body meets at Baton Rouge, La., to-day. The venerable Bishop Early will preside.

DR. PARSONS.

We copy the following from the Nashville *Advocate*. We publish it in full, because it is instructive. We sincerely trust that all others who are merely hanging on to our Church, like dead leaves upon the trees in Autumn, will immediately follow Dr. Parsons' example. Whenever it becomes whispered of a Methodist preacher, especially after he has become a man of age in the ministry, that he has been or is, in a leaning relation to another denomination, he is never trusted afterwards, it matters not how prominent he may become. And the sooner that class of men among us find it out, the better for them and the Church. Whenever a preacher refuses to take soldier's fare with the rest of his itinerant brethren, and begins to manage and bargain for places to suit his tastes and circumstances, he is in a bad way.

Schon Chapel, Louisville, Ky., has been for four or five years independent, with Rev. M. Smiley as pastor. Mr. S. has been called to Philadelphia, or somewhere else. The debt that hung over the building, and the disaffection that was among the few remaining members, made it difficult to stay or go. It seems at last that the remains of the church is gone. We take the following from the *Banner of the Cross*:

LOUISVILLE, Ky., Oct. 31, 1860.

Rev. and Dear Sir:—On Monday, the 29th inst., a very gratifying event in the history of the Church in Louisville was consummated. The congregation of "Schon Chapel," an independent Methodist house of worship, came in a body into the Episcopal Church, transferring to that Church all the property previously held by the congregation. The property consists of a very handsome church-building, capable of holding four or five hundred persons, with commodious basement school-rooms, a very fine lecture-room, and two large rooms in the rear of the main building, but fronting on another street; a very good organ, and valuable communion plate. The property is situated in the heart of the city, and is worth not less than $24,000.

On Monday the members of this congregation associated themselves as a parish of the Protestant Episcopal Church, under the name of "Calvary Church." To enable the new parish to start free of all embarrassment, the Episcopalians of Louisville nobly stepped forward, and, in two days, raised $8,500, the balance of debt remaining on the property.

At the same meeting on Monday, an admirable Vestry was chosen, all members of the former congregation, viz., Messrs. Hyatt, Armstrong, Burkhardt, Bridgford, Colston, Tripp, Lyons, Gurley, and Webster. If this congregation is as happy in the selection of a minister as in their previous proceeding, it will be one of the most flourishing and successful in the city. J. C.

REVS. TALBOTT AND PARSONS, ALSO.

The last sentence had less meaning to us when we first read it than it has now, since reading the following, which was received on Monday:

LOUISVILLE, Ky., Nov. 17, 1860.

MR. EDITOR: Some four years ago, as you are apprised, Schon Chapel assumed an Independent Congregational attitude—inviting Rev. George W. Smiley to become their pastor. He accepted, resigning his pastorate at Brook-street Station.

The enterprise proved a failure. Smiley seeing the ship in a sinking condition, accepted a *call* to a German Reformed Church in Philadelphia.

Schon Chapel was then *unpastored*; it was also unpaid for—a debt of $12,000 upon them. In this condition, the principal and responsible men of this church proposed to sell their Church to the Episcopalians, for $9,000, assuming the remainder of the debt themselves.

The proposition was accepted promptly by the Episcopalians in this city, and the property became theirs. In a few days, "Schon Chapel," an inscription which sat and "Calvary Church, 1800," [illegible] ed to say, as I passed, "*Sic transit gloria mundi*."

The church having been secured, with an understanding that with the church (I do not know whether it was in the *deed* of conveyance) about thirty members would be transferred also, it remained to procure a rector for Calvary. About this time, Rev. Jeremiah Talbott, a young and promising minister of the Louisville Conference, from some cause became dissatisfied with itinerancy, and attached himself to Calvary.

You know that a minister, changing his ecclesiastical relations so abruptly, will be subjected to perhaps uncharitable remarks. Some have said that Bro. Talbott expected the rectorship at Calvary; but he was, like Zacchens in one regard, small in stature, and they overlooked Jeremiah. I do not endorse this motive as attributed to him.

The Vestry of Calvary Church (once the Official Board of Schon Chapel,) by a committee, waited on my friend, Rev. C. B. Parsons, on the Thursday preceding his visit to the military encampment at Bowling Green, and proposed to him to take the rectorship of Calvary Church. He deferred to answer, but assured them he would take the matter under *prayerful* consideration; in the meantime they could make out the call *in due form*.

I ought to have said that, previous to this, a prominent member of Christ's Church (Episcopal) had waited on Dr. Parsons to know if he could be *induced* to take the rectorship of Calvary Church.

The Doctor, like all good pastors, keeps a small handbook, a register of the names of his charge—took this book from his pocket, laid it gravely before his friend, and said, "How can I leave three hundred sheep committed to my hands, in the wilderness without a shepherd?" The Churchman said that was a new aspect of the subject, and retired.

On the Monday after his return from Bowling Green, the committee of the vestry waited on Dr. Parsons with a call made out in due form, and he accepted, prospectively; that is to say, he accepted on the condition that he should be allowed to meet his *engagement* with the Brook-street Church, his committal to Calvary being for the time a matter of confidence. By some means the confidence was betrayed. On Monday it was whispered; the Calvary folks could not keep it. On Tuesday morning it had reached the ears of our Book Agent, and some of the official members at Brook-street. Among all hands it was determined that this rumor should be arrested, or, if confirmed, the Brook-street officials had, as far as consulted, determined that they did not need Dr. Parsons any longer.

One of them put the question direct, if he had committed himself to the Vestry of Calvary Church. Dr. Parsons declined to answer.

He was invited to attend an official meeting that night, which at first he declined, but, upon second thought, he concluded to attend. He did attend, and then and there resigned his charge. On the next morning he addressed a very respectful letter to the Presiding Elder, Rev. N. H. Lee, and ceased to be a Methodist preacher.

He complains that he was "*precipitated*" into this action—that he intended to serve his pastorate at Brook-street. His committal to Calvary was to be a confidence matter; that about next May he would enter quietly and secretly on his novitiate in the Episcopal Church; and that by the time he was ready for *orders*, his Conference year would close. He could then appear at Conference, be dismissed, and enter regularly into his new relations.

As a Methodist preacher *perhaps* he might have availed himself of his pastorate to lead off some of those three hundred sheep! Those who told his secret said he would do so; and these Brook-street officials were very decided and faithful men. Some think this manœuvre to serve the Methodist Church and be an Episcopalian, is Jesuitism, but Dr. Parsons hates the Papacy—yes, he hates it cordially.

He addressed the Official Board at Brook-street, and took an affectionate leave of them, praying with them and taking them severally by the hand. He declared in their presence, and has since reaffirmed, that the Methodist Church was the Church of his love; that he was not dissatisfied with *its doctrines, its government*, or *economy*; that he believed it the great aggressive Church to evangelize the world. For this declaration he was willing to be held responsible for all time to come.

If that be so, then he has his hands and his head in the Episcopal Church; and his *heart* in the Methodist Church; and, like Dr. Ralston, and any other honest man, will seek to retrace his steps by and by. Then, why, you say—why has he left? This is a question I am not at liberty to answer. I do not know that I could tell you what I think, but it might do him injustice.

* * *

It seems that the Doctor was caught napping—"precipitated," as he would say. We hope he may be useful where he goes. May his bow abide in strength. But we advise him not to try any more to have twin strings to it. That poor unfortunate chapel has well been dubbed Calvary Church—for it seems that two or three aspiring preachers have been used up on it already.

OUR PASTORAL INEFFICIENCY.

What we have written, we have written.

MR. EDITOR: The last issue of the *Advocate* revealed to us the man with whom we had dared to break a lance—that distinguished and excellent man, J. B. Walker, D. D. Now, "it wot not that it was" him when we entered the arena for a quill combat. Hence, whatever may be the disastrous consequence to us as a writer, from this, Dr. Walker is responsible. For I did not have the acuteness to see the overpowering argument these articles contained, until the proper author of them was made known to me in the last *Advocate*. We, therefore, owing to this fact, beg the clemency of Bro. Walker; we are confident from what we know of him, the magnanimity of his nature will compel him to be lenient towards us.

It seems to us (but in this record we are mistaken) that the Doctor all at once was aroused to the fact that he had not honored the memory of her who gave him being—"the name my mother called me by."

We admit that our Church policy is not in every respect perfect; nor do we believe it possible for her in policy so to be made. We believe the extension system suggested by Bro. Walker, if adopted, would inevitably drive us as a Church into Congregationalism. As to the Church in England, her term of continuance is but one year longer than ours. Has she, in this her slight pastoral advantage over us, *outstripped* us in doing good, will the Doctor affirm? In regard to France, the Church is too young there to know how the system of five years continuance in the same pastorate will work. Presiding Elders, Editors, Agents, &c., are not pastors; they have no such work to do, hence their continuance in the same work has no relevancy whatever to the question now involved; because the change of extension is pleaded for on the ground that our preachers are inefficient as pastors. Of course we supposed Bro. Walker to be not "somewhat" but altogether "posted up in relation to Clark, Benson, and Watson." Come, Doctor, to the point: In your first, you asserted that the transitory system of our pastorate work prevented men from becoming "mighty in the Scriptures." You say these men were in the same localities for long years." This we admit. But were they not all the time under the system you said the preachers thereof "aim to become revivalists"? And is it not a fact that the same may be said in this day of many of our preachers who are "mighty in the Scriptures," (for, thank God, the Methodist Church can favorably compare in this with any other Church), that they have for many long years been in same localities, and yet all the while subject to that system. The *false assumptions* that we charged Dr. Walker's logic with having built, were not based on the excellent remarks of Bishop Early, nor the addresses of Bishops for the last twenty years. The charge was founded on this language in the first article:—"There must be a reason why our ministers are not more efficient in pastoral labors, and why *they are less so than the ministers of other communions*." It was upon this assumption that Dr. Walker based his arguments in favor of the extension term, and this we charged as being "false," not true, "in regarding facts."

F. G. Ferguson, of the Alabama Conference, writes: "For, can or ought we to reason about a thing that is simply ridiculous. It is NOT TRUE that Methodist preachers are deficient as pastors, all hindrances considered—it is true they are poor proselyters, and therefore the injustice of some of the comparisons made in the range of this discussion."

So, Doctor, "some one else has taken you in hand."

J. WILL.

Louisiana Conference.

MOREAU STREET SUNDAY SCHOOL CELEBRATION.

MR. EDITOR: We would have been delighted to have had the "light of your countenance" shine upon us at our recent Celebration; but as you were away attending the Mississippi Conference, we concluded to write you a brief description of it. We are aware of the interest you take in the Sunday School cause, and hope this sketch will not prove uninteresting to the readers of the *Advocate*.

Our school contains about 300 pupils, 30 teachers, 2 librarians, and a secretary and treasurer, all under the control of one of the best of superintendents—Capt. R. L. Raberson. The library is a very superior one, for selection, arrangement, &c., and contains between three and four thousand volumes. All credit, however, in that respect, is due to our worthy pastor, Rev. R. J. Harp, who selected a catalogue to meet the wants of all classes, and adapted to the capacity of all ages, from the lisping prattler in the "infant class," to works that might be entitled to a place in the library of any D. D. in the land. The system which is now adopted was suggested and recommended by him, and which for the preservation of the books could not be surpassed. The Celebration, about which we commenced to write, took place on Thursday evening, the 29th ult., being the day that was set apart by our Governor for general thanksgiving for mercies past, and earnest supplication to Almighty God for future blessings; it was presumed that it would not be inappropriate to let the children close the services of the day. The exercises were opened with prayer by Br. J. J. Lyons. The chorus of the opening hymn, we feel assured, will be reiterated in the heart of every friend of the heaven-born cause:

"O! long may the Sabbath-School banner still wave
O'er the land of the free and the home of the brave."

It would be unnecessary to give anything like a minute account of all the addresses delivered; it is sufficient to say that *all* the speakers acquitted themselves with honor, and reflected credit on their instructors. A few, however, are worthy of special notice. "Why don't you learn to dance?" was delivered in a style so original, and the arguments against dancing so conclusive, that the applause of the entire audience was called forth. "The Orphan's Lament" enlisted the sympathies of all present.—"The voice of Nature," sung by a little boy and girl, one five and the other seven years old, could not have been improved in time or melody by more experienced singers. "What I love," by a little prattler, interested and amused the whole assembly. The Valedictorian closed by urging all to love the precious Bible. The hymns were all appropriate, and sung with much interest. To several of the pupils were awarded a beautiful picture for having acquired a certain number of verses from the Scriptures, and five who have gone through a regular catechetical course received diplomas. But to some interested the most pleasant part remains to be told: the presentation in behalf of the teachers of testimonials to the superintendent and pastor. Rev. R. J. Harp was selected to present to Capt. Raberson for his faithfulness to the interests of the school during a term of twenty years, an offering of affection in the form of the General Conference Engraving, neatly framed. Bro. Harp's remarks were exceedingly appropriate, and to the point. Capt. R. replied in sentences broken by emotion, acknowledged his ignorance of any such intention on the part of the teachers, but fully appreciated the motive which prompted them; and concluded by invoking a blessing upon the school, breathing a fervent prayer for the salvation of teachers and scholars. Rev. R. H. Read then arose, and with the grace and dignity which so few possess in so great a degree, advanced to Bro. Harp and in a brief, yet eloquent address, presented to him, in the name of the teachers, for his assiduous attention and untiring devotion to the improvement of the school, a handsome "paper mache" writing desk. The surprise was not less pleasant than unlooked for. Bro. Harp responded in a manner that will long be remembered by all. The closing hymn was then sung. The benediction was pronounced by Rev. J. D. Parker. Altogether we had a glorious time, and we earnestly pray that all engaged in the Sunday School cause may not worry in well doing. The school is not only the hope of the Church, but the hope of the world. During the past year some of our scholars have died, and one of our most faithful teachers—the absence of whose familiar form and encouraging smiles were sensibly realized on this occasion. The recollection that she had forever gone from our midst, cast a shadow upon our otherwise joyous spirits. But we grieve not as those without hope, for the remembrance of her pure life assures us that our loss is her eternal gain.

New Orleans, Dec. 1, 1860.

MOBILE SEAMEN'S MISSION.

MR. EDITOR: Permit me through the columns of your paper, to communicate to the members of the Alabama Conference, and all others concerned, that the Bethel Ship in Mobile bay, together with my library, surgical instruments, and everything else on board, was entirely lost during one of the storms in September last. It is to be hoped, however, that the sinking of the ship will not put a stop to that important mission; and that the Alabama Conference will continue to carry it on.

At the fourth Quarterly Conference of the St. Francis street Church of this city, held on the 14th inst., the following resolution was offered, and unanimously adopted:—

Resolved, That in the judgment of this Quarterly Conference, the seamen's mission in Mobile bay is an important enterprise, and that the Alabama Annual Conference be requested to continue the appointment of a missionary to that work.

One object in making this communication at the present time is, that the friends of the mission who have promised to contribute to its support may still send up their free will offerings to the approaching Conference, as every dollar promised will be needed to meet the expenses of the mission for the past year.

With the hope that the Conference will continue the mission, efforts are now being made for that purpose. It is too important a mission to be suffered to fall through. The thousands of sailors who annually enter the port of Mobile, and who, from the situation of the bay, are compelled to remain there for months, should have the gospel preached to them. It is the sailor that gives commercial wealth to our country, and renders certain bays valuable. Let us, then, in return furnish the sailor the gospel of Jesus Christ, and point out to him hope, so that he may steer his sin-shattered [illegible] the haven of peace and safety.

Mobile, June 25, 1860.

OMAR EFFENDI.

Some time ago we gave an account of an extraordinary movement in Turkey under the lead of a certain Omar Effendi, a man held in high esteem by the Mohamedans. He was represented as having embraced the essential principles of the Christian religion, and as having so much influence with those around him that in the course of five months he had gathered together thirty thousand disciples, principally in Stamboul, Galata and Scutari. The most wonderful and beneficent results were naturally hoped for from such a movement. It is therefore with real regret we learn that the report is greatly exaggerated, and that while some good is anticipated as the result of a really singular movement, it is not likely to be nearly so momentous as was expected. A correspondent of the New York *World* says: "At one time the American missionaries had great reason to hope that he (Omar Effendi) and his many followers might be brought immediately under the influence of the gospel; but these hopes have been disappointed in a measure, so that at present little can be hoped from the influence of this man. Those who have seen him in Brousa are inclined to believe that he differs little from other Moslem fakirs or holy men. Few of his disciples now come to visit the missionaries, and there is reason to fear that there was some intentional misrepresentation in their statements. But however this may have been, great good has come out of this movement, and much more may be hoped for. It has seemed to have opened the door for preaching the gospel freely among the Turks, and has made all the Turks in Constantinople familiar with the fact that there are missionaries here who are laboring for them. It has roused their curiosity, and you find them now on all sides ready to talk freely with you about religion, when a little time ago you would have met only with injury and insult."

A MINISTER SPEAKING FROM AN IMMENSE SPEAKING TRUMPET.—Hearing in large churches, according to the New York *Evening Post*, is now made as easy as in the smallest, by the success of an experiment just completed in Trinity Church, in New York. It consists of a paraboloidal reflector of sound, placed at the back of the pulpit, of which the speaker's mouth is the focus. The beam of sound, about ten feet in diameter, is thus thrown to the most remote point of the church, and by its sideflow fills the whole body of the building.—The structure is quite ornamental, and in harmony with the general architecture of the building. All great public buildings, whether for singing or speaking, may have a similar arrangement adapted to their use. The whole of the rear end of a building should be one paraboloidal surface. It is particularly suitable for legislature halls, as it works both ways. A person standing in the furthest door in Trinity Church can carry on a conversation with one in the pulpit in the lowest tones, even in a whisper. Any person well acquainted with the higher mathematics, and accustomed to make constructions in architecture, engineering or machinery, is competent to superintend such an erection.

THE BROOKS HOUSE.—The improvements are now completed. It has five stories, beautiful verandahs, and fifty rooms. We call attention to the advertisement in another column. The Brooks House is now the largest, roomiest, airiest, and best situated boarding house we know of in the city. And, from personal experience, we can speak well of the table. Capt. Brooks devotes himself with great assiduity, to the comfort of his boarders, and makes them feel at home. If you wish a good home when you come to New Orleans, tell the omnibus driver to take you to the Brooks House.

THE NEW ORLEANS CHRISTIAN ADVCCATE.

DECEMBER 8, 1860.

WEEKLY SUMMARY OF NEWS.

RELIGIOUS INTELLIGENCE.

METHODIST.

Our Home Work.—We compile the following interesting revival news from our correspondents throughout the Louisiana, Alabama and Mississippi Conferences:—

BAYOU CHEEK CIRCUIT, ALT. CONF.—Rev. A. J. Briggs writes: "Within the last two months we have had 173 converts, of which 108 were received into the church on probation; one of which I joined the church, and many more were convicted. Our circuit has paid her preachers, and will fully meet her Conference and Missionary assessments." A good work truly.

GREENVILLE, ALA., Rev. W. A. McCarly writes: "We have had a good meeting in Greenville—32 converts, and the Church much refreshed."

The following we gather from our exchanges:—

ANNIVERSARY OF THE MISSIONARY SOCIETY.—The anniversary of the Missionary Society of the Methodist Episcopal Church will this year be held in Cincinnati, December 16.

BOUNDS MISSIONS. The *Central Christian Advocate* states, that during the ten years closing with 1859, the Northern Methodist Missionary Society expended on the home field $1,500,000; and that the Book publishing house has, where this money was applied, increased its offices, plenishes and personages, to the value of $500,000.

WESTERN OHIO CONFERENCE.—The whole number of members in the Western Iowa Conference is 5,536; probationers, 1,251; local preachers, 92—total, 6,879; decrease, 91; raised for missions, $177; Sunday School Union, $4 83; Tracts, $1 20; Bible society, $1 25.

We learn from the Western *Christian Advocate* that the venerable James M'Mahon, of the North Ohio Conference, is no more. He was the oldest member of that Conference, and one of the pioneers of Western Methodism.

The Baltimore *Herald* says that some of the ministers who have arrived at Pittsburgh to attend the Methodist Conference, made the journey on foot, some as far as *one hundred and fifty miles*.

DRIVING THE METHODISTS OUT OF THE PARISH.—An English paper mentions that Rev. Baptist Noel, at a late meeting of the Baptist Union, stated that the other day he was staying in Cornwall with a gentleman who mentioned that there was an order in the parish book to this effect: "Paid to Mr. So and So [God, for driving away the Methodists." But now in that parish there were fourteen Wesleyan chapels, and they were all filled. The population of the place was 10,000, and the whole of them [illegible] of five families were Methodists. This result was attributable to the earnest determination of the first Methodists to preach the Gospel to every creature. They did it, and the Lord went with them.

PRESBYTERIAN.

TENDENCY—CONSERVATIVE.—The Synod of New Jersey, O. S., has sent an invitation to all the Presbyterian ministers in the United States, to unite with its members in commemorating the tercentenary of the First Meeting of the General Assembly of the Church of Scotland, the precious germ from which almost all the Presbyterian churches in England, Ireland, and America have sprung, on the *23d of December* next. The time will be highly appropriate for historical discourses upon the points in the causes, the doctrines, and the effects of the Reformation—a great subject worthy of profound study, and eminently practical.

PRESBYTERIAN CHURCH IN IRELAND.—Twenty years ago, this church consisted of two branches, the Synod of Ulster and the Secession Synod. In the year 1840, a full and formal union was effected; and it is on that period, we may date the prosperity of this church. God has evidently greatly blessed the efforts of Presbytery, and in twenty years it has been about twenty-five per cent. notwithstanding, there has been but little, if any, increase in the population. The gain in this church has been from the world and the dominions of Popery.

DOCTRINAL NEW SCHOOL PRESBYTERIANISM.—The Christian Observatory states, "that the first seven years of the history of the New School Presbyterian Church from 1839, show an increase of [illegible] churches and 17,100 members. The last fourteen years show a decrease of ninety churches and 10,183 members."

The N. Y. *Churchman* says the Board of Foreign Missions of the Presbyterian church have issued a circular in which they bring out the fact that over nineteen hundred churches, or more than half the whole number under the care of the General Assembly, are nothing to the spread of the Gospel abroad during the past year.

BAPTIST.

Rev. G. Abord, a French Baptist minister, who was formerly a Jesuit, has been appointed missionary of a mission which has been organized for the purpose of bringing the Gospel before the French population of Philadelphia. Mr. Abord will travel to solicit aid for this interesting mission.

At the recent annual meeting of the Baptist Bible Union in New York, it was voted to raise a fund of $100,000 for the purpose of circulating gratuitously the revised English Scriptures, when they shall have passed the final committee.

The New York *Tribune* says there are forty-five Baptist churches in New York city and vicinity, which support twelve mission schools, the attendance in which will average over one hundred to each.

MISCELLANEOUS.

THE REVIVAL IN IRELAND.—From the statistical table appended to Professor Gibson's "Year of Grace" in Ireland, it appears that there were nine counties visited by the Revival; that the aggregate number of the congregations to which it extended was 317, and that the aggregate number of communicants added to the church was 10,636, that is, between seventeen and thirty-four on an average to each of the congregations.

[illegible], of the Jamaica Mission, returned to the United States. They were in the service of the American Missionary Association. Mrs. R.'s health necessitates a return, and Mr. W. was advised by his physicians to leave Jamaica for a season, such a course furnishing the best hopes for his recovery.

REVIVAL IN FRANCE.—A revival of great interest and power is reported as in progress among the Roman Catholics, near Vessoul, in France. In two or three villages near a thousand souls, it is stated, have left the Roman Catholic Church, and entered Evangelical Protestantism.

TRIAL OF DR. KING, AMERICAN MISSIONARY TO GREECE.—Dr. King writes from Athens, under date of August 3: "The decision of the Council of Judges with regard to my case has been given, but I have not been able to get a copy of it through the regular channel. I have procured a copy through a friend, which I suppose is correct. According to that, they neither say that I am guilty or innocent, but simply that they will not proceed with the prosecution *for the present*. Cessation for the present! Of course this leaves me always in doubt whether I am eventually to be tried or not. They may at any time resume the case; and should I leave, they may then resume it, and say that I fled in order to avoid justice. From this decision I may make an appeal.

CONVERSIONS IN AUSTRIA.—At Spalow, in the district of Semille, 17 persons embraced Protestantism in a single day. They were, for the most part, artisans. Since the beginning of the year these conversions have been very numerous among the working classes of Eastern Bohemia.

GIVING.—The 19,351 Congregationalists of Maine contributed to benevolent objects last year $28,858; and the 10,118 of Ohio, contributed $7,127.

It is estimated that there are in New York city about 85,000 Germans, of whom 25,000 are Roman Catholics. About 5,000 are Jews, and 8,000 are attendants upon Protestant worship. While more than forty thousand are infidels or are indifferent to religion.

INTOLERANCE.—Miss Ann Morice, of Cardiganshire, Wales, has placed before her Methodist tenants, the alternative of conformity to the Established Church or immediate departure from her estates.

INTERESTING MISSIONARY MEETING.—On the 4th of October last, a most interesting missionary meeting was held in Constantinople, Turkey, in commemoration of the fiftieth anniversary of the American Missionary Board. In the assembly fourteen different countries, and nearly every Protestant denomination were represented. It was a remarkable meeting, especially in the spirit of gospel charity and intercommunion of the different denominations which prevailed.

BIBLES FOR ITALY.—At the late monthly meeting of the Board of Managers of the American Bible Society, a communication was received from Colonel Bonchin, Geneva, Chairman of the Swiss Italian Committee, asking renewed and increased appropriation for circulating the Scriptures in Italy, which was granted; and also from Rev. Isaac F. Bliss, and Rev. Henry A. Cobb, reporting favorable prospects for circulating the Scriptures in Turkey.

GOOD NEWS FROM SIAM.—Dr. Bradley, missionary to Siam, says that Boodhism is manifestly melting away in that country, and that it is evident that the king has but little respect for it. While he is under political obligations to do something as a defender of the faith, he is at the same time doing much to diminish the number of the priesthood, and is obliging the priests to work, as no other Siamese king has done. It is commonly remarked that he does not patronize the priests, or build temples, as the late king did; while some say that he is no Boodhist at heart, but that he hates and despises the system.

DEATH OF A MISSIONARY.—The Rev. Richard Armstrong, D.D., died at his missionary post, in the Sandwich Islands, on the 23d of September, from injuries received by a fall from his horse.

DOMESTIC.

From the latest telegraphic dispatches to this city, we are in possession of the following intelligence:—

The Political Crisis.—From Tallahassee, Fla., we learn that the bill providing for the assembling of a Convention of the people of that State has passed both branches of the Legislature. The Convention is to meet on the 3d of January, 1861. A telegram from Washington says the President-elect has determined that South Carolina will not compel him to collect the revenue by force. At the large meeting held here last night Col. Bilbo said that Tennessee would secede thirty days after South Carolina. From Washington we also learn that the assurance of Representatives and others from Georgia, Alabama, and Mississippi, that these States will positively follow South Carolina, have unmistakeably alarmed the conservatives who believed that South Carolina would have no supporters among the Southern States. The Washington correspondent of the Times telegraphs Texas advices representing the people on the eve of revolution against the State government, Governor Houston having refused to call a Convention.

Congressional.—The United States Senate assembled in Washington on Monday morning, 3d instant. Seventeen Senators were absent. In the House, two hundred members answered to their names. It is stated from Washington that a proposition is on foot that the Representatives of all the Southern States, South Carolina excepted, confer to prepare a list of their grievances and what will satisfy them. The list is to be submitted to the conservative Republicans and in the event of receiving their favor, to be referred to a committee of one from each State. It is believed that Senator Clingman will soon offer a proposition for the peaceable secession of the States and a fair distribution of the assets and liabilities. It is rumored that Secretary Thompson will resign on Thursday and will be succeeded by Gov. Pratt, of Maryland. The idea of a National Convention being called by Congress is not favorably received by either party. The naval estimates for the year amount to eleven and a half millions. The President's Message fills eight columns of the Constitution newspaper. Nearly half the message is devoted to the secession question.

More Lincoln States.—The latest advices from San Francisco, by the Pony Express, are to the 21st ult. California has gone for Lincoln by a plurality of from 700 to 1000. Lincoln's plurality in Oregon thus far amounts to 318.

The following we gather from our exchanges:—

LOUISIANA.

INCENDIARISM.—In various parts of the State several fires have taken place, which are evidently the work of incendiaries. Major J. M. Wells has lost three hundred bales of cotton. Major Wells has suffered severely on three separate occasions. The new gin house of J. H. Olcott, Esq., on Bayou Blanche, was destroyed by fire last week and one hundred and fifty bales were consumed.

SAD ACCIDENT.—Mrs. Magruder, wife of Prof. Magruder, of Botoh House, was thrown out of her carriage last Sunday morning, while the horses were running away, and received severe injury.

WASHED AWAY.—The dam constructed by the Rapides Navigation Company, at the Bayou Rapides, has been washed away.

The post office of Bauit Bayou, Franklin parish, La., has been discontinued.

MISSISSIPPI.

THE LEGISLATURE.—On Friday last this body adjourned. The bill calling a State Convention on the 7th January passed unanimously. The 20th December is the day fixed for holding an election of members to said Convention. Strong secession resolutions were also adopted.

BURNING OF MCNAIR'S ACADEMY.—Saturday, the 24th ult., the academy of Mr. McNair, one mile and a half from Summit, Miss., was burned to the ground—the furnitures and stores and the clothing and books of the pupils being nearly all lost. One of the pupils, Master J. M. Brown, an orphan, whose brother is a planter near New River, was, we regret to say, consumed in the fire.

ALABAMA.

DIRECT TRADE.—The Eufaula *Express* notices the receipt, by an enterprising merchant of that inland town, of a consignment of goods imported direct to his order from Glasgow, Scotland, by way of Apalachicola, Fla. Though the goods were put down in Eufaula at an expense of 8 to 10 per cent. for duties, charges, etc., he holds them on a fair margin of profit at New York prices for like articles.

VOTE OF ALABAMA.—The Montgomery *Advertiser* publishes the official returns of the late election, derived from the office of the Secretary of State. It stands for Breckinridge, 48,831; for Bell, 27,500; for Douglas, 13,618.

A SUDDEN DEATH.—During a political meeting in Tuskegee, Macomber, Ala., on Thursday, 25th Oct., whilst they were firing a cannon some 150 yards from the stand where the people were collecting to hear the speeches, the cannon burst, and a piece weighing several pounds was thrown into the midst of the crowd, and striking a Mr. Watts on the head, crushed and mangled his skull, killing him almost instantly!

MOBILE WINE COMPANY.—This company, organized for the purpose of encouraging the culture of the native grape, met Friday last. They report that, should the season be favorable, they expect to make, this year, 10,000 gallons, or 500 gallons to the acre. The actual capital stock of the company now is $20,100. It is proposed to add to this $10,000, making $30,100. During the two years which the company has been in existence, the stockholders have paid in forty-per cent., on the capital subscribed.

MONTGOMERY.—The population of Montgomery county (Ala.) according to the recent census, is 26,950. Of this there are 12,308 freemen and 23,752 slaves. The value of the real and personal property of the county is assessed at $51,326,045.—The population of the city of Montgomery is 5,889 freemen and 4,000 slaves.

Hon. H. W. Hilliard contradicts through the Montgomery *Mail*, its report that he has accepted overtures to make Brooklyn, New York, his residence.

GEORGIA.

A LITTLE BOY REWARDED FOR HIS HUMANITY.—The track of the Wilmington and Atlanta Railroad was washed away by rain in the night not long ago, and a little boy, discovering the damage, walked up the track and stopped a coming train in time to prevent a dreadful catastrophe. The little fellow is to be sent to the Georgia Military Institute at the expense of the State.

One hundred and eighty cases of Sharpe's patent carbines, containing ten pieces each, amounting to arms for 1800 men, and forty cases of conical balls, each containing 1000 bullets, were shipped to Georgia on Monday from Hartford. This shipment is only the first of a large order given by the State of Georgia.

TENNESSEE.

AN ANCIENT BRICKFIELD.—Bricks of a bright red color, longer and wider than those in present use and bearing evidences of having been carefully pressed and burnt, were discovered in an ancient brickkiln at Memphis recently exhumed by some workmen. These relics of an ancient race have been buried for untold years; the earth around showing no signs of ever having been disturbed.

TENNESSEE COTTON CROP.—The total number of bales of cotton raised in Tennessee for the year ending August 31, 1860, was 108,876, valued at $5,133,809. For the year previous it was only 86,821, valued at $1,268,050.

SHORTEST ROUTE FROM NEW ORLEANS TO NASHVILLE.—The Nashville papers announce the completion of the "Central Southern Railroad," from that city to Decatur. Through trains were to commence running Wednesday last. The Nashville Union says Dr. [illegible] visited

VIRGINIA.

VIRGINIA.—The Old Dominion seems to have taken a fresh start. The census reports will exhibit an increase in the population of between 250,000 and 300,000. The cities have not increased very rapidly, but throughout the State we notice evidences of advancement in wealth and prosperity. The pleasant town of Hampton, beautifully located near Old Point Comfort, contained in 1850 about 1,350 inhabitants; the present census shows an increase of nearly 1,000, and we are informed there are about 2,000 including the surroundings or suburbs, making a total increase of about 700 in ten years. Few small towns in the Eastern States can boast of greater prosperity than the town of Hampton.

A FORMIDABLE FORTRESS.—Fort Monroe, at Old Point Comfort, Va., is said to be one of the most formidable fortresses in the country. The number of guns mounted is 285, which throw 12,117 lbs. of iron. There are, besides these, ten mortars and five siege howitzers. The new fort commonly known as the Rip Raps, will, when perfectly completed, have 180 eight-inch Columbiads, and 31 forty-two guns, all casemated; and eight ten-inch Columbiads, and forty-six nine-inch ditto, all in barbette.

There is a movement on foot to bring the remains of the gallant Henry Lee, one of Washington's most trusted officers, to Richmond and erect a monument over them.

SOUTH CAROLINA.

MARL.—South Carolina planters are hunting up beds of marl, as a fertilizer; one gentleman who paid a dollar an acre for land two years ago, has refused twenty dollars an acre for the whole plantation, as renovated by this ingredient.

A RETIRED CAROLINIAN.—On yesterday, a gentleman who had married a Northern lady, and had removed to New Jersey, passed through this place on his way to Pendleton. He has been living several years North, but the political excitement has brought him back to his native State.—*South Carolinian.*

BANK SUSPENSIONS IN CHARLESTON.—The State Banks of South Carolina; the Bank of the State of South Carolina and the Railroad Bank all suspended specie payments on the 28th ult. On the following day the remaining four banks of Charleston suspended.

CARGO OF "SECESSION HAY."—The Charleston *Courier* says: The schooner W. W. Starr, from Pon Pon, brought here on Friday 100 bales of rice straw, an excellent substitute for Northern hay. We hope our rice planters generally will use and apply their rice straw—and that all who need provender will give a trial to this "secession hay."

Rev. Dist. of South Carolina, is one of the pillars of the Methodist Episcopal Church in his state, immensely wealthy, and cares for nothing but the welfare of his people.

Hon. James L. Orr, who has been looked on as the leader of the Union men in South Carolina, has made a speech in favor of the immediate and unconditional secession of South Carolina.

NORTH CAROLINA.

GREAT YIELD OF CORN.—Mr. E. D. Hull, of Holly Shelter, New Hanover county, N. C., recently gathered from a single acre one hundred and twenty-two bushels and three pecks of corn.

OFFICIAL VOTE.—The official returns from North Carolina give 48,539 votes to Breckinridge, 44,990 to Bell, and 2701 to Douglas. Breckinridge, over Bell, 3549; over Bell and Douglas, 841.

Sheriff Martin, of Weed county, absconded with $12,000 of the revenues.

MARYLAND.

The Palmetto flag has been hoisted in Baltimore and thousands of Minute men of Maryland pledge themselves to defend it.

FLORIDA.

WILD COTTON IN FLORIDA.—A correspondent writes to the Charleston *Mercury* as follows: "I send you herewith a small sample of wild cotton, or cotton indigenous to south Florida. It is found growing wild in various places along our bay coast, usually on shell or limestone land. I have now a specimen of this kind of cotton in my garden, where it has been growing for the last five years, winter and summer. It has this peculiarity; the cotton adheres to the seed, and the boll seldom ever has more than three peds to the boll. I have never seen a caterpillar or red bug upon it. Both of these insects are usually regarded by the planters of this region as very destructive. Perhaps if some of the scientific planters of your State would give the wild cotton a trial, it might be made to yield, in a few years, a cotton plant peculiar to the Carolina.

TEXAS.

CROPS.—The Galveston *Civilian* learns that the second picking of the cotton fields is turning out much better than the first. The sugar crop also promises a much larger yield than was expected.

THE CRISIS.—Gov. Houston, of Texas, declines to call the Legislature of his State together. It is thought that the people will refuse to be overruled by their Governor. Senator Wigfall will resume his seat in the Senate, until the Texas Convention meets. In all parts of Texan political feeling is very warm. A strong disposition out to be behind any State in taking action in the present crisis is manifested, but we find indications in several of our exchanges that if secession be finally determined on, it is for the purpose of establishing an independent republic, not to join a Southern confederation, if such a thing should ever be effected.

The Indianola *Courier* says that Mr. Benton Johnson, died at Corpus Christi, on the 17th ult. He was an old "Texian," and fought in the battle of San Jacinto.

The Wisconsin *State Journal* publishes a supplement of fourteen large newspaper pages of the type, being a list of the lands forfeited in that State for non-payment of taxes.

CALIFORNIA AND OREGON.

A company has been formed for the purpose of pearl fishing in the Gulf of California. At the lower end of the bay pearls of great value are found in the shallow beds. It was here that the pearls were found at the close of the last century, which formed a necklace for the Queen of Spain, and were so much admired at all the European Courts.

WEALTH ON THE RAMPAGE.—The property of Siskiyou county, bordering Oregon, is worth $6,227,475, belonging to a population of 7,010—1,270 of whom are females.

CALIFORNIA EXPORTING WHEAT.—Our late San Francisco papers state that the ship David Brown was loading there with wheat for Liverpool. What a change this indicates. Ten years ago California imported nearly all her breadstuffs now, she is competing with New York and Ohio in exporting wheat to England, though it requires from 90 to 120 days to haul a cargo in Liverpool shipped at San Francisco.

DISCOVERY OF A RICH COPPER MINE.—The editor of the San Francisco Alta California of the 21th September, has seen a specimen of copper ore, containing 90 per cent. of pure copper, from a mine in Klamath county, about 40 miles inland from Crescent City. There is a boulder of equal richness at the mine, and the vine extends to an unknown depth. The Alta believes it to be the richest copper mine in the world.

MISCELLANEOUS.

ILLINOIS.—The census returns from Illinois, already received at Washington, indicate the total population of that State to be 1,600,000 in 1860. On the basis of one Congressman to every 120,000 inhabitants, it will now be entitled to thirteen members of Congress, instead of nine.

WESTERN CITIES.—The population of Chicago is 109,420—In 1850 it was 29,963—gain in ten years—79,457. In the decade Milwaukee has grown from 20,061 to 45,000, gain 25,000; Detroit from 21,019 to 46,831, gain 25,815; Cleveland from 17,034 to 43,550, gain 26,516.

LINCOLN STATES.—The following table of majorities has been prepared. The official returns have not yet been received, and these figures are only approximates, which, however, are considered within a few hundred of the actual result: Connecticut 10,000; Illinois 15,000; Indiana 25,000; Iowa 10,000; Maine 20,000; Massachusetts 60,000; Michigan 20,000; Minnesota 10,000; New Hampshire 9,000; New York 45,000; Ohio 35,000; Pennsylvania 50,000; Rhode Island 1,500; Vermont 20,000; Wisconsin 10,000. Total electoral vote for Lincoln, 168.

DAMAGE TO THE JACKSON RAILROAD.—The injury to the Jackson railroad by the late rain storm has been found more extensive than was at first supposed. Immense washes have been made in the embankments between Dayka and Magnolia, and on this side of Summit, Miss. In many places the earth has been washed away for the distance of several hundred yards, leaving wide gulfs through which the waters flow like broad swollen currents. We regret to learn that an accident, resulting in the death of three persons, occurred below Magnolia, on Tuesday. Our information is, that a down freight train was precipitated into one of the washes, and the boiler of the engine exploded, causing the death of the conductor, engineer and wood passer, and injuring a fireman.

POPULATION OF THE NORTHWEST.—The census returns are now so nearly completed that we can approximate closely to the population of the Northwest. It will stand about as follows:—Ohio, 1,500,000; Indiana 1,000,000; Illinois 1,630,600; Wisconsin 800,000; Michigan 750,000; Iowa 700,000; Minnesota, 180,000. Total, eight million and thirty thousand. More than one-quarter of the population of the United States is now in the Northwest. Its population is nearly equal to New York, Pennsylvania, and New England combined! "Westward the star of empire takes its way." Vermont, on the other hand, is receding in population.

LINCOLN IN THE SLAVE STATES.—The vote of Lincoln in the slaveholding States thus far reported is as follows:—Missouri (estimated), 17,000; Delaware 3,751; Maryland, 2,193; Virginia 1,500; Kentucky 2,150. Total, 26,557.

ONE OF THE EFFECTS OF NORTHERN FANATICISM.—Already there is a good deal of destitution among mechanics and laborers throughout the North, growing out of the panic and interruption of business consequent upon the election of Lincoln.—One clothing establishment in New York has discharged 2000; a hat establishment has discharged nearly 1000, a saddlery firm has reduced its force about 500; and curtailing is very general. At Newark, New Jersey, especially, the crisis is severely felt, on account of their extensive connections with the Southern trade. In one city as many as three thousand were discharged from the shops of Newark, New Haven, Bridgeport and neighboring cities. The Journal of Commerce thinks it would proximately be no exaggeration to estimate the number of persons thrown out of employment since election day at 25,000. The first to be turned out of employment are the young women.—It is estimated that of the twenty-five thousand persons who have been discharged from labor in New York since the election, fifteen thousand have been females. The benevolent societies of that city will have to tax their energies to the utmost this winter, lest some form of starvation and misery the thousands who will be deprived of the means of subsistence in consequence of the election of Lincoln.

THE SOUTH AND HER COTTON.—The New World, in its money article of the 6th, has the following: The South has curtailed her liabilities this fall to so great an extent that a few months hence will rapidly place her in a position of great financial ease and strength. The cotton crop will, probably, now much exceed by 2,000,000 bales, and the knowledge of this fact stimulate sales in Liverpool and advanced prices. The consumption of cotton in Liverpool is increasing in a greater ratio than heretofore, and many manufacturers in Manchester, England, have more orders on hand than they can execute for the next three months. There is every reason to believe that the Southern crops of cotton, sugar, and tobacco will realize more in cash value than the very large amount of last year. This, with the diminished purchases made by Southern buyers from the North, will soon enable them to get rid of the effects of their previous over-trading.

QUITE A CHANGE.—A Portland, Maine, correspondent notes the fact that it was on the 15th of October, 1775, that a British fleet entered Portland Harbor, set fire to the town and reduced it to ashes. On the same day, eighty-five years later, another British fleet enters the harbor to receive their prince, who has been enjoying the hospitalities and honors of the Republic.

THE MANUFACTURES OF LOWELL.—In Lowell Mass., there are fifty-two mills with a total capital stock of $13,400,000; total number of spindles 400,300; of looms 12,430, of females employed 8,771, of males employed 5,250.

STAMPEDE FROM CAMBRIDGE UNIVERSITY.—Seventeen Southern law students have left the Cambridge Peak gold coined at the private mint in Denver city from August 14th to October 14th, was $92,410; the average fineness of the gold dust is 832-1000 fine, making the average value of the bullion, after melting into bars $17.20 per ounce. The average per cent. of silver, by weight, in the Pike's Peak gold dust is sixteen and a half.

MINNESOTA.—Some statistics appearing in a recent number of the Winona Democrat exhibit the fact that in 1859 there were produced in this state nearly three times as much wheat per acre as in Ohio, and nearly five times as much as in Iowa. She produced more than one fourth the whole quantity produced in Ohio, and fifty per cent more than was produced in Iowa in the same year. Also that there was thirty times as much land in cultivation in Minnesota in 1859 as in 1854.

CENSUS OF INDIANA.—The present census of Indiana shows the State to have a population of 1,347,000. In 1850 the population of the State was 999,258.

A horrible accident occurred on Thursday of last week, at Port Griffith, between Pittson and Wilkesbarre, at the Pennsylvania Coal Company's works. A car containing 12 miners, started for the mine, down a slope of 1,600 feet; when about half way, the rope broke, and the car was precipitated to the bottom. Eight men were instantly killed.

NEW ENGLAND MANUFACTORIES.—The Boston Traveller, of the 22d, says: The Providence Journal says that owing to the stagnation in the market, Messrs. A. & W. Sprague have stopped their print works. We understand that some of the other printers have for several weeks reduced their production. The market for prints has been dull for some time, and in the panic in the New York money market sales are naturally very limited.

THE SLAVE TRADE.—Accounts from Africa state that the slave trade was very active on the windward coast. The American ship Lauretta is reported to have left Whydah on the 28th of September with 600 slaves; and the American bark Buckeye, a few days previously with a cargo of slaves.

POTATOES.—In Davenport, Iowa, potatoes are so plenty that there is not shipping enough on the Mississippi to carry them away. The price is from ten to fifteen cents per bushel.

CONSUL JOHNSON.—The American Consul for Syria recently died on his way to Constantinople. He was a man of great energy, and well adapted to the high and responsible station he occupied. As a Christian, and in his official character, he has been very useful in Syria.

The shipping on the great lakes is rapidly increasing.—There are now 350 steamers, valued at $9,500,000, and 1169 sailing vessels, valued at $13,000,000 employed in freighting.

Charles Carroll Carroll, of Columbus, Ohio; Frank Maney, of Nashville, Tennessee; Henry N. Spencer, Jr., of Pennsylvania; and Alfred Van Benthuysen, of Louisiana, are among the Americans serving under Garibaldi in Italy.

The New York World is now printed upon a new Hoe tencylinder press, made expressly for the World, which claims to be the largest, most highly-finished and most rapidly-working press which has yet been made. It can work 20,000 sheets in a single hour! Its cost was $40,000.

There was $405,000,000 of capital represented at the late Railroad Time-Table Convention in Cincinnati.

A School of Architecture has been established in the Polytechnic College, Philadelphia.

The yield of the Iowa mines this season has been equal to $800,000.

Mrs. Washington, the wife of John A. Washington, Esq., late of Mount Vernon, died a few days since.

A large and very fierce black bear, weighing 225 pounds, was killed near Toria, New York, last week.

The ginseng excitement in Minnesota is equal to that of last year. Twenty-five tons of the root have been exported from the State this fall.

In the United States there are nearly six times as many doctorals as in Great Britain.

Wool-growing is gradually, but surely, increasing in California.

Small pox is said to prevail to an alarming extent in New Jersey.

Several beds of pottery and fire brick clay have recently been discovered near Red Bank, New Jersey.

The Oskaloosa Herald says there are some 9,000 Friends, or Quakers, in Iowa.

A Republican daily paper is soon to be started at Washington, and to be called the Republican Era.

Trask's Journal states that the clergy of the United States cost annually $4,000,000; criminals, $19,000,000; lawyers, $35,000,000; tobacco, $10,000,000; Rum, $100,000,000. Rum one hundred million of dollars every year! This, says an exchange, is a queer classification, but it speaks volumes.

The Jews in Philadelphia are about erecting a magnificent building for a Hebrew Orphan Asylum, at an expense of from $75,000 to $100,000. The lot has been secured, and the work will be commenced forthwith.

LITERARY GOSSIP.

The fourth and last part of Wordsworth's Greek Testament has been published in London. It contains the General Epistles and the Book of Revelation, and indexes to the whole work.

Messrs. James Munroe & Co. have in press Dr. Noyes's Translation of the Hebrew Prophets, which has for some time been out of print. It is to be published in two volumes.

Childs & Peterson will soon issue a volume entitled "A Critical History of the Doctrine of a Future Life. With a complete Bibliography of the Subject." By Rev. William Rounseville Alger.

A POEM BY JOHN BUNYAN.—A reprint is announced of a hitherto almost unknown poem, written by Bunyan for the support of his wife and family while he was confined in Bedford jail.

Lieut. Maury is soon to visit England to arrange for the publication there of an important work on which he has long been engaged, The Meteorology of the Ocean.

FOREIGN NEWS.

GREAT BRITAIN.

PRINCE OF WALES.—The foreign news by the Palestine reports that the Prince of Wales and his brother, Prince Alfred, have both arrived at home, much to the joy, no doubt, of the royal family and of the English people.

THE ENGLISH VOLUNTEERS.—A London letter, referring to the volunteer force which has sprung up with such astounding rapidity in England says: There is now an imposing army of volunteers, their numbers being estimated a little below 200,000 men. A year has also done wonders in drilling and rifle practice. Most corps are thoroughly up in all field manœuvres, and the recent prize contest at Wimbledon and other places have shown that there are many excellent shots. Almost every public hall now has its shooting ground and target, and the prizes given by contribution prove a vigorous incentive to rifle practice.

DEATH OF A DISTINGUISHED ANTIQUARIAN.—The London papers record the death at Sir Charles Fellows, who brought the Xanthian marbles, discovered by him in Syria, to the British Museum. He was also author of "A Journal in Asia Minor," "Discoveries in Asia," &c.

It is said that, during the twenty-three years Queen Victoria has been on the British throne, she has never been confined to her room from sickness for a single day, excepting upon the occasions when she has added to the number of the Guelph olive branches.

Late statistics show that five million persons are supported in England by cotton; that thirty million spindles are employed in the production of the yarn, and that the capital absorbed exceeds $505,000,000.

In London, at the Mayor's banquet, Count de Persigny spoke for a diplomatique corps in a friendly and cordial speech.

A Cotton Company is forming at Manchester, with a capital of £60,000.

FRANCE.

NEWSPAPERS IN PARIS.—Paris possesses at present five hundred and three newspapers; forty-two of these, as treating of politics and national economy, have to deposit a security in the hands of the Government; four hundred and sixty are devoted to art, science, literature, industry, commerce, and agriculture. The most ancient of the latter is the Journal des Savans, and dates from the year 1665.

THE FRENCH VINTAGE.—Accounts from the south of France state that the vintage is abundant, but that a large portion of the wine is of inferior quality, and will be used for distillation, so that there will be more brandy made this year than last.

A French machinist, named Babil, has just invented a movable fortress, which is said to be a terrible machine, propelled by steam. It is mounted on wheels, and may at some future day be expedited into an enemy's camp to deal out the destroying missiles by which it is well supplied.

The municipal government of Paris is making a series of experiments with electric light, fixing a powerful reflector in all the different quarters of the capital by turns. This means of illumination presents great advantages over gas lamps; but, while the electric projects its rays to a great distance, it possesses the drawback of a brilliancy entirely too dazzling for the purpose to which it is sought to apply it.

It is stated that the French army now in Italy kill horses unfit for further service by injecting air into an open vein, which produces instantaneous and painless death.

SPAIN.

THE CARLIST CHIEFS.—We recently noticed a report that the principal Carlist chiefs were disposed to recognize Queen Isabella. The Espana says the report is confirmed, and that the secretaries of General Cabrera and M. Arbiz Tegelen were lately in Madrid making the necessary arrangements for the submission of those two personages.

ITALY.

THE ITALIAN NAVY.—A letter from Turin says that the indefatigable Count Cavour is consecrating his thoughts to the Italian navy, turning his best efforts to utilize these Neapolitan men of war which Admiral Persano towed into Genoa almost without a man on board. The strongest appeal is made to the patriotism of Genoese merchant sailors, and the deserted fleet is being rapidly manned.

RETIREMENT OF GARIBALDI.—A Naples despatch of the 9th announces that Garibaldi left Naples that morning for his home on the island of Caprera. The last visit that he paid was to the English Admiral Mundy. A national subscription has been opened in Sicily to purchase a villa in the neighborhood of Palermo as a gift to General Garibaldi.

A LETTER WORTH MORE THAN A BATTLE.—The Italian papers say Lord John Russell's letter to the British Minister to Sardinia is of more value to them than a decisive battle. In this letter the Secretary recognized the Doctrine of popular sovereignty to the fullest extent.

CHINA.

REPORTED PEACE WITH CHINA.—The Paris Patrie, brought by the Africa, has the following important news, if true: Latest advices from China announce that the Chinese Commissioners Extraordinary, appointed to carry on negotiations for a treaty of peace with the Ambassadors of France and England, arrived at Tientsin on the 7th of September. We are assured by the last accounts that the treaty has been signed in that town, and that the exchange of ratifications would take place in Pekin, according to a special ceremonial, which was to be the object of a separate negotiation and convention. Letters state that the marines in China would return to England on the first of October.

MISCELLANEOUS.

A PROTESTANT PROFESSOR APPOINTED TO A PAPAL UNIVERSITY.—The Leeds (England) Mercury publishes the following as a reliable communication recently received from Italy:—Our beloved King, Victor Emanuel, has offered to Mazzarelli, a distinguished Protestant preacher of Genoa, the Chair of Philosophy at the University of Bologna, and I believe that he has already accepted it. Hereby the King offers a reward to Mazzarelli's literary merits, and believes that the object of the book has been understood and appreciated. The Government draws the sword for conflict against the hierarchy by intrusting Mazzarella with the instruction of youth at the first University of Italy. Praised be God, who prepares great things for poor Italy.

MOHAMMEDAN PLOT IN BARBARY.—A letter from Tunis contains an account of a plot in Barbary, by the Mohammedans, to massacre the Jews and Christians. It was set on foot by a Cherseef (Descendant of the Prophet), who landed on the coast with a party of followers. He was one of the ring-leaders at Damascus, and when driven from there went to Tunis. The Bey gave orders that, that dead or alive, he must have that Cherseef. He was alive when he arrived at Tunis, but not long afterwards.

RETURN OF THE IRISH BRIGADE.—The Irish Brigade, which was in the service of the Papal Government, arrived home on the 3d. They came through France, and sailed from Havre to Cork. They were honored with a brilliant reception at Rome.

EAST INDIA TELEGRAPH.—The magnificent telegraph cable, destined to connect Rangoon in British India with the British settlement of Singapore, was about being shipped from England. It is thirteen hundred miles in length.

HONDURAS.—Dr. Charles H. Vanpatten, bearer of dispatches to the Government at Washington, containing the official report of the trial and execution of Walker, arrived at New York on the 22d. He reports that Col. Rudler arrived at Comoyagua on the 4th of October; he was in bad health at the time of his arrival, but soon began to improve. He did not complain of the treatment he received, and was not closely confined, being allowed to walk about in the jail yard. The shooting of Gen. Walker appeared to be unpopular; it had not been ordered by the President, and, according to the law of Honduras, there is no death penalty for any crime whatever. A number of California miners had arrived in the country, and were preparing to work the gold and silver mines.

SCARCITY OF FOOD IN IRELAND.—Letters from the North of Ireland state that there will be a great scarcity of food for the people. Potatoes are scarce, and the price is rising daily, while oats, which rank next to potatoes as an article of food, sells for four dollars and a half per barrel.

AN IRON PALACE.—The pasha of Egypt is establishing a magnificent palace, built of French cast iron, for a museum of antiquities, to be filled with relics of antiquity found in Egypt, in the execution of which 2,500 men are now employed under the direction of Mariette, the French archæologist.

HOMŒOPATHIC.—A German journal states that the number of homœopathic physicians now practising is 3254, of whom 1612 are in America. There are five homœopathic colleges in Germany, viz.—two at Prague, two at Munich, and one at Vienna; one in London and one in the United States.

EXTRAORDINARY PEDESTRIANISM.—Capt. Cochran, who set out from St. Petersburg in May, 1860, to walk through the interior of Russia to the east of Asia, with a view of ascertaining the fact of a north-east cape, traveled at the rate of 43 miles a-day for 123 consecutive days. He afterwards walked upwards of 400 miles without meeting a human being.

Another German traveler has become the victim of his scientific zeal in the wilderness of Africa. Dr. Roscher has been killed by the natives of Hisoguing, a village in the neighborhood of Useva and the river Ruvuma. The murderers have been executed at Zanzibar, but the books and drawings of the doctor seem to have been destroyed.

Letters from Melbourne, dated August the 5th, say the trade is growing worse.

Gen. Todtleben is at Sebastopol, the fortifications of which, on the north side, are undergoing repairs.

A bronze statue of the late Sir John Franklin is about to be erected at Spilsby, and the town's people are anxious to pay a tribute of respect to his memory.

Kossuth is

Children's Column.

INTO THE SUNSHINE.

"I wish father would come home."

The voice that said this had a troubled tone, and the face that looked up was sad.

"Your father will be very angry," said an aunt, who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour, and with a touch of indignation in his voice, answered:

"He will be sorry, not angry. Father never gets angry."

For a few moments the aunt looked at the boy half-coldly, and let her eyes fall again upon the book that was in her hand. The boy laid himself down on the sofa again, and hid his face from sight.

"That's the same now!" As she started up, after the lapse of [illegible] minutes, the sound of a bell reached his ear. He went to the room door. He stood there a little while, and then came slowly back, saying with a disappointed air:

"It isn't father. I wonder what keeps him so late. Oh, I wish he would come!"

"You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable, nor very sympathising toward children. The boy's fault provoked her, and she considered him a fit subject for punishment.

"I believe, aunt Phebe, that you'd like to see me whipped," said the boy a little warmly. "But you won't."

"I must confess," replied aunt Phebe, "that a little wholesome discipline, of the kind you speak of, would not be out of place. If you were my child, I am sure you wouldn't escape."

"I'm not your child; I don't want to be. Father's good and loves me."

"If your father is so good, and loves you so well, you must be a very ungrateful, or a very inconsiderate boy. His goodness don't seem to have helped you much."

"Hush, will you!" ejaculated the boy, excited to anger by the unkindness of speech.

"Phebe!" It was the boy's mother who spoke now, for the first time. In an undertone, she added, "You are wrong. Richard is suffering quite enough, and you are doing him harm rather than good."

Again the door bell rang, and again the boy left the sofa, and went to the sitting-room door.

"It's father!" and he went gliding down stairs.

"Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter, my son? You don't look happy."

"Won't you come in here?" And Richard drew his father into the library. Mr. Gordon sat down still holding Richard's hand.

"You are in trouble, my son. What has happened?"

The eyes of Richard filled with tears as he looked up into his father's face. He tried to answer, but his lips quivered. Then he turned away and opening the door of a cabinet, brought out the fragments of a broken statuette, which had been sent home only the day before, and set them on a table before his father, over whose countenance came instantly a shadow of regret.

"Who did this, my son?" was asked in an even voice.

"I did it."

"How?"

"I threw my ball in there, once—only once, in forgetfulness."

The poor boy's tones were husky and tremulous.

A little while Mr. Gordon sat, controlling himself, and collecting his disturbed thoughts. Then he said, cheerfully—

"What is done, Richard, can't be helped. Put the broken pieces away. You have had trouble enough about it, I can see—and reproof enough for your thoughtlessness—so I shall not add a word to increase your pain."

"Oh, father!" and the boy threw his arms about his father's neck, "you are so kind, so good!"

Five minutes later, and Richard entered the sitting-room with his father. Aunt Phebe looked up for two shadowed faces, but did not see them. She was puzzled.

"That was very unfortunate," she said, a little while after Mr. Gordon came in. "It was such an exquisite work of art. It is hopelessly ruined."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled, and drew his arm closely around his boy. Mrs. Gordon threw upon her sister a look of warning, but it was unheeded.

"I think Richard was a very naughty boy."

"We have settled all that, Phebe," was the mild but firm answer of Mr. Gordon; "and it is one of our rules to get into sunshine as quickly as possible."

Phebe was rebuked, while Richard looked grateful, and it may be, a little triumphant; for his aunt had borne down upon him rather too hard for a boy's patience to endure.

"Sunshine as quickly as possible! Oh is not Christian [illegible] for our homes? Is it not true and repels, because a fault had been [illegible] angry get the offender into the sunshine as quickly as possible, so that true thought and right feelings may grow vigorous in its warmth. We retain anger, not that anger may act as a wholesome discipline, but because we are unwilling to forgive. Ah! if we were always right with ourselves, we would oftener be right with our children.—*N. Y. Principia.*

AN IMPRESSIVE NARRATIVE.

A few years ago I was travelling in South America. As I approached the base of a mountain which lay in my route, I found it covered with what I supposed to be an undergrowth of weeds. But I pressed my way onward, and climbed up its sides till I reached the summit. When I had gained the top I gazed around me with delight, and happened to look back upon the winding path in which I had ascended, and lo! my whole path was clearly marked out, to the very foot of the mountain. I found it was caused by my having walked through a growth of the sensitive plant, as it is familiarly known to us, which grows indigenous there. It had left all my way plain before me, so that I could trace my footsteps in all their curves and deviations, as I had struggled up the sides of that beautiful mountain.

A few months after that, as I was reposing in my tent in California, at 12 o'clock at night, a man came to the door of an adjoining tent and called out:

"Are there any Christians here, gentlemen?"

One man sprang from his bed.

"I love my Saviour," said he.

"Come with me, then," said the stranger. "There's a man dying out here just beyond the walls of Captain ——'s fort, and he says he wants to talk with a Christian."

They ran out together, although the rain poured down in torrents, until they came to where the dying man lay. He was stretched on a couch, I was going to say, but I hardly know what to call it, for it was made up of broken branches. On these he lay while a few bed-spreads were thrown over him. He was dying. Let me hear his testimony:

He said to my Christian friends who gathered around him:

"I have now reached a point at which the whole scene of my life seems to lie visibly before me. Every action that I have committed, every sin, every crime that I have perpetrated before God, seems to stare me right in the face. I can see my way clear back to my youth; and, as I look, the scenes of iniquity and guilt in which I have engaged pass one another before me in terrible review."

They sang with him and prayed with him, and endeavored to console him, and point him to Jesus; but, said he:

"It's all over now—all over! I have rejected Christ, and there is no salvation for me."

He ceased speaking. They sang and prayed with him again; and, whilst thus engaged, he closed his eyes in death. His immortal spirit passed into the presence of the God whom he acknowledged to have sinned against and rejected all his life.

Unconverted friend, you will reach that point by-and-by when every scene of your life, like the life of this dying man, or like my path up the mountain, will pass in terrible review before you. Then your anguish and your agony will be terrible to witness, when you reflect that you have rejected Jesus Christ, and that he is about to leave you perish in your sins!

A RAILWAY TRAIN SAVED SUPERNATURALLY.

The Xenia (Ohio) *News* is publishing a series of reminiscences by an engineer. In No. 24 of his series, the writer gives the following rather startling incident: I was running a night train, and had ten cars—eight passenger and two baggage cars, and all were well loaded. I was behind time, and was very anxious to make a certain point; therefore I was using every exertion, and putting the engine to the utmost speed of which she was capable. I was on a section of the road usually considered the best running ground on the line, and was endeavoring to make the most of it, when a conviction struck me that I must stop. A something seemed to tell me that to go ahead was dangerous, and that I must stop if I would save life. I looked at my train, and it was all right. I strained my eyes and could see no signal of danger nor anything betokening danger, and there I could see five miles in the daytime. I listened to the working of my engine, tried the water, looked at the scales, and all was right. I tried to laugh myself out of what I then considered to be childish fear; but, like a Banquo's ghost, it would down on my bidding, but grew stronger in its hold upon me. I thought of the ridicule I would have heaped upon me, if I did stop; but it was all of no avail.

The conviction—for by the time it had ripened into a conviction—that I must stop, grew stronger and I resolved to stop; and I shut off, and blew the whistle for brakes accordingly. I came to a dead halt, got off, and went ahead a little way, without saying any thing to any body what was the matter. I had my lamp in my hand and had gone about sixty feet, when I saw what convinced me that premonitions are sometimes possible. I dropped the lantern from my nerveless grasp, and sat down on the track, utterly unable to stand; for there was a switch, the thought of which had never entered my mind, as it had never been used since I had been on the road, and as known to be spiked, but which was now open to lead me off the track. The switch led me into a stone quarry, from whence stone for bridge purposes had been quarried, and the switch was left there, in case stone should be needed at any time; but it was always kept locked, and the switch rail spiked. Yet here it was wide open, and had I not obeyed my premonition—warning—call it what you will—I should have run into it, and, at the end of the track, only about ten rods off, my heavy engine and train, moving at the rate of forty-five miles per hour, would have come into collision with a solid wall of rock eighteen feet high. The consequences, had I done so, can neither be imagined nor described; but they could, by no possibility, have been otherwise than fatally horrid. This is my experience in getting warnings from a source that I know not and cannot divine. It is a mystery to me—a mercy for which I am very thankful, however, although I dare not attempt to explain it, nor say whence it came.

"THERE IS NO PLACE LIKE HOME."

BY LUTHA FONTELLE.

Come home!

Come home! The shadows gather round our hearth
And yearning hearts are waiting there for thee,
Long years have vanished since thy tones of mirth
Breathed into our souls thy soul's minstrelsy!
Come home! It is not quite home without thee.

Come home! Dost thou recall the unbidden tears
Shed o'er that first and lingering farewell?
Think not they've ceased to flow though lapsing years
Their tale of mournful changes sadly tell.
Come home! for still our hearts infold thee well.

Come home! Thy cheek has paled since last we met,
And illness worn thy form with wasting pain;
A shade is on thy brow where beauty set
Her seal of light to lighten ours again.
Come home! Once more thy brow of light regain.

I come!

I came! Brother, I hear thy thrilling call;
I read the memories that gave it birth;
My spirit, *en rapport*, awilt echoes all,
As in the winged hours of our childhood's mirth.
I come! No place as dear to me on earth.

Months, years have flown, since parting, thy sad eye
Revealed what else I never might have known,
Thy love how tender, and how strong the tie
That thought congeal round our lives had thrown.
I come! My heart has caught thy heart's deep tone.

I have been roaming through our father-land;
Its grey old castles and its storied tombs
Have spoken thrilling tales in accents bland,
And from the sea of time the past upcomes.
To thee I turn from all its gorgeous rooms.

The proud French nobles, gay Parisian dames,
Have welcomed me to their ancestral halls,
And minds, god-like, forever to be fame's.
Now on my ear home's linked-heart's music falls;
There is no power to charm like warm home-calls.

A shade upon my brow? Would I had power
To cast a rich sunlight o'er all thy way,
And hers, the graceful bud, now radiant flower,
And his from whose soul's fire mine caught the ray.
I come! and all heaven's blessings come with me, I pray.

THE TWO GOLD DOLLARS.

"O mother, grandpa has given me two little gold dollars, to spend just as I please!" exclaimed a bright, rosy-faced boy, as he came hastening into the room where his mother sat reading.

"Has he? Well bow are you going to spend them, Joey?" and sweet lips smiled upon him, and a soft hand passed caressingly over his head.

"I am going to buy a Christmas present for cousin Louey; but I don't know what to get. Say, what shall I get, mother?" Inquired the boy, lifting his sparkling eyes eagerly to the face which was bent lovingly upon him.

"Just what you please, my son."

"But, mother, there are so many things, I really dont know what to get. Say, can't you tell me, mother?"

"I guess not, Joey. I think you would know better than I; exercise your own taste, and you will be sure and make a good selection. But it is getting late, and you had better go now and make your purchase."

"Where shall I go, mother—to Victor's?"

"Yes, my dear; I believe Victor keeps a good assortment of Christmas toys." And the little boy hastened out with a light heart.

"O dear! O dear! what shall I do?" groaned a bare-footed, tinly-clad little girl, with tears streaming like rain down her pale cheeks.

"Why, what is the matter?" inquired a soft, gentle voice beside her.

The little girl looked up through her tears, and seeing pitying eyes bent upon her, she replied through choking sobs, pointing to the gutter: "See there! the beautiful white bread which I just bought is all spoiled with the dirty black water!"

"But how did you drop it there?"

"I didn't drop it. A bad boy came along and knocked what shall I do? [illegible] laughed he did. O, dear! have to go without their suppers. O dear!" And she flowed afresh.

"But can't you buy some more bread?"

"No, I can't get any more, because that was all the money my grandma had got; and we'll have nothing to eat to morrow, neither."

"There, don't cry;" and the two gold dollars were slipped into the little red hands. There is money enough to buy you more bread, and a pair of shoes, too, for your cold, bare feet." And little Joey did not stop to hear the joyful cry and grateful words which issued from the pale lips; but he turned hastily away and bent his steps homeward, with a happy heart, feeling that it was better to buy bread for the hungry to eat, than to buy toys for his little cousin.—*Evangelist.*

POOR JACK.

At a meeting of the British and Foreign Bible Society, a speaker related the following:

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little child into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. A British man-of-war passing by, discovered the plank and child; a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than his name was Jack. They gave him the name of Poor Jack. He grew up on board the man-of-war, behaved well, and gained the love of the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care in a dying state. He was all attention to the dying stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessor of," (presenting him with a Bible bearing the stamp of the British and Foreign Bible Society.) "It was given me by a lady, and has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needful food.

The young officer inquired of him the time and place, and found here was his own history. Judge, if you can, of his feelings, to recognize in the dying old man his father, dying a penitent under his care! and judge of the feeling of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea and had no idea but that he immediately perished! A description of their mutual feelings will not be attempted. The man soon expired in the arms of his son. The latter left the service and became a pious preacher of the Gospel.

On closing this story, the minister in the meeting of the Bible Society, bowed to the chairman and said, "Sir, I am little Jack."

JAPANESE LITTLE FOLKS.

During more than a half-year's residence in Japan, I have never seen a quarrel among young or old. I have never seen a blow struck, scarcely an angry face. I have seen the children at their sports, flying kites on the hills, and no amount of interlaugled strings or kites lodged in the trees provoked angry words or impatience. I have seen them intent on their games of jack-stones and marbles under the shaded gate-ways of the temples, but have never seen an approach to a quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence to the aged is universal. A crying child is a rarity seldom heard or seen. We have nothing to teach them, in this respect, out of our abundant civilization. I speak what I know of the little folks of Japan, for more than any other foreigner have I been among them.

Of all that Japan holds there is nothing I like half so well as the happy children. I shall always remember their slop black eyes and ruddy brown faces with pleasure. I have played battledore with the little maidens in the streets and flown kites in the fields with as happy a set of boys as one could wish to see. They have been my guides in my rambles—shown me where all the streams and the ponds were; where the flowers lay hid in the thicket, where the berries were ripening on the hills; they have brought me shells from the ocean, and blossoms from the field, presenting them with all the modesty and less bashful grace than a young American boy would do. We have hunted the lox-holes together and looked for the green and golden ducks among the hedge. They have laughed at my broken Japanese, and taught me better, and for a happy, good-natured set of children, I will turn out my little Japanese friends against the world. God bless the boys and girls of Nipbon!—*Cox. Home Journal*

TAR AND FEATHERS. Mr. James says the first mention of this singular punishment occurs in one of the regulations framed by Richard Cœur de Lion for the government of his troops, when about to enter the second crusade, that if any one should be discovered committing a robbery, he should be tarred and feathered.

Obituaries:

"Let me die the death of the Righteous."

ELIJAH WILSON died in Dallas county, Ala., Oct. 30th, 1860, in the 68th year of his natural life, in great peace with God and man. He was born in Green county, Ga., moved to Alabama, and settled near where he lived and died; professed religion some eight or nine years since, and after some hesitancy united with the M. E. Church, in which he filled the office of Steward with promptness and acceptability until death called him off. Father Wilson was a plain, unpretending man, made no parade or show, but pursued the even tenor of his way; regular at church, in the use of the appointed means of grace, "ever showing his faith by his works." In every relation of life his example was worthy of imitation. A devoted husband, an indulgent father, a forbearing master, a worthy citizen, and an obliging neighbor. As a farmer, he was industrious, thrifty and frugal, ready to make, save, and give. Eight or ten days before his death, his brain seemed to be affected by a peculiar disease, so as to deprive his family and friends of any communication with him. This was very mortifying; but, thank God, his peace was made in heaven; at a protracted meeting held at his church a few weeks before his death, he manifested more than usual of that zeal which is according to knowledge, and in every interview he gave the strongest evidence that all was well. He has left a wife and six children to mourn.

T. Moody.

MRS. MARY E. NABORS, wife of Rev. E. T. Nabors, and daughter of Capt. John and Sarah L. McNeor, of Malon, died Nov. 9, 1860, aged 26 years. The deceased was in early life deprived of her mother, but God careth for orphans, and in proof of it this little girl fell into the hands of Mrs. Greenberry Garrett, now of Summofield, Ala.; and as might be expected from such training, was converted to God while quite young. Her conversion meant something, for she joined the Church, and ever after, in all the relations of life, it was abundantly evident that she obtained that secret something which the world cannot give nor take away. She was naturally mild and amiable, and after receiving the flashing touch which piety gives to such a character, it is not to be wondered at that she was the pride of her friends and the object of general admiration. Sister Nabors was a working christian, and seemed to have the right views of life and its responsibilities; she strove to make herself useful, and especially in the department of Sabbath-school labors was she zealous and successful. Up to the time of her death she was actively engaged in this favorite employment. Her death was sudden, so much so that she had no opportunity of giving any dying testimony as to her readiness for her change; but there was that in her consistent walk and lovely life which speaks louder and clearer than dying words.

A. H. Mitchell.

MISS BESSIE HUTHNANCE died Oct. 14th, 1860, of typhoid fever, at Montgomery, Winn parish, La., aged 20 years. From a child she was the subject of religious impressions; she often talked of death, and seemed always to have a presentiment that she would die young. She joined the M. E. Church at Vienna, La., in 1857; since which time the lovely graces of matured piety have been increasingly displayed. From the nature of the disease she was scarcely conscious, but in the few lucid intervals she gave satisfactory evidence of her acceptance with God. She never omitted private prayer, although often among the thoughtless. She was strictly conscientious, and always careful so to conduct herself, that she might be no hindrance to others, or bring a reproach on the cross of Christ. During a respite of suffering, she wished to know why her mother had desired her stay on earth; "for," said she, "I wish to die and go to heaven—why do you wish me to stay in this dark world?" Long will she live in the hearts of those who knew her.

W. H. R.

MRS. SARAH AMANDA MAYFIELD was born in Wilkinson County, Mississippi, July 28th, 1826. She married Mr. James W. Mayfield in 1844. She joined the Methodist Episcopal Church in 1835 of which she continued a faithful and consistent member, until August the 10th, 1860, when she left this world in great peace, with strong hope of a blissful immortality and eternal life. I conversed with her frequently during her last illness; her faith was fixed on God, her sky was clear; she said to me a few days before her death, that some of her friends had tried to persuade her that her complaint was not consumption, but that she was satisfied that it was, and that it would do its work sooner or later. This was not at all alarming to her; yet she said the thought of lingering so long, caused her often to feel gloomy—the thought of leaving her two little helpless children was a heavy weight upon her mind. I exhorted her to put her trust in God and give all up into his hands, which she said she was trying to do. In a few days she was called away from her sufferings. I was with her a few minutes before she died; she was in her right mind and quite composed, and so left the world. She has left a husband and two little children to lament their irreparable loss.

Matthew D. Thomason.

Biloxi, Oct, 1860.

DR. ARTHUR P. MYERS, son of Major W. G. Myers, was born in Sumpter county, Ala., Feb. 16, 1836; moved to Morehouse parish, La., 1857; was united in marriage to Miss M. M. More in 1859; professed religion, and joined the M. E. Church, Oct. 1, 1860; was taken with typhoid fever the next week, and died in peace on the 24th of same month, leaving an infant son, wife, and a large circle of friends to deplore his loss. The deceased had entered upon his professional career with flattering prospects for the future; he was esteemed greatly by the community, who deeply sympathize with his bereaved widow and relatives.

J. H. Stone.

REBECCA BARROW, daughter of Dr. H. and Sarah A. Isbithut Sunday-school scholar, was born the 3d ult., of whose obedience to her parents. For two years she exhibited a beautiful christian character, praying to God night and morning, and was never known to tell a falsehood. Loved by all who knew her, she promised to be a bright ornament to society and a useful member of the Church. A second link is taken from the family chain on earth this year, to form one in the "glory world."

A Friend.

SARAH FRANCES, second daughter of Robert and E. W. Y. Lewis, of Greene county, Ala., aged 4 years, 2 months, and 6 days. Little Fannie manifested much interest in religious topics, and delighted in asking questions about the Savior, his angels, and heaven. A short time before she breathed her last she asked her weeping parents if the Lord would not send his angels for her, and told them that she was willing to die, and requested them not to weep for her.

A. R. Ramey.

ELIZABETH ANN, daughter of Asa and Clarissa Guice, of Franklin county, Miss., was born July 20th, 1846, and died on the 15th of November, 1860, after a short and severe illness. Every means that could be thought of for the purpose of effecting recovery, was resorted to, but to no avail; so desirous was the physician to save his sister, that he said he would be willing to lay down his life for her. But the summons had come, and she must go. She gave clear and satisfactory evidences to her father, brothers and sisters, and others, that she has a home now with all the redeemed of God.

T. W. Flowers.

WILLIAM HENRY SEGREST was born December 7th, 1848, and died October 8th, 1860. About two years before his death he joined the Methodist Church, and within the last year of his life there appeared a great change in his every day deportment, so as to lead his friends to believe that although he did not make an outward profession of religion, yet that he experienced a change of heart. During his last illness he seemed to have been conscious of his approaching death, and often said he was going to die; nor did he appear to dread his coming fate, but said at one time to his mother, for her consolation, that he was going to heaven, and ere long would meet her there where parting and death would be known no more.

W. B. L.

MRS. AMELIA G. THRASH died of consumption on the 14th of October, 1860, at the residence of her brother-in-law, Rev. H. Buck, in Choctaw county, Miss., in the 54th year of her age. She was the daughter of Susan and Nathaniel Perry, S. C. She embraced religion in early life; in 1818 she was married to Mr. Eli Thrash of Dallas county, Ala., where he closed his christian life. Mrs. T. was an amiable and exemplary christian; her life was one uninterrupted exercise of piety, adorned by all the christian graces; her life closed like the setting sun without a cloud. Many weeks before death came, she saw it approaching; and she met it with such calmness and pious resignation as may, no doubt, be equaled, but cannot be surpassed.

H. C. Buck.

Black's Wells, Miss., Nov. 15th, 1860.

MRS. SARAH WATERS died in Pensacola, Fla., Oct. 30, 1860, in the 67th year of her age. She was born in Richmond city, N. C., lived some years in Ala., but for the last seventeen years has been a resident of Pensacola. She has long been a member of the Methodist church, and enjoyed the comforts of religion. In all the relations of life her godly example has been an ornament to the christian name. Her meek and quiet spirit has ever spoken the language of christian experience, a language which her lips continued to utter to the last hour of consciousness. In her death the church has been robbed of one of its brightest jewels, the community of one of its best members, and a sorrowing family of a model wife and devoted mother.

W. K. Norton.

SARAH G., youngest daughter of B. W. and Mathatical Dunson of Leake County, Miss., died of pneumonia after a short illness of fourteen days, in her 13th year. Sarah was an affectionate daughter, a kind sister and a devout christian. She was happily converted in August, 1858, and joined the M. E. Church South. A short time before her death she addressed her aged father: "O! father, this is a blessed time."

W. C. B.

ROBERT FULTON ELLIS was born July 10th, 1858, and died Oct. 11, 1860. His death was the result of measles. Little Robert was a lovely boy, a general favorite among all who knew him.

W. B. L.

JOHN MOORE, infant son of R. H. and C. E. Moore, aged 1 year and 4 months, died in Baldwin county, Ala., September 17th, after a long and painful illness.

E.

FEBRUL.—Dr. Coy remarks upon good authority, that within the bounds of London there are at present 16,000 children systematically trained to crime; 15,000 who live by low gambling, 50,000 by constant thieving; there are 5,000 receivers of stolen goods; 150,000 men and women who live by miscellaneous disgraceful means, and not less than 12,000 beggars. Altogether, at least calculation, there is 261,000 persons in the London population of 2,362,236 who subsist wholly by preying on the industry of others. One ninth of our entire city who are either felons or paupers.

Dr Vella, an Italian physician of renown, has cured one of the conquerors of Magenta of a severe case of tetanus by the use of curare. From many experiments he has determined also, that curare is the antagonist of strychnine: he has poisoned dogs with strychnine and cured them by injecting curare into their veins. He has also injected into the veins of dogs a mixture of strychnine and curare in such quantity that either without the other, would have been fatal.

EDUCATIONAL.

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Sciences.
REV. W. H. SEALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. R. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SUNDSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A. } Principals of Preparatory Department.
WM. N. POTTER, M. A. }
R. D. NORWORTHY, M. A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per session of five months, payable in advance.

In Preparatory Department.....$21 50
In College Department.....30 00
Matriculation Fee on entering College Department.....5 00
Music, extra.

Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This Institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or normal education.

Ceolanary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug 5, 1860. } 1y

COLUMBUS FEMALE INSTITUTE.—COLUMBUS, Miss. The Fifteenth Annual Session of this Institution will open on MONDAY, the 1st day of October, 1860,

THIS IS NOT A SECTARIAN SCHOOL.

Tuition and Board but little higher than at other Southern Female Colleges. The Teachers are all experienced in their profession. The location is remarkably healthy, and the society moral and refined.

Columbus is accessible from various directions by daily Stage Lines, and by the Mobile and Ohio Railroad, a branch of which terminates only a few Squares from the College buildings. Pupils should endeavour to be in present at the opening of the Session.

MEMBERS OF THE FACULTY:

Rev. B. F. Lamhader, M.A., President.
J. W. M. Shattuck, M.D., Secretary.

Rev. W. T. H. Stott, M.A.; Professor A. Poleman, M.A.; Mrs. L. E. Eadan; Mrs. A. Polman; Miss C. R. Shaufry; Mrs E. S. Hendry; Miss L. Street; Miss M. A. Witter; Miss R. E. Tucker, Miss E. B. Southall.

BOARDING IN THE ESTABLISHMENT.—Mr. Larrabee and family, and Dr Shattuck and family, reside with the boarders, and have charge of that department.

For further particulars apply for a Catalogue.

Sept 26th, 1860.

SHARON FEMALE COLLEGE, Located Seven Miles east of Canton, has recently received a new and elegant Philosophical Apparatus; and is prepared to give young Ladies a thorough Course in Natural Sciences, Languages and Mathematics; as well as Music, French and Embroidery, and the various primary and Collegiate branches of English education. Lessons in Vocal Music, gratis.

Board, $12 per month; Washing and Lights, extra. Tuition, from $12 to $22 per session, of five months. Payments due in advance.

W. L. C. HUNNICUTT, *President.*

Nov. 1, 1860. 8t

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. Lee, A.M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination continued, Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary,
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on Wednesday, 19th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S MAGRUDER

Aug 6, 1860.

WESLEYAN FEMALE COLLEGE.—The Twenty-Third annual session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of instructors:

Rev J. M. Bonell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith Professor of Mathematics.
Rev. F. R. Forster, Professor of Ancient Languages.
Rev. W. C. Bas Professor of Natural Sciences.
C. Schwartz Professor of Modern Languages and Painting.
Miss M. E. Carlton, Assistant in Academical Department.
Miss C. M. Schuple, Assistant in Primary Department.
P. G. Guttenberger, Senior Professor of Music.
W. S. B Matthews, junior ditto.
Miss L. Guttenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz Teacher of Ornamental Branches.

$210 will meet the annual expenses of a Student for Board and Tuition, if no extra studies be taken. The expense of furnishing a room varies from $5 to $12.

In addition to the regular College classes, there will be henceforth an Academic and a Primary Department, all under the charge of the same general faculty.

Letters on Financial business should be directed to Professor C Schwartz, the Accountant of the Faculty; on all other matters, either to the President or to

W. C. BASS, *Secretary.*

Macon, Georgia, Aug. 21, 1860. 1mt

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a select Boarding Department, and superior educational facilities, will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, *President*

Aug. 28, 1860.

[illegible] day in October. Number of [illegible] more for Young Ladies [illegible] now in course of erection will be ready for occupancy early in October. With unsurpassed facilities for thirty additional boarders. A room has been erected for Calisthenics, with implements for scientific physical training, which give beauty, grace and health.

The College is furnished with Maps, Charts, Globes, a Cabinet of Minerals, Philosophical and Chemical Apparatus, a full corps of efficient and faithful teachers, and we offer to young ladies desiring an education of a high order of advantages

Terms per session of forty weeks, board and tuition in English branches, from $100 to $210. Music, Languages and ornamental branches at moderate extra charges.

Catalogues, with full information, can be had by addressing

sept22 REV. B. JONES, Port Gibson, Miss.

GREENSBORO' (ALA.) HIGH SCHOOL.—A Select School for Boys.—Rev. J. W. N. Means, A. M., M. D., *Principal and Proprietor.*

Six boys from ten to fifteen years of age can board with the Principal. The whole expense of board, tuition, washing, fuel, lights, and books and stationery, except books of reference, per scholastic year, $200. s12-3m

READVILLE SEMINARY, BATON ROUGE, La., will commence its next session October 16th. The patrons of the school are cordially requested to have their daughters and wards present in other classes at that time.

Sept 12-3m* MRS. M. W. READ, *Principal.*

Feliciana Female Institute, Jackson, La.—The regular exercises of this Institution will be resumed on Monday, October 1st. Large additions have been made to the buildings and premises. With good discipline, thorough teachers, complete apparatus, and newly furnished apartments, superior facilities are afforded for a thorough female education.

Sept. 14, 1860. THOS. W. BROWN *President.*

PROFESSIONAL.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [au24]

J. E. ELAM, ATTORNEY-AT-LAW, HATON ROUGE.

REFERENCES—Henderson & Gaines and Cliffe & Bolton, *New Orleans;* W. S. Pike and A. Matta, *Baton Rouge.*

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leidelfont and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNSELLORS at Law, Shreveport, La. Office—Market street.

Will practice in the courts of Caddo, Bu Soto, Bossier, Claiborne, and Bienville.

J. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

J. C. & T. H. LEWIS, ATTORNEYS-AT-LAW, will practice in the Parishes of Catahoula, Caldwell, Franklin, Ouachita and Morehouse.

Office at Harrisonburg, La.

Oct 3, 1860. 1y.

COMMISSION MERCHANTS.

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No 94 Gravier street, New Orleans. au21y

J. D. PAYNE, W. HARRISON. J. P. HARRISON, WM. H. HARRISON

PAYNE & HARRISON, COMMISSION MERCHANTS No. 51 Union street, New Orleans. dec7-1y

LEONARD FASH. P. S. LAPLANE.

LEONARD FASH & CO COMMISSION MERCHANTS, and Dealers in Western Produce, 91 Magazine street, New Orleans. Oct 24.

JOHN E. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 119 Common street, New Orleans.

JOS. W. CARROLL, W. B. SINDALL, JOS. HOY, J. S. SIVEN.

CARROLL, HOY and Co., Cotton Factors, No. 38 Perdido street, "Factors Row," New Orleans. July 10, 1860. 12 m's

MOORE & BROWDER, Successors to Moore and Vaughn, Commission Merchants, and Cotton Factors, No. 41 Carondelet street, New Orleans. July 10 1860

LAFE, SALTER & CO., COTTON AND SUGAR FACTORS, No 128 Common St. Oct. 17 1860

STONE'S INFIRMARY—Corner of Canal and Carondelet streets, New Orleans. This well known institution is fully provided with everything necessary for the comfort and convenience of patients.

Separate Buildings have been erected for the accommodation of Negroes.

Terms, including Medical attendance, Nursing, Medicines, &c., $3 to $5 per day for Whites; $1 to $2 per day for Negroes.

Extra charges for surgical cases and operations

T. G. RICHARDSON, M.D.,
Attending Physician and Surgeon,
WARREN STONE, M.D.,
Consulting Physician and Surgeon.

P.S. Special accommodations for females affected with Venereal Fistula, Prolapsus and other diseases peculiar to the sex. Also for patients with diseases of the eyes.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., on the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street. MILES OWEN

L. SAWYER, DEALER IN WOODEN-WARE, PAPER, Brooms, Matches, Cordage, Twines, Scales; and DEARBORN'S CELEBRATED BALANCES for Weighing Cotton, Sugar and Tobacco, No. 60 MAGAZINE STREET New Orleans. ap20

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PRINTERS' ROLLERS.—T. BEAULIEU IS READY to cast Printers' Rollers of the best quality, upon reception of orders either from city or country, at short notice. It is just as foolish for each pressman to cast his own rollers as it is for each man to make his own shirt. Work warranted to be of the best kind.

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oct9

PH. P. WERLEIN, PUBLISHER AND DEALER in SHEET MUSIC and MUSIC BOOKS. Dealers will be supplied at the regular Board of Trade prices. The PIANO FORTES are of the best manufacture, and sold at Eastern prices. MELODEONS of the celebrated George A. Prince & Co., "the best in the world," (Musical Journal,) of wholesale and retail. PIANOS, VIOLINS, GUITARS, and all other instruments tuned and repaired.

Call at the Music Store, No. 5 Camp street, PH. P. WERLEIN

P. H. WILLARD, COAL MERCHANT, IN EXCHANGE Place, (opposite the Post office.) Those desirous of purchasing Coal or Wood, can be supplied at short notice at the City Coal Office, where is constantly kept on hand Pittsburgh, Sapphire, and Cannel, Anthracite and Lower Ohio Coal. Faulkins, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. s22 1y

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TO MERCHANTS AND P

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 50. WHOLE NUMBER 511.

NEW ORLEANS, WEDNESDAY, DECEMBER 12, 1860.

$2 00 A YEAR, IN ADVANCE OFFICE—119 CAMP ST.

THE TURKISH BATH.

I know what the Panacea is: it isn't education, it isn't prize-fighting, and it isn't volunteering—it's the Turkish bath. Methuselah, it is now generally allowed, owed his length of days to this practice. I know that an ingenious captain of Artillery has written a book, in which he endeavors to account for the nine centuries of that patriarch in another way. *He* holds, and he is under the impression that he *proves*, that the earth grows and has gone on growing ever since the creation; that in the days of Methuselah it was a very diminutive sphere indeed; that the days and years were proportionately short; and that, consequently, Methuselah was by no means a long lived man, reckoning according to our present scale of days and years. But the majority of scientific men deny this theory, and adopt the Turkish bath explanation. The bard, I am aware, with that disregard for truth which is one of the privileges of the poetic race, asserts unblushingly that

> Brandy cures the gout, the colic, and the phthisic,
> And is to all man the very best of physic.

But the user of the Turkish bath needs no physic of any description, and inveighs against stimulants of all kinds; nay, it has been asserted with some vehemence, and maintained with some degree of argument, that the man (or woman) who should daily take a Turkish bath, would stand in need of neither medicine nor raiment, and very little food would be necessary. Oxygen is the one thing needful, and the regular user of the Turkish bath gets plenty of that. I took my first in Parking Street, Pimlico. There's a chapel next door, but they don't charge anything extra on that account, though you can hear the organ-practising quite distinctly. Now, the appearance of the bath outside is as if it were built of some crumbly sort of stone, and upon it is printed, "The Turkish Bath," in red letters, for somehow in England red is associated with everything Turkish. There are two entrances—one for gentlemen, and the other for ladies. What they do on the ladies' side, I can't say, but I've no doubt things are conducted in very much the same manner as upon the gentlemen's; and the fashion hereof is as follows:

As soon as you enter, you are requested to sit upon a form, pull off your shoes, and insert your feet in a pair of slippers *a la Turque*, fashioned out of an old pair of American goloshes or "rubbers" (at least *mine* were), not that it is by any means necessary, but it looks Turkish. Then, much as you may admire that sentiment of Ancient Pistol's which proclaims the baseness of the "slave who pays," you must submit to slavery for the nonce, and dispose of the tune of three-and-six-pence; whereupon a ticket of admittance is put into your hand, and you are politely requested to mount, as well as your Turkish slippers will allow you, into an upper chamber. This chamber has windows in the roof only. These windows are all open, and at your entrance, you are a little scared at observing what at first appear to you corpses in winding sheets lying upon red-covered ottomans. After a few moments, however, you recover sufficient self-possession to be aware that some of the corpses are reading newspapers, and many smoking.—They repose at full length within a sheet partially thrown round them, and girt about the loins with what would in South Africa be considered a very handsome evening-dress, either of red or yellow color. One of these "evening dresses," together with a sheet, is then thrust into your hands. You accept both with thanks, grin feebly at the donor, and take the liberty of asking if you are expected to imitate the apparently insane conduct of the gentlemen whom you see lying about, and every mother's son of whom you are willing to bet more than you can afford, will catch his death of cold. To your relief, you find that no such sacrifice is required of you at present, your three-and sixpence. Having given up your valuables into the care of the superintendent, your attention is directed to a number of square compartments, or apartments, protected from the public gaze by red curtains. Into one of these you are inducted, and recommended to reduce yourself to a state of nudity, to gird yourself with the red or yellow "apron" before mentioned; to throw the sheet, ghost-like, about you, and then descend the steps you just now ascended. Arrived at the bottom, you are desired to undress still more, and then you are told to walk in, and do so, but for an instant feel disposed to back out again at the double. The temperature of the room is 120°, but that is comparatively a trifle: it is the spectacle you behold which appals you. In the first place, the room is darkened; through the gloom, you dimly discover, seated upon wooden stools—as it were of repentance—placed against the walls, and over a grating, through which comes the hot air, nude figures, both fat and thin. They sit and glare, as you take your place upon a vacant stool in a corner, and spring up on the spot with a cry of pain, for you've not been in the habit of sitting on the hob, and prefer a chair "with just the chill off;" there they sit, glare, and perspire, read pant. Their faces are red, their veins distended; and that stout old gentleman who weighs, on a rough calculation, about forty-seven stone, and looks like Hercules in very bad condition, gazes pitcously at the steam which is pouring from his fat. After a few moments, you are sufficiently acclimatised to the temperature to sit down quietly and observe the operations. Your first impression is decidedly unconfortable; you can't help thinking you must have got into a torture-chamber by mistake; your memory brings back all the tales you have read about the Spanish Inquisition, and scenes from Mr. Ainsworth's *Tower of London* come floating before your mental vision; for in the middle of the room wherein you are sitting, are what you take to be two racks; upon them are stretched at full length two human figures, and over these stand two ghastly executioners; an occasional sigh or groan from the recumbent figures aids the horrible delusion.—But after awhile your eyesight becomes clearer, your nerves stronger, and your imagination deller, so that the racks soften down into simple wooden tables or dressers, the victims into voluntary patients, and the grim executioners into civil, careful, and tender operators.

Being now in a position, mentally and corporeally, to look about you, you perceive that the room in which you are has three doors; one by which you entered; another on your right as you enter, which leads into a sort of a yard, the temperature whereof is about 70°; and a third upon your left as you enter, which opens into another room, letted to the same what alarming height of 180°. Of course, it is only by degrees that you gain all this knowledge. Hints are dropped from time to time by perspiring neighbors, which enable you to make up your mind that your room is still hotter than that in which you sit, and that you must get baked there before you can consider yourself "thoroughly done." Then you are warned a-list of Regulations, which you rise up and read. They are six in number; and, if memory serve me truly, the first is a recommendation "to remain in the first or intermediate room until a general perspiration takes place." The second is to this effect: "If the heat be disagreeable or oppressive, wash the head with a little warm water, and the feet and hands with cold;" and, as the heat is disagreeable and oppressive, you proceed at once to act upon it; then kicking, or fancying you feel, a little inferior, you peruse the remaining regulations. The third, in a teetotal spirit, accords you the kind permission "to drink cold water freely, if you feel inclined;" as soon as the body becomes moist." The fourth is a warning to you "to take care and cool thoroughly before dressing, and whilst cooling, to expose the body as much as possible to the air." The fifth advises you "to repose as much as you can whilst in the bath, and to avoid all exciting topics of conversation." The sixth it is rather difficult to comprehend, by reason of its grammatical structure, the complication of conjunctions being worthy of Thucydides himself. I can only give it as it is printed, to the best of my recollection: "The proper time for taking a bath is either before meals, and not for less than two hours after a hearty one." The first part is sufficiently intelligible, but the last is too much for most scholars; however, the best way would be never to take me at all after a meal, and then you will be quite safe. After this short trial of the effect produced upon the human body at a temperature of 120° by a little reading, and discovering the result to be a gentle perspiration, you, in accordance with regulation one, enter the more fiercely heated room. You look at the thermometer, and find that you are actually enduring a temperature of 180°. You sit down upon a board placed upon a marble slab, as you see other people sitting, and you take particular care not to touch the marble itself with any part of your body, for the sudden hop, the starting eyes, the twisted mouth, and the profane ejaculation of the gentleman opposite, the calf of whose leg came into contact with the marble, led you to the conclusion that it isn't agreeable. In point of fact, the board is, to say the least, quite hot enough, and you're not quite sure you're not a fool for sitting on it; you think there is a great deal of reason in the remark of the gentleman next to you, who mutters that it's quite hot enough for *him*; and you listen with considerable interest to the short-necked gentleman, with very prominent veins, who asks in a husky voice if that sort of thing ever brings on apoplexy.

When you think you have reduced yourself by perspiration as nearly to a skeleton as is convenient, you retreat to the "intermediate" room. You are then taken in hand by an "operator." He requests you to sit down upon one of the "dressers;" he then takes hold of your right hand, pulls the arm out sharply, tugs at your thumb and each of your fingers, striving to "crack" the joints, and pinches and kneads the muscles. Afterwards, he repeats the operation upon your left hand and arm.—Now he jumps up behind you, rubs down your neck, presses upon your shoulders, and bidding you support your hands upon the "dresser," passes the palm of his hand heavily down from shoulder to wrist. Next, he tells you to lie upon your back, putting a soft of block under your head, to support it. He leans the weight of his body upon your chest, and passes his hand over your ribs and all the muscles from the neck to the waist; he rubs your thighs, pulls your legs and toes, and twists your ankles; lastly, he turns you over, back uppermost, and leans upon all parts of your back; runs what feels very like his elbow down from the nape of your neck between your shoulder-blades as far as the string of the "apron" you have on; pulls all the muscles you have "off" with thumb and finger, as one stretches a piece of India-rubber; pinches your calves; and with a parting wrench of the left leg, let's you know you're "done."—Being "done," you sit down for a minute or two till the "washer" is ready for you.

He awaits you in the third room, or court, or back-kitchen, or yard, or whatever is the proper name for it. He will seat you upon a form, cover you all over with Castilian Soap, and then wash you with warm water—During this time, he will most likely question you after his kind, thus:

"This your first bath, sir?"

"Yes."

(Sceptically.) "I thought so."

"Why?"

"Why, you're so alarmin' dirty."

(Uneasily.) "Oh! am I? I didn't know that. I have a bath every morning."

"What! a water-bath?"

"Yes."

"That counts for it—*that* ain't a bath; you might take that sort of bath all day, and yet be as dirty as a chimney-sweep."

Not feeling on safe ground, you close the conversation. The "washer" requests you stand up, empties the tub of warm water in which you have been washed over your head, and proceeds to behave in a manner which excites a suspicion, on your part, that something unpleasant is coming. He begs you will stand as far back as you can; he then catches hold of a gutta-percha tube, at one end of which is that part of a watering-pot which is pierced with holes, while the other end is fastened in the wall, and communicates, you have a horrid fancy, with a tank of cool water. Your fancy has not deceived you, for in a moment a cold stream is poured over feet and legs, and chest and back, and, peradventure, head. This sudden attack is a little bewildering at first, and takes away the breath, causing any remarks you may have to make to issue forth in a broken form, accompanied by frequent gasps; but before it is over, you really enjoy it. You are now sent back into the warm room again; and after remaining there a few minutes, until you become dry, you make your exit by the door of the one which you entered. Your clogs or patterns are now taken off; your slippers put on; a fresh "apron" is tied around your middle; your sheet is thrown round your shoulders; and you walk upstairs to the "lying-in-state" room. You fling yourself upon an ottoman, throw your sheet off your chest and legs, call for a cigar and a cup of coffee, and believe yourself in Paradise. The sensations you experience are indescribable. So far from feeling the air from the open windows uncomfortable, you delight in it; you feel as though a weight had fallen from mind and body. In about half an hour, you find yourself thoroughly cooled—go into your little compartment, dress yourself, recover your valuables, descend the stairs, put on your slippers, put on your shoes, and sally forth in an ecstasy.

But as no one with the full complement of wits ever goes a warfare without counting the cost, so a reasonable being takes a review of the charges he has to pay for, then, I entered at 3 P. M., and though, in obedience to the exhortation of regulation three, I drank six tumblers of water, as soon as my body became moist, and employed all the means I could think of to bring on a perspiration, it was six o'clock before I showed any marked symptom—indeed, I began to doubt whether the pores hadn't been forgotten when my particular skin was manufactured. Those superior beings who know all about the Turkish bath and the human skin, were horrified at the state of my hide, I dare say, and thought I must be a personification of the unclean thing; but I can only say, that if it's perspiration they want, I've plenty of that for them. Why, half an hour's fencing, or stick-playing, or rowing, makes me perspire to five times as much as two hours' baking in the bath room; and I humbly submit that there may be persons for whom perspiration from exercise is more healthy than from artificial heat. I was two hours getting into a proper state for shampooing or kneading; I had to wait about a quarter of an hour, until the operator was ready to pinch, press, rub, and twist my limbs; I was about another quarter of an hour, I should think, having my limbs pinched, pressed, rubbed, and twisted, and my epidermis peeled off; I had to wait ten minutes before I was washed, and five minutes before I was dry, so that it was a quarter to seven when I arrived at the "lying-in-state" room; and I was three-quarters of an hour getting cool and dressing. On the whole, then, I had been three hours and a half taking my bath; and though I am bound to say that, in a luxurious point of view, the delicious sensations I experienced at the end, and for at least an hour after it, were quite worth the while, in an industrial point of view, I very much fear it was time wasted.—*Chambers' Journal.*

DEGRADED CONDITION OF THE BUSHMEN.

On the Bunkeveld in the valley of the Snowberg or Stormy Mountains, which form the northern boundary of the Cape, humanity is found in the very lowest state of degradation in which it has ever been exhibited. The Bosjesmans or Bushmen two or three specimens of which race were brought to this country a few years ago, present an example of human nature even of the hideous form in which characterizes the Hottentot. Hunger and cold, and nakedness, and every description of privation and distress, have so dwarfed their forms and depraved their minds, that they present a spectacle painful to look upon. The stature of these pigmy inhabitants of the desert rarely exceeds four feet or four feet two inches. Thieves by profession, ferael and treacherous, without a fixed habitation, without society, without any sort of common interest or government, and living only from day to day, and from hand to mouth, they were objects of loathing to neighboring tribes even before Europeans had approached their country. The most civilized of the Hottentots and Kaffirs, more especially, waged a deadly war against them; and the sight of one of these diminutive savages is said to rouse the passions of that race to uncontrollable fury. Many years since, a Kaffir saw in the governmental house at Cape Town, among the other domestics, a Bushmen eleven years of age. With the impulse of a beast of prey he darted upon him, and transfixed him with his assgai.

The little intelligence which the Bushmen possess is displayed chiefly in robbery and the chase. Rivaling the antelope in fleetness, and the monkey in agility, they accompany their wild, half-famished savage dogs until they come within bow-shot of their game, or run down the objects of their pursuit. Arrayed generally with a bow, a quiver full of arrows, a bat and belt, leather sandals, a sheep's fleece, a gourd, or the shell of an ostrich's egg, to carry water, these puny creatures wander over their parched and desolate plains, supported by a food, which, unless when occasionally varied by the luxuries of the chase, consists entirely of roots, berries, ant-eggs, grasshoppers, mice, toads, lizards, and snakes. They smear the arrows which they use for hunting and in war with a poison which, extracted from a bulb, and mingled with venom drawn from the jaws of the yellow serpent, forms a compound of the most noxious character, for no creature was ever pierced by a dart prepared with the deadly virus and lived. They have another poison more fearful in its effects, which is extracted from a caterpillar. The agony produced by it, Dr. Livingstone says, is so intense, that the person wounded cuts himself with knives, and flies from human habitation a raving maniac. Its effects on the lion is equally terrible. He is heard moaning in distress, becomes furious, and bites trees and the ground in his rage.

They are said to be totally devoid of natural affection; "and there are" instances," adds a missionary (Mr. Kiehcrer), who lived for some time in their neighborhood, "of parents throwing their tender offspring to the hungry lion who stood roaring before their cavern, refusing to depart until some peace-offering was made to him."—They shun the face of strangers, concealing themselves among rocks and bushes, and even throwing themselves over rocks and precipices rather than fall into the hands of their enemies. But they have been known, when escape was cut all, to fight with the most determined resolution.—Religion they have none. They regard the thunder as the voice of an angry demon, and they reply to it with curses and imprecations. Their language is inarticulate to all but themselves; and there appears to be scarcely even a possibility of either civilizing or converting them. In the North-east of Natal, where the Bushmen appear in their lowest type, they reside in holes of the earth scraped out with their nails, or, rather with their claws. "They will not receive kindness," says a close observer of their character; "or if they do, only make a return of treachery, robbery, and murder. No presents of cattle or corn, nor inducements to locate and settle, can prevail on them to relinquish their wild life, or to make any approach toward civilization." The only satisfactory thought connected with them is the belief of their gradual extinction. They exist in the meantime an awful proof of the depth of degradation to which humanity, in its gradual deterioration, can fall, and an instance of physical and moral degeneracy probably unparalleled in the world.

SPIRITUAL DISCIPLINE OF HUMANITY.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him." Deut. xxxii, 11, 12.

The passage suggests two introductory thoughts:

1. *The spiritual function of nature.* What is the grand moral office of the visible creation? To reveal God. The visible is the mirror of the infinite Invisible. God reveals himself through creature existences. No words can fully reveal him. There is no part of nature, however humble, that does not reveal something of him. He compares himself to the "rock"—the "sun," the "lion," the "eagle," etc. Each shows a divine something; but all—the whole universe, can only reflect a few rays of the infinite Sun.

2. *Man's great duty in relation to nature.* What is that? To study it, study it not merely to discover riches, formulate sciences, etc., but to see God. If God made everything to reveal something of himself, we should look at everything with this view—look at the universe as a gallery filled with pictures of God—pictures, not of his person, but of his attributes, tendencies, relations. Natural history is a glorious Bible—a Bible, however, unstudied by the millions. It is God's first scripture; but few have ever rightly read it.

The subject of the words before us is, *The spiritual discipline of humanity.*

I. THAT THE GREAT END OF THE SPIRITUAL DISCIPLINE OF HUMANITY IS TO SECURE THE RIGHT ACTION OF OUR POWERS. The "eagle stirreth up her nest" in order to induce the young ones to use their energies. Naturalists tell us that when the eaglets are old enough to fly, the kind and industrious parent breaks up the nest and forces them to fly to some neighboring crag. The object is to induce them to make use of their own powers. This God says he did with the Israelites. Man's powers are either inactive, or wrongly active; in either case he tends to ruin. What is right action? Let us take the answer from the incident before us. 1. *It is a constitutionally-befitting action.* What does the parent bird require of her eaglets to do? Just that which they are made to do—put their little pinions into action, and mount toward the sun. We are made to love, study, and serve God. 2. It is a self-reliant action. The parent bird seeks to make her young ones trust their own powers. Self-reliance is not self-sufficiency. Self-reliance is the condition of progress, and implies a trust in moral principles and in God. 3. It is a divinely-prompted action. The parent bird prompts the young one by her "fluttering," etc. God must prompt us before ever we shall act aright. He gives the impulse.

II. THAT THE MEANS OF THE SPIRITUAL DISCIPLINE OF HUMANITY INVOLVE A VARIETY OF DIVINE ACTIONS. "Stirreth up her nest, fluttereth over her young, spreadeth abroad her wings," etc. 1. Here is a stimulating action. It is said that the eagle breaks up her nest to [illegible] the disciples on account of the first persecution, are examples. He takes health, property, friends, children away, to stir us up to action. 2. Here is an exemplary action. The parent "fluttereth over them" to show them how to use their wings. God teaches by example. The pillar was an example in the wilderness. Christ is our example now. In Christ we see how we can act, and ought to act. 3. Here is a protecting action. "Spreadeth abroad her wings." It is said that when she finds her young ones weary or unwilling she spreads her wings, takes her brood upon her back and soars with them aloft. In order to exercise their strength, she then shakes them off; and when she finds that their pinions flag, or that an enemy is near, she darts beneath them with surprising skill, and at once restores their strength, and places her body between her young and the danger that threatens them. What a striking representation of God's protecting care is this.

III. THAT THE GENIUS OF THE SPIRITUAL DISCIPLINE OF HUMANITY IS EVER THAT OF PARENTAL AFFECTION. What but the parental instinct of kindness stimulated the parent bird to do all this? That kind instinct is an emanation and divine reflection of the feeling which the great Father has for his countless offspring. That parental love is the spirit of the disciplinary system under which we live is evident from numerous Scriptures.

If the parental affection is the spirit of discipline, two practical conclusions follow: 1. That there should be on our part a cordial acquiescence. Our Father knows what is best. He knows what we require. 2. That there should be on our part an endeavor to realize the end of discipline. Job felt this. Job xxiii, 10. Psalm lxvi, 10-12.

If we are nestling down in material comforts, O eternal Spirit, do thou, like the imperial bird, chosen symbol of thyself, break up our resting-places, force us to the right use of our energies, and guide us into the sunny realms of thine own glory!

HOLINESS THE MEASURE OF POWER.

An individual professor takes his place in the Church. He has wealth, and uses it for the benefit of the organization; he has talents, and they are generally devoted to the defense of the Church; he has popular influence, and he uses it to gather proselytes to the faith. But his piety is superficial. Words escape him every day which show that they come from an impure fountain. He is, in spirit, a man of the world, and he has very little power to reform one. He may induce men to attend his church, and even to join it; but in all his efforts to reform them, he feels that he is weak, and they turn away in disgust, or look to others for their models and advice.—But let this man improve in his piety, and his power at once begins to increase. Let him approximate nearer the standard of Christian perfection, and it will be seen that his spiritual power increases in exact proportion.

On the other hand, take a man whose heart is entirely concentrated, whose pure life indicates purity of heart, whose holy example commands universal respect, whose simple, unpretending efforts move all who hear his voice in prayer, or praise, or exhortation.—Now, let him yield to temptation—admit corruption into his heart—and how soon it is seen he is shorn of his strength. Just in proportion as he recedes from this elevated position in christian holiness, his power of usefulness diminishes.—Nor can he supply this deficiency by any other element. He who loses his purity may strive to save his power by increase of zeal, by enlarged charities, by the severest austerities; but it is all of no avail. He makes himself a living proof that holiness is the measure of power.

A comparison of two men in the ministry will strengthen this conclusion. One is a man of shining talent, of gentle mildness; the other, ordinary in these respects—in all natural qualities the inferior of his brother. But he is a man of God—a man of faith; his soul is filled with love—"perfect love that casteth out fear;" he moves among the people like a spirit from eternity; his rebukes of sin fall with dreadful force upon the hearts of the wicked; his sermons, his prayers, his expostulations, his tears, all indicate the presence of an extraordinary power; and thousands are converted, sanctified, and saved through his instrumentality. He wonders at the difference. He increases his exertions, elaborates his sermons with more labor and research, improves his rhetoric and oratory; but all to little purpose. He may increase the admiration of his hearers, but he cannot subdue their hearts, bring them weeping to the foot of the cross, and present them with joy as the trophies of the Redeemer. But let him seek and obtain the Holy Spirit—let fire from God's altar touch his lips, and purify his soul—and he is a new man. He does not throw away his talents, his learning, but they are all sanctified. With the simplicity of a child, and a heart overflowing with love he preaches the truth; and it is in "the demonstration of the spirit, and with power;" and a glorious reformation follows. Hu is another living proof that *holiness is the measure of power.*—*Evangelist.*

(A translation from Mme. de Stael's review of Schiller.)

JUAN OF ARC.

BY LUTHY FONTELLE.

The historical epoch in which Joan of Arc lived, was peculiarly adapted to exhibit the French character in all its beauty, when an incorruptible faith, an unbounded respect for woman, and a generosity almost rash in war, distinguished this chivalric nation.

Schiller presents a girl of sixteen with some features still childlike, of a lithe, delicate, but stately figure, inspired by religion, a poet in her actions and in her language, when animated by the Divine spirit; manifesting in her discourse the most admirable genius, and at the same time, absolute ignorance of everything which Heaven had not revealed to her.

Thus Schiller has conceived the scene:

Joan appears first at Vaucouleurs in the rustic dwelling of her father, listening to the reverses of France, and inflamed by the recital. Her aged father censures her sadness, her reverie, her enthusiasm. He does not penetrate the extraordinary secret, and believes (like many in our age) that there is evil in everything which he is not accustomed to see. At this moment a peasant brings in a helmet which a Bohemian had intrusted to him in a very mysterious manner. Joan seizes it, places it upon her head, and even her family are astonished at the expression of her countenance.

She prophesies the triumph of France, and the defeat of her enemies. A witty peasant remarks that the age of miracles is past.

"There will be one more," she replies; "a white dove will appear, and with the courage of an eagle will oppose the vultures that prey in the country. This proud Duke of Burgundy, a traitor to France; this Talbot, with a hundred arms, the scourge of Heaven; this blasphemous Salisbury, will be overthrown; all their island hordes will be scattered like a flock of sheep. The Lord, the God of combats, will be ever with the dove. He will deign to select a trembling creature, and will triumph by a feeble maiden, for He is all powerful."

Her sisters leave her, and her father commands her to occupy her mind with rural toils, and to remain a stranger to these great events in which poor shepherds ought not to mingle. He departs. Joan of Arc remains alone, and ready to leave forever the abode of her childhood, a sentiment of regret seizes her.

"Adieu!" says she, "country to me so dear, mountains, tranquil and faithful valleys, adieu! Joan of Arc will return no more to roam in your smiling meadows; flowers which I have planted will bloom when I am far away. I leave you sombre grottoes, refreshing fountains; echo, thou pure voice of the valley that responded to my songs, you, asylum of all my innocent joys; never will these places behold me again. I leave you for ever; let my lambs disperse on the heath; another flock claims me; I am called to a bloody career of peril. It is not a vain or earthly desire that draws me, it is the voice of Him who appeared to Moses in the burning bush of Mount Horeb, and commanded him to resist Pharaoh. It is He who ever favoring shepherds, called the youth, David, to attack the giant. He has said to me also, 'Go and bear witness to me on the earth. Bind on your tender limbs the rude accoutrements of war; let iron cover your delicate bosom. Permit no one to kindle in your heart love's flame. Hymen's wreath shall never adorn your locks. But when the bravest weary, when the fatal hour of France seems approaching, it is thou that shalt bear my standard and cast down the proud conquerors as ears fall in the day of harvest. Thy exploits shall change the wheel of fortune; thou shalt go to bear safety to the heroes of France, and in Rheims, delivered from the invaders, shalt place the crown upon the head of thy king."

It is thus that Heaven directs me. It has sent me this helmet as a token of its will. The miraculous temper of this steel communicates to me its power, and the ardor of warrior angels inflames me. I go to precipitate myself into the whirl of combat; it hurries me along with the impetuosity of a storm: I hear the [illegible] of heroes who [illegible]."

This first scene is a prologue, but it is inseparable from the piece; it introduces the action at the moment that Joan of Arc takes her solemn resolution.

Shakespeare has given the idea of the scene in which Joan of Arc restores the Duke of Burgundy to the fidelity he owes his king; but Schiller has developed it in a masterly manner.

The Maid of Orleans wishes to re-awaken in the Duke's mind that attachment to France which was then so powerful in all the generous inhabitants of that beautiful country.

"What do you purpose?" says she to him; "who is then the enemy whom your murderous look is seeking? This prince whom you wish to attack is, like you, of the royal race—you were his companion in arms. This country is thine; even I, am I not a daughter of thy country? All of us whom you wish to destroy, are we not your friends? Our arms are open to receive you, our knees are waiting to bend humbly before you. Our sword is without point against your heart. Your aspect intimidates us, and under a hostile helmet, we respect still in your features the resemblance to our kings."

The Duke repels the entreaties of Joan of Arc, fearing a supernatural enchantment.

"It is not," she continues, "necessity that bows me at your feet; I do not come here as a suppliant. Look around you; the camp of the English is in ashes, and your dead cover the battle-field. You hear on all sides the war trumpets of the French. God has decided; victory is ours. We wish to divide with our friends the laurels we have won. O come with us, noble deserter! come! It is with us that you will find justice and victory. I, an envoy of God, extend towards you the hand of a sister. I wish in saying you to draw you to our side. Heaven is for France. Angels whom you do not see, fight for our king; they are all decked with lilies. The standard of our noble cause is white also like the lily, and a virgin is its chaste symbol.

The Duke replies: "The deceitful words of falsehood are full of artifice, but the language of this maid is simple, like that of a child, and if an evil genius inspires her, it knows how to breathe the words of innocence. No, I will hear her no longer. To arms! I can defend myself better in fighting than in listening to her."

She replies: "You accuse me of magic; you think you see in me the artifices of hell. To establish peace, to reconcile hatred, is this the work of hell? Does concord proceed from that dark abode? What is there innocent, sacred, or humanly good, if it is not to devote one's self to his country? Since what time was nature so strong as combating herself that heaven abandons the good cause, and a demon defends it? If what I have told you is true, from what source was it drawn? Who was the companion of my pastoral life? Who instructed the simple daughter of a shepherd in royal things? Never was I presented before kings; eloquence is a stranger to me; but now that I have need to move you, a profound penetration enlightens me; the destiny of empires and of kings appears to shine as to my sight, and scarcely out of my infancy, I am able to direct the thunderbolts of heaven against thy heart."

At these words the Duke of Burgundy is moved, troubled. Joan of Arc perceives it, and exclaims: "He has wept, he is conquered, he is ours!"

The French lower their swords and standards before him. Charles VII. appears, and the Duke of Burgundy casts himself at his feet.

The astonishing influence and success of this Maid of Orleans, so simple by nature, so wise under the inspiration of love to her country; the superstition and ingratitude of the country she had rescued from its powerful enemy, and of the king whom she had crowned, and her tragical fate, are all familiar to you.

Yet the French whom she saved have not honored her memory, and no writer of note in that nation has attempted to efface the impression made by the poem of Voltaire, who being a sceptic, ridiculed the idea of her inspiration, and depreciated her heroism. But Shakespeare in his Henry VI., represents her as inspired at first by Heaven; and Schiller, also a foreigner, has kindled a blaze of glory around the unfortunate heroine.

Her life is a graphic picture of the superstition that ruled that epoch.

A WORD PICTURE.

We seldom meet with a more exquisite little piece of word painting than the following, which occurs in Stuar Kings sermon on Yo-Semite: "But what words shall describe the beauty of one of the waterfalls as we see it plunging from the brow of a cliff nearly three thousand feet high, and clearing fifteen hundred feet at one jump? It is comparatively narrow at the top of the precipice; but it widens as it descends, so that it shapes itself before it reaches its first bowl of granite into the charming figure of the comet that glowed in our sky two years ago. But more beautiful than the comet, you can see the substance of this watery loveliness over renew itself, and never pour itself away. And all over its white swaying mistiness, which now and then swings along the mountain side, at the persuasion of the wind, like a pendulum of lace, and now, and then is whiled round and round by some eddying breeze as though the gust meant to wring it dry, all over its surface as it falls, are shooting rockets of water which spend themselves by the time they half reach the bottom, and then reform for the remaining descent—thus fascinating the gazer so that he could lie for hours never tired, but ever hungry for more of the exquisite witchery of liquid motion and grace. It is the Prophet said: 'The mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands.'"

THE CHIRIQUI EXPEDITION.

A Washington dispatch to the New York Herald gives the following account of the Chiriqui expedition:

Commodore Engle, Lieutenant Morton, Dr. Evans, and Lieutenant Jellers, composing the Chiriqui surveying party, arrived here to-day. The explorations have been most satisfactory and successful.

Commodore Engle represents the Chiriqui lagoon to be a harbor of unequaled excellence. Its waters are deep, its shores bold, its locality healthful. It is not one, but a system of many harbors, some of which, such as Almirante bay, Ambrosia bay, Pulos Lagoon, and Bluefields bay, afford every requisite for commercial or naval purposes. The entrances are bold and deep, both the entrances and the interiors being from eight to fourteen fathoms. A line-of-battle ship in most of them may lay near the shore and take ie coal or water which their sides supply.

These harbors and the entire lagoon in its length and breadth, are sheltered by the outlying islands and keys from all storms—only gentle land and sea-breezes are known. The Indian canoes navigate at all times and crossing the waters of this great system of harbors. Its shores produce every tropical fruit and vegetable in the greatest abundance and of the most extraordinary size and delicacy. Sugar-cane, cotton, coffee, and the cacao or chocolate-nut grow wild and in profusion.

Go Dulce and Go Cite, on the Pacific, are reported by Lieut. Jellers, who was charged with their special survey, as surpassing any harbor on the Pacific coast.—Though smaller than Chiriqui, he deems it every way equal in all harbor advantages, and superior in some facilities. Throughout its entire length vessels of the largest class may be moored to the shore, while a double-track railroad may encircle the inshore part of the harbor, extending from the great road nerves. Its shores and the plains beyond are of surpassing beauty, offering town and villa sites, and commercial facilities, while the entrance is bold, clear, strongly defined, and adapted by nature for purposes of defense.

Lieut. Morton has had great difficulties to contend with. He was sent out in the rainy season, and this has been a severe one. The mountain streams were swollen to torrents. The rivers of the plains had overflowed their banks and extended into the forests, making them appear in some places as deep and impassable swamps. Not deterred by unfavorable circumstances he went gallantly through, wading frequently for miles waist deep to ascertain whether the bottoms were solid. He has found and located the line of a railroad, whose grades and bridging are far within the cost of a profitable commercial investment. The mountain passes were at first deemed impolite and impracticable, but he energetically renewed his labors, and had the great satisfaction to discover a cleft or pass through the mountains which established the certainty of the projected line. In consideration of his untiring efforts, his companions unanimously named this discovery as Morton's Pass, and it will bear his name hereafter in honor of his exertions.

Dr. Evans examined the entire Atlantic shores of the Lagoon, and the islands which are its barriers. On the Changanola the coal is of the finest quality for steam purposes. Its flame is bright and strong, its heat intense, and it is free from sulphur, pyrites or clinker when burned. The coals of Pope's Island and Shepherd's harbor are hard and good, but do not burn so [illegible] as those of Changanola. [illegible] coal covers an extent, and is of such thickness of vein as to show it is inexhaustible. Dr. Evans visited the Pacific, and found coal there, but not of a quality which can be used for steam purposes, for which that at Changanola is so eminently adapted.

The entire surveying party have had much to encounter, but they have gone through all. No better evidence of the healthfulness of the place can be given than the fact of every member of the party returning in health. Several of them suffered severely from intermittent fever, brought on by constant exposure to the rain; but this disappeared by the use of quinine.

COME IT WILL.

Manhood will come, and old age will come, and the dying bed will come, and the very last look you shall ever have on your acquaintances will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company assemble to carry you to the churchyard will come, and that minute when you are put down into the grave will come, and the throwing in of the loose dirt into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come on every living creature who now hears me; and in a few little years, the minister who now speaks, and the people who now listen will be carried to their long homes, and make room for another generation. Now all this you know must and will happen—your common sense and common experience serve to convince you of it.

Perhaps it may have been little thought in the days of careless, and thoughtless, and thankless unconcern which you have spent hitherto; but I call upon you to think of it now, to lay it seriously to heart, and no longer to delay when the high matters of death, and judgment, and eternity, are thus set so evidently before you. And the tidings wherewith I am charged—and the blood both upon your own head, and not upon mine, if you will not listen to them—the object of my coming amongst you is to let you know what more things are to come; it is to carry you beyond the regions of sight and of sense, to the regions of faith, and to assure you in the name of Him who cannot lie, that as sure as the hour for laying the body in the grave comes, so surely will also come the hour of the spirit returning to Him who gave it. Yes the day of final reckoning will come, and the appearance of the Son of God in heaven, and his mighty angels around him, will come, and the opening of the books will come, and the standing of men of all generations before the judgment seat will come, and the solemn passing of that sentence which is to fix you for eternity will come. —*Dr. Chalmers.*

CRISES IN LIFE.

The following extract, from the life of Rev. Dr. Taylor, of New Haven, should be read and pondered by all who are conscious of the strivings of the Spirit of God. That Spirit may be grieved. Because most gentle and loving, He is easily wounded. When His repeated warnings are despised, He often takes His flight, never to return. We have known of crises in the spiritual destiny of companions and friends as decisive as this of the great theologian and his classmate. The biographer says:

One incident during his early religious interest, which the writer has heard him relate, is worthy of permanent record for its instructive and monitory character. There was a classmate and particular friend of his, who at the same time, by the working of the Divine Spirit, was concerned for his eternal interests. The two friends communicated their feelings to each other. And one day, while walking together, they raised the question whether they should call on President Dwight, who had invited all persons thoughtful upon religion to call and converse with him. At length, while still talking and doubting on that question, they came to Dr. Dwight's gate. There they stopped and hesitated. Soon, Taylor said, "Well, I shall go in." "Well," rejoined his companion, "I think I will not, to-day." Taylor did go in. And the result of his conversation with that eminent Christian guide, was that he gave himself to Christ, in a covenant never to be broken, and became a burning and shining light in his kingdom. His friend from that time thought less and less on the subject; and though he lived for many years afterwards, a respectable man, he died without giving any evidence of a saving interest in Christ. Such are the crises in the history of an immortal soul! Such are the turning points in eternal destiny! Thus it is that companions travel together till they come to where they see plainly the open path to Christ. They consider; they decide; the one taking the way to eternal life, and the other pursuing the way to everlasting death. How important that in these crises of eternal destiny, men act aright! that they then regard the divine warning and entreaty, "Quench not the Spirit."

The proof that we believe in the reality of religion, is that we walk in the power of it.

THE LOST SEA.

Upon the Atchison and Topeka road, about midway from Grasshopper Falls to West Florence, the divides take a sudden rise from an elevation of about six hundred feet. At the base of this prairie mountain stretches forth a basin which embraces many thousand acres of land, and which resembles in form the bottom of a sea. Upon the top of this mountain is a fertile soil, evidently for a long time exposed to the atmosphere, while fifty feet below is a shelf abounding in curious stones and shells. About fifty feet still lower a similar shelf is formed which more plentifully abounds in shells, with now and then portions of petrified fish; still lower the last shelf is formed, and upon this are traces of the gradual decrease of waters, and of a long continued beating of waves. It is supposed that the waters once covered the country embraced in a basin of from fifteen to twenty miles square, and that an outlet having been formed, the liquid passed out to the first, and the second, and third shelves of this mountain, and that by evaporation the basin was finally relieved of its watery burden. No geologist could view this scene without conviction that Kansas has at one day been the bottom of an extensive sea.—*Cor. N. Y. World.*

THE ARK OF THE COVENANT.

"Arise, O Lord, into thy rest; Thou, and the ark of Thy strength." The strong ark, the symbol of Thy majesty—strong, when Thou art

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PREACHERS' POST-OFFICES AND THE ADVOCATE.

We hope all our preachers who may desire to have the *Advocate* changed to other post-offices, will write us immediately. Give us the names of both the old and the new post-offices. And as soon as you can learn them, send us a list of all the post-offices in your respective charges. All preachers who receive an appointment from the Bishop, and those who are employed by presiding elders, are expected to act as agents, and will receive the paper gratis. No paper will be sent, or changed, unless it is ordered.

We ask the brethren to remember the resolution passed by the Mississippi Conference, calling upon the other patronizing Conferences to unite with her in raising the subscription list to 10,000 subscribers this year, in order that the paper may be enlarged and improved. We wish to enlarge just as soon as possible—at the beginning of the year, if we are sufficiently encouraged.

METHODIST UNITY IN VIRGINIA.

At the recent Conference, which assembled at Alexandria, Va., Nov. 21st, 1860, Bishop Paine presiding, the following interesting episode occurred. We condense it from the proceedings of the Conference published in the Alexandria *Sentinel*:

The Rev. Dr. McGwigan, a fraternal messenger from the Methodist Protestant Church, was introduced to the Conference, and addressed that body amid profound silence and attention. He thanked the Conference for his kind and courteous reception. The visit of their messenger (Dr. Doggett) had afforded a great degree of pleasure to his Conference. While he was present a delightful interchange of fraternal regards took place.—He (Dr. M.) was highly honored by his mission to this Conference. It was a high office to bear the fraternal regards of one Conference to another—especially from his Conference to this. His message was in good faith, and he knew it would be received as such. The plan of fraternal intercourse was instituted for very good reasons—as tending to open up a new era in Methodism in this country. He wished the system had been adopted earlier. If it had been, some things which both regretted would never have occurred. But let us thank God for what is done now, and let by-gones be by-gones. He firmly believed the wall of separation was falling, being broken down and demolished. He hoped the time was not far distant when there shall be found of that wall "not one stone upon another." He did not speak authoritatively, but he did know his Conference was willing, if not desirous, that the Conferences should take another step, if mutually harmonious and satisfactory.—They were similar in many respects. The few lines of difference seemed fading away. He hoped there was enough brotherly love to reconcile differences and let us be one people. He hoped he might be permitted to say it was desirable that nothing should occur—that nothing should be suffered to occur in our districts to mar the delightful state of feeling now existing between the Conferences. Should any difficulties arise—which God forbid—he trusted it might be considered a personal, local trouble, not a Conference difference, that it might be crushed out. Our prayer was surrounded, starved or destroy or hurt in the Holy Mount." We bid you from our hearts, "God speed". May you continue to win many souls to Christ, increase, edify the body of Christ, have abundant success in "spreading scriptural holiness over these lands," accomplish your glorious mission on earth, and have an abundant entrance admiaistered unto you in the kingdom of our Lord and Saviour.

Dr. Doggett said it was to him a sacred day, a day of gracious influence. He did not think it appropriate for him to formally respond to the sentiments just uttered as he was their last messenger to the Methodist Protestant Church. As he said before the M. P. Conference, there is now a converging of the different streams of Methodism to the original channel. He looked for a glorious union. He knew he uttered the sentiment of every brother present. In the present crisis they ought to be one in hand and heart. Christian union was the Palladium of our liberties. In such times it poured oil upon the troubled waters and soothed them to rest.

The Bishop said the expression of fraternal love fell sweetly upon our ears. He pitied the man who was not affected by such expressions of Christian affection. We cannot hate each other and be Christians. God knew it was his feeling ever since he was born again. He had seen divisions, he had struggled against them, he wept over them, he deeply deplored crimination and recrimination. He did not believe in sweeping denunciations on account of misunderstandings purely personal. Let them remain personal. Confine them and let them perish. He did not speak authoritatively, but he reciprocated for himself and for the Conference, the fraternal feeling expressed by Dr. McGwigan. We occupy a dignified position as a Christian Church. We neither upbraid others nor do we come down from our honorable position to invite any to join us. All must give us credit for love and honesty. He hoped these fraternal interchanges would continue.

Dr. Smith said he had seen several disruptions of Methodism. He prayed that his eyes might never behold another similar scene. He was for union of Methodism everywhere, especially at the South. He would rejoice for the Virginia Conference to retire to her old boundary and the flag of United Methodism wave over the soil of the glorious commonwealth. This could be done only by prayer and forbearance. May all of us breathe such a spirit before God! Let us trust in him through the intercession of the Son for a glorious consummation!

Mr. Dowling moved the appointment of a committee to respond in behalf of the Conference to the friendly message borne by Dr. McGwigan. Adopted.

The Bishop appointed the following: W. A. Smith, W. R. Rowsie, John E. Edwards, G. W. Nalley, W. H. Starr.

THE GEORGIA CONFERENCE.

On Wednesday, 28th November, this body met in Augusta, Ga. A large number of the members were present at roll-call. Bishop Pierce was present, in good health—indeed, quite recovered from the chills and fever from which he had been suffering for so many months.

The Bishop in his address to the Class made some strong points. Personal religion, full consecration to God and his work, was of first importance. If they enter the Conference they have but one work. This must be their resolution—from the heart. Any vacillation embarrasses. They must not come with the expectation of locating in a few years; but come to preach the gospel and keep to it. They must know the rules of the Church—study them frequently—ponder them—keep them. Be diligent—and here the Bishop happily expanded the precept. Punctuality was much insisted on. Be punctual in every duty. Bishop Soule had said that for forty years, when his name was called in the Conference, he was present. Yet Conferences open now with but few present. Punctuality is in many cases accepted as a substitute for talent, and increases the congregation, especially in the country. Meet the Class. The Discipline requires it. The promise here made requires it. The Bishop insisted upon care of children, forming them in classes, making every effort to lead them to Christ—and many other profitable topics did he develop and enforce in his brief exhortation.

Friday evening was devoted to the Anniversary Meeting of the Conference Sunday School Society. Perhaps no Conference is doing as much for Sunday Schools as this—so, at least, Dr. Huston reports. The Society was formed several years ago, and is much indebted to Pres. Bonnell for its efficient organization.

The Missionary Anniversary was held on Saturday night. The Report of the Board of Managers indicates a healthy and prosperous condition of our several missions. The amount collected will be about $28,000—a better collection than has yet been made, and very good, when we consider the pressure in the money market.—Rev. W. M. Crumley, Dr. Huston and Bishop Pierce were the speakers. The Society no longer makes a collection at the anniversary, the preachers making their own donations on their work.

GARIBALDI GREATER THAN EVER.

Garibaldi's last act is the noblest of all his life. When the brave soldier drew his sword to achieve the liberty of Italy, all men looked on with admiration. When that liberty was achieved—after a long struggle, ending at last in victory—if he had chosen to put himself at the head of the Government, which he might easily have done by using only half the arts of common-place politicians, his elevation would have been looked upon only as the legitimate reward for his brilliant exploits. But in the final hour of complete triumph, he rides to Turin, knocks at the palace gate, fixes the crown of Italy securely upon the head of Victor Emanuel, and then retires to the voluntary obscurity of his island home at Caprera—

"While all the world wonders."

Nobody can doubt that Garibaldi's soldiers—who love him as the French Grenadiers loved Napoleon—would have eagerly lifted him on their shoulders and carried him anywhere he pleased, even to the seat on which Victor Emanuel sits. But the brave and Christian soldier—loving God, liberty, and Italy—wished only to secure freedom for his country, and nothing for himself. Historians have not many such careers to record. The retirement of the great Emperor Charles V., who went with trembling step from a throne into a monastery, throwing the mantle of the government upon his son, presents no parallel of self-sacrificing heroism, for the old man felt his hand quivering under the weight of his scepter, and simply showed himself wise enough to get rid of a burden which he was growing too infirm to bear. The three great co-equal names are Quintus Cincinnatus—the obscure, yet illustrious Roman who rose from the plow to the dictatorship, and returned voluntarily from the dictatorship to the plow; the Emperor Diocletian, born a slave in Dalmatia, whose virtues and valor won for him the throne of the Roman Empire, yet who proved himself greater than an Emperor by resigning the crown, and retiring from the world's gaze to sit under the shadow of his grape-vines; and last, the great name in our own history, the Father of his country, who voluntarily retired from the head of the nation to the solitude of his country-seat, leaving behind him a perpetual memory greener than the banks of the Potomac. As these names are venerated in history, so will be the name of Garibaldi;—and the historic record will narrate how the Candle-maker of Staten Island became successively the Hunter of the Alps, the Soldier of Liberty, the second Cincinnatus of the Dictatorship, and last—and most noble of all—the humble farmer of Caprera!—Good men in all nations, speaking in many diverse languages, are at this moment uttering wishes of long life and perpetual fame to the Christian hero of Italy, Giu-

OUR MISSIONARY SYSTEM.

The *Nashville Advocate* contains a short letter from one of the "foremost" men of the Church, in which he indicates a policy in the carrying forward of our Missionary work, that we believe is beginning to be very generally regarded with favor. He says:

"Glad to see that there is a man prepared and detailed for Central America. Our foreign mission work looks small on the evangelical map now, and it is time to extend it, especially southward. This work is at our door, and should be carried forward vigorously. Would it not be well for the Louisiana, or some other Conference, to assume its direction, and the responsibility of its support? The practical mission work is too far removed from the people. The money and the management take such a roundabout direction in reaching the missionary and his field, that the Churches never feel the contact with either. If every Annual Conference had a foreign mission of its own, and was pledged for its support, the money and the prayers of the people would come up to the demand. The most of the Conferences are able to do it, and will do it, if some plan can be devised to bring the missionary interests home to their sympathies. Circumlocution and indirectness are evils alike in Church and State. I am sure our congregations would contribute more liberally, could they but feel a more direct interest and responsibility in some mission, the support of which should be thrown immediately upon them.

"Another thing which has been in our way in the extension of the foreign work, is its practical association and oneness with the work at home. If the two were kept apart, in name and in fact, both would fare better, and the foreign work would be much more developed. If the word mission were restricted to the last, and the home evangelization called by some other name, it would be all the better. Let the missionary idea be developed from this point, and let its funds, management, and advocacy be a distinct affair altogether, and we shall have something sharply defined, and, at length, understood and felt. What the Church has to do at home, and what she has to do abroad, are different things, and must be shaped to themselves, in name and in their oversight, before the Christian conscience will recognize them and respond to their appeals. Let the word mission mean the planting of religion in foreign parts alone, and let it stand for a great Christian idea, which is not met by giving the gospel to the slaves and the poor at home, and the missionary becomes at once an impressive type of character, and his work stands out with distinctive and independent claims upon the support of the Church. At present the idea of missions is too complex, nebulous, and even contradictory, to admit of that efficient advocacy which the subject merits."

METHODIST CONVERTS.

In reply to the remark of the *Southern Churchman*, that the great instability of Methodist converts may be traced to the want of sound conversion in the majority of those who apostatize, Rev. Paul Whitehead says, in the Richmond *Christian Advocate*:

"Hundreds and thousands of persons connected with families in other churches, have been converted in our meetings, and now form a large part of some of those churches—largest of all in the Episcopal Church. Indeed, in some places, its whole growth is of converts made among Methodists. I saw two confirmations in one parish of a diocese within ten or fifteen years past, consisting of fifteen or twenty persons, of whom all except one or two had been recently converted at Methodist revivals. Many persons raised in our church and converted in our revivals have been persuaded by Episcopal ministers to join their church. These ministers (the very same, in some instances we know of, who talk about excitement and sympathy in our meetings,) have declared their confidence in the piety of these converts, and treated and instructed them, after getting them into their fold, as people whom they had good reason to believe were regenerated."

VIRGINIA CONFERENCE.

Mr. Editor:—I address you from the seat of the Virginia Annual Conference, which commenced its session last Wednesday, and is progressing slowly, but satisfactorily and successfully in the transaction of its varied business. Bishop Paine occupies the Chair, and in every way sustains the high reputation he has won as a superior presiding officer. All the interests of the Church, within the bounds of the Conference, are being discussed with great care and marked ability, and such measures proposed and adopted, as will best advance and secure the permanent prosperity of these interests. The Missionary Anniversary was one of stirring interest, and resulted in great good. Mr. Schon was present, and addressed the immense audience before him in his happiest style and with great power. The amount raised, in cash, and subscriptions, was about fourteen hundred dollars.

Mr. Schon also addressed the Young Preachers' Aid Society, and the congregation assembled to witness its anniversary with wonderful success. Over one thousand dollars was collected at the time. Those large amounts, contributed in the very midst of the financial embarrassments prevailing all over the country, indicate a spirit of great liberality on the part of the preachers and the citizens of this place.

The whole amount of Missionary money raised by the Conference is about twenty thousand dollars. The Conference collection is very small. The claimants on this fund will not receive more than *fifty cents* on the dollar. How sad the thought that poor widows and orphans and worn out preachers will obtain only half the amount allowed for their support!

The question, "Who are received on trial?" is not yet finished. The number admitted will be quite small. On yesterday and to-day there was an exciting debate in relation to the Richmond *Christian Advocate*. Dr. Roper, the editor, defended himself, ably and eloquently, against complaints as to his management of the paper. Measures are being devised by which the paper is to be released from debt and placed upon a self-sustaining basis. The Conference will not close before Friday.

In concluding this communication allow me to say a word for the College I represent. I am here on my way to New York to purchase materials for an Art Department to be connected with the Tuskaloosa Female College. I go to New York because the materials cannot be obtained elsewhere. One of the most accomplished Art teachers in the United States has been secured to take charge of this department. Young ladies will be taught the art of Drawing, Painting and Designing in the highest, most useful, attractive and elevating forms. They will be constantly exercised in sketching from nature and painting original pictures. The most novel, beautiful and practical feature of the department will be the drawing of original designs for calicoes, carpets, wall-paper, window-shades, &c., &c. If Southern manufactures are increased, this particular application of art will be of immense value to the South, and highly remunerative to those who undertake it.

R. M. Saunders.

Alexandria, Va., November 28, 1860.

LETTER FROM NEW YORK.

New York, Sunday night, Dec. 2d, 1860.

Mr. Editor: I arrived in this city on yesterday; I had the unexpected pleasure of meeting Dr. Schon, who is here for the purpose of prosecuting a claim of the M. E. Church, South, against the Missionary Board of the Methodist Episcopal Church, North, for at least ten thousand dollars. If this claim is not acknowledged and paid, he intends to seek redress at the bands of the law.

He is a noble man; devoted to the Church of his for the development and [illegible] and successfully He is deservedly popular as a preacher and a Church officer wherever he goes. May he be long spared to labor for the prosperity of our beloved Zion!

I went, to-day, to the Bedford-street M. E. Church, and worshipped with its congregation. It is one of the largest and most prosperous Methodist Churches in the city. About fifteen hundred persons crowd its aisles and worship at its altars every Sabbath. The Sabbath School numbers over six hundred scholars. Its pastor—Rev. J. Poissal—is an affable, intelligent, warm-hearted, zealous Christian minister. He is a warm friend to the South, and takes especial pains to invite Southern ministers to preach in his pulpit. A minister from the extreme South preached for him to-day, and was listened to, by the immense audience before him, with the most respectful and profound attention. Towards the close of his sermon he alluded to the present crisis in our national affairs, and said that God alone could deliver us from the dangers that threatened us, and therefore all Christians throughout our country should pray most earnestly for help and guidance in the midst of the frightful, prophetic darkness which was rapidly overspreading our sky and hiding from our view the sure and certain light which has hitherto directed us as a nation. During the delivery of this portion of his sermon, great excitement prevailed. Tears flowed freely, and "amen!" "God grant it!" and similar exclamations were heard in almost every part of the church. Under all the circumstances, it was a scene abundantly suggestive and one of thrilling interest. If you had been there, Mr. Editor, you would, no doubt, have felt as I did—that it was a great outrage, an unpardonable crime, *now* and *forever*, that the masses North had been so sadly and so terribly deluded by designing, ambitious, unprincipled politicians, and under the prompting and influence of this delusion, were pulling down the pillars which have hitherto upheld the glorious temple of our *Union*, as it was reared, beautified, adorned, and transmitted to us by our forefathers, and would involve, not only themselves in irreparable ruin, but also thousands of as true, honest, faithful, and christian patriots as ever walked the earth.

In the afternoon I attended an experience meeting at the same Church. Between six and eight hundred persons were present and participated in the exercises of the occasion. The meeting was conducted in true Methodist style and with old fashioned Methodist simplicity and zeal. The speakers followed each other in quick succession, and spoke briefly, pointedly, warmly and joyously of their *present experience*. Occasionally an appropriate song would be sung by the whole congregation with great effect. It was a precious season—one not to be forgotten. It will be an oasis in my past history to which my mind will often recur with pleasure and profit. May God continue to bless and prosper Bedford Street M. E. Church, and may her worthy Pastor be ever encompassed with as favorable and happy surroundings as are now about him!

R. M. Saunders.

Important Movement Among the Israelites.—There is a remarkable movement going on among the Israelites of France at the present time. There are more than one hundred Jews engaged in it. For months they have been preparing an association, which is called the Universal Israelite Alliance. Its aim is: 1. To work for the general emancipation and moral progress of Israelites. 2. To give effectual support to all who suffer, because they are Israelites. 3. To encourage publications for the foregoing object. This appeal is made not only to the 100,000 Jews of France, but to the scattered millions of Israelites throughout the world. One of its aims is to encourage agriculture and all manual arts, as well as many other objects that are, or ought to be, important for the best interests of the Jews. Jews of wealth and influence are said to be at the head of the movement.

☞ Bishop Andrew passed through our city to-day.

AUTHORS AND BOOKS.

New York, Dec. 3, 1860.

Last week, if I remember right, I had something to say about the autobiography of Rev. Dr. Carlyle, minister of Inverese. From the prospectus I extract the following particulars concerning what seems likely to be a very interesting work, even to us Americans: "It has long been known that this autobiography existed, and surprise has been expressed that it has never been published; but it was well to let it sleep awhile, for its prompt appearance would have been an act of cruelty towards surviving men or the near relations of the deported. It is not that the book is in the slightest degree slanderous or malicious, or that it even exaggerated any man's sins or failings; but the portraits of character are so powerful and so accurate—the remorseless artist looks so entirely to the truth and effect of his picture, that few indeed of his likenesses would please either the persons delineated or their partial friends, however much the world may enjoy so wonderful a gallery of life-like portraits. There has been no such delineation of the private life of our great men since Boswell's 'Johnson;' and it will give an idea of the number and eminence of the men in this group, when it is stated that it contains such names as Chatham, Lord Clive, Benjamin Franklin, Lord Mansfield, John Wilkes, Lord Bute, Lord North, Col. Barre, Hutcheson, Hume, Adam Smith, Robertson, Black, Andrew Crosbie, Henry Dundas, Andrew Millar, Dr. Hunter, Sir Gilbert Elliott, Lord Hailes, Charles Townshead, Dr. Dodd, McPherson (Ossian), Smollett, Thomson, Armstrong, Gray, Adam Ferguson, John Home, Lord Heathfield, Dr. Blair, Sir Robert Keith, Baron Mure, Dr. Gregory, Lord Loughborough, Governor Johnston, The Adams, Dr. Webster, Archibald Duke of Argyll, Garrick."

A couple of years ago a certain Reverend Doctor Leicester, Ambrose Sawyer, of somewhere in New England, published a new translation of the New Testament, in which it was confidently asserted, all the faults of previous translations were corrected, and in particular the supposed many wretched blunders of the accepted version were cured. The book was issued amidst a flutter of puffs, and with a blaze of advertising which has not been surpassed by the finning issue of any yellow-covered novel. And like a good many of the yellow-covered novels, it fell very *very* dead. Literally it went up like a rocket and came down like a stick. The good old version, for which Mr. Sawyer, in his very conceited preface, predicted a speedy downfall, still holds its place; and the Reverend Sawyer, who should rather have been called the Reverend Tinker, subsided into his natural obscurity, so far as this country was concerned. Recently, however, an effort has been made to introduce this new and improved version into England, but with like nonsuccess. It won't go down. The critics are rather merry over it as another American blunder, and content themselves with citing passages, to prove its unfitness.—This I will also do here; premising only that the special object of Mr. Sawyer, in making a new translation, was to substitute for *hard* words *easy* words, and to so modernize the text that it would need no explanation to the least educated reader. See how admirably this is accomplished in the following passage:

"1. Then the soldiers of the procurator taking Jesus to the Pretorium assembled about him the whole cohort, and stripped him, and put on him a crimson cloak, and making a crown of thorns they put it on his head, and a reed in his right hand; and they knelt before him, and mocked him, saying, Hail, King of the Jews! And they spit on him, and took the reed and beat him on his head. And when they had mocked him, they took the cloak off from him, and put on him his own clothes; and led him away to crucify him.

2. And going out, they found a Cyrenian, by the name of Simon, whom they compelled to bear his cross. And gave him vinegar [illegible] of a cranium, they he had tasted of it he would not drink."

An English critic says of this very justly: "We should like to know what idea the converted costermonger who had been persuaded by his district visitor to try the effect of church upon him for the first time, if he happened to hear this passage read out, would carry away of a *prætorium* and a *cranium*; the *common hall* and *skull*, if they did not convey to his mind any very clear idea, would at any rate be more intelligible to him than Mr. Sawyer's corrections. Moreover, there are at least two American vulgarisms in the passage: He 'tasted of it' is one, and 'by the name of Simon' is another; neither of which is justified by the Greek. 'When he had tasted *thereof*,' in the old version, though the last word is an unnecessary addition, does not offend by its vulgarity."

Again, see how absurdly he has paraphrased the touching story of the widow's mite:

"And sitting opposite to the Treasury, he observed how the multitude cast copper into the Treasury. And many rich men cast in much; and one poor widow came and cast in two lepta, which is a quadrans (4 mills). And calling his disciples, he said unto them, I tell you truly, that this poor widow has cast in more than all who have cast into the Treasury. For all [others] have cast in of their abundance; but she of her want has cast in all that she had, her entire living."

Is not this profane? And when a man translates "four mills," does he take it for granted that nobody but Americans are to read the New Testament? Does the point of the incident hang on the exact amount of the poor widow's contribution? And is there not something written about those who value the letter but despise the spirit? An English critic sums up the numerous sins of this new translation as follows: "We very much wish we hadn't seen the book, with its *chilarchs* and *chanices*, and *good news*, and *change of minds*; and yet, with strange inconsistency, Mr. Sawyer says the *Gospel* of Matthew, not the *Good News* of Matthew. He has the distinction of having reduced the New Testament to a condition of complete vulgarity; he has altered it so ingeniously, that it is sometimes hardly recognisable; he has cleverly removed nearly all its sublimity, its simplicity, its quaintness, and its touching pathos; and it is only when there was anything rather unintelligible that he has either left it in its original state, or labored conscientiously to increase its unintelligibility. He has altered the arrangement of the chapters and verses, in a manner which he assures us he believes a great improvement upon that in common use. We hope it may be so; but for our own part, the only advantage which we derived from it was the questionable one of being unable, for ever so long, to find out passages which we were in quest of. Mr. Sawyer complacently remarks in his preface, that 'this is not a work of compromises;' and that it 'adopts, except in the prayers, a thoroughly modern style.' Why not in the prayers? Surely it is not more irreverent to represent a Son addressing a Father in 'modern style,' than the Disciples conversing with Him whom they had acknowledged as the Son of God, with rather less reverence than a ragged-school boy towards his teacher. Besides, Mr. Sawyer does *not* adopt a thoroughly modern style in his conversation; his own conscience must have taken him to task, and forbidden him in some instances to modernise his expressions. For instance, in the second chapter of St. John, Mr. Sawyer translates, 'Jesus *said* to her, what have you to do with me, woman?' which clearly is neither a literal rendering (and yet Mr. Sawyer says his translation is literal) nor a modern method of expression. When did Mr. Sawyer ever hear a son, even in America, address his mother as "woman"? It is plain that the translator dared not face the consequences of his law of translation: 'Jesus says to her, what have you to do with me, Ma'am,' would have been too profane; and we merely write it here that we may show the utter absurdity of attempting to completely to modernise without completely profaning that book which we all reverence."

By a curious coincidence, the Presbyterian Publishing Committee of this country have just published a reprint of an old translation of Aonio Paleario's "Beneficium Christi," with an historical sketch of the book and its author, while at the same time, and quite independently, an English gentleman, Mr. M. Young, publishes in London "The Life and Times of Aonio Paleario."—The history of the book is most curious. Lord Macaulay said of it, in one of his papers in the *Edinburgh Review*, that "the Inquisitors proscribed it; and it is now as utterly lost as the Second Decade of Levy." But for once Lord Macaulay was mistaken. The curious history of its preservation is given in the following words in the present American reprint: "Dr. M'Crie, the Scotch historian, had learned from the will of one Thomas Bassinden, printer in Edinburgh, who died in 1577, that an English version of this treatise must have existed, previous to the death of Bassinden. This statement induced the Rev. John Ayre of England, to search for a volume which he thought might still survive in the English language. In 1843 or 1844 he succeeded in discovering it, and in 1847 reprinted it, stating in the introduction that no copy of the original Italian work was known to exist. This republication awakened a new interest in the subject, and led to the discovery by antiquaries of three copies in Italian, of one in French, one in German, and of a copy of the Croatic version, as well as of several English copies. It was found that there was in existence also a *manuscript* English translation of the book, in the library of Cambridge University. This version was made from the Italian by Edward Courtenay, the twelth Earl of Devonshire, in 1558, whilst lying a prisoner in the Tower. Its interest is increased by the fact that King Edward VI. of England had evidently read, and in two places had written in it. The English translation which has been republished in Great Britain was made from the French version, and printed at London in 1573. An Italian version, has also been re-issued at Pisa and at Florence, thus giving it again to the land of its birth. In German, Dutch, Danish, and French, it has likewise renewed its race; and it is now also given to the American public."

Paleario was one of the early Italian Reformers, a scholar, "a learned, eloquent, and correct man, in a land which, in the sixteenth century was renowned for its eloquence and learning." He was an admirer of Luther, and the other German Reformers; and at last, when he had attained a great age, suffered death for his liberal opinions—under the authority of Pope Pius V.—some say because of an incautious remark, that "the Inquisition was a deadly weapon against literary men."—But he had said many truer things than that—as for instance, that "the laws of the Gospel and those of the Papacy cannot hold together."

Messrs. Harper & Brothers have in press a work entitled, "The wits and Beaux of Society," by Grace and Phillip Wharton, whose work on "The Queens of Society," published last Spring, has been very popular. The present book gives some curious glimpses of fashionable life at various periods in the last three centuries. Here are some stories of the celebrated Beau Nash, from which one may gather the vast improvement which has taken place in manners, within a century. Such a man as Beau Nash would not now a-days be tolerated for a moment. *Then* he was the admired, not only of rough men but of virtuous women:

"Nash was, proverbially, more generous than just. He would not pay a debt if he could help it, but would give the very amount to the first friend that begged it. There was much ostentation in this, but my friend Nash *was* ostentatious. One friend bothered him day and night for 20*l.* that was owing to him, and he could not get it. Knowing his debtor's character he hit, at last, on a happy expedient, and sent a friend to *borrow* the money to [illegible] his urgent necessities. Out came the bank-note, carried it to the creditor, and when the latter again met Nash, he ought to have made him a pretty compliment on his honesty.

"He was not only the King of Bath, he was also the prince of gamblers. The man who, for a wager, once rode naked through a village on the back of a cow, found afterwards an easier, though scarcely more reputable, way of making money at the public gaming-tables. He drove about in a chariot, laming with heraldry, and drawn by six grays, with outriders, running footmen, and all the appendages which made an impression on the vulgar minds of the visiters of his kingdom. His dress was magnificent; his gold lace unlimited, his coats ever new; his hat alone was always of the same colour—*white*; and as the Emperor Alexander was distinguished by his purple tunic and Brummel by his bow, Emperor Nash was known all England over by his white hat.

"It is due to the King of Bath to say that, however much he gained, he always played fair. He even patronized young players, and after fleecing them, kindly advised them to play no more. When he found a man fixed upon ruining himself, he did his best to keep him from that suicidal act. This was the case with a young Oxonian, to whom he had lost money, and whom he invited to supper, in order to give him his parental advice. The fool would not take the Beau's counsel and 'came to grief.' Even noblemen sought his 'protection.' The Duke of Beaufort entered into a compact with him to save his purse, if not his soul. He agreed to pay Nash ten thousand guineas, whenever he lost the same amount at a sitting. It was a comfortable treaty for our Beau, who accordingly watched his Grace. Yet it must be said, to Nash's honour, that he once saved him from losing eleven thousand, when he had already lost eight, by reminding him of his compact. Such as play in those days! It is said that the Duke had afterwards to pay the line, from losing the stipulated sum at Newmarket.

"He displayed as much honesty with the young Lord Townshead, who lost to him his whole fortune, his estate, and even his carriage and horses—what madmen are gamblers!—and actually cancelled the whole debt, on condition my Lord should pay him £5,000 whenever he chose to claim it. To Nash's honour it must be said that he never came down upon the nobleman during his life: He claimed the sum from his executors, who paid it.

And now, about items of literary news. Dear Editor, do you remember the celebrated chapter which Dr. Johnson boasted he could repeat entire? It was a chapter in somebody's Natural History of Iceland. I came across the book a few weeks ago in one of the "Old Book Stores," which are such pleasant lounging places in our great and busy Babel. The chapter reads as follows, and I don't wonder the old lexicographer remembered it:

"Chapter xli.—*Of the Snakes of Iceland.*

"There are no snakes in Iceland."

So I have to say of the literary news of New York: "There is no literary news in New York."

And how can a poor fellow make bricks without either straw or hay?

Mrs. Susan Capers, relict of the late Bishop Capers, died in Charleston, S. C., on the morning of the 29th ult., after an illness of but a few hours. While a large family lament their heavy loss, the Church feels that it has been bereaved of a "mother in Israel." Her funeral services were conducted at Bethel Church on Saturday 1st ult, and her remains were then conveyed to Columbia, to be laid beside those of her revered husband.

A missionary writes that in the neighborhood of Runcheo, India, the Gospel is spreading like fire in a jungle. As many as *eight hundred villagers* have received the Gospel.

Visit of a Missionary.—One of the most successful female missionaries on record has just paid a visit to Montreal, Canada. We allude to Miss Fisk, of the Persian Mission of the American Board. When this lady went to Oroomiah, seventeen years ago, to labor as a teacher among the Nestorian women, there was not one who had any just conception of the truths of the gospel; and when she left last year, to re-visit her native land, she had the inexpressible pleasure of partaking of the communion with ninety-eight women, mostly her own pupils, many of whom are teachers in various parts of that country.

Preachers for Oregon.—The *Pacific Methodist* of the 1st ult., says: Our band of preachers—Fisher, Fenwell, Newton, Culp, Hopkins, Merlin, Rice and Kelsay—are most of them on their way to Oregon. Part go by land and the rest by water. May all these dear brethren be preserved during their journey, and the Church of God in Oregon be edified abundantly and a multitude of the people be saved by their labors. They are all true men."

The Eternal City.—At this moment it may be interesting to state that the population of the "Eternal City" is about one hundred and seventy-five thousand, divided into fifty-four parishes, with 1,280 priests, 2,092 monks and members of religious orders, 1,590 nuns, and 547 ecclesiastical pupils. Exclusive of Jews, the number of inhabitants not acknowledging the Roman Church is 412. There are seventy Cardinals composing the Sacred College, six of whom are Bishops, fifty Priests and fourteen Deacons. Bayard Taylor says there are more schools in Rome in proportion than in New York.

APPOINTMENTS OF MEMPHIS CONFERENCE.

Memphis Dist.—T L Roswell, P E; Wesley Chapel, Wm T Harris; Asbury Chapel, Robert Martin; Union Charge, Thos T Ashby; McKendree and Asbury colored mission, Jos H Harris; Memphis German mission, to be supplied; Davidson's chapel, M D Fly; Greenwood station and Cullins' chapel, L H Davis; Hernando stations, Amos Kendall; Nobleville circuit, Phillip Tuggle, J W Mitchell; Ed Williams, sup; Germantown colored mission, to be supplied; Horn Lake, Thomas P David-ony Forest chapel and Edgewood and colored mission, B T Clowe; Randolph, A P Sage; Randolph colored mission, Marcus H Cullum; Mt Zion Circuit, T P Hobman; Book and Tract Depository, S Watson and S W Moore, agents; State Female College, Charles Cullins, President; Editor of the Christian Advocate, S Watson.

Somerville Dist.—L D Mullins, P E; Somerville station, James W Kirk; R V Taylor, sup; Macon circuit, Wm M McFerrin; Macon colored mission, John W Walkup; Wesley circuit, John Ratdle, J H Evans; J T Baskerville, sup; Wesley colored mission, to be supplied; Raleigh, Daniel F Tabb; Brownsville and Prospect, John W Shelton; Brownsville circuit, Bryant Medlin, F M Morris; J M Scott, sup; LaGrange station, A C Smith; LaGrange circuit, Jas N Temple, G W Hochman; W N Morgan sup; LaGrange colored mission, N A H Bryant; Bolivar, F A Wilkerson; Rock Spring, Henry Bell.

Jackson Dist.—G W H Harris, P E; Jackson station, Geo K Brooks; L Lee, sup; Jackson colored mission, A W Jones; Jackson circuit, N Sullivan; Ms Pinson, P J Kelsey; Denmark circuit, R S Harris; J H Garrett; Cagleville circuit, William S Harrison, J R Byrns; Byersburg, N P Ramsey, H F Peeples; R N Tarrant, sup; Memphis Conference Female Institute, A W Jones.

Trenton Dist.—J A Vincent, P E; Paris station, E H Bishop; Paris circuit, E E Hamilton, E H Allen; Bleeden circuit, J R Sykes, H B Avery; Trenton, W H Leigh; Trenton circuit, R H Burns, R H Mahon; D C McCutcheon, sup; Pleasant Plains, J L Burrow; Huntingdon, Simpson Weaver; Camden, Wm H Ramsey; Lexington, B A Hayes; Morgan's creek, John W. Mellin; Andrew College, E C Slater, Pres; Agent for Andrew College, W H F Halford.

Paducah Dist.—F Hynam, P E; Paducah station, G Jones; Paducah circuit, one to be supplied, J H Cooper; Clinton, A L Hunsacker, J H Slaughter; Columbus, J W Mathis; Hickman station, R H Rosenhoover; Hickman circuit, J H Witt, N B Basford; Madrid Bend, D C Johnson; Obion mission, Manlif H Robinson; Fulbrevity, ——; Murray circuit, J H McClitchcon; Benton, A K Miller; Bryansburg, Thos C Ellis.

Iuka Dist.—H D Howell, P E; Iuka station, Ruckus Smith; Iuka circuit, John P Webb; Jacinto circuit, Matthew M Taylor; Rienzi, R A Nibblett; Jas Gains, sup; Rienzi circuit, Jas M Hampton; R Ellis, sup; Ripley, Jos P Duncer; Ripley circuit, A S Hamilton; Middletown, H G Porter; Montezuma, J M Pratt; Jack's creek mission, Joseph Johnson; Decatur ville, H S Swit; Adamsville, John F Williams.

Aberdeen Dist.—M J Blackwell, P E; Aberdeen station, J T Meriweather; Aberdeen colored mission, to be supplied; Aberdeen circuit, Jas P Acton; Prairie colored mission, T J Lowery; Monroe colored mission, John Young; Houston circuit, R A Umstead; Okabena and Verona, J T C Collins; Okalona circuit, Wm H Owen; Richmond, Joseph T Tally; Richmond colored mission, to be supplied; Fulton, H H Covington; Good Spring mission, W W Pearson; Carrollville, Thos L Duke; Pontotoc station, Thos H Davenport; Pontotoc circuit, Jos H Spencer, Wm L Keistler.

Grenada Dist.—John Moss, P E; Grenada and colored mission, Isaac Ebert; Grenada circuit and mission, D J Mauldin; [illegible] circuit, James Perry; [illegible] Thomas, one to be supplied; J W Bates, sup; Charleston circuit, R G Ramy; Richland circuit, to be supplied; Bascom Female Seminary, Samuel D Ogsburn; President.

Holly Springs Dist.—J H Brooks, P E; Holly Springs station, A J See; Holly Springs circuit and mission, Thos J Gooch, J H Chalres; Byhalia circuit and colored mission, Elias Jackson, J W Poston; C H Harris, sup; Chulahoma, E B Plummer, J Y Fly; Chulahoma colored mission, to be supplied; Sardis and colored mission, J A Fife, C H Gregory; Marshall circuit, M H Ford, Wm S Paine; Thos Joiner, sup; Marshall colored mission, M M Dunn; Salem and colored mission, one to be supplied, G W Farmer; Hickory Flat mission, B W Stubbs; S Carson, sup; Corinth station, M V Wells; Franklin Female College, Jos E Douglas, President; Byhalia Female Institute, P J Echols, President.

Mississippi Bottom Dist.—Wm McMahon, P E; Commerce mission, J S Smotherman; Tunica, F A Owen; Friar's Point, Jas M Harton, F C Pearson; Concordia, C C Glover; one to be supplied by J C Lowe; Benlah, J F Marcum; Husbpuckany mission, to be supplied; Traveling Agent for Book and Tract Depository, J W Knott; Wm C Johnson, Agent of American Bible Society; Wm T Sullivan, missionary to Japan; S W Speer, transferred to Mississippi Conference; Henry T Lewis, transferred to Florida Conference; Wade H Frost, transferred to Louisiana Conference; John P Stanfield, transferred to Ouachita Conference, and appointed to Red Fork circuit; G W Carter, transferred to Texas Conference, and appointed to Soule University. Next Conference to be held at Jackson, Tennessee.

APPOINTMENTS OF TEXAS CONFERENCE.

Galveston Dist.—James McLeod, P E; Galveston station, James M Wesson. Bryant T Peel, supernumerary. Galveston Colored Mission, to be supplied; Houston Station, Wm H Seat; Houston Mission and Colored Mission, Wm R Fayle; Harmony Grove, James Rice; Columbia Station and Colored Mission, Joshua H Shapard; Brazoria, Oscar M Addison; Sandy Point Circuit, Thos F Windsor; Richmond Station, Joel T Daves; Union Chapel, R Alexander; Fort Bend Colored Mission, Geo D Parker; Hodge's Bend and Colored Mission, A B Du

THE NEW ORLEANS CHRISTIAN ADVOCATE.

DECEMBER 12, 1860.

THE PRESIDENT'S MESSAGE.

Citizens of the Senate and House of Representatives:

Throughout the year since our last meeting, the country has been eminently prosperous in all its material interests. The general health has been excellent; our harvests have been abundant, and plenty prevails throughout the land. Our commerce and manufactures have yielded fair and ample returns. In short, a kind Providence has filled the whole country with the means of comfort, and has scattered with profusion the elements of future wealth, while He has graciously permitted us to enjoy in peace the fruits of industry and the blessings of health. Nor has the political condition of the country been less favorable. Although we have recently passed through a presidential contest, which, in most countries, has been productive of violence and civil war, we have enjoyed unusual tranquillity. The voice of the people has been heard, and their will has been obeyed. Our institutions have been subjected to the severest test, and have come forth from it with increased popularity. Our growth as a nation in the midst of the most gigantic progress in all the elements of material prosperity has been regular and continuous, and we have passed the limit which, in the settlement of countries, usually separates the emigrant from the citizen. Our relations with foreign powers have been preserved in peace, notwithstanding the unsettled state of European politics, and the wars which have prevailed in some portions of the world. Our navy has been steadily increased, and is now in a condition of high efficiency. Our flag has been kept in honor on every sea, and American citizens have been protected in the enjoyment of their rights in every quarter of the globe. Our free institutions, and the facility which they afford for the peaceful correction of errors in legislation, have given to us a degree of power and influence among the nations of the earth which our forefathers could not have anticipated even at the close of the glorious revolution which secured our independence. Under the favor of Divine Providence, we have thus been placed in circumstances of unexampled happiness, which should call forth our devout gratitude and inspire us with the firm resolve to transmit unimpaired to our children the blessings which we have inherited.

Such, fellow-citizens, is a brief but faithful picture of our country at the present moment. How long we shall continue to occupy this proud position will depend upon ourselves. If we maintain the Constitution in the spirit in which it was framed by the patriots who achieved our independence, and in which it has been administered during the most prosperous periods of our history, we may look forward to many generations of increasing greatness and happiness. But if we reject the lessons of experience, and violate the compact which binds the States together, we may well doubt whether we deserve the continuance of the blessings which we enjoy.

Throughout the year since our last meeting, the agitation of the slavery question has been eminently prosperous in all its material interests. The general health has been excellent; our harvests have been abundant, and plenty prevails throughout the land. Our commerce and manufactures have yielded fair and ample returns. In short, a kind Providence has filled the whole country with the means of comfort, and has scattered with profusion the elements of future wealth, while He has graciously permitted us to enjoy in peace the fruits of industry and the blessings of health. Nor has the political condition of the country been less favorable. Although we have recently passed through a presidential contest, which, in most countries, has been productive of violence and civil war, we have enjoyed unusual tranquillity. The voice of the people has been heard, and their will has been obeyed. Our institutions have been subjected to the severest test, and have come forth from it with increased popularity. Our growth as a nation in the midst of the most gigantic progress in all the elements of material prosperity has been regular and continuous, and we have passed the limit which, in the settlement of countries, usually separates the emigrant from the citizen. Our relations with foreign powers have been preserved in peace, notwithstanding the unsettled state of European politics, and the wars which have prevailed in some portions of the world. Our navy has been steadily increased, and is now in a condition of high efficiency. Our flag has been kept in honor on every sea, and American citizens have been protected in the enjoyment of their rights in every quarter of the globe. Our free institutions, and the facility which they afford for the peaceful correction of errors in legislation, have given to us a degree of power and influence among the nations of the earth which our forefathers could not have anticipated even at the close of the glorious revolution which secured our independence. Under the favor of Divine Providence, we have thus been placed in circumstances of unexampled happiness, which should call forth our devout gratitude and inspire us with the firm resolve to transmit unimpaired to our children the blessings which we have inherited.

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Self-preservation is the first law of nature, and it has been implanted in the heart of man by the hand of his Creator with the wisest purpose; and no political maxim can be more sacred than that which proclaims the right of self-defence. It is perfectly legitimate, when the necessity exists, to repel force by force, and to employ as much violence as may be necessary to protect ourselves against injury. Unless this shall be done without unnecessary delay, it is impossible for any human power to save the Union.

The Southern States, standing on the basis of the Constitution, have a right to demand this act of justice from the States of the North. Should it be refused, then the Constitution, to which all the States are parties, will have been wilfully violated by one portion of them in a provision essential to the domestic security and happiness of the remainder. In that event the injured States, after having first used all peaceful and constitutional means to obtain redress, would be justified in revolutionary resistance to the Government of the Union.

I have purposely confined my remarks to revolutionary resistance, because it has been claimed within the last few years that any State, whenever this shall in its sovereign will and pleasure, may secede from the Union, in accordance with the Constitution, and without any violation of the Constitutional rights of the other members of the Confederacy. That as each became parties to the Union by the vote of its own people assembled in Convention, so any one of them may retire from the Union in a similar manner by the vote of such a convention.

In order to justify secession as a constitutional remedy it must be on the principle that the Federal Government is a mere voluntary association of States, to be dissolved at pleasure by any one of the contracting parties. If this be so, the Confederacy is a rope of sand, to be penetrated and dissolved by the first adverse wave of public opinion in any of the States. In this manner our thirty-three States may resolve themselves into as many petty, jarring, and hostile republics, each one retiring from the Union without responsibility; whenever any sudden excitement might impel them to such a course. By this process a Union might be entirely broken into fragments in a few weeks, which cost our forefathers many years of toil, privation and blood to establish.

Such a principle is wholly inconsistent with the history as well as the character of the Federal Constitution. After it was framed, with the greatest deliberation and care, it was submitted to conventions of the people of the several States for ratification. Its provisions were discussed at length in these bodies, composed of the first men of the country. Its opponents contended that it conferred powers upon the Federal Government dangerous to the rights of the States, whilst its advocates maintained that under a fair construction of the instrument there was no foundation of such apprehensions. In that mighty struggle between the first intellects of this or any other country, it never occurred to any individual, either among its opponents or advocates, to assert, or even to insinuate, that their efforts were all vain labor, because the moment that any State felt herself aggrieved she might secede from the Union. What a crushing argument would this have proved against those who dreaded that the rights of the States would be endangered by the Constitution. The truth is that it was not until many years after the origin of the Federal Government that such a proposition was first advanced. It was then met and refuted by the conclusive arguments of General Jackson, who in his message of 16th January, 1833, transmitting the nullifying ordinance of South Carolina to Congress, employs the following language: "The right to the people of a single State to abolish themselves at will, and without the consent of the other States, from their most solemn obligations, and hazard the liberty and happiness of the millions composing this Union, can not be acknowledged. Such authority is believed to be utterly repugnant both to the principles upon which the General Government is constituted and to the objects which it was expressly formed to attain."

It is not pretended that any clause in the Constitution gives countenance to such a theory. It is altogether founded upon inference, not from any language contained in the instrument itself, but from the sovereign character of the several States by which it was ratified. But is it beyond the power of a State, like an individual, to yield a portion of its sovereign rights to secure the remainder? In the language of Mr. Madison, who has been called the father of the Constitution: "It was formed by the States—that is, by the people in each of the States, acting in their highest sovereign capacity; and formed consequently by the same authority which formed the State Constitutions."

Nor is the Government of the United States, created by the Constitution, less a Government in the strict sense of the term, within the sphere of its powers, than the governments created by the constitutions of the States are, within their several spheres. It is, like them, organized into legislative, executive, and judiciary departments. It operates, like them, directly on persons and things; and, like them, it has at command a physical force for executing the powers committed to it.

It was intended to be perpetual, and not to be annulled at the pleasure of any one of the contracting parties. The old articles of confederation were entitled "Articles of Confederation and Perpetual Union between the States;" and by the 13th article it is expressly declared that "the articles of this Confederation shall be inviolably observed by every State, and the Union shall be perpetual." The preamble to the Constitution of the United States, having express reference to the articles of Confederation, recites that it was established "in order to form a more perfect union." And yet it is contended that this "more perfect union" does not include the essential attribute of perpetuity.

But that the Union was designed to be perpetual appears conclusively from the nature and extent of the powers conferred by the Constitution on the Federal Government. These powers embrace the very highest attributes of national sovereignty. They place both the sword and the purse under its control. Congress has power to make war, and to make peace; to raise and support armies and navies, and to conclude treaties with foreign Governments. It is invested with the power to coin money, and to regulate the value thereof. In short, all the means necessary or proper for the effectual execution of the delegated powers are within its hands. In the language of Mr. Madison, it "is a complete Government; it has all the means within itself, and in its own hands, for every purpose." Can it be conceived that a Government possessing such transcendent powers as these was created by the parties to it for a mere temporary object, which was to be defeated by the secession of any one of its members? Such secession may be said to be inconsistent with the history of the Federal Government, which shows that, from the beginning, it has been the steady object of the Constitution to enlarge the sphere of its power and influence by the admission of new States into the Union. Four States have been admitted into the Union since the first adoption of the Constitution. In all these cases the assent of each State to the admission was implied by the act of admission. Can it be seriously contended that the act of admitting a State into the Union was intended to confer upon her the power of breaking up the Government at her pleasure and without the consent of her sister States?

But the Constitution has not only conferred these high powers upon Congress, but it has adopted effectual means to restrain the States from interfering with their exercise. For that purpose it has, in strong prohibitory language, expressly declared that "no State shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make anything but gold and silver coin a legal tender in payment of debts; pass any bill of attainder, *ex post facto* law, or law impairing the obligation of contracts." Moreover, "with out the consent of Congress, no State shall lay any impost or duties on any imports or exports, except what may be absolutely necessary for executing its inspection laws;" and, if they exceed this amount, the excess shall belong to the United States.

And "no State shall, without the consent of Congress, lay any duty of tonnage; keep troops, or ships of war, in time of peace; enter into any agreement or compact with another State, or with a foreign power; or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay."

In order still further to secure the uninterrupted exercise of these high powers against State interposition, it is provided "that this Constitution and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

The solemn sanction of religion has been superadded to the obligations of official duty, and all senators and representatives of the United States, all members of the State legislatures, and all executive and judicial officers, "both of the United States and the several States, shall be bound by oath or affirmation to support this Constitution."

In order to carry into effect these powers, the Constitution has established a perfect Government in all its forms—legislative, executive and judicial; and this Government, to the extent of its powers, acts directly upon the individual citizens of every State, and executes its own decrees by the agency of its own officers. In this respect it differs entirely from the Government under the old Confederation, which was confined to making requisitions on the States in their sovereign character. This left it in the discretion of each whether to obey or refuse, and they often declined to comply with such requisitions. It thus became necessary, for the purpose of removing this barrier, and in order to form a more perfect Union, "to establish a Government which could act directly upon the people, and execute its own laws without the intervention of the agencies of the States. This has been accomplished by the Constitution of the United States.

In short, the Government created by the Constitution, and deriving its authority from the sovereign people of each of the several States, has precisely the same right to exercise its power over the people of all these States, in the enumerated cases, that each one of them possesses over subjects not delegated to the United States but "reserved to the States, respectively, or to the people."

To the extent of the delegated powers the Constitution of the United States is such a part of the Constitution of each State, and is as binding upon its people, as though it had been textually inserted therein.

This Government, therefore, is a great and powerful Government, invested with all the attributes of sovereignty over the special subjects to which its authority extends. Its framers never intended to implant in its bosom the seed of its own destruction, nor were they at its creation guilty of the absurdity of providing for its own dissolution. It was not intended by its framers to be the baseless fabric of a vision which, at the touch of the enchanter, would vanish into thin air, but on a substantial and mighty fabric, capable of resisting the slow decay of time and of defying the storms of ages. Indeed, we may the jealous patriotism of that day have indulged fears that a Government of such high powers might violate the reserved rights of the States; and wisely did they adopt the rule of a strict construction of these powers to prevent the danger! But they did not fear, nor had they any reason to imagine, that the Constitution would ever be so interpreted as to enable any State by her own act, and without the consent of her sister States, to discharge her people from all or any of their Federal obligations.

It may be asked, then, are the people of the States without redress against the tyranny and oppression of the Federal Government? By no means. The right of resistance on the part of the governed against the oppression of their governments can not be denied. It exists independently of all constitutions, and has been exercised at all periods of the world's history. Under it old governments have been destroyed, and new ones have taken their place. It is embodied in strong and express language in our own Declaration of Independence. But the distinction must ever be observed, that this is revolution against an established Government, and not voluntary secession from it by virtue of an inherent constitutional right. In short, let us look the danger fairly in the face: secession is neither more nor less than revolution. It may or it may not be a justifiable revolution, but still it is revolution.

What, in the mean time, is the responsibility and true position of the Executive? He is bound by solemn oath before God and the country "to take care that the laws be faithfully executed," and from this obligation he can not be absolved by any human power. But what if the performance of this duty, in whole or in part, has been rendered impracticable by events over which he could have exercised no control? Such, at the present moment, is the case throughout the State of South Carolina, so far as the laws of the United States to secure the administration of justice by means of the Federal Judiciary are concerned. All the Federal officers within its limits, through whose agency alone these laws can be carried into execution, have already resigned. We no longer have a district judge, a district attorney, or a marshal, in South Carolina. In fact, the whole machinery of the Federal Government, necessary for the distribution of remedial justice among the people, has been demolished; and it would be difficult, if not impossible, to replace it.

The only acts of Congress on the statute book, bearing upon this subject, are those of the 28th February, 1795, and 3d March, 1807. These authorize the President, after he shall have ascertained that the marshal with his *posse comitatus* is unable to execute civil or criminal process in any particular case, to call forth the militia and employ the army and navy to aid him in performing this service, having first by proclamation commanded the insurgents "to disperse and retire peaceably to their respective abodes, within a limited time." This duty can not by possibility be performed in a State where no judicial authority exists to issue process, and where there is no marshal to execute it, and where even if there were such an officer, the entire population would constitute one solid combination to resist him.

The bare enumeration of these provisions proves how inadequate they are without further legislation to overcome a united opposition in a single State, not to speak of other States who may place themselves in a similar attitude. Congress alone has power to decide whether the present laws can or can not be amended so as to carry out more effectually the objects of the Constitution.

The same insuperable obstacles do not lie in the way of executing the laws for the collection of the customs. The revenue still continues to be collected, as heretofore, at the custom-house in Charleston; and should the collector unfortunately resign, a successor may be appointed to perform his duty.

Then in regard to the property of the United States in South Carolina. This has been purchased for a fair equivalent, "by the consent of the Legislature of the State," "for the erection of forts, magazines, arsenals," &c., and over these the authority "to exercise exclusive legislation," has been expressly granted by the Constitution to Congress. It is not believed that any attempt will be made to expel the United States from this property by force; but if in this I should prove to be mistaken, the officer in command of the forts has received orders to act strictly on the defensive. In such a contingency the responsibility for consequences would rightfully rest upon the heads of the assailants.

Apart from the execution of the laws, so far as this may be practicable, the Executive has no authority to decide what shall be the relations between the Federal Government and South Carolina. He has been invested with no such discretion. He possesses no power to change the relations heretofore existing between them, much less to acknowledge the independence of that State. This would be to invest a mere Executive officer with the power of recognizing the existence of a sovereign power, annihilating the Union, and requiring from the free citizens of a free State as a constituent member of the Confederacy.

But, if we possessed this power, would it be wise to exercise it under existing circumstances? The object would doubtless be to preserve the Union. War would not only present the most effectual means of destroying it, but would banish all hope of its peaceable reconstruction. Besides, in the fraternal conflict a vast amount of blood and treasure would be expended, rendering future reconciliation between the States impossible. In the meantime, who can foretell what would be the sufferings and privations of the people during its existence?

The fact is, that our Union rests upon public opinion, and can never be cemented by the blood of its citizens shed in civil war. If it can not live in the affections of the people, it must soon die and perish. Congress possesses many means of preserving it by conciliation; but the sword was not placed in their hand to preserve it by force.

It may be permitted solemnly to invoke my countrymen to pause and deliberate, before they determine to destroy this, the grandest temple which has ever been dedicated to human freedom since the world began? It has been consecrated by the blood of our fathers, by the glories of the past, and by the hopes of the future. The Union has already made us the most prosperous and, ere long, will, if preserved, render us the most powerful nation on the face of the earth. In every foreign region of the globe the title of American citizen is held in the highest respect, and when pronounced in a foreign land it causes the hearts of our countrymen to swell with honest pride. Surely when we reach the brink of the yawning abyss, we shall recoil with horror from the last fatal plunge. If such a dreadful calamity as the dissolution of the Union should ever overtake us, posterity will scarcely believe that the hopes of the world from human progress, and the fair prospects which have invited the people of every clime to our shores, could be thus suddenly and entirely blasted. Such a catastrophe would be greeted with shouts of triumph throughout the world, and would be hailed as the downfall of free government throughout the world would be enshrouded the nations. Our example for more than eighty years would not only be lost, but it would be quoted as a conclusive proof that man is unfit for self-government.

It is not every wrong—nay, it is not every grievous wrong—which can justify a resort to such a fearful alternative. This ought to be the last desperate remedy of a despairing people, after every other constitutional means of conciliation had been exhausted. We should reflect that under this free Government there is an ever-active and free public opinion. The slavery question, like everything human, will have its day. I firmly believe that it has already reached and passed the culminating point. But if, to the midst of the existing excitement, the Union shall perish, the evil may then become irreparable. Congress can contribute much to avert it by proposing and recommending to the legislatures of the several States such amendments to the Constitution as may be found necessary for existing evils, which the Constitution has itself provided for its own preservation. This has been tried at different critical periods of our history, and always with eminent success. It is to be found in the 5th article providing for its own amendment. Under this article amendments have been proposed by two thirds of both houses of Congress, and have been "ratified by the legislatures of three-fourths of the several States," and have consequently become parts of the Constitution. To this process the country is indebted for the clause prohibiting Congress from passing any law respecting an establishment of religion, or abridging the freedom of speech or of the press, or of the right of petition. To this we are, also, indebted for the Bill of Rights, which secures the people against any abuse of power by the Federal Government. Such were the apprehensions justly entertained by the friends of State rights at that period, as to render necessary the incorporation of these principles in the Constitution, or it never would have received the requisite support for its adoption. Without these amendments, it is more than doubtful whether the Constitution could have long survived.

Again, the Constitution was amended by the same process after the election of President Jefferson by the House of Representatives, in February, 1803. This amendment was rendered necessary to prevent a recurrence of the dangers which had seriously threatened the existence of the Government during the pendency of that election. The article for its own amendment was intended to secure the amicable adjustment of conflicting constitutional questions like the present, which might arise between the governments of the States and that of the United States. This appears from contemporaneous history. In this connection, I shall merely call attention to a few sentences in Mr. Madison's justly-celebrated report in 1799, to the Legislature of Virginia. In this he ably and conclusively defended the resolutions of the preceding Legislature against the strictures of several other State Legislatures. These were mainly founded upon the protest of the Virginia Legislature against the "Alien and Sedition Acts," as "palpable and alarming infractions of the Constitution." In pointing out the peaceful and constitutional remedies, and he referred to none but such as were authorized to resort, on such occasions, he concludes by saying, "that the Legislatures of the States might have made a direct representation to Congress with a view to obtain a rescinding of the two obnoxious acts, or they might have represented to their respective Senators in Congress their wish that two-thirds thereof would propose an explanatory amendment to the Constitution, or two-thirds of themselves, if such had been their option, might, by an application to Congress, have obtained a Convention for the same object."

This is the very course which I earnestly recommend in order to obtain an "explanatory amendment" of the Constitution on the subject of slavery. This might originate with Congress or the State Legislatures, as may be deemed most advisable to attain the object.

The explanatory amendment might be confined to the final settlement of the true construction of the Constitution on three special points.

1. An express recognition of the right of property in slaves in the States where it now exists or may hereafter exist.

2. The duty of protecting this right in all the common Territories throughout their territorial existence, and until they shall be admitted as States into the Union, with or without slavery, as their constitutions may prescribe.

3. As the recognition of the right of the master to have his slave, who has escaped from one State to another, restored and "delivered up" to him, and of the validity of the fugitive slave law enacted for this purpose, together with a declaration that all State laws impairing or defeating this right are violations of the Constitution, and are consequently null and void.

It may be objected that this construction of the Constitution has already been settled by the Supreme Court of the United States, and what more ought to be required? The answer is, that a very large proportion of the people of the United States still contest the correctness of this decision, and never will cease from agitation and admit its binding force until clearly established by the people of the several States in their sovereign character. Such an explanatory amendment would, it is believed, forever terminate the existing dissensions and restore peace and harmony among the States.

It ought not to be doubted that such an appeal to the arbitrament established by the Constitution itself would be received with favor by all the States of the Confederacy. In any event it ought to be tried in a spirit of conciliation before any of these States shall separate themselves from the Union.

When I entered upon the duties of the Presidential office, the aspect neither of our foreign nor domestic affairs was at all satisfactory. We were involved in dangerous complications with several nations, and two of our Territories were in a state of revolution against the Government. A reclamation of the African slave trade had numerous and powerful advocates. Unlawful military expeditions were countenanced by many of our citizens, and were suffered, in defiance of the efforts of the Government, to escape from our shores, for the purpose of making war upon the unoffending people of neighboring republics with whom we were at peace. In addition to these and other difficulties, we experienced a revulsion in monetary affairs soon after my advent to power, of unexampled severity and of ruinous consequences to all the great interests of the country. When we take a retrospect of what was then our condition and contrast this with its material prosperity at the time of the late Presidential election, we have abundant reason to return our grateful thanks to that merciful Providence which has never forsaken us as a nation in all our past trials.

OUR FOREIGN RELATIONS.

GREAT BRITAIN.

Our relations with Great Britain are of the most friendly character. Since the commencement of my Administration the two dangerous questions arising from the Clayton and Bulwer treaty and from the right of search claimed by the British Government, have been amicably and honorably adjusted.

The discordant constructions of the Clayton and Bulwer treaty between the two Governments which, at different periods of the discussion, bore a threatening aspect, have resulted in a final settlement entirely satisfactory to this Government. In my last annual message I informed Congress that the British Government had proposed to negotiate a treaty arrangement with the Republics of Honduras and Nicaragua, in pursuance of the understanding between the two Governments. It is nevertheless confidently expected that this good work will ere long be accomplished." This confident expectation has since been fulfilled. Her Britannic Majesty concluded a treaty with Honduras on the 28th November, 1859, and with Nicaragua on the 28th August, 1860, relinquishing the Mosquito protectorate. Besides, by the former, the Bay Islands are recognized as a part of the Republic of Honduras. It may be observed that the stipulations of these treaties conform in every important particular to the amendments adopted by the Senate of the United States to the treaty concluded at London on the 17th October, 1856, between the two Governments. It will be recollected that the treaty was rejected by the British Government because of its objection to the just and important amendment of the senate to the article relating to Tiutan and the other islands in the Bay of Honduras.

It must be a source of sincere satisfaction to all classes of our fellow citizens, and especially to those engaged in foreign commerce, that the claim, on the part of Great Britain, forcibly to visit and search American merchant vessels on the high seas in time of peace, has been abandoned. This was by far the most dangerous question to the peace of the two countries which has existed since the war of 1812. Whilst it remained open they might at any moment have been precipitated into war. This was rendered manifest by the exasperated state of public feeling throughout our entire country, produced by the forcible search of American merchant vessels by British cruisers on the coast of Cuba, in the spring of 1858. The American people hailed with general acclaim the orders of the Secretary of the Navy to our naval force in the Gulf of Mexico, "to protect all vessels of the United States on the high seas from search or detention by the vessels of war of any other nation. These orders might have produced an immediate collision between the naval forces of the two countries. This was most fortunately prevented by an appeal to the justice of Great Britain and to the law of nations as expounded by her own most eminent jurists.

The only question of any importance which still remains open, is the disputed title between the two Governments to the island of San Juan, in the vicinity of Washington Territory. As this question is still under negotiation, it is not deemed advisable at the present moment to make any other allusion to the subject.

The recent visit of the Prince of Wales, in a private character, to the people of this country, has proved to be in most auspicious event. In its consequences, it can not fail to increase the kindred and kindly feelings which I trust may ever actuate the Governments and people of the two countries.

FRANCE.

With France, our ancient and powerful ally, our relations continue to be of the most friendly character. A decision has recently been made by a French judicial tribunal, with the approbation of the Imperial Government, which can not fail to foster the sentiments of mutual regard that have so long existed between the two countries. Under the French law no person can serve in the armies of France unless he be a French citizen. The Court of France, exercising the natural right of expatriation, it follows as a necessary consequence that a Frenchman, by the fact of having become a citizen of the United States, has changed his allegiance and has lost his native character. He can not, therefore, be compelled to serve in the French armies in case he should return to his native country. These principles were announced in 1852 by the French Minister of War, and in two late cases have been confirmed by the French judiciary. In these, two natives of France have been discharged from the French army because they had become American citizens. To employ the language of our present Minister to France, who has rendered good service on this occasion, "I do not think our French naturalized fellow-citizens will hereafter experience much annoyance on this subject." I venture to predict that the time is not far distant when the other continental powers will adopt the same wise and just policy which has done so much honor to the enlightened Government of the Emperor. In any event, our Government is bound to protect the rights of our naturalized citizen everywhere to the same extent as though they had drawn their first breath in this country. We can recognize no distinction between our native and naturalized citizens.

RUSSIA.

Between the great empire of Russia and the United States the mutual friendship and regard which has so long existed still continues to prevail, and, if possible, to increase. Indeed our relations with that Empire are all that we could desire.

SPAIN.

Our relations with Spain are now of a more complicated though less dangerous character than they have been for many years. Our citizens have long held, and continue to hold, numerous claims against the Spanish Government. These had been ably urged for a series of years by our successive diplomatic representatives at Madrid, but without obtaining redress. The Spanish Government finally agreed to institute a joint commission for the adjustment of these claims, and on the 5th day of March, 1860, concluded a convention for this purpose with our present Minister at Madrid. Under this convention, what have been denominated "the Cuban claims," amounting to $128,635 and 54 cents, in which more than one hundred of our fellow-citizens are interested, were recognized, and the Spanish Government agreed to pay the amount in this account "within three months following the exchange of ratifications." The payment of the remaining $28,635 54 was to await the decision of the commissioners for or against "the Amistad claim; but in any event the balance was to be paid to the claimants either by Spain or the United States. These terms I have every reason to know are highly satisfactory to the holders of the Cuban claims. Indeed, they have made a formal offer authorizing the State Department to settle these claims, and to deduct the amount of the Amistad claim from the sums which they are entitled to receive from Spain. This offer, of course, can not be accepted.

All other claims of citizens of the United States against Spain, or of subjects of the Queen of Spain against the United States, including the "Amistad claim," were by the convention referred to a board of commissioners of a novel form. Neither the validity of the Amistad claim nor of any other claim against either party, with the single exception of the Cuban claims, was recognized by the convention. Indeed, the Spanish government did not insist that the validity of the Amistad claim should be thus recognized, notwithstanding its payment had been recommended to Congress by two of my predecessors as well as by myself, and an appropriation for that purpose had passed the Senate of the United States. They were content that it should be submitted to the board for examination and decision, like the other claims. Both governments were bound respectively to pay the amounts awarded to the several claimants "at such times and places as may be fixed by and according to the tenor of said awards."

I transmitted this convention to the Senate for their constitutional action on the 3d May, 1860, and on the 27th of the succeeding June they determined that they would "not advise and consent" to its ratification.

These proceedings place our relations with Spain in an awkward, odd embarrassing position. It is more than probable that the final adjustment of these claims will devolve upon my successor.

I reiterate the recommendation contained in my Annual Message of December, 1858, and repeated in that of December, 1859, in favor of the acquisition of Cuba from Spain by fair purchase. I firmly believe that such an acquisition would contribute essentially to the well-being and prosperity of both countries in all future time, as well as prove the certain means of immediately abolishing the African slave-trade throughout the world. I would not repeat this recommendation upon the present occasion, if I believed that the transfer of Cuba to the United States, upon conditions highly favorable to Spain, could justly tarnish the national honor of the proud and ancient Spanish Monarchy. Surely no person ever attributed to the first Napoleon a disregard of the national honor of France, for transferring Louisiana to the United States for a fair equivalent, both in money and commercial advantages.

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CHINA.

The friendly and peaceful policy pursued by the Government of the United States towards the empire of China has produced the most satisfactory results. The treaty of Tientsin of the 18th of June, 1858, has been faithfully observed by the Chinese authorities. The convention of the 8th of November, 1858, supplementary to this treaty, for the settlement and satisfaction of the claims of our citizens on China, referred to in my last Annual Message, has been already carried into effect, so far as this was practicable.

Under this convention the sum of 500,000 taels, equal to about $700,000, was stipulated to be paid in satisfaction of the claims of American citizens, out of the one-fifth of the receipts for tonnage, import and export duties on American vessels at the ports of Canton, Shanghae and Foochow; and it was "agreed that this amount shall be in full liquidation of all claims of American citizens at the various ports to this date." Debentures for this amount—to wit: 300,000 taels for Canton, 100,000 for Shanghae, and 100,000 for Foochow—were delivered according to the terms of the convention by the respective Chinese collectors of the customs of these ports to the agent selected by our minister to receive the same.

Since that time the claims of our citizens have been adjusted by the Board of Commissioners appointed for that purpose under the act of March 3, 1859, and their awards, which proved satisfactory to the claimants, have been approved by our Minister. In the aggregate they amount to the sum of $188,591 78. The claimants have already received a large proportion of the sums awarded to them out of the fund provided, and it is confidently expected that the remainder will ere long be entirely paid. After the awards shall have been satisfied, there will remain a surplus of more than $200,000 at the disposition of Congress. As this will in equity belong to the Chinese Government, would not justice require its appropriation to some benevolent object in which the Chinese may be specially interested?

Our Minister to China, in obedience to his instructions, has remained perfectly neutral in the war between Great Britain and France, and the Chinese empire; although, in conjunction with the Russian Minister, he was ever ready and willing, had the opportunity offered, to employ his good offices in restoring peace between the parties. It is but an act of simple justice, both to our present Minister and his predecessor, to state, that they have proved fully equal to the delicate, trying and responsible positions in which they have on different occasions been placed.

JAPAN.

The ratifications of the treaty with Japan, concluded at Yeddo on the 29th July, 1858, were exchanged at Washington on the 22d May last, and the treaty itself was proclaimed on the succeeding day. There is good reason to expect that, under its protection and influence, our trade and intercourse with that distant and interesting people will rapidly increase.

The ratifications of the treaty were exchanged with general solemnity. For this purpose the Tycoon had accredited three of his most distinguished subjects as envoys extraordinary and ministers plenipotentiary, who were received and treated with marked distinction and kindness, both by the Government and people of the United States. There is every reason to believe that they have returned to their native land entirely satisfied with their visit, and inspired by the most friendly feelings for our country. Let us ardently hope, in the language of the treaty itself, that "there shall

Obituaries:

"Let me die the death of the Righteous."

SKETCH OF REV. GEORGE C. LIGHT, M. D.

BY REV. W. F. CAMP, M. D.

George C. Light was born in Westmoreland county, Virginia, on the 28th of February, 1785. In his seventh year his father removed from Virginia to Mason county, Kentucky, and settled at what is now called Maysville, then named Limestone, where he resided until the 1st of January, 1799, when the family removed to Clairmont county, Ohio, George being then in his fourteenth year. During his residence at Maysville, he enjoyed the advantages of the common school.

After removing to Ohio he remained with his father, and assisted him in the cultivation of his farm, and was noted for his industry and attention to the interests of his father; and although of a very lively disposition, fond of amusement, and lively sometimes to excess, he early learned a moral youth.

In his seventeenth year, his father was converted and joined the Methodist Episcopal Church. His mother had been trained in Presbyterian, and had been for years a member of the Presbyterian Church; his sister had joined the then persecuted Methodists about nine months previous to his father.

In the autumn of 1804, Rev. Burke, P. E., Wm. Patterson, and Philip Gatch, held a protracted meeting in his father's neighborhood, which was attended by the family. During the progress of the meeting young George was observed to be deeply affected. This was hailed with joy by his father, but he said nothing to him. At the close of the exercises of each meeting, he was seen to retire to the woods alone. At length, after a rather dull sermon one night, Wm. Patterson gave a moving exhortation, and George went forward when the invitation to penitents was given, and asked an interest in the prayers of God's people. Father Gatch knelt over him, and prayed with and for him; soon he was enabled to exercise that faith in Christ which bringeth salvation, and he arose rejoicing.

At the juncture of affairs, his mother, who had objected to the meeting on account of the noise, and who had ordered the horses to leave for home, but was deterred by the meek and Christian spirit manifested by her husband in getting the horses for her, came forward from a remote part of the house, over the benches, and went to Mr. Patterson, who had been most distressed to hear, took hold of him, and told him to make as much noise in future as he pleased; that for the first time in her life she had realized what true religion is; then turning to the son and father, she mingled her rejoicings with theirs, and them commenced a union of hearts never to be severed.

On his return from the protracted meeting, his father called upon him to lead in family prayer, which he did, and ever after the father prayed at night and the son at morning.

A few days after his return home, he attended a prayer-meeting, where he was called on to pray and exhort, which he did, and several were convicted, and afterwards converted.—From this time on he continued to hold prayer and classmeetings, exhibiting much zeal and usefulness, until the year 1804, when the Rev. Wm. Burke took him to a quarterly meeting, where he called upon him to exhort, then to take a text and preach. Many conversions were the fruit of this meeting. After its close Brother Burke gave him a letter of introduction to the Rev. Jacob Young, P. E., who sent the young itinerant to Marietta Circuit, where he labored with usefulness and great acceptability.

The next year (1805) he was employed by the Presiding Elder on Nolachucky Circuit in Tennessee. His name appears in the Minutes of the Conference for the first time in 1806. He was admitted on trial that year with ten others, into what was then called the Western Conference, and was sent to Clinch Circuit, Holston District, (now Tazewell Circuit,) as junior preacher, John McClure, senior, and Thomas Wilkerson, P. E. He had a successful year, and was returned to that circuit the next year, (1807.) He was ordained deacon by Bishop Asbury, in 1807, at Chillicothe, as his parchment shows.

In the year 1808, he was received into full connection, and was sent to New River Circuit, within the limits of the Greenbrier District, Jacob Gruber, P. E. This was an important year in his life—success attended his ministry, and many precious souls were added to the Church through his instrumentality, among them some wealthy and influential members. Mr. Wm. Carter was one, also his brother Charles Carter. But while God crowned his efforts with success, he also met with trials on the way. He had given offence to some persons by making a young man apologize for some misconduct at a camp-meeting. He was warned of danger, and on his way to Daniel Lockhart's, as he reached a lonely part of the road, he was met by a party of twenty men armed with sticks and cowhides, but as he approached them they parted, leaving him the middle of the road, simply saying, "Good morning! how do you do, Mr. Light?" and let him pass unmolested. When he looked back, they were mounting their horses to go home. Thus God disarms our enemies when in the discharge of duty, and maketh even the wrath of man to praise him.

During that year he became acquainted with Ann T. Campbell, to whom he was united in marriage on the 3d of July, 1808. She proved a helpmeet indeed, in all his subsequent pilgrimages, and still survives him to mourn his loss, and cherish his memory and history with a loving heart and astonishing vividness of memory. While I write this sketch, (September 13, 1860,) she dictates, and I am acting simply as her amanuensis. Although nearly blind and very deaf, her memory is remarkably tenacious, recalling many interesting passages in his life which would be both instructive and entertaining, but which would swell this sketch to too great a length.

As was the custom in the early days of Methodism, after this year he located, (marriage being synonymous with location,) and continued to labor faithfully as a preacher in his local relation, [illegible] Iron Works, and other places, forming wife and a babe three [illegible] connection. [illegible] with his father's house, in Clairmont county, Ohio. After [illegible] about one hundred miles (which they had made by stages of ten and twenty miles a day, in consequence of the ill health of Mrs. Light) he became discouraged, and wanted to return to Virginia, and one day turned his horses homeward, but his faithful companion insisted that they should pursue their journey, saying, "she had turned her face westward, and to the west she would go;" and this she did, riding the whole distance, four hundred and ninety miles, on horseback. This was accomplished in four weeks, stopping twice to attend camp-meetings, and paying a visit of a few days to an uncle of Mrs. Light's in Garrard county, Kentucky. On their journey he would take the babe and lay it on the grass, then lift his wife from the saddle and lay her on the same green couch of nature, to recuperate for the wearisome travel still before them.

After reaching Clairmont county, he lived one year with his father, and taught school, studying surveying at the same time under his father, and in 1810, his father resigning the surveyor's office, he was appointed in his place, and continued to hold this office in Clairmont county until he admitted into the Kentucky Conference, which event took place in 1822. As a surveyor he was very popular, and acquired money rapidly, investing it in lands. He also held during this period the office of Surveyor of the Virginia Military District in Ohio. But while he was diligent in business, he was also fervent in spirit; he did not forget his obligations as a minister of Christ, but had his regular appointments every Sabbath in the month but one, which he reserved to attend quarterly meetings. His labors during this period were crowned with abundant success, and many souls were given as seals to his ministry. At one time he baptised twenty persons belonging to Baptist families. He was no idler in the vineyard of the Master, though holding a local relation; he felt "Woe is unto me if I preach not the Gospel" as much there as when in the regular ranks. Would we had more like him in the present day!

During the year 1818 he was appointed Chaplain to the Fourth Brigade and Third Division of Militia, and in 1823 to the Third Brigade and Eighth Division.

He was ordained elder in the year 1815, by Bishop McKendree, at Lebanon.

Previous to this, in the year 1813, after Hull's defeat, a draft was made on Ohio for recruits, and Mr. Light was called on, among others, to address the people, which he did with great effect; and before the soldiers dispersed he was asked to pray, and so pathetic and powerful was the prayer, that few left the ground with dry eyes.

As was before intimated, he joined the Kentucky Conference in 1822, and was sent to Limestone Circuit. Peter Akins and Hezekiah Holland were associated with him on the circuit.—His family lived at this time in New Richmond, Ohio.

In 1823 and 1824 he was stationed in Lexington, Kentucky. These were pleasant years in his history; some young men were taken into the Church who afterward became ministers.

At the Conference of 1825, held in Louisville, he was appointed Conference missionary.

In 1826 and 1827 he was sent to Louisville, and doubtless contributed much toward building up Methodism by his eloquence and zeal in this place, which at that time was regarded as one of the hardest appointments within the bounds of the Conference. During his pastorate there the membership of the church was doubled, and a neat brick church was erected for the servants through his instrumentality, and called "Light's Chapel."

While at Louisville he conducted a camp-meeting, some distance from town, and during its progress a Mrs. M. was happily converted. She had gone to the meeting with the understanding that she was not to go to the altar. Her husband hearing of her conversion, came out in hot blood armed with a rifle, and with full purpose to kill Mr. Light. When he reached the camp-ground he proceeded at once to the preachers' seat. He was met by Mrs. Light, there being no room in the seat beside herself, an aged minister, and some little children, and such was her kind and Christian demeanor toward him, that he was entirely disarmed of his wicked purpose, listened to the story of his wife's conversion, and when Mr. Light came to the tent he made no attack upon him but seemed to be perfectly reconciled to his wife's joining the Church. Thus was he again mercifully preserved from harm through the power and goodness of God, and such is ever the protection God extends over his children when in the discharge of duty. God help us always to emulate his unshrinking discharge of duty.

At the Conference of 1828, he was sent to Shelbyville, and Brick Chapel; and in 1829, he was stationed in Frankfort;* in 1830 he was sent back to Shelbyville, and in 1831 he was once more stationed in Lexington, Kentucky.

His appointments evince his position in the Conference, and his popularity as a preacher among the people. He was at this period in the zenith of his glory as a minister, and was greatly esteemed as an eloquent and useful preacher. Probably no man of his day exerted a more powerful influence over the popular mind for good than George C. Light, and many precious souls will rise up and call him blessed.

At the Conference of 1832 he was appointed Agent for the American Colonization Society, and filled his position two years.

In 1834 he was stationed in Maysville, Kentucky. His family resided near Lexington, and suffered with cholera during a part of the year: he did much good, and rendered himself very useful in nursing the sick.

In 1835 he was transferred to the Missouri Conference, and was sent on the Palmyra Circuit. This was a hard year with him; the weather in winter was very severe, and his appointments were some distance from his home.

In 1836 he was re-appointed to Palmyra. During the year he purchased a farm in the country, nine miles distant from Palmyra, and removed his family to it.

In 1837 he was appointed Presiding Elder. He held this office but one year, and at the next Conference, which was held in St. Louis, September 13, 1837, he was sent to Hannibal Circuit, and had associated with him Nelson Henry. This was a successful year in his ministry, and many were added to the Lord.

In 1839 he was stationed in St. Louis, Missouri, and remained there one year. In consequence of the death of a daughter residing in Kentucky, together with his own unsettled business in Ohio, he obtained leave of absence for 1840, and went to Augusta, Kentucky, to settle the business pertaining to his daughter's estate. While there he had regular appointments to preach.

Early in the spring of 1841 he returned to St. Louis, and, having no work, assisted the Rev. Wm. Finley in his agency for the Colonization Society; and besides this he rented an old steamboat, had it fitted up, and preached regularly to the boatmen, and such as gather round the wharves on the Sabbath. The result was a great improvement in the observance of that holy day in that locality.

* While in Frankfort, he obtained permission to preach to the convicts in the Penitentiary, and was instrumental in the conversion of several of them.

In the autumn of 1841 he was again transfered to the Kentucky Conference, by Bishop Morris, and stationed at Louisville, in charge of the Fourth street Church.

He was stationed in Covington in the years 1842 and 1843, in each of which there was a revival of religion, and three hundred were added to the Church, which was left in a prosperous condition.

At the Conference of 1844, which met at Bowling Green, he was stationed at Maysville. This was the year of the separation of the Church into Northern and Southern divisions. The Church was much disturbed, and but little progress was made in spiritual things.

In the autumn of 1844 he was again transferred to the Missouri Conference, and was stationed at Booneville. This year his family resided on his farm, near Palmyra, one hundred miles distant, and he could only visit them at intervals of five and six weeks. This was a prosperous year in his ministry; many were converted and added to the Church.

The following year he was sent as Presiding Elder to Palmyra District, which permitted him to remain with his family.

At the Conference of 1847 he was sent to Hydesburg Circuit, (formerly called Palmyra,) and in 1848 was stationed at Hannibal; his family resided there a portion of the year, the remaining part on his farm. Hannibal was visited by cholera this year, and the prevented the accomplishment of as much good as might have otherwise been expected. He was also called to pass through affliction, in the death of his daughter Julia.

In the autumn of 1849 in consequence of Mrs. Light's ill health, and his own sufferings from rheumatism, he was transfered to the Mississippi Conference, which was holden at Natchez, and to which he was warmly welcomed. He was stationed at Woodville, two years in succession; these were successful years, and souls were added to his ministry.

In 1852 and 1853 he was stationed in Vicksburg. Here he had many warm friends, and he left the Church in a very prosperous condition.

In 1854 and 1855 he was stationed in Canton. Here he permanently located his family, and built him a neat little home in which to spend his declining years; not that he had any desire to lay aside the duties of an itinerant, or put off the gospel harness: his desire was to "cease to work and live." Nor did he cease to take regular work until forced to do so by the disease which finally terminated his active and useful life.

He was sent to Sharon Circuit, near Canton, in 1856 and 1857, and in 1858 and 1859 he was sent to Lexington and Richland. The last two years were very prosperous, and many were added to the Church.

At the Conference of 1859, held in Jackson, Mississippi, he reluctantly took a superannuated relation, but, as before mentioned, his age and increasing infirmities compelled him to retire from the ranks of the active ministry, but his active mind and zeal for the cause of his Divine Master would not let him remain idle. He filled one regular appointment every month on the plantation of Mr. Wm. Love, and had also offered to fill the pulpit of the writer of this sketch, as occasion might demand. The Sabbath before his death it was my privilege to hear him deliver a cogent and earnest discourse to the servants in the church at Canton, from Isa. lii. 10, 11, "Say ye to the righteous it shall be well with him," etc. He had little thought than in two short days he would go to reap the reward of the righteous, which he knew so well how to describe. The day following, (February 20th,) I went to Vicksburg in company with Dr. Light, and enjoyed the privilege of holding converse with him on the way. During our conversation he commented upon three texts of Scripture beautifully. The following are passages: "Hearken unto me, ye that follow after righteousness," etc. Isaiah li. 1. "I have seen an end of all perfection, but thy commandment is exceedingly broad." Psalm cxix. 96. "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart." 1 Chron. xxviii 9. He remarked, after he had commented on these passages some time, that if he lived to see the next day he would be seventy-five years of age; and, so far as he was concerned, if he world were put up at auction, he would not be a higher bidder. His conversation seemed to be peculiarly in heaven. He repeated several beautiful couplets of poetry, one on procrastination, the other on man's free will and God's prescience, and also the hymn commencing, "Vain man, thy fond pursuits forbear," expressing a regret that this hymn had been left out of the new Hymn Book.

On reaching Vicksburg he complained greatly of a pain in his shoulder, and after taking him to the hotel I procured some liniment, with which I laved his shoulder. He then expressed himself better, and on taking my Bible to read, he requested me to read to him the first chapter of Colossians, upon which he commented beautifully for more than an hour, greatly to my edification.

He slept quietly, and seemed well as usual next morning, arose, dressed himself, and after kneeling in prayer, desired me to read the fifth chapter of second Corinthians, saying that it gave him comfort. He dwelt upon the passage, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and also with evident delight on the seventh verse, "For we walk by faith, not by sight;" also on, "Willing rather to be absent from the body, and to be present with the Lord;" "The love of Christ constraineth me;" "Therefore, if any man be in Christ, he is a new creature;" and so on to the end of the chapter. His spoke of the kind of bodies we shall have in the resurrection, and the locality of heaven, remarking, that although it is true that where God is there is heaven, yet inasmuch as God has made us social beings, he believed there is a special place where the redeemed will be reunited, and dwell together for ever. Speaking of the body as the tabernacle, he said that when the *body* dies, the *man* does not die, and when we look upon the body, we do not see the man, only the outer vestment, remarking that, in reality, it is a very little matter for the Christian to die; it is only to be absent from the body, and to be present with the Lord.

After breakfast we went to the Book Depository, where he met and conversed cheerfully with some of his old friends. We parted at twelve o'clock, agreeing to meet in the evening at Brother Clinton's. After dining with Brother Huwe, he started to call on Dr. Marshall's at four o'clock in the afternoon, but before reaching there was taken with violent pain about the region of the stomach, which he met him at the door, exclaiming, "was almost dead." He was assisted in, and after being sealed, and taking a stimulant, felt somewhat revived, and commenced conversation with Brother M. in his usual cheerful manner; but in a few moments his head fell back on the chair, and without a groan or struggle his spirit passed away to God. Thus departed from earth one of God's faithful ministers, whose name for years was a tower of strength on the walls of Zion.

In many respects Dr. Light was a remarkable man. Possessing naturally a fine mind, with a wide grasp of thought, he used his mental capital to the very best advantage. Those who heard him in his palmier days will remember how completely error and false doctrine were routed, when he brought to bear his well-mounted battery of reason, truth, and eloquence. Perhaps no man in his day wielded a wider or more decided influence for good than did Dr. Light.

In person he was commanding, possessing a vigorous constitution, and an affable and courteous address, which made him a welcome guest wherever he went. Take him all in all, we shall not soon look upon his like again. But he is gone: his work was done, and calmly and peaceably he laid aside his shield and sword, and delivered up his parchment to the Shepherd and Bishop of souls, exchanged the cross for the crown.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
The voice at evening came;
He started up to hear;
A mortal arrow pierced his frame:
He fell; but felt no fear.

W. P. CASSADAY.

The following preamble and resolutions were adopted at the fourth quarterly conference for the Sylvan Grove circuit, Ala. Conference:—

Whereas it has pleased our Heavenly Father to take to himself our worthy and esteemed friend and brother, William P. Cassaday, one of the stewards of our circuit—

Resolved, That in his death we sustain a great loss, which we much deplore.

2. That we sympathize sincerely with the bereaved family and friends.

3. That a copy of these resolutions, together with an obituary, to be written by the preacher in charge, be published in the *N. O. Christian Advocate*.

In compliance with the above the following is written:

Bro. Cassaday was born in Chesterfield District, S. C., Sept. 6, 1831. During the next year he was removed by his father to Henry county, Ala., where he grew up, lived, and died. After being sick several days, he recovered sufficiently to be taken to his father's, where, in a short time, he relapsed, and died on the 6th November, having been sick about five weeks. His disease was typhoid fever. Thus has been stricken down, in the very prime of life, and in the beginning of his usefulness, one of our best and most promising young men. He had been a member of the M. E. Church seven or eight years, but did not make an open profession of religion until about two years ago, during a meeting in Abbeville. Since that time his life has been, in the main, that of a christian. His course was such as to win the confidence and esteem of most who knew him. He was faithful in attending upon the ordinances of the Church; prayed to public when called upon; took an active part in our Sunday-schools; and, during a part of this year, acted as steward. It will be a very difficult matter to fill the place made vacant by his death. The deceased had been engaged for several years in the practice of law, and bid fair to occupy a high position in his profession. After a funeral sermon by Rev. G. P. Kiney, his remains were interred by the Oddfellows and a military company, of both which he was a member. Owing to the derangement of his mind during the latter part of his sickness, he was not permitted to give as clear testimony concerning his spiritual state and future prospects as we desired. But his consistent walk since his profession of religion, has been such as to assure us of his present happiness. Of a large family, nearly all grown, this is the first, except an infant, that has been removed by death. The bereaved ones deeply feel and greatly lament the loss they sustain.

W. A. MONTGOMERY.

T. W. HOOKS.

At a regular meeting of the Calliopean Society, held Nov. 10, 1860, the following preamble and resolutions were unanimously adopted, in memory of T. W. Hooks, who died in September, at his father's residence, in Washington county, Ala.

Society Hall, Summerville Institute,
Nov. 18th, 1860.

Whereas we have just heard of the decease of Thomas W. Hooks, formerly a student of this Institute, and a member of the Calliopean Society; and whereas we mourn deeply the loss of one to whom we were connected by so many pleasant ties of the past; therefore be it resolved—

1st. That this Society has been deprived of a faithful member, a cherished friend, and a noble representative in the person of the deceased.

2d. That the deceased, during his connection with the school and the Society, deported himself in such a manner as to win the lasting regard of both teachers and pupils.

3d. That, while we humbly submit to this dispensation of an overruling Providence, we cannot but lament the untimely end of one so young, and so favored for usefulness among his fellows.

4th. That we tender our heartfelt sympathy to the afflicted family thus bereaved of a dutiful son, an affectionate brother, and a bright ornament of the domestic circle.

JOHN HOPKINS died October 27, 1860, aged 33 years. He was born April 9, 1827. Being piously raised, in early life he became a member of the Methodist E. Church, and ever after maintained a christian character. Religion with him was a fixed principle, manifesting itself in his daily life. He was modest and unassuming, yet ever ready to do what he could in the cause of his Master. As a class-leader, he was faithful, teaching by precept and example; as a citizen, he was respected by all who knew him, his love of truth being proverbial. Death for him had no terrors. When informed by his physician that he must die, his only regret was that he had done so little in the Lord's vineyard. His confidence in God was firm and unshaken to the end.

Catahoula, La. K. T. PARISH.

PROFESSIONAL.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Livingston, Alabama., will Practice in Sumter and the adjoining counties. [an24]

J. E. ELAM, ATTORNEY-AT-LAW, BATON ROUGE.
REFERENCES—Henderson & Gaines and Chinn & Bollen, *New Orleans*; W. S. Pike and A. Matta, *Baton Rouge*.

DUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana, and East Baton Rouge.
References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7-1y

W. F. WINANS. J. T. HEATH.
WINANS & HEATH, ATTORNEYS AND COUNsellors at Law, Shreveport, La. (Office—Market street.
Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Caldwell and Franklin Parishes.

J. C. & T. H. LEWIS, ATTORNEYS-AT-LAW, will practice in the Parishes of Catahoula, Caldwell, Franklin, Ouachita and Morehouse.
Office at Harrisonburg, La.
Oct. 3, 1860. 1y.

COMMISSION MERCHANTS.

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No 94 Gravier street, New Orleans. an21y

J. U. PAYNE. J. P. HARRISON.
D. W. ROWINGTON. WM. H. DARRISON
PAYNE & HARRISON, COMMISSION MERCHANTS No. 51 Union street, New Orleans. dec7-1y

LEONARD FASH. F. S. LAURANS.
LEONARD FASH & CO COMMISSION MERchants, and Dealers in Western Produce, 51 Magazine street, New Orleans. Oct 24.

JOHN F. WYCHE & CO., COTTON FACTORS and Commission Merchants, No 114 Common street, New Orleans.

JOS. W. CARROLL. W. H. KIDDELL.
JOS. NOY. J. N. NIXEN.
CARROLL, NOY and Co., Cotton Factors, No. 38 Perdido-street, "Factors Row," New Orleans. 12 m'a

MOORE & BROWDELL, Successors to Moore and Vanculin. COMMISSION MERCHANTS, and COTTON FACTORS, No. 44 Carondelet-street, New Orleans. July 16, 1860.

LANE, SALTER & Co., COTTON AND SUGAR FACTORS, No. 128 COMMON-ST. Oct. 17, 1860.

ST. JAMES' HOTEL, MAGAZINE-ST., between GRAVIER & NATCHEZ, NEW ORLEANS. This new and elegant establishment will be opened for the reception of guests, on

MONDAY, NOVEMBER 12, 1860.

It is one of the largest and most elegant Hotels in the South; all modern improvements have been introduced. The entire house, including the chambers, is lighted with gas; the rooms are finely ventilated; the bathing arrangements are very superior, and, indeed, everything has been done which could in the least contribute to the comfort of travelers. The furniture and bedding, which is of the most costly and superior kind was manufactured expressly for the house, under the supervision of Mr. R. S. Morse.

The location is one of the most desirable and pleasant in New Orleans, being in the centre of business. The city railroad, now being constructed, passes directly in front of the house, and in addition it is within two blocks of the great central omnibus station on Canal-street.

The proprietors, who will also continue to conduct the City hotel, "so long and favorably, known," thankful for the patronage which has been so liberally extended to them, take great pleasure in assuring their old friends and the public generally, that no exertion will be spared to make them comfortable during their sojourn at either house.

MORSE & MOORE, *Proprietors*.
Oct. 10, 1860. 6m.

PHILIP RAHM, EAGLE MACHINE WORKS—Richmond, Va., manufactures Stationary and Portable Steam Engines of any required power and superior design and workmanship combining several improvements with simplicity and durability best adapting them for plantation use.

Circular Saw Mills, Grist Mills, Shafting for Gin Houses, Draining Pumps, and Machinery generally. My Machinery will be fully guaranteed to perform as represented, and an experienced mechanic sent to erect it when desired. An illustrated Catalogue, with prices, sent by mail when requested.

Samples of Machinery on exhibition at my office, No. 61 St. Charles street, New Orleans.

P. HENRY TAYLOR, Agent.

BENTHUYSEN, LEWIS & CO., 116 CANAL Street (adjacent to the CLAY Statue), would call attention to their large Stock of

PLANTATION,
HOUSEKEEPING,
AND FANCY DRY GOODS,

Comprising all qualities and descriptions, in any quantity to suit An examination of our Stock is requested.
Country Orders promptly filled.

BENTHUYSEN, LEWIS & Co.,
116 Canal-street,
April 24, 1860. 1y

A PERFECTLY RELIABLE SEWING MACHINE, for THIRTY-FIVE DOLLARS!
The WILLCOX & GIBBS' Sewing Machine has now become an established favorite with this community, large numbers having been sold, and to the perfect satisfaction of the purchasers, to whom we take pleasure in referring. We claim it to be the simplest, fastest, most thorough, and altogether the best adapted Machine for family and plantation use that there is now made, and shall take pleasure in convincing any one of the fact if they will call and examine for themselves.

DAVIS BROTHERS, Agents,
May 15, 1860. 93, Camp street.

BIBLE AND TESTAMENTS.—The Largest and most Varied Supply, South. BIBLES from 30 Cents each to $27 50 each.
Rich Family Bibles in costly bindings, also smaller Bibles in Velvet and fancy bindings.
London, Oxford and Cambridge Bibles; Eyre and Spottiswoodes, Bagsters, on hand, and ordered.
Hebrew, Greek, Latin, Syriac, and Arabic Scriptures for Ministers and Students.
For Sunday Schools in Louisiana and Southern Mississippi; Testaments at reduced prices, and Pocket Testaments at half price.
Address,—Agent, S. W. Bible Society, Bible House, 163 Camp street, New Orleans.

SOUTHERN CLOTHING ESTABLISHMENT.—No. 26, 28 and 30 St. Charles street, corner of Common, Clothing and Furnishing Goods at Wholesale and Retail.
Just received, per late steamers, one of the largest and most magnificent Stocks of FASHIONABLE FALL AND WINTER CLOTHING ever brought to the South, which, for Style, Material, Workmanship and Cheapness, is not surpassed. Goods are divided into Three Departments, but all under one general view:
Store No. 26 St. Charles street, for Boys' Clothing;
Store No. 28 St. Charles street, for Men's Clothing;
Store No. 30 St. Charles street, for Furnishing Goods and Shirts.
L. W. LYONS, & Co.
Nos 26, 28 and 30 St. Charles st., corner Commonst.
Salesmen speak French, Spanish German and English

BOYS' CLOTHING EMPORIUM, 26 St. Charles-st. between Canal and Common.
This Store is exclusively for YOUTHS', BOYS' AND CHILDREN'S CLOTHING; SHIRTS AND FURNISHING GOODS, WHOLESALE AND RETAIL.
Just opened a large and excellent stock of FALL and WINTER BOYS' and SCHOOL CLOTHING, embracing every style and quality, all of which will be sold at VERY REASONABLE PRICES
Salesmen speak French, Spanish, German and English
L. W. LYONS, & Co.
oc12 Nos 26, 28 and 30 St. Charles street, corner Common st.

SHIRTS! SHIRTS!! SHIRTS!!!—Just received, by late steamers, a large assortment of SHIRTS OF THE LATEST FASHION, of all the various qualities and sizes, White and Colored. Manufactured EXPRESSLY FOR THE NEW ORLEANS CITY TRADE, to fit Men, Youths, Boys and Children.
L. W. LYONS, & Co.
oc12 Nos. 26, 28 and 30 St. Charles street, corner Common st.

TRUNKS, TRAVELING-BAGS AND VALISES, UMBRELLAS, and WATER-PROOF CLOTHING of the best styles and qualities, made to order and warranted.
L. W. LYONS, & Co.
oc 12 Nos. 26, 28 and 30 St. Charles St., corner Common-st.

TO ALL PLANTERS WHO ARE NOW ARRANGING for their supplies of PLANTATION BOOTS AND SHOES for the coming Fall and Winter, the stock of
C. E. CATE & Co.,
Dealers at Wholesale and Retail, No. 18 and 19 Camp-street has advantages worthy of their particular attention. Having, at of their Negro Goods are made under their own supervision; selecting none but the best material, and paying none but the best workmen, they avoid poor stock, and sell all their work with a guaranty that none better is made.
Because, they are progressive, as make all improvements in their goods experience suggests, and they point to their MENS' MUSSET LONG BOOTS, MENS and WOMENS RUSSET HALF BOOTS, and MENS' EXTRA HEAVY THREE SOLES RUSSET and BLACK BROGANS, introduced at their last season and improved this, as having advantages in swampy and wet lands, over any style of goods made.
Because, they sell not only at wholesale, but have a house exclusively for the retail business, supplied with first class goods, made at their own manufactory in Philadelphia, which they warrant in style and quality, equal to any made to measure. Thus they are able not only to supply the Planter with any styles or sizes of the best Negro work, but can give him in the same bill the *very best* Custom made work for his Family. And
Because they do a close business, avoiding long time, and never pay customers, they sell their goods at a fair remunerative profit, and adopt the policy of, "short credits, long friends."
They take the liberty of soliciting your orders upon the condition that if the goods they send you are not satisfactory, you can return them.
Circulars descriptive of styles of goods and prices will be sent, on forwarding addresses.
WHOLESALE, No. 19, } Camp street.
RETAIL, No. 18, }
Aug. 4, 1860. C. E. CATE & Co.

THE BROOKS HOUSE, 128 Camp-street, beautifully situated opposite Lafayette Square, has been greatly improved. Two stories added to it; is now five stories, with wide and airy Verandahs to each story; it has about 60 rooms, and is now ready for Boarders and Travellers.
December 4, 1860.

STONE'S INFIRMARY—Corner of Canal and Claiborne streets, New Orleans. This well known Institution is fully provided with every thing necessary for the comfort and convenience of patients.
Separate Buildings have been erected for the accommodation of Negroes.
TERMS, including Medical attention, Nursing, Medicines, &c., $3 to $5 per day for Whites; $1 to $2 per day for Negroes.
Extra charges for Surgical cases and operations.
T. G. RICHARDSON, M D.,
Attending Physician and Surgeon,
WARREN STONE, M D.,
Consulting Physician and Surgeon.
P.S.—Special accommodations for females affected with Uterovaginal Fistula, Prolapsus and other diseases peculiar to the sex. Also for patients with diseases of the eye.

EDUCATIONAL.

SOULE'S COMMERCIAL COLLEGE—Corner St. CHARLES and COMMON-STREETS, Entrance, 26 St. Charles street. (Established in 1856)
OPEN DAY AND EVENING THE ENTIRE YEAR.
Book keeping, Penmanship, Arithmetic, the French and English Languages, practically taught. Catalogues, containing full information, sent free to all who wish.
Nov. 20, 1860. 6m

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of OCTOBER, 1860.
FACULTY.
REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M. A., Professor of Mathematics.
REV. JOHN J. WHEAT, M. A., Professor of Greek.
GEORGE H. WILEY, M. A., Professor of Latin.
A. H. HOLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SUNDSTROM, M. A., Professor of Modern Languages.
REV. A. G. MILLER, M. A. } Principals of Preparatory Department.
R. D. NORWORTHY, M. A., }
LEWIS FITZHUGH, Tutor.
Tuition per Session of five months, payable in advance.
In Preparatory Department..... $21 50
In College Department..... 36 50
Matriculation Fee on entering College Department..... 5 00
Music, extra.
Board can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, cabinet and apparatus, commends itself to all desiring a thorough classical or scient fic education.
Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.
For information apply to Rev. O. C. Gillespie, No. 112 Camp street, Dr. John O. Keener, New Orleans, or to the undersigned, Jackson, La.
JOHN C. MILLER President.
Aug. 5, 1860. 1y

COLUMBUS FEMALE INSTITUTE.—COLUMBUS, MISS. The Fifteenth Annual Session of this Institution will open on MONDAY, the 1st day of OCTOBER, 1860.
THIS IS NOT A SECTARIAN SCHOOL.
Tuition and Board not higher than at other Southern Female Colleges. The Teachers are all experienced in their profession. The location is remarkably healthy, and the society moral and refined.
Columbus is accessible from various directions by daily Stage Lines, and by the Mobile and Ohio Railroad, a branch of which terminates only a few Squares from the College buildings. Pupils should endeavor to be present at the opening of the Session.
MEMBERS OF THE FACULTY:
Rev. B. F. LARRABEE, M.A., President.
J. W. M. SHATTUCK, M.D., Secretary.
Rev. W. T. H. SCOTT, M.A.; Professor A. POTEMAN, M.A.; Mrs. L. E. FAHAR; Mrs. A. POTEMAN; Miss C. H. SHARPEY; Miss E. S. KENATHY; Miss L. STREET; Miss M. A. WITTER; Miss R. E. TUCKER, Miss K. H. SOUTHALL.
BOARDING DEPARTMENT.—Mr. Larrabee and family, and Dr Shattuck and family, reside with the boarders, and have charge of that Department.
For further particulars apply for a Catalogue.
Sept 20th, 1860.

SHARON FEMALE COLLEGE, Located Seven Miles east of CANTON, has recently received a new and elegant Public-spirited Appropriation, and is prepared to give young Ladies a thorough Course in Natural Sciences, Languages and Mathematics; also in Music, French and Embroidery, and the various primary and Collegiate branches of English education. Lessons in Vocal Music, gratis.
Board, $12 per month; Washing and Lights, extra. Tuition, from $12 to $22 per Session, of five months. Payments due in advance.
Nov. 7, 1860. W. L. C. HUNNICUTT, *President*. 8t

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A.M., President, assisted by competent teachers.
The Exercises of the second Collegiate Year will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.
Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination continued, Night Concert.—Wednesday, June 19th, Commencement Day.
For further particulars apply to
Rev. J. P. LEE President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on WEDNESDAY, 10th October. As the number of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.
Aug. 5, 1860. W. H. S. MAGRUDER.

WESLEYAN FEMALE COLLEGE.—The Twenty Third annual Session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following corps of Instructors:
Rev. J. M. Bonnell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Ross Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carlton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Gattenberger, Senior Professor of Music.
W. S. H Matthews, Junior ditto.
Miss L. Gattenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz Teacher of Ornamental Branches.
$130 will meet the annual expenses of a Student for board and Tuition, in the ordinary studies to be taken. The expense of furnishing a room varies from $5 to $12.
In addition to the regular College classes, there will be henceforth an Academic and a Primary Department, all under the charge of the same general faculty.
Letters on Financial business should be directed to Professor C. Macon, Georgia, Aug. 21, 1860. [illegible] all other matters, either

BASCOM FEMALE SEMINARY, Grenada, Miss This Institution, with a neat Boarding Department, and superior educational facilities, will commence its next Session, Sept. 24th 1860.
Aug. 28, 1860. Rev. S. D. OGBURN, *President*

Port Gibson Collegiate Academy for Young Ladies will open its thirty-second annual session on the 1st Monday in October. Number of pupils last session, 100. A new building now in course of erection will be ready for occupancy early in October, with accommodations for thirty additional boarders. A room has been erected for Calisthenics, with implements for scientific physical training, which gives beauty, grace and health.
The College is furnished with Maps, Charts, Globes, a Cabinet of Minerals, Philosophical and Chemical Apparatus, a full corps of efficient and faithful teachers, and we offer to young ladies desiring an education a high order of advantages.
Terms per session of forty weeks, board and tuition in English branches, from $100 to $210. Music, Languages and ornamental branches at moderate extra charges.
Catalogues, with full information, can be had by addressing
sept2 REV. B. JONES, Port Gibson, Miss.

GREENSHORO' (ALA.) HIGH SCHOOL—A Select School for Boys.—Rev. J. W. N. MEARS, A. M., M. D., *Principal and Proprietor*

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH---C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 51.
WHOLE NUMBER 511.

NEW ORLEANS, WEDNESDAY, DECEMBER 19, 1860.

$3.00 A YEAR, IN ADVANCE
OFFICE.—113 CAMP ST.

LOUISIANA CONFERENCE REPORTS.

REPORT ON EDUCATION.

The political attitude of the nation places Southern institutions of learning in a more conspicuous light than they have hitherto enjoyed. Hereafter they must be the nurseries of the youth of the South. To make colleges what they should be—of such a grade as to command the attention of the people—concentration, and not expansion of effort is necessary. We have attempted to build more colleges than our means would admit. Some have ceased to exist; others languish, and only one is out of debt. We think it not safe to encourage any new college enterprises, until those already projected are built up, out of debt, and endowed. The special reports herein embodied give the condition of each institution under our control.

CENTENARY COLLEGE OF LOUISIANA is owned and patronized jointly by the Louisiana and Mississippi Conferences. It is located within the State of Louisiana, but in the bounds of the Mississippi Conference. In the capacity and architecture of the college edifice, it is hardly surpassed in the South. It is well situated to command the patronage of the wealthiest portion of the Gulf States. Six Professorships are now actively filled, besides the two Principalships and two Tutorships, in the Preparatory Department. About two hundred and twenty five students are now in attendance, even at this early stage of the session—over one hundred of them are in the college proper. Two hundred and sixty three were enrolled last session, and more still are expected during the present one. The religious condition of the college is excellent. Two special seasons of "refreshing from the presence of the Lord" have been enjoyed during the year. Many of the students have been converted. And we wish to call the especial attention of the Church to the grateful and hopeful fact, that quite a number of the most promising students who belong to the Methodist Church, have entered the the itinerant ministry, and the tendency in this direction is constantly increasing. Our Christian colleges are becoming the nurseries of our ministry. The financial condition of the college, owing to the pressure of the times, and other causes, is somewhat stringent. The debt on the college building is about $25,000, and the means for its payment ought to be provided as speedily as possible, as the Board of Trustees is pressed and embarrassed by it. The Endowment Fund has been raised to about $50,000—$20,000 of it raised during the present year. Professor Scales has been acting as agent part of the time during the summer and autumn, and his success has inspired new hope as to the completion of the endowment. At the present time, the prospect of raising money is not flattering; but we trust for better times, and recommend that the endowment of Centenary College be steadily pushed forward. With an adequate endowment, Centenary would occupy a place in the highest rank of Southern Colleges; and it can and must be accomplished. We are not willing that our sister Conference of Mississippi shall outstrip us in support of this noble institution.

HOMER COLLEGE is situated in the town of Homer, Claiborne Parish, La, in the midst of an intelligent, enterprizing and prosperous community, about midway between Onachita and Red rivers, fifteen miles north of the Vicksburg and Shreveport railroad. An excellent college edifice has been completed and paid for. One hundred and sixteen students were in attendance during the year. President Clegg has resigned, after faithfully discharging his duty, and Rev W. D. Shea has been elected in his stead. We respectfully request the Bishop to appoint him to that post. We also repeat the appointment of an Agent for the Endowment Fund. We also recommend the Conference to elect M. O. Cheatham and W. B. Gill to the Board of Trustees in place of W. B. Eggart and A. H. Cunningham, resigned. Homer College is worthy of the support of the Conference and the Church. The successful management of its financial affairs is worthy of all praise. The Church is deeply indebted to Rev. Richmond Randle for his faithful and indefatigable labors in this behalf.

PIERCE AND PAINE COLLEGE, at Pleasant Hill, on the line between De Soto and Sabine Parishes, La., conveniently contiguous to Red river, endowment fund has been raised to about $50,000, the interest of which is being devoted to building purposes. The financial management of the enterprize has been very good. There is no debt and not likely to be any. Owing to the drought, and the monetary pressure, but little has been done in the way of raising money during the year. But the basis is a good and sure one. Rev C. P. Cooper of Georgia has been contingently elected President, and it is proposed to open the college next autumn. The enterprize is a promising one, and every way worthy of confidence and support. Revs. B. F. Alexander and John Pipes have done a good work, and deserve the thanks of the Conference for their faithful and successful labors as its Agents. We recommend the appointment of an agent for the present year. Two vacancies have occurred in the Board of Trustees during the past year. We recommend the appointment of W. D. Bouch, and W. C. Redding to fill said vacancies.

MANSFIELD FEMALE COLLEGE, located in the town of Mansfield, De Soto parish, has been in successful operation for more than six years, and deserves an earnest and cordial support on the part of the Church. It is situated in an important and healthy section of the State, in the midst of an intelligent and refined community, and is supplied with the buildings, fixtures and apparatus necessary to the purposes of its establishment. The institution, from its foundation, has commanded a large patronage. During the past scholastic year, there were 142 pupils in attendance; the present session has opened with 95, and there is every prospect of a large increase. The failure of the crops in the region of country from which it mainly derives its patronage, has, no doubt, to some extent, lessened the number of pupils, yet there is good reason to believe that the present year, even amid the unpropitious circumstances of a short crop and a pecuniary crisis, will almost, if not altogether, equal the past in prosperity. We regret to state that upon examination of the affairs of the institution, it is found to be involved in considerable pecuniary difficulties. Thirty five thousand dollars have been expended in its construction, and of this about eight thousand remain to be raised. And unless this be speedily done, there is great danger that the institution will pass from the control and management of the Conference, and become permanently private property. This result would be most unfortunate, and we must labor promptly to avoid it. The institution, in its past history, has accomplished great good, and its future as in many respects most promising. We cherish the hope that the friends of female education and religion will rally to the rescue, and that ere another Conference year shall roll round, it will be relieved from all embarrassment, and allowed to continue uninterrupted its career of usefulness to the Church and the State. With a choice and efficient faculty, an extensive and thorough course of study, with mild and wholesome discipline, Mansfield College claims the respect and patronage of the public. Annually this institution makes, in her accomplished and refined graduates, a noble christian contribution to society. Whilst we deeply regret the resignation of the esteemed and worthy President, Dr. Thweatt, an acquaint of ill health, we are happy to announce the election, by the Board, of Rev. Charles B. Stuart to the Presidency—a gentleman peculiarly adapted to the position, of finished scholarship, with experience and reputation as an educator of young ladies, that fully guaranties the future prosperity and success of the institution. We most cordially congratulate the Board on their success in procuring such a man, and respectfully request the appointment of Dr. Thweatt as Agent, in connection with some pastoral work. Two vacancies have occurred in the Board of Trustees of Mansfield College this year, which we recommend to be filled by Rev. H. P. Thweatt and Rev. S. B. Spratt.

COLLEGIATE INSTITUTE, Baton Rouge. This popular institution is under the superintendency of Prof. W. H. N. Magruder, who enjoys the well-known reputation of being an experienced and successful educator. Already it contains more than 100 pupils, and twice that number could be as readily obtained if they could be accommodated. We are happy to say, without hesitation, that the discipline and advancement of the pupils of this institution are unsurpassed. We heartily recommend it to the patronage of the Church and public.

FEMALE SEMINARY, Baton Rouge. This institution was founded more than twenty years ago. Its success has long been a fixed fact. Mrs. Read, the gifted and talented Principal, assisted by a corps of able teachers, gives general and entire satisfaction to its numerous patrons, who are from all parts of the State. Ninety-two pupils were in attendance last year, and the present number is steadily increasing. Young ladies here receive a finished education. It merits a large patronage. We cheerfully recommend it.

THE NEW IBERIA FEMALE INSTITUTE is located in the town of New Iberia, La. It is a good location for a female high school, being in a wealthy and populous part of the State. By the generosity of a few friends, a suitable house and lot have been purchased, and a title made to a body of Trustees, who hold it for the M. E. Church, South. The school is now in charge of Mrs. Mary A. Davis and her daughter, Miss Ella Davis,—teachers who are qualified to make it a thorough school in every department. The following brethren are the Trustees who hold the property—T. D. Richardson, J. Gall, J. B. Reynolds, E. T. Mount, David Riggs, A. M. Hayes, and Dr. J. Schreiner.

REPORT OF THE COMMITTEE ON CHURCH PUBLICATIONS.

SOUTHERN METHODIST PUBLISHING HOUSE.—From the exhibit which we published in this paper a few weeks since it will be seen that the Southern Methodist Publishing House is not only resting at present on a safe financial basis, but the present extent and activity of the business which it is doing, promises much and brightens the star of hope that it will soon be more permanently planted, and its business and usefulness greatly enlarged. The business capacity and energy of the present agent is in every way worthy of the work and end to be attained, and give additional strength to hope, by heightening the prospect of that consecrated enterprize of a Southern Methodist Publishing House. Therefore, Resolved, That the members of the Louisiana Annual Conference severally, will give the Southern Methodist Publishing House such aid and comfort as may be found: 1st—In buying such books as are required to supply our people on our several works; and 2d—By endeavoring to settle, punctually, all just claims which the said Publishing House may have severally against us.

SUNDAY SCHOOL VISITOR.—This is a work worthy of its name. Wherever it goes, it is a welcome visitor. And coming once, it is not only expected to come again, but it is wished for. Our wives and children hail its coming, and the Sunday School is made glad by its presence. Therefore, Resolved, That we will continue to sustain it by making our part of the effort to enlarge its circulation to one hundred thousand subscribers.

THE CHRISTIAN ADVOCATE.—This paper speaks for itself, where ever it goes, and your Committee are of opinion that the best report they can make on this work is to circulate it. For it seems to be healthy and strong, and only needs to be seen to make its own and most favorable report. Therefore, Resolved, That we will stand by it and help it on its way to a more extended circulation, and greater usefulness.

HOME CIRCLE.—This work is a good one, and is worthy of its circle; and conducted, as it is, that circle should compass every home. Therefore, Resolved, That we will endeavor to enlarge and make the circle of its circulation as wide as possible.

QUARTERLY REVIEW.—This ably edited periodical is still alive, and from the report of the general agent, it is evidently breathing more freely than it did one year ago. But it has not fully recovered, so as to go abroad in the fullness of such financial health and strength as is needful for a work of this sort. Therefore, Resolved, That we will continue our efforts to circulate and sustain it.

NEW ORLEANS CHRISTIAN ADVOCATE.—The following exhibit of the joint Publishing Committee of the *New Orleans Christian Advocate* will show the financial condition of that paper, for the year ending Nov. 1st, 1860:

Expenses of publishing the Advocate for the year,		$14,985 17
Receipts from subscribers,	$11,581 75	
" Advertising,	3,393 08	14,977 83
Assets, exclusive of amounts due by subscribers—		
Cash,	324 61	
Press, engine, paper, etc.,	3,961 91	
Debts due by advertising,	3,290 82	7,577 40
Liabilities—		
Owed for borrowed money,	2,008 11	
Sundry small debts,	342 58	2,350 69
Excess of assets,		1,226 71

The Committee also report 5,000 subscribers, and 500 agents and exchanges; making 8,500 copies of the *Advocate* that go out weekly from the city of New Orleans. This Organ, standing as a sentinel for the Church at one of the most important points in the world, and giving the signal to more than eight thousand subscribers every week, ought to be ably conducted and cordially sustained. We have every confidence in the *Advocate* a religious journal in the highest sense of the term. Our Conference is deeply interested in the success of the *Advocate*, as a powerful auxiliary in defending the doctrines of the Bible as held by us; in promoting morality and education, and in sustaining all the interests of truth and Methodism within our bounds. Therefore, *Resolved*, That we cordially recommend the *New Orleans Christian Advocate* to our people as an able religious journal, worthy of their patronage; and that we will labor diligently to extend its circulation and collect its dues.

REPORT OF THE COMMITTEE ON THE BIBLE CAUSE.

Your Committe to whom was referred the matter of the Bible Cause beg leave to report:

Whereas, the ever blessed word of God, the Bible, which contains the only and sufficient rule for a correct life and practice, is now being printed and published in nearly two hundred languages and tongues of the babbling earth;

And whereas, by and through the efficiency of the American Bible Society, together with our own South-Western Bible Society, located at New Orleans, nearly one million copies of Bibles and Testaments were put into circulation during the year 1859;

And whereas, within our own bounds there are reliable instrumentalities at work, under the judicious management of the South-Western Bible Society, which promises at an early day to supply every destitute family among us with a copy of the Holy Scriptures, Therefore,

Resolved, That we will co-operate with the American Bible Society, in the distribution of the Bible, in the several fields of labor assigned us.

Resolved, That we will recommend to our people, in our several charges, the adoption of the plan of the Board of the South-Western Bible Society for the distribution of the Holy Scriptures, and endeavor to enlist as many as we can in the good work.

Report of monies collected for the Bible Cause during the year 1860:—Carondelet Street, by Rev. J. B. Walker, $30; Thibodeaux, by Rev. R. A. New, $30; Columbia Circuit, by Rev. R. Porvin, $18; Lake Bistineau, by Rev. J. H. Bault, $11 50; Waterproof, by Rev. W. J. McFarlane, $100; St. Joseph, by Rev. D. Adams, $1350; Centreville Circuit, by Rev. R. T. Parish, $4 50; Richmond, by Rev. Reynolds Trippett, $35. Whole amount, $1,599.

REYNOLDS TRIPPETT, *Chairman*.

EUROPEAN CORRESPONDENCE.

PARIS, Nov. 15, 1860.

MR. EDITOR: Having crossed the Channel that rolls its troubled waters between the coasts of England and France, and located myself temporarily in this magnificent city, it affords me pleasure to sit down once more to present my offering to the readers of your excellent journal.

From the salubrity of its climate, the grandeur of its buildings, its superb and extensive collections of ancient and modern art, the liberality with which its treasures of art and industry are thrown open for the use of strangers, and other reasons, Paris is fast becoming the general rendezvous for travellers from all parts of the globe. It is computed that there are at all seasons at least fifty thousand strangers here, to add by their presence and their expenditures to the liveliness of the gay metropolis. It was stated to me a few days ago, by an intelligent French gentleman that twenty thousand of these strangers at present in Paris are from the United States of America; and I have heard it remarked before that Americans do not like to stay in London; it is too cold, too much obscured by fogs and smoke; and therefore, after a rapid glance at a few of the principal points of interest in the British metropolis, they are off for Paris-and far other splendid cities of Continental Europe. The other day, as we were passing through the Place Vendome, and viewing with admiration the lofty column on which the statue of Napoleon the Great is elevated, we heard a lady who was gaily tripping by exclaim, "O, I shall weep when I leave Paris!" Happy will it be for those who do not have to have to weep at the recollection of their conduct while surrounded by the seductive influences of this voluptuous city, and well will it be for our country if it should be able to withstand the influences brought to bear upon it by this great arbitress of the fashionable world.

THE FRENCH GOVERNMENT.

This is generally regarded as a military despotism, although the claims of Louis Napoleon were decided by universal suffrage, and he was elected Emperor by an overwhelming majority of the people. The theory of the government is that the Emperor governs constitutionally, conjointly with a Senate, a Legislative body, and a Council of State. But every one conversant with history knows that this is not the first time that the shadow of liberty has been preserved long after the substance has been lost. The Senators are appointed by the Emperor for life; the number of them is about 170, including the Princes—who become members at the age of eighteen,—the Cardinals, the Marshals, and the Admirals of France. Each of these senators is entitled to an annual dotation of 30,000 francs. This body is the guardian and interpreter of the constitution, with power to regulate all matters not therein provided for. It may refuse its sanction to laws which violate the constitution, and propose modifications of it which do not conflict with its fundamental principles. The final settlement of all contested questions of the kind is left to the universal suffrage of the people.

The Legislative Body consists of 262 members, elected by universal suffrage for a term of six years, in the proportion of one member for every 35,000 electors. Its annual session continues three months, and the members are paid nearly five hundred dollars each per month during the session. No petition can be addressed to this legislative assembly. Its sittings are public, but no report of its debates is allowed to be published, except a mere abstract, which is made by the President for that purpose. Both the President and Vice President are appointed nominally by the Emperor.

The Council of State consists of thirty-nine members, who are named by the Emperor and removable by him, each of whom has a salary of nearly five thousand dollars per annum. The duties of this body are to frame bills for presentation to the Legislative Council, to regulate the public administration, to solve all difficult questions that may arise therein, and to support the bills that may be presented by the government to the senate and legislative body. This council is divided into six sections, viz.: 1. Legislation, Justice, and Foreign Affairs. 2. Ostensible Affairs. 3. The Interior, Public Instruction, and Worship. 4. Public Works, Agriculture, and Commerce. 5. War, and the Marine. 6. Finance. Each section is presided over by a Councillor appointed by the Emperor.

The civil list of the Emperor, as fixed by a *Senatus Consultum*, amounts to $4,700,000, and all the palaces, museums, libraries, and jewels belonging to the State, which he cannot alienate without the sanction of a law. Each of the princes and princesses of the Imperial family is entitled to an annual dotation of nearly three hundred thousand dollars. A standing army of nearly half a million and as many more liable to serve if needed, a navy of 269 vessels, manned by 40,000 seamen, which could in case of emergency be increased to a hundred thousand, are ready to sustain the Emperor of the French and to enforce his commands. From the above brief statement, which we have abridged from a work recently published in Paris, the reader will judge of the amount of liberty enjoyed by the French people. An intelligent French gentleman, of whom we made some inquiries with regard to the legislature of France, replied with a significant smile, "We have no legislature in fact; the Emperor is everything. Like Louis XIV, he says, *"L'etat c'est moi,"* "I am the State." In an address recently delivered in Liverpool, Lord Brougham characterized it as "an absolute government without the shadow of control." We think that his lordship forgot the influence that public opinion in this and all other countries exerts upon governments. A government, whether republican, aristocratical, or mixed, may possess powers which a prudent regard for its own safety would prevent it from using.

The estimated public expenditure for 1861, is nearly 316 millions of dollars. The national debt is $1,400,000,000, about a fourth as much as that of Great Britain. The people of France must, of course, submit to be heavily taxed to support their magnificent government, to carry on their public works, and to keep up their great standing army. What an expensive thing it is to govern a single nation! How much better it would be, to say nothing of nobler considerations, in an economical point of view, if nations and individuals would be persuaded to live in peace and to regulate their conduct by the divine laws as they are laid down in the Holy Scriptures!

With regard to the Emperor of France there are, of course, different opinions, but as far as we have been able to learn, the present government is the best that can be obtained under present circumstances. A despotic government, with a lettered man of genius, able to feed the national pride and to keep the people sufficiently employed to afford them the means of living in comfort and to keep them out of mischief. The stranger in Paris looks with mingled surprise and admiration not only on the great works of utility and magnificence constructed in past ages, but also upon those that are in progress now; and he will not be long here without coming to the conclusion that while Napoleon III is determined to be fully prepared for war, he has both the will and the power to cultivate the arts of peace. Under the influence of the same ambition which prompted his uncle to prodigious efforts for the purpose of making France the greatest of nations and Paris the capital of the civilized world, he professes to labor for the same end, not by the victories obtained in war, if war can be avoided with honor, but by the more glorious achievements of industry, and science, and the beneficent arts of peace. We know not what disposition God in his providence may make of the nations of the earth, nor how far he may please to use the present monarchs who reign over them, but at present we can see no good reasons for believing that the darling project of Napoleon Bonaparte will ever be completed by his nephew. There are two other Great Powers: one a despotism in the North of Europe, and the other a confederation of republics in North America, rapidly progressing in wealth and power, which must inevitably, as far as human appearances go, become superior to France or any of the ancient despotisms and over-populated nations of the earth. Within the immense empire of Russia or the rising republics of America will, in our opinion, the greatest cities of the earth yet be found. However this may be, if the Emperor of France should be true to his pledges, he may retain his position on the throne of France, and do much to promote the happiness of a people whose almost idolatrous attachment to his house is known throughout the civilized world; but otherwise, there will be another terrible and bloody struggle among the European nations, and the true civilization of France, yet in the future, will be wrought out by other hands. While there is a necessity for the existence of such an immense standing army and police, while the majority of the people of the country are in great poverty, and more than two millions of them have to be supported at the public expense, all the wealth and magnificence of the metropolis will not prove to us that that the true end of government has been attained.

THE INFALLIBILITY OF THE POPE PROVED AT LAST.

It is known, no doubt, to many of your readers, that the Emperor of France has been for some time under the displeasure of the Roman Pontiff, on account of the favor which he has shown to the schemes of the Italian revolutionists. It is generally believed here that the Emperor was included in the bull of excommunication fulminated from the Vatican against Victor Immanuel and his adherents. *L'Univers*, the only paper in France that ventured to publish the bull, was suppressed on that account, a striking commentary on the freedom of the press in this country. An amusing story is in circulation in Paris, with regard to the judgment expressed by the Pope of the character of the Emperor. It is said that a gentleman belonging to the Opposition stepped up to a friend, and shaking hands cordially with him, exclaimed, "You know, I never felt vid in the infallibility of the Pope, but now I am converted!" "You me! Monsieur," replied the other; "what has converted you?" "O," responded the gentleman, "the Pope has declared Louis Napoleon to be a hypocrite, and now I begin to believe that he is infallible." This reminds me of an anecdote which took place at a late meeting of the Social Science Association in Liverpool. Baron Gudin, the celebrated French marine painter, delivered a speech in English, against the probability of a war between France and England, in which he expressed his decided belief that the Emperor was the most anxious to preserve the *entente cordiale*. He spoke also of an apparatus which he (Baron Gudin) had invented, in connection with gas and water, which would, he hoped, be of great benefit to the public. "The Emperor," he said, "is my friend, and I know the very bottom of his heart." Lord Brougham, who was in the chair, smiled and shook his head, when he heard these words, and at the conclusion of the baron's speech, after eulogising his talents as an artist, he added, "But with reference to his great discovery—I do not mean that of the bottom of the Emperor's heart, but of the gas and water apparatus—I hope we shall soon hear more." These remarks of Lord Brougham, delivered in his dryest manner, excited roars of laughter, which seemed greatly to puzzle the Emperor's friend.

THE REVOLUTION IN ITALY.

Le Siecle of to-day contains some severe criticisms on the Papal Government and on General Lamoriciere, who was so completely defeated, and taken prisoner by the King of Sardinia. The report of the General, published in the same paper, in which he endeavors to explain the causes of his defeat, is by no means creditable to the temporal power of the Pope. After all the efforts that were made by the supporters of the Papal sovereignty, it appears from that report, that the army of the Pope was badly supplied with arms, provisions and the munitions of war. This shows either that the repeated and urgent appeals that had been made to the Catholic world for pecuniary aid had most signally failed, or that the funds collected had not been applied to the purpose for which they were designed. By the way, we have heard it asserted on good authority that this abortive attempt to sustain the worn-out Italian despotisms derived much of its support from the Legitimist party in France, many of whom flocked to the standard of Gen. Lamoriciere, and now share in the disgrace of his defeat. Does this explain the policy of the French Emperor, in remaining apparently neutral, while he still occupies Rome with his forces? Monsieur Edmond About, one of the literati of Paris, author of a work on the Italian question, which is regarded as one of the causes of the revolution, has recently published a large pamphlet, entitled "Rome Contemporaine," in which he contends strongly against the temporal power of the Pope, and intimates that if the Papacy continues to claim it, it will not be long before its spiritual power will be questioned. The first work of this author, to which we have alluded, was not allowed to be sold in Paris, but this circulates freely, and we meet with advertisements of it in all the principal book-stores of the city. There is much ground for hope, in the present aspect of this question, and of affairs in Europe generally, that God is opening the way for the entrance of the Gospel of his Son. Great changes are taking place; the seeds of divine truth will yet produce much fruit, and the kingdom of God will be established among these nations, so long oppressed by the dominion of Antichrist.

Many are speculating as to what will be the course of the Emperor in religious matters now that he is under the ban of the Pope. The Catholic religion is, numerically, at least, the religion of the Imperial family, and of the masses of the people. Prayers are publicly offered in the churches for him, and he exercises no small power over all the churches in France. Some are calling to mind the case of Henry IV, one of the ancient Bourbon kings, whose claim to the throne was contested on account of his connection with the Protestants. Thinking less of his religious consistency than of the prerogatives and pleasures of royalty, he abjured Protestantism, observing, "Paris is well worth a mass." We may soon see a similar change, though we do not suppose that for the present the plain and simple rites of Protestantism will suit the genius of the French people. Some modifications of Romanism may be made similar to the changes introduced into the English churches by Henry VIII, and this only lead to the gradual introduction of the unadulterated truth as it is in Jesus.

JOHN BAYLEY.

THE CHURCH AND THE WORLD—HUMANITARIANISM.

What this Humanitarianism is, will appear as we consider what sceptics are pleased to call the defects of Christianity. "What does the Church do," say such men, "for the masses of humanity in their daily toil?" "It divorces religion from labor," says the Freethinker; "keeps it confined to Sundays, and shuts it up in churches and books." It does not teach the "inherent dignity of temperate labor," nor "elevate the occupation itself. On the contrary, it speaks of labor as a curse, offers man no method of relief here upon earth, but points to a Mohammedan paradise in a future world."

It would be insulting the intelligence of our readers to make any lengthened reply to such assertions. Who, we ask, "divorces religion from labor?" It is not the Church. Who regards labor as the great curse of humanity? It is not the Church. Sin is the great curse from which the Church groans to be delivered, and which is the fruitful source of all the misery that exists in the world. We would ask all who entertain these views to step to some heathen land, where there is no Church but that of man's own "freedom of thought and action," and tell us how the dignity of labor is "how highgarded?" Will they tell us that how elevated the occupation itself? What but the despised Church makes the contrast between civilized and savage lands? What else impels the steamship across the ocean—drives the printing press—thrills along the nerves of the telegraph, and moves in every department of cheerful toil? Strike out to-day the influence of the Church on the daily work of man, and what to-morrow would be the condition of the world? We may be told that all these results are due, not to the Church, but to the liberal ideas and freedom of thought that prevails among us. But whence came these liberal ideas and all this freedom of thought? Whence came progress in the Arts, the Natural Sciences and civil freedom? How is it that we find nothing of these where the Church does not exist, and where her sanctifying influences do not extend?

Let the Church do what she may, in any department of moral reform, and she is subjected to ungenerous criticism. At the present moment she is making an effort to restore to our land the better observance of the Sabbath, and is therefore accused of confining religion to Sundays, and cramping it up in puritanical straight jackets. She is organizing Christian Associations, Mission Schools, and Juvenile Reformatories, and multiplying religious publications through the Tract and Bible Societies, and is for this accused of shutting up religion in schools and books. At the present day, when men are yearning for better treasures than those secured by daily toil, and more satisfying enjoyment than this world affords, we are told that the Church offers no relief but a Mohammedan paradise in a future world! All this sounds more like the trembling confessions of alarm at the rapid progress of Christianity than anything else. We are referred to "Religious Poetry," and told of what that "has done to cheer the heart and nerve the arm of toiling man," and whence, we ask, came that same religious poetry? Why not honestly admit the influence of the Bible, and direct men to that for relief, instead of to human compositions, however excellent. It is vain to dream of a Church yet to arise, which shall do more for the world's toil, than that Church which is founded and built upon the Word of God. If that is a failure, what can take its place? Alas, it is like the expectation of the Jews for a Saviour yet to come.

Our attention is next directed to the domain of intellectual life, and here we are told that the mission of the Church is exceedingly disastrous. Building up their own vagaries, they style them "the Church," against it they direct their assaults, overthrow it by trifling effort, and then flourish in triumph. In illustration of this statement, Humanitarianism is represented as "a sincere Child of Light," who, desiring information respecting Astronomy, asks, "Did the sun stand still at the command of Joshua?" Now, apart from the consideration that the Church was not organized to teach men Astronomy, the principle here involved, that nothing should be believed which is not understood, is false in theory and impossible in fact. Religion, by its very nature, must contain mysteries; and in the examination of the Bible we find that there are depths which man cannot fathom, heights to which he cannot soar. But let it be carefully noted, that the most mysterious parts of revelation are not opposed to, but only above our reason. Reason and Faith are not enemies, but twin sisters. Where a deep chasm appears, which Reason cannot overleap, and which makes her dizzy as she looks, Faith bears her aloft on angel's wing as she exclaims, "O the depth!"

Our own existence—yea, a grain of sand has—unfathomable mysteries. And it ought never to be forgotten that there are higher sources of information than mere induction. Reason can do no more with the Bible, than to judge by the evidences that it is the Word of God.—Satisfied with these, we are bound to believe and receive whatever that says, whether we comprehend it all or not. If that reveals God as existing three persons in one Being, we must believe it. If that says that the sun stood still at the word of Joshua, we must believe it. To doubt is to doubt the declaration which all the evidence shows is of God. And while Faith transcends Reason, faith in God's Word is not unreasonable.

Very similar is the mode of attack in the department of Geology. It is assumed that the Church is bound to instruct men in this science, and is severely rebuked because it does not. But let it be remembered that geologists are not agreed among themselves, and the Church has no controlling voice. Yet, if these objectors will carefully examine the subject, they will ascertain, that all the great advances that have ever been made in science, have been made by sons of the Church. Hugh Miller could read the Scriptures with more profit than the pages of the earth's stony record. Newton could go from the stars to the Bible, and feel that he had made no descent. And judging from experience, all the progress the world will yet make in science will be due chiefly to the influence of a Scriptural Church. The Church has nothing to fear from any natural law or mode of being. There is a perfect correspondence between her faith and the "elder Scripture," lettered by God's own hand among the lofty stars, or graven by His finger on the stony tablets of the earth. The Word of God is an aid to piety, not a substitute for science.—When the Almighty reveals the world's past, he does so on the same plan as when he makes known his future, and according to the design he had in view. It is by these standards that the Word must be judged; the narrative does not contain the whole truth, but it contains as much as these standards require.

Here it is worthy of remark, that while the assault is at first made upon the Church, the whole ground in dispute changes, and the question really becomes, What does the Bible do for man in his intellectual life? The mission of the Church is so identified with that of the Bible, that attacks on the one are necessarily attacks on the other, and hence it is demonstrated that this hostility to the Church is hostility to the Word of God. If any doubt should remain upon this point, it is completely removed, as we hear these objectors represented by this "sincere Child of Light" ask, "May I walk in the fields on Sunday? May I pull the sweet flowers, to deck the brow of childhood, and tell it as I crown it, of Him who has made everything beautiful in its season?" "Nu, my son," the Church is represented as replying, "that would be breaking my Sabbath." And we ask, would it not be breaking God's Sabbath, too? For what kind of a God will you tell childhood of, in the fields, on the Sabbath? Is it anything, more than the God of Nature? Is it a God who has said, "Remember the Sabbath day to keep it holy?" Is it a God who is angry with the wicked every day, and who will by no means clear the guilty? Is it a God of Moral Attributes, and whose mercy tones sweetly speak of pardon and salvation through the blood of Christ? Ah, no! The Sunday newspaper and works of fiction of questionable morality, not the Bible, are the usual companions of these Sunday strollers, while their conversation, instead of being "always with grace, seasoned with salt," is almost always "earthly, sensual, devilish." And therefore we claim that it is presumption to say that the Church does nothing for man intellectually, when the teachings of the Church, or rather of the Bible which it holds, are set aside.

COTTON MANUFACTURE IN SCOTLAND.

The cotton manufacture in Scotland is only of comparatively recent introduction, the first steam engine for a cotton factory having been constructed so late as 1792. Its principal seats are in the counties of Lanark and Renfrew. Some of the fabrics made at Glasgow and Paisley are of almost unrivalled beauty and fineness.—The number of cotton mills in 1837, was 177; all those of considerable size, with only a few exceptions, being situated in Glasgow, or within twenty or thirty miles of it, and all of them without exception being connected with Glasgow houses, or the Glasgow trade, at least as far as the raw material was concerned. In 1850 the number of cotton factories was 168, with 1,683,093 spindles and 23,564 power looms, employing 36,325 hands. In 1847, there were 152 cotton factories, with 2,041,129 spindles and 21,624 power looms, driven by 9,961 horse power, of which 7,641 was steam, and employing 34,698 hands, of whom 7,609 were males and 27,089 females. The entire manufacture of Scotland may be said to center in, or be dependent on, Glasgow.

The above progress, when explained in the language of practical life, represents an increase of consumption in the above period at the rate of 70,000 bales a year, or 1,350 bales per week.

In the next place, let us have our attention directed to the amount of increase which has been going on in our spindles. In the year 1850, according to a Parliamentary return, there were in Great Britain (exclusive of Ireland) 20,858,662 spindles employed upon cotton; and having reference to the annual consumption at that period, of 629,798,400 pounds, it amounts to 30 pounds per spindle. Therefore, if we apply this fact to the cotton consumption of last year, viz:—937,800,800 pounds, we shall find that the manufacturing power we now possess is that of 32,460,026 spindles, showing an increase in the ten years of 11,601,964, or an average [illegible] progress of 20,718 [illegible] cotton. Meanwhile, during the ten years in question, the principal increase in growth has been in the United States; and large, as it may appear, it has barely kept pace with the increase of demand, and the supplies held in the market have been gradually diminishing, and often reduced to a very scanty amount.

The machinists of this country have, perhaps, never before found themselves so fully employed; and, according to information derived from them, there is now going on a greatly accelerated increase in the erection of mills and in the extent of spinning machinery in course of preparation, not only in Great Britain, but also in all parts of Europe, as well as in the United States.

The new machinery now constructing for British account has been put down at 45,000 spindles per week, which is more than a two-fold rate of increase as compared with the period before referred to. These will require to be supplied with their 30 pounds of cotton per annum for each spindle; and at no distant day the increase of consumption for the new spindles will amount to not less than 160,000 bales a year, as against a rate of 70,000 bales in the last ten years; or a future supply of 3,000 bales per week, as against the former rate 1,350 bales.

Let it also be borne in mind that the cotton manufacture of Great Britain constitutes only one-half of the consumption under our immediate notice, while the other half is carried on in various manufacturing districts of Europe and in the United States. Now, should the like rapidity of progress in manufacture be going on in these other countries, it must be obvious that an extension of growth will very soon be required of more than 300,000 bales a year.—*Hunt's Merchant's Magazine.*

THE FALL OF TABLE ROCK.

BY THE LAST MAN WHO STOOD ON IT.

George Wilkes writes from Niagara to the *Spirit of the Times*: "I said that I had something to do with the falling of Table Rock, that broad shell on the Canada side, which in 1850 jutted over the very cauldron of the seething waters, but which tumbled into it on a certain day in the month of June of that, by me, well remembered year. About noon on that day, I accompanied a lady from the Clifton house to the Falls. Arriving at Table Rock, we left our carriage; as we approached the projecting platform I pointed out to my companion a vast crack or fissure, which traversed the entire base of the rock, remarking that it had never appeared to me before. The lady almost shuddered as she looked at it, and shrinking back, declared she did not care about going to the edge. 'Ah,' said I, taking her hand, 'you might as well come on, now that you are here. I hardly think the rock will take a notion to fall merely because we are on it.'

The platform jutted out from the mainland some sixty feet, but to give the visitor a still more fearful projection over the raging waters a wooden bridge, or staging, had been thrust beyond the extreme edge for some ten feet. This terminated in a small box for visitors to stand in, and was kept in its position by a ponderous load of stones heaped upon its inner end. The day was very bright and hot, and it being almost lunch time at the hotels, but few visitors were out, so we occupied the dizzy perch alone. We gazed fearfully out upon the awful waters, we stretched our heads timidly over the frightful depth below and we felt our natures quelled in every fibre by the deafening roar that seemed to saturate us, as it were, with an indefinable dread.

'This is a terrible place!' said I. 'Look under there and see on what a mere shell we stand. For years and years the teeth of the torrent, in that jetting, angry stream, have been gnawing out that hollow, and some day this plank must fall.' My companion shuddered, and drew herself together in alarm. Our eyes swept the roaring circle of the waters once again; we gazed upon it in fearful fascination, when suddenly, turning our looks upon each other, each recognised a corresponding fear. 'I do not like the place!' exclaimed I, quickly. 'The whole base of the rock is probably disintegrated, and perhaps sits poised in a succession of steps or notches, ready to fall out and topple down at any unusual perturbation. That fissure there seems to be unusually wide to-day! I think we had better leave, for I do not fancy such a finish; and besides, my paper must be published next week.'

With these very words—the latter uttered half jocosely, though not without alarm—I seized my companion's hand, and in absolute panic, we fled as fast as our feet could carry us, toward what might be called the shore. We burst into a laugh when we regained the land, and jumping into our carriage, felt actually as if we had made a fortunate escape. We rolled backward toward the Clifton, but before we had proceeded two minutes on our way, a thundering report, like the explosion of an earthquake, burst upon us, and with a long roar, the ground trembled beneath our wheels. We turned to find that Table Rock had fallen. We were the last upon it, and it was, doubtless, the unusual perturbation caused by our flying footsteps that disturbed the exactitude of its equilibrium and thrilled it from its final poise. In a minute more the road was filled with hurrying people, and during the following half hour we were told a hundred times in the [illegible] of the next morning journals, that some down the Falls, who were on Table Rock, had dog would shake old Lon[illegible] Bridge from end to end, are told that the trot of a when it would not be disturbed by the rolling of heavily loaded wains. Table Rock had not begun on [illegible] fore whenever I hear it spoken of, I always s[illegible] and therefeel as if I had something to do with its fall."

GARIBALDI'S FAREWELL ADDRESS.

The following is the Farewell address of Garibaldi:—

NAPLES, November 8, 1860.—*To my Companions in Arms:* We must now consider the period which is just finishing as the last stage but one to our national resurrection, and prepare ourselves to finish, worthily, the marvellous design of the elect of twenty generations, the completion of which Providence has reserved for this fortunate age of ours.

Yes, young men, Italy owes to you an undertaking which has been marked by the applause of the Universe. To this wonderful account in your country's history, another more glorious still will be added, and the slave shall show at least to his free brethren a sharpened sword forged from the links of his fetters. To arms, then, all of you, and the oppressors and the mighty will disappear like the dust.

You, too, women, cast away all cowards from your arms, that will only give you cowards for children, and you who are the daughters of the land of duty must have children who are noble and brave. Let timid doctrines be cast out from among us. Providence has presented Italy with Victor Emanuel, and by the side of Victor Emanuel every quarrel should be forgotten.

Once more I repeat my battle cry, "To ar

New Orleans Christian Advocate.

Terms—$3 00 per annum, in advance.

NEW ORLEANS:

WEDNESDAY, DECEMBER 19, 1860.

PREACHERS' POST-OFFICES AND THE ADVOCATE.

We hope all our preachers who may desire to have the *Advocate* changed to other post-offices, will write us immediately. Give us the names of both the old and the new post-offices. And as soon as you can learn them, send us a list of all the post-offices in your respective charges. Presiding Elders who receive an appointment from the Bishop and those who are employed by presiding elders, are expected to act as agents, and will receive the paper gratis. No paper will be sent, or changed, unless it is ordered.

We ask the brethren to remember the resolution passed by the Mississippi Conference, calling upon the other patronising Conferences to unite with her in raising the subscription list to 10,000 subscribers this year, in order that the paper may be enlarged and improved. We wish to enlarge just as soon as possible—at the beginning of the year, if we are sufficiently encouraged.

NEW ORLEANS DEPOSITORY.

The public is informed that a full supply of all the books published by the Agent of the Southern Methodist Publishing House at Nashville, will be kept on hand at the Depository, 112 Camp-street, New Orleans. They will be sold on the same terms, wholesale and retail, as sold at Nashville, and as published in our General Catalogue. The business will be conducted in the name of JOHN F. EARLY, Agent.

It is not intended that this Depository shall come in conflict with the interests of Conference Depositories; but all who find it convenient will do well to send their orders to New Orleans.

It is not our purpose to keep a stock of miscellaneous works; but persons wishing the standard works of the Methodist Episcopal Church not published at Nashville, will be accommodated as far as possible; and the Agent will furnish any standard theological and literary works generally in demand. It will also be the pleasure of the Agent to furnish any books that may be needed, on reasonable terms, when said publications can be procured in the city.

It is understood that a full supply of Sunday-School books will be kept on hand.

J. B. M'FERRIN, *Agent*.

LOUISIANA CONFERENCE.

The Conference met in Baton Rouge, Wednesday, Dec. 5, and closed on Tuesday following. Bishop Early presided. Though in good general health, yet he had taken cold, and showed weariness. It is not a matter of surprise, after his long episcopal tour. Notwithstanding, he abated none of his usual vigorous executive ability in the chair. Nor did he abate any of the fervor which he habitually throws into the religious services of his Conferences. It seems to us that Bishop Early devotes his whole time, and mind, and life to his episcopal work, both when on duty, and when off. The blessing of God be upon him, and upon all our Bishops.

We believe we have never attended a Conference where the presence of the "unction of the Holy One" was more manifestly prevalent. The Conference Sermon was by Rev. Dr. Walker, and on the first day of Conference, by Lord's Supper was administered. "The communion of Saints" as felt and illustrated in a Conference Sacrament, was full of "the beauty of the Lord," and of His saving grace. Every day and every night, the gospel was preached, and the word was with power. A gracious revival began, and is yet in progress. Great numbers of people came forward as penitents to the altar of prayer, quite a number were converted—thirty or forty; and over fifty persons joined the Church. There is good prospect that as many more will be brought into the fold of Christ before the meeting closes. God grant it. The good cause is more hopeful in Baton Rouge than ever before. A Conference love-feast was held on Sunday morning at 9 o'clock. It was a precious season—as happy a time as we have ever witnessed in an annual Conference. It is, we believe, to become a settled usage in this Conference, that the Lord's Supper is to be administered at the close of the Conference Sermon, and a love-feast to be held on Sunday morning. The practice ought to be adopted, we respectfully suggest, in all our Conferences. Good men among the laity, as well as ministers, have long felt that our Conferences were in danger of degenerating into mere business meetings.—This should be avoided, if possible.

We have said that the work of God is prosperous in Baton Rouge. The pastor, Rev. W. E. M. Linfield, has done a noble work during the past year. Under his energetic administration, one of the most elegant and commodious churches in the State has been erected. It is a model of beauty and taste. It was dedicated on the Sabbath preceding Conference. Rev. O. K. Marshall, D. D., preached the Sermon. We were not present, but we learn that it was one of the Doctor's best efforts, and that is sufficient praise, if such things should be praised. At the close of the discourse, between $4,000 and $5,000 were raised to pay the debt on the church. Considering the circumstances, and the pressure of the times, this was a noble offering. About $1,500 remain to be paid. We trust it may soon be done, especially as brother Linfield is returned to the same charge for the present year.

The citizens of Baton Rouge, and the Presbyterian and "Christian" Churches, treated us with a generous and cordial hospitality. The writer and his "better half" found a pleasant home in the family of Mr. LaFayette Caldwell.

Dr. M'Ferrin was with us, and preached, and spoke at the Missionary anniversary, with much acceptability and success. The Doctor's visit to the Southwestern Conferences will be followed, we trust, with good results.

Dr. McTyeire, of the *Nashville Christian Advocate*, was at home among his brethren in his own Conference once more, and was cordially welcomed. His paper gives general satisfaction, and he preached with great unction and good results.

The brethren of the Conference were much pleased to have among them the venerable and Rev. Heman Bangs, of New York, who, with his wife, were on a visit South to their daughters and sons-in-law, Professor and Mrs. Magruder, and Rev. and Mrs. Benjamin Jones, of the Mississippi Conference. At the Missionary anniversary both were made life-members of the Parent Missionary Society of the M. E. Church, South.

Two of the members of the Conference had died during the year, Rev. B. C. Steagall, and Rev. Samuel Hawes. Appropriate memoirs were read, and addresses made.—That of Dr. Keener in memory of brother Hawes was one of the most beautiful and touching tributes of the kind we have ever heard.

We have no time to write more, being *en route* to the Alabama Conference. The Conference documents will give fuller information. Let it suffice to say that, considering the size of the Conference, it is remarkably strong in talent and character, and the Church in its bounds is prosperous. May God make the coming year more prosperous still.

THE APPOINTMENTS.

NEW ORLEANS DIST.—New Orleans District, John C Keener, P E; Carondelet Street, Joseph B Walker; Felicity Street, Linus Parker; Moreau Street, James E Bradley; First German Mission, to be supplied; Second German Mission, John A Early; Third German Mission, Frederick W Traeger; Fourth German Mission, August Arnold; Jefferson City, Joseph H Stone; Algiers, to be supplied; Laurel Street and Greths, to be supplied; Carrollton, Henry Avery; Wesley, Soule and Wilson's Chapels, to be supplied; Baton Rouge, William F M Linfield; Plaquemine, Arthur W Smith; Bayou Sara, John F De Witt; Editor of the New Orleans Christian Advocate, Clayton C Gillespie; Editor of Nashville Christian Advocate, Holland N McTyeire; Professor at Centenary College, Almerin H Miller.

OPELOUSAS DIST.—Opelousas District, Robert J Harp, P E; Opelousas Circuit and Colored Mission, Daniel S Watkins, Alanson W Moore; Washington, Benjamin F White; New Iberia, Robert R B Alexander; Calcot Pass, John P Wynn; Abbeville, John S Davis; Franklin, Alexander E Goodwyn; Teche Colored Mission, James T Fontaine; Pattersonville and Brashear City, Fisher T Rawson; Grand Lake Circuit, to be supplied; Thibodaux and Napoleonville, Stephen J Davis and Robert A New; Caleasieu, Joel Saunders; Grand Chenière, Seaborn J Graves; Bonna and Tigerville, William McBeath; Bayou Rouge and Big Cane, P Goodwyn; Simsport, Frederick White.

MONROE DIST.—Monroe District, James A Ivy, P E; Monroe, Samuel Armstrong; Bastrop, William C Young; Jefferson, James L Wright; Island and Wright Chapel, John A Miller; Bartholomew, William J McFarland; Ion, John C Pitts; Carroll, Thomas J Upton and John C Faulk; Bethl, Anthony Cannon and Wade H Frost; Columbia, Robert Parvin; Alexandria, Nehemiah A Cravens; Cotile, Joshua F Scarlock; North Rapides, Robert T Parish; North Rapides Mission, Uriah Whatley; Evergreen, Uriah Riley. William H Scales, Agent of Centenary College.

BOMBAY DIST.—Homer District, Richmond Randle, P E; Homer, Philip L Henderson; Minden, Samuel S Scott; Farmerville, Thomas H McClendon; Ouachita, Richard M Crowson; Vernon, Charles W Hodge; Dugdemona, to be supplied; Winfield Mission, Dabney P Catlett; Montgomery Mission, John W Hearn; Sparta, Whitmel P Kimball; North Bossier, Jeptha Landrum; South Bossier, Baxter Clegg. William D Shea, President of Homer College.

SHREVEPORT DIST.—Shreveport District, Henry C Thwentt, P E; Shreveport, Samuel H Suratt; Caddo, Samuel J Hawkins and Wm F Alexander; Grand Cane, Thomas B Baldwin; Mansfield, James L Chapman; Pleasant Hill, John Pipes; Natchitoches, William D Stayton; Sabine, Henry O White; Red River, John C Reid; Lake Bisteneau, Jesse Fulton.

LAKE PROVIDENCE DIST.—Lake Providence District, Anderson B Fly, P E; Providence and Bunch's Bend, Benjamin F. Alexander; Pecan Grove and Willow Bayou, Charles J. Halberg; Richmond, R Trippett; Wesley Chapel Circuit, J D Adams; St Joseph, Henry B Frazee; Waterproof, Thomas B White; Tensas and Elizabeth Chapels, William G McCaulley; Phillip H Diefenwerth, supernumerary; Vidalia, Fighting Bell; Trinity, Moses Davis; Sicily Island and Harrisonburg, Lewis A Reed; Sicily Island Mission, to be supplied; Winsboro, Thomas J Lacey; Centerville, John H Bunn. George J Canoon transferred to Virginia Conference. Charles W Conrsey, transferred to Arkansas Conference.

THE BALTIMORE CONFERENCE LAY CONVENTION.

This Convention assembled at Baltimore on the 5th inst. On the second day of the session, the Committee on Business made the following report:

TO THE BALTIMORE ANNUAL CONFERENCE, AT STAUNTON ASSEMBLED:

Fathers and Brethren—At a Convention of the Laity representing a large majority of circuits and stations within the bounds of your Conference, held on the 11th day of December, 1860, to take into consideration the state of the Church within the territory of the Conference, the difficulties which meet us and the calamities which threaten us were duly considered, and the Convention resolved to express to you by memorial their conclusions respecting the present condition of the Church in Maryland, Virginia and the District of Columbia.

The great object had in view in the call of the Convention was peace, an ardent wish pervaded the whole Convention to free our preachers from the obligation of perpetually defending our Church polity respecting slavery, and to leave them at liberty to preach the Gospel to which they were called.

For a long series of years, from 1814, the date of the unfortunate great division of the Church, till now, (our Conference by that separation having been rendered a border Conference), we have had over a large portion of our territory an incessant contest with brethren of the Southern Conferences and others on the subject of discipline respecting slavery. Like all contests touching ecclesiastical matters the controversy has been conducted with general Christian bitterness. Our preachers, convened in preaching the Gospel, until at last all allow, of any material increase of membership has been abandoned. Our preachers and laity have been happy indeed if they have been able to maintain the Church as she is without expecting to increase her strength by any important addition to her membership.

At this juncture assembled the late General Conference, a body which little understood and seemingly little cared for the interests or condition of our Church in the bounds of your Conference, and which, instead of ameliorating our condition, has rendered it infinitely worse, by substituting an entirely new chapter on the subject of slaveholding, making non-slaveholding a test of membership, and utterly closing all doors of entrance to the people against the preachers of your Conference, if they endorse or submit to it.

Your whole duty, in the opinion of the Convention, is to preach the Gospel, and that to as many of the people within the bounds of your Conference as is possible. It is useless to state to you, for your body must be aware that if, after the incessant efforts you have made under the late discipline, you have lost in the Baltimore Annual Conference territory and population represented by some twenty-one circuits and station appointments in the Methodist Episcopal Church South. With the new chapter on slavery, you are utterly precluded in the whole slaveholding territory of the Conference from preaching with any success, because the people will not willingly listen to those placed under solemn obligation to maintain and administer a church discipline contrary to the sentiments of our people, and even obnoxious to civil censure.

Along the whole border you are brought face to face with the preachers, your brethren of the Methodist Episcopal Church South, and the only substantial difference existing between you in point of church economy, creed or discipline, is in this vexed slavery question. In the minds of the masses the only reason for your antagonistic relation to that Church is your implied obligation under the discipline to inculcate a doctrine on that subject which constitutes the distinction between our Church and that.

Your silence upon the chapter, your varied explanation of it and your repudiation of it avail nothing. The hearts of the people are closed to you. The Church is in perpetual agitation. All Church enterprise is retarded. The building of Churches and parsonages has almost entirely ceased and missionary collections are called for in vain. The pulpit ceases in great measure to address the ungodly and is of necessity compelled to fight for the very existence of the Church itself. It was more than the Church could do prior to the late General Conference to maintain herself among us. With the new chapter on slavery it is impossible. Under these circumstances, dear brethren, we look to you to provide some measures of peace and quiet to our denomination here, which shall preserve our unity.

Sixteen years of perpetual strife has passed and our people refuse longer to stay with us if quiet is not restored, and our preachers be allowed, as we know you desire to be, to preach a Gospel not of contention, but peace.

In the opinion of this Convention your connection with the Northern Conferences implies the prolonging of strife and bitter controversy, which must result in disastrous consequences. From that connection you derive no strength or support. Every periodical published by our Church is imbued with controversy on this subject; some of them, indeed, it would be penal to circulate in Maryland and Virginia.

No good reason can be given for the maintenance of the connection, which we are of opinion is not desired by a large majority of our Northern brethren, except upon terms which would prove our ruin.

The Baltimore Conference, by unanimous vote, have again and again assured our people, in the midst of strife engendered by this agitation, that they would not hold connection with any ecclesiastical body which made non-slaveholding a test of membership. The people now demand a fulfilment of those pledges.

We do not pretend to conceal that whatever course you may take to allay the strife and excitement among us will be involved in some difficulty. It is certain that unless it is distinctly understood by our people, after your present session, that you acknowledge no connection with or authority of the late General Conference, and refuse to administer the discipline it made, our Church in Virginia and much of Maryland is gone forever.

After due deliberation, therefore, we have determined to ask our preachers of the Baltimore Conference that, for the sake of quiet in our borders, for the sake of the preaching of the Gospel, that it may find ready entrance among us, for the endings of contraversy and to promote the best interests of Methodism and religion, they redeem the pledges given time after time to our people and sunder a connection now merely nominal, which is full of strife and positively death to all hopes of peace or the advancement of Christianity in our midst.

Having settled the question of dissolution of our Church connection, we do not deem it necessary, nor do we desire to point out the specific mode of subsequent Conference action as to the form or character of our future organization. We have discussed the well known state of the Church, suggested the source of relief, and only desire to add that whatever mode you may adopt for its accomplishment, you may confidently expect the hearty support of the laity of the Conference.

We desire to submit to the Conference the opinion of the Convention more specifically embodied in the following resolutions:

1st. *Resolved*, That the Baltimore Annual Conference should at its next session declare that by its recent unconstitutional and violent action the Buffalo General Conference has shattered the ecclesiastical connection which has hitherto held us together as one Church, and that the Baltimore Conference does not and cannot longer remain under its jurisdiction or submit to its authority or those representing that authority.

2d. *Resolved*, That the Baltimore Annual Conference should also assert and claim that the said General Conference has by its said action separated the several Annual Conferences represented therein and concurring in said action, from the Baltimore and other non-concurring Conferences, and that the Baltimore and other non-concurring Conferences constitute the Methodist Episcopal Church proper, and may exercise all the rights, duties and powers appertaining properly to their position as such.

3d. *Resolved*, That the position we shall occupy after such action as has been indicated has been taken—whether it shall be that of independence or union with some other branch of the Methodist family, upon such terms as might be mutually satisfactory, is a question which this Convention is willing to leave to the sound discretion of the said Annual Conference, in the light of all the facts and circumstances surrounding it.

4th. *Resolved*, That a Committee be appointed by this Convention to present the proceedings of the same to the next session of the Baltimore Annual Conference, through such members of Conference as they may elect, and that they be instructed so to do at the earliest practicable moment.

Mr. Allen arose and stated that he heard the report with a sense of gratification, and it left no room for debate; he therefore moved that it be adopted at once.

A minority report was read by Mr. Fowler, agreeing with the majority report in relation to the cause of present troubles, but differing therefrom as to the means proposed for relief.

Mr. Carter moved that the majority report be adopted. He alluded to the misapprehension which prevailed in regard to the object of the Convention. He contended that one object was to quiet the great Methodist public mind upon the subject of slavery, and not to excite it.—Since his arrival in Baltimore, and previously thereto, he had heard that the object of the body was to excite the great Methodist public mind. There never was a profounder mistake. It had been supposed that the Laymen's Convention had some great scheme in hand to destroy the Baltimore Conference, and especially the Methodist Episcopal Church of the city of Baltimore, but this idea was repugnant to the feelings of the members of the Convention. He contended for the right of petition; and justified it by historic reference. He disclaimed any feeling of hostility to those brethren who differed from him upon the exciting subject. The great idea of the report of the majority was a separation of the Baltimore Conference from the Church; not a partial separation, but a separation *in toto*. Not that they had any feelings of hostility to others of the connection, but that they were driven to the position through sheer necessity. He had taken great pains to ascertain the sentiments of the people of Virginia, and come to the conclusion that a separation was inevitable. If it did not take place, they would lose the people. They were already going off, and would continue to do so, and if a remedy was not adopted there would not be enough of the living left to bury the dead. The next question was, if there was to be a separation, where should they go? He was opposed to the Methodists of Virginia leaving the great Methodist family of Baltimore. [A Voice—"And the District of Columbia."] Yes, he would gladly include the District of Columbia; for when he spoke of the Methodists of Baltimore he always included those of the District. And what God hath joined together let no man, let no set of men, let no set of ecclesiastics, put asunder. He contended that if separation took place it would be an unnatural separation. True it was that they were bound to forgive their enemies, yet they were not bound to surrender and give up those rights and heritages bequeathed them by their fathers and their fathers' God. He discussed the action of the Buffalo Conference at length; commended the speech of his dear brother Moffat Griffith; spoke of brother Moody's action in that ists. He assured the members of the Anti-Abolition when the petition was sent to the General Conference in 1864 there would be no representative left behind in Virginia. There would no longer be open hearts or open houses for such of those who had offended the Church by their abolition tendencies. The speaker essayed to show the aggressive character of their legislation, alluding in particular to the removal of Rev. Dr. Stevens as editor of the *New York Christian Advocate*.

Mr. John M. Beck, of the Baltimore City Station, arose and made a vehement speech, declaring that if a speedy separation did not take place, Methodism would die. He condemned the aggressive and insolent action of the members of the North, and declared that no redress could be expected from the next General Conference.

Mr. M. Walton, of Woodstock, Va., followed in support of the report, and was succeeded by Mr. A. M. Arlett, of Centreville Circuit. This gentleman fully declared his approval of all that Mr. Carter had stated as the opinion of those whom he represented. If the dissolution did not speedily take place, Methodism would be dead in four years in the Eastern Shore of Maryland.

Dr. Hand, Summerfield Circuit, demurred to the proposition in relation to the proper question involved, and discussed that subject at some length. It was not to his mind a question merely of dollars and cents, but one which involved a mighty principle. He was opposed to giving up the property, and with that exception he agreed with all his brethren. He loved the good old Church on account of its endearing reminiscences, and his heart would always cling to them.

Judge Bond replied to the Doctor, and was quite facetious as well as felicitous. He agreed with the general sentiment, that Methodism would soon be dead within the bounds of the Baltimore Conference if the anti-slavery chapter in the Discipline was to be enforced in that Conference. He disagreed with Dr. Hand, and said that his speech reminded him very forcibly of the young man spoken of in Matthew, who, after an interview with the Saviour, went away sorrowful because he had great possessions. He showed the loss which the Church had sustained on account of the aggressive legislation of the Methodists of the North.

A committee of brethren from New York city, representing the Ministers and Laymen's Convention of that city, were present, and were invited to take seats in the Convention.

Dr. Bond arose and addressed the Conference, making a definite allusion to parties in the Church who had not only impugned his motives but maligned his personal character. He alluded to the property question and contended that the whole question was that of property or Christ. He was willing to give up the churches and go back to the sail-loft or garret where he had once refreshed his soul. He declared emphatically that the very moment the General Conference developed its hostility to the true interests of the Great Church, the Baltimore Conference should have seceded. He essayed to prove also that in case of secession he did not believe they would lose a single church. The self-respect which every Christian ought to have, impelled the duty of secession. If they wished to be respected and honored by the community and the religious public, they should stand up for their rights, and if necessity compelled them to worship in a tent yonder, instead of a great church, they would be much more honored and respected, a pure gospel would be preached and many more sinners be converted. He gave an amusing account of his experience whilst at Buffalo, during the Conference.

Dr. Henry M. Wilson, of the Charles Street Church, stated that as the Convention had heard from all parts of the work, he thought that the time had come for a secession, and he hoped that the main question would be taken up. He moved that a vote be taken upon the question.

Mr. H. B. Pitzer, of Berkely, opposed immediate action. He said Dr. Bond had raised all the fuss, and said Virginia was in the highest state of excitement. It was false, for the State was as calm as the summer breeze, but terrible as an army with banners. He preferred to await the action of the next General Conference.

Mr. W. R. Woodward, of Wesley Chapel, spoke with considerable feeling, declaring that although he loved the Church, yet he preferred dismion. He regarded the slavery chapter as the first overt act committed, and he regarded the chapter as a test of membership and decidedly unconstitutional. In conclusion he stated that when the time came, he and his constituents would be ready to meet it, and denounced the anti-slavery taint of the publications of the Book Concern.

Mr. James M. Lester, of the Strawbridge Church, succeeded. He opposed secession.

Mr. J. C. Harkness, of McKendree Chapel, Washington, also spoke at length, and urged secession with considerable warmth.

The previous question was called, whereupon the vote occurring on the adoption of the report of the majority, it was adopted. Dr. George S. Merryman, of Exeter Church, suggested that the report be amended so as to include the East Baltimore Conference, but Dr. Bond suggested that that could be effected by a separate resolution, and the Doctor accepted the proposition.

The house adopted a resolution authorizing the Committee to forward copies of the report and accompanying resolutions to the East Baltimore Conference and the Western Virginia Conference, after which the Convention adjourned.

From an account of the proceedings of the Convention published in the *Baltimore American*, we learn that the majority report was adopted by a unanimous vote. We presume it was nearly so, at least.

DEMORALIZATION OF SYRIA.

Famine and suffering (says the N.Y. *World*) have so demoralized Syria, that nothing will save the country but a hand strong enough to lift it bodily from the slough into which it has fallen. Important as relief is, it is only palliative. It should by no means be withheld on that account, but we cannot shut our eyes against the prospect of the demoralization and even extinction of the nominally christian population of Syria. A few months ago they were a sober, industrious, and self-supporting people; now they are without the means of roofing their houses, cultivating their fields, or obtaining a morsel of food or rag of clothing, except from the hand of charity. The measures of Fuad Pacha have been totally inadequate, and were probably taken only to satisfy the expectation of the Christian powers, and to avert their interference. If it had not been for the attitude of France and England, and especially the former, probably nothing of a remedial or punitive character would have been undertaken by the Porte. In Damascus, Fuad Pacha announces his work to be done; and murder, which hid its head for a time, now stalks abroad. The same is true in other parts of Syria. The Druses, undisturbed and unpunished, are tilling their fields, almost in sight of the blackened villages of their victims. At the same time an oppressive and peculiarly Turkish measure comes to light. Urged, no doubt, by his needy master, Fuad Pacha is exacting fines from the people in lieu of military services for six years past. In vain they offer to perform the service—that is exactly what is not desired, for then there would be more soldiers to be paid, whereas the government is deeply in debt already. A significant political feature appears hereupon—the people talk about annexation to France!

What is going on at Constantinople? A loan has been negotiated with the Rothschilds and others, at Paris, for 400,000,000 francs, on terms which make the bankruptcy of Turkey as sure as the expiration of the credit. The total avails of this loan—about $40,000,000—will scarcely suffice to pay the present arrears requires no prophetic eye to find out what more? It emperor in this significant but simply mercantile transaction. Turkey needs money, is willing to pay for it, will mortgage herself to get it. She will fall into the hands of France by unavoidable, honest foreclosure. The world will look on, and cannot guinsay the conclusion.

When we turn again to Syria, who will regret the prospect? The Christian population, certainly a minority, but having the warm sympathy of the civilized nations, would hail the domination of France with frantic joy. The Christian world must add its assent. Will Alexander fight for balance of power? The Black Sea and the Danube, and—more a barrier than they—his inclement climate, lie between him and the mortgaged lands of the Turk. Francis Joseph cannot spare his legions. England will scarcely interfere against the immediate interests of the Christian population of Syria, and against clear mercantile right for fear of French proximity to her Indian possessions. She loves a fair bargain, and has great self confidence. Truly, events ripen fast in the East. Prophecy becomes history, leaf by leaf, turned by the Divine hand, but not often according to man's interpretation or expectation. The Ottoman empire is about to be contributed to that wonderful scroll, and not less Napoleon, far-seeing as he is, takes his place thus blindly, his part in the great design to be discerned hereafter.

A NEW MOVEMENT.

We have spoken (says the N. Y. *Methodist*) of the lamentable internal discords of the Protestant Episcopal Church. The denomination inflated with the whimsicalities of Puseyism and High Church absurdities, has disabled for any general good its best capacities and best men. Last week it gave a melancholy, but, as we think, necessary example of its own distractions in New York. An independent missionary organization was celebrated at Dr. Tyng's Church. Bishop Eastburn, Dr. Tyng, and distinguished clergymen from all points of the compass, made speeches. They declare that while the Low Church, or Evangelical party of the denomination, gives most of the money for missions, the High Church party claims to control the missionary operations. Hence the "evangelicals" must have their own missionary society, or be the mere supporters and instruments of the Papalizing party. What a sad fact is this, if even it be a necessary one! The fact is, the Protestant Episcopal Church needs spiritual regeneration. God is chastising it for its vanity and unchoritableness. Until it repents, and corrects these glaring and characteristic vices, it will have no peace and no success. An important duty devolves upon its evangelical party. They may be right in this painful example, but they must meet the corruptors of their communion on other grounds also. They must more practically protest against the uncharitable isolation of their Church from the fraternity of Christ's people in this land. They must become more completely one with the common Christianity of the country in all those growing relations of catholicity which are recognized by other denominations. Repelled by their own dominant High Churchmen, and yet standing aloof from evangelical bodies without their pale, they refrigerate and die. We hope there is a better fate for them; they should prayerfully resolve to seek it.

ABOLITIONISTS ALTERING THE BIBLE.—The Tennessee *Baptist* regrets to be compelled to record its verdict "against the American Bible Union's revision of Paul's letter to Philemon, as also against the revised version of Matthew. In both versions 'doulos' is translated 'servant' instead of *slave*—its only *primary* and *proper* signification. It signifies a 'bond slave,' 'chattel,' *strictly, one born so*. Wherever it is used in the New Testament it requires this signification; and any other destroys the sense."

AUTHORS AND BOOKS.

NEW YORK, Dec. 11, 1860.

Mr. William Brotherhead, of Philadelphia, known to book and autograph lovers as one of the most judicious of "Old Book" sellers in this country, has just published a literary curiosity of more than common interest, namely: "The Book of the Signers: Containing Fac-simile letters of the Signers of the Declaration of Independence. Illustrated, also, with sixty-one Engravings, from original photographs and drawings of their Residences, Portraits &c. From the Collections of an Association of American Antiquaries."

Autographs of the signers of the Declaration are, among the most rare of more modern objects of that kind. Of *complete* collections there are but two known: Dr. Sprague of Albany, (who is the most successful collector in this country) has one; and Dr. Rallies, of Liverpool, England, has another. Queen Victoria's collection, in the private Library at Windsor Castle, is nearly complete, wanting only the handwriting of *three* of the signers. Fac-similes of the Declaration and its signatures are not rare. But Mr. Brotherhead does much more and better than this in his quarto volume. He gives not only fac-simile letters of the fifty-six Signers, but sixty-one, neatly engraved illustrations, consisting of portraits, residences, &c., from original drawings, or from photographs executed expressly for this work. Most of the autograph letters here given are now first published to the world, and some contain curious and interesting items of Revolutionary views and intelligence. Thus Abraham Clarke writes to a friend, Col. Elias Dayton, on the very day on which the Declaration was signed:—"At the time our Forces in Canada were retreating before a victorious army, while General Howe, with a large armament, is advancing towards New York, our Congress resolved to declare the United Colonies *Free and Independent States*. A Declaration of this Purpose, I expect, will this day pass Congress; it is nearly gone through, after which it will be proclaimed with all the State and Solemnity circumstances will admit. It is gone so far that we must now be a free and independent State, or a Conquered Country."

Again, the actual circumstances under which the Declaration of Independence was signed are related in a letter from Governor Thomas McKean, written at Philadelphia, in 1813. He says: "In the printed public Journal for Congress for 1776, vol. 2, it would appear that the Declaration of Independence was signed on the 4th of July by the members whose names are there inserted, but the fact is not so, for no persons signed it on that day nor for many days after; and among the names subscribed, one was against it—Mr. Read—and seven were not in Congress on that day—namely: Messrs. Morris, Rush, Clymer, Smith, Taylor, and Ross, of Pennsylvania; and Mr. Thornton, of New Hampshire: nor were the six gentlemen last named at that time members: the five for P. were appointed Delegates by the Convention of that State on the 26th of July, and Mr. Thornton entered Congress for the first time on the 4th of November following: when the names of Henry Wisner, of New York, and Thos. McKean, of Delaware, are not printed as subscribers, though both were present and voted for Independence. Here false colors are certainly hung out: there is culpability somewhere. What I can offer as an explanation or apology is this; that on the 4th of July, 1776, the Declaration of Independence was ordered to be ingrossed on parchment and then to be signed, and I have been told that a resolve had passed a few days after, and was entered on the *secret* journal, that no person should have a seat in Congress, during that year, until he should have signed the Declaration, in order (as I have been given to understand) to prevent traitors or spies from warming themselves amongst us. I was not in Congress after the 4th, for some months, having marched with my regiment of associators of this city, as Colonel, to support General [illegible] at camp of ten thousand men I returned to Philadelphia, took my seat in Congress, and then signed the Declaration on parchment. [In October, 1776.] Two days after I went to Newcastle, joined the Convention for forming a Constitution for the future State of Delaware, (having been elected a member for Newcastle county,) which I wrote in a tavern, without book or any assistance."

John Hancock here informs General Washington, in March, 1776, that he sends him $250,000 for the use of the army under his command. Dr. Franklin, in April, 1788, near the close of his career, writes to a friend in Paris, mentioning that he had the project, when his three years of service would expire, in the October following, to retire to his grandson's villa and complete his Memoirs, but that he had resolved to proceed in that work to-morrow, and "continue at it daily till finished, which, if my Health permit, may be in the ensuing summer." He alludes to the approaching election of the *first* President, and thinks, with his correspondent, "that the two Chambers [to the National Legislature] were not necessary."

Take it altogether, it is a most interesting work, and will find ready acceptance among those who are fond of *real* instead of sham, and of useful instead of useless literary curiosities.

Mr. Brotherhead announces, as in preparation and to appear in 1861, The Book of the Generals of the Revolution, being Biographical sketches of each, with fac-simile letters and eighty-eight portraits, views, &c.

Mr. Dickens' new story of "Great Expectations," which is being printed in Harper's *Weekly*, opens in a style which gives promise of his very best style. There are not any of those extreme mannerisms which have in his late works, offended against good taste; and there is a genuine interest, and a splendid picturesqueness of representation of which only he is master. One of the London literary journals says "the story opens with a striking scene of the escape of a prisoner from the hulks—his wanderings without food in the country, and the search of the military for the fugitive. The work promises to be one of the most effective of that wonderful series of fictions for which the public are indebted to its author. It is curious that both Mr. Thackeray and Mr. Dickens appear to have finally abandoned their original mode of presenting themselves to their readers. Is it that there is something agreeable to an author's feelings in addressing a hundred thousand purchasers, and as many readers as that number implies? or is it that the monthly slice of pure fiction—itself a mighty innovation in its day—was but a step in an inevitable progress towards universal magazine writing? Certain it is that no work of fiction, however popular, ever attained the circulation which may be reached by publication in a periodical. Nor is this dependent on difference of price. The fact is, we suspect, that while a large class will buy a magazine published monthly or weekly, containing pleasant interchange of amusement and instruction, it is not customary for readers to buy but rather to hire a work of fiction, except in its cheapest possible form. Mr. Dickens did indeed, in the instance of Master Humphrey's Clock, try the plan of threepenny numbers, which, with their original engravings, were remarkably cheap; but the experiment was never repeated. The French have already reached the goal to which we seem tending. All popular French novels for many years have appeared in the *feuilleton* of the newspaper, generally in *daily* portions; and it is we believe extremely rare to republish them at what may be called a hiring price."

It is very noticeable how also in this country the best talent is now drawn to the magazines and papers. But this is a subject I have already had my say on in a former letter; and though Mr. Thackeray may repeat his old stories and old sneers and old figures of speech *ad libitum* and *ad nauseam*, (for proof compare the Roundabout Papers in the Cornhill Magazine, with Vanity Fair, Pendennis and the Miscellanies,) you readers and yourself, oh most patient of Editors, would doubtless resent that kind of thing from your correspondent.

The Americans are so thin-skinned, and so resentful to remember any particularly sharp thing that is said about us in Europe, that doubtless we shall never forgive nor forgive Sidney Smith's question, "Who reads an American Book?" The saucy question has just received a very effective answer in London, where, at the Annual Trade Sales, the book of which the greatest number of copies were sold was actually an American Book, namely, Mr. J. Lothrop Motley's *History of the Rise of the Netherlands*. Of this work, which is in three volumes octavo, which is a *history*, and which treats of a country in which John Bull has no particular interest, more than three thousand copies were sold, which is an immense number for England, while of the next most popular work only fourteen hundred copies were sold. "Who reads an American book?"

The London *Athenæum* gives the following information about several noticeable historical works about to appear in England, and to which I have made some allusions before: "Bacon, Pope and Pitt,—not to speak of such lesser lights as Lord Colchester and General Sir Robert Wilson,—are to come out of the Albemarle Street press new men. William Pitt is to be illustrated by documents never before published; and we trust that Lord Stanhope will, in due time, be able to overcome that family resistance which has, so far, kept from the reading world any exact knowledge of the circumstances which prevented the marriage of Pitt to the lady who afterwards became Lady Buckinghamshire. Pitt's letters on the subject are in existence; they are not more curious and romantic than credible to the great statesman, and to the young lady who was the object of his attachment. In the 'Personal History of Lord Bacon' we shall have more than a hundred new letters,—most of them relating to the domestic and personal history of the Father of Modern Science; including letters from Lady Bacon to her son, letters from Francis Bacon to his mother and his brother Anthony, letters from Lord Essex and Sir Robert Cecil, and various grants from Queen Elizabeth. Of Alexander Pope, Mr. Murray is to give us upwards of three hundred new letters, together with an explanation which will give the existing Pope Correspondence a meaning wholly new and surprising. Pope will come out of this scrutiny to his life and literary exercises, a perfectly different picture from that under which the satirist has heretofore masked and hidden himself."

Darwin's "Origin of Species" is to receive a new and forcible reply in a volume forthcoming in England, by John Phillips, Professor of Geology in the University of Oxford, called "Life on the Earth; its Origin and Succession." It is remarkable that Geologists, generally, have ranged themselves on the side of Mr. Darwin's opponents, and that his warmest supporters are among the students of vegetable and the lower forms of animal life. While the English Oxford thus goes against Darwin, our American Cambridge is divided. Professor Gray, after some shilly shallying in the *Atlantic Monthly*, has at last come out on Darwin's side, while Professor Agassiz will devote a large space in his next volume of contributions to Natural History to a refutation of what he believes to be Darwin's scientific error. Darwin maintains the gradual and progressive development of life on the Earth, tracing all creatures back virtually to one primary creature, and believing that the creative hand of God had been exercised only in the first instance, and that having set the ball a rolling, He withholds His hand, so to speak. Agassiz, in his celebrated Essay on Classification, maintains on the contrary that genus in Natural History represents a Divine idea which is varied more or less in the species which are long to that genus—but always in such manner that the idea which is involved and represented in that creation is presumed and is more or less superior. This is as fairly put as I can put it to be [illegible] English Cambridge, Professor Sedgwick, one of the venerable teachers of that venerable institution, in commencing his forty-second course of lectures, promises to occupy a portion of his time during the present session what he characterizes as 'the reviewed heresy of what is known as Darwin's Theory.' In Switzerland, Pictet, the eminent Geologist, opposes the new opinion in a way which the Darwinians themselves style the most moderate and temperate review of Darwin yet published.

The current number of the *North British Review* presents a list of contributors, that would make the fortune of any periodical. Sir David Brewster furnishes an article on 'Galileo,' Mr. Isaac Taylor, one on 'Modern Thought, its tendencies, &c.,' 'American Humorists' are treated by Mr. Gerald Massey, 'Lord Bacon' by Professor Frazer, the successor to Sir William Hamilton's chair, and 'Syria and the Druse Question' by the Rev. Mr. Porter, whose mastery of the subject has been proved by the authorship of 'The Hand Book of Syria and Palestine,' in Mr. Murray's series.

LETTER FROM BALTIMORE.

BALTIMORE, Dec. 7, 1860.

MR. EDITOR: The Convention of Laymen of the Baltimore Conference, which met in this city on the 5th inst., closed its session last night about 12 o'clock. The Convention was composed of intelligent and highly respectable lay members of the Church from every part of the Conference. It was declared, almost unanimously, that a longer connection with the Church, North, would be suicidal—would ruin the Church forever. The heaviest denunciations were pronounced against the Church North; and the present political crisis of our country was attributed to the preaching of politics from Northern pulpits instead of the pure gospel of Christ. This is a move in the right direction, and no doubt the Baltimore Conference will soon take the position it ought to have assumed in 1844.

The whole North is becoming greatly alarmed at the present threatening aspect of political affairs. In the city of New York alone between twenty and thirty thousand laborers have been thrown out of employment. In New York the tide of popular sympathy and feeling has turned in favor of the South. I believe an army of fifty thousand men could be raised there in a day, to march to the assistance of the South, in case coercion be attempted by the Government. A few nights since, I met, in the cars, an ultra

THE NEW ORLEANS CHRISTIAN ADVOCATE.

DECEMBER 19, 1860.

WEEKLY SUMMARY OF NEWS.

RELIGIOUS INTELLIGENCE.

METHODIST.

CHANGED AGAIN.—Rev. C. B. Parsons, who recently withdrew from the Methodist and connected himself with the Episcopal church, in Louisville, has now reconsidered the step, and on the 3d, made formal application for readmission into the Methodist church.

CHOIRS.—The President of the Maryland Methodist Protestant Annual Conference, in his executive paper, says: "Have long considered choirs, as usually conducted, a decided injury. They are generally so exacting and sensitive as to control the church instead of being controlled by it."

ENGLISH WESLEYANS.—At a recent meeting a Methodist mission to Naples was more than hinted. At the close of a speech in which a Mr. Smith was referred to by Mr. Arthur, the report says: A warm response was given to Mr. Arthur's hope, that Mr. Smith might live to see a Wesleyan mission station in Naples." We suspect Mr. Arthur himself with been a missionary to Italy before long. Mr. Farmer dwelt on the importance of enlisting the services of the young, and on the healthy influence of the widely-spreading doctrine of proportionate giving.

WESLEYAN LIBERALITY.—The Methodist children of England contributed last year no less than $100,000 for the Wesleyan schools—day and Sunday. This is an example that tells the real story of Wesleyan liberality. The children are trained to it—it becomes the edicted habit of the denomination.

The Methodist Episcopal conference of Georgia, just adjourned after some days' session to be held at Savannah. A committee of seven has also been appointed to inquire into the expediency of dividing the conference, to report at its next annual session.

EXCOMMUNICATED FOR VOTING FOR DOUGLAS.—Considerable excitement has been caused at Canghlenoy, Oswego county, N.Y., says the Utica Observer, by a most extraordinary action on the part of the Methodist Episcopal Church in that village. It appears that Elder Salsbury, pastor of the society there, who has been a worthy and eloquent preacher of the gospel for some forty-five years, and a presiding elder for some sixteen years, residing at Central Square, in said county, having voted for Douglas at the late election, was excommunicated by his church. On Thursday, succeeding the election, a meeting was called to take the pastor's case into consideration. The question of his "pro slavery voting" was discussed and severely denounced. A brother arose to speak on the impropriety of the church meddling in politics, and the malice done in proscribing the elder for his political views, when the speaker was hissed and stamped down. The question of excommunication was put, and the elder's head rolled from under the church's guillotine. Several valuable members have signified their intention to withdraw from the church, and great excitement and bitterness prevail in the community.

BAPTIST.

BAPTISTS IN FRANCE.—The Paris correspondent of the Edinburgh News of the Churches, has the following interesting notice of the Baptist churches in Northern France. Our Baptist brethren in the Aisne and the Oise have still their principal places of worship closed. At Lafere their church is open to their 130 converts, at Verberie and at Deneia they have no official difficulties; 200 meet at the latter place, and 30 at the former; but at Chauny, where there are about 150 baptized members, and about as many adherents, the church has remained closed ever since 1853. The municipality acknowledges that no complaint can be made against any one of them. The Emperor assured the pastor, who appealed to him some years ago, at Compiegne, that no hindrance should stand in the way of their public worship.

BAPTISTS IN THE NORTH-WEST.—The Michigan State Convention reports the labors of 11 missionaries in connexion with 16 churches; 14 conversions; 47 baptisms; expenses about $1,900. The Iowa Convention reports missionaries; 67 conversions; 59 additions to churches; receipts $3,156 73 cents. The Illinois Convention reports 10 missionaries, supplying 13 stations; 87 additions to churches; receipts $2,500. This is not a very satisfactory showing for domestic Missions under Home Mission auspices. Surely 55,000 Baptists should accomplish far more through their State organizations.

GROWTH IN THREE YEARS.—At the recent Baptist Triennial Conference in Germany, it was stated that within the past three years, within the bounds of the Conference, 3,077 persons have been baptized. Net increase, 2,277. The churches within the same period, have advanced from sixty to sixty-five; the out-stations, from 671 to 756. Total number of members, 7,905.

The New Jersey Baptist State Convention held its thirty first anniversary recently at Paterson. The annual report showed but little increase during the year in the number baptized, but an unusual time of building new houses of worship, and the prospect of enlarged usefulness in the future. The history of the convention during its thirty years presents some items of interest worthy of note. At the time at its beginning there were fifty-five churches, generally poor, with between three and four thousand members; now there are one hundred and twenty churches, many of them large and strong, and upwards of 17,000 members.

DEATH OF ELDER DAWSON.—The Southwestern Baptist comes to us draped in mourning for its late editor, Elder John E. Dawson. He died in Tuskegee, Alabama, on Monday the 15th inst., in the fifty-sixth year of his age.

EPISCOPAL.

The Western Churchman publishes from the Journal the following statistics to show what it calls the backward advance of the Church in Illinois:

	1859.	1860.
No. of Families	2,490	2,430
No. of Souls	12,523	10,612
Baptisms	854	741
Confirmations	325	359
Communicants	3,009	3,059
Contributions	72,350	58,688
No. of Clergy	60	57

SALARIES.—The Scottish Episcopal Bishops receive only £127 a year. The clergy in general are paid from £70 to £80 a year. For the purpose of increasing the stipends of the clergy, the Endowment Fund has been commenced.

The Diocese of Virginia gives the following statistics: Communicants, 7,870; Sunday Schools, 83; teachers, 933; scholars, 6,079; contributions, $113,510 57. The small attendance of the colored population of the State upon the services of the Episcopal Church, has been a subject of frequent remark.

EPISCOPAL STRENGTH IN SOUTH CAROLINA.—The published statistics furnish the following figures: Communicants, 3,166 white and 2,960 colored; baptized, 188 whites and 1,156 colored; confirmed, 215 white and 173 colored; marriages, 165 white and 203 colored; funerals, 251 white and 148 colored.

MISCELLANEOUS.

THE BIBLE CAUSE IN NEW JERSEY.—The Somerset County Bible Society, New Jersey, met at Harlengen on the 25th. The year has been unusually prosperous; not a co-operating church having failed to send its contribution; $1,750 in cash were laid on the treasurer's table during the meeting. It was resolved to raise $2,500 the next year. On the 21st ult., the Hunterdon County Society met at Bloomsbury. During the year, the receipts of the society have been $1,100, and it was resolved to raise $1,500 the coming year.

TOLERATION IN SWEDEN.—The Swedish Government has just taken an important step in the path of civilization and reform. Up to the present time no Jew has been permitted to set up any business or exercise any profession in Sweden without a special license from the government; which license could only be obtained after much vexatious delay and considerable expense.—To put an end to this grievance, the King, in accordance with the Legislative Chambers, has just decreed that every Jew, who has not been condemned for any criminal action, has permission to establish himself in Sweden without any restriction, and to follow any calling, or to acquire property of any kind, under the same circumstances as the Christians in that country. There are still illiberal restrictions upon Catholics in Sweden.

THE POPE.—A Paris letter says the resources of Pius IX. are exhausted, the collection of Peter's pence has been a miserable failure, the revenue from the provinces which have placed themselves under the Government of Victor Emanuel is suddenly cut off, the Pontifical army has no longer an existence, and the temporal rule of the Papacy is drawing to a close.

The Espana, of Madrid, complains that the circulation of Protestant Bibles is allowed to continue.

DOMESTIC.

From the latest telegraphic dispatches to this city, we are in possession of the following intelligence:—

The Politteal Crisis.—A dispatch, recommending immediate action by the Southern States was sent off from Washington on the 13th inst. It declares that there is no longer any prospect of reconciliation there. This dispatch is signed by Reagan, of Texas; Landrum, of Louisiana, all the Mississippi members, all the Alabama members except Houston and Cobb; all the Georgia members except Hill and Hardeman, all the South Carolina members now here, Rullin, of North Carolina, and Hindman, of Arkansas. The committee of Thirty-Three, on hearing this fact, immediately adopted resolutions recognizing existing difficulties, and promising early action for the purpose of providing all constitutional remedies. The Southern men held another meeting on the 13th inst., at the rooms of Gen. Reuben Davis. They denounced the resolutions adopted by the committee of Thirty-Three as a fraud upon the South. In Georgia large secession meetings have been held during the past week, at Savannah, Columbus, and Atlanta. Great enthusiasm prevailed. On the 14th inst., the Legislature of South Carolina appropriated half a million of dollars for secession exigencies. The Louisiana Legislature has appropriated a like sum for a like purpose. It is stated in a dispatch from Washington that Senator Douglas affirms he will not deliver a speech advocating or countenancing secession. Senator Fitch, of Indiana, is said to be preparing a speech, in which he will strongly urge coercion. The Washington correspondent of the N. Y. Times asserts that Senator Contenden says he can perceive no evidence of compromise or concession on the part of the Republican leaders; and that unless some immediate guarantee is given, Kentucky will go with the South. A letter from Gov. Houston denies his having consented to convene the Texas Legislature in extra session, but urges a convention of the Southern States. A dispatch from Richmond, dated 17th inst., says: "It is the prevailing sentiment here that disunion can not be avoided, and that Virginia must go with the South. Attorney General Black has been appointed Secretary of State, vice Secretary Cass resigned; and Mr. Black is to be succeeded as Attorney General by Mr. Edward Stanton, formerly of Pennsylvania. We also learn that Secretary Thompson has gone to North Carolina, and that he says: "I am in favor of the resumption of friendly relations between the North and South, when the Free States shall give satisfactory constitutional guarantees." We further learn that it is apprehended at Washington that bloodshed must of a necessity ensue, if South Carolina demands the surrender of Fort Moultrie. Hon. Caleb Cushing has been summoned to Washington at the President's request.

Congressional.—The Senate has confirmed the appointment of ex-Governor Thomas, of Maryland, as Secretary of the U. S. Treasury. Mr. Clark's resolution of inquiry concerning Forts Moultrie and Sumter, and the Charleston arsenal, has been laid over. Senator Slidell, of this State, in a speech in the Senate on the 17th inst., charged President Buchanan with imbecility, imputing to him the cause of the present troubles, and the authorship of the present crisis. In the House, on the 17th inst., a motion recommending the repeal of all State laws that conflict with the Constitution and laws of Congress, passed by a vote of fifty-one against 14. Mr. John Cockrane, of New York, presented a resolution to the effect that neither Congress nor a Territorial Legislature, shall have the power to annul or impair the right of property in the Territories. A bill was introduced by Mr. Adams, of Kentucky, providing for the punishment of those who may attempt to obstruct the working of the Fugitive Slave law, and giving damages for the loss in double the amount of the value of the rescued slave. The committee of Thirty-Three makes but meager progress, the Chairman, Mr Cotwin, of Ohio, reported a series of resolutions, which have met with the approval of a majority of the Committee. The following is a synopsis of the resolutions: 1st. Pledging the faith of Congress against any attempt to abolish slavery in the District of Columbia; 2d. Against any interference with the inter-slave trade between the States; 3d. The abolition of slavery in the dock-yards and arsenals of the slave States; 4th. Favoring any amendment or amendments which will render the Fugitive Slave acts effective and satisfactory to the South; 5th, against the discrimination of Congress in the case of slave States asking for admission into the Union; 6th, the protection of the property of the people of the territories, when non-intervention by Congress shall be the law.

The following we gather from our exchanges:—

LOUISIANA.

STABLE AND SUGAR HOUSE BURNT.—A few nights ago the stable on the South Town plantation of Wm. J. Minor was entirely consumed by fire. It was the largest and finest stable in the parish, and contained all the provender of the plantation, which was lost. Last week the Sugar House on Col. Robinson's Little Caillou plantation was also consumed by fire, with about eighty hogsheads of sugar.

A large meeting was held in Franklin, St. Mary parish, last week, at which was almost unanimously adopted the resolutions of the Southern Rights Association.

The Catahoula Independent of the 5th has the following:—The Ouachita is now navigable for the largest class of boats to Camden, and its tributaries are traversed by those of smaller calibre to their fountain heads. This causes a tumbling about of matters and things in general, and, whether in or out of the Union, we appear to be getting along pretty much after the same old fashion. Navigation has doubtless opened for the season, and a fleet of line boats have taken their position in the Ouachita, Bayou Bartholomew, Boeuf, Tensas, Macon and Little river trades.

ALABAMA.

MONETARY PRESSURE IN MOBILE.—A petition has been circulated among the merchants of Mobile, and numerously signed, asking the city banks to suspend specie payments.

ALABAMA COMMISSIONERS TO SOUTHERN STATES.—Governor Moore, of Ala., has appointed ex-Gov. John A. Winston commissioner to represent that State in conference with the State of Louisiana upon the subject of the present condition of public affairs. The Hon. A. F. Hopkins has been sent in similar capacity to Virginia, and Hon. R. H. Smith to North Carolina.—We have intelligence also of the appointment of Hon. E. W. Pettus to Mississippi, L. Pope Walker to Tennessee, Stephen F. Hale to Kentucky, and J. A. Elmore to South Carolina. Gov. Winston is also to be commissioner to Arkansas.

The Demopolis Gazette remarks the rapid progress of the work on the railroad, and predicts that in a year's time the connection between that place and Selma will be complete.

MISSISSIPPI.

COMMISSIONERS TO THE SOUTHERN STATES.—The following is the list of commissioners from Mississippi to the other Southern States, appointed by the Governor to solicit their cooperation in resisting the encroachments of Black Republicanism. Some of them have already been announced: Virginia, Chief-Justice C. P. Smith, of the High Court; Maryland, Judge A. H. Hardy, of the High Court; North Carolina, Hon. Jacob Thompson, present Secretary of the Interior; South Carolina, Hon. T. J. Booker, of Jackson; Georgia, Judge Wm. L. Harris, of the High Court; Alabama, Ex-Governor Joseph W. Matthews, of Marshall; Louisiana, Hon. Wirt Adams, of Jackson; Texas, Hon. Edward M. Yerger, of Jackson; Arkansas, Col. George R. Fall, of Washington; Tennessee, Attorney-General T. A. Wharton, of Jackson; Kentucky, Hon. W. S. Featherston, of Holly Springs; Missouri, Delaware and Florida, Unappointed.

GULF AND SHIP ISLAND R. R.—The Brandon Republican says: The Directors of the Gulf and Ship Island Railroad, at their late meeting in this place, adopted the late survey through the town of Brandon. We learn that the President of the road is now locating the lands, and the probability is that work will shortly be commenced unless the unsettled state of political affairs continue. The road being located here will make Brandon one of the most desirable inland towns in the State.

MURDER BY A SLAVE.—On Friday week last, a horrible murder was committed near Grenada, Miss., Mr. Robert Williams, the wealthiest man in Yallabusha county, gave one of his negro men a task in splitting rails which he failed to perform, and his master promised him a whipping. While he was counting the rails, the negro stepped up behind him and killed him with the axe, striking him seven blows after he was down.

POPULATION.—A table published in the Mississippian, embracing returns from all the counties in the State except Hancock, Tallahatchie and Winston, shows the increase in the population of the State, since 1850, to be 187,189.

Hon. T. Posey, United States District Attorney for the Wilkinson district, Miss., has sent his resignation to the President.

SOUTH CAROLINA.

PROCEEDINGS OF THE COLUMBIA CONVENTION.—The State Convention assembled at Columbia on the 17th inst. Mr. Jamison was elected Chairman. On taking the Chair he addressed him, than of presiding officer over a convention with such objects, and affixing his signature to its proceedings. The considered the convention as engaged in the performance of the most important duty which ever devolved on the State of South Carolina, the result of which was with that Supreme Being, whose assistance he would now humbly implore for their beloved State. A resolution was then offered, that when the convention adjourn, it should be to meet at 4 o'clock Tuesday afternoon in Charleston. This gave rise to a lengthy debate, Mr. Miles appealing to the convention not to adjourn to Charleston, but to remain in Columbia, regardless of small-pox or other physical or moral causes, and discharge the duties required of them by South Carolina. He urged that other States would jeer at our timidity in such a crisis, and the want of moral power in the present movement would be affected in other sympathizing States, if the convention should adjourn to Charleston. Mr. Cobran, of Abbeville, said he would never consent to leave Columbia until an ordinance of secession was passed, and urged his fellow members to stand up to all the responsibilities of their position—to remain and perfect their work. Mr. Keitt remarked that he was as ardently devoted to secession as any man, and determined to remain with the convention until he action was complete, and, in recommending immediate adjournment to Charleston said, that he would never consent to hurry through the proceedings of the convention, giving notice that no ordinance should be passed with his consent, until every point was duly considered in all its bearings, after a full investigation and fair discussion. He said, we were engaged in a high, patriotic duty, and demanded that members should be in a location where their minds would fairly grapple with the important issues involved, and not be agitated with the prevalence of a tearful and loathsome pestilence, when no pressing necessity required it. Others took part in the discussion pro and con, when a motion to adjourn to Charleston finally prevailed. A resolution was adopted inviting the commissioners from Alabama and Mississippi to seats on the floor; also, an amendment that they be requested to address the convention at 7 o'clock. On motion, an invitation was also extended to Hon. Howell Cobb to a seat on the floor. Some member, however, objected, at the same time expressing in complimentary terms to Mr. Cobb that he was not an accredited commissioner.

SMALL POX AT COLUMBIA.—A dispatch from Columbia, dated 17th inst., says there were seventeen cases of small-pox on Sunday last, and seven to day. Only such cases are reported, the symptoms and development of which clearly indicate the disease.

INAUGURATION OF GOV. PICKENS.—The inauguration of the new Governor took place on the 17th inst. Gov. Pickens read his inaugural, the sentiments of which were decidedly firm for secession.

HOME INDUSTRY.—The Charleston Mercury says: It is not generally known, perhaps, that we have, within the borders of our State, every convenience and facility for producing an excellent and exquisite article of porcelain ware. At Keoha, the Southern Porcelain Company have been established on a firm basis for some years, and now produces upwards of $50,000 worth of ware yearly. This Company is also manufacturing porcelain water pipes, and have now contracts on hand for $50,000 worth of these; a large portion of which is for the water works of the city of Augusta.

RICE MILL BURNT.—The Charleston Mercury reports the destruction by fire, on Tuesday night, of the West Point Rice Mill. It was said to be one of the finest mills in the country.—The rice burnt was 28,000 bushels, and the total loss about $75,000. The friction of some of the machinery caused the fire.

RESOURCES OF S. C.—Real and personal estate, capital employed in manufacturing, banking, railroads, etc., amounts to $312,526,578. Annual productions, including cotton, rice, corn, wheat, oats, naval stores, etc., $72,724,152

VIRGINIA.

THE "LAST" MANUFACTORY AT RICHMOND.—The manufactory of last and boot-trees has lately been put in operation in Richmond, Va., being the first of the kind ever established there. The proprietors, Worthan & Co., get their persimmon logs from the Chickahominy swamps, and some of them are of such a size as to yield six pairs of lasts.

Major Thompson, of the U. S. A., while walking near the railroad at Lydechburg, Va., on Monday night, accidentally stepped over a wall, and fell a distance of about twenty feet into the river, or rather into the mud. He, however, escaped injury beyond a few bruises.

THE ELECTORAL COLLEGE.—The Electoral College of Virginia, which assembled at the Capital of the State on Wednesday last, cast the full vote of that State for Bell and Everett—the Breckinridge Electors having refused to avail themselves of the technicalities by virtue of which they had been declared legally chosen.

The report of the treasurer of the commonwealth is published by the Enquirer. The amount received into the treasury for the fiscal year ending September 30, was $5,971,624 29, and the disbursements were $5,720,315 68.

GEORGIA.

DEATH OF JUDGE HILL.—The LaGrange (Ga.) Reporter announces the death of Hon. Edward Y. Hill, for many years a prominent citizen of Georgia. He was stricken with paralysis while delivering a public speech in LaGrange, on the 17th inst., and died on the 20th. He was a brother of Hon. Joshua Hill, member of Congress from Georgia.

GEORGIA GUESS IN HOMESPUN.—The Atlanta (Ga.) American, reporting the State Fair, says: "Not the least attractive feature of the day was the appearance on the ground of a party of twenty-seven ladies, teachers and pupils of the Spring Hill School, attired in a substantial check homespun dress, made fashionably, full and flowing. Twenty-seven blooming, bright-eyed southern lasses, in cloth of Southern manufacture, of which the staple was peculiar to their homes, was indeed a sight worth seeing on a Southern fair ground.

TENNESSEE.

HORSE CHOLERA.—A disease called the horse cholera is prevailing in Bradley county, Tennessee, and the citizens have lost near a hundred head within the last three weeks by this fatal disease. Very few survive an attack of it. No remedy has been found for its cure yet. The hog cholera is also prevailing there, and killing a large number of hogs. One man lost about $400 worth.

NORTH CAROLINA.

THE GOVERNOR'S MESSAGE.—From the message of the Governor of North Carolina, recently delivered, it appears that on the 1st of October the State debt amounted to $8,123,500, in addition to which the public faith is pledged to several railroad companies to the extent of $4,500,000, the whole of which will probably be required in a few years. The receipts into the treasury for the past two years amounted to $1,330,881, and the estimated receipts for the next two years are $1,416,125. The railroads of the State, in which the government is largely interested, are reported to be in a flourishing condition. To show how railroads have increased the value of real estate, the Governor states that from 1815 to 1850, a period of twenty years, the value of real estate actually decreased, while there was only an increase of $2,103,000 from 1815 to 1850, a period of thirty years; but from 1850 to 1860, ten years, the increase has been $70,4000,000. Most of the works of public improvement have been constructed since 1850. The number of miles of railway now in operation in the State is 834. The Governor recommends the encouragement of agriculture and schools. In 1840 there were 18,681 pupils in school and at colleges. In 1860 there were 177,106. Most of the colleges and schools have been closed lately, and are now under the control of the several denominations of Christians, which, the Governor says, is a fact not to be regretted, since the natural friends of education are to be found among those who are engaged in the advancement of religion and morals.

It is said that the sounds, inlets, bays and rivers of eastern North Carolina are alive with ducks, geese and swans, particularly the geese and swans. It is asserted by those who have passed their lives among the wild fowl hunters of North Carolina, that so many swans were never seen in one season before.

FLORIDA.

ACCIDENT.—The Pensacola Observer, of the 10th, records the following sad accident: The horses ran away with the stage on the 7th inst., near Garland depot, on the Montgomery and Pensacola road, breaking up the coach into fragments and injuring severely several of the passengers. Mr. and Mrs. McNeil, of Lowndesborough, were badly hurt. Miss Bagely, at Milton, received severe injuries and her face considerably disfigured. One lady, whose name is not given, had her head so badly cut as to expose the skull for several inches.

TEXAS.

RAISE TEXAS LANDS.—The Sabine Pass Times, of the 14th, in a reply to numerous letters says: Lands in Eastern Texas can be had at almost any price, depending alone upon its location as to the Eastern Texas Railroad, rivers or towns. Lands of the best quality, that will make a bale and a half of cotton to the acre, or one and a half or two hogsheads of sugar, will command from $1 to $6 per acre, while lands near the line of the railroad will command $10 per acre.

It is estimated that on the 1st of January, 1861, there will be four hundred miles of railroad in Texas, and still the work has but just fairly commenced.

MISCELLANEOUS.

POPULATION OF THE COTTON STATES.—The white and colored population of the five Cotton States, according to the census of 1850, was as follows: Alabama, 426 514 white and 342,844 colored; Florida, 47,203 white and 39,310 colored; Georgia, 521,572 white and 381,682 colored; Mississippi, 295,718 white and 309,878 colored; South Carolina, 278,718 white and 384,984 colored. Total white, 1,565,570; do. colored, 1,458,698.

CAPTURE OF A SLAVER.—A late arrival at New York reports the capture on the Coast of Africa, by the U. S. ship Constellation, of the slaver bark Cora, with 701 negroes on board. The Cora is said to be owned in New York.

STEAMER FLYING CLOUD BURNED.—The steamer Flying Cloud, Capt. Brady, bound from St. Louis to New Orleans, with a full cargo of freight, caught fire on Sunday night, the 11th, when about twenty miles below Memphis, and burned to the water's edge. No lives were lost.

THE SOUTHWEST MISSOURI EXPEDITION.—The St. Louis papers have one week's later intelligence from the military expedition to the southwest Missouri border. Gen. Frost had returned from Fort Scott, where he had had an interview with Gen. Harney, now commanding in Kansas. From him he received "positive information that Montgomery was intrenched at Mound City, with three hundred men, determined to fight." Gen. Harney desired the support of Gen. Frost, and it was thought that their combined forces would be sufficient to capture Montgomery. Gen. Harney, however, had taken Fort Scott without resistance, and therewith five prisoners, belonging to Montgomery's band. At last accounts it was thought that Gen. Frost's command would meet that of Gen. Harney on the 6th, near Walnut Creek, and that the engagement with Montgomery would take place the next night.

EXPENSION OF THE PACIFIC TELEGRAPH.—The Mesilla Valley Times, of the 7th ult., says that the Pacific telegraph, for some time now in operation from San Francisco to Los Angeles, is being rapidly pushed forward eastward to the Colorado. As it progresses, also, the people along the route are gradually gaining interest in it, and contributing money and labor for its construction. One citizen of Mesilla had subscribed $10,000, and had promised to duplicate or even triplicate no amount if necessary.

THE CITIES OF MASSACHUSETTS.—The thirteen largest towns in Massachusetts are reported in the census just taken to have the following population: Boston, 177,902; Lowell, 36,848; Cambridge, 26,074; Roxbury, 25,138; Charleston, 25,075; Worcester, 24,963; New Bidford, 22,393; Salem, 22,256; Lynn, 19,086; Lawrence, 17,639; Taunton, 15,578; Springfield, 15,260; Fall River, 14,026.

BUSINESS TROUBLE AT THE NORTH.—The cotton and woolen manufacturers of Philadelphia have resolved to work only three-quarters time, and one mill will close entirely. Forty looms in the factory at the New York Mills, near Utica, have been stopped, and the hands discharged. The Schenectady (N. Y.) News says that one of the largest foundries in that city has partially suspended, for lack of orders, in consequence of Lincoln's election. The Paterson (N. J.) Register says one or two Republican proprietors of factories in that place, have been going around, endeavoring to get the majority of the mill owners to work half time. They say that this is the only expedient that can defer a speedy and entire stoppage. In Bridgeport Conn., upwards of one thousand employees are now out of work. In New Haven, Conn., nearly two thousand workmen in the Tradesman Company and the Southern Carriage Company, at Winsted, have lately had large Southern orders countermanded. The iron and steel works at Birmingham have stopped. Forty carpenters have been discharged from the Norfolk Navy Yard, and the ship builders of Greenport (L. I.) are lying idle.

THE NEW ENGLAND SHOE BUSINESS.—The Boston Traveller, of the 4th, says: Our Natick correspondent writes that business was never known to be so dull in that town as now. Two of the shoe manufactures have recently failed, whose liabilities together are estimated at about $125,000. The remaining manufacturers are believed to be a firm foundation, but they are doing but very little business. Two or three hundred shoemakers are out of employment, of the prospect is that they will experience a very severe time. The following is from our Haverhill correspondent: The shoe interest is entirely flat here, with no prospect of improvement for some time to come. A large number of mechanics are out of employment, and those who are at work receive only a small compensation. With winter before us, the prospect is a very dark one to many, and cannot possibly be passed trough without much suffering."

JEFFERSON TERRITORY.—The Louisville Courier, of the 12th, says: The census report will show the population to exceed 50,000. Denver City alone has 5,061 inhabitants. The miners are generally making money, at some of them fortunes. There are over two hundred and fifty quartz mills in the territory, costing from $12,000 to $4,000 each. It is estimated that $3,000,000 will be raised the present year. What the inhabitants most want is a able government of some kind.—There is no law except a prisional government law, which does not amount to much. Lynch law reigns supreme, and thieves as well as murderers are hung.

SINGULAR CAUTION OF AGE.—On Thursday week, a huge black bear attempted to cross the Pennsylvania Railroad, in the vicinity of Mullin, where was struck by the cow-catcher and several wheels passed over him, amputating his left fore-leg at the shoulder, and cutting of a portion off his left hind-leg. Notwithstanding bruin's disabled condition, he fled into a ravine, and upon being pursued and cornered by the engineer of the train, who was armed with an ax, made such desperate resistance that the latter thought it the safest policy to beat a retreat. The pursuit was gained the succeeding day, and bruin finally despatched. He weighed 280 pounds after being dressed.

A NEW GUN.—The Cartighal gun was exhibited in Boston last week. It is claimed by the inventor, Mr. Dickenson, that his gun will throw 300 lbs per minute at a long rifle range, without powder or cap, only by turning a crank like a coffee-mill. The balls are fed to a tunnel with a shovel, from which the gun feeds itself. Throws its shot singly, but continuously, at a rate equal to the ceaseless fire of 10,000 men.

DEATH OF AN ASTRONOMER.—Charles W. Eglesman, who for forty-three years past ranked the principal calculations for the almanacs printed the United States, died at his residence in Reading, Pa., last wk, at the ripe age of nearly 78 years.

COMMERCE OF THE SOUTHERN STATES.—The cotton States alone, as exhibited in United States reports of commerce and navigation in 1857 employed 1,873 vessels, embracing 1,070,000 tons, manned by 31,061 sailors. And, taking both cotton and border States together, the vessels cleared in that year embraced a total of neriean and foreign vessels of 2,326, of a united tonnage of 2,58,738, manned by 37,42 sailors.

COLLISION AT SEA.—On Saturday week last, a schooner, name unknown, supsed to be of about 120 tons, ran into the steamship James Ar, on her way from New-York to Charleston, striking her jubboard of the wheel-house, breaking up one wheel and damage the sailing around the wheel house.—The schooner showed no lights, and was not seen by any one aboard of the Adgerth she was quite close to her. The Adger lay to five hours as nothing was seen of the wrecked schooner, it is supsed she sank immediately with all on board.

SINGULAR COMPLAINT.—Last Saturday week Mrs. Collins, an old lady living at Brooklyn, N. Y., while emptying a pail of water from third story window, lost her balance and fell to the ground, dying, it is supposed, fatal injuries. Her husband was killed out three years ago by a fall from the same window, while emptying a pail of water from it.

BUSINESS FAILURES.—More than 2000 men and women have been discharged from employment in New Haven since the election.

THE FIRST U. S. MAIL FOR JAPAN.—The ship Zenas Coffin, Capt. Benj. F. Bell, of Nantucket, Mass., is soon to take the first U. S. mailer despatched from this country to Japan, the contract having been secured by Charles B. Pindwick, of Nantucket, who has interest in the permanent contract for the transportation the Japan mail.

SLAVE INCREASE.—The new census will probably show the number of slaves the United States to be over 4,000,000.—This is on the contation that the rate of increase will be not less than it was it 1850 to 1850. The addition to the numbers within that pid was 716,756, the rate of increase nearly 29 per cent; more cisely 28.80 per cent. At this rate of increase, which is likely to be less, computations have been made of the future numbers of the slave population, within a few years. It is y certain that within the first quarter of the next century it will at least fifty millions.

CENSUS OF NEJERSEY.—The population of the State of New Jersey, acding to the census just taken, is a fraction over 660,000. Twill enable the State to retain her present delegation in Cress, even though the ratio should be fixed as high as 132,000 inhabitants to each Representative. The increase of popula in ten years is about 170,000 more than half of which have gained in Essex and Hudson counties.

President Buchan is having his homestead "Wheatland," near Lancaster, thin order for his future residence.

The value of ses who have escaped from Bourbon and Fayette counties, Kentucky, within the past month is estimated at $15,000.

Some idea of commerce of London may be formed from the fact that a hundred and forty-eight vessels (a total of more than 52,000 tons) arrived there on Monday, November 5th.

The county of Cumberland, State of Maine, is a fertile spot for divorces. Ty-two suits were on the docket for a recent term of the Cou Of these, thirty were brought by wives and twelve by husbds.

The official p of Arkansas is as follows; Breckenridge 28,732; Bell, 24; Douglas, 5,227.

FOREIGN NEWS.

GREAT BRITAIN.

MERCANTILE WRECKS.—The monthly summary of wrecks, published by the London Shipping Gazette, shows that during the month of October the number of wrecks reported was 276. In the month of January there were 229; in February, 151; in March, 153; in April, 133; in May, 124; in June, 105; in July, 80; in August, 87; and in September, 103; making a total during the present year of 1187.

The British parliament has voted $10,000 (the largest sum ever voted for such a purpose) to build a monument in Trafalgar square, near the Nelson column, to the memory of the late Sir John Franklin.

FRANCE.

Count Palmni has been appointed French ambassador to London, vice Count Persigny. Admiral Pelissier has received the appointment of Governor of Algeria, and Mr. Combat, minister of the marine. Admiral Hendin is grand chancellor of the legion of honor. Other changes in the French cabinet are anticipated.

M. Peletet, the Perpetual Secretary of the French Academy, says that the enterprise proposed by Lieut. Maury, of a Meteorological Congress, will be accomplished on a large scale. Very distinguished men are to attend. The General Congress of Vienna has charged him with the duty of making up a general programme for meteorological observations all over the globe.

Specimens of the new paper for printing, invented in Austria, and made entirely from maize straw, have reached Paris. Some of the specimens are very fine. The advantage in cheapness is more than one-half.

RUSSIA AND AUSTRIA.

PUBLIC SENTIMENT IN VENETIA.—An address from the Venetians to the Neapolitans—the occasion of Victor Emanuel's entry into Naples—is now in circulation throughout Italy. It is as follows: When you receive the fraternal salute of poor Venetia, the King of Italy will be among you, and you will salute him with joy and bless him with tears. Rejoice, brethren, and do not trouble your thoughts with the remembrance of unfortunate Venetia and her sadness. Venetia to-day rejoices with you; she knows that to-day you rejoice with her. Venetia suffers all the shame of hostile domination, but she is indomitable and strong. Austria may destroy, but can never lend her. Venetia does not complain, but waits her opportunity; she does not groan because she believes and hopes; she believes and hopes in you, in herself, and our King, in the valor of the army, in the enthusiasm of the people. She knows that she has given her blood for you, and she knows that you will give yours for her—for her liberty. She knows that you rejoice not only for Naples, but because Italy has been constituted from this day forth. It is Italy that advances; it is the King of Italy that is coming to Venice by way of Naples, that we have opened to him by the blood of our volunteers. The impulsuous energy of twenty-three millions of Italians alone can break the chains of those who are bound. We know that to-day all Italy will remember Venetia. Tell the King of Italy in our name, tell Garibaldi, tell the army, tell the volunteers, tell all the free Italians, that the thoughts and hearts of Venetia are with you; that their victories are ours, their joy our joy, their celebration our celebration, because we know that the plans, the sufferings, the fortunes of Venice are those of Italy also.

The Paris correspondent of the London Herald says negotiations for the cession of Venetia had commenced. A long conference on the subject took place in Paris on the 21st between M. Thouvenel, Prince Metternich and M. Kisseleff.

Russian military discipline recently reduced Prince Gortschakoff from a lieutenancy to the ranks for lighting a duel. A captain, the prince's second, suffered a similar degradation.

The census population of Russia is put down at 79,000,000 souls.

ITALY.

Advices per the North Britain, to the 30th ult., state that it was reported that King Francis II had died from Gaeta. Veteleri, in the Roman States, was occupied by French troops, in compliance with the request of the Roman Government. Apendenta has been invaded by volunteers from the Duchy of Castro. They disarmed the Papal soldiers, and hoisted the flag of Savoy. The Papal Governor escaped to Constantinople. The Bishop of Corneto had communicated the clergy of Santa Clara for receiving Victor Emanuel as King. The Paris Patrie, of the 1st inst., says that the revolutionary movements were increasing in the Abruzzis delle of Mount Vellino, occupied by Sardinian troops. In Naples, the reactionary demonstration by the priests and Lazzaroni had been suppressed and several arrests made.

AUSTRIAN TROOPS IN ITALY.—The exact number of Austrian troops on the strategetic line of the Po and Mincio is 130,000 men, divided into four corps. The cavalry is to be increased to 10,000 sabres. Austria possesses another army of 150,000 men, whose position could be readily changed so as to concentrate an effective force of 300,000 men for the defence of her positions in Upper Italy, on the Adriatic. In the meantime the Austrian Government has adopted a new measure of rigor in Venetia. A decree orders all fathers of families to recall their sons from abroad, even if absent for their education.

King Victor Emanuel arrived at Palermo on the 1st, where he was enthusiastically received.

The Bohemian brings intelligence that the siege of Gaeta was being continued with great vigor. Four batteries had already opened fire.

TURKEY.

The foreign ambassadors at Constantinople were about to submit to the Porte a scheme of financial and provincial reform.

News from Syria is to the 4th of November. Ismail Pacha had resigned his command on account of having been reproached by Fuad Pacha with partiality for the Christians.

Advices from Circassia report the signal failure of Baristinski's expedition against Baghestan. Great losses were suffered among the Russians.

The Porte had refused the proposition of the Bulgarian community to secede and form a separate patriarchate.

GREECE.

The Cretan insurrection is assuming serious proportions. The following insurgent bands are now in the field: Sphakia, 1,500 strong. In advancing on the Cretans upon the allies, were completely routed, losing 2,000 killed. The Times' correspondent says, canud Parker and three others were carried prisoners to Pekin, and well treated. The head-quarters of the allied forces was eighty miles from Pekin. The emperor's brother had been appointed chief commissioner to make peace. Affairs at Shanghai were in a quiet condition.

FLIGHT OF THE EMPEROR.—We have news from China to the 8th of October. The allied fleet was anchored within sight of Pekin. The Emperor had made a precipitate flight. Three hundred thousand Chinese had been killed. The latter statement, however, lacks confirmation.

MARRIAGES.

"It is not good for man to be alone."

On the 4th inst., at the residence of the bride's father, by Rev. John P. Dickinson, REV. JOHN A. PACE to MISS ELIZA FRAZER, all of Russell county, Ala.

At the residence of the bride's father, on the 22d ult., by the Rev. B. Elliott, MR. WM. S. LAMBERTH to MISS SUSAN A. HENDRIX, all of Tallapoosa county, Ala.

By the Rev. J. Pipes, at P. Hill, La., Nov. 22, 1860, MR. W. H. JORDAN to MISS E. A. CHAPMAN.

On the 13th inst., at the residence of the bride's father, by Rev. John C. Miller, MR. ARTHUR M. RECORD, of Vicksburg, Miss., to MISS THERESA A. NORSWORTHY, of East Feliciana, La.

On the 15th of November, at the residence of the bride's father, by the

Children's Column.

THE QUEEN OF THE RYE-FAIRIES.

FROM THE GERMAN.

"Franz," said a mother to her boy, who was lazily walking into the garden, to pick a handful of berries, "I have something for you to do. Just see how high the peas are. You will find some rods in the summer-house; take them and stick them for the vines to grow upon. They will then become a great deal larger, and our garden will look much more handsome."

"But, can't I get some one else to do that for me?" asked the idle boy.

"Shame on you, Franz! you seem to shirk the very slightest labor."

"But mother tells me that we are compelled to work for our bread! Why are all the poor people for? You could be giving them work. One moment you make me hoe and sting, and the next I must dn another. The sun is hot to-day, too, and I would rather go and sit under our shady elm."

"If man," she answered, "would neither labor with his mind nor hands, he would then be no better than the dumb beast." She would have instructed him further, but just at this moment she was called into the house. Franz went reluctantly to his assigned task, for he disliked to put his hands to any work. His sister Emma had heard all that was said, though some distance off, and she came with her work-basket and sat down on the grass near where he began to stick the rods along the rows of peas. She took her knitting-work from her basket, though she liked labor about as little as her brother. Things did not continue long in this way; and Franz came and sat down beside Emma to *rest out*, as he said, *and wipe the perspiration from his face.* Meanwhile, his sister let a number of stitches drop, and did not take the slightest interest in her knitting.

"O mother," she said, "had not appeared so serious, I would have asked her permission for us to take a walk along the meadow."

Franz answered: "Oh I would it not be more quiet and shady ont yonder, in the rye-field? We can not get a moment's rest here in the garden. I would like to sleep here a little while, but the birds would go to singing around me, and the bees would be buzzing round about my ears. Only think, those troublesome bees are the same little animals that mother said are a useful example to us of industry. Now, you will find one of these pests in the tall rye. Indeed, I never saw or heard of one there. Let us go ont there a little while. Fortunately for us, the garden-gate is not locked."

"Oh I that would be fine. I would be in the greatest glee in the rye-field; for there I could catch the glistening beetles and pluck the bright flowers."

"And I could have a little while to lie sleep," said Franz. "Come on; mother will not be here again till the afternoon, and we will be back long before that. Any time of day is good enough to attend to pea-vines. Ha! ha! no body can ever make me believe there is enjoyment in work, for I invariably get tired of it as soon as I get at it."

"Do you know what I would rather be, above every thing else? I would love to be a fairy, for it is about the fairies that our mother has told us so many nice stories. They always live like queens, in the greatest happiness, and they dwell in splendid castles, built of gold and diamonds, and surrounded by gardens, where spring never ends. That would be the right kind of life for me. Then I would have no stockings to knit, or dictionary lessons to learn."

While this conversation was passing, the two children were going ont of the garden-gate into the meadow. Emma skipped about after the great dragon-flies, and plucked many flowers of the loveliest hue and sweetest fragrance But Franz, after an hour or more, climbed over the fence into the rye-field, and, when he had found a cool place in the high grain, he lay down, without troubling himself as to whether or not he was breaking some fine stalks. Although it was only midday, he was soon fast asleep.

By and by, after Emma was tired of her exercise, she went into the rye-field, and sat, resting her head upon her hand, near her sleeping brother. All at once, she saw a beautiful lilin figure, hardly as long as her finger. It wore a dress of a bright-red poppy blossom, which had a belt around it of a single blade of ribbon-grass. The hat that it wore was a snow-white flower, which, on closer inspection, proved to be a lily of the valley. Such a fascinating object, Emma had never beheld before; and although she had a good many little porcelain people on her table at home, the best of them could not compare with this living figure. She rubbed her eyes very hard, for she thought it must be a dream. But the little form did not vanish; and she pulled away the grass, so that she could see all its motions. Then she touched her brother very softly, who took it very hard to be disturbed in such refreshing slumber. But when he saw the [illegible] which his sister quietly pointed at, he was just stretched out her diminutive [illegible]. How quickly she those little feet, that were clad in the slippers of the smallest mussel-shells! Now she took her rake of a rose-twig, whose thorns served for teeth, and pulled all the weeds into a pile. Then she laid her rake down and directed her wagon up through the high stalks of rye to where the weeds were. And such a wagon as it was! It was drawn by two stage-beetles, the reins and halters made of nobweb, and the driver so small that his blouse was a blue-bell. A host of such little figures, men and women they were, surrounded the wagon. They were all dressed in flour-clothing, and it was a glorious scene to behold them casting the weeds into it, to be hauled away. Soon the wagon was loaded, and the horses began to pull; and they struggled manfully without even so much as injuring a single stalk of grain. The people who remained behind did not lie down to sleep, but divided their time between playing hide-and-seek behind a pebble and a grain of sand. I would give any thing if you could have seen how happy they were while at play. They never lost their temper—a lesson to us never to get angry with a playmate.

The little woman in the red dress now appeared among them, and took off her hat to make a speech to them. They immediately collected around her, to hear what she might say. She pointed toward the wagon, and informed them that in crossing a furrow, it became so deeply buried in the sand that it was impossible for the horses to draw it ont. Thereupon they all started off to the scene of difficulty, and, after great exertion, succeeded in laying a bridge over the chasm. The trouble overcome, the wagon passed safely over, and all the workers joined hands and had a joyful dance; just as happy were they as if they had never worked a moment in all their life. They danced and played until the wagon came back empty again, which they soon loaded with more weeds. When it returned the third time, a singular circumstance took place. Two little children came, with a bucket of water for the tired laborers. Did I say a bucket of water? Yes; *a dew-drop on a clover-leaf!* They were all very glad to get such a refreshing drink, and, after every body had drank, the two children took the dishes out of a half nut-shell, which served for their cupboard, and niter spreading the table-cloth—it was a white rose-leaf—on the ground they made the dinner ready. The Queen of the company—for the little lady in the red dress was the Queen—together with all the fairies, who were her subjects, ate heartily after their labor, their soup-dish was an acorn-shell; and how sweetly did the food smell in them; sweeter still was the eating of it. I know you would have been delighted to see that repast. Not a dish was left untouched. Every body had a sharp appetite, and no food was dropped on the table-cloth. It was just as clean when they finished as when they commenced. And no one took up any unnecessary room at the table, or infringed upon his neighbor's rights, or talked too loud, or too fast, or too much. The Queen sat on a sprig of moss that the fairies had taken from an old beach-tree. It was the size of a canary-bird's bill, and all persons called it the Queen's throne. No other fairy had such a seat as this: they all sat on the ground.

Emma touched her brother's hand and said: "These must certainly be the fairies that live in the rye-field, and that loveliest of little beings is Roggenmuhme, Queen of the Rye Fairies. Mother has frequently told us about them, you know; but I never thought they were so beautiful and industrious as they really are."

"I supposed mother was only in jest when she spoke of them. But it is a fact; these little people with their good Queen, work just as earnestly as the very poorest peasants. And after all their hard labor, they are as happy as mortals can be. Such a thing as that I had never dreamed of."

What beautiful games they played, and not one of the fairies got angry! Neither did I see any of their clothing soiled or torn when they came to the table. They all looked as if they had just sprung out of a bandbox. Their food was so sweet to them too, though there was but very little of it.

"It can not be possible that labor makes a good appetite."

"Well, let us try it, Franz, when we get home."

Dinner was all over, the dishes washed, and put away in the cupboard. Then the fairies started off to their work, and, on the way, sang the most beautiful song that I ever heard. It was not so loud as birds sing, but then it was far sweeter music. Emma and Franz did not follow them to their labor, but were anxious, by this time, to return home. As they arose, the fairies saw them, and they all ran away. They did not know that there had been any spectators at their lusiness duties and dinner and play. Suddenly a storm arose, and Franz declared it would catch them before they could get home. The lightning flashed so much that they were very much frightened, and from the bottom of their hearts did they regret that they had left the garden. The storm came on violently, and almost an hour passed by before they reached home. They were wet through, and stood at the door trembling with cold. Their mother, all pale from anxiety, met them. She did not reprove them when she saw their ill condition, but, lest they should be sick, directed them to go to bed at once.

That same night Franz became very sick, and a long severe fever came on, in consequence of the cold he had caught from being wet. Many weeks he had to lie in his bed, and often he was heard to say: "Oh if I were only well again! It is so tedious to lie in a sick bed. I do wish I could go out and do some little work, for as often as I think of the labors of the little fairies, and that they were not compelled to do it, I must think there is real pleasure in activity and toil. Now I can lie here and sleep the whole day, but I don't enjoy it in the least; and just as soon as I am well again, I will be as industrious and happy as the Fairies of the Rye-Field.

Emma had told her mother all that happened to Franz and herself, and promised to take the fairies for an example of industry and contentment. From that day forth, she could sit quietly and attend to whatever duties her mother assigned her; and never had she been so happy in all her former life.

When Franz had recovered and went out into the garden for the first time, he found the peas had been bearing, and he sorrowfully reflected that they had been cared for by other hands than his. Afterwards he labored every day in the garden, and took the greatest pleasure in training the vines, beautifying the flower-beds, and keeping the walks free from grass. In the evening he would sit, in company with his mother and Emma, and read aloud to them, instead of sleeping on the sofa, as he used to do. No body would have taken him or his sister for the same children that were once so discontented and idle. It was a lovely scene to see them at their work; and, would you believe it, they never forgot a word of the song the fairies sang after dinner, and often sang it themselves. They lived to be of great age. Emma became a distinguished authoress, and Franz an honored senator.

A THRILLING NARRATIVE.

The details of the loss of the propeller Jersey City on 24th of November, have been received. The annals of lake disasters present few incidents that can compare in intensity of horror with the simple narrative of the survivors of the wreck. Rarely have there been scenes of suffering and acts of true heroism that could equal the tragedy enacted on Long Point beach. The story, as narrated by the survivors, is substantially as follows:

The propeller Jersey City, Capt. Monroe, from Toledo, bound for Buffalo, was out in the great gale of the 23d and 24th of November. Finding it impossible to reach Buffalo in the storm, Capt. Monroe headed the steamer for Long Point, Canada, intending to take shelter behind it. Every one in this latitude will remember the terrible morning of Saturday, the 24th of November. The wind blew with resistless force, and the snow swept through the air with such violence that it cut like sharp hail, and was so thick that objects at a short distance were invisible. About 11 o'clock in the morning, during a momentary rift in the snow cloud, Long Point was seen ahead, and Capt. Monroe discovered that he had been driven too far in to the weather the point without great difficulty. The steamer's course was changed, and an attempt made to get around the Point. The ordinary fires were found unequal to getting up the great pressure of steam necessary, and kegs of lard and butter were rapidly thrown in to feed the flames. But every effort was vain. A sudden shock—a dull grating sound that, was "felt" above the howling of the tempest, and the Jersey City was a hopeless wreck. She had grounded on the shoal, about two miles distant from the Point.

Capt. Monroe immediately ordered every one to the hurricane deck as the only chance of safety. A number, heedless of his warnings, jumped into the life-boat, and made for the shore. They were all last seen among the breakers that hissed across the intervening waste of water.

Soon after grounding, the propeller heeled over broadside to the seas, and with her deck exposed to the action of the waves. Her deck-load was at once washed off, and the repeated blows of the huge wave stove in her decks and dashed her sides into pieces. The hurricane-deck, with its load of half frozen sufferers, floated toward the shore. About 3 o'clock in the afternoon the hurricane deck grounded within a short distance from the shore in shallow water. At this moment a boy, who was on the wreck, was washed off by the waves, but was rescued by Capt. Monroe. After this the boy became frightened, for the first time, and clung eagerly to his preserver. Captain Monroe fastened a plank life-preserver to his body, and taking the boy in his arms, leaped into the water and made ashore. As the boy was landed, his suspenders broke and his pantaloons fell about his ankles, where they froze in a solid mass, chaining him to the spot where he stood. In a few moments the half-naked boy was dead.

Captain Monroe walked back to the piece of wreck, and directed his comrades where to leap so as to strike in the shallowest water. One by one the leap was made in safety, until but one was left on board, and that one was Mr. A. H. Derby, the clerk of the propeller. He was seen sitting on the wreck, with his head bent down as if in despair. Capt. Monroe called him by name, but he did not answer, although his mouth opened. To a second hail he again opened his mouth without giving an articulate sound. Captain Monroe and Engineers Manchester and Cummings went to the helpless man. Captain Monroe took Derby on his back, while the two engineers steadied his legs so as to prevent the waves washing him off. In this way the party waded through the water, ice making on them at every step, the surf dashing around them, the bitter wind freezing their hands and faces, and the blinding snow obscuring their view.

On reaching the shore, Captain Monroe attempted to lower Derby to his feet, but found it impossible to let him go. The living burden had frozen fast to his dead partner.

The Captain's arms were frozen stiff, and clasped around the arms of the dead man. The two engineers were also so frozen about the hands that they could ren [illegible]. Finding it impossible to rid himself of flung himself on the ground, [illegible] "spilled" the dead man from his shoulders. But he had escaped from one fearful, horrible dilemma, only to find himself in another. His trowsers were frozen so stiff up to his hips, that he was as much unable to rise as if his legs had been encased in lengths of stove pipe, and his companions could render him no assistance. At a short distance was the body of a man, frozen in a sitting position. Captain Monroe managed to roll himself to the body, and by it climbed to his feet.

The little party of survivors now set out on their painful march toward the light-house, which was at no great distance. They had got safely along until within about three hundred yards of the house, when a small creek impeded their progress. First Engineer Manchester attempted to cross the creek, but abandoned it and returned to the shore, where he sat down exhausted and despairing. Second Engineer Cummings came up, and endeavored to encourage him to further efforts, but in vain. Captain Monroe begged Manchester to rise and make an attempt to get around the creek, telling him the light-house was close by. "It's of no use, Captain," said the unfortunate man, "I can't go any further." Cummings placed his arms around the body of his comrade in order to lift him to his feet, but at that moment the icy hand of Death was laid on both, and, clasped in each other's arms, face almost touching face, with words of friendly cheer frozen in the utterance, these two brave men—Manchester and Cummings—perished within a few minutes walk of safety.

In this position they were afterwards found by the party sent in search. Captain Monroe was badly frozen.—Out of the twenty-two who had formed the crew and passengers of the ill-fated Jersey City, but five survived, being Captain Monroe, two firemen, the wheelsman and one passenger. The others either perished in the cruel waves or were frozen to death in that awful death watch. Six of the bodies have been recovered, some being returned to their former homes, and others buried on the Point.

We are glad to learn that the brave Captain Monroe will not suffer so severely by his exposure as was at first feared. Such heroes cannot be spared. His deeds of daring and tender care during the fatal wreck and march of death on Long Point, adds a brighter halo to the fame won by his gallant rescue of the frozen crew of the Omar Pasha, at the risk of his own life, at the month of Cleveland Harbor some years since.

A LITTLE HERO.

In the city of Hertford, Conn., lives the hero of the true history I am about to relate, but no longer "little," as the perilous adventure, which made him for a time famous in his native town, happened several years ago. Our hero was then a bright, active boy of fourteen, the son of a mechanic. In the severe winter of 18—the father worked in a factory about a mile and a half from his home, and every day the boy carried him his dinner across a wide piece of meadow land.

One keen frosty day he found the snow on his meadow nearly two feet deep, and no traces of the little foot-path remaining. Yet he ran on as fast as possible, plunging through drifts, keeping himself warm by vigorous exercise and brave, cheerful thoughts. When in the midst of the meadow, fully half a mile from any house, he suddenly felt himself going down, down, down! He had fallen into a well! He sank down into the dark icy water, but rose immediately to the surface. There he grasped hold of a plank, which had fallen into the well as he went down. One end of this rested on the bottom of the well, the other rose about four feet above the surface of the water.

The poor lad shouted for help until he was hoarse and almost speechless, but all in vain; as it was impossible for him to make himself heard from such a depth, and at such a distance from any house. So at last he concluded that if he had to be saved at all he must save himself, and begin at once, as he was getting extremely cold in the water. So he went to work.

First, he drew himself up the plank, and braced himself against the top of it and the wall of the well, which was of brick and quite smooth. Then he pulled off his coat, and taking out his pocket knife cut off his boots, that he might work to greater advantage. Then, with his feet against one side of the well and his shoulders against the other, he worked his way up, by the most heartful exertion, about half the distance to the top. Here he was obliged to pause, take breath, and gather up his energies for the work yet before him. For harder was it than all he had yet gone through, for the side of the well being from that point completely covered with ice, he must cut with his knife grasping places for his fingers, slowly and carefully all the way up.

It was almost a hopeless attempt, but it was all that he could do. And here the little hero lifted up his heart to God, and prayed fervently to help him, feeling he could never get out alone. Doubtless the Lord heard his voice calling from the deep, and pitied him. He wrought out miracle to save him, but breath'd into his heart a yet larger measure of calmness and courage, strengthening him to work out his own deliverance. It is in this way that God oftenest answers our prayers when we call upon him in time of trouble. After this, the little hero cut his way upward inch by inch. His wet stockings froze to the ice and kept his feet from slipping, but his shirt was quite worn from his shoulders ere he reached the top.

He did reach it at last, crawled out into the snow, and lay down to rest, panting out his breath in little white clouds on the clear frosty air.

He had been two hours and a half in the well! His clothes soon froze to his body, but he no longer suffered with the cold as, full of joy and thankfulness, he ran to the factory, where his good father was waiting and, wondering.

The poor man was obliged to go without his dinner that day, but you may be sure he cared little about that while listening, with tears in his eyes, to the thrilling story his son had to relate to him. He must have been very proud of the boy that day, as he wrapped him up in his own warm overcoat and took him home to "mother." And how that mother must have wept and smiled over the lad, and kissed him, and thanked God for him. *Grace Greenwood.*

BEAUTIFUL THOUGHTS.

Beautiful thoughts! how they come and go,
Like the ocean's ceaseless ebb and flow;
Billows of thought come rolling in,
Bearing the ruins of what hath been:

Wavelets of thought on Time's vast shore
Strewing its surface o'er and o'er
With many a pearl and costly gem,—
While we hardly stoop to gather them:

Wrecks of the beautiful, vanished past,
On the shores of life are mouldering fast;
And Memory sits by my side to-day,
Gathering the treasures that time flings away.

She brings back my childhood's rosy hours,
My heart filled with joy,—and my hands with flowers;
Which childhood's joy from my heart had shed,
And its flowers lay withering by my side.

She holds to my eager clasp once more,
The loved who have passed to the other shore;
The same sweet eyes—the same loved tone—
She hath given me back again my own.

Glorious visions of bygone days,
Are ever and ever before my gaze;
Beautiful memories throng my brain—
Bringing the past to life again.

Beautiful thoughts! awake, and *in dreams*
They come all tinted with golden gleams—
Gleams that were borrowed from heaven's light:
Shining the brighter because it is night.

Beautiful thoughts of my home on high,
Fadeless and sinless beyond the sky;
Where sighs and tears are never known
To mingle around our Father's throne.

I thank my God for this boundless store,
Of thoughts that come to me o'er and o'er;
That come to me ever awake and asleep,
Free as the ocean—*if not so deep.*

THE MONGOLIAN BOY.

The following narrative is from one of the recent publications of the London Religious Tract Society:

Years passed among the Mongolian Tartars, and no one came to the missionaries to inquire what he should do to be saved. At length a youth named Bardo came and sat down in a mission school. He was ignorant of the letters of the alphabet; but he soon got on, and in a short time could read and write very nicely, and also had committed to memory a catechism, and many passages of the Scriptures. He then gave up the worship of his gods, and told the children of the family with whom he lived that he now believed there was only one God, and one Savior, Jesus Christ.

From this time he felt more of the state as a sinner, and was often seen to retire that he might pray in secret. He began also to hope that he had found mercy through the Lord Jesus Christ, who died to save sinners. When mixing with his own people he told them what he felt, and invited them to come and hear the gospel for themselves, for that if they died trusting in gods that could not save them they would perish forever.

The Tartars place their idols on a table opposite the doors of their tents, and every person as he enters is expected to bow before them. When they saw that Bardo did not bow as he passed, they ill-used him, and tried to force him to worship their gods; but finding they could not prevail, they turned him out of their tents. One day a lama, or priest, beat him severely on the head, which brought on violent pains and fever. The fever continued for several weeks, and he grimly wasted away. Pain in the chest and a cough followed so that poor Bardo was brought very low. His friends fearing he would die, began to talk of using some of their heathenish rites to save his life; but he would not consent to this, and begged his friends to carry him to the missionaries. The Tartars also placed upon the wall, opposite to where he lay, some of their charms, that he might look upon them; but Bardo turned his back to the wall, though he had to place himself in a painful position, that his eyes might not behold the sinful folly of his friends.

On the morning of the day on which he died he was asked, "Should you die now, whither would your soul go?"

"To heaven."

"Who will receive it there?"

"God."

"On what Saviour do you put your trust for salvation?"

"If God had not in his [illegible] Jesus Christ to learn about that Saviour, what would have become of you?"

"I should have lived in sin, and gone to hell when I died."

He said he was not afraid to die; yet he would rather live, if it were God's will, that he might honor and take care of his parents.

His breathing became softer, and like falling into a gentle slumber he fell asleep in Jesus. Thus died the first convert among the Tartars—one who may be still to have fallen a martyr, for there is little doubt that the blows of the lama were the chief cause of his death. His school-fellows carried his body to the grave, and there it rests until Christ shall call it to eternal life, in the resurrection morning.

HEROISM OF A MISSIONARY.

The Rev. R. C. Father related the following incident, in an address to a missionary meeting in London:—When the fort of Agra was about to be invested by the mutineers, (during the last rebellion in India,) the entire population, both of the city and in the cantonments, took refuge in the fort. There were 850 native Christians in the town, who fled towards the fort, and expected to be admitted with the rest, but to their astonishment they were told that they could not come in. There were at that moment in the fort upwards of 1000 Hindoos, and some 250 Mohammedans, who afterwards deserted the English, yet these 850 Christians could not be admitted, but must remain outside in danger of losing their lives.—When it was stated that the native Christians had been refused entrance into the fort, Mr. French, the agent of the Church Missionary Society came forward and said: "My blood shall flow with theirs; if they are not admitted into the fort, I will go out to them." Here was a man that was truly worthy of the name of a missionary—one that was determined rather to perish with his brethren, than that they should be left outside. I am happy to add, that, in consequence of that statement of Mr. French, the Governor ordered the gates to be thrown open to the native Christians, and they were admitted into the fort.

A SAILOR'S FAITH.

"Show me thy faith by thy works." A Swedish sailor came into the office of the secretary last week and introduced himself by saying: "I have just come up from the 'Seaman's Retreat' on Staten Island, where there is a sick sailor, a countryman of mine. I want to get a few tracts from you to send home;" and so saying, he took from his pocket a memorandum-book and opened it, in which it was apparent that little blank space remained. He went on to say: "I wrote down what he wished me to write, to his mother as his dying words for we were fellow townsmen at home—and I thought I would get the pastor to copy it for me, as I am not a very good writer, and then I could send it home to his mother with the tracts; and the letter and the tracts would be read all through the neighborhood, which is a very wicked one, and the Lord might make them a blessing." This story was told with such affectionate earnestness, that my gaze fixed upon the plain man with admiration and gratitude, which were much increased as he proceeded, asking: "Can't you tell me where I can get an artist to go down and take his likeness?" He was converted eight months ago, and is very happy in God. I would be glad to get his likeness and put it in the letter to his mother, that she may look upon her dying boy." We told him this would be attended with expense, especially if he had to take an artist with his apparatus from the city down there. "O," said he, without the least hesitation, "I don't care for the expense if I can only get it and send it to his mother." This sailor had stopped at the Bethel Ship on his way up from the Island to see the pastor, but not finding him the pastor had himself gone down to see the dying seaman. He came up to our office, intent on leaving nothing undone to serve his dying shipmate and his surviving mother. Both these men are fruit of the Bethel Ship.

It is now seriously suggested by some European writers that the Jews should be restored to the Holy Land under the auspices of the Christian Powers. They would be better inhabitants of Syria than the Mahommetans. Faber, in his prophecies, predicted their restoration in 1866.

Obituaries.

"Let me die the death of the Righteous."

GEORGE M. JENKINS died at his residence, Yaz county, Miss., on the 29th October, 1860, aged 25 years. During his illness, about two months, he said but little on the subject of death; but being interrogated as to his feelings on the subject, replied, "I fear not death if it is the Lord's will to take me away." He has left a wife and one little son, a father and mother, and four brothers and four sisters, with many relatives and friends, to grieve, but not as those without hope.

J. P. JENKINS.

SAMUEL MERIDY McNEELY, son of Brother and Sister N. G. McNeely, died near Bellewood, La., November 27th, 1860, aged 4 years and 2 days.

C. C. PRESTON.

EDUCATIONAL.

SOULE'S COMMERCIAL COLLEGE.—Corner St. CHARLES and LAFAYETTE STREETS, Entrance, 20 St. Charles street. (Established in 1850.)

OPEN DAY AND EVENING THE ENTIRE YEAR.

Book-keeping, Penmanship, Arithmetic, the French and English Languages, practically taught. Catalogues, containing full information, sent free to all who wish.

Nov. 20, 1860. 3m

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

FACULTY.

REV. JOHN P. MILLER, M.A., President and Professor of Mental and Moral Science.
REV. W. H. SCALES, M.A., Professor of Mathematics.
REV. JOHN J. WHEAT, M.A., Professor of Greek.
GEORGE H. WILEY, M.A., Professor of Latin.
A. R. HOLCOMBE, B.A., Professor of Natural Science.
REV. J. F. SUNSTROM, M.A., Professor of Modern Languages.
REV. A. H. MILLER, M.A., } Principals of Preparatory Department.
W. N. POTTER, M.A. }
R. D. NORWORTHY, M.A., Tutor.
LEWIS FITZHUGH, Tutor.

Tuition per Session of five months, payable in advance:
In Preparatory Department.....$21 50
In College Department.....30 50
Matriculation Fee on entering College Department.....6 00
Sizing, extra.....5 00

Boarding can be obtained at the Steward's Hall, or in private families at prices varying from ten to fifteen dollars per month. This institution having an able Faculty, extensive buildings, large library, well fitted and apparatus, commends itself to all desiring a thorough classical or scientific education.

Centenary College is located at Jackson, La., twelve miles East of Clinton.

For information apply to Rev. T. C. Ridgeley, No. 142 Camp street, Dr. John C. Keener, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug 25 1860. 1y

COLUMBUS FEMALE INSTITUTE.—COLUMBUS, Miss. The Fifteenth Annual Session of this Institution will open on MONDAY, the 1st day of October, 1860.

THIS IS NOT A SECTARIAN SCHOOL.

Tuition and Board not higher than at other Southern Female Colleges. The Teachers are all experienced in their profession. The location is remarkably healthy, and the society moral and refined.

Columbus is accessible from various directions by daily stages, trains, and by the Mobile and Ohio Railroad, a branch of which terminates only a few Squares from the College buildings. Pupils should endeavour to be present at the opening of the Session.

MEMBERS OF THE FACULTY:

Rev. R. F. LABRANCHE, M.A., President.
J. W. M. SHATTUCK, M.D., Secretary.
Rev. W. T. H. SCOTT, M.A.; Professor A. PERLMAN, M.A.; Mrs. L. E. EAGAN, Mrs. A. PERLMAN; Miss C. R. SHARKEY, Miss E. S. BERNARDY, Miss L. STOKES; Miss M. A. WITHER; Miss R. E. TUCKER, Miss E. H. SHATTUCK.

BOARDING DEPARTMENT.—Mr. Labranche and family, and Dr. Shattuck and family, reside with the boarders, and have charge of that Department.

For further particulars apply for a Catalogue.

Sept 29th, 1860. 3m

SHARON FEMALE COLLEGE, Located Seven Miles east of CANTON, has recently received a new and elegant Philosophical Apparatus; and is prepared to give young Ladies a thorough Course in Natural Sciences, Languages and Mathematics, also in Music, French and Embroidery, and the various primary and Collegiate branches of English education. Lessons in Vocal Music, gratis.

Board $8 per month; Washing and Lights, extra. Tuition, from $12 to $22 per Session, of five months. Payment due in advance.

W. L. C. HUNNICUTT, *President.*

Nov. 7, 1860. 3t

WHITWORTH COLLEGE, FOR YOUNG LADIES, BRANDYWINE, Lawrence county, Mississippi. Rev. J. P. LEE, A.M., President, assisted by competent teachers.

The EXERCISES of the Second Collegiate Year, will begin September 12th, 1860, and end June 19th, 1861. Friday, June 14th, Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examination of Classes. Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE, President and Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on Wednesday, 10th October. As the numbers of Pupils is necessarily limited, those who wish to secure places will do well to apply as early as practicable.

W. H. S. MAGRUDER

Aug. 5, 1860. 1y

WESLEYAN FEMALE COLLEGE.—The Twenty-Third annual Session of this Institution will commence on MONDAY, OCTOBER 1st, under the superintendence of the following incumbents:

Rev. J. L. Bowell, President, and Professor of Modern Science, Rhetoric, &c.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Bliss, Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. F. Barkdull, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. Guttenberger, Senior Professor of Music.
W. S. S. Matthews, junior do.
Miss Guttenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. S. Schwartz, Teacher of Ornamental Branches.

$20 will cover the general expenses of a Student for board and Tuition, (no extra studies, be it seen. The expense of furnishing a room varies from $10 to $12.

In addition to the regular College classes, there will be henceforth an Academical and a Primary Department, all under the charge of the same general faculty.

Letters of parental business should be directed to Professor C. Schwartz, Assistant of the Faculty, on all other matters, either to Rev. [illegible]

Aug. 28, 1860

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department and superior educational facilities will commence its next Session, Sept. 24th 1860.

Rev. S. D. OGBURN, *President.*

Port Gibson Collegiate Academy for Young Ladies will open its thirty-second annual session on the 1st Monday in October next, number of pupils last session, 100. A new building now in course of erection will be ready for occupancy early in October, with accommodations for thirty additional boarders. A room has been erected for Gentlemen, with appurtenances for scientific physical training, which gives beauty, grace and health.

The College is furnished with Maps, Charts, Globes, a Cabinet of Minerals, Philosophical and Chemical Apparatus, a full corps of efficient and faithful teachers, and we offer to young ladies desiring an education a high order of advantages.

Terms per session of forty weeks, board and tuition in English branches, from $70 to $100. Music, Languages and ornamental branches at moderate extra charges.

Catalogues, with full information, can be had by addressing

sep12 REV. B. JONES, Port Gibson, Miss.

GREENSBORO (ALA.) HIGH SCHOOL.—A Select School for Boys.—Rev. J. W. N. MEARS, A. M., M. D., *Principal and Proprietor.*

SIX boys from ten to fifteen years of age can board with the Principal. The whole expense of board, tuition, washing, fuel, lights, and books and stationery, except books of reference, per scholastic year, $300. s12-3m

READYVILLE SEMINARY, BATON ROUGE, LA., will commence its next session on October 10th. The patrons of the school are earnestly requested to have their daughters and wards present to enter classes at that time.

Sept 12 3m* MRS. M. W. READ, *Principal.*

Feliciana Female Institute, Jackson, La.—The regular exercises of this institution will be resumed on Monday, October 1st. The grounds have been made to the buildings and premises. With good discipline, thorough teachers, complete apparatus, and newly furnished apartments, superior facilities are afforded for a thorough female education.

Sept. 12, 1860. THOS. W. BROWN, *President.*

PROFESSIONAL.

JAMES' J. HUTCHISON, ATTORNEY-AT-LAW, Livingston, Alabama. Practices in Sumter and the adjoining counties. [au24

J. E. FLAM, ATTORNEY-AT-LAW, BATON Rouge.

REFERENCES.—Henderson & Hyde and Cuddy & Bolton, *New Orleans*; W. S. Pike and Slatter....., *Baton Rouge*

FORTIA & KILBOURNE, ATTORNEYS-AT-LAW, Canton, Louisiana, practice in the Parishes of East and West Feliciana and east Baton Rouge.

References—Payne & Harris, Flynn, Vance & Co., W. and C. Peckford and Co., Broadwell, Haynes and Pritchard & Flower, New Orleans. mar 7 1y

W. P. WINANS. J. T. HEARD.

WINANS & HEARD, ATTORNEYS AND COUNSELLORS AT LAW, Shreveport, La., Marksville, La. We practice in the several Parishes of Rapides, Bossier, Claiborne, and Shreveville.

C. SPENCER MAY, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the courts of Catahoula, Concordia, Carroll and Tensas Parishes.

J. C. & T. H. LEW, ATTORNEYS-AT-LAW, will practice in the Parish of Catahoula, Ouachita, Union, Lincoln and Morehouse. Office at their residence, Harrisonburg, La. Oct 27 1y

COMMISSION MERCHANTS.

A. H. MAY & CO., COTTON FACTORS AND General Commission Merchants, No. 61 Gravier street, New Orleans. [au25

J. C. PAINE, J. P. HARRISON.
H. B. EDMINSTON, W. H. HARRISON.

PAINE & HARRISON, COMMISSION MERCHANTS No. 61 Union street, New Orleans. ly

FRANCIS PASH. P. L. LAURANS.

EDWARD PASH & CO., COMMISSION MERCHANTS, and Dealers in Wool Produce, 61 Magazine street, New Orleans. 1y

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JOS. W. CARROLL, W. H. KIMBALL,
JAS. HOY, J. S. SAYERS.

CARROLL, HOY and KIMBALL, Cotton Factors, No. 38 Perdido street, Packers Row, New Orleans. july 10, 1860. 12 m's

MOORE & BRIMWEDE, Successors to Moore and Vanculin, Commission Agents, and Cotton Factors, No. 44 Carondelet street, New Orls. ly 16, 1860

LANE, SALTER & CO., COTTON AND SUGAR FACTORS, No. 128 Common st. Oct 17, 1860.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & CO., the first day of January, 1857, my business connections in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street. MILES OWEN.

L. SAWYER, DEALER IN WOODEN-WARE, PAPER, Brooms, Matches, Cordage, Twines, Scales; and DEARBORN'S CELEBRATED BALANCES for Weighing Cotton, Sugar and Tobacco., No. 60 MAGAZINE STREET New Orleans. ap20

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All on reasonable terms. T. H. JACKSON & Co.,
Jan 31 No. 82 Common street, 2 doors from Camp street.

P. H. WILLARD, COAL MERCHANT, IN EXCHANGE Place, opposite the Post office. Those desirous of purchasing Coal or Wood, can be supplied at short notice at the City Coal Office, where is constantly kept on hand Pittsburgh, English and Cannel, Anthracite and Lower Ohio Coal, Faunlas, Hotels, Cotton Presses, Steamers, &c., &c., supplied at the lowest market prices. ap22 1y

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TWO MERCHANTS AND PLANTERS,—MANUFACturers' Commission House, Large stock of BOOTS, SHOES and HATS. Call and examine the stock, at No. 58 Magazine street opposite the Arcade, New Orleans.

nov 11 R. W. HAYNS.

THE HAIR SCRAPER.—The most simple, light, handy and useful hair-tonguing implement yet known, as the metal scraper, attached to the top of the plow in a peculiar manner, can be so regulated as to be set to the depth of any soil, and scrapes the hard, dead ground from the moist soil be

NEW ORLEANS CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH—C. C. GILLESPIE, EDITOR.

VOLUME X.—NUMBER 52. WHOLE NUMBER 515.

NEW ORLEANS, WEDNESDAY, DECEMBER 26, 1860.

$2.00 A YEAR, IN ADVANCE. OFFICE—115 CAMP ST.

LOUISIANA CONFERENCE REPORTS.

REPORT ON SUNDAY SCHOOLS.

The Sunday School Committee find themselves limited in the expression of their views to a mere comparison of statistics between last year and this, and such reflections as are legitimate therefrom. It has been usual to supply this Committee with material proper for such a report, but by some means we have been neglected, not because the sentiment and practice of either preachers or people are indifferent to a cause meriting the deliberation and careful attention of a specially appointed Committee by your body.

It is much easier and more likely that the institution may be underestimated than ever rated. Aye! Not without a carefully directed attention and close application of thought will we be able to detect the intimate relations and interflow of influence, of sympathy, and life between the Sabbath School and the Church; not until the streams of young, fresh and vigorous life which these unsuspected fountains supply, are turned into the channels of the Church, will we be able to approximate an estimate just to the real value of the Sabbath School.—There are certain habits of individual character which readily discover even the hidden plans of the man's heart, and often shows the plodding, silent worker to be possessed of a sublime idea, and grasping the salient points of a glorious destiny. In such cases the agencies and materials employed by him have been deemed useless by others. Study him and learn with what felicitous enthusiasm he enters into and comprehends the sublime plans of Jehovah.

Such is our estimate and conception of the minister of our holy religion, it matters not where his lot is cast, how obscure and unpromising his field, who comprehends the value and the beauty and promise of childhood. It is not the humanity of the man, but the glorious faith of the preacher, who breathes his soul's richest compassion upon the germs of a coming generation, and the infant members of an ever progressive Church. God bless the preacher whose heart is so fully in the Church as to make her future even as her present, who, in the midst of an adult and dying membership, enlarges in the Sabbath School the circle of successive membership. He, after toil that others shrink from, and after labor that others dread, at last from a commanding point, even the mountain's top, behold the scene, the mystery, the issues of human life; he traces the fountains which supply the fertilizing and beautifying streams that glide down the mountain's side, and meanders through the vale, whose borders are fringed with the hopes, the beauties and the sweets of life. He, with tremulous voice, essays thus early to ascend the scale of that grand diapason with which Heaven and earth are preparing to close the history of redemption. Without pursuing further thoughts which invite us, we present to you the comparative statistics.

Summing up the whole matter and reducing it to practical reflection, the New Orleans District shows a handsome gain throughout, except in the case of officers and teachers, where one less is shown than last year. The Opelousas District shows a loss of 8 schools and 501 volumes from the library. Monroe District improves slightly upon the figures of last year. The indications are that no field will yield a richer harvest to the industrious and inventive preacher.

The Homer District sustains a loss throughout, except in the case of pupils and Sunday School Visitors—Why this falling off? Can anything suggest more painful and humiliating reflection than the depreciation of institutions which lie so near the heart of the Church?—We know not the difficulties under which the preachers labor in this District; still we cannot repress a desire to know the cause, nor a sense of regret for the loss we have sustained, and the other losses which they suggest.

The Shreveport District keeps up her figures except in the instance of the Sunday School Visitor; 48 less have been taken than last year. Wherefore this falling off? Did we not promise to increase our efforts to circulate the children's paper? We have taken the pains to bring under our view all the parts of the Sabbath School that our statistics present, in order that our brethren may see where improvement is possible, and by the effects of the comparison, be stimulated to renewed and persistent endeavors to advance the Sunday School cause in the Louisiana Conference.

In behalf of the Committee.

This Report having been concurred in by the Committee of the Whole, in Lay Session, they recommend to you its adoption, with the following resolutions:

1. Resolved, That the Publishing Agent be requested to issue an edition of the Sunday School Visitor, with the imprint of New Orleans, for distribution throughout the State.

2. Resolved, That the Superintendents of Sabbath Schools in the Louisiana Conference be requested to present each scholar who regularly graduates in the catechetical series of our Church, with a certificate bearing the seal of the Church.

3. Resolved, That our Superintendents of Sabbath Schools offer to all their teachers, as well as their pupils, the discretion of a regular course in our catechisms.

4. Resolved, That within a month of each annual session of our Conference the Superintendents make a report to the Chairman of the Committee on Sabbath Schools in the Conference, which report shall contain the accurate statistics of the Schools, with the time and place of their annual examinations, the number of certificates conferred and the full name of each graduate.

5. Resolved, That the Conference appoint a Committee to secure the means necessary, and have prepared and published, a suitable certificate of graduation, and have them kept in full supply at the Depository in New Orleans.

REPORT ON TEMPERANCE.

Your Committee to whom was referred the subject of temperance, beg leave to report, That we deeply deplore the prevalence of intemperance in our land. Therefore,

1. Resolved, That we will continue to give our entire influence, by example and counsel, to the promotion of temperance.

2. Resolved, That we will prudently, yet firmly, administer our discipline on this subject.

3. Resolved, That we discontinue our committee on temperance.

N. A. CRAVENS, Chairman.

CAPRERA.

Incredible as it may be thought, all accounts agree that Garibaldi is gone or going to Caprera. The spell of the romantic story of Italy liberated loses much of its fascination with the disappearance of its hero; but, as we are only at the end of the second volume, he will surely present himself again before the last chapter is written of a tale which is wilder than fiction and truer than history. Will it all end happily with the wedding-bell, or in a dirge? Journalistic reviewers of the story, which comes out in parts, cannot skip from the preface to the "finis," or certainly divine the catastrophe. For awhile we must be content to miss the chief character, who, while emperors and kings were but the machinery of the plot, was its soul and center. Draw a line from Genoa (where Francis II. is biding his time to run away), westward across the Tuscan Sea, and it will nearly graze the rocky islet of Caprera, on the Italian, by no means on the French side, of the Strait of Bonifacio. They could not make the chief a subject of Louis Napoleon when they gave away Nice, and even in his retirement here, on an advanced post, as it were, of the Island of Sardinia, his presence is a more effectual bar than all Lord John Russell's diplomacy to the cession of that Island to the man with no idea. There is no Sabine farm, no spot of land on the peninsula, to which the dictator could prudently retire; he therefore goes into voluntary exile, but still within the dominions of the monarch whom he has created king of Italy, to this obscure hermitage.

"There he whose lightning pierced Stellilao flues
Now focus his quinquinx, and now ranks his vines;"

—that is, if there are trees and vineyards in Caprera; what we read of as the actual produce of Garibaldi's stony farm would have been much too vulgar for the muse of Twickenham, though perhaps she did not always despise them at dinner-time—artichokes and turnips! Garibaldi may plant and sow, but when he reaps, on what field will it be, and with the sickle or the fallchion? He bids his comrades hold themselves ready to follow him again next spring. "Look forward six months," was the advice of Count Cavour, which Garibaldi interprets as meaning that the cause of freedom in Europe will then want a million of defenders in arms.—This is his way of figuring the sum in round numbers.—Strong of hand, true in heart, the hero is not always great in administration or prudent in speech. He will have leisure to revise his conceptions during the winter. The dictator's trust was well and truly discharged when he made way for the king. The two Sicilies had been conquered by him, and the last of the Bourbons fled from the capital to make room for the liberator. By Garibaldi's soldiers the battle of the Volturno had been won, and to them Capua had surrendered. The royalist army had lost a third of its number by these latter operations, and more than half the remainder, pretending want of confidence in our own generals, had escaped across the boundary into the states of the church, where a few months before they would have been joyfully welcomed as allies, but had now to be scandalously disarmed as fugitives, and then to be fed from the bankrupt exchequer of Pius IX., who is himself reduced to ask for his "penny" in France, where the government denounces its collection as an unworthy tribute to Rome, and from "the faithful" in these realms; for the Pope has become the most needy, the least deserving, and the most exacting beggarman since O'Connell's time. The Garibaldino being passed by the Piedmontese, and nothing but a French interdict preventing an attack upon Mola and Gaeta from the sea as well as by land, the hunt was up. Meanwhile the people had accepted their new sovereign, not only in Southern Italy, but likewise in Umbria and several districts and towns of the papal territory which were in the occupation of the French. It remained only that the European powers, one by one, since there could be no congress, should recognize the new order of things.

To England will belong, we hope, the honor of being the first to do this. Thus, perchance, by the moral force of her example, may the physical contest, the tremendous campaign looked for next spring, be averted. She who accepted the will of France, when that will was another Napoleon, must in consistency with herself ratify the happier choice of Italy. The recent dispatch from the foreign office prepares the way for this step, which our imperial ally must follow or be untrue to himself. The one afflicting thought is that Garibaldi, as he retires into the background lest he should divide with his sovereign the attention and admiration of beholders, carries a wounded spirit into the magnanimity of his exile. It is said that some stupid order from the head-quarters, implying that he was placed as a subordinate, under the command of a Sardinian marshal, extorted from the noble chief a tender of his resignation, which Victor Emanuel had too much sense and feeling not to refuse. Though this arrow was plucked out of the dictator's noble breast, there are others which have left their barbs behind, but none that will rankle and fester there. Never was there a warrior so remorseful for every drop of blood shed in a civil war: never an adventurer, a "filibuster," who overturned thrones and created a kingdom with means so slender; never a soldier so idolized by his troops, or a leader so reverenced by the people. Still he had weaknesses—generous, and leaning to virtue's side, but yet weaknesses—which conspired with his very strength and his greatness to disqualify him for lingering longer on the scene. The time came when he must have perceived this, and must have said to himself, *Tempus abire tibi est*—"There's not a friend or foe of mine but wishes I were away." Only on the condition of supplanting him had the Sardinian King been permitted by the French to overrun the Roman Marches and to enter the territory of Naples. He knew this and went home, not with airs of "savage grandeur," but in pure, self-sacrificing disinterestedness. The end of it all, for the present—and it is a noble and fitting end or pause—is Garibaldi at his rocky farm in Caprera, and Victor Emanuel proclaimed King of Italy.—*London Watchman.*

PRAYER OF THE CHINESE REBELS.

Rev. Otis Gibson, one of the Methodist missionaries at Fuh-Chau, China, sends to the *Northern Christian Advocate*, a description of a remarkable book written by King Kan, one of the leaders of the Chinese Rebels. In it occurs the following form of prayer, prepared for public and private use by the insurgents:

"Kneeling on the earth, we (or, I,) little children, praise the great supreme Ruler, the Tribune, the Heavenly Father, the Heavenly Elder Brother, and the Holy Spirit. O God, thou art omniscient, omnipotent, and omnipresent, most just, and most kind. In the beginning, in six days, Thou madest heaven and earth, hills and seas, and all things. Still by the wind and sunshine, by the rain and dews, Thou producest all things, and preservest and nourishest all mankind. Proof of thy sustaining and preserving favor.

"But no man knows gratitude or gives thanks for Thy favors, O God. Thus forgetful of kindness, and rebellious to their root, fell by Heaven, and yet treacherously imposing on it, men are indeed sinners (undeserving) of heaven and fit materials for hell, and deserve to be punished at once thereto, to be exposed to the worm that never dieth and the fire that is not quenched, forever to endure unexhausted inexhaustible misery.

"In this case, O our God, if Thou wouldest utterly destroy them, the kindness of Thy heart would not bear it; and if Thou wouldest not destroy them, Thy just and righteous law would be made of no effect. In this difficulty, Thou wast constrained to reduce and send from heaven to earth Jesus Christ, Thy first begotten Son, most honorable and noble—He was born from the womb of the Virgin Mary, was in the world thirty and three years, called to Himself twelve disciples, and instructed them, according to Thy holy will, to save the world, to urge men to repent and to turn from their errors, that they might receive His redeemed grace. Afterwards, He was indeed nailed on the cross by wicked men, receiving a thousand indignities and ten thousand miseries, and poured out his precious blood, an atonement for the sins of the brethren and sisters of all nations under heaven, so that all who believed and were baptized might be saved, and ascend to heaven to enjoy happiness, while they who did not believe should suffer the perdition of hell.

"Afterwards, He was buried, and on the third day He rose again, and after forty days He ascended to heaven, where now He is seated at the right hand of Thy power, O God. All who sincerely pray to Thee for pardon and happiness, Christ, the Heavenly Elder Brother, intercedes with Thee for them, and Thou, O God, wilt regard His merit, and accord to them the forgiveness of their offenses, and bestow Thy Holy Spirit to renew their hearts, to open their obstructed understandings, to give them intelligence and strength, so that they shall sincerely believe in Thee and the Saviour, and fight with and overcome the evil devil (or, devils) our enemy, and make him flee away.

"Such, O God, is Thy love to us sinners, mean and insignificant! The grace and the goodness, the glory and the happiness, are higher than heaven, thicker than the earth, and deeper than the sea. Though we should give our bones to be dust, and our flesh to be torn to pieces, we could not repay Thee one hundred millionth part.

"But until now, alas! the fervent believers are few, and the followers of the devil are many. On this account, O Heavenly Father and Heavenly Elder Brother, ye consulted, and sent our lord, the Heavenly king, to be born in China; in the year Ceen-yew, (1837,) ye called him again to ascend to heaven, where in soul he saw Thee, O Heavenly Father, and Thou didst instruct him what he should do. And so, at the present time, we brethren and sisters, by the favor and majesty of Thee, our Heavenly Father, have been led and brought all the way, till we are here in his capital.

"O Heavenly Father, O Heavenly Elder Brother, is it that now ye no longer love us? Thou mayest indeed not love us, this multitude of little ones, but how can thy kind heart, O Heavenly Father, bear to be thus (perhaps bear to see our misery?) O Heavenly Father, O Heavenly Elder Brother, Thou hast said that Thy will shall be done in earth as in heaven. Thou hast said also, that where two or three agree in heart and mind, whatsoever they ask, shall be done for them by Thy Father in Heaven. We now, the multitude of little ones, take firm hold of these words of promise from Thee, O Heavenly Elder Brother. The things which belong to our pardon and happiness must be given us, and then will we rest a little. If they are not given, brothers and sisters, ye will weep day and night, and cry aloud, (lit., clamor) to our Heavenly Father.

"We beseech our Heavenly Father and our Heavenly Elder Brother, to open wide their heavenly grace, and preserve and help our lord, the Heavenly king, and our young lord. May the empire soon be settled. May the gospel have speedy course, till through the eighteen provinces, the people shall all be the good sons of the Heavenly Father, the good brothers and sisters of the Heavenly Elder Brother, the good subjects of our Heavenly kingdom;—in this world having glory, and in the life to come everlasting happiness."

"Our parents, our brothers, our children, and all our relations, whether they are far or near, in foreign lands or in China,—we commit them all in the powerful hand of our Heavenly Father, praying Him to preserve them, and give them peace. To grant them clothes and food, to keep them from calamity and hardships, to receive their souls to heaven. All that we ask is in dependence on the great merit of the redeeming death of Christ, our Heavenly Elder Brother on the cross. May He intercede with the Heavenly Father, that His holy will may accord to us forgiveness and happiness, world without end, and bless the empire of our lord for myriads and myriads of years. Amen."

THE HORRORS OF THE PAPAL PRISONS.

The Florence Nazione presents us with the summary of a little work, entitled the "Prisons of Paliano." It is the record of the experience of several political prisoners, written in the Pontifical dungeons of Paliano. These tombs for the living are now, thanks to recent events, empty. One prisoner writes:

"In the fort of Paliano there are about two hundred political prisoners, dressed like the criminals condemned to the galleys, and, like them, shaved. They are divided into five sections. Those condemned for life are shut up in cells, about nine spans wide and about sixteen long, including the little table of brickwork. Other cells, about three spans wider, contain three prisoners; and others not much larger, have seventeen all huddled together. In the first of these there is a small grating over and opposite the door, through which the food is introduced. The other cells have one window, and sometimes two, with an opening of about four spans in breadth and one in height, and through this the prisoners are fired upon if it be necessary to keep them quiet. The food and hospital arrangements are villainous. The patients are neglected and ill-treated. The medical attendants will hardly ever send a patient to the hospital, and when they do send him, they always keep him on strict diet.

"Perhaps they have a secret understanding with those who contract for the food. One day, when some complaints were made on account of the bad soup in the hospital, the person who made the complaint was taken by two keepers, and by dint of blows and kicks, was forcibly thrust along into the darkest dungeon, and there detained many days by order of the governor. When some prisoner is at the point of death refuses to receive a confessor, he is removed into a solitary cell, and there after having heaped on him a thousand outrages, orders are given to one of the lowest thinkeys to kill him by suffocation. The fact is known from the confession of the turnkey himself, who, on one occasion, refused to be a party to this barbarity. The corpse is interred in the interior of the fort, and the governor is present at the funeral. Sometimes he gives a kick to the head of the corpse, and commits similar outrages.

The following is the testimony of another victim of Papal infamie.

"Whilst I was an inmate of this den of horrors, a wife with her little boy obtained permission to see her husband. It was ten years since the Papal government had torn her husband from her embrace; the boy had never known his father, for he was born after the arrest. Neither the prayers of the afflicted wife, nor the tears of the tender child, nor the sobbings and despair of the unhappy father, could induce the governor to allow them but one embrace—to let them mingle their tears together. It would be impossible to describe the rigors and the tortures, always new and increasing, which have been invented to augment the sufferings of the prisoners after the last fatal attempt at flight. In order to prevent the political prisoners from holding the slightest communication with the outer world, recourse was even had to the very strange and absurd expedient of forbidding the physician (although an individual completely subservient to the government) from personally visiting the sick in prison. He was to treat them on the report of a creature who but a short time before had been in the galleys, and was transferred thence to perform the office of an hospital attendant.

This liberated galley-slave felt the pulse, made his diagnosis, drew his conclusions, and the physician, meanwhile waited in the room of the governor for the report of the attendant, and, according to the character of that report, prescribed remedies for the patients whom he had never seen. Representation on representation was necessary before the Papal government could be induced to abandon this singular mode of proceeding; and it was only after some time that the physician obtained permission to approach the bed of his patients; but even then only in the company of the turnkeys, who were placed as spies over his movements, his words, and the very expression of pity which his countenance might betray. One of the patients, a certain M——, of Bologna, begged to see the governor, to implore in the name of his companions, the permission to have the period for exercise extended for half an hour. [illegible] weighing eighty pounds, and thrown into the tower. The tower, situated in the centre of the citadel, is the most horrible of prisons—damp, isolated, with an opening at the roof, leaving the prisoner exposed to all the inclemency of the weather.

He it sunshine or winter, the inmate of the tower has no bed save the bare ground—no coverlet save his own apparel—no food save bread and water. When I left the fort to be conveyed as an exile across the frontier, a poor prisoner had just died in consequence of illness caused by the repetition of this punishment, from which more than one prisoner had died whom the government perhaps wished to get out of the way. A certain P——, of Ascoli, on returning from the chapel to his cell, happened when he reached the court-yard of the fortress, to salute a condemned prisoner belonging to another section, who was looking through the grating. For that offence the head jailor, after beating him, had the usual chains put on, and then sent him to the tower. It was in March, on an Easter Sunday. After three days of suffering he was found stretched on, almost frozen, on the ground. Then he was removed to the hospital, and, thanks to a strong constitution, after some time he recovered. Many amongst the political prisoners, in consequence of the treatment they had received, from the moral and physical tortures endured, have become insane.

They howl in their prisons, sometimes mingling with the other victims, at other times alone, but without any difference of treatment. One of these wretched maniacs committed one day an insane act. The head-jailor beat him so cruelly as to leave him almost lifeless on the ground. Young C——, who was in the same cell, indignant at the outrage, called out that they were murdering the man. Thereupon the jailor departed, but immediately returned with a band of turnkeys, who at once fell upon the youth, removed him to another prison, and there with sticks and ropes, mercilessly belabored him.—Another poor fellow, whose intellect was temporarily wandering, having made some complaint about his food, was kicked and thrashed back to his old cell—there left without attendance, without the visit of the physician, and with the coarsest diet. He recovered from his mental illness, but now, owing to the length of the imprisonment, of the suffrings endured, and to the treatment to which he has been subjected, his health has suffered to such an extent that his friends have no hope of ever seeing him on this side the grave.

CHURCH STINGINESS.

It is beyond question that the crying sin of Israel today is covetousness; stinginess in the Church is a prevailing epidemic. We can hardly think of another evil so huge and monstrous as this, which exists in well nigh every congregation. It paralyzes faith, imprisons charity, and nullifies hope. It is the real, hard, obdurate heresy with which God's ministry is obliged to contend. It hinders all evangelical efforts at home and abroad. It cripples the exertions of pastors in their every attempt to do good. It renders the growth of personal piety impossible in its victim. A stingy church-member will let his heart go after its covetousness, while listening to the most animating discourse, and his tight fist will choke his conscience, even while it is grasping for a breath of vital air. He may admire his minister, and feel an attachment for the church in which he is wont to worship; and yet, the moment he is required to show his love for Christ by proper works of benevolence or charity, he straightway takes counsel of his stinginess, and is seized with a spasm of economy, which shuts up his heart as closely as a vault, from which the light of day is excluded.

Many professors are perhaps unconscious of their meanness in religious matters. If they were, no doubt they would repent, and do works meet for repentance.—But until they can be shown, and made by the grace of the Holy Spirit to feel how great their sin in this regard truly is, there can be little hope of reformation.—Let us, therefore, propose a few questions which professors may ponder, with a view of ascertaining whether they are indeed guilty of covetousness, and chargeable with inexcusable stinginess:

1. Do you believe that you and all you possess belong to Christ? Were you saved by the precious blood of redemption; only that you might the more indulge your own selfishness, or that you might no longer live for yourself, but for Him who died in your stead? A careful and honest answer to this enquiry will go far towards determining your duty with respect to religious efforts for the salvation of others.

2. Are your gifts for church purposes a single tithe of the amount of your expenditures for luxuries in your own home? If you have sufficient means to comply with the demands of fashion, or with the claims of an increasing business, can you give these as reasons for diminishing or withholding your contributions for religious purposes? It is an indisputable fact, that many professors expend so much upon dress, and furniture, and other luxuries, that they have little to bestow in charity. Will are they blameless? Is this course consistent with the claims of an enlightened Christian conscience?

3. Do you place yourself in debt in order to grow richer than you now are; and then plead that because you are in debt you have nothing to give? This is a subterfuge very commonly resorted to among farmers. They add farm to farm, and while the gains are all the while increasing, still they grow more and more reluctant to aid religious efforts. If there is a little debt on the church, they are unable to help in removing it; if the parsonage needs repairing, it must remain untouched until individual greed has done its perfect work; if missions want assistance, or charitable interests plead for aid, they must be sent empty away from him, who offers in excuse the existence of debt, which is, in fact, but a real advance towards increasing wealth. Every pastor knows very well how the subtle devil of covetousness entrenches himself in the human heart under the above-named pretexts.

4. Have you made it a principle to live for others as well as for yourself? If you have, then you will find little difficulty in so managing your affairs as to save a portion of your weekly gains for the service of God. If you have not, then beware, lest you fall into the error and condemnation of Balaam, the son of Beor, who loved the wages of unrighteousness.—*Christian Intelligencer.*

THE BIBLE IN DIFFERENT COUNTRIES MANY YEARS SINCE.

After the establishment of the British and Foreign Bible Society, on the 7th of March, 1804, one of the earliest efforts of the committee was naturally to provide an edition of Welsh Bibles and Testaments.

An eyewitness thus describes their reception: "When the arrival of the cart was announced, which carried the first sacred load, the Welsh peasants went out in crowds to meet it, welcomed it as the Israelites did the ark of old, drew it into town, and eagerly bore off every copy as fast as they could be dispersed. The young people consumed the whole night in reading it, and laborers carried it with them to the fields, that they might enjoy it during intervals of their labor."

Mr. Charles, with whose memory we connect these Welsh Bibles, was travelling, in the autumn of 1799, over a mountain in Merionethshire, one frosty night, and had his hand frostbitten, no illness followed, and his life was in danger. Under these circumstances, his friends met to pray for his restoration, and one person, alluding to the fifteen years added to Hezekiah's life, of old entreated God to spare Mr. Charles's life also fifteen years: "Fifteen years, O Lord! add but fifteen years to the life of thy servant! Spare him for fifteen years more to thy Church and thy people!" Mr. Charles heard of this prayer, and it made a deep impression on his mind. He mentioned it to several friends, during the last years of his life, for his death did occur just at the close of the fifteen years. It was during this period of fifteen years that the most important acts of his life took place—the most valuable of his works were written, &c.

In Ireland at this time not more than a third even of the Protestant families possessed a Bible, while among Roman Catholics, far more numerous, a Bible was probably not to be found in more than one out of five hundred families. In 1813, most zealous and successful exertions seem to have been made in Ireland, for the circulation of the Scriptures. The number of Bibles and Testaments issued was forty thousand, their previous need of the Scriptures may be gathered from the following anecdote. A young man, bred a Catholic, having learned to read, had a New Testament happening to lie neglected in his master's house, it became the constant companion of his leisure hours. His apprenticeship to his master, a linen weaver, being finished, he begged the New Testament as a reward for his faithful services.—The master refused to give it to him unless he served six months longer. The young man, thinking that a New Testament might be obtained on easier terms at Castlebar, declined this and made diligent inquiry at all the shops to find one. Alas! not a Testament was for sale at that time in the principal town of [illegible] in despair, as he thought, he dreamed of nothing else; and finding no rest, he returned to his master, and agreed to serve him for the Testament six months more.

A gentleman of respectability in Ireland vouches for this as a fact, in a letter dated 21th December, 1811.—He adds that the young man became a steadfast and exemplary Protestant.

A correspondent in 1813 says: "The times are trying to the poor; yet many who come to Derry market, to buy food for their children, came to my house, and said in my hearing, 'We will buy a little less meal, and take home the Word of God with us, as we may never get Testaments for seven pence each again.'"

At Nuremberg, an imperial city of Germany, a Bible Society was formed in 1814, to co-operate with that in London. This auxiliary proved "the cradle of our continental greatness."

But it was now a time of war all over Europe. Among the French and Spanish prisoners of war, the Bible Society occupied itself in distributing the Scriptures in their native languages. A correspondent says: "Many sought the books with tears and entreaties, and received the words of eternal life; since which I have witnessed the most pleasing sight that my eyes ever beheld, nearly one thousand poor prisoners sitting around the prison walls, reading the Word of God, with an apparent eagerness that would have put many professing Christians to the blush." From time to time an exchange of prisoners was made, and thus the Word of God crossed the water with the returning soldiers. Several of these stray Bibles were known to have led to the foundation of Protestant churches, and some of the present colporteurs have been powerfully aided in their mission by men who were formerly prisoners of war in England.

The attention of the Bible Society was first drawn towards China, by the notice of a manuscript in Chinese existing in the British Museum of the chief part of the New Testament. It was at first proposed that the Society should print it; it was found, however, that owing to the intricacy of the Chinese characters, this could only be done at the expense of two guineas a volume, and the intention was relinquished until a future day.

In the meantime the indefatigable Dr. Morrison went to work in his cellar at Canton, on a fresh translation, to which, however, the former was of some service.—When Cary, Marshman, and Ward sat down to render the word of God into the fifteen polished languages of India, with its millions of souls, that Word existed only in the Tamil, the translation of Schultze the missionary.

Meanwhile, over the Islands of the Pacific and the Indian Archipelago lay the veil of deep darkness. The state of Africa was that of unexplored ignorance, except that here and there the margin of the South was illuminated by Bibles in Holland. The only region in which the light of revelation could be said in any degree to shine was the Northern line, where Arabic is spoken.

America in her Northern regions fared more generously; the colonies of England were partially supplied. The Bible constituted the inheritance of the magnificent Union of the States: the pilgrim fathers had conveyed it in the "Mayflower," in the year 1620; Oglethorpe bore it to Georgia, and thus it was embalmed in the memory of the people.

CHEERING NEWS FROM INDIA.

A letter from the Rev. Dr. Campbell, dated Saruhanpur, October 1st, 1860, says: "You are already aware of the call from the Rajah of Kapurthala, who, if not altogether, is certainly almost a Christian prince, for the services of Mr. Woodside as a missionary at the capital. To this all the brethren in the whole mission gave their most cordial consent. And as a special and gracious providence seemed to be manifest in the whole affair, Mr. Woodside cheerfully consented to leave his pleasant and prosperous station at Dehra and remove to Kapurthala. The Rajah is now building him a very comfortable residence near to his own palace. He pays his salary and all the incidental expenses, and gives him every opportunity and assistance to prosecute his missionary labors among his people. The Rajah has also invited Dr. J. Newton, Jr., to labor at his capital as a medical missionary, and also pays his salary. The Rajah is married to a Christian lady; he has thrown away all the trammels of caste that enslave so many, professes himself to be a Christian, reads his Bible, and keeps family worship in his palace regularly, attends public worship on the Sabbath, investigates Christian doctrines, and gradually, as he acquires light and knowledge, gives up such of his former practices as he knows to be wrong. He now proposes shortly to receive Christian baptism and to become a *professed* follower of the Lord Jesus Christ. A more humble and teachable man I have never seen.—There is no pride or meanness about him. I trust he will yet become a burning and shining light in the midst of the moral darkness resting upon his people, and exert a happy influence among the princes of India. Mr. Woodside is just the person to occupy this most important and influential post, and I believe he has a high prospect of usefulness before him. Let Christians pray earnestly for the Rajah of Kapurthala, and for the success of the mission established by him. So far it gives good promises of success. At that place there are two native church members and about twenty-four nominal Christians in the service of the Rajah, to whom the gospel is preached regularly."

SECOND VISIT OF THE AMERICAN AMBASSADOR TO THE COURT OF THE TYCOON.

The New York Tribune publishes a letter from Japan, dated on the 5th of September. The writer says:

His Excellency Minister Harris, whom some Shanghai letter-writers killed off, as we see by late mails from America, is alive and well, and bids fair so to remain for some years to come, as we hope he may. He had an audience with the Emperor on the 20th ult., which passed off to his entire satisfaction. All the ceremonial marks of respect were paid him, the lack of which at his audience last year gave occasion of offence to all the foreign Embassies. This was the first audience granted since that time. Mr. Harris was escorted to the palace, or the building now occupied as such since the fire, by a large and imposing retinue of Japanese officials. The streets were crowded with many tens of thousands of people to witness the procession. They were restrained from pressing upon the cortege by ropes stretched along the route, and the utmost order prevailed. Mr. Harris was attended by the customary insignia of high rank, sword bearers, spear bearers, plumes of duck's feathers on tall poles, preceding the norimon in which he rode. His horse, handsomely caparisoned, followed the norimon led by grooms. Norimons containing Mr. Heusken the interpreter, and Mr. Dorr, Consul for Kanagwa, with horses led in like manner, followed the Ministers. Arrived at the palace, the three gentlemen were ushered into an ante-room, where the two gentlemen *en suite* waited, while Mr. Harris proceeded through an adjoining apartment in which were high public functionaries and dignitaries attendant upon the Imperial presence to the third or audience chamber.

At the remote end of this room the young Emperor sat in a chair of Japanese construction, vermillion lacquered and gilded, upon a dais raised a foot from the main floor. The room was devoid of furniture, its floor covered with mats, and the walls with a handsome gilt figured paper. Members of the Gorojo or Council of State of Five, were present in the audience room. Approaching with salutations to within a few mats width of the Imperial presence, Mr. H. delivered his address appropriate to the occasion. The Emperor responded. Mr. H. again bowed and left. The same cortege accompanied him again to his residence, and shortly after a messenger arrived from the palace, bearing a royal gift of confectionery. The Minister of Foreign Affairs also called to inquire if all had been done to our minister's satisfaction; and on receiving an assurance affirmatively, invited Mr. H. to a state dinner, to take place two or three days subsequently. The same week minister Alcock had an audience, and this week the French Consul General had his. I had the pleasure of seeing the Imperial bonbons at the Kanagawa Consulate, whither they had been sent. They were contained in a box of two feet in length, by one and a half in width and height, of unpainted pine deal. They were arranged in four trays that just filled the box. The arrangement was made with good taste as to the distribution of forms and display of colors. There were various confections of sugar, and sugar and hero flour, or sugar and rice flour, and sweet cakes that looked tempting to the eye, while, as for taste, a pound of Smart's "Steam refined" candles would have been worth the whole of them.

There was one feature of this audience worthy of note. Our Minister very properly alluded to the Embassy then in the States in a manner calculated to draw forth a response; but no, his Majesty deigned no allusion in reply, and at all times the Government maintained a marked reticence on this subject. What is this Embassy, made up of men bearing a home rank about equal with a New [illegible] by birth and royal [illegible]. The feeling is universal among Americans, who have been in Japan the longest, and may be supposed to know something of the Japanese character, that Brother Jonathan, as usual, has overdone the matter. The Japanese, who love order and quiet in the first place, will be disgusted with the public show made of them, and the tumult and disorder that followed them, and being proud and arrogant as well, will consider the adulation bestowed upon them as so much tribute money paid to their great and powerful realm.

THE RIGHT SORT OF RELIGION.

A writer in the Congregationalist, who evidently believes, with the apostle James, that faith without works is dead, thus describes the kind of religion which the times require:

We want a religion that goes into the family and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—projects the honey moon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chickory from coffee, otter from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk cans and buttons from the contribution box.

The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow, and all her mills grind. It will not make one half of a pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the makers credit, and the second to his cash. It will not put Gonvin's stamp on Jenkin's kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards, come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards, be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yardstick fifty of the two hundred yards of promise that was given, to the eye, nor yard wide cloth measure less than thirty six inches from selvedge, to selvedge, nor all delains nod all linen handkerchiefs be amalgamated with clandestine cotton, nor coats made of old woolen rags pressed together, be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand, into chimneys it contracted to build of seven-dollar materials, nor smuggle white pine into floors that have paid for hard pine, nor leave yawning cracks in the closets where boards ought to join, nor daub ceilings that always ought to be smoothly plastered, nor make window blinds with slats that can not stand the wind and paint that can not stand the sun, and fastenings that may be looked at, but on no account to be touched.

The religion that is to sanctify the world, pays its debts. It does not consider that forty cents returned for one hundred cents given is according to Gospel, though it may be according to law. It looks upon a man who has failed in trade, and who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand with or without interest, as a liar.

BUSINESS A MEANS OF GRACE.

We often hear Christians complain of their leanness and emptiness, and attribute it all to their business. If they are correct in the cause of their want of religious enjoyment, then, either they are engaged in a wrong business, or they are pursuing it in a wrong manner. No lawful business—and a Christian cannot engage in any other—pursued in a proper manner, will injure the enjoyments of the child of God. He that has the love of God in his heart, and does his whole duty each day, toward God and man, will never have occasion to charge the blame of his leanness to his business. The true Christian who does all that he does to the glory of God, is never more happy than when full of business. Let him connect his business with God; let him work for God every day in the week, and consecrate all his income to the furtherance of His cause in the earth, and he will find that his business, instead of being a hinderance, will be a help—a real means of grace to him. Instead of letting his business swallow up his religion, his religion will swallow up his business.—*American Presbyterian.*

MAN'S DUTY TO WOMAN.

Let him learn to be grateful to woman for this undoubted achievement of her sex, that it is she—she, far more than he, and she too often in despite of him—who has kept Christendom from lapsing back into barbarism—kept mercy and truth from being utterly overborne by those two greedy monsters—money and war. Let him be grateful for this, that almost every great soul that has led forward or lifted up the race has been furnished for each nobler deed, and inspired with each patriotic and holy inspiration, by the retiring fortitude of some Spartan or more than Spartan—some Christian mother.—Moses, the deliverer of his people, drawn out of the Nile by the King's daughter, some one has hinted, is only a symbol of the way that woman's better instincts always outwit the tyrannical diplomacy of man. Let him cheerfully remember, that though the sinewy sex achieves enterprises on public theatres, it is the nerve and sensibility of the other that arm the mind and inflame the soul in secret. "A man discovered America, but a woman equipped the voyage." So everywhere; man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, her comfort.

Above all, let not man practice on woman the perpetual and shameful falsehood of pretending admiration and acting contempt. Let them not exhaust their kindness in adorning her person, and ask in return the annullation of her soul. Let them not assent to her every high opinion, as if she were not strong enough to maintain it against opposition; nor yet manufacture opinion for her, and force it on her lips by dictation. Let them not cruelly her emotions, nor ridicule her frailty, nor crush her individuality, nor insult her dependence, nor play on mean jests upon her honor in convivial companies, nor bandy unclean doubts of her, as a wretched substitute for wit; nor whisper vulgar suspicions of her purity, which, as compared with their own, is like the immaculate whiteness of angels. Let them remember that for the ghastly spectacles of her blasted charity, they are answerable. Let them multiply her social advantages, enhance her dignity, minister to her intelligence, and

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NEW-ORLEANS:

WEDNESDAY, DECEMBER 26, 1860.

PREACHERS' POST-OFFICES AND THE ADVOCATE.

We hope all our preachers who may desire to have the *Advocate* changed to other post-offices, will write us immediately. Give us the names of both the old and the new post-offices. And as soon as you can learn them, send us a list of all the post-offices in your respective charges. All preachers who receive an appointment from the Bishop, and those who are employed by presiding elders, are expected to act as agents, and will receive the paper gratis. No paper will be sent, or changed, unless it is ordered.

We ask the brethren to remember the resolution passed by the Mississippi Conference, calling upon the other patronising Conferences to unite with her in raising the subscription list to 10,000 subscribers this year, in order that the paper may be enlarged and improved. We wish to enlarge just as soon as possible—at the beginning of the year, if we are sufficiently encouraged.

ALABAMA CONFERENCE.

This body met at Montgomery, Ala., on Wednesday, Dec. 12, and closed on Friday afternoon of the following week, having been in session ten days. Bishop Andrew presided. His health, we are sorry to say, was not vigorous. He was evidently worn by his recent tour to the Texas Conferences. He also had heavy work at the Alabama Conference. To station the preachers of such a large Conference, with sixteen Presiding Elders' Districts, and over two hundred and fifty appointments, is no light matter. The Bishop went through it all faithfully, till the close of the address to the preachers, when he was compelled to retire, and leave the appointments to be read out by Rev. T. J. Kŏger. He presided to the entire satisfaction of the Conference, and entire harmony and good feeling prevailed throughout the session. He often spoke of his increasing years and infirmities, and of the probability, at no distant day, of being called from labor to rest. We never saw him more spiritually minded. Let the Church pray for her Bishops.

Bishop Soule was present at the Conference. His venerable form had a hallowed influence. His frame and voice were feeble, and he spoke but seldom. The Conference passed a resolution of thanks to God that his life had been spared to visit them once more, and prayed for the continuance of health, happiness, and the blessing of God, to him. He responded in a touching, wise, and patriarchal address, full of tender and thrilling memories, and of good and affectionate counsel. It was a time of tears. The Conference, and the whole audience, were deeply moved. They wept at the thought that they should probably see his face no more. When he has passed away, we shall not soon look upon his like again. We are glad to be permitted to say that, when the report on the *New Orleans Christian Advocate* came up, he said that the paper "*deserved twenty thousand subscribers.*" Hear it, ye five hundred agents.

The preachers were generally in good health, and nearly all of them present. Four of them had died during the year—three members and one probationer, viz.: John Foust, R. R. Dickinson, Jos. T. Abernethy, and Peter J. Walker. Twenty-five preachers were admitted on trial: A. D. M'Voy, A. M. Jones, J. W. Peavy, J. J. [illegible], [illegible] Baker, H. B. Cottrell, J. W. Ellett, P. K. Brindley, E. S. Smith, T. K. Armstrong, [illegible] Withers, R. B. Crawford, W. H. Morris, J. A. Pace, J. Wood, J. F. Evans, G. Watson, J. Parker, H. Young, W. Moore, C. W. Smith. Seven were re-admitted: J. G. Rush, T. F. Mangham, B. Smiley, J. P. M'Ghee, A. Watson, S. J. Kelly, S. H. Cooper. Fifteen were continued on trial, and fifteen admitted into full connection. Five located: J. C. Brogan, J. Williamson, J. C. Bricklin, J. J. Pickett, and M. M. Graham.

The Alabama Conference still bears aloft the banner in the Missionary Cause. At her last session she resolved to raise $40,000 during the year, and nobly did she redeem the pledge, bringing up a collection of $40,637 50. Nothing daunted by the pressure of the times, she promises to bring up $40,000 next year.

The size of the Conference, and its rapid increase in numbers, has gradually reconciled the majority of the preachers to a division. At the last session, a committee was appointed to consider the subject, and, if they recommended division, to report a line of separation.—The committee reported, recommending division, marking out a line, but recommending delay of action until the next session, the last before the General Conference.—The report was adopted. It was generally understood that the line was agreeable to all parties.

The membership of the Church in the bounds of the Conference amounts to 74,459—including white and colored, in full connection and on probation. The increase for the year has been 2,515.

The political tide runs high in these parts, and pervades the Conference. The following resolutions were unanimously adopted by rising vote, and ordered to be published in the *New Orleans Christian Advocate*. With the exception of names of Conference and States, they are similar to those passed by the South Carolina Conference.

Resolved, That the Alabama Conference, while they feel that the great work of the Christian Ministry demands, and should ever receive, their faithful and devoted attention, and should forever absolve them from any active participation in the strifes of the political arena, nevertheless can never forget the high allegiance which they owe to the claims of their country, the land of their birth.

Resolved, That while we deplore the necessity that exists for a separation from Federal Union, yet in view of all the history of the past, the perils of the present, and the threatened wrongs of the future, we feel bound by honor and duty to move in harmony with the South in resisting Northern domination.

Resolved, That as faithful sons of the South, and with the States of Alabama, Mississippi and Florida, (a part of whose territory we occupy as a Conference,) we shall ever pray for the guidance and blessing of the God of Providence and Grace, who has so long exercised His gracious protection over the homes of our fathers here—and that this Conference tender to the States whose names their encouragements, their sympathies, their affections, their interventions with Heaven in their behalf, *their all*, subject only to the paramount claims of God upon them.

Before this, however, and in consequence of the belief that the Conference would take no action, about a hundred of the preachers held a meeting in Estelle Hall, which was attended by an immense audience. We take an account of it from the *Advertiser*.

At the call of a number of the members of the Alabama Conference of the Methodist Episcopal Church South, inviting all those members "who are in favor of giving public expression to their views upon the present crisis of our country," to attend a meeting at Estelle Hall, on Wednesday evening, the 19th inst. According to said notice, the meeting was called to order by Rev. W. P. Harrison, and on motion, Rev. F. G. Ferguson was elected Chairman, Rev. J. D. Fisher and Rev. D. Carmichael, Vice Presidents, and J. W. Harmon, Secretary.

The meeting was opened with prayer by Rev. Luther L. Hill, of the Protestant Methodist Church.

The President explained the object and intent of the meeting in an appropriate speech, and then introduced the Rev. P. P. Neely to the large, intelligent and overwhelming audience present. For one hour the Doctor entertained and delighted the audience with an eloquent and telling address, eliciting rapturous applause.

It was a calm, lucid, compact and powerful argument, vindicating the South against the oppressions of the North.

At the conclusion of his speech, Rev. W. P. Harrison introduced the following preamble and resolutions, supporting them with a solid argumentative speech, which was frequently applauded:

WHEREAS, We, ministers of the Alabama Conference of the Methodist Episcopal Church, South, having, under ordinary circumstances, no disposition to intermeddle with the politics of our country, as being foreign to the great work in which we are engaged, but regarding the present perilous condition of our common country as a crisis in public affairs calling for unity of action among the people of the South; and whereas, we conceive it our duty, as well as our privilege, to give expression to our views: therefore,

Resolved, That we believe African slavery, as it exists in the Southern States of this Republic, to be a wise, humane, and righteous institution, approved of God, and calculated to promote, to the highest possible degree, the welfare of the slave.

Resolved, That the inauguration of any political measure which looks to the overthrow of this institution, or provides in any manner, or at any time, however distant, for the removal of this servile class out of a dependent relation, which is their true and normal state, into one of whose duties and responsibilities they are incapable, cannot be dictated by a blind fanaticism, which will not listen to reason, but madly destroys those whom it attempts to aid.

Resolved, That, as in the Providence of God, several millions of the African race have been committed to our care as a people, we should be recreant to that trust if we did not defend our right to their service against any and all enemies now and forever.

Resolved, That the election of a sectional candidate to the Presidency of the United States, upon the plain advocacy of principles utterly subversive of our rights, can only be considered as a declaration of hostility, on the part of a dominant majority toward the people of the South, a declaration, which in fact, if not in form, dissolves the compact of Union between the States, and drives the aggrieved party to assert her independence, and maintain her rights, at all hazards, and to the last extremity.

Resolved, That our hearts are with our brethren of the South, and should they ever need our hands to assist in achieving our independence, we shall not be found wanting in the hour of danger.

Resolved, That we place our lives and fortunes upon the altar of our State, content to abide in her prosperity, to share her adversity, and determined, as far as in us lies, to preserve her honor unsullied.

At the conclusion of his speech, Rev. J. B. Cottrell was then called upon, and made one of his bold, characteristic speeches, full of sound logic, inimitable humor, biting irony, sparkling wit, and sledge-hammer blows, that brought forth peal after peal of hearty laughter and rounds of applause.

On motion of Rev. J. E. Newman, the Preamble and Resolutions were unanimously adopted.

On motion the Secretary was authorised to publish the proceedings in the *Advertiser*, *Mail*, and *Post* newspapers in Montgomery, and in the New Orleans *Christian Advocate*.

On motion the meeting adjourned with the benediction by Rev. E. Y. Ramsey.

THE CHINESE REBELLION.

In a letter to the *Sacramento Union*, by J. Lewis Shuck, the writer, referring to the Chinese rebellion, says: The originator of this rebellion, and founder of the new dynasty of Tai Ping, was born about thirty miles from Canton city, and his real name is Hung Sew Tsuen. His parents, though reputable, were poor, and he being an uncommonly bright youth, his relations determined to educate him by subscriptions among themselves. He succeeded in all his studies, and took honors at each literary examination in his own district, but failed repeatedly at the examinations at the provincial Capital. Failing in his last determinate effort to succeed, his want of success so preyed upon him that his mind for a time became slightly unhinged. While in this dreamy state some Christian tracts in the Chinese language fell into his hands. He was then a village schoolmaster. The perusal of the tracts so impressed him that he determined to disseminate throughout his country the doctrines they taught. Soon he had followers, and he felt emboldened to give the Government officers trouble in retaliation for defeating him at the literary examinations. There are certain aboriginal tribes among the hills of the Province Kwang Si which have never been subdued by either the Chinese or the Manchus. These aborigines have been supposed by some to be the same people as the Burman Karens. To this people application was made to unite in opposing the tyranny and idolatry of the Government.—This new movement of Hung Sew Tsuen was decidedly offensive to the Mandarins, and collisions began, the details of which no foreigners have ever yet been enabled to secure. About this time this leader vis-à-vis named Roberts, with an American religious teacher, were interchanged and the doctrines of Christianity twisted over. Meantime Yun San, one of the active coadjutors, had secured two or three thousand followers, and Hung Sew Tsuen having rejoined him, the next thing we hear was that they had captured the ancient Capital of China, Nanking, and fully inaugurated there a new dynasty called Tai Ping, with Hung Sew Tsuen as the regularly installed Emperor. Their successes have been mysterious and positively wonderful. I do not think, from any data within my reach, that Hung Sew's original design was a *national* revolution; but the unexpected sympathies of the peasantry, and the glaring weakness of the Government, aided by religious fanaticism, emboldened him to push forward his successful achievements.—The religious element seems to be a marked feature in in all the movements of the Tai Ping army—something like the religious inspiration which so wonderfully influenced the troops of Cromwell. They cherish deadly hatred toward every phase of idolatry, and make a clean sweep of all idols and temples which they meet in their onward march. The Roman Catholic Churches in China are filled with images, as they are in any other country, and these images, too, the rebels demolish with unsparing hands, just as they do other idols.

It has now been about twelve years since this rebellion commenced. Among the leaders are some men of truly great minds and noble purposes. Hung Sew Tsuen himself is said to be a man of great powers of oratory and argument, and sways a mighty influence over others. He is described as "a man of good stature, of commanding appearance and dignified address." Hung Jin is Prime Minister of the new Government at Nanking, and from all accounts he appears to be a man of highest mental culture, of generous impulses, a ready writer, and is exerting a wonderful influence in subduing fanaticism, correcting abuses, and in shaping the religious element in conformity to the Christian Scriptures. He is an ardent student of Christianity, and I regard him as one of the most extraordinary men of this day on the Asiatic continent. A nation of four hundred millions of people is about to feel his potent influence for good. He is a firm believer in Christianity, and already commands the confidence of millions. He is at present engaged in writing a work on "Foreign Governments," and will urge the adoption of their polity upon the new dynasty. He has throughout shown himself a warm friend to foreigners. Among other things, his new book will advocate the establishment of Post Offices, the liberty of the press, and the Christian Calendar. He aims to break up the old exclusiveness and bigotry of the Empire."

The religious character of these people must be regarded with thrilling interest by all believers in the Christian religion. Mr. Hartwell gives in Chinese an abstract of their doctrines, a form of their prayer, the Doxology, and copy of the blessing they ask at table, all of which are truly Christian. By the very latest accounts from China this revolution is rapidly extending, having really attained gigantic proportions. My hope is that if the English and French fail again at the Peiho, they may feel it to be their true policy to negotiate with Tai Ping Wong, for he bids fair at present to sweep away the Manchu dynasty and seat himself firmly upon the ancient throne of China. The present rulers of China are foreigners, Manchu Tartars who usurped the Government about 1664. All the leaders of the revolution are regular Chinese, and in politics and religion are anti-Tartars; hence the wide-spread sympathy of the people with them. They now cover an immense extent of the Empire, inhabited by tens of millions of people. They have lately captured the great cities of Soo Chow and Hang Chow. Pekin, the Capital, is the first city in the Empire in point of population and wealth; the next in order are Soo Chow and Hang Chow. The great renown with which these two captured cities have been regarded may be gathered from the fact that there is an old Chinese national proverb which runs: "Above there is but one heaven; on earth we have Soo Chow and Hang Chow."

RELIGIOUS AWAKENING ABROAD.

From *The Home and Foreign Record*, we learn that in London and the leading towns of England, there is deepened seriousness, and that the populous island of Islay has been visited with an extraordinary religious awakening.

In France a great revival has taken place recently among Roman Catholics near Vesoul. In two or three villages nearly a thousand souls have left the Roman Catholic church, and turned to evangelical Protestantism.

In Prussia, matters are encouraging. The minister for religious affairs, Herr von Bethmann Hollweg, is a man of deep personal piety, as well as a distinguished statesman. The influential offices in the church are, by his means, being filled with men of decided evangelical views. The new church constitution, moreover, promises to further the diffusion of evangelical religion in the kingdom. It provides for the representation of the private members in every congregation, while heretofore in the six eastern provinces, the government, the pastor, and the private patron possessed an absolute and exclusive control over all the affairs of a congregation.

Bohemia is a deeply interesting land. There the light broke a full century before the Reformation. The land of John Huss, and Jerome of Prague, is re-awakening. A religious movement is going on in it, most marked in its cities, and many conversions are said to have taken place. The movement is helped on by some of the priests, who have become obedient to the faith, and preach the Gospel to the people. There is a loud demand for the celebration of worship in the vulgar tongue, and a ready sale for the Bible. The seed sown by the old Bohemian martyrs is springing up. Huss and Jerome are speaking from their graves.

In Wurtemburg, where numerous missionaries of the Methodist church, and others, traverse the country and announce the Gospel of salvation, the number of awakened is counted already by thousands.

A new spirit of courage and zeal is entering into the Protestants of Hungary. Tidings from Italy trouble their oppressor, the house of Hapsburg. The terror of revolution is extorting from him what justice and sworn promises could not prevail upon him to grant.

In the murky sky of Bavaria there is a feeble dawning of light. The Protestants in the army demand exemption from the order to pay military honors to the Popish symbols, and their demand is likely to be listened to. This may be the precursor of more important concessions, and is encouraging as indicating a revival of the Protestant spirit in that deeply Popish land.

As regards Belgium, a few years ago there was but one Protestant or evangelical church in it. Now there are between thirty and forty; and a Protestant population of at least ten thousand, gathered, to a man, almost out of the Romish church. This is the result of missionary efforts commenced only some fifteen years ago, and quietly yet zealously prosecuted. There is room in that land for far more laborers than are likely to be obtained.

Turning northwards into Russia, we find a movement towards a higher and better order of things. Old Russia is passing away, and the warm breath that is beginning to revive the world is felt even in that northern region. Important reforms are in progress, such as the emancipation and education of the serfs, the authorized circulation of the Scriptures, ecclesiastical reforms, all of which are favorable to the interests of religion. These changes will not come alone; greater will follow.

RIO GRANDE CONFERENCE.

The second session of the Rio Grande Conference convened in the city of San Antonio on the 29th November, and closed December 3rd. Owing to the non-arrival elected President. The Doctor presided over the chair, mild and graceful manner, until the Bishop arrived, who took the Chair on Friday morning. A correspondent of the *Texas Advocate* writes:

Bro John, the Bible Agent, came over with the Bishop and took part in the exercises. He read a communication from Bro. Moelling, the Editor of our German paper, which enchained the attention of the whole audience, many of whom will testify that their sides ached from prolonged cachination, occasioned by its serio-comic style. Yet withal it was no trivial thing, it possessed weight and depth, *truths* that well demand the attention of his American brethren. During the entire session, nothing occurred to give the least offence, or occasion of ill-feeling to any one. During Conference, a glorious work commenced and is still being carried on. Mourners for several nights have been crowding the altar. Conference has adjourned, yet these meetings are increasing in interest. May it continue to deepen and spread until all these people are saved. Will not this the joyful news to those who are anxiously looking, for tokens of good from the Pioneer Conference? One of the first missionaries to Texas, Rev. Jesse Hord, was present; he is a member now of Rio Grande Conference. In fervent soul-stirring language he warned us of the danger of omissions of duty and the necessity of firm, unyielding faith in God. May his abound tree flourish for many years, to remain as a landmark to those who are just starting on the campaign. On Sunday night, Bro. John preached a funeral sermon in memory of Father Haynie and Alexander A. Smithwick. The next session will be held in Corpus Christi.

RELIGIOUS PERSECUTION IN SPAIN.

It is with the deepest regret that we have to state to the friends of the Spanish Evangelization Society that persecution has broken out against the Spanish Protestants in Granada, and is extending to different cities in Spain. Some of these have been cast into prison, and others have been obliged to flee from their homes to different parts of the interior, and to Gibraltar. The circumstances of those in prison are most distressing, as they are either cast into a dungeon, or placed with the criminals in the common prison. The families, both of those who are imprisoned and of those who have fled are also placed in the most distressing circumstances. The business of the persecuted is destroyed for the present, and their wives and children are left without the means of procuring subsistence. The refugees themselves are thrown among strangers, entirely destitute of support.

The cause of this sudden outbreak of persecution was the arrest of a Spaniard, not connected with the Scottish Society, in whose possession were found many letters and documents, from various protestant Spaniards, which have implicated a large number as furthering the Protestant movement in that country.

The Daily Union Prayer Meeting, at No. 82 Camp street, is fuller and more lively this week. Why should it not be crowded every day? Why not count its happy converts to the Christian faith every day? Why not spread its revival influence to all our Churches, and kindle the holy flame of light and love in every heart?—Surely there has never been a time when such an influence was so much needed in our city. Let the Daily Prayer Meeting be full—aye, run over; then it may reach our Churches.

The Syrian missionaries agree that the prospects of the missions are likely to be improved by the recent outrages. Rev. Mr. Calhoun keeps up preaching services at Abeih and Aramun. The congregations are larger than before the war. The common schools at both places have been re-opened at the urgent request of both Christians and Druses.

AUTHORS AND BOOKS.

New York, Dec. 19, 1860.

While we had the Prince of Wales "in our midst" we were too much taken up with feasting him to inquire who he is in reality. But recently some ingenious and industrious writer has traced him back; and it appears that his Royal Highness Albert Edward is the descendant of a *tanner!* Here is the very pedigree: He is the eldest son of Queen Victoria, who is the daughter of the Duke of Kent, who was the son of George the Third, who was grandson of George the Second, who was the son of Princess Sophia, who was the cousin of Anne, who was the sister of William and Mary. Mary was the daughter, and William the son-in-law of James the Second, who was the son of Charles the First, who was the son of James the First, who was the son of Mary, who was the granddaughter of Margaret, who was the sister of Henry the Eighth, who was the son of Henry the Seventh, who was the son of the Earl of Richmond, who was the son of Catharine, the widow of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Henry the Third, who was the son of John, who was the son of Henry the Second, who was the son of Matilda, who was the daughter of Henry the First, who was the brother of William Rufus, who was the son of William the Conqueror, who was the bastard son of the Duke of Normandy, by a tanner's daughter of Falaise."

What may be the yearly salary and pocket money of this son of a tanner is not discovered, as his mother makes him an allowance during his minority. When he comes of age he will step into the comfortable income of $260,000 per annum, from his Duchy of Cornwall alone, besides the pickings elsewhere. For the present this $200,000 per annum falls to the Queen, who has besides a yearly shot from Parliament, a salary of $1,625,000; a further yearly sum of $300,000 by way of pin-money, and sundry other little pickings which make up the neat and very comfortable amount of $2,245,000 per annum, on which this Royal lady keeps house. Besides this, however, her husband and her children are furnished with pocket money by the nation to the amount of another annual million. It does not seem to be such a bad thing to belong to a Royal family.

Dr. Coggswell, of the Astor Library, has recently returned from Europe, and has brought with him some literary prizes, which are now being exhibited *under glass* in the library, being too precious to be submitted to the ordeal of profane touch. Among them are the following curious volumes:

"Cicero De Officiis"—the offices of Cicero; in small folio, printed at Mayence, by Johannes Fast, in 1466.—This is the second edition of the work, and came from the printing press of the veritable Dr. Faustus himself. As a specimen of printing it is equally remarkable, and this book, printed nine years after the invention of printing, can challenge comparison with its fellows of nearly four centuries later.

"Biblia Pauperum;" a block book printed in Holland and improperly supposed to have been intended for the use of the poor; the great length of time and the amount of labor required to produce this work, must of necessity have placed it at a price only suitable to the purses of the very wealthy. This work was executed, it is supposed, about the year 1432, long before the invention of printing. The fac-simile at the library was made from a copy in the British Museum, which was formerly in the library of George III.

"Le Fevre, Recueyell des Histories de Troye, Cologne, 1471:" A few leaves of the first book, printed by Caxton, the founder of English printing. But few copies of this work are known to exist, and a perfect one has been sold for $1,000; it was printed three years before he printed in England.

printed by Caxton, in fac-simile of the first work rude wood-cuts illustrating the game.

"La Fleur des Histories de la terre;" a MS. on vellum; beautifully illuminated; written in 1307, and a beautiful specimen of the writing and illumination of that period.

The "Journal and Correspondence of Lord Auckland," which is just published in England, seems likely to be a very important and interesting contribution to the history of the latter part of the last century. There are hitherto unpublished letters from William Pitt, the statesman, Charles James Fox, Edmund Burke, Storer, the witty correspondent of George Selwyn, Moore, Archbishop of Canterbury, M. Huber, the friend of Necker, French minister, Lord Carmarthen, Sir Joseph Yorke, Lord Gower, Adam Smith, The Marquis of Hertford, Lord Thurlow, Lord Malmesbury, the Duke of Dorset, Josiah Wedgwood, Sir Sidney Smith, the Duchess of Marlborough, Lord H. Spencer, William Wilberforce, Lord Grenville, Sir Grey Cooper, Lord Glenbervie, Lord North, Lady Auckland, and the Duke of Portland. And speaking of letters puts me in mind that in the autobiography of Mrs. Delany we are to have some hitherto unpublished letters from John Wesley; besides a mass of narratives, and letters from and to old Mrs. Delany, who was highly connected, and for the greater part of her life lived in the very air of the English Court, and knew and corresponded with all the great people of England for about half a century. The whole will make, it is said, a most interesting picture of the Court of England and of literary and fashionable society, from a very early part of the eighteenth century nearly to its close; with personal reminiscences of King George III. and Queen Charlotte.

There comes again, and for the 4thousandth time since the days of Pliny, a story of the existence of a race of men with tails. A Dutch journal, *Verenigning Christelijke Stemmen* for September, contains a lengthy account of the native population of Borneo. The writer asserts that the Poonangs, a race inhabiting large tracts in the interior of the island, are all adorned with tails. A Mr. Van Hontrop, while in the Borneo province lately, saw and examined three of these Poonangs. He came to the conclusion that their caudal appendages, which are described as from three to five inches in length, hard, still, and nearly immovable, are neither a natural deformity, nor the result of disease, but a genuine and general characteristic of the race. Some are to be caught and sent to Holland.

The stereoscope is so popular a parlor-table toy, that it is now to be had at all prices from fifty dollars to fifty cents. Meantime, a close observer has remarked, that if we close one eye and bring the other opposite the centre of a photograph, and tolerably near to it, the picture usually starts out with almost stereoscopic distinctness. The effect is finest in architectural photographs. A similar result, in a feebler degree, is produced by looking at drawings and paintings in the same way.

Messrs. Sheldon & Co., of this city, have just published a new and very fine edition of Macaulay's Essays, in six volumes, and with a very complete index; and an essay on Macaulay's genius, by E. P. Whipple, the Essayist. Here are these celebrated Essays in the order in which they were written, and exactly as they were written; illustrated by an admirable likeness of their author, and by an adequate biographical and critical introduction; with the last discovered and uncollected Essays—all superbly printed at the Riverside press, on beautiful type and paper—forming the most desirable standard dilettante volumes, for library, boudoir, drawing room, study, gifts, companionship, instruction, and entertainment.

Messrs. Ticknor & Fields announce Bruin: or the Young Bear Hunters, by Capt. Mayne Reid.

Messrs. Rudd and Carleton will soon issue A Book about Doctors, by J. C. Jeffreyson; The Curiosities of Civilization, by Andrew Wynter.

Messrs. Appleton are about to publish Allison's Civilization; Francis on Change of Climate; The Discovery of Carthage, by R. N. Davis; and Roughing it with Alice Bailee.

Among recent English works are A History of the Church from the Edict of Milan, A. D. 313, to the Council of Chalcedon, A. D., 451, by W. Bright.

In Cava; or Recollections of the Neapolitans; Andersen's Tales for Children, translated by A. Wehnert; and Patronymica Britannica, a Dictionary of the Family Names of the United Kingdom, by M. A. Lower.

Among English announcements are Women of the Reformation—their Lives, Faith and Trials; Legends from Fairy Land, by Holme Lee, The Scholastic Directory for 1861, to comprehend full lists of English and foreign, public and private schools, by Mr. Crockford; a second series of *Horæ Subsecivæ*, by Dr. Brown; and The Story of the Mission Fields, by the Rev. Thomas Smith, for many years a missionary in India, and, for a time, the editor of the *Calcutta Review*.

Dean Ramsay has in preparation a supplementary volume of Reminiscences of Scottish Life and Character.

Among recent French issues are materials for the History of Margaret of Austria, Duchess of Savoy and Regent of the Netherlands, by the Count de Quinsonas; Chateaubriand and his Literary Group under the Empire, being lectures delivered at Liege, by M. de Sainte Beuve; Memoirs of Mme. Elizabeth of France, sister of Louis XVI., by M. de Barghen Fort-Rhion; and a sketch of General Pinodan, being a continuation of M. Hippolyte Castille's Historical Portraits of the Nineteenth Century.

Among recent German issues are the initial volume of Professor Kortumi's History of Europe in its Transition from the Middle Ages to Modern Times; the second volume of Chrysander's Handel; Mommsen's History of the Roman Coinage; and a volume of hitherto unpublished letters, written by Gustavus Adolphus to one of his generals in the years 1630-33.

LETTER FROM REV. R. ABBEY.

Columbia, S. C., Dec. 12, 1860.

Mr. Editor—At five this morning Bishop Paine and myself arrived at this, most beautiful landscape city.—We left Salisbury, N. C., at nine last night, only a few minutes after the adjournment of the North Carolina Conference.

If I knew what good it would do to do so, I would be very willing to say that the session of the Conference in the old North State was a very "harmonious" one. It has become a kind of fashion with letter writers and Conference reporters, to say that the session of a Conference was "harmonious." That, I should think, ought to be presumed. I have attended, with one or two exceptions, all the Conferences in our Church—some of them several times; in all, perhaps fifty, and, with perhaps a single exception or two, I never saw a Methodist Annual Conference that was not harmonious. Sometimes a spirited debate springs up about a college or a something else, but it is a spirited, harmonious debate among christian gentlemen, all aiming at the same end.

The North Carolina Conference is one of our old, settled, mature ecclesiastical wings. It is not a very large, but is a strong Conference, with strong men and strong purposes. They are maintaining the country and their religious position well. I do not know that I have met more talent and genuine respectability anywhere.

They have, as yet, as a Conference, done but little in the way of circulating religious literature, beyond the publication of the *North Carolina Advocate*. This was a well designed and praiseworthy enterprise, and has been prosecuted with talent, industry, and effect.

The reason why they have not as yet set on foot any efficient measures, under the law of the General Conference, to furnish the people with moral and religious reading, is the want of their people with moral and, or lack of enterprise in the premises. Two years ago they commenced measures for the establishing of a Conference Depository; but the plan of operations did not meet their expectations after a sufficient trial, and it was expected that at this present Conference they would give it such remodelling as it might need, and set themselves to work in the enterprise. But just now the financial condition of the country was such, and the uncertainty of almost everything so great, that I advised a postponement for another twelve months, when, there is every reason to believe, they will bring forward this important enterprise with effect.

At this present writing I am domiciliated with our old friend President Longstreet; and if I was ever more pleasantly homed, away from home, I do not remember the occasion. Albeit, there is one abatement to that remark, and that abatement presents no inconsiderable difficulty in the way. The Judge's family are not at home; and a house without a lady to preside at the table, is, at the very best, but half a house. And so, while here, I am compelled to be rather a philosopher than a man. But the venerable and accomplished Doctor, or Judge, or President, which ever title you choose to use, is here in all the mental and physical buoyancy and elasticity of forty, as pleasant as a companion and as wise as a philosopher.

This is one of the handsomest cities I ever saw; certainly it will compare well with any other in—I was going to say the United States, but I know not exactly what to say, for I know not exactly what or where the "United States" is just now.

The South Carolina Conference convenes to-morrow morning. This is my first visit to either the North or South Carolina Conferences. I anticipate a pleasant communication with the preachers of this old and venerable portion of our ecclesiastical sisterhood. And *thee*, the Lord willing, I hope to be permitted to attend a conference with my family, from whom I have been absent nearly all the time since the first of September. Meanwhile I have travelled no little through Kentucky, Missouri, Louisiana, Texas, Mississippi, Tennessee, Georgia, and North and South Carolina. If deprived of other enjoyments, I certainly get enough of the *Conferences* of the Church.

And I reckon that all these things are sufficiently compensated in the satisfaction it gives me to inform you that, in all the parts I have been, our Church is in a peaceful, prosperous, growing, strengthening condition.

R. Abbey, *For. Sec.*

SECOND QUARTERLY REPORT OF THE CHINA MISSION FOR THE YEAR 1860.

Rev. E. W. Sehon, D. D., Missionary Secretary of the M. E. Church, South:

My Dear Brother—Yours of April 23, containing the proceedings of the Missionary Board in reference to the China Mission, has been received. We are thankful for the prompt and liberal manner in which our wishes in all particulars have been met by the Board. The appropriation made for the coming year will enable us to carry on our work without embarrassment. We heartily join you in the China Mission. Our prospects have never been so encouraging as at present, notwithstanding the unsettled state of the country. Our native church is prospering and there are nine candidates for baptism, or, in Methodist phraseology, nine probationers. We observe now the good old rule of six months' trial, before admission to full membership. It works well, as does every other regulation of Methodist economy, when properly administered among the Chinese. "Christianity in earnest," with its class-meetings, love-feasts, itinerancy, etc., etc., is the very thing for China; and if Methodism fails to maintain itself in the front rank here, it will be the fault of your missionaries.

Our dear brethren, Wood and Allen, with their wives, reached Shanghai on 13th inst., after an unusually long voyage, of one hundred and seventy-five days from New York to Hongkong. They will report to you the particulars of their voyage, etc. It is not necessary to say we rejoiced to see them, Brother Wood is boarding with me. Brother Allen is preparing to keep house in the eastern half of Dr. Jenkins's house. Brother Wood and Sister Allen were seriously ill after leaving Anger, but medical aid and kind friends at Hongkong, with God's blessing, restored them, and they are now quite well, I hope. Thank you for these fellow-laborers to this great harvest field. Can you not send us two such families every year? They are there, and the Church has the means, and the Lord has need of them here; why not send them? It is true, the country is in a very disturbed state, but never mind that; look not at the clouds or heed the winds, but obey the Saviour's command. O that we could all walk more by faith and less by sight. We want strong-hearted young men and women here. You may keep all your "feeble folk" at home; send us those who have brave hearts to *do* or to *suffer*, as the Master may appoint. The conflict will not be long—the crown is sure. It is a glorious work.

The Nanking Insurgents have taken Chang-chow, Suchow, and other large and important cities not far from us, within the last few months, and are kept away from Shanghai only because English and French bayonets guard the gates. The interior of the country south of the great river is chiefly in the hands of Insurgents. Several missionaries have visited the camp at Su-chow, and accounts of which you will see in the North China Herald. They present many curious and hard questions for our solution. The question, whether we should recognize them as Christian brethren, has been publicly discussed by the missionary body at Shanghai. Some regard them as Christian Patriots striving to deliver their country from the dominion of the devil and Tartars; while others look upon them as robbers and murderers. It is hard to say at present what they are. We do not know enough about them to authorize an expression of opinion. It is easy to denounce them as robbers, etc., and perhaps some of them do rob, but it is not certain that the leaders are not earnestly striving to better the condition of their country, and we must consider them a power, and one with which our duties will sooner or later bring us in contact. A band of foreign hirelings, at the head of which is a man who was with Walker, is now engaged in fighting the Rebels. This may exasperate them against all foreigners, and thus cause us much trouble. We hope, however, for the best. I will furnish you, in a few weeks, a detailed account of the Nanking Insurgents, so far as we know anything about their movements for the last three or four years.

The people of Shanghai, a most cowardly race, filled with the greatest consternation from their homes on the arrival of the news that the capital of this province, and especially when they heard that Su-chow had fallen into the hands of the Nanking Insurgents. The city of Su-chow remains an empty shell. Of course our schools in the city were broken up, and our congregations much reduced in numbers. All is now comparatively quiet, notwithstanding the Rebels are said to be near us. The English have engaged to protect the city of Shanhai, and the Chinaman, slow of heart as he is to believe any good of a foreigner, knows that this promise will be kept. This inspires confidence. We would have nothing to fear from the insurgents. They are anxious to be on friendly terms with us.

There are at this time a great many strangers in Shanghai—many from the north, and northwest, who are interesting to observe with what attention they listen to preaching, and how earnestly they inquire after the new doctrine. It shows that, contemptible as we may appear in the eyes of some, we are being observed by the people, and that our work is attracting attention beyond the limits of our immediate labors. What the good seed will in this way be scattered far and wide!

The reports of the brethren, which accompany this, will sufficiently acquaint you with the details of our individual work, and thus with the whole work of the mission. The present system of making reports, if properly carried out, is admirably adapted to furnish the Board and the Church with a true and satisfactory account of missionary operations, as conducted by us. If our people knew more about our work, they would feel more interest in it. No one can fail to be interested in reading the simple story of a good man's life for the salvation of others, and in the case of the foreign missionary there is much to enhance the interest. I hope you will find these quarterly reports always full of good news.

With sentiments of high regard for the Board, and yourself personally, I am, etc.

W. G. E. Cunnyngham.

LITERARY NOTICES.

Travels in the Regions of the Upper and Lower Amoor, and the Russian Acquisitions in the Confines of India and China. By Thomas W. Atkinson, F.G.S; F.R.G.S. With a Map and numerous illustrations. 8vo., 438 pp. New York: Harper & Brothers. 1860. For sale in New Orleans by J. *White*, 105 Canal street.

Rich as the last ten years have proved to contributions to the science Geography, it is not saying too much to affirm that the author has fully equalled the honors and the success of any modern traveller. One is startled at the developments made in this work as to the silent and vast requisitions which Russia has made to her territories within a very recent period. The writer presents a field of surpassing interest to the statesman, to the man of science, and to the man who lifts up his eyes to see where the sickle of the missionary can thrust and the Gospel preached. The style of the writer is easy and fascinating, and the work is elastic with startling incident and anecdote.

Home Life.—Even as the sunbeam is composed of millions of minute rays, the home life must be constituted of little tendernesses, kindly looks, sweet laughter, gentle words, loving counsels; it must not be like a fierce blaze of unnatural excitement, which is easily quenched, but like the serene, chastened light which burns as well in the dry east wind as in the stillest atmosphere. Let each bear the other's burden the while—let each cultivate the other's confidence, which is a gift capable of increase and improvement—and soon it will be found that kindliness will spring up on every side, displacing constitutional unsuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea-rocks.

The Coming Year.—The year 1861 will be like the 660th Olympiad. There will be an annular eclipse of the sun on the 11th of January, another on the 7th of July, and a total eclipse on the 31st of December. There will also be a partial eclipse of the moon on the 17th of December.

To do justly, love mercy and walk humbly with God; to be diligent in business, fervent in spirit, serving the Lord; to be afraid of a little sin, thankful for a little mercy, and mindful for a little duty, are nine excellent properties of true piety.

Twelve thousand eight hundred miles of submarine telegraph have been laid in various parts of the world, only 1200 of which are in working order.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways though he be rich.

THE NEW ORLEANS CHRISTIAN ADVOCATE.

DECEMBER 26, 1860.

APPOINTMENTS OF GEORGIA CONFERENCE

AUGUSTA DISTRICT.—Joshua Lewis, P E; Augusta, St John, W H Potter; Asbury mission, D S Means; St James, W F Cook; Trinity mission, to be supplied; Savannah, Trinity, Jno J Caldwell; Wesley chapel, W S Baker; Andrew Chapel, Jas T Lowe; Isle of Hope, Chas M Smith; Springfield, Francis D Dayles; Sylvania, T S L Harwell; Bethel and colored mission, Miles W Arnold, Ed Williamson; Waynesboro', R B Lester, one to be supplied; Burke colored mission, David W Calhoun, one to be supplied; Louisville and colored mission, John W McGehee, N D Mimeliouse; Columbia, James M Austin, one to be supplied; Richmond and colored mission, Robert A Comer, H D Murphy; Warrenton, Wm A Florence; Glassrock mission, Samuel A Clark.

ATHENS DIST.—James O A Clarke, P E; Athens, Joseph S Key; Athens colored mission, Cicero A Mitchell; Watkinsville and colored mission, P F Reynolds, John R Parker; Factory mission, Henry Crawford; Madison, William M Crumbly; Morgan and colored mission, James Jones, M H Hubbard; Greensboro', Albert Gray; Lexington and colored mission, Tyre H Harben, W C Lankford; Washington, John T Norris; Wilkes and colored mission, James M Dickey, one to be supplied; Broad River mission, W T Norman; Lincolnton, Goodman Hughes, one to be supplied; Elberton and colored mission, John H Grogan, R H Murrah; Madison Female College, James L Pierce, President; Wm R Foote, Professor.

DAHLONEGA DIST.—Robert W Bigham, P E; Dahlonega, A M Thigpen; Dahlonega circuit, Samford Leek; Cumming, Robert A Senie; Clarkesville, John A Reynolds; Hallsville and Morganton mission, M H Huntly, T P Neese; Hiwassee mission, to be supplied; Ellijay, Britton Sanders; Canton, M F Maltby, John M Lowrey; Gainesville, James Gillian, Wesley Lane; Carnesville, Joseph Chambers; Clayton mission, David F Starr.

ROME DIST.—J W Glenn, P E; Rome and colored mission, W Hinton, one to be supplied; Cave Spring, Joseph J Singleton; Etowah, Robt H Johnes; Cedar Town, Geo G Smith; Cassville, Daniel J Myrick; Eatonton mission, Geo L W Anthony; Calhoun, C A Crowell, M G Jenkins; Spring Place, Wm Brewer; Dalton, John W Turner; Whitfield, Benj F Breedlove; La Fayette, John W Brady; Ringgold, H H Porter; Summerville, Jas D Anthony; Crawville Female College; B Arbagast, President.

ATLANTA DIST.—John W Yarbrough, P E; Atlanta, Wesley chapel, W J Scott, A Means, superintendent; Atlanta colored mission, L J Darley; Atlanta, Trinity, John C Simmons; Atlanta, city mission, James H Payne; Fulton, Richard J Harrold, Decatur, John H Mashburn; Covington, Thomas F Pierce; Oxford, Wm H Evans, Geo W Yarbrough; Lawrenceville, W W Odlin, Jas L Fowler; Monroe, John E Sentell; Marietta, Alex Graham; Alpharetta, Daniel Kelsey; Cowler Spring, Andrew Heavons; Dallas mission, John M Bright; Emory College, W J Parks, Agent.

LAGRANGE DIST.—J Blakely Smith, P E; LaGrange, Caleb W Key; Troup, E F Birch, one to be supplied; West Point, Wm A Simmons; Greenville, Lewis L Ledbetter; Coweta, Jno M Marshall; Newnan, Chas A Follwood; Franklin, W H C Cone; Houston, John J Morgan; Carrollton circuit, James L Lape, one to be supplied; Palmetto, Wm M D Bond; Campbellton, Thos J Embry; Sandtown mission, James T Ainsworth; Haralson mission, Moses A Leek; LaGrange Female College, G J Pearce, President. Missionary to China, Young J Allen.

GRIFFIN DIST.—Walter R Branham, P E; Griffin and colored charge, Wesley P Arnold; Zebulon, John W Knight; Fayetteville, Richard H Waters; Jonesboro, Peter M Ryburn; Thomaston, Walter Knox, Thos H Stewart, superintendent; Upson, James Hairis; Barnesville, Lemuel G R Wiggins; Jackson, Jno W Reynolds; Monticello and colored mission, M A Chantz, W F Holland; McDonough, Robert W Lovett; Griffin Female College, W A Rogers, President. Chaplain U S Navy, Charles W Thomas.

MACON DIST.—James E Evans, P E; Macon, Vineville and colored mission, Alfred T Munn, James H Reese; City mission, Wesley P Prestger; Milledgeville and Bethel, H J Adams; Sparta, A G Haygood; Hancock, Thomas T Christian; Colored mission, W W Tidwell; Eatonton, Alex M Wynn; Putnam and colored mission, Wm G Allen, John Murphy; Clinton and colored mission, John B Mellichpe, T A Pharr; Perry, John W Talley; Fort Valley, George C Clarke; Colored mission, one to be supplied; Everett mission, one to be supplied; Culloden, Wm J Colter; Culloden and Knoxville mission, Morgan Beilah; Forsyth, Geo G N MacDonell; Forsyth circuit, Robert W Dixon; Hawkinsville, Ed J Rentz; Wesleyan Female College, John M Bonnell, President; E N Fuster, Professor; Book, and Tract Agent, John W Burke; Southern Christian Advocate, E H Myers, Editor.

COLUMBUS DIST.—Chas R Jewett, P E; Columbus, St Luke, H H Parks; Columbus colored mission, W W Robinson; Girard and Pierce chapel, Thomas H Jordan; St Paul, Ammons Wright; Factory mission, Isaac N Craven; Talbotton, Geo H Patillo; Hamilton, John H Harris; Whiteville, Jackson Rush; Ellaville, B O Driscoll; Buena Vista, Ed A W McGehee, Y F Tignor, supernumerary; Butler, A J Dean, G C Andrews; Cusseta and colored mission, R H Rogers, one to be supplied; Centreville, Leonard Rush; Harris, Columbus W Howard; Bellevue, Henry P Pittifford; Muscogee, James M Armstrong, M H White, superintendent; Agent to Sunday Schools, Lovick Pierce.

AMERICUS DIST.—Joseph T Tucker, P E; Americus and colored mission, E W Speer, W W Stewart; Sumter, David Hallock, Jesse Richardson; Dawson, Wiley B Parks; Fort Gaines, James R Jackson; Randolph, James R Stewart; Cuthbert and Emmaus, Samuel Anthony; Lumpkin and Green Hill, Daniel H Fox; Stewart, W C H Perry, L R Redding; Weston, Robert H Jones; Chattahoochee mission, Wm H Wardlaw; Starkville mission, John R Wardlaw; Talbot, John H Bissell; Kalebo, Thomas Ogletliorpe and Traveler's Rest, J P Duncan; Georgetown and colored mission, E N Roland; Andrew Female College, Morgan Calloway, President.

SANDERSVILLE DIST.—Lewis B Payne, P E; Sandersville, W S Flynn; Wrasington and colored mission, P Q Allen; Irwinton, John F Berry; Jeffersonville, John Dudley, James Dunwoody; Dublin, Chas A Moore; Jacksonville and Pulaski mission, Josiah Hadley, R N Andrews; Bellsville, David R McWilliams, W F Conley, supernumerary; Mount Vernon mission, R N Cotter; Hineseville and colored mission, W M Watts; Darien, to be supplied; Ray in and Canoochee mission, Thos H Lamar; Reidsville, colored mission, to be supplied; Central, Amos M Parks transferred to Texas Conference.

APPOINTMENTS OF RIO GRANDE CONFERENCE.

SAN ANTONIO DIST.—J W De Vilbiss, P E; Alamo College and S A Female College, Jesse Boring; San Antonio, N H Boring; Medina, W W Whitley; Uvalde, J K Harper; Eagle Pass and Fort Clark, to be supplied; Kenerville, T M Price; Columbo, W R D Stockton; Pleasanton, J M Stringfield; Sutherland Spring, J S Gillett; Sandos Circuit, R Gillett; Colored Mission, R H Mangum.

BOERNE DIST.—Ivy H Cox, P E; Palme Female Institute, R H Belvin, Pres.; Gedral, J L Harper and Jesse Hord, superintendent; Helena, E Y Seale; Canton, J W Cody; Kickapoo Mission, Thos. Myers; St Mary's, W O Shively; Corpus Christi, H G Horton; Nueces Bay, J T Gillett; Oakville, T F Rainey; Ingleside and Padre Island, F F Cocke; Brownsville and Rio Grande City, Q B Adams.

NEW BRAUNFELS DIST.—F Vordenhimen, P E; San Antonio, F Vordenhimen; New Braunfels, J A Schaper; Llano, Aug Engel; New Fountain, Gustavus Elly; Fredericksburg, J J F Brunow; Yorktown and Gohlad, Aug Talupke; R P Thompson, Agent for the American Bible Society in Texas.

WEEKLY SUMMARY OF NEWS.

RELIGIOUS INTELLIGENCE.

METHODIST.

CONFIRMATIONS.—Rev. E Stanley, of the Methodist Episcopal church, stated at the Virginia Conference, that "he had confirmed a number of persons;" and, on inquiry, explained that "he followed the usual mode of confirmation, by the imposition of hands, after baptism." Some ministers objected to the practice, but no action was taken.

ALABAMA.—Bishop Paine of the Methodist church, said in one of the recent conferences, that "Alabama is Virginia revised, corrected and beautified."

The Rev. Dr. Rosser, at the recent session of the Methodist Episcopal Virginia Conference, resigned his position as editor of the Richmond Christian Advocate.

It is stated that the South Carolina Conference of the Methodist Episcopal Church, has some forty or fifty missions among the colored people, principally in the low country. Against this missionary work there was at first considerable opposition; but now the planters encourage and aid the missionary, by their counsel and authority.

PRESBYTERIAN.

SALE OF SPIRITS PROHIBITED.—A Presbytery of the United Presbyterian church adopted the following action: "Whereas, we learn from various sources that there are some members of the U. P. church, within the bounds of this Presbytery, who are engaged in the sale of intoxicating liquors as a common beverage; and whereas, in the judgment of this Presbytery, such a practice is contrary to the letter and spirit of the gospel: Therefore, Resolved, 1st. That the sessions under whose inspection such members are, be directed to expostulate, in the spirit of brotherly love, to desist from such business. Resolved, 2ndly, That if these who are engaged in such business refuse to abstain it, the sessions be directed to suspend them from membership in the church."

The Rev. P. D Gurley, D D, of Washington City, has declined to accept the office of Corresponding Secretary of the Board of Education of the Presbyterian church to which he was lately elected.

PENNSYLVANIA.—In the state the Old School Presbyterians report 62,328 communicants, (though many of the congregations fight adjacent states;) the New School, 12,720.

PRESBYTERIAN COLLEGE IN OHIO.—The three Old School Presbyterian Synods of Cincinnati, Ohio, and Indiana, have agreed to concentrate their energies upon one college, which they have located at Springfield. The people of that city have subscribed about thirty-five thousand dollars, which the Synod expect them to raise to fifty thousand; and the Synods resolve to raise two hundred thousand more to make the endowment complete. It is proposed to purchase the property of the Wittenberg College, located in that city.

BAPTIST.

BAPTIST CHRONOLOGY.—Rr. Sprague, in his Annals of the American Baptist Pulpit, gives the following as the date of the origin of the Baptist Church in the several States: Rhode Island, 1638. Massachusetts, 1663. New York, 1683. Maine, 1682. South Carolina, 1683. Pennsylvania, 1684. New Jersey, 1688. Delaware, 1703. Connecticut, 1705. Virginia, 1714. North Carolina, 1727. Maryland, 1742. New Hampshire, 1755. Georgia, 1757. Vermont, 1765. Tennessee, 1780. Kentucky, 1781. Ohio, 1790. Illinois, 1796. District of Columbia, 1802. Indiana, 1802. Missouri, 1807. Mississippi, 1807. Alabama, 1810. Louisiana, 1812. Michigan, 1822. Iowa, 1836. Wisconsin, 1837. Texas, 1840. Florida, 1842.

REVIVALS.—The Arkansas Baptist reports a revival at Bluff Woods church, 15 added. The Missouri Baptist reports revivals at Unity church, 13 added; Mt. Shiloh church, 24 received on baptism; Elm Grove church, 25. The Journal and Messenger reports a revival at Kalida, Ohio, 17 baptized.

PEW IN THE FREE PLACE.—The Second Baptist church, Hartford, which is now vacant, gives up the whole forenoon of the Lord's day to the session of the Sunday School, reserving the afternoon and evening for pulpit preaching. The Methodist Episcopal church of that place, though it has a pastor, has adopted the same custom.

SUNDAY SCHOOLS.—At the recent anniversary of the Southern Baptist Sunday School Union, Louisville, it was announced in the report of the Board of Managers, that at least a thousand schools have been organized as the result of its labors.

PIONEER CHURCH.—There is a Baptist church at Prattsville, Minnesota, fifty miles west of any Methodist minister in that State. So writes a correspondent of the N. Y. Examiner.

The Rev. L. H. Woolfolk has retired from the editorial department of the Baptist Standard, of Nashville, Tenn.

EPISCOPAL.

ANOTHER HIGH CHURCH SECTION.—The Union, the organ of the extreme High Church party in the Establishment, denounces the practice of clergymen of the Church of England entering into the holy estate of matrimony, and advises that when they thus show their contempt of "Catholic principles" they should not advertise the fact in the newspapers.

A NEW DOXOLOGY.—In St. Paul's Episcopal Church, Philadelphia, at the close of the exercises on Thanksgiving day, the organist struck up, and the congregation joined in singing, the national anthem, "The Star-Spangled Banner."

MISCELLANEOUS.

CANTON.—Rev. Mr. Turner, an English missionary in Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the gospel to listening crowds in the open places, and every where finds those willing to converse upon the new doctrines. Hearers will come to the chapels, children can be collected into the schools, the hospitals are popular, and religious books are eagerly received.

FIVE HUNDRED "PILGRIM'S PROGRESS" FOR ITALY.—At a late meeting of the Committee of the American Tract society, in response to an application for Italy, a grant was made of three hundred copies of "Pilgrim's Progress" in Italian. A benevolent gentleman of the city of New York purchased two hundred additional copies, and they were all forwarded in the same ship. Italy is now an inviting field for the wide distribution of evangelical truth. It means are furnished, the society might do much in that country.

WALES.—Rev. Mr. Vean, of the English Episcopal Church, estimates the clear increase to the various orthodox religious bodies in the Principality, during the recent revival, at not less than 100,000, or about one-twentieth of the whole population, while the defections from profession are not greater than in ordinary times.

PROTESTANTISM AND ROMANISM IN CANADA.—In 1851 there were in Lower Canada 111,376 Protestants and 716,668 Roman Catholics; and in Upper Canada 754,429 Protestants and 487,261 Roman Catholics, making in all Protestants, 925,805; Catholics, 911,275; majority of Protestants, 14,530. Since the census was taken, the Protestant majority has largely increased.

MINISTERIAL STIPENDS.—The salaries of the Protestant clergy of Bohemia are variously stated at from $100 to $200 per annum.—only three or four obtaining the latter sum. It is stated that several widows of deceased Protestant professors are in a deplorable condition from poverty.

The Christian Union says, a few years ago there was but one Protestant or Evangelical church in Belgium. There are now between 30 or 40 such churches, and a population of at least 20,000 professed Protestants.

There are now seven daily prayer-meetings sustained in New York city. In all of these a good and earnest spirit prevails, and in nearly all, cases of conviction occur almost daily, and conversions are frequent.

A new religious sect has begun to develop itself in the northern part of Denmark; its believers claiming that there are five Gods in one, and calling themselves Pentamans.

A Protestant reading-room, well furnished with journals, pamphlets and books, in different languages, was opened on the 1st of November, in Paris.

DOMESTIC.

From the latest telegraphic dispatches to this city, we are in possession of the following intelligence:—

The Secession Movement.—The announcement of the actual secession of South Carolina, was received with great enthusiasm in Memphis (Tenn.), Augusta (Ga.), Mobile, New Orleans, and other leading southern cities. In Charleston, the telegraph informs us, the excitement of the people was unbounded. Processions, illuminations and speeches were the order of the day. Senator Toombs has telegraphed to the people of Georgia that there is no possible hope for compromise; that the Black Republicans regard any and all concessions; and he recommends Georgia to secede at once as the only hope of safety. Senator Crittenden's propositions to the Committee of Thirty-three were lost. Dispatches have been received in Washington stating that South Carolina was about to take possession of the forts in the neighbourhood of Charleston. The Cabinet, with several prominent Senators, convened in extra session on the 22d inst., and it was thought probable that a fleet would be dispatched forthwith to Charleston, in defence of the Forts.

President Buchanan has issued the following:—

A RECOMMENDATION TO THE PEOPLE OF THE UNITED STATES.—Numerous appeals have been made to me by pious and patriotic associations and citizens, in view of the present distracted and dangerous condition of our country, to recommend that a day be set apart for humiliation, fasting and prayer throughout the Union. In compliance with their request and my own sense of duty, I designate Friday, the 14th day of January, 1861, for this purpose, and recommend that the people assemble on that day, according to their several forms of worship, to keep such a solemn fast. The Union of the States is the source of our unexampled prosperity and the only sure foundation for our future greatness. Let this be the day on which we will humble ourselves before Almighty God to remove from our hearts that false pride of opinion which would impel us to persevere in wrong for the sake of consistency, rather than yield a just submission to the misfortunes or weakness by which we are now surrounded. Let us with deep reverence discuss how to restore the friendship and good will which prevailed in former days among the people of the several States, and adopt all lawful means for the restoration of mutual confidence. Let our fervent prayers ascend to the throne that He would turn the hearts of the people of these States to each other, and preserve our Constitution and our Union, the work of their hands, for ages yet to come. An Omnipotent Providence may overrule existing evils for permanent good. He can make the wrath of man to praise Him, and the remainder of wrath He will restrain. Let me say to every individual, in whatever sphere of life he may be placed, to feel a personal responsibility to God and his country for keeping this day holy, and for contributing all in his power to rebuke our sinful and impending calamities.

The following we gather from our exchanges:

ALABAMA.

MORE BIRTHS.—We learn from the Atlanta Intelligencer that sixty boxes of tallies, for Alabama, passed through that city on the 10th inst. They are probably safe in Montgomery by this time.

MILITARY.—There are now seventy companies belonging to the volunteer corps of Alabama, created by the last Legislature. No company is admitted without having 11 men on its roll, which would make 770 men, but some let the companies have as many as 70 men.

KENTUCKY.

THE TALL MAN IN KENTUCKY.—John M. Fisher, of Hanesville, Caldwell county, is the tallest man in Kentucky. He stands seven feet eight inches, weighs two hundred and forty pounds, and is twenty-three years old.

The whole family of Rev. William Nast was poisoned, recently, at Covington, Ky., by eating peaches put up in self-sealing cans. Prompt medical assistance saved them lives.

The population of Kentucky according to the returns of the U. S. Marshal, is 1,150,000, which is an increase of 15 per cent. on the last ten years.

FLORIDA.

The Newnansville (Fla.) Dispatch states that fifty negroes, belonging to the estate of Jesse De Bault, of Columbia county, were recently sold at an average of over $1200 each.

We learn from the Pensacola Observer, that the lawyers in the middle and eastern portions of Florida have refused to institute suits upon claims from the north against merchants of that state.

During the session of the Florida Legislature a bill was passed chartering a bank to be established in Pensacola with a capital of $100,000.

GEORGIA.

THE COLORED POPULATION OF GEORGIA.—A bill has passed the Georgia Legislature, which provides that every free person of color who has not had the care of fourteen years may choose an owner and go into voluntary servitude for life; that parents may choose owners for their children when the latter are under fourteen years of age, and that all free persons of color found in that State after the first of May, 1862, who have taken no steps to select owners, shall be liable to sale or sold as a slave for life.

SAVANNAH STEAMSHIP LINE TO EUROPE.—The committee to whom the special message of his Excellency the Governor of Georgia, in relation to the establishment of a weekly line of steamships from the port of Savannah to some important commercial port in Europe, has been referred, profoundly impressed with the importance of the measure suggested by him in commercial independence as political freedom, reported favorably.

SOUTH CAROLINA.

THE PROCEEDINGS OF THE STATE CONVENTION.—The Convention met in Charleston on the 21st inst., pursuant to adjournment. Prayer was offered, beseeching Almighty God to unite the people of the south in the formation of a Southern Confederacy. A motion was made that a committee be appointed to invite the Governor, Secretary and Treasurer of the State to be present, which, however, was temporarily postponed. Mr. Maxwell Bryan, Chairman of the Committee, presented an address to the Southern States; a long and able paper, reviewing the injuries done South Carolina during her connection with the Union. The Convention refused to issue the address until its final adoption; ma le the special order of Saturday. Judge Warshow made a report by ordinance, amending the Constitution of the United South Carolina. Other important business was transacted, when the Convention went into secret session, excluding all but members.

SECESSION FROM WEST POINT.—The Charleston Courier records the return home of R. S. Earley, James Hamilton, and George N. Reynolds, Cadets from that State, from the U. S. military academy at West Point.

The Governor of South Carolina, has received a letter from the commander of the Baltimore National Volunteers, thirteen hundred strong, saying that the document has unanimously resolved to support with their lives, any States's rights in secession, and tendering their services in the event of coercion.

A new style of cockade is remarkable as appearance in Charleston. It is made of palmetto leaves, plaited with a border of blue ribbon. At the centre a pattern of scarlet rosette, with a steel button in the centre.

STRANGE OMEN.—On the 21st inst., (thanksgiving day) at Charleston, the American Sunday School Union unfurled a white banner bearing upon it the picture of a Palmetto tree, five stars and an open bible, and the inscriptions: "South Carolina dares resist oppression," and "In the name of our God we set up our banner."

ARKANSAS.

LEGISLATIVE.—On the 17th ult. Hon. E H English was unanimously elected Chief Justice of the Supreme bench, and H. F. Fairchild, Associate Justice. John L Stirman was elected Secretary of State. On the same day in the Senate, a resolution was introduced recommending the Constitution be so changed as to confer the election of Secretary of State, Auditor and Treasurer, upon the qualified voters of the State.

EARTHQUAKE.—On the night of the 24th ult., at 10 o'clock, a pretty severe shock of an earthquake was experienced in Helena and vicinity. It apparently came from the southeast and passed to the north west, and was preceded by a loud, rumbling noise.

MISCELLANEOUS.

THE KANSAS FAMINE.—A correspondent of the Chicago Tribune writes from Atchison, Kansas, under dateof December 9: I reached this city yesterday morning. On landing at the levee from the railroad I first beheld the first objects to be seen were a long string of wagons, with numbers of gaunt and hungry oxen standing near. I was told they were from the interior, driven here to be loaded with the provisions sent for the relief of the people. I was immediately plied with questions to know how the people East were sustaining the effort made to relieve the destitution. I gave all the information of which I was possessed, and in return was told that the destitution had been underrated entirely. The Rev. Mr. Baldwin said that there were 50,000 who must be sustained for some months. Dr. Ayres, one of the most intelligent and well educated citizens of Linn county, said that at least 10,000 must be kept from starving for six months to come. These gentlemen I knew and have every confidence in. I walked up to the office where it is transacted the business of the relief. It was crowded with the men in charge of the teams, standing in the streets and on levee. As I came along, I counted twenty-three, and was told that at least fifty were in town. Such a scene! Great, stalwart men, gaunt, lean, hungry looking, weary, sad, tired and dispirited, goodly clad, and in all respects filling one with the conviction of suffering patiently borne and long repressed often, some of whom I recognized, and all of whom bore the unmistakable character of simply misfortune and independence combined to our Western Pioneers. To look upon these teams and read the sad tale of suffering within, told the story far more forcibly than my feeble words can.

POST OFFICE.—According to official data there were 28,586 offices in the United States on the 30th of June 1854. In 1858 the whole number was 28,498. The actual expenditures in the Post Office Department for the last year were nearly $14,000,000 dollars, and the actual revenue over $9,000,000 dollars.

CENSUS ITEMS.—The census shows that the annual increase in the population of the United States since 1790 is about three per cent. In 1715, the population of the colonies was 482,000, of whom 58,850 were negro slaves. The present population is about 30,000,000, of whom about 4,000,000 are negroes. Our public schools are attended by 4,000,000 of children; we have about $250,000,000, of which $50,000,000 are held by foreigners. It takes 7,00 paper mills and 2000 steam engines to supply our publishers and newspapers with printing paper at a cost of $37,000,000 per annum. The entire population of Massachusetts is 1,231,065, which shows a gain of 247,017 in ten years, and 99,158 in five years. Boston contains 177,902 inhabitants now against 160,586, in 1850. This does not include the outlying suburbs of Cambridge, Roxbury, Charlestown, and Chelsea, which would increase the total population to 250,000. The population of Kansas is 107,161, besides about 70,000 at Pike's Peak. The population of Georgia has increased 150,000 during the past ten years. It now numbers 1,070,377. The population of Wisconsin is ascertained to be 777,777, being an increase in ten years of 173,570. The population of Baltimore has increased more than 14,000 since 1850. The population of Ohio is 2,300,187, an increase of 377,858 in ten years.

A MIDDLE CONFEDERACY.—It is reported that a strong movement is progressing in the border States for the formation of a great Middle Confederacy, including the North-west, New Jersey and Pennsylvania on one side, with Delaware, Maryland, Virginia, North Carolina, Tennessee, Missouri and Kentucky on the other. Men high in position and influence favor the project.

CALIFORNIA CROPS.—A correspondent of the New York Times says that the census of California will not much exceed 600,000, where a year ago it was supposed that the State contained one-half million. The population of San Francisco, which has been set down at 80,000, will not much exceed 60,000. In Placerias county, the whole population is returned at 16,215, of which 9216 are foreigners, and of them 3669 Chinese. In Klamath every third man was a Chinese. The agricultural counties have the largest proportion of females. In some of them, the voters are to the white people as one in five, while in some of the mining counties more than one-half of the population are voters.

We observe from the Yale College Catalogue, just published, that there are forty three Southern students in that institution. Of these 10 are from Maryland; four in Delaware; Texas sends 5; Florida 3; Missouri 3; Kentucky 3; Mississippi 2; Louisiana 2; North Carolina 2; District of Columbia 2; and one each from Arkansas, Texas, Virginia and Georgia. This is but a fraction of the entire number of students, which is 613.

Arkansas and Texas have doubled their population within the last ten years. Statistics show that all the South-western States have made steady progress within the last decade.

CORN OIL.—It is said that Indian corn produces a clear fluid which burns without odor, without smoke and is inexpensive, affording a good light in an ordinary kerosene lamp, for half a cent an hour.

A FAMILY OVERTAKEN BY A PRAIRIE FIRE.—Randel Sweringen, a farmer, going from Muscatine county, Iowa, to Fort Dodge, Iowa, while crossing the prairie near the latter place, on the 2d inst., with his wife and four children in a wagon, was overtaken by a prairie fire, and all except the latter perished. The Nevada Advocate says: Without other warning than a moment's sensation of heat as felt through the cover of the wagon, in which they were all traveling in limited, security, they were overtaken by fire on the prairie. Before any measures of protection could be taken, the wagon cover was in flames from around the bedding and other inflammable material was on fire, and before Mr. Sweringen could make his way out of the wagon, through the flames, his clothing was on fire. Unfortunately, as he fell out of the wagon, he was kicked by one of the horses, and for a time, stunned, and lost ability to help the others. He revived in time to see his wife and all from the wagon burned to death, and to drag from the flames one of his children, already dead. His own clothing was burned entirely from his body, and he is badly burned, especially in the head, face and hands. He is at present sightless, helpless, wagon, oxen, and all are a charred mass but the skull; the other a charred mass in which was no trace of humanity left. One of the horses was burned to death in the harness; the other succeeded in freeing himself, but is badly burned.

The Pacific knitting company at Main street, Conn., has failed; have not only sunk the entire capital of $100,000, but, drawing heavily on the personal property of the shareholders.

In New York city the valuation of the personal property of residents is $163,636,675, upon which there is a tax of $2,454,167 50. The valuation of the personal property of non-residents is $15,912 to 2, upon which there is a tax of $238,268 02. Total $2,692,374 12.

STATISTICS OF GAS.—There are in the United States 181 gas companies, with an aggregate capital of $47,091,215; in the Provinces 23 companies, with a capital of $2,322,010, and in Cuba, Mexico and South America 10 companies, with a capital of $6,500,000; in all 214 companies and an aggregate capital of $56,223,225.

Full of hope and happiness a young couple were married on the Fourth, at Burlington, Ill., and started at once for their destination in Minnesota. On stepping on board the Steamer Lacrosse, the bride groom's foot slipped, and falling into the river he was drowned.

Metz Meyer, a German brewer, leaning over a large vat of lager beer on Sunday, was suffocated by inhaling carbonic acid gass from the mixture.

Margaret Price, an emancipated negress, after ten years trial of freedom, applied for the privilege of again becoming a slave, at Richmond Circuit Court, and chose her master.

It is expected that Chicago will receive 20,000,000 bushels of corn of the crop of 1860.

Mr Van Buren met with a shocking accident at Gateville, N. J., on the 21st ult., his horse becoming frightened at the train, he was thrown on the track, caught by the engine, and dragged three hundred yards, his feet, both cut off, and his head completely scalped.

General Hunting, who has written for publication a letter on the present crisis and the right of secession. The Generals, of course, with the South in prefix. In reply to the inquiries of former companions in arms and others, he announces that he will be one of many to carry a musket or saber in defense of the first seceding State against which coercion shall be attempted. General Hemmingsen also pledges the services of his stepson, John M. Berrien Pughelly, of Bell county, Tex., now nineteen years old, and at present a member of a Northern Military Institute—in the same cause.

CLOSED DEPARTMENTS.—It is estimated that at least thirty thousand free negroes, now in South Carolina, Virginia and North Carolina, will be sent North within a short time. Other Southern States, it is thought, will pursue the same policy.

SURVIVORS OF THE REVOLUTION.—A late letter from the United States Commissioner of Pensions says that there are now but eighty-nine survivors of the army of the Revolution whose names are placed upon the rolls for pensions.

WILLIS RETURNING.—It is stated, as a singular fact, that for the first time in twenty years wolves are now showing themselves in the Adirondack region, Mr. Pierson to the contrary notwithstanding.

SINGULAR.—Miss Bradshaw, resident of Warren, R. I., has been deprived of sight and the power to articulate a single word for the last fifty-five years. About three weeks ago she recollected it, without any exertion on her part, and began to converse, and now holds a conversation with all who visit her. Miss Donshaw is now 74 years old, and became dumb when she was twenty years of age.

SOUTHERN PACIFIC RAILROAD.—The Memphis Appeal states that Dr. Peebles has just received letters from a French banker who has entered into a contract for the completion of this enterprise, on the part of an association of capitalists and contractors of Paris, the ratification of which was to be completed at fixed dates—a step only away of the sanction of an absent potentate daily expected. Jobs will be let to Americans, and from 30 to 50 thousand.

LIBRARY OF YALE COLLEGE.—In 1790, Yale library contained only 10 volumes; in 1800, 1,000; in 1810, 3,000; and in 1850, 30,000. Adding to this last number, the Linonian, the Brothers, the Law and the Medical libraries, in the same building, make a total of 57,000 volumes under the care of the College. There are also about 7,000 unbound pamphlets. The oldest printed book in the collection is a copy of the tracts of St. Augustine, printed in Zurich in 1497.

THE TORONTO FUGITIVE SLAVE CASE.—The Court of Queen's Bench decision in the extradition case of the fugitive slave Jones, alias Anderson, was rendered on the 15th inst., in favor of giving up the prisoner to the United States authorities, one of the Judges dissenting. An appeal has been made. The prisoner is strongly guarded. No attempt at rescue was made, but much excitement prevails.

NEW NORTH AMERICA CONFEDERACY.—It is said, on the authority of the Court journal, that the Duke of Newcastle, since his return to England from this country, has devoted considerable attention to a plan for consolidating the North American colonies into one confederation.

A passenger car on the Beaver Meadow (Pa.) Railroad train was precipitated into the Lehigh river on 24th inst. Four of the passengers and the conductor of the train were drowned. The car contained twenty-eight persons. The accident was caused by the breaking of a rail, and occurred near Bear Creek Dam, where the water is about fifteen feet deep. The rescued passengers were saved by breaking through the top of the car before it sank.

Captain Montgomery, the commander of the Kansas outlaws, is a native of Kentucky, and a Campbellite preacher.

The Washington Monument received $837,56 contributed at the polls in San Francisco on election day.

The individual council of the Choctaw Indians have passed an ordinance to purchase 65,000 bushels of corn for the relief of each of their people as are suffering by reason of the severe drought of last summer.

The imports at Boston, in November, were $2,568,430; exports, $1,245,235.

The Memphis jail is now doing a pretty brisk business, there being 62 on the chain-gang, 60 State prisoners, and 7 runaways—making 135 in all!

FOREIGN NEWS.

GREAT BRITAIN.

Mr. Dallas, the American Minister, and Mrs. Dallas, have been on a visit to Windsor Castle as guests of Queen Victoria. The event was regarded as a conference, knowledge of the hospitality extended to the Prince of Wales, at Washington, and the enthusiastic reception which was accorded to him throughout the United States. During the stay of Mr. Dallas, at the castle, Lords Palmerston and John Russell were likewise guests of Her Majesty.

The total expenses, so far, of the English expedition to China, according to parliamentary returns, are £4,324,128, or $17,-296,512.

The Ragged School children of London number about 25,000.

FRANCE.

By the late French reports we learn that the population in the French colonies is as follows: Martinique, 137,414; Guadeloupe and its dependencies, 141,902; French Guiana, 17,143; Reunion, 164,141 (inclusive of 74,175 immigrants from various countries); Senegal and its dependencies, 20,804; French establishments in India, 24,302; Mayotte, 24,307; Saint Pierre and Miquelon, 21,000. These numbers are exclusive of the civil and military functionaries and their families, the garrisons, aborigines, foreign immigrants (with the exception of La Reunion) and floating population.

The French Government is about to bring into France, for interment, the remains of Empress Maria Louisa. The remains of the Duke of Reichstadt will then be the only ones of the Imperial family outside France, and will no doubt be transported, in their turn, to the Imperial vaults in Paris.

RUSSIA AND AUSTRIA.

The Czar of Russia entertained all sorts by a decree to take effect January first 1861.

At last accounts it was reported that the Emperor of Austria was about to annul the recently concluded Concordat with Rome. The crisis in the Ministry of Austria is passed. It was reported in political circles that the Austrian cabinet at Vienna had discussed the expediency of declaring martial law throughout Hungary.

CHINA.

PIRACY IN THE CHINA SEAS.—The Patriot contains the following communication has been received by the French Consul at Shanghai from the priest in the District of Daimer, near the mouth of the river Yangtzee, to the effect that an American bark had been chased by pirates, was supposed to have been captured, and all the crew murdered excepting one man, who was lying at the above place badly wounded; five bodies had been found and buried. The name of the bark is not given.

THE WAR.—The city of Pekin was surrendered to the Allies on the 13th of October. A new rebellion had broken out at Shanghai. Foreign office telegrams say that the Allied forces had taken possession of the city of Pekin. The Emperor's summer palace was sacked of immense spoils. The Emperor himself had fled to Tartary.

ITALY.

PREPARATIONS FOR WAR.—The Paris Patrie, of the 27th, has the following important dispatch from Turin:—"The greatest activity reigns in the arsenals, and preparations for the war are made all over Italy. One hundred and ten regiments of infantry will in succession be organized. The Neapolitan officers will be incorporated in the regiments now under formation. By means of those forces and other troops the Italian army will be able to muster 300,000 men on the field in May next. War is then looked upon as unavoidable at that time if the progressive party triumphs, which cannot be doubted if we consider the state of the public mind." This party being in a majority in the next Parliament is, it is said, going to propose to the Assembly the proclamation of his Majesty Victor Emmanuel, now King of Sardinia, as King of Italy, and to declare that Venetia forms a part of the provinces of the Italian Kingdom. This declaration being once made, will be sustained by the force of arms.

MISCELLANEOUS.

THE JAPANESE EMBASSY.—The United States steam frigate Niagara, with the Japanese Embassy on board, arrived at Britannia, on the 30th September, en route for Japan, having made the passage from London, a distance of 8,000 miles, in forty-six days, without stopping.

The Prussian Government says that four hundred persons have died in Southern Russia, and Kieva from the puncture of a description of poisonous fly, which made its way from Asia.

Baron Alphonse Von Rothschild has recently been named Prussian Consul General at Paris. This is the first time that the Prussian Government has ever appointed a Jew to a similar office.

LITERARY GOSSIP.

Reynolds' life of Calhoun is being rapidly put through the press. The author, a Carolinian by birth and familiar with Calhoun, Hayne, McDuffie and the great men who clustered around the central sun of the Palmetto State, has spent several years in preparing this work for publication. It is to be one volume of Randall's life of Jefferson.

A new edition of "Hours with Mystics," by Robert A Vaughan, has just been published in London. The young author died soon after the issue of the first edition. The revision of this new edition devolved on his father, Dr. Robert Vaughan, the editor of the *British Quarterly Review*. The work is advertised for reprint by Messrs. Blanchard, of Philadelphia, in connection with "Essays, Reviews, and Memoirs" of the authors.

"History of Italy from the Earliest Time to the Period of its Decline" is about to be brought out in England, under the best auspices. The translation is executed by the Rev. R. S. Davis, with the selections and latest corrections of the author, and the co-operation of Dr. Schmitz, of Edinburgh, by whom an Introduction will be prepared to Volume I., which is to appear in London during the current month, and will be reprinted in this country by Messrs. Appleton & Co.

Auguste Bibli[illegible] has sent the proof sheets of his new Life of Bacon to Messrs. Tecknor & Fields, who will publish it here on the same day it appears in London.

Sir Archibald Alison is severely criticized in the last number of Frazer's Magazine for his gross plagiarisms from—Adam Smith, Dr. Arnold and other writers.

COMMERCIAL.

We condense the following statement from the New Orleans *Price Current* of the 22d inst:—

The week opened with quite an

THE NEW ORLEANS CHRISTIAN ADVOCATE.

Children's Column.

THE DYING PENNY.—A CHRISTMAS STORY.

It was Christmas eve, and the snow lay deep in the streets of Seeberg, a small mining town in Germany; but the neighboring peasants came down from their mountain homes, and sought to forget the rigor of the season in innocent festivity. Family groups assembled together, the cheerful song and of childish merriment resounds from every humble house, and preparations are being made for a general illumination.

Veronica Madel had, for some time past, supported her blind father and a little brother by lace-making. Once they had known better days. The father had been a slater, an industrious man, but had lost his eyesight from the effects of a conflagration, which he had bravely helped to extinguish. His wife did not long survive this calamity, but died, partly of grief, partly of over-exertion, committing her blind husband and her infant boy to the care of her daughter Veronica, herself still a child.

Veronica's might, however, had been prematurely ripened by the care and sorrow which had so early fallen to her lot; and she well fulfilled the charge committed to her by her dying parent.

On this Christmas eve of which we speak, the young girl had been seated before her lace-pillow, working without intermission from early morning till night closed in; then, poor child, she was forced to pause in her labors, for she could not afford a light. She made, however, a good fire in the stove to warm her blind father; and having placed him in his easy-chair close by its side, she gathered to her little brother's entreaties that she would take him out to see the illuminations.

The two children accordingly set forth together. Already the whole town was astir. Miners, in their characteristic costume, marched along in groups, with bands of music preceding them; and ever and anon they paused before the door of some wealthy citizen, and caroled forth their Christmas greetings. Then the door of the house so honored might be seen to open, and the master himself would generally step forth and reward the leader of the serenade by presenting to him some small gratuity. Children, following the example of their elders, wandered also in little bands from door to door, singing their Christmas carols; and seldom were the young singers dismissed without some trifling present, accompanied by a kindly word.

As Veronica passed on her way, holding her little brother by the hand, and gazing on these varied groups, a new thought suggested itself to the mind: "Why should she not seek to win some trifling Christmas gifts for her poor blind father?"

Timidly, and with a beating heart, the poor child bent her steps toward a part of the town where she was but little known. The character she was about to play was very new to her; and her heart well-nigh failed her when it came to the point. But love to her father nerved her to the task; and, drawing her hood closely around her, she stepped close under the window of a house of lowly aspect, and sang, in a very clear, though subdued tone the following verse:—

"Cheer up, ye miners bold,
Nor let your courage flag!
For earth her wealth untold
Yields to your patient toil;
Then joyous dig beneath the soil,
And still be your gathering-cry,
Cheer up, brave hearts, cheer up!"

Veronica's voice was tremulous with fear, when she began these simple lines; but she gained courage as she proceeded, and she repeated the burden of the song with spirit and energy. She then paused, and anxiously awaited the result of her efforts. Two or three minutes elapsed: the time seemed long to poor Veronica; she felt humiliated and confused, and was about to withdraw: but at last the door turned on its hinges, and a woman came out and placed in Veronica's trembling hands a small cake and a two-penny piece.

The poor child could scarcely contain herself for joy. "Oh, my dear little George!" she exclaimed, "see what a happy beginning I have made. You shall have the sugar-plum; but the cake and money are for father, that he too may be able to keep his Christmas feast."

The night was far advanced; and Veronica thought she would make but one trial more before she turned her steps homeward. This time she determined on trying her chance at the door of a rich man, an inspector of some mines.

Clear and firm her young voice now rose through the still midnight air; and, when her song ceased, the window on the first floor of the house opened, and an arm was stretched out, holding a slender pair of tongs by means of which a piece of money was deposited in Veronica's open hand. But scarcely had she received the Christmas gift ere a cry of pain escaped her lips, a cry which was responded to by a laugh of insulting mockery from the heartless wretch who was still standing in the open window. The penny which he had handed to the poor child had been drawn red hot from the fire. Veronica hastily flung the gift, and with many a bitter tear,

When Veronica returned to [illegible] him of the gifts she had brought, it cost the poor girl a severe struggle to conceal her sufferings and speak to the blind man in cheerful tones. He, unconscious of the pain she was enduring, asked her to sing for him once more before she retired to rest; and then he kissed his darling, and bestowed on her his Christmas blessing: but Veronica's hand pained her much, and she went to bed with a heavy heart.

In the mountain districts of Germany, the schools are very large, one master not unfrequently having charge of two hundred children. Under these circumstances, he can scarcely be expected to have any particular acquaintance with the disposition or tastes of each individual scholar, unless some casual occurrence chances it to bring to his notice.

"Is not your hand healed yet?" one day inquired M. Rossel, the parish schoolmaster, addressing his pupil Veronica Madel.

Veronica unfastened the bandage, which she dally tied on as well as she could with her left hand; and the worthy schoolmaster, seeing the inflamed state of the wound, became very indignant when he learned how it had been produced.

"Shameful," he exclaimed, "thus to injure a child singing her Christmas carol! Will you let me bear your song, my little maid? I love music well myself. You know I am the parish precentor, as well as the schoolmaster?"

Veronica timidly obeyed. The schoolmaster was to her a formidable auditor; but the good man's kindness soon set her at ease; and she sang with so much expression that M. Rossel was not only surprised, but deeply moved.

"Who taught you to sing thus, my child?" he inquired, when the young songstress paused.

"No one," she replied; "my father is blind, he often finds the day very long, and I sing to him to amuse him. It is almost the greatest pleasure he has, and I am so glad of that, for we are poor, and he cannot afford himself many other pleasures."

"But the melody itself, and the method—where did you learn all that?" inquired the schoolmaster.

Veronica looked perplexed, but, after a moment's reflection, replied: "I have often heard miners sing that air."

"My child," said M. Rossel to the little girl, "I see how God often overrules the wickedness of man for his own wise purposes. The burn you received on your hand has caused you much suffering, and has prevented your working at your lace to earn money for your father; but if it had not been for this accident, I should have never noticed your voice, which will, I hope, prove to you a mine of wealth, and enable you to procure more comforts for him than if you had been working night and day at your pillow."

Veronica did not well understand the good man's meaning, but she felt grateful for his kindness, and anxious to do her best to please him. From that day forward M. Rossel gave her regular instruction in the art of singing whilst, at the same time, he contrived to interest several benevolent people in the fate of this deserving family; so that the blind man's wants were fully supplied, and his little daughter was thus enabled to pursue her studies with a cheerful heart.

Twelve years passed away. It was a fine autumn evening, and the wealthier inhabitants of Seeberg might be seen in full toilet, flocking to the town hall. An event-ful in this somewhat secluded region, has set the whole town astir. The first singer of the capital, one who enjoys a European celebrity, is about to give a concert, in conjunction with her brother, for the benefit of the poor of Seeberg.

At the entrance of the hall might be seen the old schoolmaster and precenter, M. Rossel, who was filling the office of cashier on the occasion. His eyes beamed with delight as the money accumulated on the desk; and when he recognized an acquaintance amongst the numerous arrivals, it was with no small pride that the good man produced a gold snuff box, and, offering his friend a pinch of true Virginian, at the same time whispered in his ear, "This is a gift from a grateful pupil. See! it is engraved upon the lid; and when it was given to me, it was full of gold pieces. And look at this, too," he added, drawing a handsome repeater from his fob; "this, too, is the gift of my former pupil."

"You are celebrating your triumph to-night, M. Rossel," observed one of the new-comers.

"Yes, it is a day of triumph for me and for the town of Seeberg, too," rejoined the school-master, "for she was born amongst us here, and I was her first teacher."

At last all the company had arrived, the hall was thronged to the door, and at the appointed hour, Veronica Madel appeared upon the platform, accompanied by her youthful brother, and with her blind father leaning on her arm. A burst of enthusiastic plaudits greeted the young cantatrice as she gracefully courtesied to the assemblage. A band of mountain musicians supported their parts admirably, and exerted to the utmost to do honor to their countrywoman. George Madel accompanied his sister on the violin, to the admiration of all present, and Veronica herself sang as she had seldom been heard to sing before; her voice reached every heart and charmed every ear.

All the pieces named in the programme had been performed, a moment's pause ensued, and, after repeated acclamations, the assemblage was about to disperse, when, suddenly, young Madel touched his violin: A familiar air arrested every ear, and Veronica, with a voice as pure and clear as in her childish days, commenced the verse so well-known to all the miners of Seeberg—the same she had sung on that eventful Christmas eve. At this moment the whole of the assemblage present started to their feet as one man, the band of musicians laid down their instruments, and every voice joined in the chorus:

"Cheer up, brave hearts, cheer up!"

The celebrated cantatrice was, for a moment, forgotten; and Veronica Madel was only remembered as the young mountain peasant, the dutiful daughter, the loving sister, the obedient pupil. The good old schoolmaster's oblivions of his dignity, rushed to the platform, and, with tears in his eyes, folded to his heart the pupil who had so far surpassed his utmost expectations. Veronica, turning toward the assemblage, with a simple grace and humility of manner which touched every heart, owned that to this good old man, under God, she owed all her success.

The very worthy citizens of Seeberg had prepared a banquet in honor of the young cantatrice, but, during the interval which elapsed between the concert and the banquet, M. Rossel drew his former pupil aside, and speaking to her in the familiar tone of early days, he said, "Will you come with me, my good Veronica, for one half hour? This money you have intrusted to my care is weighing down my pocket. I should like to distribute some of it this evening, and to dispense the remainder of the sum in safety at my house."

Veronica, though somewhat wearied after the excitement and excitement of the day, could not begin to refuse her old master's request, and committing her father to George's care, set forth, under the escort of the very kind-hearted schoolmaster. The darkening shades of evening prevented the young singer from distinguishing surrounding objects; and she allowed Rossel to guide her as he pleased, unconscious whither he was leading her.

"I should like you," observed the old man, "to see some, at least, of those on whom your bounty is to be bestowed. On the ground floor of the house we have now reached, we shall find a family in very deep distress."

Entering a dark passage, the precentor, followed by Veronica, lifted a latch, and passed into a spacious, but gloomy apartment, lighted by a single candle, and offering a striking contrast to the brilliant concert hall they had just quitted. A pale, careworn woman, miserably clad, was pacing the room, vainly striving to lull her infant to rest. Two other children, about three or four years of age, lay sleeping on a tattered mattress in one corner of the room; whilst on a pallet, near the stove, lay a sick man, supported by straw pillows. The two strangers were received by the unhappy wife and mother, with that cold indifference which is so frequently the close companion of despair.

"Is your husband asleep?" inquired M. Rossel.

"Asleep! oh, no!" replied the woman. "I know not what will become of us!"

The schoolmaster then approached the sick man's bed, and addressing him kindly, said: "How are you to-day, Kunkel?"

"Just as I am always," replied the sufferer; "and so long as I feel that piece of money tramping in my throat, I shall never get any better."

"Cannot you dismiss the delusion?" interrupted Rossel. "The doctor and I have told you a hundred times that that burning sensation in your throat is a natural result of your disease and what is the use of indulging a fancy which only aggravates your malady?"

"I ought to know what I feel better than either you or the doctor can tell it to me," rejoined the sick man rather impatiently; "and I know that I feel one hard, burning spot in my throat, just as though I had tried to swallow a piece of red hot copper. No water can cool that spot; it is always the same, always burning."

Veronica's thoughts reverted to the suffering she had experienced when her hand was burned, and the pity for the poor man redoubled.

"Well, Kunkel," replied the schoolmaster, "I can only repeat what I have said before; this is all a figment of your own imagination. How in the world could a piece of burning money find its way into the centre of your throat?"

"Oh, I know it! I know it well!" exclaimed the sick man. "It was last Christmas eve that I felt for the first time that burning spot."

"You felt it on that evening because the ulceration of your throat had just become more acute and widely spread."

"Oh no! no! there was another reason than that," groaned the unhappy man. "It was on a Christmas Eve, twelve years ago—stop! do you hear that cry under the window? It was just such a cry as that the poor child gave as when I rewarded her Christmas carol by dropping a piece of burning money into her hands. Oh, I deserve my sufferings richly, I too well know!"

As Veronica heard these words a cry of dismay burst from her lips. It seemed as if the retributive justice of God had fallen upon this unhappy man before her very eyes. It was to her a solemn and overpowering emotion, and the young singer covered her face with her hands and burst into tears.

The old schoolmaster, deeply moved, turned toward Veronica.

"Kunkel," said the schoolmaster, in a tone of deep solemnity, "here is the very hand which, twelve years ago, you were so cruel as to burn—this hand is now to be held out to you in token of forgiveness: and see! on its trace remains of the wound you then inflicted; and no wonkind thought harbors in the bosom of her who has now come to minister your wants."

The sick man raised his head, and looked at Veronica. "No! the lady cannot be she whom I so cruelly injured twelve years ago. You are mocking me, M. Rossel."

"Believe me, Kunkel, what I have told you is true. Through God's goodness that burning penny has turned to a mine of gold in the hand of Veronica Madel: and here," added he, laying a pile of crowns upon the table—"here is a share of her gain, which she has brought to you."

Kunkel, with an air of bewilderment, gazed alternately at Veronica, at his wife who stood weeping by his side, and at the money which lay upon the table. "I wish I could believe what you tell me," he exclaimed; "but it seems to me impossible. Do you remember, lady, the song that was sung beneath my window that Christmas eve? That song, and the cry of anguish which followed it, still rings in my ears. If you can repeat it to me, now, I shall believe that what M. Rossel tells me is indeed the truth."

Veronica, with a voice tremulous from emotion, sung the well-known miner's song; and, as she sung, the little infant's cry was hushed, the broken-hearted mother listened in admiring silence, and the sick man, folding his hands across his breast, and raising his eyes to heaven, exclaimed, "God be merciful to me a sinner!"

Veronica seated herself by his side, spoke to him of pardon and of peace, until, at length, a ray of hope beamed from the sufferer's eye. He stretched his weary limbs, as though seeking that repose which had long been denied to him, and then, with a gentle sigh, he fell asleep.

The schoolmaster, familiar by long experience with scenes of suffering and of death, quickly perceived that the vital spark had fled. He laid his hand upon the marble brow of the departed; and, repeating the burden of the miner's song, he said, turning to the weeping widow:

"Cheer up, brave hearts, cheer up."

"I trust, my poor friend, that your husband is at rest after his long struggle; and you and your children shall not be forsaken. Put your trust in the God of the fatherless and the widow, and to-morrow I will come again, and see what can be done for you."

Veronica Madel and her old instructor now quitted the house of sorrow; and it was with very full hearts that they repaired to the hospitable banquet which had been prepared for them by their fellow citizens.

THE INDIAN'S CONSECRATION.

Religion transforms character, and implants new tastes and desires in the renewed heart. Could the most eloquent preacher illustrate this better than a simple-hearted Indian in the following anecdote?

"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth, England, in the year 1837, "that many of you are disappointed I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I dressed when I was a Pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in 2 Cor. v. 17: 'Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.' When I became a Christian, feathers and paint passed away. I gave my silver ornaments to the missionary cause. Scalping-knife 'shove away.' That's my tomahawk, now," said he, holding up all the same time a copy of the ten commandments in the Ojibwa language. "Blanket 'shove away.' 'Behold,' he exclaimed in a manner in which dignity and simplicity of character were combined, 'behold all things are become new.'"

REPENTANCE—THE LONGER DELAYED THE MORE DIFFICULT.

AN ALLEGORY BY ONE OF THE FATHERS.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up and attempted to lift it on his shoulders and carry it away, but finding it very heavy, he laid it down again, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the meantime the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man, an exact resemblance of those who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden increase it every day. At each trial they find the task heavier than it was before, and so they put it off a little longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne, and then in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs. The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

FORBEAR

Forbear, whene'er an unjust hand
Shall quickly flash thine eye,
And flush thy cheek with swift desire
To give some sharp reply.

Forbear! wrath only kindles wrath.
And stirs up passion's fire;
While answering softly mildly tends
To check the hitterest ire.

Forbear! though some well meaning friend,
Perchance with good intent,
Should rudely crush some sanguine hope,
Or brilliant plan prevent.

Forbear; their wisdom may be far
Superior to thine own;
They may have built such castles, too,
And seen them overthrown.

Forbear; when sickness claims thy care,
And murmuring accents prove,
Dwindling complaining, fearful tones,
Sad trials to thy love.

Forbear, then may'st not know how keen
The pain which sinks to rest
Relief in fevered wonder, and yet
Means not to be unkind.

Forbear, when childhood's petsy mirth
Disturbs thy throbbing brain;
Which, pressed with many anxious cares,
Seems bursting with its pain.

Forbear! Do not wound their hearts
Because this is oppressed.
By careless or impatient tones,
When they would be caressed!

Forbear; I know I will utter a pang,
And many a fervent prayer,
And mighty efforts, ere thou learn,
In all things to forbear.

A FEW FACTS ABOUT CELEBRATED MEN.

Some literary men make good men of business. According to Pope, the principal object of Shakespeare in cultivating literature was to secure his honest independence. He succeeded so well in the accomplishment of his purpose that, at a comparatively early age, he had realized a sufficient competency to enable him to retire to his native town of Stratford-upon-Avon. Chaucer was in early life a soldier, and afterwards a commissioner of customs, and inspector of woods and crown lands. Spencer was Secretary to the Lord Deputy of Ireland, and is said to have been shrewd and sagacious in the management of public affairs. Milton was secretary to the Council of State during the Commonwealth, and gave abundant evidence of his energy and usefulness in that office. Sir Isaac Newton was a most efficient Master of the Mint. Wordsworth was a distributor of stamps; and Sir Walter Scott was a clerk to the Court of Sessions—both uniting a genius for poetry with practical and practical habits as men of business. Ricardo was no less distinguished as a sagacious banker than a lucid expounder of principles of political economy. Grote, the most profound historian of Greece, is also a London banker. John Stuart Mill, not surpassed by any living thinker in profoundness of speculation, lately retired from the examiner's department in the East India Company, with the allowance of his colleagues for the rare ability with which he had conducted the business of the department. Alexander Murray, the distinguished linguist, learned to write by scribbling his letters on an old wood-card with the end of a burnt heather stem. Professor Moor when a young man, being too poor to purchase Newton's "Principia," borrowed the book and copied the whole of it with his own hand. William Cobbett made himself master of the English grammar when he was a private soldier on the pay of sixpence a day—The edge of his berth, or that of his guard-bed, was his seat to study by; a bit of board lying on his lap was his writing table, and the evening light of the fire his substitute for candle or oil. Even advanced age, in many interesting cases, has not proved fatal to literary success. Sir Henry Spelman was between the age of fifty and sixty when he began the study of science. Franklin was fifty before fully engaged in the researches in natural philosophy which have made his name immortal. Bancroft was thirty-five when he entered upon his literary career; and Alfieri was forty-six when he commenced the study of Greek. Dr. Arnold learned German at forty, for the sake of reading Niebuhr in the original. James Watt, at about the same age, while working at his trade of an instrument maker in Glasgow, made himself acquainted with the French, German, and Italian, in order to peruse the valuable works in those languages on mechanical philosophy. Handel was forty-eight before he published any of his great works. Nor are the examples of rare occurrence in which apparently natural defects, in early life, have been overcome by subsequent devotion to knowledge. Sir Isaac Newton, when at school, stood at the bottom of the lowermost form but one. Barrow the great English divine and mathematician, when a boy at the Charterhouse school, was notorious for his idleness and indifference to study. Adam Clarke, in his boyhood, was pronounced by his father to be a grievous dunce. Walter Dalzell, the celebrated critic, was a dunce, and while a student and dunce he would remain." Even Dean Swift made a disastrous failure at the University. Sheridan was presented by his mother to a tutor as an incorrigible dunce. Chatterton was returned on his mother's hands as "a fool," of whom nothing could be made. Wellington never gave any indications of talent until he was brought into the field of practical effort, and was described by his strong minded mother, who thought him little better than an idiot, as ill only to "be lead for powder."

A MONSTER PRESS.—The *Scientific American* thus describes a monster steam press, upon which Moses S. Beach, who has just retired from the New York *Sun*, did not work: "He is even now just completing the construction of a monster steam printing press, by which the sheets are cut from rolls, dampened, printed upon both sides, at the rate of forty thousand impressions an hour, folded up, counted and delivered from the machine, ready for the carrier, and the mail. This machine is as high as a two story country dwelling house, and it will, when finished, fill the expectations of its inventor are realized, constitute a most ordinary specimen of mechanical skill and ingenuity."

PIO NONO A PROTESTANT.—We could not indeed accept the fact on less authority than that of the sovereign pontiff himself. It is thus boldly and impressively announced in his last Allocution: "I protest, and will not cease to protest, in order to maintain entire the civil power enjoyed by the Roman Church." He who protests is unfortunately a Protestant: he who will not cease to protest is a Protestant of the most persistent and hillside stamp. We have his own word for it, therefore, that Pio Nono is a Protestant—a confirmed Protestant.

"THE TEMPER-DISEASE."—The *Edinburgh Review* says: "There are certain moments before dinner, when most men suffer what the late Dr. Marshall Hall called the temper disease: the amiable become suddenly unamiable, and the best of us snappish: the moral of the individual is entirely altered." The *Review* pronounces it unpardonable, that this state of things is owing to temporary changes in the blood, acting on the brain until rectified by fresh supplies of nutriment from the stomach.

EARLY IMPRESSIONS.—Bishop Paine of the Southern Methodist church, said at Alexandria: "Give him the children of a town for five years, and he would take the town."

Obituaries:

"Let me die the death of the Righteous."

MISS AUTALIA S. SHELTON died at the residence of her mother, in Morehouse parish, La., on the 25th Nov., 1860, aged 16 years, 3 months and 3 days. Her health had been for some months in rather a precarious condition. But none dreamed of her weeks since, when her last illness prostrated her, it would prove fatal. Her constitution from childhood was frail and very strong, and yet she was a favorite in that social circle in which she moved. She was not endowed with colossal powers calculated to arrest the notice of the mere passerby, or to gain the heart of an utter stranger. Her bluest constant seclusion from society may be accounted for when we consider that a father and sister had been called away only a few short months prior to her own gentle departure, and she preferred to shed her light around her own family hearth-stone, that she might cheer the declining age of a widowed mother. Miss S. was a christian. In the spring of 1858, while on a visit to her sister, Mrs. Walker, in Alabama, she enrolled herself with the M. E. Church; after returning to Louisiana, she joined the M. E. Church at Ilastrop, since which time she has been and only a zealous member of the fold of Christ, but a constant student of the Bible, which has always been her guide, and from whose directions she was never known willfully to depart. The hour of departure came, it is true, "like a thief in the night," when not even her physician was expecting it. But such as she are always ready to go, let the summons come when it may.

J. L. T.

ELIJAH MARIA BRADFORD, son of Abraham Bradford, died at Bell's Landing, Monroe county, Ala., Oct. 20th, 1860, in the 28th year of his age. He was born at Bellasi, Maine, April 10, 1831. Bro. Bradford being of consumptive form, he thought it best to remove from a northern climate to the south; he came to Clarke county, Ala., in 1850, where he was married to Miss Lucy Atkinson. There were born unto them a son and a daughter, who, with their mother, survive him, but sorrow not as those who have no hope, for he certainly gave evidence of an assurance which he had of a better inheritance—an inheritance in heaven. He said to a minister of the Gospel who visited him: "I have found Jesus precious to my soul. I am ready, anxious, waiting for my Redeemer to come and take me to himself." He professed to find the Savior on his bed of affliction; sent for the Circuit preacher, and joined the M. E. Church.

H. B. FARISH.

MRS. SARAH P. OUSELY, wife of Jesse L. Ousely, died in Auburn, Ala., Nov. 23d, 1860. She was born in Hancock county, Ga., in 1796; was married in 1813, joined the Methodist Church in Putnam county, Ga., in 1823. She was a meek, quiet Christian, held in much esteem by her acquaintances. She loved the house of God, and as her infirm health prevented her attendance, she proposed purchasing a house near enough to the Church to hear an occasional word. She died suddenly.

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Nov. 26, 1860. 1m

CENTENARY COLLEGE OF LOUISIANA.—THE next term of this Institution will open on Monday, the first of October, 1860.

FACULTY.

REV. JOHN C. MILLER, M. A., President and Professor of Mental and Moral Science.
REV. W. H. SEALES, M. A., Professor of Mathematics
REV. JOHN A. WHEAT, M. A., Professor of Greek
GEORGE H. WILLY, M. A., Professor of Latin.
A. R. ROLCOMBE, M. A., Professor of Natural Science.
REV. J. E. SUNSTROM, M. A., Professor of Modern Languages
REV. A. G. MILLER, M. A.
WM. N. POTTER, M. A.
R. D. NORWORTHY, M. A., Tutor
LEWIS FITZHUGH, Tutor

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In College Department	30 00
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Music extra	30 00

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Centenary College is located at Jackson, La., twelve miles East of Bayou Sara.

For information apply to Rev. C. C. Gillespie, No. 112 Camp street, New Orleans, or to the undersigned, Jackson, La.

JOHN C. MILLER, President.

Aug. 5, 1860. 4y

COLUMBUS FEMALE INSTITUTE.—MILLMOUS, Miss. The Fifteenth Annual Session of this Institution will open on MONDAY, the 1st day of October, 1860.

THIS IS NOT A SECTARIAN SCHOOL.

Tuition and Board not higher than at other Southern Female Colleges. The teachers are all experienced in their professions. The location is remarkably healthy, and the society moral and refined. Columbus is accessible from various directions by daily Stage Lines, and by the Mobile and Ohio Railroad, a branch of which is only a few squares from the Colleges building. Pupils should endeavor to be present at the opening of the Session.

MEMBERS OF THE FACULTY.

Rev. R. F. LAGRANGE, M.A., President.
J. W. M. SQUATTICK, M.D., Secretary.
Rev. W. T. H. Neely, M.A., Professor of Languages, M.A., Mrs. L. E. EAGAR, Mrs. A. PORTMAN, Miss L. H. SEARING, Miss E. S. BERNAUDY, Miss L. STORET, Mrs. M. A. WITHER, Miss R. E. ALEXANDER, Miss E. D. SOUTHGATE.

BOARDING IN THE SEMINARY.—Mr. Larrabee and family, and Dr. Shattuck and family, reside with the Boarders, and have charge of that department.

For further particulars apply for a Catalogue.

Sept. 26th, 1860.

SHARON FEMALE COLLEGE, Located Seven Miles east of Canton, has recently received a new and elegant Chickering Piano Forte, and is prepared to give Young Ladies a thorough Course in Natural Sciences, Languages and Mathematics, and in Music, French and Embroidery, and the various primary and College attainments of English education. Lessons in Vocal Music extra.

Board $12 per month; Washing and Lights, extra. Tuition, from $1 to $2 per session, according to studies. Payments due in advance.

W. L. C. HUNNICUTT, President.

Nov. 7, 1860. 8t

WHITWORTH COLLEGE, FOR YOUNG LADIES, BROOKHAVEN, Lawrence county, Mississippi. Rev. J. P. LEE, A. M., President, assisted by competent teachers.

The Exercises of the Second Collegiate Year will begin September 12th, 1861 and end June 19th, 1861. Friday June 14th Annual Examination begins.

Sunday, June 16th, Commencement Sermon.—17th and 18th, Examinations and Addresses. Night Concert.—Wednesday, June 19th, Commencement Day.

For further particulars apply to

Rev. J. P. LEE President of Secretary.
Rev. M. J. WHITWORTH, Proprietor.

COLLEGIATE INSTITUTE AT BATON ROUGE.—The Exercises of the Institute will be resumed on Wednesday, 10th October. As the number of Pupils is necessarily limited, those wishing to secure places will do well to apply as early as practicable.

W. H. S. MAGRUDER.

Aug. 5, 1860.

WESLEYAN FEMALE COLLEGE.—The Twenty Third annual session of this Institution will commence on MONDAY, October 1st, under the superintendence of the following corps of Instructors:

Rev. J. M. Howell, President, and Professor of Modern Science
Rev. [illegible] Ag.
Rev. C. W. Smith, Professor of Mathematics.
Rev. F. H. Forster, Professor of Ancient Languages.
Rev. W. C. Rees, Professor of Natural Sciences.
C. Schwartz, Professor of Modern Languages and Painting.
Miss M. E. Carleton, Assistant in Academical Department.
Miss C. M. Semple, Assistant in Primary Department.
P. G. Gumbinger, Senior Professor of Music.
S. D. Mathews, Junior do.
Miss L. Gottenberger, and Miss M. A. Matthews, Assistants in Music.
Mrs. A. Schwartz, Teacher of Ornamental Branches.

$240 will meet the annual expenses of a Student, for Board and Tuition, if no extra studies be taken. The expense of furnishing a room varies from $5 to $12.

In addition to the regular College course, there will be henceforth an Academic and a Primary Department, all under the charge of the same general faculty.

Letters on Financial business should be directed to Professor C. Schwartz, the Accountant of the Faculty, on all other matters, either to the President or to

W. H. SEALES, Secretary.

BASCOM FEMALE SEMINARY, Grenada, Miss. This Institution, with a neat Boarding Department, and experienced and faithful Teachers, will commence its next Session, 8 pt. 24th 1860.

Rev. S. D. OGBURN, President.

Aug. 28, 1860.

Port Gibson Collegiate Academy for Young Ladies will open its twenty second annual session on the 1st Monday in October. Number of pupils last session, 100. A new building now in process of erection will be ready for occupancy early in October with accommodations for thirty additional boarders. A room has been erected for Chemical uses, with implements for scientific physical training, which are beauty, grace and health.

The College is furnished with Maps, Charts, Globes, a Cabinet of Minerals, Philosophical and Chemical Apparatus, a full corps of efficient and faithful teachers, and we refer to young ladies desiring an education in a high order of advantages.

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This School has been in operation for fifteen years, and is now full, with the exception of a few vacancies. Terms for Boarders and Tuition, $250 per session of five months, payable one half in advance. Board, $12 per month; Washing and Lights, extra. Tuition, from $1 to $2 per session, according to studies. Payments due in advance.

Board and Tuition, $300 per session. Location healthy. Buildings and grounds extensive. Apparatus, Library, Maps, Charts and Globes, and Philosophical Apparatus. Instruction in Vocal Music and French and Embroidery, and the various primary and College attainments of English education. Lessons in Vocal Music extra.

Board $12½ per month; Washing and Lights, extra. Tuition, from $1 to $2 per session, according to studies. Payments due in advance.

Sept. 12, 3m

READYVILLE SEMINARY, BATON ROUGE, LA., will commence its next session on October 15th. The patrons of the school are earnestly requested to have their daughters and wards present to enter classes at that time.

Sept. 12 3m MRS. M. W. READ, Principal.

Feliciana Female Institute, Jackson, La.—The regular exercises of this Institution will be resumed on Monday, October 1st. Large additions have been made to the buildings and premises. With good discipline, thorough teachers, complete apparatus, and newly furnished apartments, a superior facilities are afforded for a thorough female education.

Sept. 12, 1860. THOS. W. BROWN, President.

PROFESSIONAL.

JAMES J. HUTCHINSON, ATTORNEY-AT-LAW, Covington, Algiers, will Practice in Somter and the adjoining counties. [ap24]

J. E. ELAM, ATTORNEY-AT-LAW, BATON ROUGE.

REFERENCES.—Hemenway & Gaines and Chinn & Bolton, *New Orleans*; W. S. Pike and A. Malta, *Baton Rouge*.

FUQUA & KILBOURNE, ATTORNEYS-AT-LAW, Clinton, Louisiana, practice in the Parishes of East and West Feliciana and East Baton Rouge.

References—Payne & Harrison, Byrne, Vance & Co., W. and C. Leichford and Co., Broadwell & Haynes, and Pritchard & Flower, New Orleans. mar 7 1y

W. P. WINANS. J. T. HEATH.

WINANS & HEATH, ATTORNEYS AND COUNSELORS at Law, Shreveport, La. Office—Market street. Will practice in the courts of Caddo, De Soto, Bossier, Claiborne, and Bienville.

G. SPENCER MAYO, ATTORNEY-AT-LAW, Harrisonburg, La., will practice in the Courts of Catahoula, Concordia, Tensas and Franklin Parishes.

J. C. & T. H. LEWIS, ATTORNEYS-AT-LAW, will practice in the Parishes of Catahoula, Caldwell, Franklin, Ouachita and Morehouse, Office at Harrisonburg, La. Oct. 3, 1860. 1y.

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LANE, SALTER & Co., COTTON AND SUGAR FACTORS, No. 128 Common-St. Oct 17, 1860.

MISCELLANEOUS.

CUDDY, BROWN & CO.—HAVING CLOSED THE office of MILES OWEN & Co., the first day of January, 1857, my business connection in future in this city will be with Messrs. Cuddy, Brown & Co., 38 Camp street. MILES OWEN

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